



SEPTEMBER 27, 1975



Paul W. Travis, retired minister living in Richmond, Virginia, was the special guest for an anniversary service at the **Baxter Avenue Baptist Church**, Louisville, on September 14. Pastor and Mrs. Travis established the work that eventually grew into the church while Travis was a seminary student in 1933. It was known then as the Garden Street Chapel. Travis is now pastor emeritus of the Lower Northhampton Baptist Church in Richmond, Virginia.

The toll free **info dial** telephone service to the SBC Annuity Board has been extended for the remainder of 1975. The number to call nationally is 1-800-527-4767. Info Dial is open coast to coast between the hours of 8:30 a.m. and 4:30 p.m. (CST), Monday through Friday.

**Southern Baptist Theological Seminary** officials report that 1,763 students from 44 states and 24 foreign countries have enrolled this fall. This is a gain over the 1,459 students enrolled last year. Of these 299 are seminary students from Kentucky.

Staff Changes

**Dr. Flonnie Strunk**, of Huntsville, Tennessee, has been elected as professor of business and economics at Campbellsville College. Mrs. Strunk is a graduate of the Tennessee Polytechnic Institute and received her doctor of education degree from the University of Tennessee.

**Colesburg Baptist Church**, Severns Valley Association, welcomed friends and visitors for homecoming celebration September 14. A picnic lunch was served on

the grounds following the morning worship service and the afternoon service was featured by several gospel singing groups.

**Carolyn Singleton**, member of the First Baptist Church, Bowling Green, has accepted the position of director of day care at the First Baptist Church in Laurel, Maryland. Miss Singleton is a graduate of Bowling Green High School, University of Kentucky and Southwestern Baptist Theological Seminary. She is the daughter of Dr. and Mrs. E. D. Singleton.

**Carlie Ward** has resigned as pastor of the Millwood Baptist Church after serving almost 11 years. Members of the Millwood congregation have expressed their gratitude for the years of dedicated services and love on the part of pastor Ward and his family members.

CORRECTION

**Jon Frederick and Lawrence Gardner** were ordained as deacons by the Burkesville Baptist Church instead of the Bakersville Baptist Church as reported in the September 6 issue of *Western Recorder*. Also **Glenn Henderson** was ordained before instead of while he was serving as a missionary in Africa. [Editor].

Church Chuckles by CARTWRIGHT



"The mortgage company wants it designed like a supermarket in case our Building Fund Drive flounders."

DEVOTIONAL

By Alan Chamness  
307 Center St.  
Henderson, Ky. 42420

We're so confronted day by day with the issues of smoking, drinking, drugs, and sex that the words themselves make us shrug our shoulders and respond, "What do we say?" The apostle Paul in his first letter to the Corinthians, asks us if we "do not know that our bodies are the temples of the Holy Ghost, which is in us and which we have of God?" This has always been an excellent answer to many of these adolescent year problems but we often neglect what is also said in the last portion of that passage. He makes us aware of the fact that "we are not our own."

Of course, we belong to our Maker but we also belong to earthly beings. He makes the statement in the fourteenth chapter of Romans that "none of us liveth to himself." What we do affects the lives of those living around us. Is that not reason enough to watch and say what we do? Respect for the temple within us is so important but justly so is the respect for those who watch this temple within us.

Recently as I traveled back to my church field from my boyhood home, I noticed a very unassuming pigpen. Not really an admirer of the pig realm, other than that which is set before me at the breakfast table, something impressed me that day which I shall never forget. A rather large pig was cruising through the dusty pen and suddenly flopped to the ground. As he flopped, the dust on which he fell scattered about the few feet around him. The pig next to him was thus covered by his friend's action, not that the newly dusty pig minded what had happened (he probably enjoyed being dustier). I saw a very important principle in that action.

We oftentimes conduct our lives as carelessly as this pig—flopping to the ground, scattering (figuratively) dust all over those around us. So goes our influence.

May we ever be aware that how we live not only affects our own temples, but also those of our fellowman.

# A Woman Minister Not Demanding Ordination

by Joan Kay  
Columnist  
The Louisville Courier-Journal

Back in 1956, an 18-year-old in rural Virginia walked five miles each way to Wise to attend classes at Clinch Valley College of the University of Virginia.

Last May Zelma Mullins Pattillo returned to the college in a different guise. She was the first woman to give a baccalaureate sermon at the college, where she was valedictorian in 1958.

In the years in between, she went on to get bachelor's and master of religious education degrees. She has been an associate Baptist chaplain, and now the mother of two youngsters, is minister of preschool education at Crescent Hill Baptist Church in Louisville.

At the baccalaureate service, "people knew I came out of one of the hollows," she said, and "that I was one of 14 children."

Mrs. Pattillo's father farmed, and the area she lived in is so remote that "even today you have to take a 4-wheel-drive jeep" to get there. She attended a one-room school.

Clinch Valley College's chancellor arranged for someone to pay her tuition, and that man, whom she had never seen, was in the audience for the baccalaureate sermon. "My high school teachers were in the audience, and my mother was there—so it was just a fantastic day for me."

The talk in Wise was one of a number of speaking engagements this year for Mrs. Pattillo. Now that her children, Laura, 5, and Stephen, 3, are at a more manageable age, she felt she could begin again to accept invitations to speak.

"In the last five or six months, I've had more invitations that I could deal with." In April and May, she spoke at retreats in Georgia and a student banquet in Berea, gave a sermon at Crescent Hill Baptist Church and spoke to a child-care group.

At retreats, she often talks about growing up as one of 14 children, and she usually reads a letter she wrote her family in 1966, in which she thanks each one for his "special gift of life."

Mrs. Pattillo said wryly that while she feels no discrimination against her as a speaker because she is a woman, she does face problems because of her

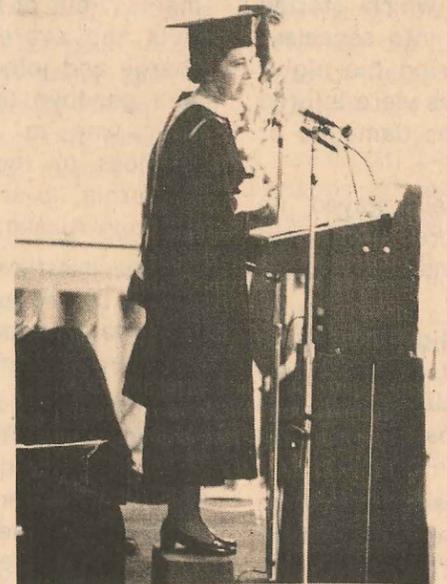
height. She is 5 feet tall, "maybe 1/2 inch more," and the microphone always has to be adjusted.

