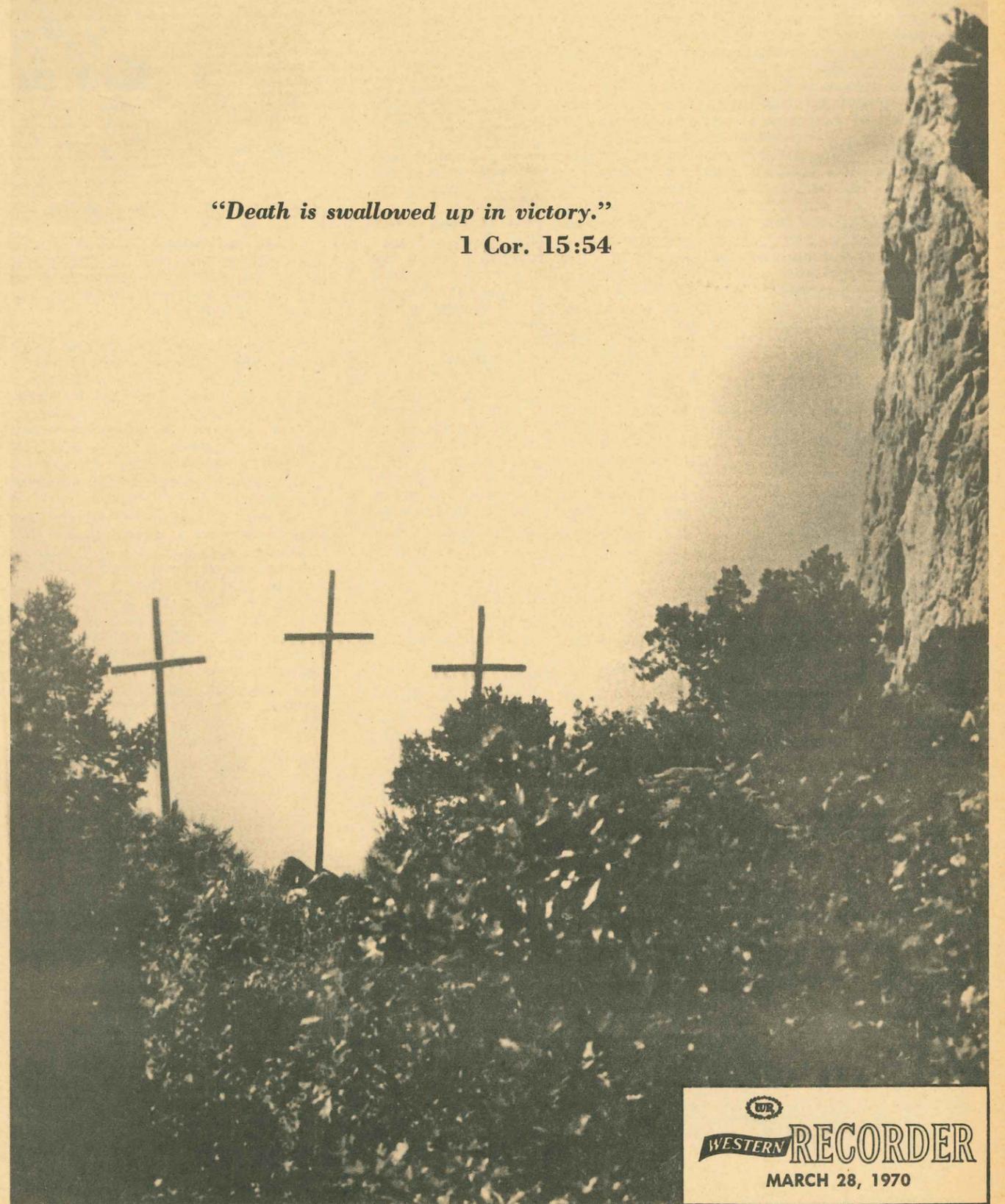


*"Death is swallowed up in victory."*

1 Cor. 15:54



 WESTERN RECORDER  
MARCH 28, 1970

## What About The Patient's Family?

No one gets sick in a vacuum. Indeed, no one lives completely in a vacuum. All of us are who we are and experience life as it is within the context of a community of relationships of which we are a part. The most significant segment of this community is the family of which we are a member. Patients have families and families sooner or later have patients. When a member of the family becomes sick it affects the entire family. At the same time, we need to be aware that what happens in the family sometimes contributes to the onset of illness.

People become sick sometimes because they need to escape from the intolerable pressures which they encounter within their family. The stresses and strains on interpersonal relationships can contribute to a climate in which the resistance of an individual to specific diseases may be greatly reduced. Having had to use considerable emotional energy in dealing with the stressful situations in the family, a person may, out of sheer fatigue, be no longer able to resist the onslaught of infection.



Boyle

How does illness on the part of a member of the family affect the entire family? First of all, we must note that when a crisis or stress occurs in a family, the whole family reacts. Strong families tend to become stronger and weak families tend to become weaker under stress situations. Of course, there are exceptions to this generalization and there are instances where a family which had not been too closely bound together may become united during a particular crisis situation.

One of the most important adjustments which has to be made when the crisis of illness occurs in the family is that relating to the various roles which different members of the family have. For example, if the breadwinner of the family becomes ill and has to be hospitalized, it may become the responsibility of the other mate or one of the children to manage the home and provide for the economic security of the family. This suddenly thrusts upon an individual a responsibility for which that person may not have been adequately prepared. This additional stress may result in various tensions and conflicts which may further weaken the family structure.

## Missionary News

### Furloughing

**Mr. and Mrs. Hubert L. Hardy, Jr.,** Chile, returned to the states recently on emergency leave. They may be addressed at 402 Second Street, Fulton, Kentucky 42041. Hardy is a native of Fulton. Mrs. Hardy, the former Ruby Brown, is a native of Madisonville.

**Miss Gladys Hopewell,** Taiwan, may now be addressed at 125 Hill Street, Talladega, Alabama 35160. She is a native of Hopkins County.

**Mr. and Mrs. J. Howard Teel,** Pakistan, may now be addressed at E-1, Sem-

inary Village, Louisville 40207. He is doing additional study at Southern Seminary.

### To the field

**Miss Dorothea (Dottie) Lane** may now be addressed at 6/38 Minami-cho, Itabashi-ku, Tokyo, Japan. She is a native of Sturgis, Kentucky.

**Mr. and Mrs. Robert W. Fields** may now be addressed at Baptist Center, Mobile Post, Central Sharon, Israel. He is a native of Covington. The former Edwina Wehrmeyer, she is a native of Fort Mitchell.

## DEVOTIONAL



Donald White  
Pastor, Hillcrest  
Baptist Church,  
Lexington

## Practicing The Word

*I took the little book out of the Angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. Revelation 10:10*

Perhaps color was given to this verse by a method the Hebrews used in teaching the alphabet. The letters were written on a slate with a mixture of honey and flour. The instructor would identify each one and tell how it sounded. When a student would identify and pronounce correctly a letter he was allowed to clean it off of the slate with his tongue as a reward.

The word of God is always sweet to taste, to discuss and to examine. It is like honey in the mouth to read: "Whosoever shall smite thee on thy right cheek, turn to him the other," "Whosoever shall compel thee to go one mile, go with him twain," or "Do good to them that hate you." How pleasant to taste!

The flavor changes, however, when the moment dawns that the principles that have been read are to be put into practice. It is not so tasteful to offer the other cheek or to double the request of a stranger or to put forth a strenuous effort to do something good to someone that has hurt you. Often the word of God becomes a bitter ordeal when it is assimilated into reality.

As Paul knew, every Christian may know that "I can do all the things through Christ that strengthens me." Regardless of how bitter the experience may be it is always sweet to follow the instructions of the Word of God and to be in the will of our Christ.

# The Association And The Placement Of Preachers

Ben A. Baird, Pastor  
Ghent Baptist Church  
Ghent, Kentucky

The February 8, 1970, issue of the *Western Recorder* carried an article by C. DeWitt Matthews which expressed concern over the helter-skelter method of preacher placement. A letter of February 14, 1970, by James Sorrell echoed the same concern. I would like to concur in the sentiments expressed by both of these men. However, I would like to inject an element into the discussion which, I believe, is often ignored — namely, the association.

For several years the reaction of Southern Baptists to a need has been that of creating another program, agency or position. Let us not fear the institution of any new device that will enable us to function more effectively. Further, let us not hesitate to abandon any cherished entity which has outlived its usefulness. It is doubtful, however, if we need to create any new organizations without simultaneously abolishing some existing structures. The very complexity of our unwieldy denominational structure demands this. Thus the question, is there an existing unit in Southern Baptist life which can help solve the problem of preacher placement? The association might point the way to a solution.

This is not the place to discuss the theology and function of the association. But to those who have written off the association as being no longer relevant, I offer the challenge of rediscovering both the provenience and history of the Baptist association. Before one abandons the association as a valid unit of Baptist life he needs to ask whether there is now the organizational means of replacing it.

What prevents the association, in its present situation, from functioning effectively in preacher placement? Many answers could be given. But I believe there are two basic factors: (1) the status (or lack of it) of associational missionaries, and, (2) the lack of any consistency, both geographically and numerically, in the composition of associations.

Our fear of hierarchy has forced us to grant almost no authority to the associational missionary. We are afraid he might become a little bishop. Apparently this fear has caused us to strike this fine biblical word from our vocabulary. Since we have denied both status and adequate remuneration to associational missionaries, we have often failed to attract the best qualified men to these positions. Not only so, but the many able men in these positions are hindered from doing what they could do because it is expected that they be only figureheads. What we fail to see is, that far

from avoiding hierarchy, we are apt to create the very thing we fear, by pushing more and more demands upon the state and SBC agencies.

I would suggest that the associational missionary be trained in counseling and that he become a pastor to the pastors. If these men command this kind of respect, there is no reason why they could not function as heads of placement agencies in a given locale. Further, these men could communicate with each other both within and across state boundaries. But before this can work, both the churches and the pastors will have to up-grade the status of the missionary. (I'm not sure what the associational missionaries ought to be called, but I think the term needs changing.)

If the association is to survive and become a vital unit in Baptist life, its make-up must be reconsidered. For example, there are many associations in Kentucky in name only, because they are too weak to secure the services of leaders. At the same time, there are some associations so large that people complain of a lack of fellowship. It is unfortunate that Baptist forms, like the laws of the Medes and Persians, cannot be altered.

If the association functioned along the

lines I have suggested, it might be argued that there would be no way for a preacher to know of a vacant pulpit a thousand miles away, and vice versa for a church seeking a pastor. In reply to this I ask, what is to prevent a pastor anywhere from going to his associational missionary, and what is to prevent that missionary from contacting his counterpart anywhere in the SBC? This is to assume, of course, that any man wanting to move, would have some idea as to where he wanted to go. Further, such use of the associational missionary would not preclude some sort of convention-wide clearing house for both pastors and churches. A given missionary, for example, could have at his disposal a list of all vacant pulpits in his state, and through his fellow missionaries access to a list for any given state.

Whatever is ultimately done for God in this world will largely be done by the local church, under the leadership of its pastor. What greater function could the association serve than to make available to that church the best pastor that can be secured? For this to become a reality, however, the pastors, churches, state conventions and denominational agencies will have to take a fresh look at the association.

## Role Of The Associations

By Louis W. Shepherd  
Superintendent of Missions  
Pulaski Association  
Somerset, Kentucky

Eighty-five years before William Carey went out to India the district association became a reality in America. Eighty-five years before the modern mission movement began, five churches in and around Philadelphia, Pennsylvania, organized into the Philadelphia Association. By 1790 there were 43 functioning associations. In 1755, the Philadelphia Association appointed missionaries to North Carolina. It would seem that these early associations played a vital part in bringing the modern mission movement into being.

From those early days until now, the district association has contributed to the fellowship, the doctrinal stability and the organization for mission activity of the churches. Today, the district association exists to assist the churches in accomplishing their mission.

The associational missionary or superintendent of missions has played a vital role in the life of the district association. Most associations in the Southern Baptist Convention have such men to lead them. These men are educators, enablers and equippers of the church leaders for service. They are also thought of as administrators, counselors and pastors to pastors.

In conclusion, we share two quotes with you. The first is from E. C. Watson of the Home Mission Board. He has said, concerning the district association, "The purpose of the association is to be a Baptist interchurch community for assisting churches to glorify God by bringing men to Him through Jesus Christ." The second quote is from Allen W. Graves of Southern Seminary, Louisville. He has said, concerning the vitality of Southern Baptists, the following: "I am convinced that the continued vitality of our denomination is dependent on the vitality and spiritual power of the local churches, and that continuing vitality and spiritual power of the churches is directly related to the strength and effectiveness of the association."

