

Camp Rabro
Father-Son
Weekend
Pages 8 - 9

Western Recorder

JULY 21, 1973

Missionary News

Furloughs

Mrs. Eric H. Clark may be addressed c/o Mrs. Lewis Rodgers, Route 6, Frankfort, Kentucky 40379. Mrs. Clark, the former Phyllis Hope, is a native of Cheltenham, England. She and her late husband were appointed by the FMB in 1959. Before their appointment she studied and worked at Campbellsville College.

Mr. and Mrs. Stanley Crabb, Jr., may be addressed: 1965 Norris Place, Louisville, Kentucky 40205. He is a native of Louisville and she is the former Patricia Maddux of Hopkinsville. When they were appointed by the FMB in 1958, he had served three years as pastor of White Plains Missionary Baptist Church.

Mr. and Mrs. Charles P. Love may be addressed: 2704 Hickory Street, Abilene, Texas 79601. Love was born in Salem, Kentucky. The couple was appointed by the FMB in 1965.

Mr. and Mrs. Charles M. Hobson may be addressed: 1306 Austin Street, Denton, Texas 76201. Mrs. Hobson, the former Wanda Nave, was born in Owensboro. They were appointed by the FMB in 1963.

Mr. and Mrs. Frank T. Florence, Jr., may now be addressed at 8903 Old Third Street Road, Valley Station, Kentucky 40272.

Mr. and Mrs. Florence are natives of Campbell County but had lived in Louisville 18 years before they were appointed missionary associates to Colombia, South America, in 1970.

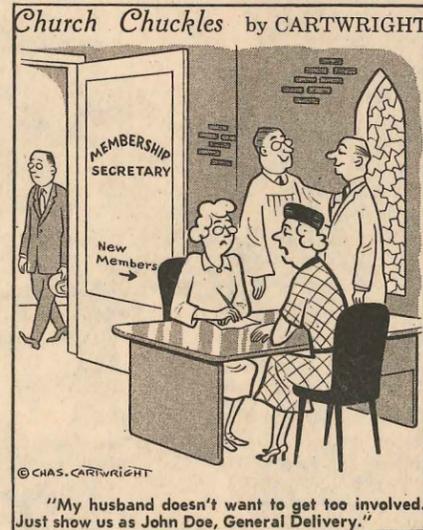
Miss Anita Roper, missionary to Nigeria, may be addressed: P.O. Box 181, Clarksville, Georgia 30523. When she was appointed by the FMB in 1954, she directed girls work at Central Baptist Mission, Louisville.

Mr. and Mrs. William W. Marshall may be addressed: 8017 LaGrange Road, Louisville, Kentucky 40222. Marshall, field representative for the Middle East, is a native of Frankfort. Mrs. Marshall, the former Alice Lee Gardner, was born in Owensboro and also lived in Louisville and Covington in her youth. When they were appointed by the FMB in 1969, he was associate secretary of missionary personnel at board headquarters in Richmond, Virginia. Previously, he was pastor of churches in Owensboro and Roanoke, Virginia.

Mr. and Mrs. E. William Mueller may be addressed: c/o Ralph H. Mueller, Houston, Missouri 65483. Before they were appointed by the FMB in 1960, he was associational missionary for Three Forks Baptist Association in southeastern Kentucky.

On the field

Mr. and Mrs. William D. Bender may be addressed: PMB 5113, Ibadan, Nigeria. Mrs. Bender, the former Novella Chism, was born in Bagdad and grew up on a farm near Frankfort. The Benders were appointed by the Foreign Mission Board in 1955.



DEVOTIONAL



Tom Perkins, Director of Development, Mid-Continent Baptist Bible College, Mayfield, Kentucky

Philippians 4:13

Perhaps as much as any verse Philippians 4:13 stirs an army of followers. That is to say it embodies our own self doubts and frees us to service following Jesus Christ.

At a Tennessee State Pastors' Conference a few years ago, a speaker, whose name I have now forgotten, asked a question I cannot forget. He inquired, "Who is the most faithful Christian you know?" Then he asked, "Why aren't you that person?" His second question took all of us by surprise. The setting, being right, drove the point home in my mind.

Since that time the concept, "I can do all things through Christ who strengtheneth me," has been more meaningful to me. For after all, we need help if we are to represent Christ to honor. And does He not promise to help?

I came to see three simple but important things contained in the Philippians 4:13 concept.

First, it eliminates self doubt. If we are totally dependent upon Jesus, "who strengtheneth me," then self doubt becomes Jesus doubt. The assumption is one has completely committed himself to Christ. If committal is partial, then the whole model is affected, and true and right conclusions in Christ can never be reached. The Christian's limitations are self imposed.

Second, to achieve the promise of Philippians 4:13 takes a desire. We must want to let Christ live through us. A baffling occurrence today is the ministerial exodus. Likely, upon further consideration, it isn't baffling at all. It is merely the manifestation of the quality of the desire to be a follower of Jesus. We do what we want to do. While this may not be true in the brief experience, it is the truth revealed by the context of one's life.

Third, to realize the promise of Philippians 4:13 takes practice. Peter had many failures but it cannot be said that he did not grow in grace.

Paul was not the stately writer and profound defender of the faith in the first few moments following his conversion. What he became plainly took time for practice and growth.



Foy Valentine: A Personal Profile

By David Gooch

issue or concern. This approach is reflected in the heavy Biblical orientation of the commission's materials.

Valentine is a native Texan. His speech attests to his origins. His wife, Mary Louise, although they've made their home in Nashville since 1960, still claims Texas as home. Valentine was born into a farm home near Edgewood, Texas, on July 3, 1923. His upbringing was consistent with stereotypes one might have of growing up during the Depression on an East Texas farm with a Baptist deacon daddy and a Sunday School teaching mother. He went away to the big Texas Baptist school for his education — Baylor University. There Valentine successfully completed a triple major in Bible, speech, and English and was elected president of his senior class. He got his bachelor of arts degree in 1944 and still likes to go back to Baylor for homecoming festivities.

He entered Southwestern Baptist Theological Seminary in Fort Worth and earned the master of theology degree in 1947, and the doctor of theology degree in 1949 when he had just turned 26. He completed his doctoral work in 1949 after first serving as a special representative in race relations for the Baptist General Convention of Texas and then as director of Baptist student activities for the colleges of Houston. His doctoral dissertation was entitled, "A Historical Study of Southern Baptists and Race Relations: 1917-1947." (Valentine received the Distinguished Alumnus Award from Southwestern Seminary's alumni association in 1970.)

While in seminary, he dated a young lady, a Rice University graduate from Houston, whom he later married, also named Valentine — Mary Louise.

In 1950, he was called to pastor the First Baptist Church of Gonzales. He served there until he accepted the position of director of the Texas Baptist Christian Life Commission, a post he held for seven years. During his years at the Texas commission, he directed the development of an ambitious literature project dealing with Christian social ethics. Three sets of pamphlets called "The Bible Speaks," "Christian Principles Applied," and "Christian Answers to Family Problems" proved to be both popular and durable. The series on family life was only recently replaced by new, updated materials while the "Christian Principles Applied" and most of "The Bible Speaks" pamphlets are still being used.