At Clinch Valley in May, the microphone couldn't be changed, and she had to stand on a cinder block to reach it.

After graduation from Clinch Valley, then a two-year college, Mrs. Pattillo received a scholarship to Lincoln Memorial University, Harrogate, Tenn., where she majored in mathematics and physics.

She received a master of religious education degree in 1966 from The Southern Baptist Theological Seminary, Louisville, where she prepared for student work as a chaplain.

"That was a field open to women," she said.



Zelma Pattillo stands about five feet tall and had to stand on a cinder block when she gave the baccalaureate sermon at Clinch Valley College of the University of Virginia — the first woman to do so at that school.

From the seminary, Mrs. Pattillo went to Clemson (S.C.) University as associate Baptist chaplain, and she also spoke regularly at a Baptist church in the community.

Speaking from a pulpit was important to her service as a chaplain, she felt, "because they (the students) see you as a spiritual leader. They would come to you with spiritual struggles, rather than the little problems you'd associate with a woman."

At Southern Seminary, Mrs. Pattillo met her future husband, Wesley M. Pattillo Jr., and they were married in November, 1967. He is vice president for development at the seminary. He travels with her often to do retreats. At the University of Georgia, for instance, he gave a multi-media presentation, and she spoke.

People often ask why she has not become ordained, she said. "But I'm doing everything I want to do and enjoy doing," and she prefers not to cause a controversy. "I'd rather be a model (of a minister) than talk about people trying to achieve it."

"I am not anti-women's lib. I want everyone to be free to be his own person," but in terms of women in the ministry, she feels women can accomplish more now by performing some ministerial roles without demanding to be ordained first.

"I can do everything I want to do except serve communion."

Ten years ago, Mrs. Pattillo considered ordination, but warned that it might incur a lot of publicity, she decided against it. "I'm not saying I won't be ordained one day, but that's not the real issue for me." More important is "what role can I serve in the church."

It is rare for a woman to speak from the pulpit at Crescent Hill Baptist Church, but last May the pastor, John Howell, asked Mrs. Pattillo to give a sermon on Mother's Day. "I didn't get a negative comment," she said. "The people were very gracious and very warm."

As minister of preschool education at Crescent Hill, she works part-time, overseeing activities of the preschool children at the church.

Her children "are No. 1 right now," and she wants "to drink in all this time." She probably won't take as many speaking engagements this fall.

In the future, she wants to do some writing about her family and on theological topics, and "I just want to be involved in the ministry," possibly as an associate pastor. Later, "I might be ordained, I'm not sure."

She doesn't want to serve only the comfortable people of the world, although she realizes that they have problems, too. "I want to be where the need is...where people really need and hurt, because I feel that is where God wants me to be."

**WESTERN RECORDER**

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

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## The Parable Of Two Visitors

The weekend of September 5-7, 1975, will be long remembered in Louisville. Tension over court ordered school busing had been building up for weeks. However, the first two days of school went more smoothly and peaceably than many expected. Absenteeism was high and confusion was hectic but the feared violence did not come off.

Then it came! Demonstrations which started orderly on Friday afternoon turned into senseless violence and wanton destruction during the night. Citizens and law enforcement officials were injured and property of non-participants was damaged or destroyed.

Federal, state and local officials stayed up around the clock trying to restore order and appealing to citizens to restrain themselves in such an inflammatory atmosphere.

Law enforcement officials investigating causes of the senseless riots concluded that outsiders had infiltrated protesting groups and incited some who ordinarily are law abiding citizens to reckless behavior.

Many of those arrested had been made more senseless by drinking. All the blame must not be put on outsiders but among those arrested the day following the riots was an outsider who claims to be the grand dragon of the Ku Klux Klan in Kentucky.

It is lamentable that the good name of Louisville and its ordinarily law abiding citizens are permanently injured in the eyes of the whole world. The Louisville implementation of the 1954 Supreme Court ruling on desegregation of schools was a model for the nation. We are not completely innocent in marring this image in 1975 but it is shameful that our animalistic behavior was at least partly prompted by outsiders.

Another group of outsiders came to Louisville the same weekend. This was a group of Baptist young people coming from all areas of our country

for a period of orientation as newly appointed missionaries. Their visit to Louisville was climaxed in a Sunday morning worship and commissioning service in the St. Matthews Baptist Church.

They sat as a group in the choir loft. Their faces radiated joy and commitment. They presented themselves one by one and gave their assignments. Four of them were chosen to describe their calls and share their dreams. They heard their charge and joined in a prayer of dedication. They said goodbye to friends and family and went on their way to assignments which ranged from ghettos in the cities, to college campuses in California, to an Eskimo village beyond the Arctic Circle in Alaska.

The overflow congregation of worshipers were moved by the experience. They were not incited to violence and destruction but inspired to caring more and loving more.

The service commissioning missionaries was not an isolated instance of wholesome influence. All over the city and county preachers and Christians of all faiths were taking a stand for calmness and obedience to the law.

September 5-7, 1975, was surely an unusual weekend in Louisville. God forbid that we ever see some of its happenings again.

Upon reflection, however, it was not so different from every weekend or every day. The influence from two outside forces was a modern parable and is ever with us. One influence exerted by Satan and his emissaries is ever trying to arouse the beast in us and to invite us to hate and destruction. The other influence is from Jesus and his heralds encouraging us to care like Jesus cared and love like he loved.

The parable of the two visiting groups puts all of us with one or the other group. The memory of which one we identify with judges us and will live with us the rest of life.

## The Advantage Of Trouble

[Reprinted from "Thinking Aloud" in the Sept. issue of The Tie, Southern's alumni publication.]

by Duke K. McCall  
President, Southern Baptist  
Theological Seminary

The American prosperity achieved in the late 1940s stabilized in the 1950s was taken for granted in the 1960s as inevitable and unalterable. But where have all the good times gone?

The stock market as the classical hedge against inflation collapsed under double digit inflation. The insatiable demand by Americans for goods and services evaporated in the face of unemployment.

The President Johnson era notion that America was so rich that it was sinful to have poor people around slammed into a multibillion dollar balance of payments deficit on the international scene. Big business, as the whipping boy for all kinds of social and environmental reforms, began to go broke.