## WESTERN RECORDER

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

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**The Morality Seminar Was Helpful**

The controversial morality seminar sponsored by the Southern Baptist Christian Life Commission is now history and the greatest regret is that its critics could not have been present to judge for themselves. Many of the 400 participants regarded it as the most challenging, informing, mind-stretching and helpful conference of this type they ever attended.

It confronted head-on some of the burning social and moral problems of our day such as the sexual revolution, sex education, population control, pollution of air and water, black power and militarism.

All Baptist preachers and teachers have to deal with these issues if they communicate with this generation and every conference participant is better equipped for this task. It's really a pity every pastor in the Southern Baptist Convention could not have the benefits of such a conference.

What the seminar turned out to be was a seminary type, short course on these urgent issues. Those presenting the issues were experts in their fields, pro or con. The material presented by these experts was the same material one could get with much reading in a seminary library but the impact coming from life and blood presentations was much greater than merely reading books.

The Southern Baptist seminary professors, pastors and others chosen for presentations were superb. It will be impossible for this writer to be objective but an impartial judge would have to say that Prof. Henlee Barnette more than stood his ground with Prof. Joseph Fletcher, the father of situation ethics. Prof. William Pinson brought a devastating critique of the *Playboy* philosophy as presented by Anson Mount.

Other speakers were equally outstanding. Ken-

tucky was well represented by participants and program personalities. In addition to Prof. Barnette there were outstanding presentations by Prof. Frank Stagg and by Louisville pastors John Claypool and F. G. Sampson. The four theme interpretative sermons by Pastor Clarence Cranford of Washington were worth the cost and time for the whole conference.

The spirit of the conference is best summarized by a statement appearing on the printed program.

"This annual conference, sponsored by the Christian Life Commission, is an invitation-type seminar. It is not open to the general public and is attended only by those who, having been personally invited, register, and pay the fee to cover the costs of the meeting. It is not designed for agreement. The views of the speakers are not necessarily those of the Christian Life Commission or of the Commission staff. The program has been planned to confront Southern Baptist leaders with some of the most important moral issues of our time and to acquaint them with carefully selected individuals, movements, and ideas seriously affecting our lives and our witness as Christians. The dominant theme of the conference is the clear demand which authentic Christian morality makes upon every follower of Jesus Christ."

Those who conscientiously oppose such a program format are entitled to their convictions. Those who were concerned for what was to be said at the conference should hear every word of the seminar before criticizing further. The entire proceedings in printed form or on tape were made available to the participants who would likely share them with responsible and concerned Baptists.

**Pre-Convention Bible Conference Plans Appear Unwise**

For a Baptist being for the Bible and for anything that truly magnifies it is as natural as being for motherhood and the flag. Moreover, the freedoms of assembly and expression are basic Baptist as well as American concepts. And so the idea of a Bible conference announced for May 30, prior to the Southern Baptist Convention, June 1-4, is in keeping with Bap-

tist conviction and practice. (See *Western Recorder*, March 21, page 10.)

However, the nature of the conference planned and the special circumstances of the 1970 convention make the wisdom of such a meeting very questionable. Here are some reasons such a conference this year seems unwise.

In the first place any additional pre-convention meeting is out of keeping with the spirit and plans for the 1970 Southern Baptist Convention. In Denver we will be celebrating the 125th Anniversary of the Southern Baptist Convention and special plans have been made for a worthy celebration. Last September Convention President W. A. Criswell made an impassioned plea to fellow Baptists to save the convention from pre-convention meetings which drain convention messengers emotionally and physically before the convention proper begins. To that end he requested the Woman's Missionary Union and Pastors' Conference leaders to plan their annual meetings on a low key and leave a major part of the preaching and inspiration for the convention program this year.

The W.M.U. and Pastors' Conference leaders responded graciously by following President Criswell's requests. Now comes a group with plans for another pre-convention meeting which has all the marks of an emotionally draining experience. It seems out of place for these planners to ignore President Criswell's request, especially in light of the fact that the Bible conference planned promises to champion President Criswell's views of Biblical interpretation.

In the second place a special conference of this nature is needless. What the conference proposes to accomplish is already being done. It is to be an "Affirming the Bible Conference" and Southern Baptists approve the Bible every time they have most any kind of meeting.

Surely every Southern Baptist Convention meeting does this and the 1970 convention will be no exception. The Southern Baptist Pastors' Conference has specialized in this emphasis through the years and there are no signs it will not continue to do so. Since the elected Convention and Pastors' Conference leaders are doing an effective job in this respect, there seems to be little need for special efforts by self-elected saviours of the Bible.

In the third place such a conference stands to be divisive and damaging to the convention fellowship at this time. To be exact the plans as announced do

not call precisely for an "Affirming the Bible Conference" but for an "Affirming the Bible According to our Interpretation Conference." The intimation is that those who don't approve the identical interpretation are heretical and they should get out of Southern Baptist ranks. We have already had enough of this kind of talk this year.

The main speaker for the conference is Dr. K. Owen White. His views on interpreting the Bible are well known and highly respected. The majority of Southern Baptists would agree with him at most points and those who might disagree with him at some points would grant him the right to affirm and propagate his views.

The critical question, however, is what this kind of pep rally for this interpretation viewpoint will lead to. In the 1962 Southern Baptist Convention in San Francisco Dr. White expressed himself loudly and clearly not only on his principles of Bible interpretation but on personalities and there were at least two results. The agitation contributed to the dismissal of Prof. Ralph Elliott by the Midwestern Baptist Seminary trustees and Dr. White rode the crest of his denunciations of Elliott's views to the presidency of the convention.

It is hardly conceivable that the planners of this year's conference have such a design in mind. Nevertheless, the emotions stirred by such a meeting often lead to such developments and it would not be surprising to hear denunciations of seminary professors and to see a convention presidential candidate come out of this conference. If so, it will not be a service of love to the cause of Christ among Southern Baptists.

The Bible does need affirming by Southern Baptists in 1970. But the most effective way to do this is not with pre-convention oratory in Denver but by a daily proclamation of its message of grace wherever we are and a daily demonstration of its message of love and acceptance, especially toward fellow Baptists with whom we disagree.

**BAPTIST FORUM**



**OPPOSES S. S. MATERIAL**

Dear Editor:

I, too, am disturbed over some of the materials in the Adult Teacher's Quarterly. My reference is to the background study which is written by ministers (?) and should certainly contain the truth and should be carefully edited as a safeguard against false doctrine. Last year's quarterly and this year's quarterly con-

tains the statement that Peter was the Rock. Now I ask you, is it logical that the church which is the "body of Christ," was founded on a man rather than Deity? If this were the case, the church would not have stood for long. We all admire Peter as a great and powerful preacher, but at the same time I believe most Christians identify with him in his weakness and impetuosity during his early discipleship. Peter him-

self is careful to explain that Christ was the Rock (I Peter 2:4-9) and Paul states that the smitten rock in the wilderness was a figure of Christ (I Corinthians 10:1-4). All the scriptures testify of Christ, "the Rock." He is the smitten rock, the foundation stone, the chief cornerstone, the stumbling stone, the headstone of the corner, the smiting stone and the crushing stone.

Let teachers beware, lest we teach an untruth. Let us depend wholly upon the Holy Spirit to guide and teach us and let us thank God for such men as H. C. Chiles who "rightly divides the Word of Truth."

Sadieville, Ky. Mrs. Walter T. Lee

## Stewardship-Foundation Conference Set

Pastors and associational moderators, missionaries and stewardship chairmen throughout Kentucky will receive the latest on church and associational stewardship development at the Seventh Annual Stewardship-Foundation Conference scheduled for April 6-8 at Cedarmore Baptist Assembly, Bagdad. Sponsored by the Kentucky Baptist Foundation and the Stewardship Department of Kentucky, the conference will feature addresses and discussions on all phases of Christian stewardship.

Jesse Stricker, secretary of the Kentucky Stewardship Department, and Grady Randolph, Kentucky Baptist Foundation, are co-sponsors of the con-

ference and have outlined a program which includes a discussion of changes in tax laws by the noted authority George Shearin, associate secretary of the Baptist Foundation of Dallas, Texas.

The all-new materials for stewardship promotion for the 70's will be presented by the director of communications of the Stewardship Commission, Nashville, Tennessee, F. Paul Allison. Studies in total Christian stewardship will be presented by W. H. Allison, long-time stewardship director for the state of Missouri.

Persons interested in attending should contact the Stewardship Promotion Department, Middletown, Kentucky 40243.

## Juvenile Workers Complete Training

Forty persons representing 20 churches of Long Run Association have been graduated from an in-service training program for volunteers related to delinquent or troubled youths. At the commencement banquet, held at Walnut Street Baptist Church, the volunteers were presented a graduation certificate by their pastors after being recognized by G. Allen West, superintendent of missions, Jerry Hissong, superintendent of Ormsby Village Treatment Center, was the speaker.

The graduates were required to complete an extensive in-depth training program. The training sessions were held twice monthly for a four month period in four training centers. Approximately one hundred people were enrolled, some of whom were not able to meet requirements for graduation, but

may do so in the future.

The trainees have become aware of and, most of them, involved in the juvenile delinquency problem in the city and county. Although the rate of apprehensions is generally higher in areas of low socio-economic class, delinquency is a concern in all areas of the city. An aim of the program has been to help young people not yet found by the court to be a delinquent but who are developing a pre-delinquent behaviour pattern. It is at this point that laymen can most effectively help.

In order to help concerned Christian men and women develop certain basic skills and techniques essential for an effective ministry to delinquent and troubled youth, four in-service training centers have been established in different areas of Long Run Association.



Volunteer workers pose for picture after receiving graduation certificates



### Kentucky Baptist Foundation

I am pleased that this issue of the *Western Recorder* is featuring the 25th Anniversary of the Kentucky Baptist Foundation of the Executive Board of our convention. I add my personal congratulations and encourage all our people and institutions to read the full story herein.

It is a remarkable story of stewardship of estates of Baptists who were determined to live on after death in the "furtherance of the gospel" our Lord gave us and commanded us to preach to every creature. It is also a testimony to the confidence which our people, institutions and agencies have in the Foundation as they invest their endowment funds directly from wills and bequests with the Foundation.

Executive secretaries A. M. Vollmer, James C. Austin, and now Grady L. Randolph have done fine work, and the future is bright.

### Why not now?

What a wonderful time to re-think your plans for your will and estate. What a time for those with substantial money, lands or securities to consider using the Foundation to assist the Baptist institution or agency of their choice — or the full Cooperative Program which includes all our Kentucky work, as well as all Southern Baptist work.

Have you made your will? Would you like to make an investment in Baptist life and work? There was never a better time to remember our Baptist colleges and schools — Oneida, Clear Creek, Campbellsville, Cumberland and Georgetown.

The importance of Baptist Christian education can hardly be over-estimated — and the need for operating the schools is of prime importance, lest we have to increase tuition too much. A growing number of Baptist volunteers for church-related vocations are choosing Baptist colleges. Here is our hope for leadership.

What great opportunity, also, to help realize the master plan for a great state-wide Baptist Assembly and RA-GA Camps at Cedarmore than now? We have a magnificent beginning — but only that. We cannot put the needed buildings in the state budget for some years — and they are needed now. Then, do not forget our Children's Homes and our Baptist hospitals.

So, think about these things. Let the Lord speak to you. If we can help you consider such gifts or your will, advise.

HAROLD G. SANDERS

## Staff Changes

# Bruns, Hohman, Tobey, Mincey Resign Pastorates

Jack Bruns, pastor of the Kenwood Baptist Church in Louisville, has resigned effective March 31. He will enter the area of investments and insurance.

Bruns, pastor of the Kenwood church for almost three years, said he was brought to this decision by an interest in church renewal. "I need time to understand people who are searching for God outside the institutional church," Bruns said.

He also indicated that he found it difficult to "wear all the hats" a pastor is forced to, referring to the many roles of a church pastor.

A graduate of William Jewell College in Missouri, Bruns holds the bachelor of divinity, master of theology and doctor of theology degree from Southern Seminary. Prior to the Kenwood pastorate, Bruns was pastor of three churches in Indiana. Until a new pastor is called, Bruns will continue to handle the ministries of the church since he will remain in Louisville.

Bruns referred to his new position as "tentmaker" employment while searching to understand the role of the church in today's society.

Manley Tobey, Jr., pastor of the East Baptist Church, Louisville, has resigned after three years at that post.

A graduate of Southern Seminary, Tobey has done graduate work at the University of Pennsylvania and a one-year internship at the Marriage Council Center of Philadelphia. His undergraduate degree is from Wake Forest University.

Tobey came to the East church pastorate from Bainbridge Street Baptist Church in Richmond, Virginia. While a student at Southern Seminary, he was pastor of the Providence Baptist Church in Clark County.