When he accepted the post as executive secretary and became the entire professional staff of the Southern Baptist Christian Life Commission, it was a fledgling agency, relatively new-born after a long history (about 50 years) of struggle to fund a permanent convention-wide organization to emphasize the social imperatives of the gospel. Southern Baptists had been reluctant to get involved in social action except in such areas as the fight against alcohol and gambling where there was not just consensus but practically unanimity.

But finally there came to be a Southern Baptist commitment to the broader causes of social concern and moral justice, and Valentine was the man to lead the movement.

Valentine approaches his responsibilities with an enthusiasm that verges on workaholic. Sometimes he turns out more than 30 letters along with other projects in a single day. His work day begins before eight and often the clock is nearing six when he begins to return his desk to its nightly look of meticulous neatness. He stuffs the papers and letters and memos into his large brown briefcase and lugs home the unfinished work. Many evenings at home, he spends some time drafting more letters, preparing this or that report, finishing an editorial on race relations or citizen participation in government, reading over a draft of an article by a staff member, or he begins work on another speech.

If Valentine had his druthers, there'd probably be another month in each year that he would set aside to go trout fishing in Red River, New Mexico. With three daughters (the eldest is in the Peace Corps in Jamaica and the others are teenagers) he doesn't often make it out that way these days.

In the wake of one disheartening defeat at a convention several years ago, Valentine wrote out a personal manifesto which he keeps in his desk drawer and refers to frequently. It reads, "I shall neither withdraw from this world nor be conformed to it. This means that I must daily bear the cross; and this I do, if not gladly, then at least determinedly."

**Western Recorder:
a necessity for mission-minded churches**

WESTERN RECORDER

"Earnestly contend for the Faith which was once for all delivered to the saints"—Jude 3

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

Vol. 147 July 21, 1973 No. 27

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Owned and published weekly, except one issue in January and July, by the Kentucky Baptist Convention, Kentucky Baptist Building, Middletown, Kentucky 40243. Second class postage paid at Middletown, Kentucky.

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Guest Editorial

Telling All The Story Is The Best Practice

The following comments on an earlier editorial contain added valuable insights on the indispensability of the freedom of the Baptist press. Mr. Craig, director of public relations for the Southern Baptist Christian Life Commission, is a man of unusually high personal and professional standards. Editor

Floyd A. Craig
Director of Public Relations,
SBC Christian Life Commission

The earlier editorial, "Watergate: Lesson for America and Baptists" is highly appropriate, not just for Kentucky and Maryland Baptists, where it was reprinted, but also for the more than 200 public relations practitioners who are employed by Southern Baptist agencies, institutions, and state conventions. I would like to contend that the public relations departments of these various areas should help prevent a "Baptist Watergate" from happening, as well as assist in making full disclosure of materials to Baptist state papers when the situation calls for it.

I am more convinced now, after 15 years of trying to communicate the message of Southern Baptists as a public relations director at a seminary, state convention, and a SBC agency, that the backbone of the public relations department should be stiffened. That is not to say those of us who are involved in the communication of information on behalf of our agency should be disloyal. Far from it! But it seems to me that we do have the "devil's advocate" role: to ask tough questions and help our agencies be what they ought to be. The editorial is right, that most Southern Baptist "public relations departments would not likely disseminate false reports." But, obviously, there are many "masters of ambiguity" which make it difficult for a clear picture to be seen. I think laymen are now more than ever before calling for full disclosure of the activities of, not only agencies, but local churches.

If Watergate teaches us anything, it should teach

that we live in a world which is more a "goldfish-bowl world" than anything else and that when an agency or any Southern Baptist group thinks it can conduct its business in secret or in near secrecy then they are courting with an ultimate explosion.

Perhaps the word "propaganda" is a better word to describe activities of certain individuals who try to cover up a situation or "reshape the facts" to present the organization in the best possible light. To me, the public relations practitioner is one who presents the truth in as much perspective as possible, and one who believes that, over the long haul, telling all the story is the best practice.

We are at a time when the trust level of all organizations and institutions are at such a low ebb that if for no other reason than for survival, not to mention the call of our Lord to be truthful, full reporting is necessary.

The Watergate experience has certainly shown us that no government is so big that it cannot be shaken by untruthfulness and deceit. And certainly, no denomination is too big to be shaken by the similar kind of experience.

I would like to underline my gratitude to state Baptist editors who on the whole have been the courageous exponents of truth among Southern Baptists. But I sense that many more administrators need to free the editorial hands as well as the news departments of many state papers and encourage them to be the most competent news personnel possible. It is unfortunate that those who decide the budget for state Baptist papers spend so much more proportionately on the mechanical printing of the paper than to the salaries of the journalist and editors. Perhaps if a backbone is needed for public relations departments, an emphasis on gathering the news within the states rather than just reporting revival additions and offerings is in order in these days of Watergate.

A Deserved Recognition For George Redding

Thomas Gray reminded us that many a flower is born to blush unseen and waste its sweetness upon the desert air. In the same way some men of God with abilities to put them in the most prominent places choose to minister without fanfare letting their gifts be expressed in the lives and ministries of those whom they influence. So it has been with George Redding who has given 30 years to the teaching ministry at Georgetown College.

Far from a flower which blushes unseen, Redding is known and loved by thousands who have come through his classes. His choice was not the limelight of big pastorates or other prominent places which he could have ably filled but the routine of a classroom with chalk, chalkboard, maps and other academic tools he masterfully used.

Though he believed in and practiced the routine and discipline of the classroom, nothing about George Redding is routine. An individualist of rare quality, he can never be predicted except to make his students work hard and to begin and end his classes on the exact minute. Students who make it to his classroom door only to find the bell has rung a few seconds earlier often choose not to come in rather than suffer the consequences. In chapel speeches if he happens to be still speaking when the bell rings it is not unusual for him to stop in the middle of a sentence and walk off the platform.

Multitudes of students and scores of his colleagues can never forget the memorable traits of George Redding. Few Georgetownians of modern history ever reminisce more than a few minutes without getting around to him. As a colleague of his for five years and

a friend for 25 years, I know no man for whom I have more respect and admiration.

George Redding has a profound respect for human personality and he grants the same freedom to others which he demands for himself. As my superior he never in any way whatsoever tried to impose his ways or convictions upon me. He accepted me as an equal though he was far ahead of me in wisdom and experience and treated me as a brother, not a subordinate. This was in spite of the fact that our theological views and teaching methods were not identical.

He is outspoken and frank. One never has to guess what the position of George Redding is. If necessary he takes on the administration or fellow teachers as quickly as he does a freshman student. He is not known as a big talker but every time he speaks something worthwhile is heard. He opens his eyes and his mind before he opens his mouth.

The extent of his influence is immeasurable. His students have scattered not only all over America but all over the world. The teaching and preaching heard in thousands of pulpits and classrooms around the world were inspired by George Redding.

Most fitting is the testimonial dinner for him planned for July 31 at Georgetown College. Also most fitting is the featuring of Shakespearean drama for the occasion. As a classicist in the finest sense, he is almost as much at home in Shakespeare as in the New Testament.