Even worse, governmental units like New York city discovered bankruptcy as a fact and not as a fairytale. Churches that sold bonds to pay interest on previous bond issues learned about the limits of legality as well as the limits of irresponsibility (two of my business acquaintances went to prison for the same activities the courts forgave in preachers).

Now we bemoan the good old days when everybody who wanted a job could work and those who did not want to work could use food stamps to supply their commune. Now it is tough, and many people are in despair about the future of America and the world.

Let me share a true parable with you:

A couple of thousand years ago some courageous Asian people journeyed across the Pacific Ocean in open boats looking for more agreeable places to live. The hardships they endured, the feat they accomplished, matched the Phoenicians in the Mediterranean and the Norsemen in the Atlantic. Waves of emigration continued until recently when the steamship made it easy.

Those who reached Tahiti found a paradise without natural enemies, plenty of food at hand, and a gentle climate.

In such an environment these descendants of a great and enterprising people should have developed a magnificent culture. Instead, when Europeans discovered life in Tahiti, it was characterized by sexual promiscuity, ritual cannibalism, infanticide, frequent murder, and a common use of hallucinogenic drugs. The inhabitants had forgotten how to write, how to make pottery, and intellectual and artistic activity had turned into sensual gratification with disintegrating and degraded family life. This is what happened to them when faced with abundant leisure and economic security. Do you see the parallel with American response to the prosperity of the 1960s? Like the Tahitians we blew it.

Maybe becoming a second-rate power will cause Americans to try harder at the turn of their second century. Maybe the exposed rottenness of our political structure will challenge idealistic young people to become professional politicians. Maybe the TV generation will be tired of watching and set out to produce the technology and the distribution processes to revive not just American business but the economic growth of the world.

And the church? Committed young people have already hit the Seminary. One-third more bright, well-trained entering students than ever before in the history of Southern arrived this year. The last time we had such a crowd was in the middle of the religious prosperity of the 1950s. This time they have come, not to get on the band wagon, but to get the institutional church out of the ditch. God called them and they came.

I wonder if they are tough enough to cope with the intellectualized religion and also the runaway emotionalism and the politicized denominational structure of our time? Only those who have a vital sense of the presence of God and total commitment to the Lordship of Jesus Christ will make it. Others will cop out with a lot of muck about the larger opportunities in the secular community (meaning better pay for less work with more security).

But there is no reason to be a Christian minister now except that the world is in trouble and the "divine destiny" of America turned sour when we tried to go without God.

Our cries of defeat and despair have turned into prayer, and God is answering. He is providing the young people to build a brave new world by sweat and tears and bruises — and the power of the Holy Spirit.

## BAPTIST NEWS BRIEFS

### MRS. FORD REPLIES TO TV INTERVIEW

In a letter responding to critics of her nationally-televised comments on premarital sex, First Lady Betty Ford says she does not believe in premarital sex and had difficulty in expressing her convictions on it in a brief television interview.

Thus far, Mrs. Ford has received more than 19,000 letters against her comments on the CBS Television program "60 Minutes" and 8,000 supporting her. The controversy was sparked when she said she "wouldn't be surprised" to find that her 18-year-old daughter was having an affair and suggested "premarital relations with the right partner might lower the divorce rate."

"I wish it were possible," Mrs. Ford's letter says, "for us to sit down and talk to one another. I consider myself a responsible parent. I know I am a loving one. We have raised our four children in a home that believes in and practices the enduring values of morality and personal integrity. (BP) (see letter in Baptist Forum, Page 14)

### SOUTHERN LIBRARY JOINS COMPUTER SYSTEM

The James P. Boyce Centennial Library of Southern Baptist Theological Seminary has gone "on-line" with the Southeastern Library Network (SOLINET), a nationwide system of computerized cataloging.

SOLINET links the seminary's library with the major research collections at universities from the Ohio River to the Gulf of Mexico and from the Mississippi River to the Atlantic.

Boyce Library is reportedly the first from a Southern Baptist Convention seminary to go "on-line" with SOLINET. Only six theological seminaries in the Southeastern United States currently have access to the network.

Ronald Deering, director of the Boyce Library, says catalog cards for the library will be produced from material stored electronically in the data base. The cards will be automatically produced by the computer, fully typed in alphabetical sequence and ready for filing.

Deering said the "new mechanization, cooperative computerization, and networking orientation will literally revolutionize library procedures."

The seminary library is connected to the computer by long-distance telephone lines. Materials at other member libraries are available when the appropriate codes on a keyboard are punched. (BP)

### MERCER, MARS HILL ACCEPT FEDERAL GRANTS

Two Southern Baptist colleges are among 10 church-related schools or agencies to receive federal grants totaling \$602,769 "to improve the quality and to increase the effectiveness of postsecondary education."

Mercer University, a Georgia Baptist School, received two grants for a total of \$80,114, and Mars Hill College, a North Carolina Baptist school, received \$51,992.

One of the Mercer University grants (\$60,998) "provides, in cooperation with the Georgia Department of Offender Rehabilitation and two private junior colleges, an educational and counseling program for offenders and ex-offenders from state penal institutions to facilitate their transition to work and learning."

The other Mercer grant (\$19,116) "attempts to increase teaching effectiveness and develop new incentives for improvements in teaching in a cooperative effort with three other colleges."

The Mars Hill College grant (\$51,992) "develops a core curriculum based upon standards as to what students need to know and be able to do when they graduate. A key element in this project is a center that measures competencies whenever learners believe they are ready and also provides teaching effectiveness measures for the faculty."

Slow

Maturity

By  
Franklin Owen



Vandals have been smashing my mail box. It's great sport to get a heavy piece of scantlin and ride "shotgun" or on a truck and smash mail boxes as you ride down the road. I don't see what satisfaction is gained from this, but who knows, maybe the one who does it is experiencing in some submerged, clouded manner, the same urge a murderer has when he kills somebody. In that case, maybe it's fortunate that he is smashing my mail box and getting murder out of his system.

I know another man who has been having this same dreadful experience in severe measure. (It has been a while since I have suffered it, and I hope it is over.) This man has replaced his mail box two or three times with a new one. In fact, the postal authorities ordered him to do it as a condition of continuing to receive mail.

I told him that such orders and his compliance are both unfortunate because there is no point in his replacing the mail box again until whoever this is matures a little further. With time and good fortune and patience on the part of others, he will get a little older and mature a little further and outgrow mail box smashing. Until he gets out of his childhood (whatever his age) it is an extravagant waste to replace the mail boxes.

