



Thousands of Southern Baptist Royal Ambassadors throughout the United States are channeling part of the profits from their newspaper routes and other projects to the Annie Armstrong Easter Offering for Home Missions as their expression of mission support. Goal of this annual observance is \$6,000,000. See story, pages 8-9.

Revival Reports

Trinity Baptist Church, Lexington, reports more than 50 professions of faith during a revival led by evangelist Bill Burkett of Birmingham, Alabama. Bob Brown is church pastor.

Gethsemane Baptist Church, Louisville, reported a revival led by Tom Atwood. Twenty-five professions of faith and many dedications were reported by Hayward R. Casey, church pastor.

Leon Geer, pastor of **Bullitt Lick Baptist Church, Shepherdsville,** reports a week's revival in which there were 13 professions of faith, one transfer of church membership and 15 rededications. Richard Shields, pastor of Eastwood Baptist Church, Eastwood, was the evangelist and John D. Spurrier of Clifton Heights Baptist Church, Louisville, was song leader.

Sunday School attendance goal was 200 with 247 present. This was the largest Sunday School attendance in 13 years.

Penile Baptist Church, Valley Station, experienced "the greatest revival meeting in the history of the church this fall," according to Nachel Wilkins, pastor. Edward G. Robinson was the evangelist. Seventy-seven decisions, including 25 professions of faith and 1 addition by letter, were reported.

Sunshine Baptist Church, Harlan, recently held a revival with J. W. Lester as evangelist. There were 14 professions of faith, 2 commitments and 1 by letter. Herman Norton is pastor.

The **Clear Creek Baptist Church of Versailles** was led in revival by Wayman Hayes of the First Baptist Church of Liberty. The music was led by Rayburn Lowey of Russell Cave Baptist Church, Lexington. Pastor Bob Durham reports 18 professions of faith, 6 additions by letter and 30 rededications. The church also reports 3 additions by letter and 1 profession of faith on the Sunday following the close of the services.

The **Falmouth Baptist Church, Union Association,** was led in a revival effort

by the Dupree evangelistic team. Carl Sears is pastor of the Falmouth church.

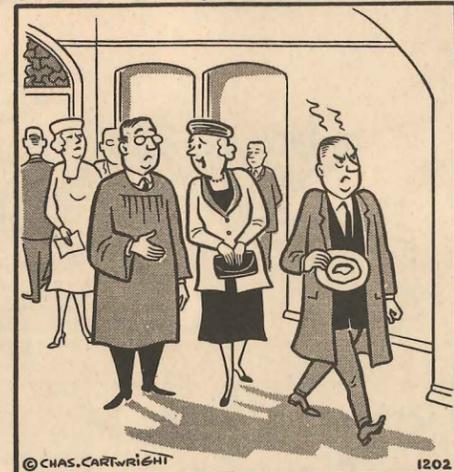
The **Pollard Baptist Church of Ashland** reports a youth sponsored week-end revival resulting in 20 decisions, including six professions of faith. Evangelist was Jack Edwards. Frank Rhoads is pastor.

Elk Spring Valley Baptist Church held a fall revival led by evangelist Harold Tallant. Forty-five decisions, including 18 professions of faith, were reported by David Walters, pastor of the church.

Dawson Baptist Church, Philpot, completed a week-long revival with Orville Hickey of Poole, Kentucky, as the evangelist. There were 40 public decisions made, 18 professions of faith, 2 by baptism, 9 additions by letter and 11 rededications. Charles Askins is pastor.

The **Borderland Baptist Mission** of the First Baptist Church of Forest Hills held its first fall revival. James O. Jackson, church pastor, was the evangelist. There were 11 professions of faith and other decisions reported.

Church Chuckles by CARTWRIGHT



"Nothing personal—he just detests getting preached at!"

DEVOTIONAL



Don Lam
Minister of Education
FBC, Madisonville

Mark 16:15

Jesus said, "Go ye into all the world and preach the gospel to every creature." His words are the rationale for the continued existence of the church. Three things are needed to fulfill this commission.

A PASSION: Too much of the Lord's work is done mechanically. We need a hot-hearted concern for people who need Christ. It would stop the grumbling about the number of times we have to go to church if the needs of people were a primary concern again. Baptists have become a dry-eyed bunch. We are losing our passion for the souls of men. When we re-establish evangelism as the primary concern of the church there will be a new passion as the driving force in our churches. The emphasis on "People to People" points us in the right direction.

A PROGRAM: A burning zeal for lost and straying people will prompt us to plan a program that will reach them for Christ. Every church member should ask himself, "Does my church know where it is going?" The basic functions of the church were stated well by our denominational leaders. Worship, proclamation, education, ministry and application of Christ's teaching are the basic functions of the church. The church has the organization with which to win the world if we will use it. The church budget and calendar of activities represent the program of the church for carrying out the commission of Christ. Concern and plans are not enough.

A POWER: A church with concern and a plan for witnessing will still fail without the power that only God can give. The church is a living organism energized by the indwelling Holy Spirit. It is the Holy Spirit who lifts our plans, ennobles our aims and blesses our labors with success. Jesus warned, "Without me, ye can do nothing." Our failure in witnessing is often the result of doing our best without depending on the power of God's Spirit to convict and convert the sinner. Among his final words to the disciples were these: "Tarry . . . until ye be endued with power from on high." Every time we forget that, we are in trouble.

What Gets Top Priority?

Pastors generally are pressured into such varied responsibilities that their primary works gets by-passed. Usually this reversal of duty/priorities is not by design but from what seems to be the necessity of the moment. Even so, many a pastor has been weaned away from what I think are his chief obligations to his flock by the demands, real or imagined, that he do too many other things.

For instance, there is a famous two-year sociological survey of 1300 ministers seeking to determine the ideal and the actual emphasis given by the minister to his six possible functions. According to the ideal pattern of preference the ministers said, in point of time and emphasis, the priorities should be: (1) preacher, (2) pastor, (3) priest, (4) teacher, (5) organizer, (6) administrator.

But when arranging the six functions according to how they actually were handled the ministers confessed that the priorities greatly changed. Being an administrator took most time, pastoral duties came second, priestly functions were third, organizing was fourth, preaching fifth, and teaching last. In fact, in a working day of 10½ hours these men spent on the average only 38 minutes in preparing to preach! Administration used up seven times more hours than those spent on preaching. The ministers admitted that though preaching ought to be their primary function, it actually could rate no higher than fifth in the time consumed.

What does this say? It shouts to me that ministers themselves need to assert their own scale of priorities for ministry and stick to it. If they believe administration is first in importance, then a pulpit committee ought to know this in advance. If they believe, though, that preparing to preach and preaching, coupled with teaching the people and caring for them are his basic obligations, then they ought to make this very clear before they accept a church.

I am convinced that most churches—the little and the large—will leap for joy over a minister who preaches with strength and fire, and joyously and patiently visits his people. If he does these two things well, most churches will make allowances for other things that he doesn't do. But if he's inept in these, either from carelessness or incompetence, whatever else he does will suffer because his main functions are weak.

How many times I've heard pulpit committee members moan over ministers who do other things better than they preach or take care of their people!

By C. DeWitt Matthews
Professor of Preaching
Midwestern Baptist Seminary

I sat in conference with a group of fifteen pastors in preparation for speaking to them on the relationship of pastoral visiting and sermonizing. I asked how many of them had visited in every home in their memberships. The churches were not large and the men had been pastors of them from one to five years. But not a one of these men had "touched base" in every home. How, then, I asked, could they continue to preach to these people whom they did not even yet know?

I heard George A. Buttrick tell of how he and the deacons made literally thousands of visits annually during the 28 years he was pastor of the famous Madison Avenue Presbyterian Church. If visiting can be done in New York City, it can be done anywhere! Buttrick said it was much like he imagined it would be if he were a pastor in Babylon! Yet this imaginative preacher linked together preaching and visiting his 2800 families, even as classic Phillip Brooks did in his provocative Yale lectures on preaching.

