

WESTERN RECORDER
FEBRUARY 13, 1971



Students,
Also,
Love God . . .

And Have Never Been More Open To Religious Truth

Baptist Seminary, College, School Day, February 21, 1971

People And Places

Jerry Chiles, minister of music and youth at First Baptist Church, Lawrenceburg, was ordained to the gospel ministry Sunday, January 10. Southern Seminary professor William Cromer led the church service along with pastor Bob C. Jones.

Lucien E. Coleman, Sr., former Kentucky Baptist Brotherhood secretary, will make Louisville his home again



Coleman

after 12 years of service on the staff of the Brotherhood Commission of the Southern Baptist Convention in Memphis, Tennessee. Coleman, who headed the Baptist men's program in Kentucky from 1954 to 1958, has been active as interim pastor, laymen's retreat speaker and mission tour director since his retirement from the Brotherhood Commission in the fall of 1969. After March 1, 1971, he will reside at Y-7 Seminary Village, Louisville.

St. Matthews Baptist Church, Louisville, is considering offering a special

Deacon Ordinations

Virginia Avenue Baptist Church, Louisville, ordained Wilson F. House as a deacon Sunday, January 24. The ordination was part of the church's Baptist Men's Day observance. Richard Phillips is pastor of the Virginia Avenue church.

First Baptist Church, Lawrenceburg, ordained three men as deacons Sunday, January 17. The three were Paul Hanks, Kenneth Mann and Marvin Robinson. Bob C. Jones is pastor of the church.

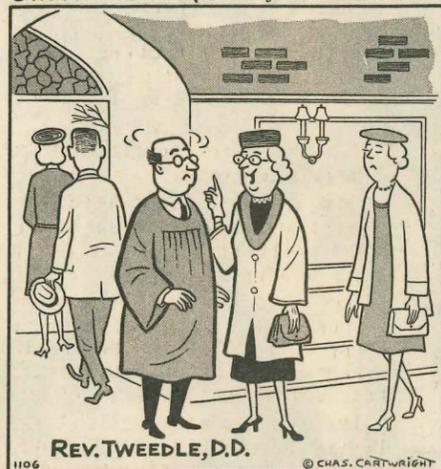
First Baptist Church, Hopkinsville, ordained three men as deacons during the morning worship service Sunday, February 7. The three were John M. (Jack) Boyd, Richard Curtis Brasher and William R. Claxton. Pastor of the ordaining church is Sidney Maddox.

education Sunday School class for exceptional children, according to pastor Alton McEachern. The class would be designed for children unable to function in regular classes, he said. It would be taught by a trained and certified teacher of exceptional children and would use the best curriculum materials available. Anyone knowing of a child who might benefit from such a class is urged to contact the church at 896-8882.

Mrs. Elsie Childers, who has served as church pianist at the Johnson Island Baptist Church near Nebo, Kentucky, for almost 20 years, has written another gospel song. This makes more than 300 compositions by Mrs. Childers. Her latest composition was introduced January 16 at a gospel sing at the South Hopkins Baptist High School near Nortonville.

Members of the Immanuel Baptist Temple, Henderson, will honor Lyman Smith Allen on February 14, 1971, on the occasion of his 25th anniversary as pastor of the congregation. The reception in honor of Allen will be from 2:00 to 4:00 p.m. in the Immanuel Baptist Temple Fellowship Hall, 540 Second Street, Henderson, and all friends of the congregation and Allen are invited.

Church Chuckles by CARTWRIGHT



REV. TWEEDLE, D.D.

"Since today's dollar is worth only half what it was in '52, I'll try to pay my pledge with old dollar bills!"

DEVOTIONAL



J. Howard Sutton
Pastor, Northside
Church, Princeton

A Man Of Like Passions

James 5:17-18

When a person sees the courage of Elijah as he announced doom to King Ahab or as he stood alone against the 450 prophets of Baal on Mount Carmel; his faith as he raises the widow's son back to life; his effectiveness in prayer as rain comes in answer to that prayer; the honor that God bestows upon him as He translates him directly into heaven, it causes one to wonder what James meant when he said, "Elijah was a man subject to like passions as we are," for we do not see many, if any, of these qualities in ourselves.

James is saying that, just as we have our problems, trials, temptations and heartaches, so Elijah did too. We know that he was frightened to death by one woman. At Jezebel's threat, he ran as far as he could. Only the ocean stopped him. Also, he mired down into one of the deepest cases of depression that can be found in the entire Bible for he felt he was the only one who loved or sought to serve God, that everyone was against him and wanted him dead, and twice he asked God to take his life.

God found Elijah holed up in the cave, feeling sorry for himself in a very human way. God had a question for him, "What are you doing here, Elijah?" This wasn't where God wanted him working. A command was given, "Go!" God had things for him to do. God didn't come to Elijah in the wind, the earthquake or the fire but in "the still small voice." Just so, most of life is made up of following God in the small, unnoticed ways.

James says that being a "man subject to like passions as we are, he prayed" and things began to happen. Elijah was a man just like us but in spite of being so weak and human he could do great things for God.

We can too, if we will!

For Quality Baptist News
Read Western Recorder

Nixon's 'Revolution' Challenges Stereotype Church-State Relations

By W. Barry Garrett
Washington Bureau Chief,
Baptist Press

The projected "revolution" in American government by President Richard M. Nixon is shot through and through with complicated church-state implications that should be of concern to America's churches.

The President's State of the Union Message was widely hailed by some government leaders as the boldest and most revolutionary proposal to come from any President in the history of the nation.

Without passing judgment on the merits or demerits of the President's program, it is the purpose of this analysis to ask a question: assuming that the President is successful in achieving his proposed "revolution," what effect will it have on future church-state relations in the United States?

President Nixon presented to the Congress, and thereby to the American people, "six great goals." About them he said: "I shall ask not simply for more new programs in the old framework but to change the framework itself — to reform the entire structure of American government so we can make it again fully responsive to the needs and the wishes of the American people."

If the nation accepts the President's proposals, the churches need to know that future church-state relations are going to be different. The churches will be confronted with the problem that earlier answers to former questions will not be adequate for a new and different set of circumstances. As societies and governments change, so do the questions and answers in church-state relations.

The old stereotype questions and answers cannot be adequate for a dynamic and evolving society and gov-

ernment relations, working time and leisure time. The churches and their agencies will be vitally affected by what happens in these areas.

Third, Nixon asks for his revolution to continue so as "to restore and enhance our natural environment."

Aside from developing a "theology of ecology," the churches cannot be oblivious to the problems of pollution in all of its aspects. If the nation's parks, recreation areas and open spaces are to be developed and made easily accessible to the people, the churches will need to learn how to minister to people where they are and under vastly different circumstances from the traditional routines. Not only will church-state problems arise but difficult questions of interfaith relations and cooperation must be answered.

Fourth, the President is offering "a far-reaching set of proposals for improving America's health care" and making it available more fairly to more people.

It is obvious that this will affect church programs of care of the aging, provisions for the young, their hospitals and health ministries. How will church programs for providing health services gear into or be affected by a total health program for the nation?

Fifth, Nixon would "strengthen and renew our state and local governments" by reversing the flow of power and money from Washington by a plan of revenue sharing.

If and when this happens, the church-state battles that have been fought on the federal level will be continued and developed even more intensely in the states, cities and counties.

The churches will have to become expert and active in church-state relations not just in the nation's capital but wherever government on any level dispenses services to people. This will become even harder and more complicated than on the federal level.

Sixth, the President is asking for "a complete reform in the federal government itself." He wants to reduce the number of cabinet departments from 12 to eight. He would retain the Departments of State, Treasury, Defense and Justice. New departments would be: Human Resources, Community Development, Natural Resources and Economic Development.

Under this new arrangement, government would attempt to meet its responsibilities and serve the needs of the people in many new programs and relationships. Traditional church-state issues will look simple compared to the problems that will arise.