Many admirers will want to join in recognizing and expressing affection for George Redding on July 31 at the college. See an article on page 6 in this issue for information on making reservations.

Robert J. O'Brien Named Baptist Press News Editor

Robert J. O'Brien of Dallas, press director for the Baptist General Convention of Texas, has been named news editor for Baptist Press, the news service of the Southern Baptist Convention.

He will begin his duties in Nashville on August 15, according to W. C. Fields, director of Baptist Press.

O'Brien joined the Texas staff in 1968 after three years as an editor of youth publications with the Baptist Brotherhood Commission, Memphis. He succeeds James R. Newton who moved to the Brotherhood Commission staff on June 25.

Previously, O'Brien was a police,

sports and general assignment reporter and religion editor for five years with daily newspapers in Newport News and Richmond, Virginia.

A native of South Carolina, O'Brien is a graduate of Washington and Lee University, Lexington, Virginia, with a double major in journalism and history. He was named by Sigma Delta Chi as the outstanding journalism graduate of the school in 1961.

He received a master of science in journalism, Northwestern University, Evanston, Illinois, in 1962.

O'Brien is an accredited member of the Public Relations Society of America, Sigma Delta Chi, national professional journalism society; Baptist Public Relations Association; Southern Baptist Press Association; and was president-elect of the Dallas chapter of the Religious Public Relations Council, an international inter-faith public relations organization. (BP)



O'Brien

Texas C.T. Executive Resigns

R. Clyde Hall, Jr., secretary of the Texas Baptist church training department, has resigned to enter private business.

Hall, who joined the staff of the Baptist General Convention of Texas in 1965 as an associate, will work for a San Diego based consultant firm.

Before joining the Texas convention, Hall served as youth and education director for churches in Florida, Tennessee and Texas. He is former Baptist Student Union director at Florida Southern College, the University of Tampa and St. Petersburg Junior College. (BP)

Redding Honored For 30 Years At Georgetown College

George W. Redding will be honored at a special dinner on the campus of Georgetown College, July 31, at 7:00 p.m. The evening will celebrate his completion of 30 years of service in the religion department of the college.

Redding is widely known among Kentuckians. A native of Owen County, he has been a pastor of Baptist churches at New Columbus, Frankfort, Prestonsburg, and LaGrange. In addition to his teaching career, Redding has also served more than 20 churches in Kentucky and Ohio as an interim pastor. He is now serving the Hebron Baptist Church in this capacity.

The program for the evening in-

cludes a buffet dinner, testimonials by former students from each period of his career, and a special performance of Shakespeare's *Richard III* by the Carriage House Players of Louisville.

Friends and former students of Redding are invited to share in the evening. Reservations may be made by contacting the office of development, Georgetown College, telephone (502) 863-8492.

Joe Lewis is also receiving letters to Redding, which will be bound in a book and presented at the dinner. Friends and former students are invited to send letters to Lewis by July 23.

Refugees Need Church Help

An emergency need exists for churches to aid in resettlement of refugees from Uganda, the director of immigration and refugee service for the Southern Baptist Home Mission Board declared in Atlanta, Georgia.

L. D. Wood, associate director of the language missions department in the SBC Home Mission Board, said three families who are refugees from Uganda now wait in Spain for immigration to the United States.

Southern Baptists have promised to serve as sponsors for the families, and Wood said he needs to hear immediately from churches willing to act as sponsors.

He said the families cannot enter the United States until they have assurance of sponsorship, jobs and housing.

The denomination already has

placed three families in New York, Atlanta, and Spartanburg, South Carolina.

The refugees are natives of India who were forced out of Uganda when a new government under Major General Idi Amin moved to make Uganda all black.

All Asian and British residents were forced to leave, and the government confiscated their businesses, property, bank accounts, automobiles, and new clothes.

The families leave with one suitcase each. The United States is allowing a thousand to enter the country.

Wood said churches should contact him at 1350 Spring Street N.W., Atlanta, Georgia 30309, or call 404-873-4041. He also wants to establish a waiting list of churches willing to minister to such needs.

Stewardship Decision Nights Sponsored Throughout State

The KBC stewardship-promotion department, in cooperation with the SBC's Stewardship Commission, will sponsor 35 Stewardship Decision Nights for Kentucky associations this year. The goal of the nights will climax with a Decision Night to be conducted in every association by the 50th anniversary of the Cooperative Program which will be celebrated in 1975.

The commission will conduct two Decision Nights in the Long Run Association July 24 and 26 to assist churches in stewardship and development.

These meetings are to help pastors and key decision makers of each church

in Long Run to discover the challenges of greater ministries for their churches.

E. Stanley Williamson, director of stewardship development in the Stewardship Commission, Nashville, Tennessee, will be directing the July 24 meeting, to be held at the Jeffersontown Baptist Church.

Ernest Standifer, assistant director of stewardship development, will lead the Decision Night at the Victory Memorial Baptist Church on July 26. Reservations will be needed for those attending from each church by calling the Long Run Association.

Stabilize



FRANKLIN OWEN

Executive Secretary, Kentucky Baptist Convention

I believe it was the late Roger Babson, the financial wizard, who used to observe concerning investments, that wise men buy when others are selling, and sell when others are buying. Thus he declared that one should move in the opposite way of that in which the great mass is moving.

Obviously this principle could be carried too far, but it seems to me it has its element of truth even when applied to preaching and one's Christian influence. When the whole multitude pulls northward there is a need for someone to lend a hand southward, lest the whole "kit and kiboodle" be shoved into the frigid zone.

I've held this philosophy for a long time. My sermon file contains a fairly good record of times and places of my preaching, and the subject matter proclaimed. I note that a great deal of my post World War II effort was somewhat revolutionary. I see myself at a glance in those old sermons to have talked a great deal about entrenched wrong, the necessity to break up some things, to shake up the system. Glancing at one of those old sermons the other day I read that the football team makes its gains in unstable moments, while the ball is off the ground. When the ball is put down again the status is quo. (Excuse the "corny" coinage.)

I remember in the early and middle 60's it began to appear to me that we had all the negative voices we needed. There were plenty of destroyers, without further help from me. We didn't need any more iconoclasts. Too many people were crying "tear it up" and even "blow it up." I said, "I'll be positive, support the right things. I'll try to be an influence for stabilization, lest we shake the whole house down."

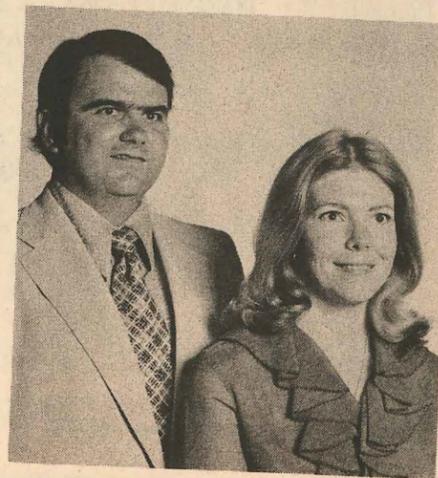
The ancient writer declared that there is a time for all things; "a time to break down, and a time to build up," (Ecclesiastes 3:3). We have had a great deal of tearing down; a good many people are still devoted to it. Enough of them, in fact, without my help. Let me try to build up. Again, there is "a time to rend and a time to sew;" (Ecclesiastes 3:7). There has been a great deal of rending done the last few years, and many people are still dedicated to it; enough of them that they don't need my help. Let me sew, please.