I've kept carrying mine to the work bench, applying the hammer to it, straightening it at least enough for mail to go in. It now looks about like a straightened out tin can that has been through five games of "shinny on your own side." (If you've ever played that game.)

Maturity is hard for some people to come by, and I guess in some way or other it is hard for all of us to acquire. One of the many advantages of finding Christ early in life is to have the Savior as the perfect life example during the formative years.

I'm glad my mail box visitor is beginning to get over the hill. I'm beginning to have almost enough faith to replace that box once more. I pray for this vandal. Christ could give him strength to break the habit of mail box smashing and to achieve far greater things that go with maturity. (Hebrews 6:9)

## BYW Weekend October 17-18 At Cedarmore

The focus of the fifth annual Baptist Young Women Weekend Oct. 17-18 at Cedarmore Baptist Assembly is twofold: "reaching in" to reflect on one's own spiritual growth and development and "reaching out" to consider opportunities for ministry and witness to others.

John Hendrix, young adult consultant with the Sunday School Board, will lead four one-hour sessions on "The Journey of Life."

Elaine Lidholm, former Missionary Journeyman to Kenya, will conduct a session on opportunities for young adults in missions.

"Sing and Tell," a young adult musical group from Murray, will perform Friday evening.

Beginning with supper at 6:30 p.m. Friday and continuing through 3 p.m. Saturday, the weekend is an excellent opportunity for Baptist young women and their husbands to participate in a time of personal retreat and missions inspiration.

Reservations can be made by sending name, address, and \$3.00 registration fee per person to Cedarmore Baptist Assembly, Rte. 1, Bagdad, Ky. 40003.



SING AND TELL

## Georgetown Celebrates Renovation Completion

The long-awaited dream of a newly renovated Giddings Hall was realized on the Georgetown College campus Sept. 13.

Beginning with a dedication ceremony in the John L. Hill Chapel and followed by tours of Giddings Hall and a luncheon in the Lee Cralle Student Center, the day's activities brought local, state and regional denominational and professional leaders to the campus.

Featured on the program were Robert L. Mills, president of Georgetown College, C. R. Daley, editor of *Western Recorder*, Ira Porter, of the Louisville Trust Co. and chairman of the Georgetown trustee development committee, and Ted Sisk, pastor of Immanuel Baptist Church, Lexington, and chairman of the Georgetown board of trustees.

Curtis Craig, vice president of Louisville Gas and Electric and chairman of the grants committee of the James Graham Brown Foundation, was principal speaker.

Amounting to more than \$600,000, the renovation project was started after gifts and pledges from individuals, corporations, and foundations resulted from early phases of the college's Challenge of the Seventies campaign.

Begun in 1838, the building was named for Rockwood Giddings, third president of Georgetown College. Designed by Giddings and J. E. Farnum, a college professor, the structure was built by student and faculty labor with bricks baked from clay deposits on the campus grounds.

Listed on the National Register of Historic Places, Giddings Hall has served the college in a number of ways since the 1830's. Originally called Recitation Hall, the building has housed the chapel, library, science laboratories, theatre, classrooms, fraternity and sorority meeting rooms, and faculty offices. The structure now houses all administrative offices.

In expressing appreciation, Dr. Mills stated, "The renovation of Giddings Hall is another example of the love, faith and confidence that friends of Georgetown College have expressed to her throughout the years. The realization of this project serves as an inspiration for Christian education in general and Georgetown College in particular. We at Georgetown are deeply grateful and sincerely appreciative to all who have helped make this dream a reality."

## Campbellsville Enrolment 710

Campbellsville College reports a fall enrolment of 710, an increase of 32 over the previous fall semester, and 17 over the fall of 1973.

Though a modest increase, it was the first upward turn in fall enrolment since 1970, and continues what college officials call an "encouraging trend" which began with a five percent increase in enrolment last spring.

Breakdown of the figure shows 269 new, first time students this year at Campbellsville, with 64 of those students transferring in from other colleges. Twenty-seven other students who had left school for one semester or more returned to Campbellsville College this year.

Financially speaking, Campbellsville's increase is important because all of it is in full-time equivalency rather than head count only. This means much more in terms of operating dollars for the school.

An increase in number of dormitory students again this semester also will provide more income for operating expenses. Dorm enrolments at Campbellsville have continually increased in recent years.

# An Example Of Loving, Giving

Calvin D. Fields is a man who loves life. With a twinkle in his eye and a good sense of humor, Kentucky's associate director of the Brotherhood Department finds great satisfaction in life by meeting and getting to know people.

By Tommy Smith

## Coal Miner's Son

This interesting individual breathed his first breath August 9, 1924, in a coal-mining camp near Whitesburg, Ky.

He was born to Wilson and Ora Fields. His early childhood was influenced by the closeness of the 100 or so families that inhabited the coal mining encampment.

Fields' father was a bookkeeper for the Elk Horn Jellico Coal Company and his mother was a housewife. He has one brother, Edsel, who is two years older.

There was no church in the mining camp, so young Fields was able to attend only a small Sunday School class that met in one of the families' homes.

The youngster was also pretty regular in Vacation Bible School.

"I alternated the Vacation Bible Schools that I attended," the associate Brotherhood director recalled.

"One year I would attend the Baptist, the next year the Methodist, and then the Presbyterian.



Pictured above is Calvin Fields, associate director of the Brotherhood Department for the Kentucky Baptist Convention, as he looked while serving in the Marine Corp during World War II.

"The reason I wouldn't attend the same one twice is because I was so hard-headed as a kid the teachers would ask me not to come back," he laughed.

Fields attended Marlowe Public School until the eighth grade, when his family moved to Louisville. The move came when his father started to work for the Phoenix Fuel Company as a salesman and was transferred to Louisville to sell coal to the coal yards.

Prior to their move to Louisville, Fields became a Christian during a revival service at First Baptist Church in Whitesburg. His mother was also converted during the same revival, becoming a Christian the night before young Fields.

After moving, he enrolled in Male High School in Louisville and graduated from there in 1942. While in school he was a member of the Reserve Officers Training Corp. After graduation he continued his interest in the military by enlisting in the Marine Corps. By this time the war was beginning to rage throughout Europe.

## Entered Military Service

The young man from Whitesburg entered the Marines "to become a hero." However, as Fields recalled, "it was not long before I realized that it was not as easy as I had expected."