The churches have a vital interest in and will be profoundly affected by any revolution in America, whether it be a peaceful political revolution as hoped for by the President or by a violent overthrow of the existing order by radicals who are unwilling to wait for slower changes. (BP)

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

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An Unmet Denominational Responsibility

There is a hurtful and unfair absence of facilities for theological education for thousands of pastors of Southern Baptist churches. This has always been the case but was dramatically demonstrated recently by the announcement of the opening of the Criswell Bible Institute by the First Baptist Church of Dallas. What started out as a training and teaching plan for Sunday School teachers and church leaders turned by popular demand into a plan to include college and seminary level training for preachers who had no such training. And to the amazement of many it was revealed that 3,000 Texas Baptist pastors have had neither college nor seminary training of any kind.

If Texas which boasts of having the most, the best and the biggest of everything, has 3,000 Baptist pastors without the benefit of any form of theological education, consider the plight of other states in this respect. The plain truth is that a sizeable percentage of all Southern Baptist pastors are academically untrained in spite of all our Baptist colleges and our six Southern Baptist theological seminaries.

Let it be clearly understood. A preacher of the gospel doesn't have to have been inside a college or seminary classroom to know and to proclaim the gospel. It is just as certain, however, that with some formal training his abilities and effectiveness stand to be greatly enhanced and increased.

As Southern Baptists who spend over five million dollars a year operating six seminaries and many more millions in the states sponsoring Baptist colleges, we have been unfair in not providing more appealing theological educational opportunities for this large segment of Baptist pastors who have neither college nor seminary training.

It is not that we haven't made some provisions but these provisions have proven clearly ineffective. The Southern Baptist Convention in its theological education approach has stuck to seminary level education of top academic quality. Our six Southern Baptist seminaries are some of the most excellent in the world with high academic ratings. Their very academic excellence makes them unsatisfactory for Baptist preachers who accepted the call to the ministry as an adult and long since, or even never, finished high school or attended a college class.

Our seminaries have had diploma programs for students without college training but the level of instruction in most instances in all of our seminaries is

far too high for any except a few exceptional non-college graduates.

We have tried to provide for those not qualified or willing to try seminary classes with a seminary extension program where pastors and others teach watered down courses wherever enough students can be enlisted. Somehow this plan, though it sounds like the answer, has never worked with much success but we go on salving our consciences by saying it is available.

Even Baptist colleges like Mercer University and Samford University have tried ambitious extension programs with widespread centers but with only limited success so far as reaching untrained pastors are concerned.

Does this mean there is no way to interest the non-trained pastor or the would-be pastor who is not ready for college or seminary? Emphatically not! If any one doubts there is a successful way to enlist and train such Baptist ministerial students, let him visit Clear Creek Baptist School in Pineville, Kentucky. Here is education on a Bible Institute level which has proven highly successful. The applicants consistently outnumber the facilities at Clear Creek and Clear Creek graduates are among the most effective pastors in Kentucky today.

There is something about living on the campus while attending regular classes with other students of similar educational background that never has been accomplished by diploma programs at seminaries or at seminary extension centers.

Until recent years I have agreed with those who said Southern Baptists should stay out of the Bible Institute level of theological education. I have changed my mind. As long as Baptists believe that God calls as preachers those who bypassed earlier educational opportunities, we are obligated to provide the best possible theological education opportunities for them. Bible Institute type of training appears to be the best answer and presently we are leaving this kind of education to independent groups, to state Baptist conventions as in the case of Clear Creek and Kentucky Baptists or to a local church like the First Baptist Church of Dallas.

The Southern Baptist Convention is far more able financially to provide such educational opportunities than the state conventions. Since pastors trained in independent schools often lead their churches in the

independent, non-cooperative direction, Southern Baptists stand to lose more and more churches by failing to provide Bible Institute level education.

We should have a series of regionally located Bible Institutes sponsored either by groups of state Baptist Conventions or by the Southern Baptist Convention. And since enrollment figures indicate we have at least one, if not two, too many seminaries, we might do well to reduce our number of seminaries by one or two and redirect the hundreds of thousands of

dollars required to keep one seminary in operation to Bible Institute level education for Baptist ministerial students. Then the independents would have less appeal to preachers of Southern Baptist churches and one church or one pastor would not feel constrained to fill the gap.

Denominationally oriented Bible Institute education would offset not only the independent Baptist attraction but also avoid the doctrinal hobby horses of one church or one pastor.

A Lesson In Love

By Bob Terry
Associate Editor

Wednesday, a week ago, the telephone rang as I was preparing copy for *Western Recorder*. When I answered, my wife Eleanor, who is expecting a baby in early March, was on the line. She told me that she was having problems and asked that I come home as soon as possible.

She had called the doctor and he had prescribed some medicine and ordered her to bed. I was needed to take care of our two year old son Brent and my sick wife.

Needless to say, we didn't get to prayer meeting that Wednesday but after the service some friends called to see how we were doing. When they learned of Eleanor's difficulties, it was like a task force had been standing by just in case we needed help.

Within an hour several people called volunteering to keep Brent the next day. Thursday morning a lady arrived saying she had come to do the breakfast dishes and to stay with Eleanor so I could go to work. That afternoon another church member kept Brent while I took my wife to the doctor. A third church member volunteered to stay with Eleanor Thursday evening so I could keep an engagement with a high school group.

Friday, Eleanor was a little better but church members continued to express their concern, more offers to keep Brent, more ladies dropping by to do the household chores and to stay with Eleanor.

That night as we were finishing supper, still another church member knocked on the door. "I've come to do the supper dishes," the apron clad neighbor announced. The same lady brought us food, enough for two days, and another family cooked a huge meal that lasted the three of us two days.

By Sunday things were returning to normal around the Terry household but Eleanor and I were different. Her difficulties had scared us both but the overriding feeling inside each of us was one of gratitude, gratitude to people who not only claimed to love us with words but who demonstrated that love with actions when we were in need.

"Thank you." "People sure have been nice to us." These phrases failed to express our deep felt gratitude. But really, these phrases were unnecessary. We were helped, not so someone could hear us say "thank you," but because these church members genuinely cared.

To me this incident is not a bad commentary on children of God who find themselves living in a world where adults, engrossed in themselves, are startled and confused by the friendliness of a two year old sitting in a grocery basket saying "Hi" to those who walk by.

"... If we love one another, God dwelleth in us and his love is perfected in us..." (1 John 4:12).

BAPTIST FORUM



23rd AND BROADWAY

Dear Editor:

As a member of 23rd and Broadway in Louisville for 35 years may I say thank you for your kind attention that you have given us in the past.

Then may I say in regard to Bro. Townsend's letter that we too realize that there are many other churches who have not received the publicity

and attention that we have received, who could use any help available.

However, may I state that as our situation changed over the past 15 years we who stood by the stuff felt that the Spirit was leading us and as we studied God's word to find the answers to problems never solved before in our times we found more and more we must depend on Matthew 7:7; "ask and you will receive; seek, and you

will find; knock, and the door will be opened to you."

We have since 1964 knocked at many doors and some have opened to us but there is still a big job ahead for us. In this area of seven blocks each way from the church there are 18,000 people with about 2,500 of them white.

Our attendance these days is 140-150 and 60 of these are our workers on Sunday and in the week day ministries. Many of these feel that the Spirit wants us here and will provide the means to carry on the task if we will be faithful in the task to which all of us as Christians are called. So to any who are led by the Spirit to help may we say thank you.

Louisville, Ky. B. T. Kimbrough, Jr.

Baptists Focus Attention On Christian Education Feb. 21

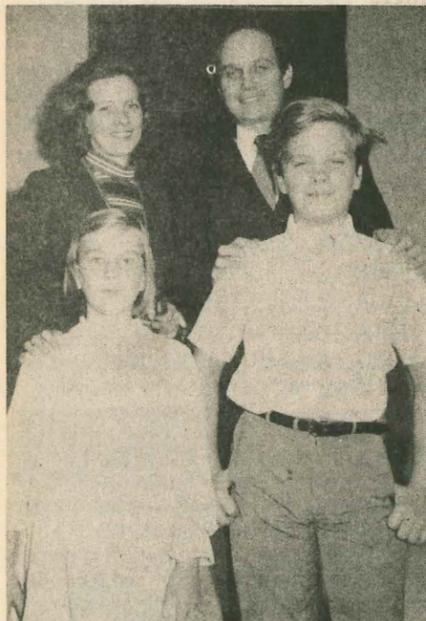
An unidentified seven-year-old said, "Education is how kids learn stuff." Not bad for a seven-year-old.