—Frank Owen

WESTERN RECORDER

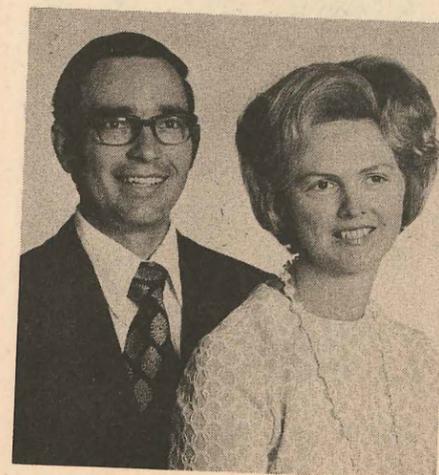
BY FOREIGN MISSION BOARD —

Twelve Kentuckians Appointed To Mission Fields

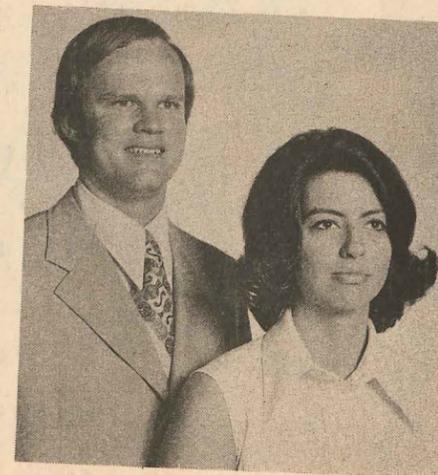


Mr. and Mrs. Don B. Snell of Dothan, Alabama, will be stationed in Trinidad where he will be involved in music promotion. Currently, Snell is minister of music and youth at Calvary Baptist Church in Dothan. He has been minister of music for several churches in Georgia and Kentucky.

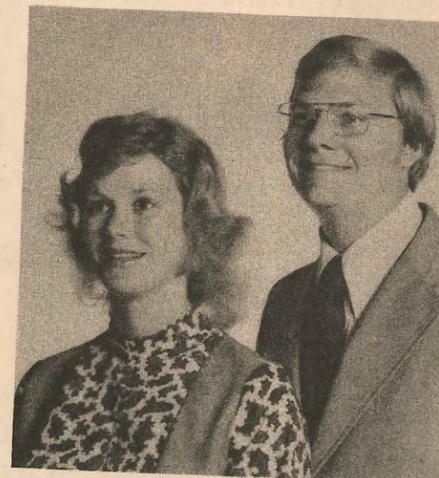
He was graduated from Samford University with the bachelor of music education degree and Southern Baptist Theological Seminary with the master of church music degree.



Mr. and Mrs. Gene A. Phillips of Garner, North Carolina, were appointed to serve in France where he will do evangelistic work. Phillips has been the college minister at Meredith College, Raleigh, North Carolina, since 1971. He has also served as pastor of the Hebron Baptist Church in Kentucky. Phillips was music and youth director at churches in Fort Worth and Houston, Texas; Louisville, Kentucky; and Montgomery, Alabama.



Mr. and Mrs. Larry N. Keaton of Gastonia, North Carolina, were appointed as missionaries to Spain where he will do student work. He was graduated from Carson-Newman College, Jefferson City, Tennessee, with the bachelor of arts degree and received the master of divinity degree from Southern Seminary. While at the seminary he was minister of music at Jefferson Street Baptist Chapel, Louisville, and a student worker at the seminary.



Mr. and Mrs. John Anthony of Montgomery, Alabama, were appointed to serve in the Middle East while doing student work. While completing requirements for the master of divinity degree at Southern Seminary he was assistant to a seminary professor and a substitute teacher. He was pastor-intern at Crescent Hill Baptist Church before becoming minister to new members at Walnut Street Baptist Church.

Anthony expects to receive the doctor of ministries degree from Southern Seminary in December.



Mr. and Mrs. Floyd E. Patterson of Chestertown, Maryland, were appointed to serve in Ecuador. He received a master of divinity degree from Southern Seminary in Louisville. While at the seminary, he was community pastor of Little Clifty Baptist Church, Leitchfield, Kentucky; substitute teacher in Louisville, and community chaplain at Paul's Workshop.

Mrs. Patterson, the former Carole Kaemper, received a bachelor of arts degree from the University of Louisville.

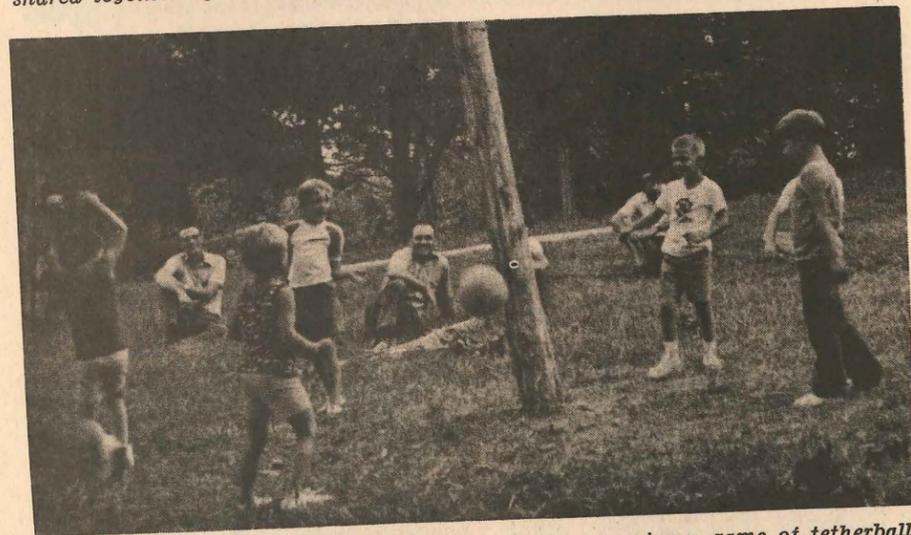


Mr. and Mrs. Bob J. Daugherty of Nashville, Tennessee, were appointed to be stationed in Japan where he will serve as a pastor. Currently, he is pastor of Forest Hills Baptist Church in Nashville. He has been pastor of churches in Oklahoma and California, and an instructor at American Baptist Seminary in Tennessee.