He received his basic training in San Diego, Calif., and then was shipped overseas. The climax to his service came in 1945 while stationed on Guam.

"We were stationed on Guam and we heard that the United States had dropped the atomic bombs and knew the war was over and that we would finally be able to come home," the former marine corporal reminisced.

While on Guam, Fields' company received the Naval Unit Citation for outstanding courage in the face of the enemy. The group also received the Presidential Citation while stationed on Okinawa.

"My faith in God is what enabled me to make it through those days," Fields stated.

"I made it a practice to read my Bible every day before nightfall. I found this to be a good source of strength and comfort in those days of hatred and killing," he added.

## Unusual Conversion

In November, 1945, the battle-weary soldier returned home after 39 months without seeing his family.



"Watch out, I'm comin' through!" seems to be what Calvin Fields is thinking as he gets down into his football stance at an early age. His interest in football has waned, but his love for youngsters has grown as he serves as associate director of the Brotherhood Department in Kentucky.

Upon his return, Fields found that his father had become a Christian during his absence.

"The Sunday after VE Day, Dad went out to get a drink and found all of the bars closed," Fields remembered.

"He got quite upset because they were closed and then remembered that he had two sons overseas fighting in the war and realized for the first time the need to seriously consider becoming a Christian."

In the spring of 1946, Fields enrolled in the University of Louisville for one semester and then transferred to Georgetown College the next fall.

His last year at Georgetown found the history major very much in love with Marian Wigglesworth. The two were married Dec. 18, 1948.

Throughout his three years at Georgetown College and also throughout his three years at Southern Baptist Theological Seminary in Louisville, Fields served as pastor of New Salem Baptist Church in Vine Grove, Ky.

After graduation from Southern in 1952 with a bachelor of divinity degree, the newlywed and his wife moved to Fleming, Ky., as pastor for two years. From there the Fields moved back to the Salem Association where he served as the missionary of the association for two years.

Other positions the associate Brotherhood director held until his present

# 1975 STATE MISSIONS WEEK OF PRAYER PROPOSED ALLOCATIONS

## WMU Program Budget

WMU Activities .....	\$ 6,000	
Age-level Activities .....	3,575	
Cedar Crest Camp and Workshop .....	14,000	
Area Camp Workers Salary and Travel ....	2,500	
State Mission Week of Prayer Expense .....	8,000	34,075

## Buildings

Church Building Fund .....	45,000	
Boone Lodge .....	10,000	
Ferguson-Jaegle Building .....	2,000	
Cedar Crest and Rabro .....	14,000	71,000

## Missionaries

Salaries (inc. Gen'l Hospital Chaplain) ....	37,000	
Foreign Missions Appointees Equipment ....	1,500	
Missionaries' Christmas Gifts .....	2,000	40,500

## Student Work

Love in Action (Cumberland College) .....	600	
M. K. Fund .....	500	
Summer Workers' Travel .....	2,000	
Bibles for Internationals .....	1,000	
International Conference .....	3,500	

Clear Creek .....	2,500	
Oneida .....	2,500	
Mountain Pastors' Travel .....	1,000	13,600

## Scholarships

Matching Fund .....	5,000	
State Missionaries' Children .....	1,500	6,500

## Inter-racial Work

WMS Leadership Conference .....	250	
WMS Missionaries (2) .....	1,500	
Women in White Offering .....	150	
Scholarships .....	400	
Fellowship Center Worker .....	1,500	3,800

## KBC Conferences

Sr. Adult Area Fellowships (8) .....	1,500	
Mountain Missions .....	500	
Parents of Mentally Retarded .....	1,000	
Pastors' Area Fellowship .....	200	3,200

## Undesignated

Undesignated .....		5,503
Proposed goal .....		\$178,178

## Assoc. Brotherhood Dir.

position include: pastor of First Baptist Church in Liberty, Kentucky; associational missionary for three years for the Three Forks Association; and pastor of the Oneida Baptist Church in Oneida, Kentucky. His selection to his present position came in May of 1965.

During the period from 1951 to 1964, Fields served in various capacities during the summers at Cedarmore Baptist Assembly.

"I only missed one week during those 14 years," Fields recalled.

Since his selection as associate Brotherhood Director for the Kentucky Baptist Convention, Fields has served as program director for the Royal Ambassador Camp at Cedarmore.

"I appreciate the Lord leading me into this work and letting me have a small part in the total influence of so many young men," Fields stated when asked about his work at Cedarmore.

## Type of 'Giving'

Fields makes his home at 12206 Davidson Dr. in Middletown. He and his wife have four children: Becky, Carol, David and Randy.

When asked what his favorite hobby or pastime is he simply replied:

"Working with boys. No more. No less."

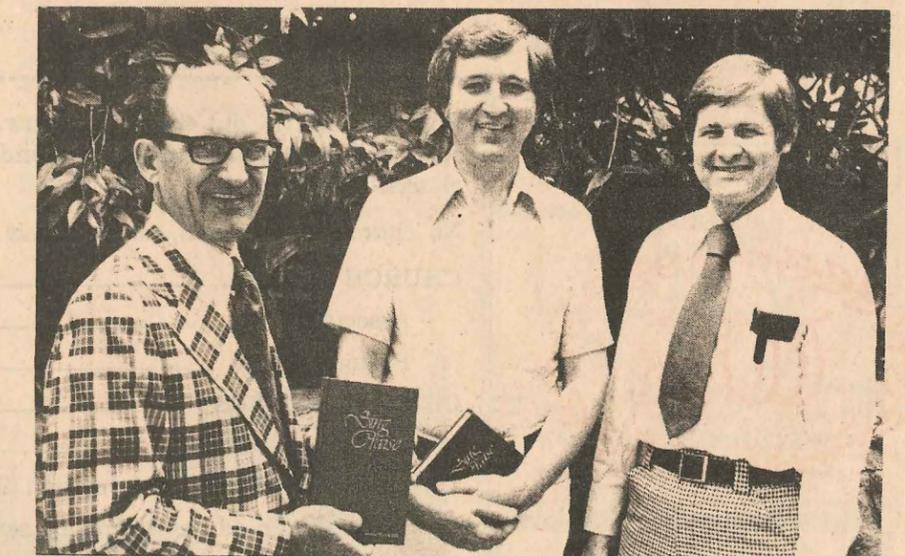
After this statement, the question was asked once again, to which Fields stated:

"I don't drink, I don't cuss, I don't play golf . . . or any of those terrible sins," he chuckled.