East Baptist Church, an inner-city church, has specialized ministries to senior citizens in Dosker Manor, to medical and dental students and an extensive day care program.

"East church is still trying to provide worship, fellowship and Bible study for the people who live in this area," Tobey said, "even though urban renewal has removed a lot of homes."

The resigning pastor said East, like other situations, needs more than money from the suburban churches. "We need people who will work in places like this for a year or two," he emphasized.

Tobey's resignation becomes effective the end of April. He indicated that he will remain in Louisville and hopes to be a contact source for inner-city ministry. He will be available for interim pastorates and supply preaching as well as family life conferences.

Tobey will work in the area of investments and insurance.

Bill Hancock assumed the pastorate of the Highview Baptist Church in Louisville February 1 of this year. He came to this position from the pastorate of the Elkton Baptist Church in Bethel



Hancock

of the Mt. Zion Baptist Church near Elizabethtown for five and one-half years.

Hancock is married to the former Euna Mann of Christian County. The couple has two children, Bradley, age 12; and Bobby, age 7.

Lloyd Mahanes, pastor of Boone's Creek Baptist Church in Boone's Creek Association, has been granted a three months leave of absence because of ill health.

Mahane's doctor ordered the pastor to take an immediate six months leave. However, Mahanes and the church agreed to a three months leave with a three months extension if necessary.

Currently, Mahanes and his family are in Florida.

Ross Figart, association missionary for Boone's Creek, will serve as interim pastor during Mahanes' absence.

Earl Hohman, pastor of the Nicholasville Baptist Church for the past six years, has resigned in order to accept a position as program analyst with the Kentucky Department of Mental Health. He has already begun his new duties and resides at 417 Reed Drive in Frankfort.

Hohman is a native of Louisville, and a graduate of the University of Louisville and the Southern Baptist Theological Seminary. He has also done graduate study at the University of Kentucky.

Before going to the Nicholasville pastorate he was pastor of the First Baptist Church, Morganfield, for eight-and-a-half years. He also served the Augusta Baptist Church, Augusta, Kentucky, for three years.

Hohman has served on several committees of the Kentucky Baptist Convention and presently is a director of the *Western Recorder*. He says he will do supply and interim preaching as opportunities afford and will await the Lord's leadership in the matter of serv-

ing again as a full-time pastor.

Mrs. Hohman is the former Margaret Taylor of Augusta. She is nearing the completion of a masters degree at Georgetown College. The Hohman's have two sons: Jeff, 14, and Nace, 13.

Harold Mincey, pastor of Chapel Park Baptist Church, Louisville, for five years, has resigned.

He has accepted the pastorate of the First Baptist Church, Columbus, Indiana, and will begin his service there the first Sunday in April.

Mincey came to the Chapel Park church from the First Baptist Church of Eminence.

A native of Georgia, he graduated from Mercer University and Southern Seminary. In addition to the bachelor of divinity degree, he holds the doctor of theology degree from the Louisville-based seminary.

Mincey has been active in the work of Long Run Association. In 1968-69, he was chairman of the public affairs committee of the association and played a vital role in determining the stand of legislative candidates on public aid to parochial schools.

Rollin S. Burhans has accepted the pastorate of the First Baptist Church, Bowling Green, after serving several months as interim pastor. He succeeds Othar O. Smith who is now pastor of the Calvary Baptist Church, West Lafayette, Indiana.

Burhans is a native of Missouri, a graduate of William Jewell College and Southern Baptist Theological Seminary. He has served as pastor of the Hopewell Baptist Church, Mercer County; the Ormsby Avenue Baptist Church, Louisville, and the Crescent Hill Baptist Church in Louisville. He also served as pastor of the First Baptist Church of Clarksburg, West Virginia. He was president of Kentucky Southern College from March, 1960, until August, 1969.

He has served on many committees and boards of the Kentucky Baptist Convention and was president of the convention for two years.

Mrs. Burhans is the former Delma Douglas of Bolivar, Missouri. The couple has three sons: Rollin S. Jr., who is head residence surgeon at Bowman Gray School of Medicine in Winston-Salem, North Carolina; David, who is pastor of the Weatherly Heights Baptist Church in Huntsville, Alabama; and Kenneth, who has recently returned from military service in Germany. Kenneth is a graduate of the University of Louisville School of Law.

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# HMB Observes 125th Anniversary At Founding Site

The Southern Baptist Home Mission Board celebrated its 125th anniversary in Augusta, Georgia, old southern city of its birth, by blending past, present and future.

The agency moved its spring board meeting to Augusta and the First Baptist Church where the Southern Baptist Convention and its two mission boards were organized in 1845.

At the same time, the missionary personnel department conducted the orientation of 45 new missionaries. Then, more than 3,000 Baptists from the area joined directors, staff and new missionaries for a climactic mission rally that filled Augusta's Bell Auditorium.

The rally featured a 500-voice youth choir directed by Jacques Kearns, a series of "illustrated dialogues" on home mission history and closed with a commissioning of the 45 missionaries.

Earlier at a luncheon the directors and missionaries had heard Baptist historian Davis C. Woolley of Nashville tell "how it was in Augusta" in 1845 when cotton was king and James K. Polk of Tennessee was President of the United States.

Woolley, executive secretary of the SBC Historical Commission, presented background information on events which led to the break by the Southern Baptists from the Triennial Convention after friction developed over mission neglect in the South, the refusal to appoint slave-holders as missionaries and the concept of denomination organization.

He said a new kind of national Baptist body was created basing representation on financial contributions, expressing primary interest in missions and respecting the independence of churches.

All cooperative effort was placed under one organization with boards for special interests, in contrast to earlier mission society organizations.

"Obviously the convention was not the comprehensive organization it has become," Woolley concluded. "But Baptists created an organization incorporating basic principles upon which their successors have developed the complex structure and comprehensive program known today as the Southern Baptist Convention."

Georgia banker Olin Cox was added to the division of church loans as finance officer and they authorized the establishment of a new \$1 million loan fund for Negro and other ethnic Baptist

churches.

Staffing and funding of the loan project, which came in response to national crisis, will delay availability of the loans until next year.

Executive secretary Arthur B. Rutledge said in reviewing the past year:

"The national crisis continues to receive attention by the board, both by a special committee and by related programs."

Primary implementation has been through program leadership, principally by the assignment of missionaries to fields with critical needs and by encouraging the involvement of Southern Baptists in local efforts to meet such needs." (BP)

## Foreign Missionaries Appointed, Laos Becomes 72nd Mission Field

Seven new missionaries were appointed and Laos was designated as a new field of mission work by the Southern Baptist Foreign Mission Board, meeting in Lakeland, Florida.

Members of the board, meeting at the Southside Baptist Church in Lakeland, voted to "seek missionaries to enter Laos as soon as possible."

Though no missionaries to Laos were appointed at this session, the board appointed seven missionaries to Brazil, Korea, Africa and Argentina.

They are: Miss Linda Crawford of Bagdad, Florida, appointed for Brazil; Mr. and Mrs. Charles D. Sands III of St. Petersburg, Florida, Korea; Mr. and Mrs. Sam G. Turner of Orrick, Missouri, Africa (specific country yet undecided); and Mr. and Mrs. Leon S. White of Boonville, North Carolina, Argentina.

It was the first time in the 125 year history of the board that foreign missionaries had been appointed in a Baptist church outside the board's Richmond headquarters. Ordinarily, the board has commissioned missionaries in Richmond and at the two Southern Baptist assemblies in Glorieta, New Mexico, and Ridgecrest, North Carolina.

The board departed from this procedure in May of 1969 when it met at the First Baptist Church of Dallas and appointed missionaries in a Dallas coliseum.

The appointment of the seven missionaries pushed the number of the convention's overseas force to 2,495 personnel, and the selection of Laos as a new field boosted the number of countries where they serve to 72.

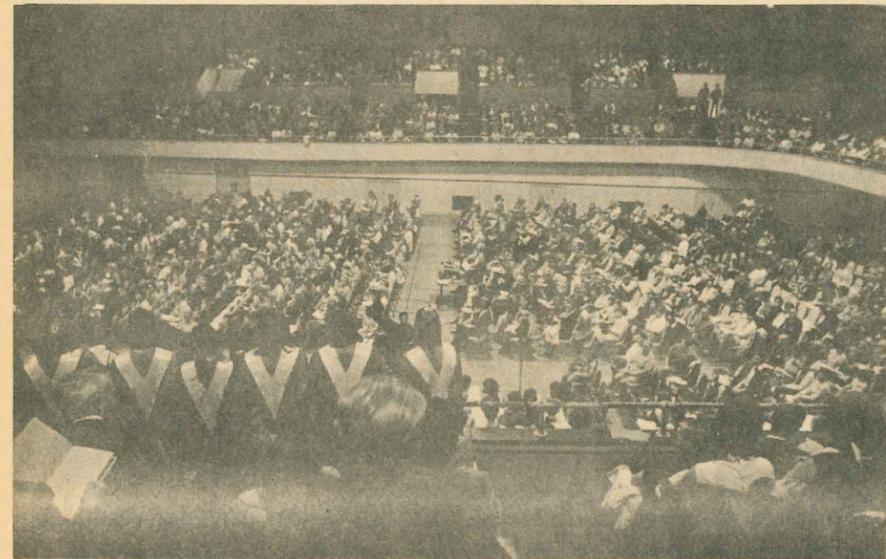
Missions prospects in Laos had been surveyed in recent months by Foreign Mission Board representatives, including R. Keith Parks, the board's secretary for Southeast Asia.

In a report to the board, Parks suggested that Southern Baptists concentrate their initial efforts in the administrative capital of Laos, Vientiane. He particularly suggested ministries to a new university in that city as a possible beginning point for mission service.

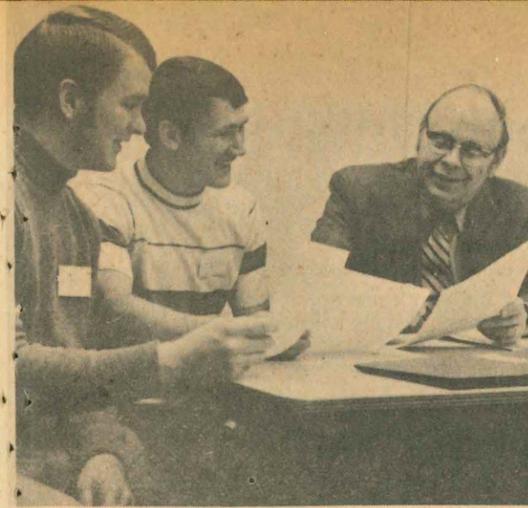
Liberal estimates identify a maximum of 30,000 Christians in Laos, about 1 percent of the population. Buddhism is the national religion.

Baker J. Cauthen, executive secretary of the board said: "Entry into Laos is a continuation of many advances expressing our desire to share the gospel of Christ with people of all lands through word and living deed.

"We believe conditions in Southeast Asia call for widespread communication of the message of Christ and we are eager to do everything possible towards this end," Cauthen said. (BP)



Crowd scene of the closing rally at Home Mission Board's anniversary celebration



Chester Durham (right), secretary of the KBC Student Department, discusses travel plans with Brent Caldwell (left) of Georgetown and David Hazelwood of Murray State. Caldwell and Hazelwood will serve in Vietnam and Germany respectively.



Four students will form a mountain youth team to eastern Kentucky. Bob Jones, director of mountain missions, talks with, left to right, Cheri Bowling (University of Kentucky), Drexel Matthews (Morehead), Jones, Mizon Conwert (Cumberland), and James Taylor (Murray).

## ... STUDENTS GO ...

On December 5-7, 1969, 20 Kentucky students were appointed to serve four foreign countries and six states as student summer missionaries. The 20 students represent 12 Kentucky college campuses, 16 Kentucky cities, and 4 additional states. The Baptist Student Unions are promoting programs on Kentucky campuses to finance the summer mission endeavor.



Emery Smith, associate in the KBC student department, talks with the Northern Plains team of, left to right, Linda Sue Hendren (Eastern), Beverly Ann Duncan (Morehead), Dwight Allan Moody (Georgetown), Michael Ray Crain (Campbellsville), and Wanda Diane Monroe (Elizabethtown).



Lloyd Cornell, campus minister of Murray State, once served as chaplain in Mississippi and Alaska where Alice Hill (center) of Berea and Belinda Ball of Murray State will serve respectively this summer.



Pictured left to right are Donna Sue Scott (University of Louisville), Pat Pyle and Carl Hess (Campbellsville), and Irene Lady (Hopkinsville). Miss Scott and Hess will serve as inner-city missionaries in Detroit while Miss Lady serves in Baltimore. Pyle was a 1969 appointee to inner-city ministry.



Discussing plans for Jamaica and Trinidad with Chester Durham are, left to right, Cynthia Ann Hulette (Georgetown), David Hess (Campbellsville), Lee Somers (Murray), and Nancy Elizabeth Hatter (Western). The men will serve in Trinidad while the women serve in Jamaica.