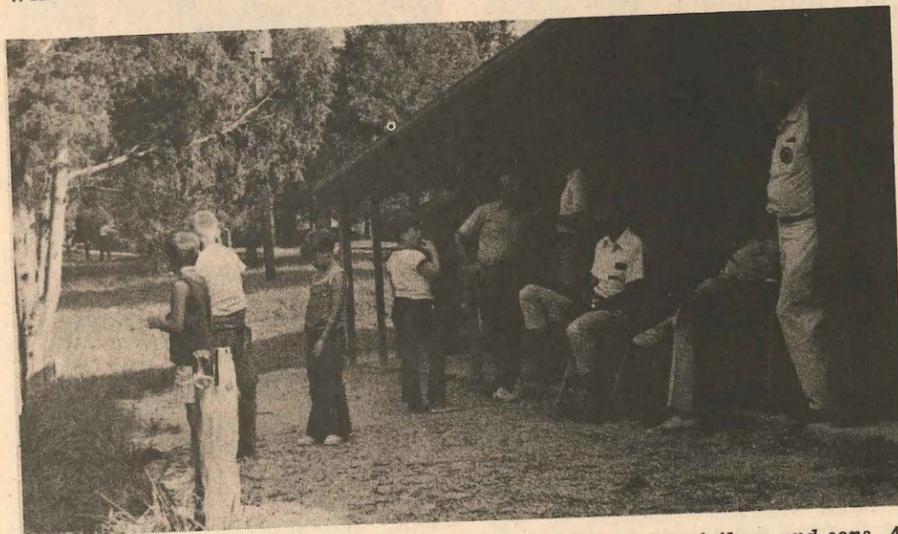
Mrs. Daugherty is the former Myrtle Dabney of Monticello, Kentucky. She attended Nashville Business College and University of Tennessee.



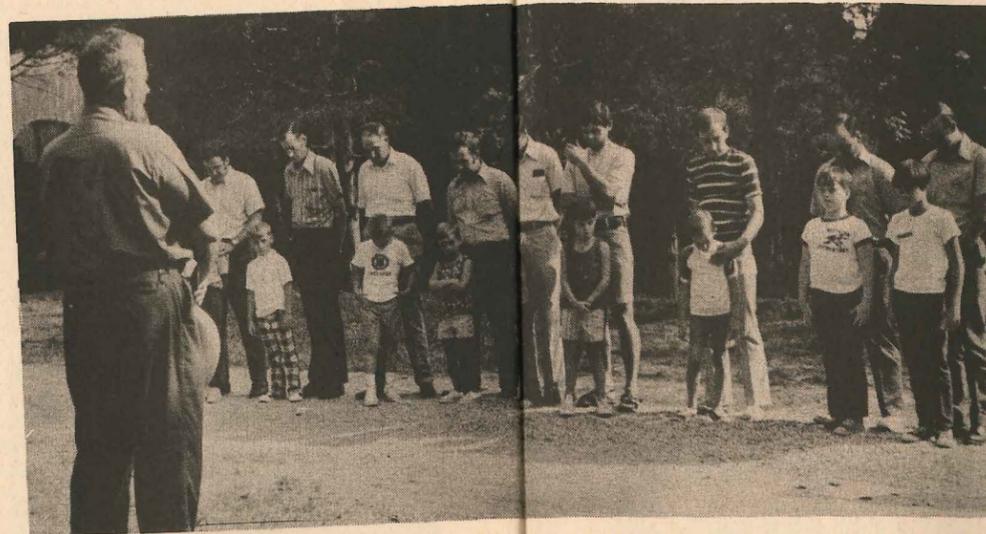
A CIRCLE OF FELLOWSHIP was formed by the fathers and sons after the RA chapter meeting had been completed. The Crusader motto and a prayer were shared together by the sons and fathers.



WHILE RESTING FATHERS look on energetic sons enjoy a game of tetherball.



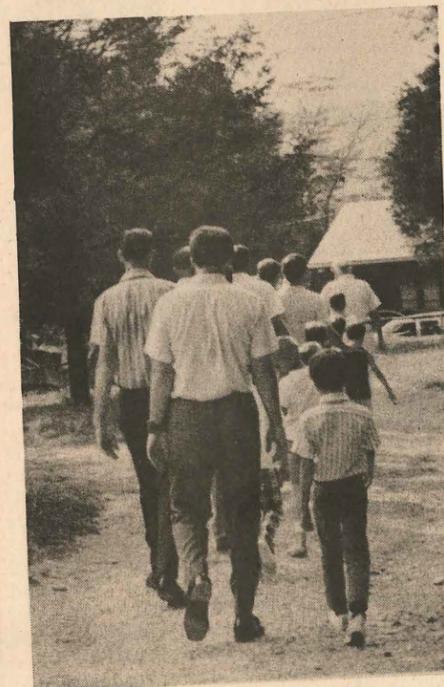
AFTER DINNER there was time for getting to meet the other fathers and sons. As the sons played together fathers sat back and digested their dinner.



AFTER THE AMERICAN FLAG had been lowered Calvin Fields in prayer before dinner. After the evening fathers and sons brought eleven boys to the camp.

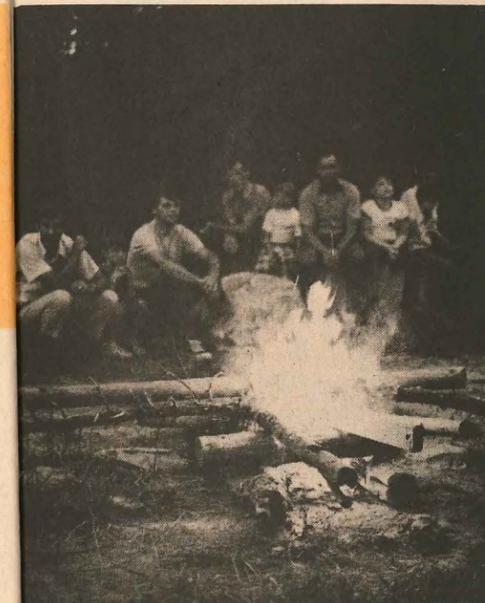
Camp Rabro Father-Son Weekend

(Page 8 & 9 photos by Larry High)



THE END of a busy day was spent around the campfire as fathers and sons listened to the sounds of the woods.

AFTER PRAYER it was off to a hamburger dinner for the fathers and boys. Bill "Doc" Duchemin, the medical counselor at the camp, led the way.



TOM MILLER, pastor of Nicholasville Baptist Church, and son Mark discuss weekend activities with Calvin Fields.



HOW TO START A FIRE with one match was the topic as Calvin Fields and the boys prepared for the evening fellowship around the camp fire. It took more than one match but the wood soon began to blaze.

Covered Wagons Have Returned

By Larry High

The sight of a father and his son sharing together the work of God in the out-of-doors is too often associated with the past. Some say the spectacle died along with the era of covered wagons, never to return.

But return it has. Not only are fathers and sons once again taking to the woods, they are spending nights in covered wagons.

Twice a year at Cedarmore Baptist Assembly's Camp Rabro the KBC brotherhood department allows fathers the opportunity to come to know their sons better.

Fathers along with their sons come to the camp and spend a weekend together in the woods and enjoying Camp Rabro activities.

Calvin Fields, associate brotherhood director and program director at Camp Rabro, said, "Our job is to do things that will strengthen, cement and enlarge the relationship between a father and son."

"We are going to stress missions and the RA," Fields said, "but the main idea is still to develop this father-son relationship."

During the two day camp fathers had the opportunity to witness their sons as they participated in an RA chapter meeting.

"We break about every hour for 15 or 20 minutes so the daddy and his son can be together alone if they like," Fields said.