Education is more than that, however. It is also insight and power. It introduces one to the art of thinking. It provides an avenue for better service to God.

Education is not an option for the Christian. It is a divine imperative; it is important, if man's God-given capacity to think, to grow and to achieve are to be developed and utilized correctly.

Consider the following affirmatives, reported by a special study group of Southern Baptists (Baptist Education Study Task):

1. Christian higher education is a vital aspect of the Christian witness which has been generally accepted by Southern Baptists. This conviction is reflected in the following statement: "The cause of education in the Kingdom of Christ is coordinate with the causes of missions and general benevolence and should receive along with these the liberal support of the churches. An adequate system of Christian schools is necessary to a complete spiritual program for Christ's people." (Baptist Faith and Message, adopted by Southern Baptist Convention, 1963.)



KENTUCKY MISSIONARIES — Mr. and Mrs. Stanley Crabb stand with their children Ruth Ann and Philip in front of the Baptist Radio Center in Italy. Crabb, a Louisville native, is in charge of taping weekly Italian radio programs. Mrs. Crabb is the former Patricia Maddox of Hopkinsville. The family resides at Via Brennero 35, Rome, Italy 00141.

2. The privately supported higher institutions of learning enjoy certain freedom in their search for and interpretation of truth that are not universally enjoyed by public colleges and universities. This is not to say that church-related colleges are free from pressure at the hands of the supporting religious body. Because a private institution is usually free to determine its own processes in teaching and research, it serves in some degree as a bulwark against undue pressures and influences that tend to limit the search for knowledge and truth. It is vital to the life and witness of Southern Baptist colleges to continue this freedom from undue pressures either from church or state or other groups.

3. As conceived by Baptists, the truth for which we search and with which we deal is a revelation from God. Christian education consists of the search for any and all truth with the conviction that the author and revealer of truth is God as He has made Himself known supremely through Jesus Christ. Christian education differs little from any other type of higher education except in terms of that commitment and its implications.

4. In view of the commitment by Baptists to promote the Christian message through effective witnessing, Christian education is not an optional interest of the church but an important function of its mission. Baptists have established and they continue to support colleges because the colleges share with the church in the ultimate purpose of the redemptive plan of God for mankind.

Because no effective substitute has been found for the genuinely Christian college, Baptists must continue to nurture and support adequately their Christian institutions of higher education.

Campus Ministers Meet

Baptist campus ministers met at Cedar more Baptist Assembly recently for a two-day retreat focused on Baptist student life and general student work guidelines.

According to J. Chester Durham, state student work secretary and retreat director, the campus ministers shared techniques that might prove helpful on other campuses, did case studies of particular student work problems and viewed films to enhance local programming.

Several future projects were discussed, Durham said, and more information on these will be available later.



Talk Christian education

Anytime is a good time to be talking-up our Baptist schools and seminaries but Sunday, February 21, is "Christian Education Sunday" in Kentucky and "Baptist College and Seminary Day" on SBC calendars — it's the same wonderful day on which every pastor in every church should be preaching on this subject to his people — the need for Baptist colleges, schools and seminaries for the lay and clergy leadership of the churches of tomorrow — and the world mission enterprise.

Special emphasis February 21

If you can get ready, February 21 is the Sunday — but if you cannot, then the next or the next Sunday will do just as well as a time for the pastor and church leaders to observe Christian Education Sunday. The pastor's message, the Sunday School and Training Union directors' assembly, the youth meetings, the WMU and Brotherhood meetings during the week — all should be sharing the ministry of Baptist colleges, schools and seminaries with your people.

Kentucky is rich

Kentucky Baptists are rich in their investment in Christian education right now! We have three senior Baptist colleges — Georgetown at Georgetown, Cumberland at Williamsburg and Campbellsville at Campbellsville. We have a Baptist academy or high school in the eastern mountains — Oneida Baptist Institute, Oneida; and an adult ministerial school — Clear Creek Baptist School at Pineville.

Each school has today the finest facilities in our history — all of them have many new buildings, improved libraries, fine presidents and faculties and choice student bodies, most of whom are Baptists. You should go visit our schools now. "Seeing is believing."

Send our best youth

Baptist higher education is better than "higher education" from the standpoint of the Christian teacher and the body of Christian students. The "flavor" of the college is Christian. The teachers are Christians. The convention is interested in, supporting and praying for them.

Send your finest students to one of our Baptist colleges — they deserve one. They will love one. They will find fellowship of high caliber Christian students. They may find God's full will for their lives.

—Harold G. Sanders

OEO Funds First Trial Grant To Study School Voucher Plan

The Office of Economic Opportunity (OEO) announced in Washington that it has made the first of several grants for an eight-week feasibility study that may lead to an educational vouchers experiment.

Under a \$23,028 grant, the Institute for the Advancement of Urban Education will study Gary, Indiana, as a possible site for the voucher experiment.

According to announcement by Frank Carlucci, director of OEO, other grants similar to the Gary funding will be announced soon.

Under a voucher system, public education money would be given directly to parents in the form of vouchers or certificates, roughly equal in value to current per pupil costs in the community. With the vouchers the parents could purchase their children's education at the public or private school of the parents' choice.

Baptists and a score of other national organizations have voiced opposition to the proposed experiments on the grounds that it would be an improper use of public funds.

In its semiannual board meeting last fall, the Baptist Joint Committee on Public Affairs pointed out that "there is a dangerous blurring of the separation between church and state as public funds are channeled into religiously owned and operated schools."

The Public Affairs Committee also expressed the belief that the proposed voucher system would weaken public education, would become an objectionable continuing program and would "lead towards further polarization and fragmentation in the nation."

The executive committee of the Southern Baptist Convention, in its September, 1970, meeting, also adopted a resolution which opposed "the implementation of any educational voucher system which would permit the use of public funds either directly or indirectly by private church-related elementary and secondary schools."

In addition, several Baptist state conventions, including Kentucky, meeting in November adopted resolutions opposing the proposed voucher plan. (BP)

Staff Changes

Tom Henry has resigned as pastor of Bashford Manor Baptist Church, Louisville, to accept the pastorate of the First Baptist Church, Lebanon, Tennessee, effective March 1.

Henry, a Memphis, Tennessee, native, has served as pastor of four churches in Kentucky. In addition to Bashford Manor, they are Mt. Olive in Clark County; Little Mount in Taylorsville; and Graefenburg in Shelby County.

He is the past president of the Long Run Baptist Pastor's Conference and served as vice president of the state pastors' conference during 1969-70.

In addition to his service on the state executive board, Henry has worked closely with state evangelism secretary Hicks Shelton on several evangelism projects.

He is a graduate of Southern Seminary and Georgetown College.

Mrs. Henry is the former Ann Baber of Winchester. The couple has one child.

William R. Nave, Sr., is now pastor of the Second Baptist Church, Madison-

ville. To accept this position he resigned as pastor of the Crabtree Baptist Church, Owensboro, a post he held for nearly seven years.



Nave

McLean County.

He is a past vice-moderator of Daviess-McLean Association and a former member of the state executive board.

Nave is married to the former Joan Harrison of Owensboro. The couple has three children.

Ed Inabinet has resigned as pastor of Lake Louisville Baptist Chapel, a mission of St. Matthews Baptist Church. He has accepted the call of the Talbot Park Baptist Church, Norfolk, Virginia, to become assistant pastor.

A graduate of the University of Tennessee, Inabinet holds both the master of divinity and master of theology degrees from Southern Seminary. He had been pastor of the chapel since June, 1967.



SCHOLARSHIP — Miss Patricia Elaine Gilmer, a Wilmington, Delaware, freshman physical education major at Western Kentucky University, recently was named recipient of a \$200 scholarship from the Hillvue Heights-Baptist Student Union Scholarship Fund. W. K. Pinkerton, president of Holderfield & Pinkerton Battery Co. and chairman of the student work steering committee of the Baptist Student Union, presents the \$200 scholarship check to Miss Gilmer. Each semester, Hillvue Heights Baptist Church and the Baptist Student Union present one or more scholarship awards.

Missionary Dies While Preaching On Eternity

"The question of eternal life is the most important question we can raise . . ."