"My love is working with boys and seeing them grow up to become fine Christian men," he added.

He has the jovial attitude, the sparkling eyes and the sense of giving—but the type of giving he does is not of dolls, trains or candy.

It's a special kind—called 'giving' of one's self to another out of love.



"Sing Praise," Southern Baptists' first hymnal for the deaf, was recently published through joint efforts of the Sunday School and Home Mission Boards. Shown are [l to r] Bill F. Leach, church music department of the Sunday School Board, who was responsible for the editorial and production phases of the hymn book; William E. Davis, "Sing Praise" committee member and superintendent of the Tennessee School for the Deaf; and Carter Bearden, chairman of the committee and missionary to the deaf at the Home Mission Board. "Sing Praise" contains 234 hymns, words only, and may be purchased in Baptist Book Stores.

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### BICENTENNIAL FEATURE:

## Prison Bars No Barrier To Southern Baptists

FREDERICKSBURG, Va., August, 1768 — Five Baptists imprisoned because they refused to quit preaching the gospel were apparently released for the same reason. Even behind bars the Baptists continued to preach to any on the outside who would listen.

Long ignored here as bothersome but insignificant, observers say, Baptists are now being persecuted because they present a threat to the state church of Virginia. But the civil and religious hierarchy is discovering that the dissenters merely thrive on persecution.

The prisoners — Lewis Craig, John Waller, James Reid and James Childs, ministers, and William Mash, a layman — were seized by a sheriff on June 4 and hauled before magistrates who required them to post appearance bonds of one

thousand pounds. While there is no law in Virginia against preaching the "Baptist gospel," the defendants were charged with "disturbing the peace."

Two days later, the court charged that the Baptists were "great disturbers of the peace," the prosecuting attorney declared they were guilty of the crime of not being able to meet a man in the road without trying to "ram a text of scripture down his throat."

Waller made an able defense for the prisoners, however, and the court was not quite sure how to dispose of the case. Finally the accused were told they would be released on their pledge that they would not preach again for a year and a day. When each one promptly refused to make such a promise they were ordered held as prisoners indefinitely.

Authorities were forewarned of events to come when the prisoners sang hymns as they were led from the courthouse to the jail. Bystanders noted that the willingness of the Baptists to suffer for their convictions made a deep impression on many witnessing the event.

Four weeks later Lewis Craig was released and immediately set out for Williamsburg to appeal to the governor in behalf of his fellow Baptists. He was granted an audience by John Blair, deputy governor, and won him completely, reports indicate.

"You may not molest these conscientious people so long as they behave themselves in a manner becoming pious Christians and in obedience to the laws," Blair said in a letter to the prosecuting attorney. The deputy governor also pointed out that experience has taught that "persecuting dissenters only increases their numbers."

Blair also had been persuaded that the Baptists were like the established church in many respects and even had some strong points. Some of their practices, he told the attorney in his letter, had been of such good effect that "it might be wished that we had more of them among us."

While the deputy governor's letter had its effect, the subsequent discharge of Waller, Reed, Mash and Childs probably was due to their continued evangelizing as much as anything else. As they preached from their cells to those on the outside, many tried to shout them down, but others listened and were converted. (BP)

## Fern Creek Ends Building Drive

Fern Creek Baptists in Louisville will climax a five year effort Sunday, October 5. A new multi-purpose Christian Ministries building will be dedicated in a special service on the afternoon of Oct. 6, according to Fern Creek pastor Don Letzring.

The building will have 20 rooms to be used for Sunday School and various weekday activities. It also includes a gymnasium, an institutional size kitchen and an office for the minister of activities.

Letzring recalls the serious Fern Creek Church split five years ago on doctrinal issues. At that time the church was left so weak its future was in question. However, those members left did not lose their vision but immediately set out to strengthen the church for ministering to the community. The activities building is

one result of this effort.

Pastor Letzring, who moved from Pleasant Grove Baptist Church in Jefferson Co. to Fern Creek a few months ago credits the former pastor, Don Atkinson, with the pastoral leadership necessary for such an undertaking.

Concerning the new building, Letzring says, "I think that the people realize that just building an activities building will not automatically create growth, but with proper staffing of the building and wise program planning, the possibilities of a great outreach ministry do exist."

Ken Johnson, a major league baseball pitcher, will be the guest speaker for the services on the day of dedication and a Mobile, Ala., musical group, "Truth," will provide special music for the occasion.



An outside view of the Fern Creek Activities Building.

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## SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for October 5, 1975)



### LIFE AND WORK SERIES

## Jesus And His Mission

### Presentation Matthew 1:1

Inasmuch as the Jews did not account of female descent, Matthew traced the family into which Jesus Christ was born through the foster father, Joseph, back through David to Abraham.

### Perplexity Matthew 1:16-19

Joseph and Mary were engaged, but not married. Among the Jews in that day an engagement was not a light thing which might be broken off casually upon some slight pretext. The tie of betrothal was as sacred as that of marriage, and infidelities before marriage were considered as sinful as those following marriage. Death by stoning was punishment for such sins.

It was a terrible shock when Joseph was informed that Mary was to become a mother. Joseph did not know the details of Mary's conduct, but he naturally thought that she had been unfaithful to him. His suspicions were natural and excusable, but Mary was conscious of her innocence and the angel had announced to her the cause of her conception.

Joseph did not know what to do. Being a just, merciful, and religious man, he wanted to do what was right. The law permitted him to make a public example of her and have her stoned, but his generous love for Mary constrained him to do otherwise.

### Proclamation Matthew 1:20-21

While Joseph thought seriously and prayerfully about what he should do, an angel appeared to him in a dream and delivered a message from the Lord. When the angel proclaimed "that which is conceived in her is of the Holy Ghost," Joseph was convinced and his heart was filled with gratitude for the revelation.

### Prophecy Matthew 1:22-23

In the fullness of time, God sent forth his son. Isaiah 7:14 was fulfilled when Mary gave birth to Jesus the Messiah.

"Immanuel" means God is with us to redeem, regenerate, cleanse, and sanctify.

### Promptness Matthew 1:24-25

In obedience to the command of the angel, Joseph was immediately united in

marriage with Mary. Due to the existing circumstances, it is quite likely that they had a private wedding. God's word plainly states Mary retained her virginity until after the birth of the Lord Jesus. To be sure, Mary was not sinless, but she was chaste and upright.