Saturday morning the fathers joined their sons for a treasure hunt hike. Fields said the fathers and sons "will

be together and each must work together to find the treasure."

"There will be a counselor to help the daddy on the archery and BB gun ranges," he said, "but in turn the father will help his son." "Our job is to let the father be the expert," he added.

Fields blamed the lack of communication between parents and sons on the father because "most of the time the fathers just don't take time." "It is unusual for the child to be doing something and look up and see his father right there beside him," he said.

"The father-son camp used to last a week," Fields said, "but by Thursday the daddies got pretty tired. We talked to several groups, including the Sunday School Board, YMCA and American Camping Association, about the possibility of a week long camp. They all said it was a good idea," he said, "but they didn't know how practical it was."

"We found that if the fathers were going to take a week off work they would rather spend it camping with the entire family, not just the son," he said.

The weekend camp is the format Fields said the brotherhood planned to stay with in the future. "It seems to be fitting a need that parents feel," he said.

According to Fields, most of the brotherhoods in the SBC are now doing something similar to the father-son camp. He attributes this to the observation that there was a need for developing the relationship between a father and son more fully.

High Court Strikes Down Parochial Aid In Two States

The U.S. Supreme Court in a sweeping decision involving five cases struck down laws in two states that were designed to provide financial aid to non-public, sectarian schools.

The Supreme Court invalidated as unconstitutional laws in New York and Pennsylvania that provided aid to private religious schools in a variety of ways including (1) funds for maintenance and repairs of facilities and equipment, (2) tuition reimbursement to parents in the low income bracket who send their children to nonpublic elementary and secondary schools, (3) income tax deductions for tuition paid to parochial schools, and (4) across-the-board tuition reimbursement to parents of parochial school pupils.

In New York the state granted \$30 per pupil in nonpublic schools, or \$40 if the facilities are more than 25 years old, for maintenance and repair of facilities and equipment to ensure the student's health, welfare and safety.

The Supreme Court said that although the stated purpose of such grants was to protect the health, welfare and safety of pupils, the primary

effect of such aid was to advance religion. Therefore, the provision violates the establishment clause of the First Amendment, according to the court.

Programs in New York and Pennsylvania provided reimbursement in part of tuition paid to nonpublic schools by parents with an annual taxable income of less than \$5,000. The amount of reimbursement was \$50 per grade school child in New York and \$75 in Pennsylvania. Parents of high school students received \$100 per child in New York and \$150 in Pennsylvania.

The court ruled these provisions unconstitutional, even though the funds were delivered to parents rather than to schools, because "the effect of such aid is unmistakably to provide financial support for nonpublic, sectarian institutions."

In disallowing tuition reimbursements, the court drew a distinction between this and earlier rulings related to other types of benefits for parochial school pupils. It said: "We think it is plain that this is quite unlike the sort of 'indirect' and 'incidental' benefits that flowed to sectarian schools from

programs aiding all parents by supplying bus transportation and secular textbooks for their children.

"Such benefits were carefully restricted to the purely secular side of church-affiliated institutions and provided no special aid for those who had chosen to support religious schools. Yet such aid approached the 'verge' of the constitutionally impermissible."

A third New York program provided income tax deductions for parents of parochial school pupils whose annual taxable income exceeds the \$5,000 level. This is a variation of the "tax credit" proposals that have been advocated by those seeking public funds for parochial schools.

To this provision the Supreme Court said: "The system of providing income tax benefits to parents of children attending New York's nonpublic schools also violates the establishment clause because, like the tuition reimbursement program, it is not sufficiently restricted to assure that it will not have the impermissible effect of advancing the sectarian activities of religious schools." (BP)

Missouri Convention Moves To Restructure

In the face of mounting criticism of its staff and operating procedures, the Missouri Baptist Convention board has made some preliminary moves toward restructuring its work.

Actions by the 51 member board were taken in a regular meeting in Jefferson City, Missouri, while awaiting the results of a special audit of the convention's 1970, 1971 and 1972 financial records.

Controversy among Baptists of the state during the last several months has revolved around Earl O. Harding, the board's executive secretary, the accounting procedures used in the convention's offices, and the administration of \$53,150 in expenditures under the 1971 budget.

Harding told the board's 13 member executive committee prior to the two-day board meeting that he is returning \$40,000 of an interest-free home loan of \$62,500 that was advanced to him from convention funds in 1968. He stated he has arranged for a private loan on his residence.

During the first day of the board meeting, Harding apparently suffered a heart attack and was hospitalized. Nurses at St. Mary's Hospital said that he was under intensive care but not in

critical condition.

Votes of confidence in Harding had been given in early April by the board and again in late May by the board's executive committee.

The board adopted several recommendations by a "committee to study structure and reorganization," chaired by Samuel E. Maddox of St. Joseph, Missouri.

The actions call for election rather than appointment of members and officers of the executive committee, attendance by any board member at any session of the executive committee, and prompt completion and formal approval of executive committee minutes with immediate distribution to the full board.

The board likewise voted to publish the salary grades of employees and reaffirmed the rights of Missouri Baptist people to know about salary provisions.

A personnel committee was also authorized from the executive committee to work with the executive secretary on personnel policies and decisions.

The convention board authorized the restructure committee to continue its work and to include the advice and assistance of "pastors, ministers of education, directors of missions and lay-

men."

The board turned down a recommendation of its education committee that the 35 percent of its Cooperative Program (unified budget) funds presently going to Southern Baptist Convention causes be reduced to 30 percent. The committee had recommended that the five percent be added to the money supporting the four Baptist colleges in the state.

The board heard but took no action on a letter from the First Baptist Church, Cape Girardeau, Missouri, expressing concern about the administration of the convention's affairs and calling for the resignation of Harding.

The church clerk read the letter and reported that it expressed a vote by the church in regular business session. W. T. Holland, a former president of the Missouri Baptist Convention, is pastor of the church.

Frank E. Myers, pastor of the First Baptist Church, Warrensburg, Missouri, and chairman of the convention board, indicated that the special audit of the convention's financial records now in progress would be distributed to the 51 members of the board immediately on its completion.

Within two weeks after board members receive the audit a special board meeting will be called to consider its implications, he said.

The audit, being prepared by the firm of Baird, Kurtz and Dobson, is expected to be finished around the first of August. (BP)

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25 Years Of Helping Unwed Mothers

An overflow crowd of more than 140 guests helped Sellers Baptist Home celebrate the silver anniversary of its adoption program — and the coming of its director, Mrs. Allegra LaPrairie—in ceremonies in New Orleans July 1.

Sellers Home and Adoption Center is a Southern Baptist sponsored residence for unwed mothers, as well as an adoption agency for their children.

In its 25 years as an adoption center residence, Sellers Home has arranged for the adoption of more than 1,800 babies to Southern Baptist families, as well as providing for 2,500 young women during their pregnancies. Hundreds of others have been counseled.