# Baptists Examine, Debate Authentic Morality

By Jim Newton,  
Assistant Director,  
Baptist Press

Nearly 500 Southern Baptists debated the issues of racism, sexuality, situation ethics, militarism and population control, seeking an authentic Christian morality for today.

The occasion was a seminar sponsored by the Southern Baptist Christian Life Commission on the theme, "Toward Authentic Morality for Modern Man." The meeting was held in Atlanta, Georgia.

Though no official stands were taken, several of the seminar participants remarked in the corridors and press room that their convictions had been sharpened by the experience of testing their views in debate and confrontation with the advocates of situation ethics and the *Playboy* philosophy.

Criticism had been leveled against some seminar speakers by several Baptist pastors' conferences, the governor of Georgia threatened to picket but did not show up, and by letters and phone calls from individuals expressing their opposition.

Most of the criticism centered on the presence of three speakers — Anson Mount, public affairs director of *Playboy* magazine; Joseph Fletcher, author of the book *Situation Ethics* and the so-called "father of the new morality"; and Georgia legislator Julian Bond, a black power advocate.

Mount was debated by William H. Pinson, professor at Southwestern Baptist Theological Seminary, Fort Worth; and Fletcher's views on situation ethics were analyzed by Henlee Barnette, professor at Southern Baptist Theological Seminary, Louisville.

Foy Valentine, executive secretary of the SBC Christian Life Commission, told the seminar participants in a closing session evaluation that much of the advance opposition came from a lack of information and from deliberate misinformation.

"Some good people have disagreed with the methods chosen," Valentine said. "Some honestly feared . . . it would result in divisiveness which would offset the good accomplished," and "some who have fought the commission for years have thought the agency particularly vulnerable in this instance and have leaped for the jugular vein."

Valentine said the opposition is especially ironic in the light of the fact that the commission was consciously seeking to follow its program assignment from the Southern Baptist Convention to work in the area of "Christian morality development" and was specifically seeking to relate in the seminar to the current SBC theme, "Living the Spirit of Christ in Belief and Relevance," and to next year's theme, "Living the Spirit of Christ in Openness and Freedom."

The 477 conference participants gave Valentine a standing ovation. Earlier the group stood to applaud a resolution read by G. Earl Guinn, president of Louisiana Baptist College, Pineville, Louisiana, expressing appreciation to the commission for arranging the seminar. The resolution noted that the seminar was funded by the registration fees paid by participants.

Though there were rumors before the meeting that large picket lines would protest the seminar, only four pastors from the Atlanta area showed up, and they stayed only briefly. One carried a sign saying, "We Protest the Christian Life Commission Seminar."

Meanwhile, Pinson opened his debate with *Playboy's* Anson Mount by saying: "Anything as contrary to the Christian faith and as widely influential as the *Playboy* philosophy deserves our attention. If we believe *Playboy* is in error . . . we should refute its philosophy."

In his speech, Mount was highly critical of the church for preaching for 2,000 years that sex is evil. He argued it was just unsound "to think that the benefits of loving sexual relationships between two human beings" can only be possible within marriage.

"It is a matter of recognizing that it is not the issuance of a marriage license that makes sex moral," Mount said. "The thing that makes a relationship moral or immoral is the quality and nature of that relationship."

Pinson countered Mount's views by charging that the *Playboy* outlook is

full of vagueness and inaccuracies, presents an inadequate view of man, life and the world, is based on inadequate concepts, and can be a destructive force.

Pinson argued in part that the *Playboy* philosophy treats women as "things and toys," that it emphasizes self-gratification and pleasure, that it is based on the unrealistic view that man will follow what Hugh Hefner of *Playboy* calls "enlightened self-interest," that it creates false images of sex no human can live up to, and that it fails to give people guidelines on how to make ethical decisions concerning sexual morality.

Though the debate was not designed to determine a "winner," conference participants clearly seemed to think that Pinson came out ahead, if applause and comments in the corridor were any indication, according to Valentine.

In a scholarly fashion, the "father of situation ethics," Episcopal Seminary professor Joseph Fletcher summarized briefly his viewpoint, and Southern Baptist Seminary professor Henlee Barnette pointed out what he considered to be weaknesses in it.

"The determining consideration in each situation is 'loving concern rather than adherence to law,'" said Fletcher. He advocated amending the Ten Commandments by adding the word "ordinarily" following each one.

Barnette said Jesus did set aside law in a number of cases, but "in every instance Jesus set aside ceremonial, not moral, law. Jesus nowhere abrogated the moral law." Barnette further argued that Fletcher's vigorous rejection of legalism did not adequately define



PRE-CONFERENCE CONFERENCE — Henlee Barnette, center, professor of Christian ethics at Southern Seminary, confers with an unidentified pastor before entering into debate with Joseph Fletcher, right, professor of Christian ethics at Episcopal Theological Seminary in Cambridge, Massachusetts. The debate occurred during the conference of Authentic Christian Morality sponsored by the SBC Christian Life Commission and held in Atlanta, Georgia.

"love," which Fletcher insists must replace the law.

No matter how mature, every Christian needs the restraint of law because he has sinful tendencies, said Barnette.

In a speech on "Constructive Uses of Black Power," Rep. Bond of Atlanta gave his own definitions of violence and black power, and spent 45 minutes answering questions from the floor.

Black power, he said, is black people having power to influence other people, things, events and institutions, even against their will. He gave a lengthy definition of violence by a society dominated by white people, implying that white violence against the poor and the black is more destructive than black violence against oppression.

The only other Negro on the conference program, Louisville pastor Frederick G. Sampson, said that violence and vengeance are first cousins of hatred. Sampson said he was as much opposed to black racism as white racism, because both are a form of hatred which is a denial of authentic Christian morality.

Sampson said culture has planted racism deep in the hearts of Southern Baptists and they are guilty of "presumptuous sin."

In an address on "Authentic Morality and Militarism," professor Frank Stagg of Southern Baptist Theological Seminary, Louisville, charged that the church has given its support to an immoral military system that has made the United States the most militaristic nation in the world.

Stagg argued that U.S. involvement had "raped" Vietnam, and in detail sought to show contradictions of commitments which have kept us there. Stagg said all of society is guilty for the alleged My Lai massacre because we have created a system whereby soldiers are taught to kill without questioning the orders they receive.

Stagg urged the nation to get out of Vietnam and Laos and end its arms race. "This would be a calculated risk . . . but Christian faith will take that risk if in doing so we lose our lives, we would by the wisdom of the cross thereby save ourselves."

In the liveliest discussion of the entire seminar, following Stagg's address, Cecil Sherman, Asheville, North Carolina, minister, said that Stagg's approach was "unrealistic" because he was trying to apply the "cross paradox" to international relations, when Christians are not even willing to apply that principle to their personal lives, their churches or their institutions.

Owen Cooper of Yazoo City, Mississippi, said Stagg was guilty of "as good a job of over-kill as you accuse the military of in Vietnam."

Adding to the issues of sex morality, ethical decision-making, war and racism, an official of the U.S. Department of Health, Education and Welfare, James H. Cavanaugh of Washington,

D.C., urged Baptists to participate in a national dialogue to come up with solutions to the problem of population control and the related matters of pollution and health.

On sex education, family sociology professor David Mace, of Bowman Gray School of Medicine, observed that Christian thinking about sexuality has been paralyzed by taboo, resulting in a hodge-podge of superstition and prejudice.

Mace stated that because of the heat of the current controversy, sex education in schools should be offered as electives rather than required courses.

He called for a Christian re-interpretation of sex, not on the basis of non-biblical traditions, but on the basis of a truly biblical view of human sexuality.

Two Baptist speakers, James Dunn of the Texas Baptist Christian Life Commission and Russell Noel of Tulsa, Oklahoma, pointed out that when Southern Baptists tried to do something creative to provide sex information for use in the church, their publishing house was intimidated by protests.

Of the 15 speakers for the meeting, 10 were Baptists who gave their viewpoints concerning authentic morality. Each session opened with a Bible-centered theme message by Clarence W. Cranford, pastor of Calvary Baptist Church, Washington, D.C.

The meeting concluded with appeals from a quartet of Baptist speakers who proposed courses of action for the 400 participants when they returned home from the meeting.

Noel, the minister of education for First Baptist Church, Tulsa, Oklahoma, offered nine specific suggestions on how to communicate authentic morality through creative church education programs.

Kenneth L. Chafin, evangelism division director for the SBC Home Mission Board, urged the conferees to practice authentic evangelism as the basis for authentic morality, and Clyde Fant, professor at Southwestern Seminary in Fort Worth, advocated more preaching on moral issues.

John Claypool, pastor of Crescent Hill Baptist Church, Louisville, urged Baptist churches to reclaim the biblical perspective on the use of power, and become witnesses to society rather than reflectors of society.

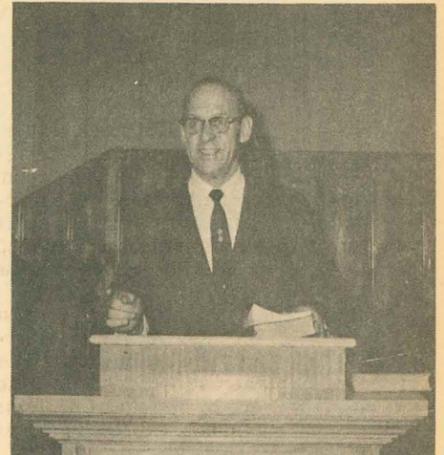
Claypool added, "If institutions like Southern Baptists cling to their present assumptions about the use of power, within two generations we will be reduced to impotency."

In the final address, Sampson echoed Claypool's remarks, warning against putting money into buildings, urging instead investment in "people who have been bound by the chains of poverty."

The price we must pay for authentic morality may not be building the biggest church, or it may be that others will misunderstand us, Sampson told the seminar. But following God in au-

thentic Christian morality is worth the price, he said.

Noel summed up the task ahead in these words: "While this seminar has dealt with philosophy, morality, ethics, race, self-interest, greed, violence, the power structure, poverty and peace, we must as we leave Atlanta . . . consider the how, the where and the who and the what beyond the glittering affirmations of this meeting." (BP)



Pastor G. N. Curtis delivers sermon for new, full-time church.

## Church Goes Full-time

The Coral Hill Baptist Church (Liberty Association) went from half-time to full-time services January 1, 1970. Since then, the Sunday School, Training Union and worship services have all continued to grow. They have recently had their first January Bible Study in the history of the church taught by associational missionary W. W. Johnson. The attendance was good.

The church has experienced many blessings already in 1970. There have been seven additions to the church, all parents except one college student. The pastor, G. N. Curtis, has been with this church since April, 1966. He was also their pastor from 1953 to 1958 while serving as chaplain of district six T. B. Hospital in Glasgow. A revival is scheduled for April 12-19, 1970. Pastor and Mrs. Curtis live at 712 East Main Street.

## Christmas Offering Up

Receipts from the 1969 Lottie Moon Christmas Offering totaled \$12,899,012.99 March 16, according to Everett L. Deane, treasurer of the Southern Baptist Foreign Mission Board. This is \$1,098,361.84 more than had been received by the same date last year, though still \$2,260,193.93 short of the 1968 total. Books on the 1969 offering remain open through April 30.

# KENTUCKY BAPTIST FOUNDATION



Celebrating Its 25th Anniversary

Of Service To Kentucky Baptists

For Additional Information On The Work

Of The Kentucky Baptist Foundation,

See Pages 13 - 19

## Kentucky Baptist Foundation: A Resume Of The Past

By A. M. Vollmer

The quality of men and women — and of nations — is made known by the memorials which they cherish and perpetuate. Each year in the United States four hundred million dollars is spent for funeral flowers, which serve no worthy purpose. Soon they wither and die. They have eased no sorrow, they have met no human need.

Christian forms of memorials link life to life. We are coming to realize that a man lives as long as the things in which he invests himself live. One of the greatest sources of loss to the cause of Christ has been the death of Christians who leave their estates to heirs indifferent to Christ and His claims. Too often heirs squander or selfishly divert money which should have been administered for good causes.

In order to encourage the creation of *living memorials* through gifts in life, and in writing of Christian wills, and to administer such funds in behalf of the donor, the Kentucky Baptist Foundation was created in 1945 by action of the General Association of Baptists in Kentucky; the activities of the Foundation to be under the supervision of nine directors, chosen by the Association to serve in groups of three for three-year terms.

Following are the names of those who have served as directors during the twenty-five years of the Foundation and their place of residence at time of service: (\* denotes layman.)