Other duties may cry for attention. Meetings that somebody thinks a minister should attend multiply like mush-

rooms. But his first obligation is to look after his people and to preach and teach them the Word of God. No other duty, in my opinion, should be allowed to usurp the priority spot.

But only the minister himself can hold to the right priority sequence. Churches will allow him to do "his own thing" without supervision. But if he doesn't spend the major time on sermon preparation and visiting his people he is in deep trouble, however talented he may be in other areas.

A discerning little Scotch lady, when asked how she liked her pastor, said she didn't know exactly because he was incomprehensible on Sunday and invisible during the week.

Clarity in sermons is not automatic. It requires much study. Likewise, pathos in preaching is greatly aided if the preacher is able to pour into the sermon's delivery great rivers of concern for his people because he's been out there with them daily in their struggles.

These are old-fashioned priorities for the minister. But a man neglects them at his own peril and at his congregation's irreparable loss.

Jesus—A Troubled Man

Even though the most famous Old Testament passage about Jesus in Isaiah 53 includes "a man of sorrows and acquainted with grief," and, "he shall see the travail of his soul," there are many happy-go-lucky followers of the Norman Vincent Peale school who wish to maintain an image of Jesus as a fellow who practiced their type of daily mental gymnastics which kept him free from worry and anxiety — and in the name of the "man of sorrows" call on people to "think" their way to happiness!

It doesn't do for such people to take the gospels too seriously, for they

By R. D. Baker, Pastor,
First Baptist Church, London, Kentucky

would too often run across those instances where Jesus was so troubled by the tremendous load of his care for people that he found it necessary to pray all night in order to face the duty of the next day!

How often does the gospel record that Jesus wept? Over Jerusalem, over the death of his friend Lazarus, over how many other intimated but not itemized episodes?

Was he touched by the inconstancy of his closest followers, not to mention those who followed him only for bread and those who demanded instant replay on miracles?

Was his temptation experience in the wilderness real — a testing of every fiber of both body, mind and soul — or a hilarious experience where he happily thought himself through?

What do you suppose was his state of mind when he said "I cannot trust the work of my kingdom to you, because I know what is in you"?

How many treacherous kisses of Judas-like betrayal do you suppose would be required to trouble the one who loved him and had for three years included him in the close circle of his "familiar friends"? Or what about the denial of Peter? Suppose you that ONLY Peter wept at such weakness? Might it be that the hurt in the heart of Jesus was even greater than that of Peter?

Dare we to read the story of that dark night in Gethsemane? "My soul is so heavy it is near to crushing me!" Jesus said — how much more is unrecorded? — wait with me, pray with me a little closer and longer than usual. Then he went a little ways from them and literally begged: "IF there is any other way, please let this cup pass from me!"

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

Vol. 146 March 11, 1972 No. 10

C. R. DALEY, Jr. Editor
G. A. PRICE, Jr. Business and Circulation Manager
Bob TERRY Associate Editor
MARION O. REED Superintendent of Printing

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

BOARD OF DIRECTORS

JOHN C. HUFFMAN, Mayfield, Chairman; BILL VAUGHT, Danville, Vice-chairman; TEMP SPARKMAN, Louisville, Secretary; LYMAN SMITH ALLEN, Henderson; ROLLIN S. BURHANS, Bowling Green; GLENN DURHAM, Harlan; WILLIAM D. JACGERS, Prestonsburg; J. BILL JONES, Florence; KENNETH KELLY, Covington; HENRY W. SCHAFER, Louisville; JOHN M. SYKES, Ashland; MRS. J. S. WOODWARD, Lexington.

SUBSCRIPTION RATES

INDIVIDUAL, \$2.50, plus 5% sales tax, total \$2.63 FOREIGN, \$2.75. CHURCH BUDGET RATE, \$1.75 per year. All subscriptions except church accounts payable in advance. Church accounts must have a tax exemption number to be exempt from 5% sales tax. When making change of address, please send a recent label from your paper and the new address, including ZIP code.



Some Basic Questions About Baptist Schools And Public Funds

It's time and past time to ask some serious questions about the purpose, direction and the ultimate destiny of our Baptist colleges in Kentucky. Surely the complex questions related to the sponsoring, financing and controlling of Baptist colleges are not new and they have no simple answers. They have, however, become much more acute with every passing day and with the trends which are more and more obvious.

The question of the hour is whether it is wise or unwise for our Baptist colleges to be partners with other non-public colleges in Kentucky in making a strenuous effort to obtain state aid in the form of tuition grants to students who choose to attend denominational or private rather than state higher education institutions. Both in the 1970 and the 1972 Kentucky General Assembly our Baptist colleges have joined other independent colleges in Kentucky in an effort to obtain state financing through tuition grants to students.

In 1970 the legislative proposals for such aid never got out of the legislative committees for consideration by all members of the General Assembly. This year the story is different. A bill (S.B. 262) not only has reached the floor but was passed by the Senate on February 24 by a 30 to 8 vote and has already been cleared for House vote.

But behind the immediate question of whether the use of such state tuition grants in Baptist colleges, if they become available, is wise or unwise lies other even more basic questions. Here are some of them.

What is the basic purpose and objective of Baptist colleges? Are they basically educational institutions providing educational services for the state for which they are entitled to financial support from the state for services rendered? Or are they institutions of learning sponsored by and supported by Baptists to provide a distinctive kind of education which has extra dimensions not to be found in public colleges and universities? To put it another way, is there really anything distinctive about Baptist schools so far as moral and spiritual standards are concerned? Are the students who attend Baptist schools more likely to come out with higher personal standards and deeper moral convictions than those who attend state schools? Are the chances for stronger religious convictions and higher moral standards in such critical realms as sexual permissiveness, drug and alcohol abuse better in Baptist schools than in state schools? If so, who should be expected to pay for the difference: Baptists on a

voluntary basis or all citizens of Kentucky on a coercive basis?

If Baptist schools are distinctive, can they remain so if they accept tax support or will they necessarily come more and more under the control of the state and its requirements for state schools? Ultimately would there be any basic difference in Baptist and state schools if both depend upon the same financial source for survival?

How much outside control can Baptist schools allow and still be distinctive? Granted Baptist colleges aspiring to be quality institutions must meet accreditation standards and the same requirements for teacher training, safety standards for buildings, etc., must apply to Baptist as well as to state schools, at what point does a Baptist school give up its autonomy and become at least a quasi-public school?

For example, how many buildings constructed with any kind of government grants do we want on a Baptist campus in which, according to a United States Supreme Court ruling on June 28, 1971, there can never be a religious service conducted nor a religion course taught? Is this merely hypothetical or something that could but won't likely happen? Far from it. We already have two such buildings on one of our Baptist campuses.

If we accept state tuition grants for students in Baptist colleges, can these colleges continue to require students to take religious courses? Presently all three of our colleges require all students qualifying for a degree to take religion courses. Have Baptists not been among the loudest throughout their history to proclaim that the state in the interest of guaranteeing religion freedom has no business financing in any way the teaching of religion and church and denominations have no right to expect or accept tax funds to teach religion? Are we not now completely reversing our former position and advocating exactly what we have accused Roman Catholics of wrongly advocating through the centuries? Will our Baptist colleges serve as a wedge for Catholics seeking the funds for all their schools including elementary and high schools?

These are but some of the many questions Baptists must face relative to their schools and public funds. The way the questions above are phrased clearly positionizes this writer as strongly opposed to direct or indirect state aid to Baptist schools. Also it is readily admitted there are strong arguments on the other side and they are invited in response to this and more editorials to come on the same subject.

Guest Editorial

In Defense Of State Tuition Grants

(Editorial Note: The following article was submitted as a news release from Campbellsville College but is used as a guest editorial because it presents the main arguments favoring state tuition grants to students attending independent colleges.)