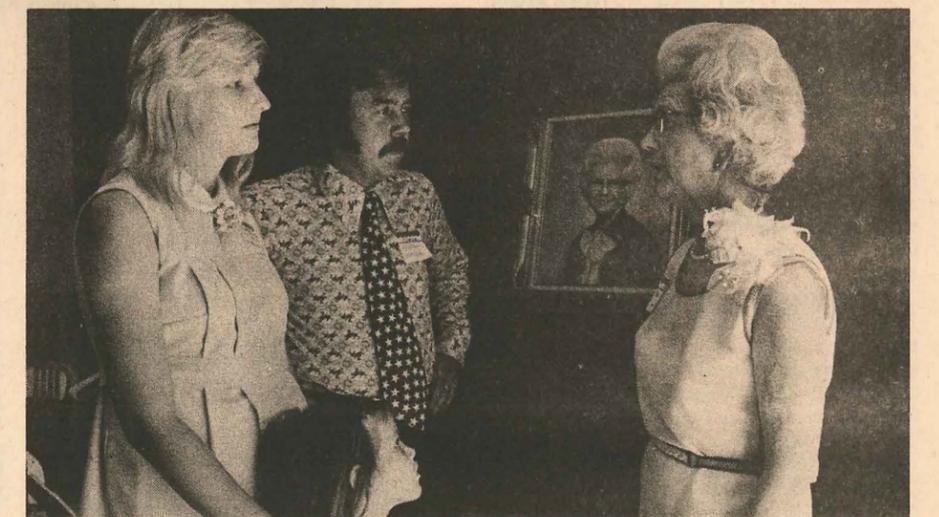
The combination home-adoption center had its beginnings in 1933, when it was founded by J. W. Newbrough, as a home for unwed mothers and female prison transients. At that time it was called Women's Emergency Home.

Services of the home began to change in 1940, when prison transients were no longer accepted; in 1948, with the

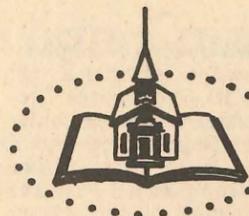
coming of Mrs. LaPrairie, it became a licensed adoption agency and its name was changed to Baptist Baby Home. Later the name was changed to Sellers Baptist Home and Adoption Center, to honor T. B. Sellers, a doctor who for many years volunteered his medical services to the home.

The home, with new facilities built in 1959, still has more than 90 residents a year. It is capable of handling 36 women and 25 babies at one time.

The Sellers Baptist Home and Adoption Center is operated by the Home Mission Board. (BP)



Mrs. Allegra LaPrairie, director of Sellers Home and adoption center, talks to Jay and Mary Beth Seemann and their daughter, Beckie, after ceremonies commemorating the 25th anniversary of the home.



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for July 29, 1973)



LIFE AND WORK SERIES

Amos: Champion Of The Downtrodden

About 760 B.C. God called Amos from his work as a herdsman and commissioned him to warn the people of the punishment which He was about to send upon them because of their gross wickedness.

Corruption — Amos 2:6-16

When Amos, the fearless prophet, began his ministry at Bethel, the master psychologist pronounced the judgment of God upon the surrounding pagan nations. The people of Israel rejoiced to hear his denunciation and condemnation of them as well as his announcement of their fate. Not only did he receive the attention and interest of the people of Israel when he denounced the sins of their enemies, but they received his message with enthusiasm.

Then with startling suddenness Amos turned his attention to the godlessness of the citizens of Israel who had listened to his denunciation of their enemies with great delight. Amos charged Israel with injustice, greed, disregard for the welfare of the unfortunate, oppression of the poor, their habitual practice of selling into slavery those who could not pay their debts, failure to perform their spiritual duties, and the practice of gross immorality. He let them know in no uncertain terms that it is utterly impossible for any people to indulge in such sins without being subjected to the judgment and chastisement of God. Amos turned the heat from the fire of righteous indignation against those outwardly respectable and professedly religious, but greedy, proud, idolatrous, dishonest, self-indulgent, and immoral hypocrites, and denounced them because of their unjust and wrong treatment of others. For the widespread corruption which prevailed there was not any justification whatever.

Complacency — Amos 6:1, 4-6

In spite of the clear warning of God's prophet that judgment was inevitable unless the people repented of their sins, there was a widespread complacency and unconcern on the part of the people. They were "at ease in Zion" while injustice and oppression stalked through the land. But it is never right for any people to be complacent or at ease when great needs exist. The indolence of the unconcerned was a certain harbinger of divine judgment. On the

part of the people, there was a shirking of responsibility.

Many were idle and living in luxury, forgetting that their blessings had been given to them to use for the welfare of others rather than the mere gratification of their own flesh. They wrote and sang silly songs, which reflected the emptiness of their souls. There was much disgraceful drunkenness. In their debauchery they reached the place where they refused to fill their cups from the large bowls which contained the wine, but they seized the bowls and drank out of them in order that they might get drunk quicker. Such excessive intemperance degraded the people mentally and physically.

Condemnation — Amos 7:12-15

It was not surprising that the plain and pointed messages of Amos provoked Amaziah, the priest in charge of the idol worship at Bethel, to make false accusations against Amos, charging him with conspiracy against the king and with treason, and insinuating that he was working in their midst strictly for personal gain. Nothing could have been more remote from the

truth, but this is simply another example of how men often try to evade their responsibilities to God by blaming His messenger for something. Such accusations did not frighten Amos. He was willing to suffer, if need be, in order to deliver the message which God had imparted to him.

Reminding Amos that he was an unwanted intruder, Amaziah ordered him to go back to his own country and to prophesy to his own people, but he refused to do so. Knowing that God had selected, summoned, and sent him to be His spokesman, Amos was determined to carry out his assignment regardless of the consequences. Conscious of a call from God, Amos repudiated the charge that he was just a self-appointed or professional prophet. Personal ambition had not influenced him to become a prophet, but God had called him from secular employment to deliver His message to Israel, and told him to undertake that great work. Faithful Amos denounced injustice in every form and on every occasion afforded him, and tried to persuade all sinners to repent.

INTERNATIONAL SERIES

Integrity Demands Truth

Exodus 20:16

In God's injunction: "Thou shalt not bear false witness against thy neighbour," false witnessing is definitely forbidden, whether it be in public or in private. This sin is an abomination in the sight of God.

To rob a man of his reputation is far worse than to rob him of his money. Few things are more common than the utterance of disparaging remarks about those who are disliked. Many do not consider this to be a serious offense, but God's Word is filled with denunciations of this heinous sin.

A very prevalent sin is perjury, or the bearing of a false witness under oath. On many occasions people have been robbed of their property, freedom, and lives by witnesses giving false testimony in the courts.

Perhaps the most prevalent form of false witnessing is slander. Slander is

a deliberate invention of a lie with a view to inflicting an injury upon another person.

This ninth commandment also forbids gossip, which may not be malicious. With what ease and seeming pleasure some can utter and circulate false statements about others! All those who do this should remember that words can never be recalled or obliterated.

There is no way of measuring the pains, the heartaches, and the tears that false witnessing has caused. False witnessing always injures its victim. It never fails to injure its hearer. In every case it hurts the false witness. Lying about another person is never justifiable.