C. W. Elsey, Shelbyville; John D. Freeman, Louisville; \*George D. Caldwell, Louisville; \*George S. Wilson, Sr., Owensboro; \*W. T. Chapin, Louisville; \*F. H. Mason, Hopkinsville; \*N. B. Perkins, Williamsburg; \*J. C. Iler, Sr., Louisville; T. C. Ecton, Lexington; \*E. A. Converse, Louisville; \*J. A. Hunter, Louisville; \*Brooks Montgomery, Elizabethtown; W. H. Moody, Columbia; L. C. Ray, Louisville;

\*Grover C. Thompson, Lexington; \*George S. Wilson, Jr., Owensboro; \*Judge Joe L. Price, Paducah; \*J. H. Barnard, Bowling Green; J. L. Baughn, Louisville; \*D. C. Cruse, Hodgenville; \*Elmer Dilley, Louisville; \*Paul Jagielky, Louisville; \*R. S. Terrell, Corbin; F. G. Schlafer, Lebanon; \*J. T. Dorsey, Louisville; \*Judge Edwin Denny, Lexington; \*Homer D. Parker, Louisville; \*J. Ray Binford, Versailles; \*Joseph N. Beasley, Harlan; George M. Trout, Lexington; W. D. Edmiston, Danville; \*C. Wells Burr, Louisville;

\*Thomas E. Pfau, Louisville; Norman Ellis, Cadiz; \*William A. Lamkin, Louisville; \*Paul B. Massey, Franklin; \*Guy Billington, Murray; \*Steve Robbins, Richmond; \*J. T. Wilson, Somerset; C.

B. Coots, Ashland; \*William A. Baker, Valley Station; J. T. Miller, Whitesville; \*Edgar Conn, Adairville.

In 1946 a committee laid on the heart of A. M. Vollmer the importance of his accepting the secretaryship of the newly-created Baptist Foundation. Since Vollmer had been a banker before entering the ministry, the committee felt that his experience in the realm of finance would qualify him for the new post. He undertook the responsibility on July 1, 1946.

The purpose of the Foundation — to obtain endowment and capital funds for all state and southwide agencies and institutions, and to administer the funds to the best interest of Baptist causes — was new to the general public; consequently, the first secretary spent much time in the preparation of promotional material, counseling with individuals relative to the preparation of their wills, and speaking in more than 1,000 different churches in the state.

Soon the seed sown began to bear fruit. In 1946, Glen Dale had no endowment. On March 10, 1947, Mr. E. N. Cross of Mercer County gave the Foundation an annuity gift of \$3,000.00 in memory of his wife, who had passed away only a short time before. This gift was the nucleus of Glen Dale's endowment with the Foundation, which has now grown in value to \$688,200.88.

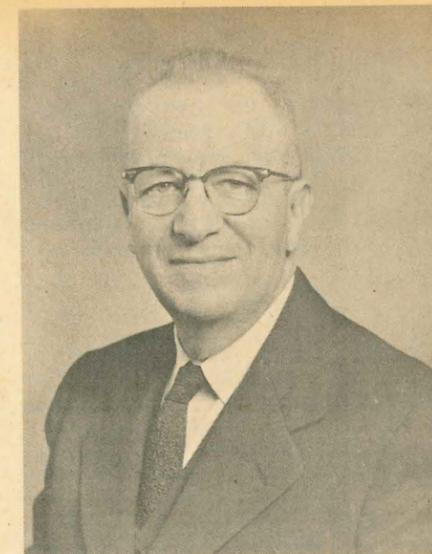
On April 27, 1955, the trustees of Spring Meadows placed with the Foundation its endowment for administration, with a value then of \$511,826.34. This endowment was then producing approximately \$10,000.00 annually. In three years the Foundation delivered to the Home \$20,000.00 in income for one year. The Home's endowment with the Foundation has now grown in value to \$781,016.40.

The efforts of Vollmer brought an annuity gift of \$5,000.00 to the Foundation which formed the nucleus of Pine Crest's endowment, which now amounts to \$286,464.28.

Through the promotional activities of the Foundation, a bequest in the will of Roy Williams of Versailles, Kentucky, brought over \$600,000.00 to the Foundation for the benefit of our three children's homes.

With meager assets to start with, now every Baptist institution in Kentucky has placed all or a portion of its endowment with the Foundation for administration, including the Foreign and Home Mission Boards. On September 1, 1964, Vollmer retired, after 19 years of service.

James C. Austin, then with the Stewardship Commission in Nashville, Tennessee, on September 1, 1964, succeeded Vollmer as executive secretary. Austin's ministry was characterized by tireless effort, which brought to the Foundation



A. M. Vollmer

many gifts and bequests. He resigned on August 31, 1967, to accept the position of alumni secretary of the Southern Baptist Seminary.

On March 1, 1969, Grady L. Randolph, superintendent of missions for the Elkhorn Baptist Association was chosen executive secretary of the Foundation. Randolph was unanimously recommended for the leadership role by the Foundation directors and unanimously approved by the administrative committee of the executive board.

The work of the Foundation has been greatly facilitated by the very fine service and loyal cooperation of four office secretaries during the twenty-five years: Miss Eleanor Crenshaw for Vollmer, 4 years; Miss Inez Hillenbrand for Vollmer, 17 years; Miss Vivian Foushee for Austin, 3 years, and Mrs. Mary Catherine Campbell who began work with Randolph on March 1, 1969.

The total market value of the Foundation funds as of August 31, 1969, is \$4,427,449.00. Total income distributed during fiscal year 1969 was \$170,798.37.

With the emerging potential of the individual due to the rapid increase in personal income, there is a tremendous challenge facing the Kentucky Baptist Foundation. Personal wealth in the state of Kentucky has reached an all-time high and promises to go even higher. There must be a corresponding growth in man's concern for the work of Christ. The Kentucky Baptist Foundation, as a religious foundation, seeks to play an important role in the future of Christ's work in Kentucky. It will help lay the moral foundations and establish the religious values so vital to an enduring society in Kentucky. For with the rise of a great and good society will be the corresponding emergence of complex human problems calling for the triumph of the spiritual over the material. Vast resources for charitable giving exist in our affluent society.

## Facing The Future

The future of the Kentucky Baptist Foundation is very promising! In spite of the current instability of the economy and the unfavorable light into which Foundations have been cast in the 1969 tax-reform, the future for the Kentucky Baptist Foundation looks very good indeed.

### The economy

For one thing, the Foundation in the past has reached only a small portion of its total potential. The more than four million dollars received and invested by the Foundation is only a very small percentage of what Baptists should have given in the past 25 years. Another factor which will affect the future of the Foundation is the growth of the U.S. economy and its effect upon personal income and the amassing of personal estates.

By the year 1980 the U.S. population will reach 230 million — an increase of 26 million. This means an increase in households in the U.S. from the present 63 million to an estimated 77 million. These new households give a big push to the total economy for an estimated 22 percent increase in basic spending units within one decade (*U.S. News and World Report*, January 12, 1970, p. 33).

As the economy moves beyond the trillion dollar mark by 1980, more than

half the households will have incomes in excess of \$10,000.00 a year, measured by today's purchasing power. Much of this increase will go into creative comfort or luxury items, but more and more the medium income family will be building an estate through insurance, home-ownership and even in investments. The trend for the wage-earner to become an investor will accelerate due to the trend toward investments through payroll deductions, counter-sales, and employee stock ownership.

Another factor that gives the Kentucky Baptist Foundation a bright future is that 45 percent of Americans still attend church and 70 percent consider religion as very important. Thus religion and religious institutions still hold significance for the majority of Americans. It is also important to note that 50 million Americans donate time and 14 billion dollars every year to charity.

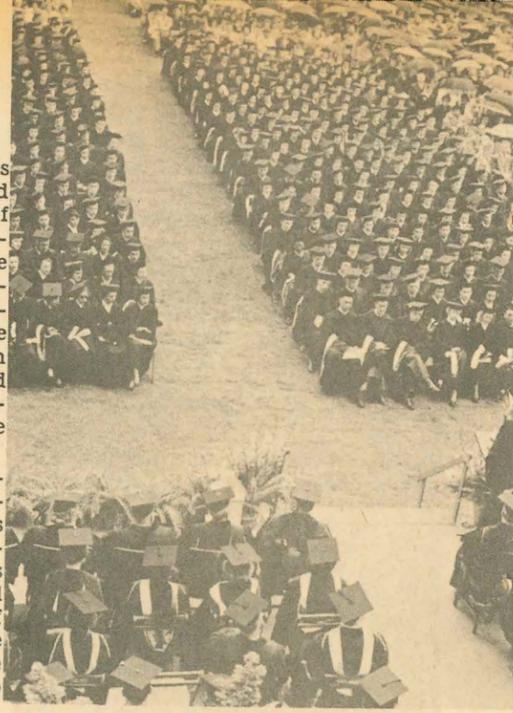
In order to take advantage of the growing economy, Baptists need to shift this emphasis from a "tithe" concept of stewardship to a "total stewardship" concept. Continue to give importance to the tithe for the continuing ministry through the local church, but begin to emphasize total stewardship through the Foundation which gives perpetual support to the cause of Christ for the years ahead. A more coordinated program between the Stewardship Department and the Foundation will be needed for this emphasis.

### The services

The Foundation must also look at its program in the light of these trends. In the past the work of the Foundation, to most Baptists, has been identified with will-making. In another article, p. 18, the ways of giving are presented, and this indicates the variety of things done by the Foundation. But still more needs to be done. The Foundation is a "service agency" of the convention and we need to expand this service to include the churches as well as the institutions and agencies of the Kentucky Baptist Convention.

Studies are underway now by the board of directors to determine how our service can be extended. Money management is one of the services of the Kentucky Baptist Foundation. The executive secretary and the board of directors recognize that performance and proficiency in the area of investments must be kept foremost.

Our investment policy is liberal, but must be constantly reviewed to achieve our objective of growth potential as well as a high rate of yield. The investment of trust funds must be long term, and therefore cannot be measured or compared with other types of investments. As a fiduciary agent, the Foundation



must adopt a more cautious approach to investing.

### The institutions we serve

Education and benevolent institutions have played a great part in Baptist life. Baptists have generally been strong where there have been Baptist institutions. The ministry of the Kentucky Baptist Foundation has as its primary objective the support of our institutions, agencies and missionary enterprises.

Kentucky Baptists must be led to see the absolute urgency of giving sound financial support to these institutions! For your information and serious consideration, here is a list with official names and addresses of institutions which can be supported through the Kentucky Baptist Foundation.

#### KENTUCKY BAPTIST INSTITUTIONS

##### Colleges:

Georgetown College, Georgetown  
Campbellsville College, Campbellsville  
Cumberland College, Williamsburg  
Oneida Baptist Institute, Oneida  
Clear Creek Baptist School, Pineville

##### Child Care Institution:

Glen Dale, Middletown  
Spring Meadows, Middletown  
Pine Crest, Morehead

##### Hospitals:

Kentucky Baptist Hospital, Louisville  
Central Baptist Hospital, Lexington  
Western Baptist Hospital, Paducah

When support is given through the Kentucky Baptist Foundation, that support continues on throughout the future, and the Kentucky Baptist Foundation is committed to the protection and proper administration of that gift no matter how small — no matter how large!

The future of the Kentucky Baptist Foundation is as bright as the promises of God for we are committed to His service.



Grady L. Randolph

## Foundation Director Grady Randolph

On March 1, 1969, Grady L. Randolph was elected by the Executive Board of the Kentucky Baptist Convention to be the successor to James C. Austin who had resigned in August, 1967.

Mr. Randolph came to the Foundation from the Elkhorn Baptist Association, Lexington, Kentucky, where he was jointly employed by the State Convention and the Association as Superintendent of Missions. Prior to that he had served pastorates in Illinois, Kentucky and Tennessee. He was employed by E. I. DuPont Company before entering the ministry in 1944.

Mr. Randolph is a graduate of George Peabody College and Southern Baptist Seminary. Other studies included work at Vanderbilt University and the University of Louisville Urban Studies Program.

The Randolph family consists of Mrs. Randolph (June), a graduate of the University of Kentucky and a fourth grade teacher in Jefferson County; a son, Wayne, who is a music student at Southern Seminary and Minister of Music at Green Acres Baptist Church; two daughters, Darlene, a third year student at Belmont College, and Karen, an eighth grade student at Eastern High School.