The voice of the retired pioneer Swedish Baptist missionary to Congo tapered off and he suddenly collapsed behind the pulpit where he was delivering a missionary message on Wednesday night (January 13).

A few minutes later, a physician pronounced Eric Bylin, 66, dead.

Bylin left behind him a remarkable missionary career, according to Erik Ruden, Stockholm, general secretary of the Swedish Baptist Union.

At age 62, he had conferred on him by Uppsala University (Sweden) the doctor of philosophy degree. Bylin wrote his dissertation about cultural and folk ways in Congo.

Ruden hailed him as a preacher, scholar, dentist and evangelist. Bylin had studied at the Swedish Baptist seminary in Stockholm, followed by a year in Spurgeon's College (Baptist) in London.

He served as a Baptist missionary in Congo from 1934 to 1969. (EBPS)

Distribution Of 1970 World Wide Coop. Program Funds Given

During the calendar year 1970, Kentucky Baptists contributed \$1,216,501.76 to world wide mission causes through the Cooperative Program. This amounted to 31.2 percent of Cooperative Program funds received by the state headquarters in Middletown.

Below is a breakdown of how the world wide mission funds were distributed.

Convention Operating	\$ 8,712.54
Annuity Board	8,712.54
Foreign Mission Board	614,815.78
Home Mission Board	236,590.68
Golden Gate Seminary	25,206.80
Midwestern Seminary	24,345.72
New Orleans Seminary	41,181.91
Southeastern Seminary	32,779.24
Southern Seminary	53,628.08
Southwestern Seminary	63,932.10
Southern Baptist Foundation	3,554.72
Southern Baptist Hospitals	1,568.26
American Baptist Seminary	4,138.46
Brotherhood Commission	12,559.55
Christian Life Commission	7,553.77
Education Commission	5,554.25
Historical Commission	4,532.26
Radio-TV Commission	58,497.14
Stewardship Commission	3,688.02
Public Affairs Committee	4,949.94

TOTAL\$1,216,501.76

The percentage of state Cooperative Program funds going to world wide causes is determined each year when the budget is adopted at the Kentucky Baptist Convention. The breakdown of world wide mission causes is voted annually at the Southern Baptist Convention.

Radio-TV Commission Program Aired Sunday

"El Greco," a documentary on the life and works of the famed artist produced by the Southern Baptists' Radio and Television Commission in cooperation with the ABC television network, will be shown Sunday, February 14, 1:00-1:30 p.m. Eastern Time.

A selected showing of the paintings of El Greco against the background of lute and choral music of the artist's period highlights the production.

El Greco's paintings reflect not only the crisis of the 16th century but the personal philosophy of the artist. For three centuries they were regarded as being "too intense, jarring, distorted, optical aberrations" by art critics. Today, when traditional concepts of reality are being shaken, his works are being rediscovered and found to be relevant.



MISSION BOOKS — H. Cornell Goerner (left), secretary for Africa for the Southern Baptist Foreign Mission Board, points out one of his favorite books among the 741 he recently donated to the board library in Richmond, Virginia. Miss Nell Stanley, librarian, and G. Norman Price, associate secretary for publications, received the volumes, which fill the shelves in the background.



CAMPING AWARD — Larry Haslam, right, camping consultant, church recreation department, BSSB, and former assistant manager of Cedarmore Baptist Assembly, shows Bob Boyd the president's award he was presented by the Christian Camping organization recently. The award was one of six presented "for outstanding service to Christian camping." Haslam was elected to the organization's board of directors.



NEWSGRAM

February 1971

KENTUCKY'S 1970-71 COOPERATIVE PROGRAM GOAL: \$4,100,000.00

NEEDED EACH MONTH TO REACH ANNUAL GOAL: \$341,666.67

THIS IS THE RECORD FOR THE FIRST FIVE MONTHS

September 1970	\$224,443.18
October 1970	303,802.19
November 1970	304,586.32
December 1970	347,104.92
January 1971	386,795.96
Total for five months	\$1,566,732.57

UNDER OUR 1970-71 GOAL -- \$141,600.78

STEWARDSHIP - PROMOTION DEPARTMENT • KENTUCKY BAPTIST CONVENTION
Kentucky Baptist Building • Middletown, Kentucky 40243



Foreign Mission Appointees Drop From '69 Peak

Usual Trend After Peak Year Mission Officials Contend

Appointments of Southern Baptists to overseas mission posts in 1970 dropped sharply from a record high in 1969 but the Southern Baptist Foreign Mission Board's total number of missionary personnel reached a new high of 2,501 during 1970.

According to figures released by the SBC Foreign Mission Board's department of missionary personnel, a total of 182 new missionaries were appointed by the board in 1970, compared to 1969's record number of 262 appointments.

The 182 new missionaries, lowest annual total since 1964, included 98 regular missionaries, 18 missionary associates, 64 missionary journeymen and two special project personnel.

These additions brought the total of regular missionaries to 2,211, missionary associates to 165, missionary journeymen to 121 and special project personnel to four.

Noting the small net gain to the missionary force in 1970, Louis R. Cobbs, the board's secretary for missionary personnel, commented on the comparative losses during the year.

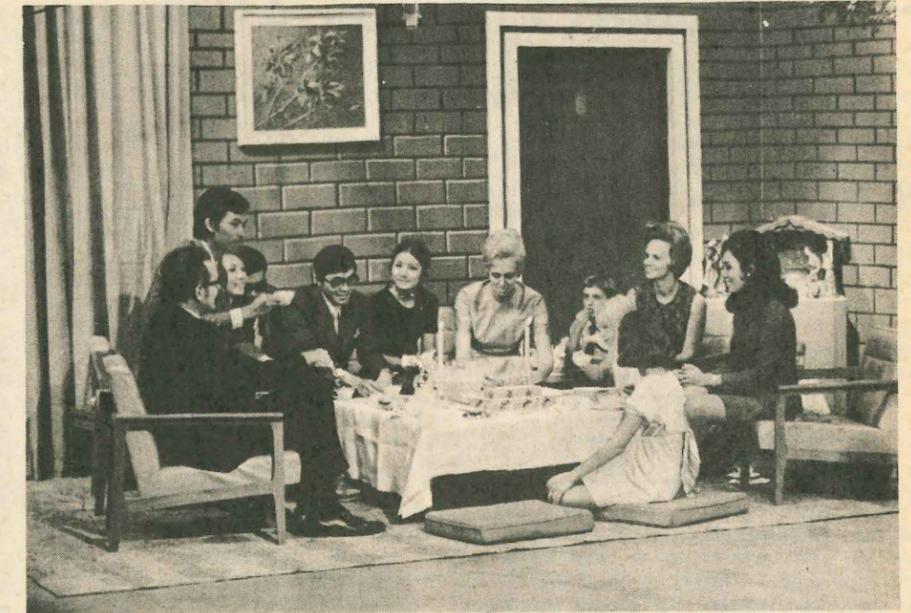
Cobbs said that normal rotation of auxiliary personnel including missionary associates, missionary journeymen and special project personnel, accounted for 71 losses. Missionary associates, for example, serve terms of four years, with the possibility of reappointment to a second term, while missionary journeymen serve for two years before returning home.

Eight missionaries retired, eight died and 84 resigned. The loss percentage (excluding rotation) was 3.99. Cobbs pointed out that this is well below the 1967 high of 4.30 percent.

He noted several developments which, in his view, help to explain the drop in missionary appointments last year. To begin with, he said there is usually a fall-off after peak years, and 1969 was a peak year.

Also predictable, Cobbs continued, was the lower number of prospective missionaries being interviewed and processed by several new personnel representatives on his staff. It takes new staff workers a year to get into full swing of their responsibilities, he observed.

An administrative decision to reduce the number of jobs on mission fields to be filled by auxiliary personnel result-



MISSION PROGRAM — In the setting of a home decorated for the Christmas holidays, the radio-television and visual aids department of the Thailand Baptist Mission presented a 30-minute program, telecast in color on channel 3 in Bangkok. Several Thai guests, including Miss Thailand 1970, portrayed visitors in the home of Mr. and Mrs. Ronald C. Hill, missionaries, and asked questions about the meaning of Christmas. The program featured the Baptist Belles, a handbell choir composed of 12 daughters of Southern Baptist missionaries in Thailand, led by Mr. and Mrs. Dwain H. Boothe, also missionaries. This was the first locally produced television programming by the Baptist radio-television department, which Hill directs. Filmed dramas produced by the Southern Baptist Radio and Television Commission are telecast weekly on channel 7, Bangkok, and channel 10, Haadyai.

ed in fewer missionary associates being employed last year than previously, Cobbs added. The board intends to limit auxiliary programs to approximately 10 percent of the missionary force, he said. About 50 percent of missionary associates are extending their overseas service, thus making replacements for them unnecessary.