### INTERNATIONAL SERIES

## Going Where God Leads

### The Plea Genesis 12:1

In the call of Abram we see the sovereign grace of God in action. His call was "from" and "unto." It was from the idolatry of his own land, from fellowship with his kindred, and from occupation with the pursuits of his own people. It was unto fellowship with God, unto purity of worship, and unto the purposes which had been formulated in heaven.

### The Promises Genesis 12:2-3

Along with that sovereign and gracious call there came an invaluable sevenfold promise: to make of Abram a great nation, to bless him, to make his name great, to make him a worldwide blessing, to bless those who blessed Abram, to curse any who might curse him, and through him to bless all the families on the earth.

### The Pilgrimage Genesis 12:4-9

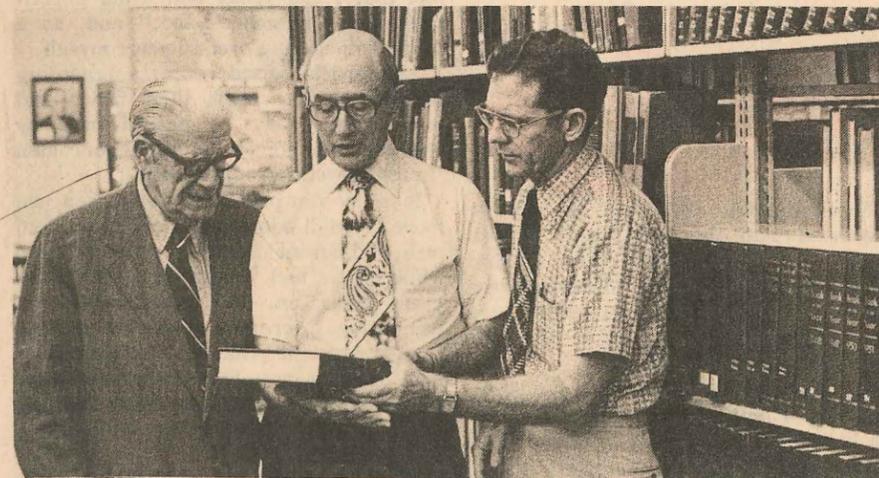
As long as a person is at rest amid favorable and undisturbed surroundings his faith remains undeveloped. When he is pushed out of these circumstances, with nobody on whom to depend, except God, faith grows strong.

In response to the call and command of

God, and without asking any questions or offering any objections, Abraham promptly, cheerfully, and hopefully started on his pilgrimage without knowing where he was going or what the future held in store.

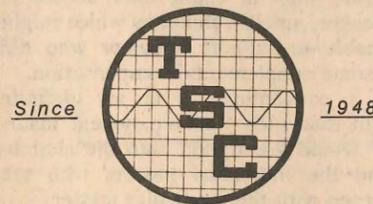
Unfortunately, Abraham's response to God's command was that of partial obedience. He was obedient in leaving his country, but he did not leave his kindred as he has been commanded to do. Instead, his father and his family moved along with him. Abraham permitted the natural to interfere with his obedience to God. His six years in Haran were wasted. Neither the place of disobedience or of partial obedience can ever be one of the joyous and full blessing.

It took the death of his father, Terah, to bring Abraham to full obedience. Ties of the flesh had to be severed before he could proceed to the place of victory and promise. Christian, whatever it is that you have been pampering, condoning, and excusing that has kept you from being victorious, it must go before you can make any progress in the Christian life. Put away your sin and completely turn over your life to the Lord. Then you will experience the joy of his presence, fellowship, power, and blessings.



Campbellsville College Bible professor Paul Horner, left, and president W. R. Davenport, right, look through volume one of the Encyclopaedia Judaica which will soon fill the empty shelf space next to them. Mr. Herman Routenberg, center, and his wife have donated the sixteen volume reference work to the Campbellsville College Library.

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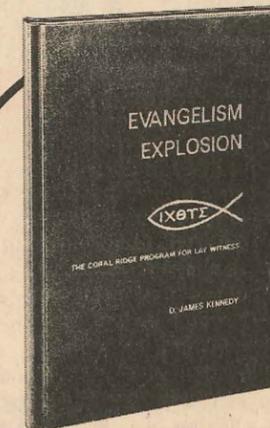
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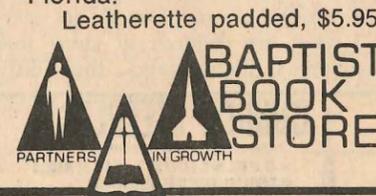
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MRS. FORD'S ANSWER

Dear Editor:

Thank you for writing about my appearance on the "Sixty Minutes" interview. The concern which inspired you to share your views is appreciated.

I wish it were possible for us to sit down together and talk, one to another. I consider myself a responsible parent. I know I am a loving one. We have raised our four children in a home that believes in and practices the enduring values of morality and personal integrity. As every mother and father knows, these are not easy times to be a parent. Our convictions are continually being questioned and tested by the fads and fancies of the moment.

I believe our values to be eternal and I hope I have instilled them in our children. We have come to this sharing of outlook through communication, not coercion. I want my children to know that their concerns, their doubts, their diffi-

culties—whatever they may be, can be discussed with the two people in this world who care the most—their mother and father. On "Sixty Minutes," the emotion of my words spoke to the need for this communication—rather than the specific issues we discussed.

My husband and I have lived twenty-six years of faithfulness in marriage. I do not believe in pre-marital relations, but I realize many in today's generation do not share my views. However, this must never cause us to withdraw the love, the counseling, and the understanding that they may need now, more than ever before. This is the essence of responsible parenthood.

It is difficult to adequately express one's personal convictions in a 15-minute interview. I hope our lives will say more than words about our dedication to honor, to integrity, to humanity and to God. Washington, D.C.

Betty Ford

SERVICE AFTER 50

Dear Editor:

I want to comment on the August 30 *Western Recorder* article, "Moral Obligations," written by Executive Secretary Owen.

Having now reached "later forties" and coming from a home where my father was a pastor until his early seventies, I

feel that I can speak both from experience as a "preacher's kid," and, as a pastor ministering over 20 years myself.

This article raised concerns regarding pastors as they reach their fifties and sixties, who may be passed over by churches in favor of younger men "relating well to young people."

It is my viewpoint that some men can move through a longer pastorate and then take a different situation with all ease, while others feel "trapped" as the older years come on. The point raised by Executive Secretary Owen regarding "unemployment insurance" would enable men to move more freely when the inner conviction from the Holy Spirit compels them to terminate their services with a particular church.