Many citizens of Kentucky and the United States have a college education today because financial assistance was provided through one of the "G.I. Bills." Thousands more have recently been aided by the Educational Opportunity Grants, College Work-Study Programs or National Defense Student Loans made available to study by the U.S. Congress. Now many states are assisting young people through State Tuition Grant Programs.

Recently Dr. Thomas A. Spragens, president of Centre College, Danville, told a group of Kentucky businessmen that a state-supported tuition grant program for students in private colleges is "essential for Kentucky if we are to provide most effectively for the maximum provision of higher education opportunity."

Attending the meeting at the invitation of Campbellsville College were: Dr. Charles King, Frankfort; Mr. Pete Walker, Columbia; Mr. Lowell T. Yankee, Elizabethtown; and Dr. W. R. Davenport, Campbellsville College president.

Spragens called for support of the tuition grant proposal from nearly 100 leading businessmen and educators from throughout the state who attended the luncheon at the Executive Inn in Louisville.

The tuition program was devised by the Council of Independent Kentucky Colleges and Universities, a group which represents the state's 20 independent institutions. The proposal has been filed as separate

bills in both the House and Senate of the Kentucky General Assembly.

The proposed legislation would make grants available to those Kentucky students who choose the option of attending an independent college or university. The grants, awarded on the basis of need, would not exceed 50 percent of the average state appropriation per full-time student enrolled in all public institutions of higher education.

Dr. Spragens pointed out that passage of the bill "would provide equal or better educational benefits to students at less cost to the state." In the 19 states that have tuition grant programs, it has been shown that overall state costs for higher education have declined and funds have been freed for the expansion of educational services which would have otherwise been impossible.

President Davenport says of the tuition grant proposal, "This is not a grant of public money to private colleges. It is money granted to individuals to assist in paying the cost of their college education. Since 1966 the U.S. Congress has made similar grants to students as Educational Opportunity Grants (EOG). Hundreds of thousands of students in all states including Kentucky have been assisted in paying for college education with these grants. The Kentucky program would be similar at the state level. It would accomplish the dual purposes of (a) assisting the student in obtaining an education at the college and in the setting of his choice, and (b) getting more educational opportunity for the Commonwealth for the tax dollars spent for higher education. Five of the seven surrounding states have already enacted similar legislation."

is not of the Devil but of God. God has blessed us with many Christian scientists, teachers and businessmen.

Third, it seems that all the blame for what is wrong with our world and the whole burden of teaching the culture has been placed on higher education. The family has the first and primary obligation for teaching culture and then the church, school, community, peers and the media. The first thing wrong with Baptist colleges is that they are not supported by churches and families. We all want quality educations for our children, so we must make our Baptist colleges quality institutions. Mothers and fathers must influence their children to attend a Baptist college. Our real problem is that parents are not beginning the Christian education at home and the church is not continuing the Christian education there. We still give second grade lessons to adults in Sunday School.

(Continued on page 14)

BAPTIST FORUM



BAPTIST COLLEGE DIFFERENCE

Dear Editor:

Jim Henry, pastor of Hays Fork Baptist Church, gave me a copy of the *Western Recorder* for January 15, 1972. I felt I must write to you concerning the article "Why Baptist Colleges?". I graduated from Carson-Newman College, a Baptist college, attended the University of Virginia and received a MA and an EdD from the University of Virginia and the University of Georgia, as well as teaching in a Baptist junior college in Georgia (Truett-McConnell) and now at Eastern Kentucky University. I feel that I can give you some

insight into the article "Why Baptist Colleges?".

I agree that colleges cannot survive unless they offer something that state institutions do not offer. I disagree with Mr. Hinson that "... it is difficult, if not impossible, to define what is 'Christian' about Christian education." There is a great difference in being taught biology, physics, etc., by someone other than a Christian. This difference comes from language and jokes in the classroom, as well as his living testimony on campus and in the community.

Second, it is always easy to blame science for our shortcomings. Science



Our Baptist colleges

Interest in and controversy over our Baptist colleges are about as old as the colleges. They are keystones in the denominational arch and have been crucial in the development of Baptists in Kentucky through the generations. "Missions and education" are the twin foci around which the denomination has been built. In the early days, several of the state "missionary Baptist" conventions were started by those churches which believed strongly in an educated ministry and in world missions — separating from their brethren who opposed both or one of the two — usually both.

Today, the "beat goes on." Some of our churches have objected to the making of low-interest government loans by one of our colleges and, consequently, have withheld the portion of the Cooperative Program gifts for this college, dividing that portion with the remaining colleges and schools. Others objected when supervised dancing was allowed on campus — rather than off-campus as is done almost everywhere.

Laymen love their schools

Nevertheless, pastors and laymen know the great value of Baptist colleges and support them. The convention shares a large portion of its funds for Christian education. Most people know that the convention elects the trustees of all our colleges and can remove them or decline to re-elect them if they are displeased with their stewardship of control. Our colleges and schools are altogether worthy of full support from individuals and churches today.

What shall we do?

In the July 20, 1944, issue of this paper, J. E. Skinner treated this problem and talked of support under this title. "Shall we withhold our gifts from the institutions which are now in our denominational budget or designate against them? No; a thousand times no! Withholding from or designating against any item in our denominational budget is the most dangerous thing on earth to the unity and strength of the denomination. And besides, such conduct forfeits every right of constructive criticism and destroys every hope of improvement. But we must not relax our determined efforts to accomplish the much needed reconstruction or readjustment that will safeguard our work in the all-important field of Christian Education."

History repeats itself.

—Harold G. Sanders

Diversification Describes Job Of Oneida's President Jackson

Editor's Note: This is the last in a series of six articles presenting the presidents of the Baptist colleges, seminary and schools sponsored by Kentucky Baptists. This concluding feature story focuses on David Jackson, president of Oneida Baptist Institute.

Diversification describes the job president David C. Jackson of the Oneida Baptist Institute is called upon to do. Few school administrators are expected to wear as many different hats as is the man who heads the Kentucky Baptist Convention's high school located in the Appalachian highlands in Clay County. Seeking to help finance

By Miss Mary Jo French
Teacher, Oneida Baptist Institute

her program and to provide work experience for her students, the Oneida Institute operates two farms, the natural gas retail business and a cable television antenna system serving the surrounding community. The Institute leases coal and sells timber from her 5,000 acres of mountain land. She operates a used clothing store called the "Jot 'M Down." Add to that the normal duties of a private school administrator, who today must also be knowledgeable and capable in fund raising, and it is quite clear that "diversified" certainly describes the job of the Oneida Baptist Institute president.

In addition to the school year responsibilities, Jackson also plans for a full summer program for Oneida. There are conferences such as the Mountain Missions Conference for all the Kentucky mountain missionaries and their families, numerous associational and church camps, along with boys and girls camps which Oneida sponsors. For the past two years, when no one was available to direct the Oneida sponsored boys camp, president Jackson directed it himself. Of this experience he said, "I enjoyed it but I am glad that Brother Lonnie Turner, a former Oneida student and present pastor of the South Fork Baptist Church near Hodgenville, has agreed to direct the camp this year. I hope he will take the job permanently."

In any one day it is not unusual for Jackson to meet the farm manager to discuss what crops to plant in the spring, climb the hill to supervise the installation of a new television booster, dictate letters from the business office, meet with the faculty to discuss what to do about class problems and then

drive to some associational meeting to speak about the needs of the school. Commenting on his busy schedule, the president said, "I hope the day will soon come when Oneida's operational money is sufficient to hire adequate help so that the president will not have to be so fragmented. I am sure that I have sliced myself so thin so many times that often I have not done a very thorough job in many areas." He added, "My work is sometimes like play, sometimes agonizing, sometimes frustrating, yet always rewarding. It is demanding but never dull."