Another development affecting missionary appointments, Cobbs said, is the apparent interest of many seminary graduates in a growing variety of ministries open to them in the states, particularly in urban areas. Most seminarians don't seem to be informed of the variety of challenges for ministries overseas, Cobbs said, particularly in the world's great cities.

A profile study of the missionaries appointed in 1970 showed that among regular missionaries, the average age of husbands was 32 and of wives, 30. The average regular missionary family had two children. The average single woman was 29 years of age.

Missionary associates averaged 45 years of age for both husband and wife. Missionary journeymen averaged 23 years of age.

According to Cobbs, the missionaries

came from 25 states plus the District of Columbia. Texas led the list with 27, followed by Alabama with 16, Tennessee with 15, Mississippi with 12, and Arkansas, Oklahoma and South Carolina with 10 each.

Sixty-two of the missionary appointees were graduates of Baptist colleges and universities. Samford led with 11, followed by Baylor with nine, Carson-Newman with seven, Mississippi College and Ouachita Baptist University with five each, and Oklahoma Baptist University with four.

New missionaries were assigned to 29 categories of work, including 46 for general evangelism, 26 for secondary teaching, eight for seminary teaching, six as business managers, 10 as English-language pastors, four physicians and four nurses.

Looking toward 1971 and following, Cobb pointed out that the board's department of missionary personnel is maintaining correspondence with approximately 4,300 young men and women. He said that 2,300 of these are of high school and college age. The remaining 2,000 are in a seminary or graduate school or they are gaining practical experience. (BP)

Baptist Family Tends Retarded, Handicapped Children At Home

Seven-year-old Matt didn't want to go home.

Leaving the television set in the living room of the Adams home where two other boys were engrossed in a cartoon show, Matt climbed into the lap of Ren Adams. "Can we go play with the wagon, he asked plaintively. "We'll see, maybe in a little while," Adams replied.

It was a typical scene in the home of Ren and Judy Adams. Matt was not their son. Neither were the two other boys.

By James Lee Young
News Director, Golden Gate
Baptist Theological Seminary

They were three of more than 100 youngsters between the ages of three and 21 who have found a brief home with the Adams family at the "Big R" Respite in Novata, California, since August, 1969.

Ren and Judy, a young Southern Baptist couple in their mid-20's, play temporary mother and father to mentally retarded and physically handicapped children for two to three weeks at a time.

The "Big R" is designed to give children, like Matt who has six sisters at home, an opportunity to spend time with children or young people of similar ages. It also gives them an experience in independent living and social development, and provides a sometimes needed "vacation" for the parents.

Ren is a student at Golden Gate Baptist Theological Seminary, Mill Valley, California. He and Judy are both grad-

uates of Grand Canyon College and he is a former pastor of a Baptist church in British Columbia, Canada.

He and Judy became involved in the "Big R" program after Ren decided his part-time job as a security guard for a banking firm did not offer enough personal fulfillment in helping people. The seminary informed them of a meeting regarding the "Big R" pilot program of helping children and they were hired to direct it that same night.

Judy is employed full-time as a houseparent while Ren is busy pursuing full-time studies toward the pastoral ministry. Within six weeks, they were in a home caring for five children, ages 7-12.

The "Big R" is operated by a special committee of the Marin (County) Aid to Retarded Children with assistance from several other civic and governmental agencies.

Because of the program's nature, the Adams family says they cannot actively seek to convert the children who stay in their home but they do take them to church services at First Baptist Church, Novato, with permission from the children's parents.

They also read Bible stories and have prayer at mealtimes. "Judy and I try to show them what a Christian couple and family can be like," Ren said. When the kids ask questions about their faith, Ren and Judy try to provide simple answers.

To many of the children, being with other youngsters and having temporary parents like the Adams is a happy experience. Ren says most of the teenagers don't want to go home after



PALSY VICTIM — Debbie, 17, types a letter to her brother by placing a special stick between her teeth and hitting the keys, while Judy Adams looks on.

they've been in the home for two or three weeks.

Plenty of activity is given the young people (of all ages) while they are with the Adams family. Parents of the mentally retarded or physically handicapped often take a vacation while the children are under their care.

The children usually need a vacation too, "so we give them plenty of fun things to do that they can talk about and say they had a vacation too," Ren said.

Activities for the youngsters have included bowling, going to the movies, football games, picnics and visiting a local firehouse.

Recently, the Adamses and five of their charges went to the Terra Linda High School homecoming football game, so Debbie, 17, could see her school's team in action.

Debbie is a bright, creative teenager who has been crippled with cerebral palsy. Unable to use her hands effectively, she types with a specially designed stick held between her teeth — writes poetry and other creative pieces.

Debbie is still confined to her wheelchair, or to a mobile sling, but her cheerful attitude and smile are contagious.

Ren is concerned about the lack of counseling for the physically handicapped and their parents and he may pursue studies related to that area in addition to his now planned career as a minister.

The Adamses say that working with these children has given them new depths of patience and understanding that should help a great deal in their future ministry for Jesus Christ. (BP)

January SBC Receipts Up 13%

Southern Baptists started the year 1971 with a 13 percent increase in giving to world missions through the denomination's Cooperative Program unified budget, the Southern Baptist executive committee reported in Nashville, Tennessee.

Gifts through the denomination's mission support plan for January, 1971, totalled \$2,954,576, an increase of \$340,996 or 13.05 percent, compared to January, 1970, contributions of \$2.6 million.

In addition to the \$2.9 million given through the unified budget, a total of \$4.6 million was contributed to designated special mission causes during January, an increase of \$481,805 over the \$3.9 million in designations last year.

The combined total reached \$7.5 million for the month of January, an in-

crease of \$1 million over the previous year's first month, or 15.61 percent.

John H. Williams, financial planning secretary for the SBC executive committee which prepares the monthly report, said that the figures were "encouraging," but added that they needed to be balanced with the previous December's six percent decrease in Cooperative Program giving.

Williams said there was the possibility that some of the January receipts reflected a carry-over from December contributions which state conventions were not able to send to the SBC before the books closed December 31.

The amounts included in the report reflect only gifts to support national and worldwide programs of the Southern Baptist Convention and do not include contributions to state and local Baptist programs. (BP)

Baptist School Asks For Release

Trustees of the University of Corpus Christi have requested by a vote of 18-1 that the Baptist General Convention of Texas grant the school independent status with a self-perpetuating board of trustees.

The request will be funneled through the convention's Christian Education Commission and program coordinating committee to its executive board, which will act on the request at its regular quarterly meeting, March 9. Final action must be taken by the convention in annual session in late October in Houston.

If ownership of the financially-plagued school is relinquished, it will mark the third consecutive year that Texas Baptists have parted with a school. Baylor College of Medicine in Houston was released in 1969 and Baylor College of Dentistry was released last year.

The school has suffered continuing problems with finances and student enrollments over the years. In 1969-70, there was an operating deficit of

\$149,574 and a similar deficit is expected this year. Enrollment dropped to 675 in 1968, 624 in 1969 and 613 currently, with only 30 percent of the students Baptists.

The 300 acres, fronting Corpus Christi Bay, has nine major buildings and is valued at about \$4 million. The college has a \$1.1 million debit.

The basis for the trustee action included:

1. The convention through its education commission and executive board "recognize the unique status of the University of Corpus Christi by immediately entering into an agreement" with the trustees, "which will create an independent status" for the college.

2. The independent board will be self-perpetuating and non-Baptists will be encouraged to serve as members.

3. The convention will assist at the current level with funds during the transitional period to independent status.

4. Some property will be assigned for a Baptist student center. (BP)

Damage Suit Filed Against TimeRite

A motion picture production firm in Dallas, Texas, has filed a damage suit in a Dallas district court charging that TimeRite, a subsidiary corporation of the Southern Baptist Radio and Television Commission, has failed to pay agreed upon expenses in the making of a film for the Baptist General Convention of Texas.