My own father served 32 years at Pikeville, retiring at age 72. Yet, I believe that this was an exception, since family financial responsibilities kept him at his post, although he related to me several times that his last five years were among his best.

I am convinced that many men would do well to follow the example of numerous men in using their sixties to aid weaker, smaller churches which might be unable to support a pastor who did have some supplemental compensation.

As a convention, it is my definite thought that such "unemployment insurance" would greatly aid both the churches and the individual pastors who are concerned with this particular matter.

What do other *Western Recorder* readers think about this? Louisville, Ky.

E. P. Howerton

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LAST YEAR the Kentucky Baptist Board of Child Care offered a program of preventative ministry through counseling and referral services.

THIS YEAR the need for these same services is greater than ever but the cost of providing them in terms of time, trained staff and money is greater as well.

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KENTUCKY BAPTIST CHILD CARE PROGRAM



Special interests and needs of single adults prompted the naming of Linda Lawson as single adult work specialist in the Sunday School department of the Southern Baptist Sunday School Board. Miss Lawson, the first to serve in this new position, will work with never married and formerly married persons of all ages. Present figures indicate that one out of three adults is single. Before assuming her present position, Miss Lawson was editor of youth materials in the Sunday School department in Nashville.

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October 16, 7:30 P.M.—Florence Baptist Church, Florence

October 17, 7:30 P.M.—Gardenside Baptist Church, Lexington  
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Saxe Adams  
 Nashville, Tenn.

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November 7, 5:00 P.M. to November 8, 12:30 P.M.—Georgetown College

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## Louisville Professor Contributes To Jan. Bible Study On Hosea

Many persons contribute each year to the success of January Bible Study as an in-depth study of a book of the Bible for thousands of Southern Baptists of all ages.

One contributor is linguist John Joseph Owens, professor of Old Testament interpretation at Southern Baptist Theological Seminary, Louisville, who wrote the expository notes on Hosea, the 1976 January Bible Study book for adults. The expository notes are included in the "Hosea Teaching Resource Kit."

Owens took difficult words and phrases, considered several possible meanings, then selected his favorite and explained them in more detail.

Currently Owens is working on an Old Testament lexicon, which translates word by word from Hebrew and gives each word's location. His goal is to complete a lexicon of the entire Old Testament by 1984. The work is done on a Hebrew typewriter which he designed.

The lexicon of Hosea is completed and available to persons teaching Hosea in January Bible Study this year from Owens at Southern Seminary for one dollar. He selected Hosea for early completion to coincide with the 1976 January Bible Study.

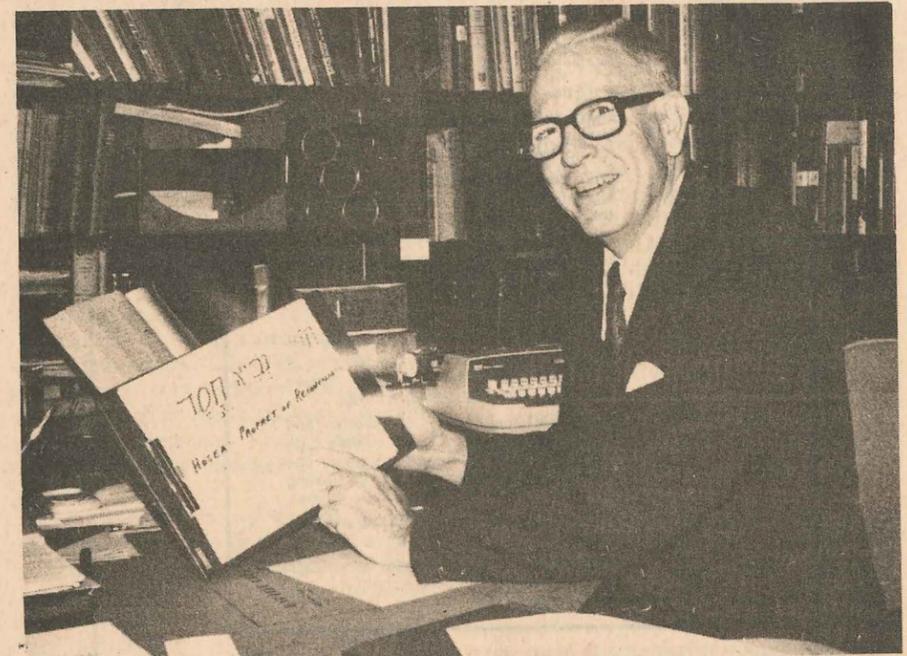
Owens, who has been teaching at Southern Seminary for 30 years, never attended public school, only college and seminary.

At the age of 11 he read the Old Testament through in Greek. By the time he was 17 he had taught college classes in Spanish, Greek, and German, along with logic and philosophy. Today he is at least "familiar" with French, Latin, Hebrew, Aramaic, and seven other languages.

Owens not only contributes to the preparation of January Bible Study, but will be active teaching this fall and winter. His present plans call for teaching the book of Hosea 18 times between August and March.

The October 1975 issue of the "Review and Expositor," the faculty theological journal at Southern Seminary, will be on the book of Hosea. As manager of the "Review and Expositor" from 1959-65, Owens was responsible for inaugurating the annual January Bible Study issue and increasing the journal's circulation from 2,000 to 5,000.

January Bible Study is sponsored annually by the Sunday School department of the Southern Baptist Sunday School Board.



J. J. Owens with Hebrew and English translations of this year's adult January Bible Study topic.

## Calhoun 125th Anniversary

The Calhoun Baptist Church, Calhoun, celebrated 125 years of service on Sept. 5-7, 1975. The three-day celebration was climaxed with a day of celebration Sept. 7 with Kentucky Baptist Executive Secretary Franklin Owen as speaker.

Other speakers in the anniversary services Friday and Saturday evenings included Clyde Hankins, U. S. Congressman Carroll Hubbard and Bill Tichenor, a former pastor. Other former pastors returning for the occasion were E. N.

Perry, C. L. Hardcastle and John Ham-matt.

A special feature of the celebration was the preparation of a history of the church written by the church historian, John Settle, and a committee composed of Mrs. Virginia Davis, Michael Reeves and Stephen D. Abney.

Calhoun Pastor Harold Skaggs reports all copies of the first printing of the history have been purchased but a new supply is now available for \$2.00 a copy.



A part of the 125th anniversary service congregation at Calhoun Baptist Church, Calhoun, Sept. 7.