"Everyone works at Oneida" is a slogan that is used frequently by Jackson to describe Oneida's program. As one follows him through a day's work one discovers that with the addition of a single word, the slogan is a perfect description of the program. It should be "Everyone works constantly at Oneida." Talking with members of the staff about the different roles Jackson plays on the campus a teacher asked, "Did he tell you about the day he was standing in a ditch with a building contractor trying to decide how a sewage line should be run when a man came by and asked for directions to the president's office? Jackson told him how to find it, rushed to wash his hands and take off his boots and beat him to the office. The man, a salesman, was so confused that he almost forgot what he wanted!"

David Jackson is a native of Bowling Green but also claims Lebanon Junction, Pineville and Danville as home as he lived in each place for a time while attending elementary and high school. His educational achievements include not only his college and seminary de-



Jackson speaks at Cedarmore dinner.

grees but he also found time to complete a master's in educational administration from Eastern Kentucky University.

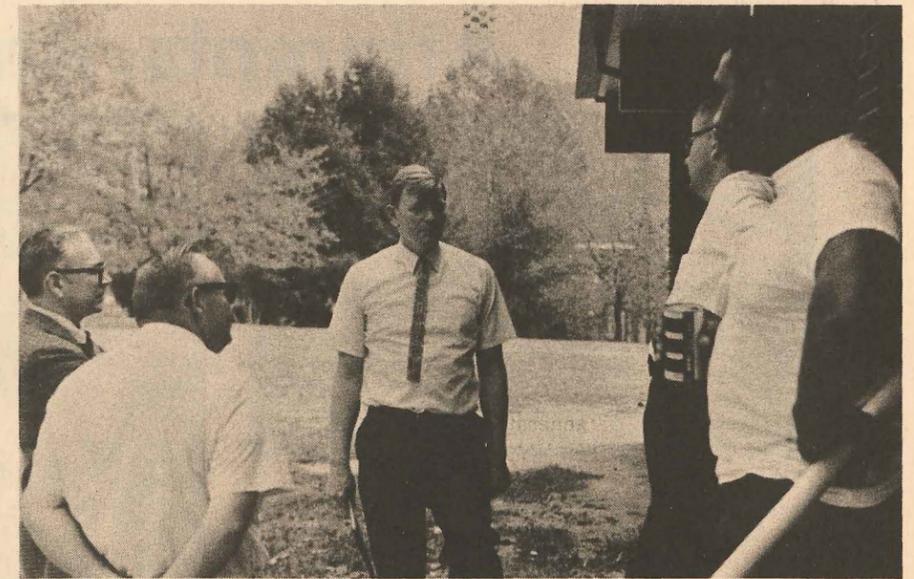
He came to the Oneida Baptist Institute as a teacher and basketball coach in 1954, having left the Southern Baptist Theological Seminary intending to stay out only one year while replenishing his funds. Reflecting on his early years he says, "I got so busy working at Oneida that three years were gone before I knew it. In those days I was asked to teach a full seven period day, act as assistant dean of boys, work as the assistant principal and coach all athletics.

"In the summer I directed camps at Oneida, sometimes acting as camp director, recreation director, study course teacher and camp missionary all at one time! I returned to the seminary after three years at Oneida. During that last year at the seminary I had time to reflect upon my Oneida experience. I discovered that much of my work at Oneida had really been play for me. I also became keenly aware that I believed in the Oneida program deeply, to the extent that I wanted to return there to share a portion of my life in her good work."

After that final year of seminary work the Georgetown College graduate returned to Oneida as principal of the high school and basketball coach. It was about this time that he met and married Evelyn Combs, a native of Oneida. Jackson likes to tease his wife by saying that he met her on Bullskin Creek but that he married her and got her out of there — he took her to Goose Creek to live! The Jacksons have two children, a son who is 10 and a daughter 8.

In 1962, he became president of the Oneida Baptist Institute upon the retirement of D. Chester Sparks. Evidence that he has done more than play at his work is readily seen, even by a casual look at the imposing new buildings that are now on the campus. Over the past ten years of the Jackson administration the campus has taken on a completely new look during which time has been added two dormitories for boys, a student activity and natatorium building, complete new classrooms to house the total school program, a fully automatic water filter plant and a campus sewage disposal filter plant. With the gymnasium and a large dorm for girls built under the Sparks administration, the entire campus is practically new.

Jackson admitted that it is a relief to have the health and fire inspectors off his back. He said, "In my first year as president of the school, we were constantly getting letters from these government inspectors telling us the many things we would have to do or close down. Today these same offi-



Oneida president David Jackson talks with architects and builders about plans for developing the campus of Kentucky's only Baptist high school institute

cial are writing us letters of commendation for fully meeting the requirements of state health and fire codes."

When you point out that there has been over a million dollars spent on new campus buildings and facilities during his administration and that this alone is quite an accomplishment for a school the size of Oneida Institute, Jackson explains, "By the hand of our great God, working through a lot of good people — wonderful contributors, staff and faculty members, wise trustees and certainly Kentucky Baptists, these improvements have been made. The old buildings, built in 1903, 1905 and 1927 were falling apart and the campus had to be rebuilt if the school was to continue. My predecessor, Brother Sparks, planted good seed enhancing Oneida's future. I have seen some of the harvesting of these seeds." In what appears to be typical of him, Jackson ignored the fact that even with a good harvest the reaper must exercise good judgment of when and how to harvest.

In spite of his modesty, the facts show that not only has the campus been rebuilt but that while the operational budget has more than doubled during his administration and been met, the endowment principal has grown from \$244,000 to \$773,000. Add to that the additional \$310,000 which has been left in trust with the income belonging to Oneida Baptist Institute and one sees that David Jackson has done more than play at his work. Yet, he cautions, "Let's not forget that we still have a \$270,000 indebtedness on our building program and that a note is held on our endowment fund for this amount." The indebtedness referred to is primarily underwritten by the Ken-

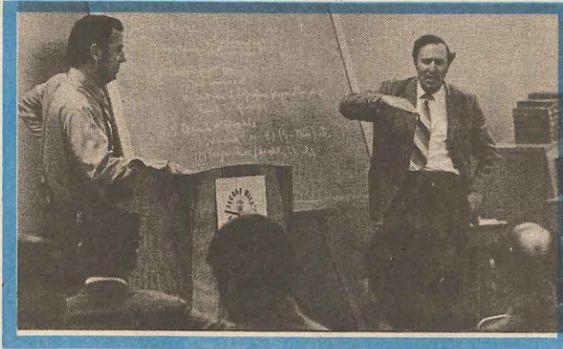
tucky Baptist Convention which is making yearly payments on the note through its 20 year capital needs program.

Those who know David Jackson personally will tell you that he is an extrovert who possesses a keen sense of humor which he often uses when called upon to speak concerning the school, his favorite topic of conversation. He loves the mountains and claims to be a mountaineer by choice rather than by birth. The four Jacksons often climb to the top of one of the many hills surrounding Oneida and picnic. Another favorite means of relaxation for him is basketball. He takes in most of the games and usually drops by to watch practice for a few minutes each day. He especially loves young people and said that he felt that there is no greater accomplishment than that of helping a young boy or girl to grow to mature Christian citizenship. It is Oneida's expressed goal to help young people with special needs to grow as Jesus grew, "in wisdom and stature and in favor with God and Man."

President Jackson summed up his seventeen years at Oneida by saying, "In spite of many frustrations and some powerful limitations, I have seen many accomplishments in my years at Oneida. The greatest of these are seen in the lives of the youth that Oneida has helped. Many have become mature Christian citizens. I thank God for all He has done."

Express Your Opinion
in
The Baptist Forum

Attempts And Expectations In Home Missions . . .



EXPECT-ATTEMPT Evangelism

Here Kenneth L. Chafin, director of evangelism for the Home Mission Board (right) and Nathan Porter, associate director of student evangelism, lead a lay evangelism school in Houston. The next big attempt will be evangelism projects with high school students — with the expectation that funds will become available in the Easter offering.