## Mrs. Campbell, Office Secretary

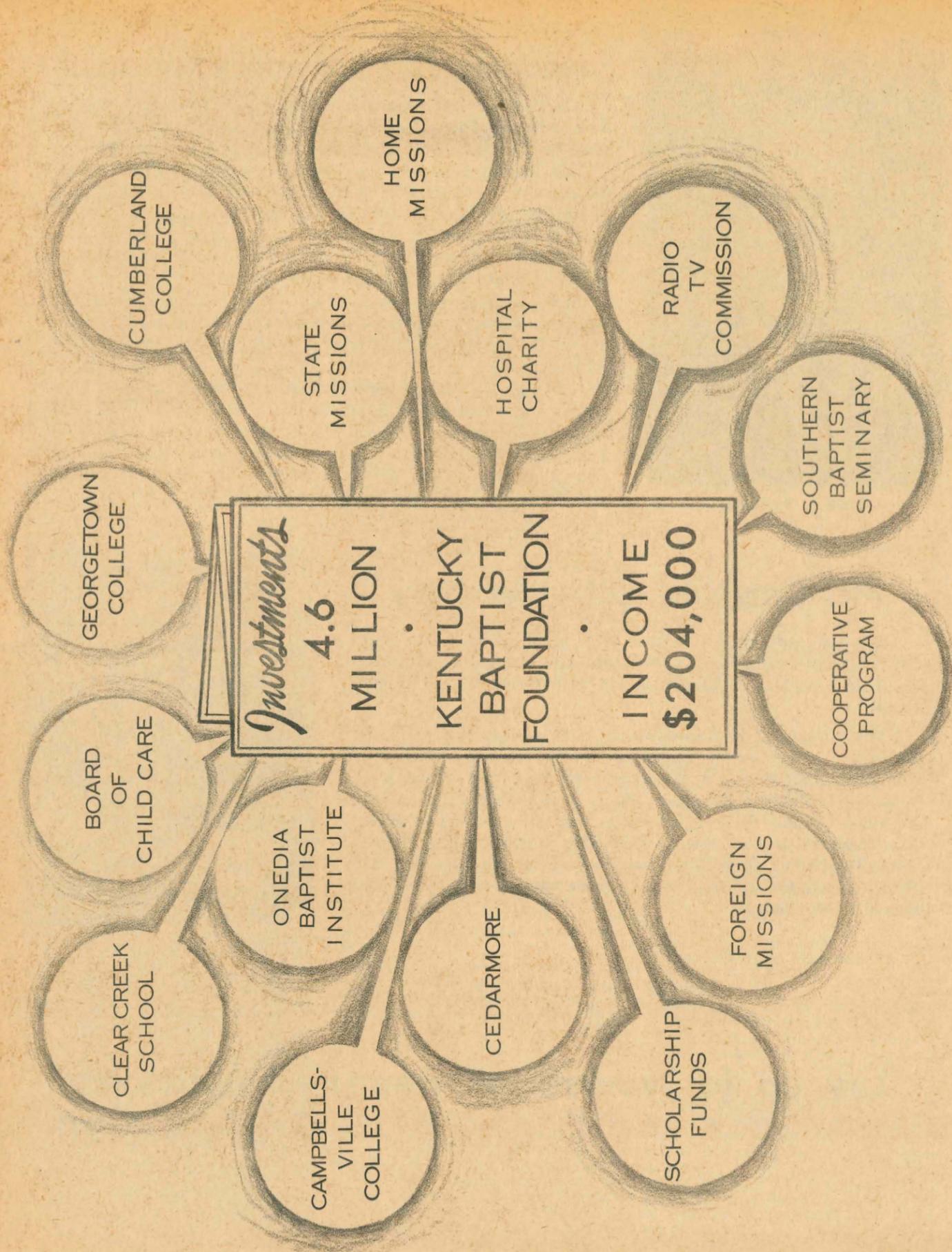
Mrs. Campbell came to work as secretary in the Kentucky Baptist Foundation office on March 1, 1969. Mrs. Campbell previously had held a position in personnel with the Department of Mental Health.

Mrs. Campbell, the former Mary Catherine Hall, was born and raised in Lincoln County, Kentucky. She attended Blue Mountain College in Blue Mountain, Mississippi, and Eastern Kentucky University at Richmond, Kentucky. She is the youngest sister of Mrs. Gerald A. (June) McNeely who is a missionary serving in Spain. Mrs. Campbell is a member of Woodland Baptist Church, Middletown, Kentucky, where she serves as organist. She has one son, Byron Alexander, who is an eighth grade student at Eastern High School in Middletown.



Mrs. Campbell

"Lay up for yourselves treasures in heaven"  
Matthew 6:20

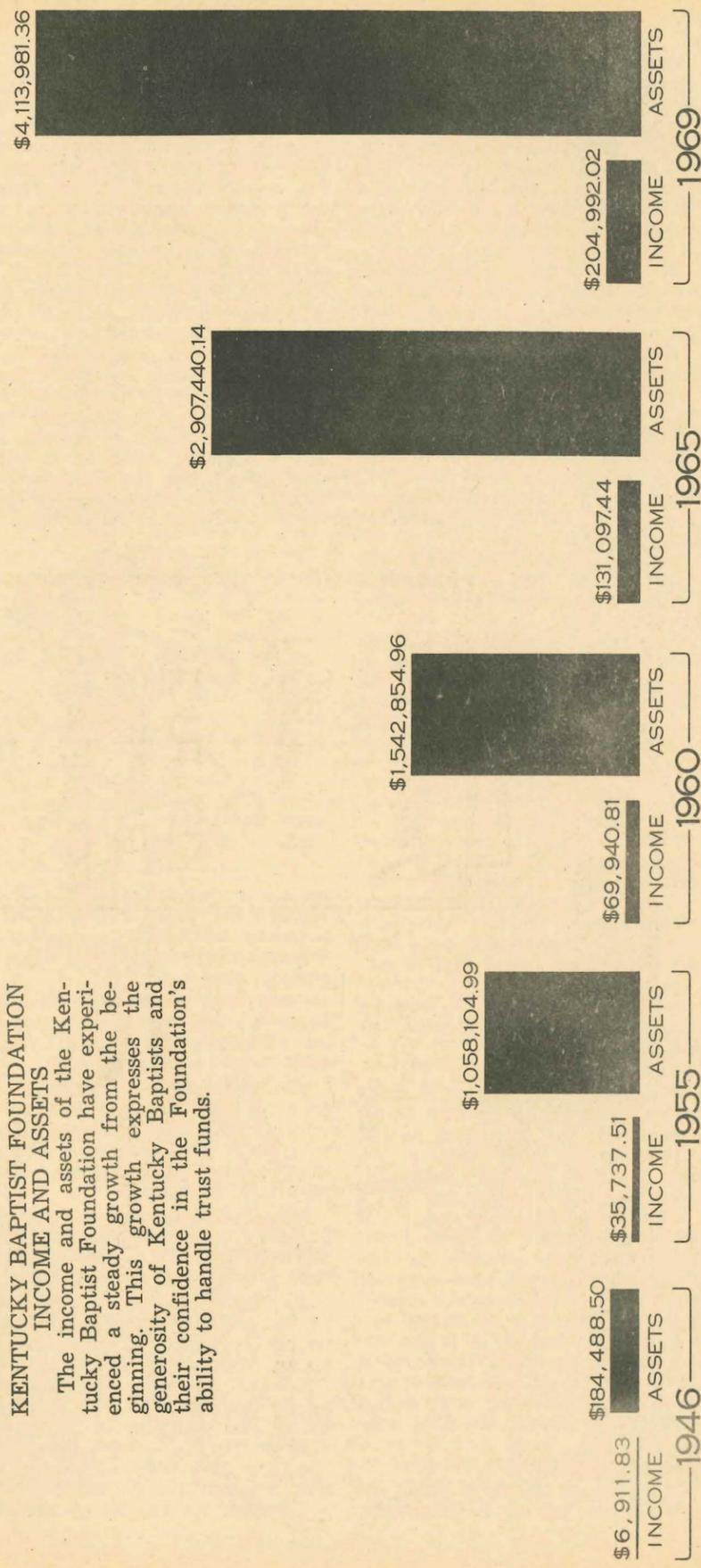


## Faith In The Kentucky Baptist Foundation Is Evidenced By Its Growth



### KENTUCKY BAPTIST FOUNDATION INCOME AND ASSETS

The income and assets of the Kentucky Baptist Foundation have experienced a steady growth from the beginning. This growth expresses the generosity of Kentucky Baptists and their confidence in the Foundation's ability to handle trust funds.



# Ways Of Giving

One of the primary purposes for the Kentucky Baptist Foundation is to secure financial support for the institution, agencies and mission enterprises of the Kentucky Baptist Convention. Many have understood the accomplishment of this purpose to be by wills *only*. Important as wills are, they are only one of several ways people may leave money and/or property to the institution of their choice.

In the area of philanthropic giving, one should consider carefully the aid the federal government gives to the donor.

First, a gift to a charitable organization, such as the Kentucky Baptist Foundation, is deductible on your federal income tax return. The deduction offsets income upon which, except for your gift, tax would have been imposed. Thus your donation reduces your income tax.

Second, no tax is incurred by a donor for a gift made during his lifetime to a charitable organization.

Third, no estate tax is payable by the estate of a donor on a gift made to a charitable organization which takes effect on his death.

Fourth, there are numerous tax implications which must be worked out on an individual basis, according to the nature and manner of the gift. These are too numerous to be discussed here, but information can be secured from the Kentucky Baptist Foundation.

## Methods of giving

### Trusts or Endowment Giving:

This may be money or property given to the Foundation to establish a trust or endowment for an institution of the donor's choice. The gift may be used to establish a new fund by the donor or it may be a contribution to a fund already established. In this kind of giving, the Foundation seeks to protect and build the principal while earning money for the institution through our investment program.

### Gift Annuity:

In this instance a donation is made to the Foundation with the contractual agreement that the donor will receive an annuity for life. The amount of this annuity is a fixed amount based upon the age of the donor at the time of the gift. Upon the death of the donor, the income from the gift will benefit the institution or cause selected by the donor. Some important advantages of the gift annuity are: guaranteed regular income; attractive rate of return; income largely tax-free; a large-gift deduction in the year your contract is issued; freedom from investment responsibility; and a lasting contribution is made to the Baptist cause of your choice.

### Life Income Contract:

A life income gift is one in which the donor makes a gift to the Kentucky

Baptist Foundation with a contractual agreement that the donor will receive the income earned by the gift for life. Upon the death of the donor the gift will benefit an institution or cause selected by the donor. The advantages of a life income contract agreement are: you receive the net income from the assets in the agreement for as long as you live; you are allowed a substantial income tax deduction; you minimize estate settlement costs; and you make a lasting contribution to the Baptist cause of your choice.

### Gifts of Life Insurance:

Life insurance policies may be used as ways of making a gift to charitable causes. This may be done by (a) taking out a new policy, making the Foundation the beneficiary or (b) by transferring a present policy to the Foundation. Upon death, the insurance is paid directly to the Foundation to be used for the institution or cause indicated by



the donor. The tax savings in this type giving is very great. Giving through life insurance is one of the splendid ways of expressing your estate stewardship.

### Gifts by Will:

Since more people give in perpetuity through a will than in any other method, we suggest you take the following steps in preparing your will:

**Step One: Pray** — Seek God's guidance through prayer. A Christian will is one prepared by a devoted Christian who has sought and found God's will in the total administration and disposition of his estate.

**Step Two: Inventory** — Prepare an inventory of your possessions. What do you own? How is it owned — outright or jointly? List both assets and liabilities.

**Step Three: Decide** — 1. Your Heirs? Decide who gets what. Make your distribution according to need rather than wants. Name the *Kentucky Baptist Foundation* to receive what you want to go for God's work. 2. The Executor? A bank, trust company or an individual may serve in this capacity. However, you should be sure they are competent for this responsibility. 3. Guardian? Name a guardian for any minor children. A

will may direct that no bond be required of the person selected for this responsibility. 4. A Trustee? The trustee, under your will, will receive the assets from the executor and manage them as the terms of the will direct. 5. An Attorney? Making a will is a technical and legal matter and an attorney should be consulted.

**Step Four: Confer** — Get the best counsel that you can. Your Kentucky Baptist Foundation stands ready to assist you.

**Step Five: Review** — Review your will periodically. A will frequently needs changing due to changing conditions.

Instructions in the will may be left so as to direct the beneficiary in the use of the gift. The gift may be used to establish a trust fund, or it may be added to a fund already established. A gift by will is often affected by probate costs and other expenses, and may ultimately be smaller than the donor originally intended. Speak to the Kentucky Baptist Foundation about ways of making the most of your gift. It needs to be re-emphasized that there are tax deductions under each of these plans which have to be worked out on an individual basis. Your Kentucky Baptist Foundation representative will be glad to work out these problems with you.

### Definitions of Legal Terms:

**PROPERTY:** Property includes all those things and rights which are the object of ownership. **Real property** consists of land or anything attached to or a part of the land such as a house. All other property — such as stocks, insurance and jewelry — is called *personal property*.