Marty Young Productions, Inc., filed the suit, claiming that TimeRite owes the firm \$9,200 in film production, costs and damages, according to a report

published in the *Baptist Standard*, weekly newspaper published by the Texas convention.

TimeRite is an advertising agency presently operated by the SBC Radio and Television Commission. Named as defendants in the suit were TimeRite, Inc., and Paul M. Stevens and Robert Thornton as individuals. Stevens is executive director of the Radio-TV Commission. Thornton is an employee of TimeRite. (BP)

British Baptist College Names New Principal

Barrie White, 37, has been chosen principal of Regent's Park College, Oxford, England, to succeed G. Henton Davies. Davies retires in the summer of 1972.

White has been a fellow of the Baptist college and lecturer in church history since 1963, the *Baptist Times*, British weekly paper, reported.

Last year, White was asked to become professor of church history at Southeastern Baptist Theological Seminary in Wake Forest, North Carolina, effective in 1972.

He accepted with one reservation. Were he invited to succeed Davies as head of Regent's Park, he might remain in Britain.

The American seminary agreed to this stipulation. When White was offered the principalship of Regent's Park, the American school honored White's reservation.

White was ordained and inducted to the Baptist ministry in September, 1959. He held a pastorate for 3½ years before coming to Regent's Park College. (EBPS)

First Polish Radio Convert Reported

Most Polish Baptist churches held two separate evangelistic weeks during 1970 and 60 persons who made professions of faith in Christ were baptized, Baptist Union leaders reported from Warsaw.

Among those baptized was the first person converted as a result of Polish Baptists' new radio broadcast. At least 500 letters were said to have been received from listeners and either a New Testament or some other religious literature was sent to many of the letter writers.

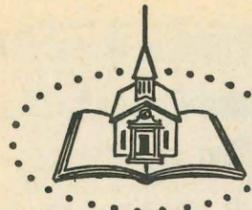
The 15-minute program, called "Good News from Warsaw," is transmitted every Friday afternoon from Trans-World Radio on the French Riviera. The program is produced with the assistance of Wesley Miller, director of the Baptist radio center located in Ruschlikon, Switzerland.

The gift of three tons of printing paper from the Baptist World Alliance enabled Polish Baptists to produce two books, an almanac containing Bible studies and a daily devotional guide. (EBPS)

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Ren Adams plays with four youngsters staying at the "Big R" Respite home.



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for February 21, 1971)



LIFE AND WORK SERIES

What Is Blindness?

John 9:11, 30-41

This dramatic and fascinating story possesses an irresistible charm. Both the words of the actors and their movements on the stage of action intrigue us. As Christ and His disciples were leaving the temple in Jerusalem, He saw a blind beggar whose eyes had rolled in irksome night since his birth. While he was not permitted to solicit alms on the Sabbath, his very affliction was a plea for help.

Christ stopped and looked sympathetically at the blind beggar. His disciples stopped to philosophize about the cause of his blindness, believing that his affliction was a direct result of some sin. Their attitude reminds us that to know the cause for something is not so important as trying to do something to correct an unfortunate situation or condition. Denying that the man's blindness was due to his sin or the sin of his parents, Christ declared that his blindness had been permitted in order "that the works of God should be made manifest in him." His life was a screen upon which God displayed His goodness, grace and glory.

Christ demonstrated His ability to confer the power of vision where it had never existed. The man's cure was supernatural, immediate, complete and permanent.

When the man informed his parents that he could see, he created quite a sensation among his neighbors, who took him to the Pharisees, but he never deviated the least in his testimony when they cross-examined him.

The man was not able to tell them very much about how he was cured of blindness but he boldly and courageously testified that Jesus was the One Who had enabled him to see.

When the Pharisees failed in their desperate effort at intimidation, they reproached and mocked the man who had received his sight and cast him out of the synagogue. No sooner had they scorned, ostracized and excommunicated him than the Saviour sought him out and talked with him. He asked him, "Dost thou believe on the Son of God?" The man answered, "Who is he, Lord, that I might believe on him?" The Master revealed Himself to him saying, "It is he that talketh with thee." In-

stantly there came to the soul of that man that light which the Holy Spirit alone gives and he recognized Christ as God the Son Whom he could trust to save his soul. The man believed on Christ and was saved. He promptly acknowledged Him as his Saviour and worshipped Him as his Lord. Having discovered that it was much better to be outside the synagogue with Christ than on the inside without Him, it was his desire to please Him.

Claiming to see and thinking they did not have any need, the Pharisees refused to receive Christ, the light of the world, and continued in their spiritual blindness. Christ informed these light-rejecters that their rejection of Him would not be excused on the basis of

INTERNATIONAL SERIES

Knowing And Doing God's Will

Discovering and doing God's will are paramount to everything else in the daily life of the Christian. Christ certainly challenges us to a full commitment of ourselves to Him and the doing of His blessed will.

Matthew 7:21-27

Christ related a parable about two men who were impressed equally with the need of building a house in which to dwell. Having resolved to obtain what they needed, each set himself to the task and persevered until he had finished his structure. The sensible man built his house upon the solid rock but the foolish man built his house upon the sinking sand. Externally both houses appeared to be well built but there was a tremendous difference in their foundations and, of course, their stability depended ultimately on their foundations.

Christ spoke this parable in order to teach us that all of us are builders. It is to be understood that the life one lives is the house that he builds. The inclinations of the heart, the thoughts of the mind, the words of the lips and the deeds of the life make up the structure. All of us have a choice as to the

ignorance on their part. Willful spiritual blindness is never excusable.

Do you really believe on Christ, the Son of God? So many stop short of this! Faith is confidence and trust in and reliance upon the crucified, buried and risen Christ for salvation and everlasting life. It is that act of the will by which you turn your soul and your life over to Him Who loved you and gave Himself for you. If you have not trusted Christ as your personal Saviour, trust Him now and from Him receive light, life, liberty and love. After you truly believe on Christ, you will have a desire to please Him. You will also have a great love for Him, a strong urge to advance His cause and an intense longing to glorify Him.

foundation on which we build and the material we use in the structure. Only the person who builds on the proper foundation is equipped to meet and handle whatever life brings. Are you building your life on solid rock or sinking sand? Moreover, the foundation will be tested. The rain typifies the afflictions which come from heaven and the floods typify the trials that come upon us from those whom we contact on earth. The storms certainly reveal the quality of the life. Whether you build wisely or foolishly, your building or life will be tested.

Note the two results — "It stood" and "It fell." Nothing will stand the test and endure except that which is built on Christ, "The Rock of Ages." It is the very height of folly to build a life on any foundation other than Christ.

Matthew 21:28-32

In order to expose the hypocrisy of those fault-finders who had challenged Christ's authority, to reprove them for their rejection of the ministry and message of John the Baptist, and to tell them that those whom they considered to be the very worst of sinners and therefore far beneath themselves were

actually far superior to them, Christ spoke the parable of the two sons.

To the first of these two sons the father said, "Son, go work today in my vineyard." Being rebellious in his attitude, he impolitely, bluntly and impudently refused to do what his father commanded. However, on further reflection, he later changed his mind, truly became sorry for what he had said to his father, repented, went into the vineyard and began to carry out the expressed desire of his loved one by doing the work which had been assigned to him.

To the second of his sons the father gave the same command. Without objection or hesitation this son politely and dutifully expressed his intention of obeying promptly. He was quick to make a promise and assure his father that he would go, but for some unexpected reason he changed his mind and did not carry out his promise.

The first son represents those who were rebellious toward God but afterwards repented, believed on Christ and were saved and then produced much fruit in conformity to the will of their heavenly Father. The second son is a type of all those whose practices do not confirm and substantiate their professions. It is a source of genuine regret that quite frequently those who make the greatest pretensions are the ones who actually produce the least.

For the purpose of confirming His authority, Christ asked His challengers which of these two sons, in their judgment, actually did the will of his father, whereupon they replied, "The first." Obviously the unbelieving and self-righteous religious leaders, who, even though there had not been any repentance on their part, thought they were already within the kingdom of God, were not aware that this parable which Christ had spoken had any personal application to them. Even though John the Baptist had received a commission from God to proclaim the message of God to them, they had refused to believe his teachings and to yield their stubborn and rebellious wills to God's perfect will.