Evangelism Allocation: \$200,000



EXPECT-ATTEMPT Associational Services
Christian Social Ministries

Two major prongs of home missions are associational services and Christian social ministries. Both kinds of work helped set the stage for these children's play with Pastor F. S. Butler in Circle City, Indiana. The Indianapolis Association, like others have done or wish to do, has employed a director of Christian social ministries.

Associational Services and
Christian Social Ministries Allocations: \$1,515,000



EXPECT-ATTEMPT Special Missionary Appointments

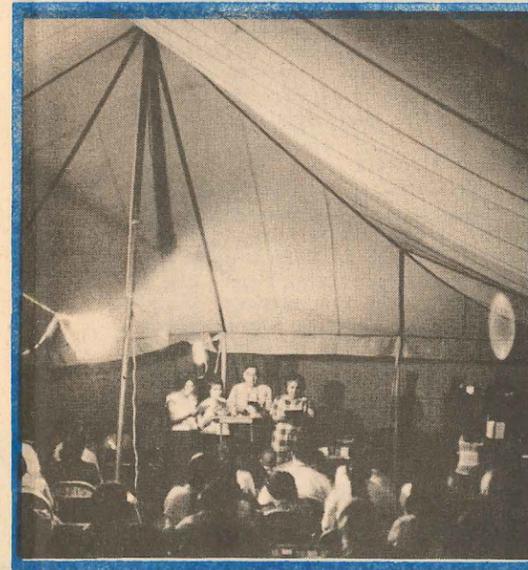
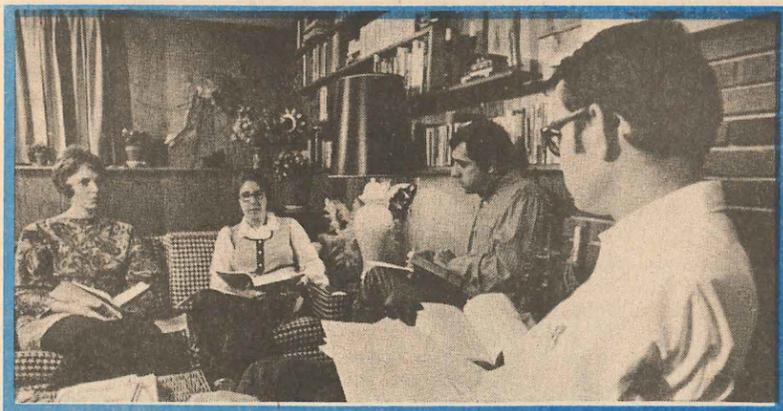
Summer mission personnel and US-2 missionaries take the message and ministries of Christ into places career missionaries don't have time to touch. Here Linda Miller (right) carries on her two-year assignment to work at the University of Delaware.

US-2 and Summer Missionaries Allocations: \$365,000

EXPECT-ATTEMPT Church Extension

Candlewood Baptist Church, Danbury, Connecticut, grew out of the Bible study fellowship begun by Mr. and Mrs. Jim Logsdon (extreme right and left). Home fellowships, special ministries, and community events are the strategy for the Extend Now effort. In church extension the Home Mission Board helps underwrite approximately 600 pastors in mission situations.

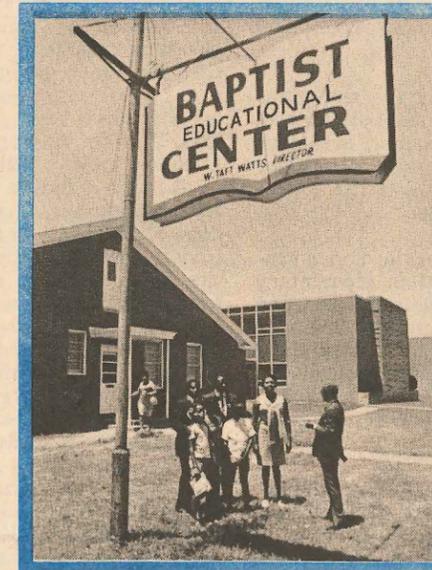
Church Extension
Allocation: \$1,000,000



EXPECT-ATTEMPT Language Missions

In Window Rock, Arizona, last year, Navajos attempted successfully to hold their own camp meetings. More all-Indian crusades are in the plans for next year. Missionaries work with 40 Indian tribes with stress on developing Indian leadership.

Language Missions
Allocations: \$1,645,000



EXPECT-ATTEMPT Work With
National Baptists

Dr. W. Taft Watts (right) directs the Baptist Educational Center in Oklahoma City. Appointment of missionaries and youth workers, campus ministries, camps, conferences, and special projects — these are among the Home Mission Board attempts with National Baptists.

National Baptist
Allocation: \$370,000



EXPECT-ATTEMPT TV Evangelism

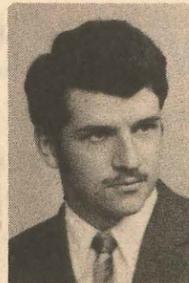
Kenneth Chafin (standing, left) checks signals with the studio crew filming a pilot television evangelistic program. Every cent of the Easter offering beyond \$6,000,000 will go towards airing TV evangelism regularly.

GOAL — Annie Armstrong Easter Offering For Home Missions — \$6,000,000

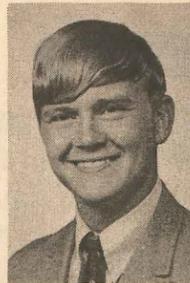
BSU
SUMMER
MISSIONARIES



Miss Morgan



Plummer



Parker



Green

Miss Vickie Ann Morgan, Israel

Miss Morgan is a native of Smithfield and a student at Eastern Kentucky University where she expects to graduate with a degree in nursing. In her home church she was assistant pianist. In Baptist Student Union she has been music committee chairman, worked on youth evangelistic teams and participated in the Baptist Young Woman's organization. She is the daughter of Mr. and Mrs. Robert W. Morgan.

Alfie Louis Plummer, Koinonia Farm in Georgia.

Plummer is a native of Fort Wright and a student at Morehead State University majoring in industrial arts and business administration. A veteran of Vietnam, Plummer is active in Baptist Student Union work and taught Royal Ambassadors in his home church for a time.

Danny Ray Parker, Koinonia Farm.

A native of Greenup, Parker is a student at Ashland Community College where he is studying engineering. In his home church, First Baptist, Greenup, he was editor of the church newspaper and a member of the youth choir and a youth witness class. He has been active in the Baptist student work at his college. Parker is the son of Mr. and Mrs. G. A. Parker of Greenup.

William Carlos Green, Koinonia Farm.

Green is a student at University of Louisville and plans to become a minister. At Eastern Parkway Baptist Church, Louisville, he has been a Sunday School teacher, president of the youth council, co-director of the Royal Ambassador program and preacher for youth services. He is the son of Mr. and Mrs. William D. Green of Louisville.

Miss Kay Duene Bruce, Koinonia Farm.

Miss Bruce is a native of Lafayette, Georgia, and a student at Berea College. Her vocational goal is elementary physical education. She has worked with mentally retarded and underprivileged children in her home church. She also sang in the church choir. At Berea she has served as a representative in the student government association and is active in Baptist Student Union and several other organizations. She is the daughter of Mr. and Mrs. Guy Bruce of Lafayette, Georgia.

Miss Margaret Sue Burton, Koinonia Farm.

Miss Burton is a student at Cumberland College, majoring in elementary education. She is a native of Gillmore, Kentucky, and the daughter of Mr. and Mrs. Ruben Burton of that city. Miss Burton is a member of Student National Educational Association and Baptist Student Union. Her church activities include working with Mission Friends and Sunday School classes.

Miss Wanda M. Pollard, Koinonia Farm.

Miss Pollard is from Brooksville and is a student at Morehead State University. She is a past member of the university's student council and is now a dorm president. Miss Pollard is also a past YWA campus president and state YWA representative. In her home church she was a primary Sunday School teacher. She is the daughter of Mrs. Bela Pollard of Brooksville.