**ESTATE:** All the property, real and personal, owned by a person at the time of his death. **BEQUEATH:** To give personal property in a will. **DEVISE:** To give real property in a will. **CODICIL:** A document modifying, adding to, or qualifying a will and forming an integral part of a will. **ADMINISTRATOR:** A man appointed by the courts to distribute the property of a person who leaves no will. A woman doing this job is called an *administratrix*. **EXECUTOR:** A man named in a will to distribute the property of the person who made the will. A woman doing this job is an *executrix*.

**TESTATOR:** A man making out the will. A *testatrix* is a woman making a will. **LEGATEE:** The person to whom personal property is left. What is left him is a *legacy*. **PROBATE:** To prove, in court, that an instrument is truly a last will and testament of a person. **TESTAMENT:** Another name for a will. There is no legal distinction between a will and a testament. **RESIDUARY:** Everything belonging to the estate that is left after the payment of debts, specific legacies and specific devises.



Newell

**RICHARD F. NEWELL** was born in Royal Oak, Michigan, October 16, 1931. He attended public schools in Berkley, Michigan; received his AB degree from Georgetown College, Georgetown, Kentucky, in 1953, and his LLB degree in 1956 from Harvard Law School. He was admitted to the Kentucky Bar in 1956. He is a member of the Louisville, Kentucky State and American Bar Associations; member ABA Committee on Real Property, Probate and Trust Law, and the American Judicature Society.

Newell is also a member of the Broadway Baptist Church where he teaches a class of high school freshmen. He is past president of the Georgetown College Alumni Association (1960). Newell is married to the former Sarah Richie of Princeton, Kentucky, and they have three daughters, Priscilla, 13, Elisabeth, 11 and Sarah, 5 months. He is a member of the law firm of Ogden, Robertson and Marshall, and is serving his first term on the Foundation board and is the secretary of the board.



Lamkin

**WILLIAM A. LAMKIN, JR.**, is a native of Ekron, Meade County, Kentucky. He received his A.B. degree at the University of Kentucky and his JD degree from the University of Louisville School of Law. Lamkin was assistant attorney general for the Kentucky State Department of Health for 7 years and assistant attorney general and director of law for the Kentucky State Highway Department for 6 years. He is now a hearing examiner for the bureau of hearings and appeals of the Social Security Administration. Lamkin is a member of the Beechwood Baptist Church. He was formerly Baptist Student Union president at the University of Kentucky and past president of the Baptist Men's Fellowship Group at Beechwood Baptist Church. He is married to the former Marilyn Russell, a Georgetown graduate and a former secretary to Roy Boatwright in the Sunday School Department.



Massey

**PAUL B. MASSEY**, a native of Simpson County, Kentucky, has served on the Foundation Board for eight years. He is a member of the First Baptist Church, Franklin, Kentucky, where he has served as a deacon for 24 years. Massey has been an automobile dealer since 1917, served on the city council 13 years, served as mayor 8 years, served as a member of the board of directors and vice president of the Simpson County Bank since 1940 and is now chairman of the board. In 1921, Massie married Ruth Alexander.

**JOE K. BEASLEY** was born and reared in Richmond, Kentucky. He attended the University of Kentucky where he received the LL.D. degree. Currently, Beasley is a practicing attorney in Harlan, Kentucky. He is married to the former Mary Blount of Cynthiana, Kentucky, and has three daughters. Mrs. Beasley is a graduate of Georgetown College.

Beasley is a member of the Harlan Baptist Church where he has taught Sunday School for many years and is presently teaching the Young Married Men's Sunday School class.

Picture not available.

**WAYNE DEHONEY** is pastor of the Walnut Street Baptist Church of Louisville, Kentucky's largest congregation. He is past president of the Southern Baptist Convention. As North American Coordinator for the Crusade of the Americas and as a member of the executive committee of the Baptist World Alliance, he has served Baptists around the world, his ministry extending to more than 50 countries.

Dehoney is the author of four books, *Challenges to the Cross*, *Homemade Happiness*, *African Diary* and *Disciples in Uniform*, published by Broadman Press of Nashville. A fifth book, *Baptists See Black*, published by Word Books, will soon be in the bookstores. Dehoney was educated at Baylor University, Vanderbilt University and the Southern Baptist Theological Seminary. He holds two honorary doctorates, a DD from Union University and an LLD from the Atlanta Law School.

**TRUETT DEMOISEY** is the son of a Baptist minister, R. S. DeMoisey, who died in 1962. He is one of the newest members on our board of directors.

DeMoisey is a former All American basketball star, having lettered at the University of Kentucky and at the University of Louisville. He coached the freshman basketball team at the University of Louisville during the 1951-52 season.

DeMoisey received his bachelor of arts degree from the University of Louisville and also holds the JD degree from the University of Louisville School of Law.

He is a member of the First Baptist Church of Walton, Kentucky, where he has previously served on the board of trustees and also taught a young people's Sunday School class. He is presently serving on the board of the Baptist Convalescent Home in Newport, Kentucky.

**J. T. MILLER** was born in Logan County, Kentucky, on August 31, 1909. He was the third child of a farming family of six children. He was converted at the age of nine at the Dripping Springs Baptist Church. Even then he felt the call to preach and began preaching at the age of 15. In 1926, two years before he finished Olmstead High School, he was called as pastor of Cedar Grove Baptist Church in Todd County.

He married Mary Page from Providence Knob in Warren County in 1930. The Millers have four children.

Miller is now pastor of Chestnut Grove Baptist Church in Blackford Association. He is moderator of Blackford Association and served in many places in denominational life. Miller is also a member of the Daviess County Board of Education.

**GEORGE M. TROUT**, a retired minister, is a native of Tennessee, where he entered the ministry and was pastor of his first churches. He served as a pastor in Kentucky for 30 years and retired in 1966, after serving as pastor of the Grace Baptist Church in Lexington, Kentucky, for 20 years. He still resides in Lexington. Trout has served in many capacities in the Elkhorn Association and the Kentucky Baptist Convention. He is serving the second three-year term on the Foundation Board.



Dehoney



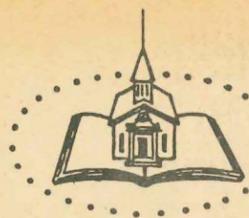
DeMoisey



Miller



Trout



# SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for April 5, 1970)

LIFE AND WORK SERIES

## Christ, The Christian's Example

God's Word exalts Christ as the perfect example for Christians in all things. God's children should strive daily to imitate Christ to the best of their ability, for their own sakes and in order to wield a wholesome and beneficial influence over others.

Romans 15:1-7

In this passage the Apostle Paul emphasized the proper relationship between the strong and the weak Christians. He addressed the strong Christians, reminding them of Christ's example, and appealing to them to recognize their personal obligation to manifest a vital interest in and concern about the weaker brethren. Not only did Paul include himself with the strong Christians, but he also made it clear that we too may and should be found in their company. It is incumbent upon us, as followers of Christ, that we recognize our duties to those who are less mature in the Christian faith.

A robust Christian faith never creates selfishness, but always enjoins helpfulness. The interests of the true and mature Christian are not to be in self-gratification primarily, but in compliance with the will of God, and in the welfare of others.

Verse four teaches us the purpose of the Old Testament Scriptures. It informs us that they are meant for the instruction of New Testament believers in every generation. Therefore, we should read and study them frequently, regularly, reverently, prayerfully, gratefully, diligently, persistently and obediently. Through them we can converse with the past, find comfort for the present and derive hope for the future.

When Christ lived for and served others instead of devoting His time and efforts to pleasing Himself, He set an example which each of us should strive to emulate. People may have different opinions but their personal commitment and loyalty to Christ will enable them to enjoy a delightful and profitable Christian fellowship. Paul prayed that God would grant his Christian readers such a unity of spirit that they might glorify God and favorably impress non-Christians with the great value of godly living and Christian fellowship.

Romans 15:14

Although he had not had the privilege and pleasure of visiting in Rome, Paul had received numerous reports of the faithfulness to Christ and His service of the Christians who resided therein, and he did not hesitate in the least to express his genuine appreciation for it. He cheerfully and wisely commended them for the fine progress which they had made in the Christian life. Would to God that all Christians might learn that far more can be accomplished by commendation than by condemnation!

Romans 15:30-33

Paul, the dedicated and courageous missionary, planned to carry the offerings received from the Gentile congregations to the mother church in Jerusalem. Due to the animosity of the Jews, who plotted to cause him serious trouble and possibly to take his life, wisdom dictated that he travel by land rather than by water.

INTERNATIONAL SERIES

## God's Gift Of The Holy Spirit

This lesson centers around the coming of the Holy Spirit to empower the followers of Christ to fulfill God's purpose by being faithful and effective witnesses for Christ throughout the world.

The coming of the Holy Spirit  
Acts 2:1-6

On the fiftieth day after the Feast of the Passover, the one hundred twenty disciples were in the Upper Room in Jerusalem, and with a wonderful spirit of unanimity. They were not only together in the same place but also in their spiritual purpose.

When God's appointed time for the outpouring of the Holy Spirit arrived, in fulfillment of His promise, the Holy Spirit descended upon those assembled believers. There were various evidences

Paul was hoping that God would use him as an instrument to effect a reconciliation between the Jewish and Gentile groups within the Christian movement. It was Paul's earnest hope that God would bring him safely to Rome for a period of rest and spiritual refreshment, and permit him to witness a gracious response to the gospel of Christ on the part of those who might hear him preach before he proceeded to Spain.

Believing that earnest prayer was a prerequisite to success in missionary endeavor, Paul wanted the people of God to join him in prayer to the end that God might be pleased to grant him this joyous privilege of rendering an effective service for the Lord.

This lesson teaches Christians that they can make a tremendous contribution toward the proclamation and effectiveness of the gospel of Christ by dedicating themselves to the important ministry of intercessory prayer.

of His presence. There was an audible sign—"suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting." The verse does not say that there came a wind from heaven, but only a sound which resembled a violent wind being borne along, somewhat like a tornado. There was also a visible sign—there appeared unto the disciples divided tongues which resembled fire, and one sat upon the head of each one present.

Reception of the Holy Spirit was not just a group experience; rather, it was a personal one. The Holy Spirit took possession of and controlled them to such an extent that they throbbed with His sympathies, spoke His thoughts and conformed to His will. To be "filled with

the Holy Spirit" is for Him to have all there is of us.

Another supernatural manifestation on that day was the speaking in foreign languages. Immediately after the Spirit filled the believers they "began to speak with other tongues," and those present understood what they said. This miraculous gift indicated the fact that our Lord wanted His gospel to be preached in every language of the world.

The sermon of Simon Peter  
Acts 2:14, 36

Whereas Peter was formerly timid and cowardly, he was bold and brave. This was due to the fact that he was filled with and empowered by the Holy Spirit. When the Spirit holds sway and controls any life there is no room for cowardice and fear. When a believer is filled with the Holy Spirit he is bold and courageous to speak for Christ.

Peter's sermon was a masterpiece. And the fact that it was a reclaimed backslider who preached it is abundant proof that God can take even a wayward man and use him mightily in His service and for His glory if only that man will yield himself completely to God.

The Holy Spirit's use of Peter's sermon  
Acts 2:37-42

The Holy Spirit used Peter's memorable sermon to pierce, as with an arrow, the evil hearts of his hearers and made them deeply conscious of their terrible guilt. His hearers were convinced of the truth of his message, convicted of their guilt and filled with fear of the wrath of God. Conviction for sin is ever a divine work and always beyond man's power. Conviction for sin precedes concern about salvation, and both are essential to the salvation of a sinner.

Upon hearing Peter's sermon, the Jews cried out, "Men and brethren, what shall we do?" Peter commanded them to repent and to be baptized in the name of Christ. To these Jews repentance meant to change their minds about Christ, to admit their guilt in rejecting Him and to believe on Him as their personal Saviour.

Having been cleansed from their sins on account of their repentance and faith, they were to express that cleansing symbolically by being baptized. After Christ had saved them; they gladly submitted to baptism as an evidence of their faith in Him and as an act of loving obedience to Him.

"For the remission of sins" simply means an account of, or on the basis of, the remission of sins. To illustrate, it was the custom of some of my earliest school teachers to whip their pupils for fighting on the playground. In each case the boys were whipped for fighting, not in order to enable them to fight or to make them fight, but because they had fought already. So, we are baptized, not in order to have our sins forgiven, but because they have been forgiven already on the ground of our repentance toward God and faith in the Lord Jesus Christ.

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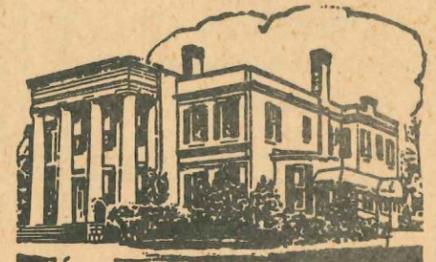
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# "Walk For Christ" Scheduled Easter Sunday

"A Christian's Walk for Christ" has been scheduled for Easter Sunday, March 29, in the Louisville area.