Their unfavorable response caused Christ to inform them that even "the publicans and the harlots," whom they considered the very scum of society, had repented of their sins and since their repentance had been living consistent Christian lives. Christ's commendation and appreciation of those whom they considered unworthy of notice was interpreted by His self-appointed critics as being an unpardonable insult.

Christ is able and willing to save all who will repent of sin and trust Him for salvation. For anybody to reject Christ is to spurn a provision for every need, a solution for every problem, strength for every weakness and comfort in every trial. It is perilous for anybody to reject Him.

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CHESTER L. HAGER



Kentucky Baptist Man Called "Legend Of The Peace Corps"

Public officials and private citizens alike describe Barkley Moore, a Southern Baptist from Lexington, Kentucky, as "The Legend of the Peace Corps."

After more than six years among the Turkoman people in northeastern Iran, Moore is now seeking to inspire others to invest their lives in service to people.

For Barkley Moore, 29, who grew up in Appalachia where he attended and later worked on the staff of Oneida Baptist Institute, Oneida, Kentucky, his experience in modern Persia was simply "living out my Christian faith."

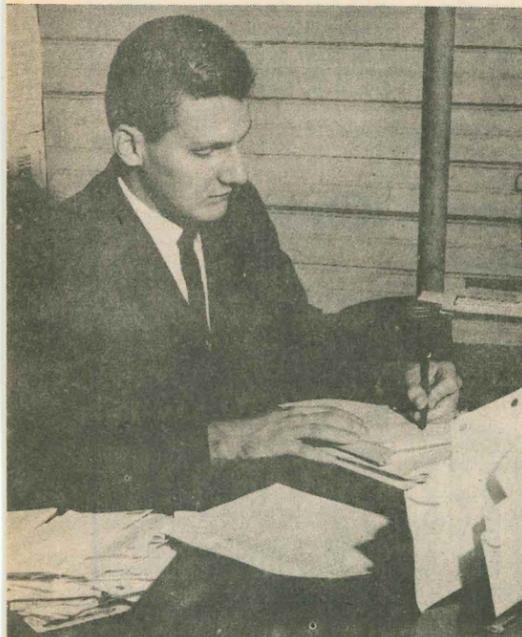
Moore, president of the Baptist Student Union when he was a student at Oneida, was interviewed for Baptist Press by his former associate state Baptist student director.

Almost 6½ years ago, Moore began his work in community development for Gonbad Kavous, a town of 40,000 in a remote area of Iran. Armed with three months' Peace Corps training, a beginner's knowledge of Persian and a commitment to help others, he began work with the Turkoman people.

Six years later, the Shah of Iran and the Council of Ministers cited his work and presented him with a special medal. The Prime Minister of Iran gave him gifts in behalf of the Iranians, expressing appreciation for his service to that country.

Then, just before leaving Iran for home, the citizens of Gonbad Kavous made him an "honorary citizen," an unprecedented honor to an "outsider."

Unofficial tributes have piled up also



Moore is pictured while on Oneida staff.

from individuals. A young Moslem student, one of hundreds who learned English from Moore, spoke of him as the "second messenger," comparing his life to that of the prophet, Mohammed.

The story of Barkley Moore, "the legend of the Peace Corps," is being told and televised — in newspapers, on radio and television — from Tehran, the capital of Iran, to Boston, Denver, Los Angeles, Lexington, and in small towns across the United States. Already, he has taped an appearance on

By Beth Hayworth, Baptist Press

"To Tell the Truth," a national network television program to be broadcast April 2. He will appear on NBC's "Today Show" on March 1.

The legend of Moore's life in Iran is a story of faith and hard work, of incredible physical strength and determination. It is the story of how one man inspired entire villages to do almost impossible tasks. But most of all, it is a story of love, of caring for people, of loving and being loved by them.

"My dear teacher," one high school student wrote recently, "I promise (sic) to keep all your advices by heart and soul and I will use it in the darkneses of life like a bright light." In one month's time since returning to the United States, Moore has received more than 150 letters from students in Gonbad Kavous.

Another student admitted in a letter that when he (Moore) first came to Gonbad, teachers made fun of him because he could not speak Persian well. You were a "drollery target," the student confessed. "But when you left, a thousand eyes cried after you" and teachers now refer to you as a "victory target," he said. They tell us, the student continued, that if we work hard we can be a "second Moore."

"Why, sometimes I would eat three big meals at noon for fear of offending someone," Moore said, describing his attitude toward the people. "I didn't want anyone to think that someone else was more important to me than another," he explained.

Moore enlisted as a Peace Corps volunteer after graduation from the University of Kentucky in Lexington where he had two years in law school. His original contract with the Peace Corps was for two years, the usual term of service for volunteers.

"I went to Iran with the feeling that if I could help just one person it would

be worth two years of my life," he said. Twice he extended his time because he "couldn't leave" the people and the projects he was involved with in Gonbad Kavous. The people of Gonbad, speaking through top officials in Iran, begged the U.S. government to grant permission for him to stay longer.

A part of the legend of Barkley Moore is that he is the only volunteer in the history of the Peace Corps to have served six years all in one country and basically in one region.

William Dyal, a former Baptist minister and now the Peace Corps' area director for the region that includes Iran, said that Moore's commitment to service is "his sensitivity to the other culture and his capacity to work himself out of a job."

Dyal, a former staff member of the Southern Baptist Christian Life Commission, explained that Moore "demonstrates the kind of volunteer energy that could bring renewal to our own country as well as to countries overseas."

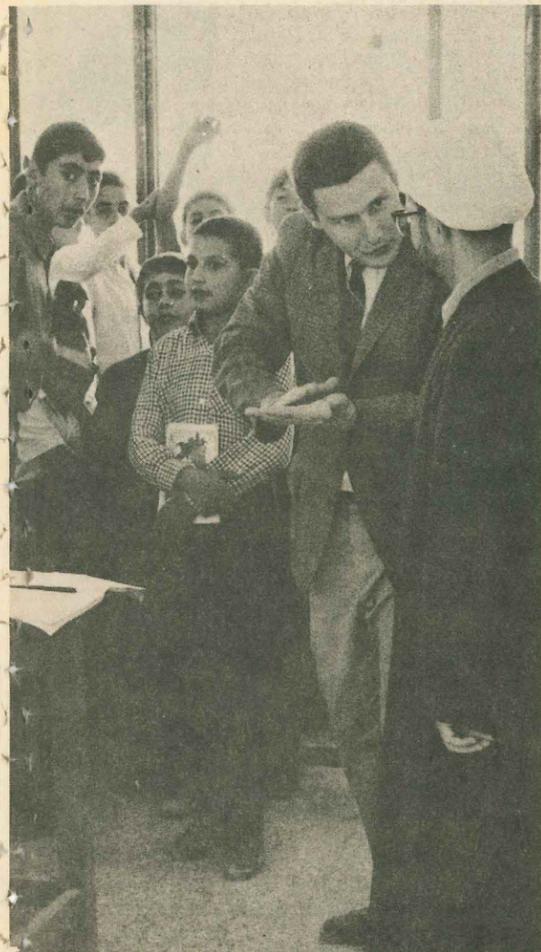
The list of achievements attributed to Moore's efforts include such things as the following:

► The building of a public library, the first for a town of 40,000. Begun in a free-rent room with 10 hardback books and 263 paperbacks, all in Persian, it now has more than 7,000 volumes, serves an average of 400 people a day and is in its own building. From this library, 31 others have been established in neighboring villages. All are now staffed and supported by Iranians.

► A kindergarten started in a corner of the library has grown into three schools for preschool children, four private elementary schools and two private high schools. "All the schools in Gonbad are overflowing," Moore noted, describing the need for schools and the desire for education among the Turkoman people.

► Laboratory equipment for high school science students and a fully-equipped gymnasium for the Gonbad sports team, for three years the gymnastic champions in Iran. Unfortunately, he lamented, the laboratory equipment is presently "gathering dust" because the science teachers are not trained to teach by that method.