Robert Allen Mason, Philippines.

Mason is a senior agricultural student at Murray State University. His home is Morganfield where he is a member of First Baptist Church. College activities include athletic chairman for the Murray Baptist Student Union and a member of the Agricultural Club. In his home church he has taught high school seniors in Sunday School. He is the son of Mr. and Mrs. Reburn Mason of Morganfield.

Miss Cheryl Kaye Ross, Bahamas.

Miss Ross is a Louisvillian attending University of Kentucky. Her vocational goal is speech pathology. In her home church, Parkland, Miss Ross worked with Sunbeams, sang in the choir and participated in the GA program of which she was president. She completed her Queen Regent step in GA's. Since going to UK she has maintained an A average for all semesters. She has also done private tutoring at Kentucky Village. She is the daughter of Mr. and Mrs. William H. Ross.

Luther Gasaway Ellis, Atlanta, Georgia.

Ellis is a native of South Carolina but currently lives with his mother, Mrs. Eunice Ellis, in Paducah. He is a student at Paducah Community College. A member of Washington Street Baptist Church, Paducah, Ellis is active in the choir program and the youth program. He is also a former Sunday School and Training Union worker. At college he is a member of the student senate, Circle K and Phi Rho Pi — a speech group. He is also president of the Baptist Student Union and the Black Student Union for which he helped write the constitution.

Richard Franklin Lemaster, Atlanta.

Lemaster is a Berea College student majoring in agriculture. His church activities include participation in Sunday School, Training Union and church drama. At Berea College he has held several BSU offices including church representative, publicity chairman, program and study chairman. He is also a member of Delta Tau Alpha — an honorary agricultural fraternity, and the Agricultural Union. Lemaster is the son of Mr. and Mrs. Richard F. Lemaster, Sr., of Dickerson, Maryland.



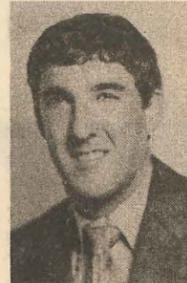
Miss Bruce



Miss Burton



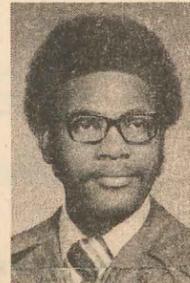
Miss Pollard



Mason



Miss Ross



Ellis

Miss Deborah Lyle Hughes, Colorado.

Miss Hughes is from Henderson and is a psychology major at Murray State University. She hopes to be a guidance counselor after graduation. Church activities include helping with senior high choir, singing in the adult-student choir and serving as leader for Girls in Action. She is youth team chairman for Murray's Baptist Student Union and also served on the freshman council. Other activities include Psi Chi — a psychology honorary group. She is the daughter of Mrs. Janice Hughes of Henderson.

Larry Alan Reeves, Vietnam.

Reeves is a ministerial student at Berea College. His church activities include three years Training Union and Vacation Bible School worker, choir member and camp counselor. College activities include BSU executive council, Ministerial Association, a member of Student Association Rules Council and resident assistant with freshman students. He is the son of Mr. and Mrs. Ted L. Reeves of Waynesville, North Carolina.

Miss Deborah Lynn Moody, San Francisco.

A Georgetown College student, Miss Moody is from Florissant, Missouri. She is majoring in American Studies, hoping for a career in social work. In her home church she was a Sunday School teacher and now plays piano in her college church. She is a dorm officer and a member of Woman's Athletic Association and Woman's Rights Committee.

David Cyrus Adkisson, Israel.

Adkisson is from Owensboro and is a philosophy major at Georgetown College. He hopes to become a pastor. Church activities include choir and other music programs, youth council president, youth revival preaching and camp counselor. He has been summer president of BSU and director of the youth team's program. Adkisson has been active in student government serving as senator and president pro tempore of the senate. Currently he is vice president of the organization. He is the son of Mr. and Mrs. Ken O. Adkisson of Owensboro.

Jannie Susann Harris, New Mexico.

Miss Harris is from Louisville and attends University of Louisville. She plans a teaching career. She has been secretary of the U of L BSU and is now vice president. In her home church she directs the Primary choir, is church pianist, and substitute Sunday School teacher. She is also a member of the adult choir.

Miss Mary Alice Whitehead, Virginia Beach.

A student at Georgetown College, Miss Whitehead is an

English major. She is a member of her dorm's quidicial council, the special event committee of the Student Union Board, the BSU choir and Freshman Women's Honorary. In her church she has been pianist, GA counselor, VBS secretary, and study course teacher. She is the daughter of Mr. and Mrs. Roy Whitehead of Centertown.

Miss Joyce Ann Cook, New York City.

A Cynthiana resident, Miss Cook is a student at Campbellsville College and a missions volunteer. She has taught Beginner Sunday School and directed a preschool choir. She has also assisted with Mission Friends and older children's Training Union. Currently she is an officer in the college's Baptist Young Women group, is treasurer of the sophomore class and is an honor student. She is the daughter of Mr. and Mrs. Jesse Cook of Cynthiana.

Miss Nancy Ann Sledd, Kansas/Nebraska.

Miss Sledd is from Gilbertsville. She is currently enrolled at Murray State University and plans a career as a foreign missionary. The daughter of missionaries to Nigeria, Miss Sledd is a Sunday School teacher, choir member and Training Union worker. She is also active in the Baptist Student Union and the social work club at MSU. She is the daughter of Mr. and Mrs. Maxwell Sledd.

Miss Diane Kay Hill, Mountain Youth Team.

Miss Hill is a senior at Eastern Kentucky University where she has been international student chairman of the BSU, a member of numerous youth revival teams and a BSU choir member. She also won the Freshman Russian Award and is a member of the Caduceus Club. Church activities include choir, organist and various organizational activities. She also served as a summer missionary in 1970 in Buffalo, New York. She is the daughter of Mr. and Mrs. James M. Hill of Louisville.

Stephen Edward Boyd, Mountain Youth Team.

Boyd is from Columbus, Kentucky, and is a student at Murray State University. He is a mission volunteer. Activities include serving on the dorm council, BSU choir and other BSU activities. In his church he has been in the choir program and in Royal Ambassadors. He is the son of Mr. and Mrs. Edward Boyd of Columbus.

James Michael Cowen, Mountain Youth Team.

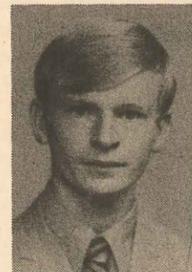
Cowen is a student at Eastern Kentucky University majoring in biology. Church activities include youth choir, youth council, substitute Sunday School teacher, youth team member and member of a brass ensemble. At EKV he has been on the Dean's List and active in all areas of BSU work. He is the son of Mr. and Mrs. G. T. Cowen, Jr., Winchester.



Lemaster



Miss Hughes



Reeves



Miss Moody



Adkisson



Miss Harris



Miss Whitehead



Miss Cook



Miss Sledd



Miss Hill



Boyd



Cowen



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons For March 19, 1972)

LIFE AND WORK SERIES

Way Of The Cross

Luke 23:34-46

When the procession arrived at the top of that skull-shaped hill overlooking the city of Jerusalem, which was the common execution ground for felons and the vilest offenders, the executioners laid Christ on His back on the cross which was lying on the ground. They drove the cruel spikes through the palms of His hands, fastening them to the two ends of the cross-piece, and they nailed His feet to the upright piece. While His blood was flowing, a hole was prepared in the ground, the cross was lifted on end and dropped into the hole with a thud, leaving Him to suffer a lingering and painful death as the blood dripped from His head, His hands and His feet. Of all the methods of putting people to death, crucifixion was the most horrible and shameful.

Instead of cursing and reviling His executioners, as was customary for those who were being crucified, in words of tenderness and love Christ prayed: "Father, forgive them; for they know not what they do." In asking forgiveness for His murderers, our Lord was requesting the best thing possible for them.