Acts 5:1-11

A remarkable spirit prevailed in the church at Jerusalem. So great was the

interest of a goodly number of the members in the welfare of others who were in need of financial assistance that they voluntarily sold their property and gave the proceeds derived therefrom to the church in order that the apostles might distribute the money to their brethren in Christ who were less fortunate than themselves. So concerned and generous was Barnabas that he sold his property and cheerfully contributed all of the proceeds obtained therefrom for distribution to the needy brethren. This unselfish and generous act resulted in Barnabas becoming the recipient of considerable appreciation, honor, and praise.

Desirous of obtaining honor and praise for themselves, Ananias and Sapphira decided to take a similar action. However, their motive for doing so was selfish and, for that reason, was unworthy of emulation or commendation.

Ananias and Sapphira were not under any compulsion to sell their property and contribute the entire proceeds to the church. Of their own free will they sold a piece of property. Complying with the suggestion of Satan, the two agreed to sell their property, to pretend that they were placing the entire proceeds of the sale in the hands of the apostles, and to keep back part of the price. This whole procedure was planned in advance and both were equally guilty.

Their attempt to deceive God and the members of the church was promptly exposed. They had not deceived anybody except themselves. Peter's inquiry, as to why Ananias allowed Satan to convince him that he could do such a thing and get by with it, shocked him. Through the exercise of divine power Ananias collapsed and died. Before Sapphira was notified that Ananias had died young men buried her husband. About three hours later Sapphira arrived on the scene, was interrogated by Peter, who immediately pronounced her doom, and then she died instantly. The destruction of this couple was sudden, severe, supernatural, and solemnizing. It is not surprising that great fear came upon the members of that church and upon all who heard what had happened.

Ephesians 4:25

Those who are one with Christ are exhorted to abandon the practice of lying. The break is to be as definite as the severing of a limb. Sinful principles and practices are to be renounced and abandoned permanently when one is saved by and becomes a follower of Christ. There is no place for a spoken or acted falsehood in the life of any Christian. Every believer must be truthful in word and in deed.

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Earl Kelly Named Executive Secretary In Mississippi

Earl O. Kelly, pastor since 1967 of Ridgecrest Baptist Church in Jackson, Mississippi, has been elected unanimously as executive secretary-treasurer of the Mississippi Baptist Convention Board.



Kelly

He will succeed W. Douglas Hudgins who will retire November 13, according to Robert L. Hamlin of Tupelo, Mississippi, president of the board. Kelly will begin a period of orientation for his duties on August 16 and will assume the full responsibility for the new position on November 14.

Kelly, 50, is a native of Ecu, Mississippi, and a graduate of Mississippi Delta Junior College and Mississippi College with a BA degree. He received the ThM and ThD degrees from Southern Baptist Theological Seminary, Louisville, Kentucky.

Prior to his Jackson pastorate, he

was pastor of First Baptist Church, Holly Springs, Mississippi. Earlier he had been pastor of Sand Creek Baptist Church, Greensburg, Indiana, and associate pastor, Calvary Baptist Church, Tupelo, Mississippi.

The nomination was submitted to the board by its executive committee which Kelly has served as chairman.

In presenting the nomination, Glenn Perry, a layman of Philadelphia, Mississippi, and vice chairman of the executive committee, said that the group was presenting the name of Kelly over his objections because "it felt that Kelly was, because of training, experience, knowledge of the work and commitment, the best qualified person for the position."

Kelly is a former president of the Mississippi Baptist Convention.

He is married to the former Amanda Harding of Cottage Grove, Tennessee. Their children are Dana, 15, Brian, 7, and Kay, 6. One son, Barry, is deceased.

Hudgins became executive secretary in February, 1969, succeeding Chester L. Quarles who died in Peru on a visit to Baptist missions. (BP)

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J. M. Dawson Dies After Fall

J. M. Dawson, who gained a national reputation as a Baptist spokesman for religious liberty, died in Corsicana, Texas, at the age of 94. He had been hospitalized for 10 days after a fall.

In 1946, at age 67, he became the first executive director of what is now known as the Baptist Joint Committee on Public Affairs in Washington, D.C., and served for seven years.



For more than 31 years previously Dawson was pastor of First Baptist Church, Waco, Texas. During that period he served as publicity director for the "75 Million Campaign," an effort to raise 75 mil-

lion dollars for Southern Baptist Convention causes, 1919-24.

He was also chairman of the SBC Executive Committee in 1945.

A major impetus to his interest in religious liberty came in 1944-45, when he was chosen to represent U.S. Baptists at the founding of the United Nations in San Francisco.

In 1945, he carried petitions with more than 100,000 signatures calling for a declaration of religious liberty to be incorporated in the U.N. charter.

He was a founder of Americans United for Separation of Church and State and the J. M. Dawson chair of religious liberty and studies at his alma mater, Baylor University, Waco.

Dawson wrote thousands of articles and book reviews. He completed the last of his 12 books at age 89. It was his best known volume, *America's Way in Church, State and Society*, published by The McMillan Co. (BP)

Georgia Fills New Position

Georgia Baptists have chosen a secretary of metropolitan missions ministries, a brand new position for their state Baptist convention, and named an acting secretary of state student work.

Henry Kirk Neal, previously area missions superintendent in Savannah, Georgia, began the new metro missions position July 1.

D. Eugene Briscoe, previously Baptist campus minister at Georgia Tech in Atlanta, became acting student secretary.

Both elections were announced in Atlanta by Searcy S. Garrison, executive secretary-treasurer of the Georgia Baptist Convention.

Neal's metro missions post was authorized by the Georgia Baptist Convention last November in annual session. He will plan and coordinate new ways to minister in heavily populated areas.

Briscoe has been in Georgia Baptist student work for 10 years, after several years as a pastor. He was assistant state student secretary before becoming Georgia Tech's campus minister two years ago.

Baptist College To Get Aid

The Supreme Court in a six to three vote held constitutional a complicated financial arrangement between the state of South Carolina and the Baptist College at Charleston.

In a case that has been back and forth from the South Carolina Supreme Court to the U.S. Supreme Court for the second time, the high court upheld a state law that permitted all institutions of higher learning, regardless of their religious affiliation, to receive certain benefits.

Under the authority of The South Carolina Educational Facilities Act, the Baptist College at Charleston received preliminary approval for a financial arrangement concerning revenue bonds to finance capital improvements and a dining hall. Under the statutory agreement the project would be conveyed to the authority, which would lease it back to the college, with reconveyance to the college on full payment of the bonds.

The court declared that this plan does not have the "primary effect of advancing or inhibiting religion, and it does not foster an excessive entanglement with religion."

Writing for the dissent, Justice William J. Brennan feared that "under the scheme the policing by the state can become so extensive that the state may well end up in complete control of the operation of the college, at least for the life of the bonds."

"The college's freedom to engage in religious activities and to offer religious instruction is necessarily circumscribed by this pervasive state involvement forced upon the college if it is not to lose its benefits under the act," Brennan said.



Religious entertainer Dan McBride, composer of more than 300 songs, including "Tiptoe Through the Tithers," "Righteous Indignation" and *Dear Computer, We Adore Thee*, will perform July 21 at Highland Baptist Church, Louisville, 7 p.m.