► A school started also in the mountain village of Dozane, an isolated town of 1,700, five hours by horse at the end of a dirt road. Dozane had no school of any sort. It had a mosque, because the people there are very religious. Moore spoke in the mosque, preaching to the villagers about responsibility



Moore talks with a Moslem priest.

for their "one treasure" — their children. The new school enrolled 128 last year.

Moore insists that the credit for these and other projects should not be given to him. "I couldn't have done one thing without the cooperation of the people." Moore also related how, when a project was going well, he would get out and let the Iranians take it over.

"The whole idea was to get them to see how much people working together would be able to do," Moore explained. By working with Iranians "as a friend to friend" we were able to do things, he emphasized.

The accomplishment that gives him the most personal satisfaction cannot be measured, Moore said. "You can count chairs, books and buildings, but if that was all I did, I would be somewhat disappointed," Moore elaborated. He was referring to an unofficial program that he was engaged in through-

out the six years in Gonbad — getting teenage dropouts back in school.

Moore found boys who had no hope and were living out their young lives in remote mountain villages. He convinced them that they could make it in school and that God had a unique purpose for their lives. More than that, he gave them a place to live in Gonbad by bringing them into his own home and getting them in school.

Several of these young men are now studying in other countries and many of them are at the top of their classes. Primarily, it was the "success stories" of these students that kept him in Iran past the usual time to return home.

The young Kentuckian said he first became interested in school dropouts when he worked on the staff at Oneida Institute, as assistant to the president in charge of public relations and alumni affairs. "I spent many hours bringing boys down from the 'hollows' to our school," he declared.

When Moore left Iran, he pledged to continue his support for 14 of these former dropouts who need to live away from home while they are in school. He admitted that already he had borrowed money to send back for their support, having used all his Peace Corps salary for their support in the past. "I can't do otherwise," he responded to an Iranian friend who said he had done enough and shouldn't try to do more.

"If I quit now, what will happen to them?" he asked, expressing confidence that many of these students will return to their villages as teachers, doctors and community leaders.

In a long story published in the *Tehran (Iran) Journal*, Moore was praised as one who could "inspire others... who was never afraid to talk of God and love" and as a person who loved the people of Gonbad Kavous and was loved by them. The *Journal* also mentioned that businessmen with less interest in community development trembled at the threat of a confrontation with the intense, energetic young man who had the reputation "for getting things done."

Moore attributes his motivation to his upbringing in a Kentucky mountain family and to his teachers at Oneida Baptist Institute. "They taught me that people are important — not things," he said earnestly.

"The essence of our Christian faith is the value of one person," he continued. Moore added that for him, Christianity was "living things" and not just "speaking things," because "the most effective way to witness is to live out your faith."

"The whole key to the thing is caring about other people," Moore said in summing up his Christian commitment.

Since returning to the United States, the Peace Corps has employed Moore to work for a few months as a recruiter on the West Coast, travelling over a 12-state region.

Peace Corps officials and those who know him feel sure that his testimony will convince many persons, young and old, that if they really care they can make a difference for someone, somewhere, and that perhaps that difference will be for a whole village and thousands of people

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Court Appoints Receiver In Guaranty Bond Case

Guaranty Bond and Securities Corp., the nation's second largest church bond firm, has gone into receivership on orders of a federal judge in Nashville, Tennessee, who ruled that a court-appointed receiver could best come up with a plan to solve the company's financial problems.

The appointment of John C. Barbour, a Nashville independent financial advisor, as receiver to control Guaranty's business functions, came just three weeks after the court had enjoined Guaranty from doing business while its net capital was less than one-twentieth its indebtedness, the minimum required by federal securities regulations.

U.S. district judge L. Clure Morton appointed the receiver, saying it was the best remedy to protect the interests of churches, bondholders and creditors involved.

At the same time, Judge Morton approved a request from an attorney representing a dozen churches, including one Baptist association and four Baptist congregations, to come into the case as additional intervenors or plaintiffs.

During the latest hearing, Huey testified that during the past nine years, Guaranty had placed bond issues for

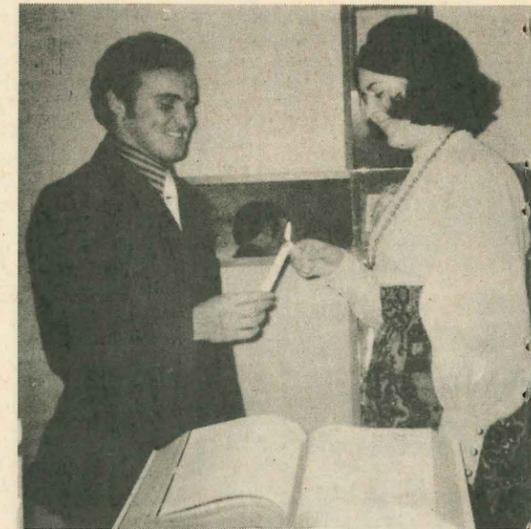
834 churches and other institutions totaling \$124 million and had not defaulted on any one of the bonds.

Appointment of a receiver was interpreted as the first major step toward solving the financial problems facing the church bond firm.

The big question is when and how the receiver will be able to pay off churches which are in the midst of construction programs but cannot continue without funds which Guaranty has been holding as their bond underwriter.

The attorney who filed on behalf of the dozen churches as "intervenor" in the case, Ed R. Davies of Nashville, said each of the churches he represents is in the construction phase and needs funds which Guaranty is holding in order to pay off obligations to contractors.

Among the 12 churches represented by Davies are the Tampa Bay Baptist Association and Baptist City Mission Board, Inc., an association of 85 churches in Tampa, Florida; the First Baptist Church of Douglasville, Georgia; Southside Baptist Church, Pine Bluff, Arkansas; First Baptist Church, Water Valley, Mississippi; and First Baptist Church, Panama City, Florida. (BP)



INSTALLATION — Mark Nam, new Baptist Student Union president at Western Kentucky University, is installed in the office by outgoing president Miss Cathy Darnell. The service took place January 21. Mayfield pastor John Huffman delivered the challenge in the service led by Western Kentucky campus minister Tony Romeo.

More Churches Add Western Recorder

The following churches have added *Western Recorder* to their church budget during January; thus, providing the state Baptist paper to each church family for the low cost of \$1.75 per family per year.

Western Recorder welcomes these newcomers to its ever growing list of churches participating in the church budget plan.

The new churches are: Richland Baptist, Owenton; Aberdeen Baptist, Aberdeen, Ohio; Central Baptist, Cumberland; Edgewood Baptist, Nicholasville; Union Baptist, Union; Big Creek Baptist, Hazard; Beaver Baptist, Cynthiana; Wickliffe First Baptist, Wickliffe;

Rock Bridge Baptist, Tompkinsville; Grace Baptist, Flemingsburg; Pleasant Hill Baptist, Williamsburg; Harris Memorial Baptist, Richmond; Lynn Camp Baptist, Corbin; Plum Springs Baptist, Bowling Green; and White Oak Mission, Corbin.

Private Colleges In 'Red' Report Says

The Association of American Colleges after surveying the nation's private colleges and universities, reported last weekend that the average private institution in every region of the country is "firmly in the red" and will "not long be able to serve higher education and the nation with strength unless significant aid is soon forthcoming."

Among church-related institutions, Seventh-Day Adventists support their colleges "more handsomely" than any other denominational body, providing over \$1 million a year, on the average, to each of their institutions. "Not surprisingly," the report states, "theirs is also the largest contribution in terms of support as a percentage of current fund expenditure. It is nearly 12 percent of the budget." The report said the second largest supporter in terms of average dollars per institution is the Southern Baptist Convention which supplies its institutions an average of \$282,000 per year. "Its place," the report states, "would be supplanted if contributed services, an important form of 'church' support afforded Roman Catholic institutions, were included in this tabulation. In any event, on the basis of support as a percentage of

budget, second place belongs to the Church of the Nazarene which provides its colleges nearly ten percent of their current fund budgets. Five denominations average over \$200,000 per year in support to their colleges and eight denominations provide over five percent of the current operating fund budgets of the colleges related to them."

The report was prepared by William W. Jellema, AAC executive associate and research director and involved 733 of the nation's 762 private colleges and universities.

Next Week Look
For Editorial About
Guaranty Bond Co.