Organizers of the event said the Walk for Christ is to symbolize the resurrection of Jesus. Therefore, the Walk will begin at Cave Hill cemetery at 3:00 p.m. and proceed down Broadway to the Post Office Building, a distance of three miles.

The event is not sponsored by any one church or organization, according to workers. Individuals from many denominations have planned the event, they stress.

One worker said, "Perhaps for the first time in American history Christians of every distinction will come together in a walk to publicly lift up and praise the name of Jesus Christ."

Those who wish to participate in the Walk are urged to carry a Christian flag or other Christian symbol. Those who are unable to walk the entire three miles are invited to join the Walk nearer the Post Office Building, workers said.

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## Gragg Heads G'town's Philosophy Department

Alan Gragg, chairman of the philosophy department at Furman University, has been named chairman of the newly created department of philosophy at Georgetown College.

The Bainbridge, Georgia, native is a 1961 Ph.D. graduate of Duke University. He did his undergraduate work at Carson-Newman College, Jefferson City, Tennessee. He also holds a B.D. degree from the Southern Baptist Theological Seminary of Louisville.

Gragg's special teaching interest is philosophy of religion. He has been a frequent contributor to religious and philosophical journals.

The newly-named chairman of Georgetown's philosophy department is a member of the American Academy of Religion and the Southern Society of Philosophy.

The creation of the philosophy department was approved by the college's board of trustees last winter on the recommendation of its education committee. Heretofore, philosophy was assigned to the Bible department.

Earlier in the year, the Bible department was renamed the department of religion on the recommendation of Georgetown's curriculum committee and action of the faculty.

## Mrs. George Munro, Wife Of Ft. Thomas Pastor, Dies

Mrs. Susan Lowe Munro, wife of George Munro, pastor of the First Baptist Church, Ft. Thomas, died on March 21, after an extended illness. Memorial services were conducted at 8:00 p.m. on March 24 at the First Baptist Church, Ft. Thomas. Burial was in Evergreen Cemetery, Southgate, Kentucky, on March 25.

Mrs. Munro was a native of New Zealand and came to the United States about 25 years ago with her husband to study at Southern Baptist Theological Seminary. She was a free-lance writer for the Louisville Courier-Journal and the Cincinnati newspapers. She was also a medical secretary for a number of years and she served as secretary of public relations at Georgetown College while her husband served a Georgetown pastorate.

Besides her husband she is survived by one son, Roger, a doctor now serving as an Air Force Captain stationed at Fort Wolter, Texas, and by one grandson.



**GIFT** — Campbellville College was again selected as one of the privately-financed colleges in the United States to receive unrestricted grants under the Aid-to-Education Program of Texaco, Inc. The grant of \$1,500 awarded for the 1969-70 academic year is the fourth such grant awarded to the college by Texaco. E. H. Hall, area representative for Texaco, presents the check to Harlie White, acting academic dean.



**MODERN DAY SAMPSON** — Paul Anderson, reputedly the world's strongest man, spoke to more than 350 Bowling Green area residents recently at a rally sponsored by the Baptist Student Union of Western Kentucky University. In addition to his feats of strength, Anderson gave witness of his faith in Jesus Christ. Tony Romeo, second from right, BSU campus minister, said the attendance was hindered by rain. Anderson is pictured lifting eight persons average 250 lbs.



**BUILDING FUND GROWS** — R. C. Miller, left, of Corbin, presents J. M. Boswell, president, a check for \$1,000 for the Cumberland College building and development fund. It was Miller's third personal check to the fund. Miller, an area Texaco distributor, is general chairman of the building and development fund program which seeks to raise \$1,200,000 for new construction and additions to Cumberland College.

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RED ALTHEA	.29	1.29
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FIG BUSHES: Varieties, Magnolia, Texas Everbearing, Celestial, Brown Turkey. Prices, 12 to 18 inches \$1.29, 1-1/2 to 2 ft. \$1.49, 2 ft. to 3 ft. \$1.89.

STRAWBERRIES: Gem Everbearing. Price 25 plants \$1.79.

### DWARF FRUIT TREES

Heavy demand for Dwarf Fruit Trees where planting space is limited.

DWARF APPLE: Varieties, Dwarf Double Red Delicious, Dwarf Yellow Delicious, Dwarf Jonathon, Dwarf Lodi, Dwarf McIntosh, Dwarf Idared, Dwarf Cortland, Dwarf R. I. Greening, Dwarf Northern Spy; price 3 ft. to 4 ft. \$3.49 each.

DWARF SOUR CHERRY: Varieties, Dwarf North Star, Dwarf Meteor; price 3 ft. to 4 ft. \$3.49.

DWARF PEACH: Varieties, Elberta, Golden Jubilee, Red Haven, Jerseyland; price 3 ft. to 4 ft. \$3.49 each.

DWARF PEAR: Varieties, Dwarf Bartlett, Dwarf Clapp's Favorite, Dwarf Duchess; price 3 ft. to 4 ft. \$3.49 each.

DWARF PLUM: Varieties, Dwarf Burbank, Dwarf Stanley; price 3 ft. to 4 ft. \$3.49 each.

### SHADE & FLOWERING TREES

	EACH	3 for
MAGNOLIA, 1/2 to 1 ft.	.49	1.29
SILVER MAPLE, 1 to 2 ft.	.39	1.03
SILVER MAPLE, 3-1/2 to 5 ft.	.89	2.48
MIMOSA, 1 to 2 ft.	.59	1.59
MIMOSA, 4-1/2 to 6 ft.	1.09	3.09
RED BUD, 5-1/2 to 7 ft.	1.18	3.29
WHITE FL. DOGWOOD, 2-1/2 to 4 ft.	.69	1.89
RED FL. PEACH, 2-1/2 to 4 ft.	1.18	3.29
PINK FL. DOGWOOD, 1 to 2 ft.	1.18	3.29
RED LEAF PLUM, 2-1/2 to 4 ft.	1.18	3.29
*TULIP TREE, 4-1/2 to 6 ft.	1.18	3.29
GOLDEN RAIN TREE, 1 to 2 ft.	.98	2.79
GINGKO TREE, 1 to 2 ft.	1.09	3.09
MAGNOLIA SOULANGEANA, 1-1/2 to 2 ft.	1.09	3.09
LOMBARDY POPLAR, 1 to 2 ft.	.39	1.03
LOMBARDY POPLAR, 5-1/2 to 7 ft.	1.09	3.09
SWEET GUM, 3-1/2 to 5 ft.	1.09	3.09
PIN OAK, 1 to 2 ft.	.99	2.79
SYCAMORE, 3-1/2 to 5 ft.	1.09	3.09
RED OAK, 1 to 2 ft.	.99	2.79
LIVE OAK, 1 to 2 ft.	.79	2.19
WEeping WILLOW, 4-1/2 to 6 ft.	1.09	3.09
SCARLETT MAPLE, 4-1/2 to 6 ft.	1.09	3.09
*TREE OF HEAVEN, 3-1/2 to 5 ft.	1.09	3.09
CHINESE ELM, 2 to 3 ft.	.49	1.29
*MOUNTAIN ASH, 2 to 3 ft.	1.18	3.29
*WILLOW OAK, 1 to 2 ft.	.79	2.19
PURPLE LEAF PLUM, 1 to 2 ft.	1.18	3.29
NORWAY MAPLE, 1 to 2 ft.	1.09	3.09
*CUCUMBER TREE, 2 to 3 ft.	1.09	3.09
LINDEN TREE, 1 to 2 ft.	1.18	3.29

### HEDGE PLANTS

100 SOUTH PRIVET EVERGREEN HEDGE . . . . . 2.49  
 50 SOUTH PRIVET EVERGREEN HEDGE . . . . . 1.89  
 25 MULTIFLORA FENCE ROSES . . . . . 3.49  
 25 LOMBARDY POPLAR FOR HEDGE . . . . . 3.49  
 (All hedge 1 to 2 ft. tall, 1 or 2 yrs. old.)

### BULBS & PERENNIALS

	EACH	5 for
CANNAS, red, pink, yellow	.39	1.89
PEONIES, red, white, pink	.89	3.79
IRIS, yellow, blue, white, purple	.39	1.89
HOLLYHOCKS, mixed colors, roots	.39	1.89
SHASTA DAISIES, root division	.39	1.89
RED CARNATIONS, red	.39	1.89
ORIENTAL POPPY, scarlet	.39	1.89
HIBISCUS, giant blooms	.39	1.89
GLADIOLI, red, pink, yellow	.39	1.89
CREeping PHLOX, pink, blue, white	.39	1.89
PAMPAS GRASS, white plumes	.39	1.89
*VIOLETS, hardy blue	.39	1.89
CHRISTMAS FERN, for outdoors	.39	1.89
TRITONIA, red hot poker	.39	1.89
ASTERS HARDY, red, pink, blue	.39	1.89
CUSHION MUMS, red, yellow, pink	.39	1.89

### EVERGREENS

	EACH	3 for
MAGNOLIA, 1/2 to 1 ft.	.79	2.18
SOUTHERN JAP YEW, 1 to 2 ft.	.79	2.18
*MOUNTAIN LAUREL, 1 ft.	.59	1.59
ABELIA, 1/2 to 1 ft.	.35	.91
BOXWOOD, 1/2 to 1 ft.	.59	1.59
PRITZER JUNIPER, spreading 1/2 to 1 ft.	.99	2.79
WAX LEAF LIGUSTRUM, 1 to 1-1/2 ft.	.79	2.18
*RHODODENDRON, 1/2 to 1 ft.	.89	2.49
COLORADO BLUE SPRUCE, 1/2 to 1 ft.	.69	1.89
NANDINA, 1/2 to 1 ft.	.69	1.89
RED BERRY PYRACANTHA, 1/2 to 1 ft.	.99	2.79
GARDENIA, 1 to 1-1/2 ft.	.79	2.18
CAMELIA SASANQUA, 1 ft.	.99	2.79
BUFORDI HOLLY, 1/2 to 1 ft.	.89	2.49
CANADA HEMLOCK, 1 to 1-1/2 ft.	.29	.75
HETZI JUNIPER, spreading 1/2 to 1 ft.	.99	2.79
IRISH JUNIPER, 1/2 to 1 ft.	.99	2.79
DWARF YOUNG HOLLY, 1/2 to 1 ft.	.79	2.18
AMERICAN HOLLY, 1/2 to 1 ft.	.35	.91

### THIS MONTH'S DISCOUNT SPECIALS!

- 10 Violets—\$1.00**  
 Get this beauty bargain . . . 10 Violets for only \$1.00. Easy to grow, prolific bloomers, cover themselves with gay flowers.
- Camellias**  
 Mine No Yuki • Pink Snow • Texas Star • Setsugeka  
 Prices on blooming size 99c, 3 for \$2.79.
- Floribunda Roses**  
 These are semi-dwarf roses, bloom profusely in large heads.  
 Red Ripples • Cherry Red  
 Floradora • Orange Vermillion  
 LaFayette • Bright Red  
 Betty Prior • Rich Pink  
 Prices: 2 yr. old bushes, blooming size: 99c each, 6 for \$5.49.
- 10 Cushion Mums—\$1.98**  
 These gorgeous CUSHION MUMS are good growers, develop into large, sturdy plants and normally develop to big basket size when matured . . . covered with dazzling flowers, each flower 1 to 2 inches diameter. All plants are hardy, field grown, root divisions. Assorted colors of reds, pinks, yellow, etc. as available. Get 10 GIANT CUSHION MUMS for just \$1.98.
- Write Out Your Order—Send It Today**  
 Money Back Guarantee: We will replace or cheerfully refund your money if you are not completely satisfied. Simply notify us within ten days after merchandise is received.
- Azaleas**  
 Christmas Cheer • Coral Bells • Salmon Beauty  
 Pink Pearl • Hino Crimson  
 Prices on blooming size Azaleas; 99c each, 3 for \$2.79.
- Baby Doll Roses**  
 Exquisite little Polyanthas, often called "Baby Doll" roses. A myriad of penny size blooms in clusters . . . a riot of blazing colors . . . a sight seldom seen in flowerdom.  
 Ideal • Dark Red  
 Golden Salmon • Pink and Orange  
 Summer Snow • Snow White  
 George Elger • Bright Yellow  
 Prices: 2 yr. old Baby Doll roses 99c each; 6 for \$5.49.
- Miniature Roses**  
 Red • Pink • Yellow • White • Two Tone  
 Miniature roses 98c each.
- 10 Iris—\$1.00**  
 These 10 Iris come in assorted colors. These planting stock Iris are root division, fresh and healthy. Get 10 of these beauties for just \$1.00.

**BLUEGRASS DISCOUNT NURSERY** DEPT. WR-324 BOX No. 1137 **BOWLING GREEN, KY. 42101**