When the enemies of Christ saw Him lifted up on His cross between two robbers they exulted greatly. The rulers of the people seized their opportunity to taunt, revile and ridicule Him in His dying agony. The religious leaders challenged Him to perform another miracle by coming down from the cross. They said: "He saved others; let him save himself."

Christ could not come down from the cross but not for the reason which His critics had in mind. It was true that Christ could not save Himself if the Scriptures were to be fulfilled, if His mission were to be accomplished, if Satan were to be defeated, if sin were to be put away and if sinners were to be saved. Christ had the power to save Himself, but, had He done so, none of these things would have been accomplished and the Father's will would not have been achieved.

A superscription which contained the accusation against Christ was placed above His head. It read: "This is the king of the Jews." It was written in the current languages — Hebrew, Greek and Latin — the languages of

religion, culture and government, respectively. The accusation against Him did not express all the truth. Christ not only claimed that He was the King of the Jews but also that He was to be trusted as Saviour and obeyed as Lord.

At first, both of the robbers, who were being crucified with Christ, showed the baseness of their character by reviling Christ. As the day wore along, one of them observed the wondrous bearing of the Saviour and listened to His matchless words. The perfect innocence of Christ touched this robber very deeply. He ceased to rail at Christ and a new look came over his distorted features. The other robber went on jeering and reviling Him. The penitent robber acknowledged that he had sinned, confessed that he deserved to suffer for his sins, repented thereof and accepted Christ as his Saviour. His prayer: "Lord, remember me when thou comest into thy kingdom," was a marvelous expression of faith in the person, power and mercy of Christ. Our Lord gave him the blessed assurance of the fact that He had saved him in the words: "Today shalt thou be with me in paradise."

INTERNATIONAL SERIES

The Fellowship Of The Redeemed

Fellowship is the intimate association of two or more people on a friendly basis. It involves reciprocal knowledge, love and endeavor. The fellowship of those who have been redeemed and saved by Christ, who are being indwelt by the Holy Spirit and who are bound by the ties of Christian love is an enriching experience and an invaluable blessing. When Christians are united in their love for and devotion to Christ, their testimony for Him will be effective and their influence will be wholesome.

Acts 4:32-37

The church in Jerusalem was characterized by a marvelous spiritual unity. In their large membership there was a great variety of temperaments, dispositions and capabilities but the members were of "one heart and of one soul." Loving the Lord supremely, they were exemplary in their attitude toward Christ and in their devotion to

It is extremely difficult for us to understand how anyone could treat Christ as those did who were around and near the cross. And yet we must not forget that those who reject Christ today, spurning His willingness and longing to save them from hell and to take them to heaven, are just as guilty as those mockers at the cross.

Writing as directed by the Holy Spirit, Luke took special care to tell us that Christ's last cry from the cross was not in subdued tones but with a loud and triumphant voice He spoke and made known that He was laying down His life willingly. When our Lord cried with a loud voice, "Father, into thy hands I commend my spirit," He was in possession of all His powers and of His own accord was giving up His life for our salvation. Just as Christ had committed His spirit into the hands of His Father throughout His life, He committed it into His keeping in death.

Just as certainly as Christ committed His spirit to the Father, we ought to make a full commitment of ourselves to Him. Into God's hands must go all that we are and all that we have.

their fellow-Christians. Because of their devotion to Christ, they sought to do the things that pleased Him. They were victorious over self-seeking, jealousy, distrust, ill-will and strife. Since they were not seeking something for themselves, they were delighted to share what they had with those who were less fortunate than themselves. Aware of the distresses and needs of those who were poor before they became Christians and of those who lost their means of earning a livelihood because they had become Christians, they were far more concerned about sharing what they had with them than they were about retaining their possessions for themselves. And their sharing was completely voluntary, except as they were prompted by the Holy Spirit.

Another noteworthy characteristic of the members of that church was the fact that at every opportunity the individuals who composed the membership



gave personal testimony of what the Lord had done for them. Filled and energized by the Holy Spirit, they witnessed boldly and faithfully for Christ. As a result of their witness concerning the resurrection of Christ, great grace was upon them and tremendous power accompanied their faithful preaching. Their testimony was made effective by the Holy Spirit.

One of the noble and lovable members who displayed remarkable love and demonstrated great generosity was Barnabas. He was a Jew of the tribe of Levi and a native of Cyprus. Evidently he was a man of considerable means. We do not know how much property he owned but it had a sale value and he did not have any difficulty in disposing of it. In harmony with the decision of the church to place all possessions at the command of the apostles, Barnabas sold his land and brought all of the proceeds and laid them at the feet of the apostles. Thus his liberality was expressed in deed and not in pious words or promises only. Both his life and his possessions were dedicated to the Lord.

Romans 15:1-7

In these verses Paul emphasized the proper relationship between the strong and the weak Christians. Believing that strong Christians owe a debt to weak ones, Paul appealed to them to recognize their obligation to manifest a vital interest in and concern about the weaker brethren and to deal with them with loving forethought and tenderness. Let us do our best to help them in their weaknesses and needs and to build them up in the Christian faith and life. A robust Christian faith does not create selfishness but always enjoins helpfulness.

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. Though they were written aforetime, they are for our time, too. They were written for our instruction and improvement. 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. Patience, comfort and hope are needed by all of us, and the more of them that we have the happier and better we shall be. Hope is sustained and nurtured by the glorious promises of the Word of God.

Those of us within the fellowship of the redeemed must not set any limit to our brotherly love that Christ has not set. God's glory is the supreme end in all Christian attitudes, activities and actions, whether private or public. Any others may enter the fellowship of the redeemed through faith in Christ.

FIRST MORTGAGE
CHURCH BONDS
INVESTORS
7 1/2% - 8 1/2%

WRITE FOR INFORMATION
P. O. BOX 15292
NASHVILLE, TENN. 37215
COOPERATIVE CHURCH FINANCE, INC.

An Impressive, Comforting Service
that meets the requirements of every family calling us

Kerr Brothers FUNERAL HOME
Lexington, Ky.
463 E. Main St. • Dial 2-3345

FIBERGLASS

- STEEPLES • CROSSES
- STAINED FIBERGLASS WINDOWS
- LIGHTED SIGNS
- BAPTISTRIES
- BAPTISTRY HEATERS

Write for free color brochure.

Fiberglass Specialties

A/C 214 657-6524 P. O. Box 931 Henderson, Texas 75652

SERVING ALL RELIGIONS
Prices to satisfy every preference and need

AIR CONDITIONED PARKING AREAS

1310 S. THIRD Phone 634-3628

149 BRECKINRIDGE LANE Phone 634-6349

PEARSON FUNERAL SERVICE
Louisville, Kentucky

Members: Kentucky Funeral Directors Burial Association
Members: National Selected Morticians by invitation

FIRST MORTGAGE CHURCH BONDS
Registered as to principal and interest
Interest payable semi-annually

Write **CHURCH SECURITIES, INC.**
(Formerly Church Investors)

8%
or Phone Toll-Free 1-800-241-3166 4095 Clairmont Road Atlanta, Ga. 30341

This advertisement is neither an offer to buy or sell any security. In states where this dealer is not qualified to act as a dealer, sales literature will be deleted from descriptive brochures.

TRI-CITY OLDS
3920 Dutchman's Lane
Lou. Ky. Phone 897-6541

May I help you select a New Olds or a Value Rated-Preferred Used Car?

Ask For
Charles W. Woodson, Jr.

CHURCH FURNITURE
PEWS - PULPITS - TABLES - CHAIRS
BAPTISTRIES - SPIRES - LIGHTS

London Church Furniture
Box 281 - Dept. WR London, Ky.
Tel. 864-2230

HERBERT C. CRALLE FUNERAL HOME
Edwin R. Hillock, President
Wallace C. Hatler
Phone 896-8821

Frankfort and Peterson Avenue
Louisville, Kentucky

BAPTIST BOOK STORE
PARTNERS IN GROWTH

317 Guthrie St. • Louisville, KY 40202 • (502) 587-7453
204 W. Third St. • Owensboro, KY 42301 • (502) 683-8358

Lee E. Cralle Co. Funeral Home
LEE E. CRALLE, JR., President
PHONE
634-3646 • 634-3647
1330 South Third Street
Louisville, Ky.

Bates Calls For Hope In Midst Of Despair

Saying he was convinced ours is a disillusioned generation, the president of the Southern Baptist Convention challenged the SBC Executive Committee in Nashville, Tennessee, to stress hope and encouragement in the midst of discouragement and despair.

Carl Bates, pastor of First Baptist Church of Charlotte, North Carolina, said in a major address to the Executive Committee that people have lost

Former Kentuckian Honored By Furman With Academic Chair

Furman University in Greenville, South Carolina, has established the E. A. McDowell Chair of Applied Christianity in honor of Edward A. McDowell of Atlanta, a former theology professor at two Southern Baptist Convention owned seminaries.

A native of South Carolina and a graduate of Furman, McDowell taught for 17 years at Southern Baptist Theological Seminary, Louisville, and for 13 years at Southeastern Baptist Theological Seminary, Wake Forest, North Carolina. He retired in 1964 to join the staff of First Baptist Church, Atlanta, as minister of teaching.

Furman is conducting a fund campaign to raise a minimum of \$100,000 to endow the McDowell chair, officials at the Baptist school said.



(Continued from page 5)

Last, I must place a real burden on our Baptist seminaries who prepare our ministers. Our Southern Baptist Convention has been and still is fundamental in doctrine. If the majority of ministers turned out of our seminaries are ultra-liberal, our churches and our colleges will fail. If our churches are only philosophical inquiries into the literature of the Bible and social clubs, then I can get as much from the Rotary, Lions or Optimist clubs. So you see, the Baptist seminaries need to take a good look at the product they are turning out and Baptists should take a look at what they are supporting, whether college or seminary. If our families, colleges and seminaries are not turning out working, praying, giving Christians, our world is in for more trouble than man can dream possible.

Richmond, Ky. John Linward Doak

faith in mankind and are lost in despair.

Citing man's unsuccessful quest for world peace, Bates said he had looked for hope in the United Nations but many times it seems "little more than a house of straw."

He said he shares the feeling that the road to peace is wearisome with little to lead mankind out of the maze of hopelessness.

Bates quickly added, however, that "I cannot find any response to the future that sees the problem more clearly than it sees God, for in God alone is there hope.

"Some of our despair and disillusionment is nothing but a cop out," Bates said. "We're saying, 'Go away man, can't you see I'm hurting? I've got problems of my own.' But we've got to realize it is a tough situation all over, and everyone has problems."

Missionary News

Mr. and Mrs. James E. Castlen, missionary appointees who have completed orientation at Pine Mountain, Georgia, are now in the Philippines. They may be addressed at 2444 Taft Avenue, Manila, Philippines. Born in Owensboro, Kentucky, Castlen also lived in California while growing up.

Mr. and Mrs. Lloyd H. Neil, missionaries to Nigeria, were scheduled to arrive December 19, 1971, for a short furlough in the states. They may be addressed: 121 North 13th Street, Arkadelphia, Arkansas 71923. When the Neils were appointed by the Foreign Mission Board in 1952, he was the Protestant chaplain of General Hospital, Louisville, Kentucky.

Dr. and Mrs. A. Clark Scanlon, missionaries who have completed furlough, departed December 3, 1971, for Guatemala. They may be addressed: Apartado 1135, Guatemala City, Guatemala. Mrs. Scanlon, the former Sarah Martin, was born in Hazard, Kentucky, and lived in several Kentucky towns during childhood.

Miss Catherine Walker, missionary to Indonesia, arrived in mid-December, 1971, for furlough in the states. She may be addressed: 2001 18th Street, West Bradenton, Florida 33505. Born in Rome, Georgia, Miss Walker lived in Danville, Kentucky, during childhood.

Mr. and Mrs. James D. Musen, Kenya, may now be addressed at General Delivery, Smiths Grove, Kentucky 42171. Born in Boyd County, Kentucky, Musen lived in Ashland, Kentucky, and Franklin Furnace, Middletown and Franklin, Ohio, while growing up. Mrs. Musen, the former Jenny Rossetter of Kentucky, was born in Bowling Green and lived in Smiths Grove and Center while growing up.

Bates, who ends two years as president of the nation's largest Protestant denomination next June, observed that he wishes he could have made a greater contribution to the denomination as president.

"But every one of us must hoist the flag of life to the top of the mast and refuse to give up when one battle is lost. I've run the flag up and the flag still flies. I don't intend to haul it down after June," Bates said.

The SBC president said he believes the denomination stands on the threshold of the greatest breakthrough in the history of the convention numerically, financially and from the standpoint of Christian faith.

"Make no little plans. Dream no little dreams. But launch out in the greatest witnessing program Southern Baptists have ever known," he challenged the Executive Committee. (BP)

Dr. and Mrs. Hal B. Boone, Uganda, may now be addressed at P.O. Box 86, Friendswood, Texas 77546. Mrs. Boone is the former Patricia Held of Owensboro.

Dr. and Mrs. Hugh T. McKinley, Rhodesia, may now be addressed at 216 North Street, Wake Forest, North Carolina 27587. Prior to his appointment by the Foreign Mission Board in 1957, he was pastor of Magnolia Baptist Church, Magnolia, Kentucky.

Mr. and Mrs. S. D. Sprinkle, Jr., Costa Rica, may now be addressed at 1735 Connor Drive, Dallas, Texas 75217. Before going overseas, he was pastor of Slaty Creek Baptist Church, Prestiss, Kentucky.

Mr. and Mrs. Tomoki Masaki may now be addressed at 14/18 Futami-cho, Maison Koshien, Apt. 611, Nishinomiya, Japan 662. When they were appointed by the Foreign Mission Board in 1956, he was an administrative resident at the Kentucky Baptist Hospital, Louisville, Kentucky.

Aluminum Siding

• Aluminum Trim Work

• Roofing

J. W. Colville



Call now for
off season prices

COLVILLE COMPANY

368-1100 4320 Crittenden Dr.
368-1388 Louisville, Ky.

WESTERN RECORDER

W. Herschel Ford's newest...

SIMPLE SERMONS ON
CONVERSION AND COMMITMENT

"There are two sides to the Christian Life," says Dr. Ford. "First there must be conversion, a salvation experience with Jesus Christ. Second, there should be a growth in grace until the day the Lord takes us home. In these sermons I have sought to cover both of these phases."

A few of the sermons are: *Sixty Seconds After Salvation* • *God's Last Invitation* • *God's Danger Signal* • *Twelve Hours to Live*.
Cloth, \$2.95

Buy the complete set of
Dr. Ford's previous books —
save \$6.05

Simple Sermons on Life and Living \$2.95
Simple Sermons on Evangelistic Themes \$2.95
Simple Sermons for Midweek Services \$2.95
Simple Sermons on Prayer \$2.95
Simple Sermons on Heaven, Hell and Judgement \$2.95
Simple Sermons on Prophetic Themes \$2.95
Seven Simple Sermons on the Second Coming \$2.95
Seven Simple Sermons on the Saviour's Last Words \$2.95
Simple Sermons about Jesus Christ \$2.95
Simple Sermons for Funeral Services \$2.95
Simple Sermons for Saints and Sinners \$2.95
Simple Sermons for a Sinful Age \$2.95
Simple Sermons for Special Days and Occasions \$2.95
Simple Sermons for Sunday Evening \$2.95
Simple Sermons for Sunday Morning \$2.95
Simple Sermons for Time and Eternity \$2.95
Simple Sermons for Times Like These \$2.95
Simple Sermons for Today's World \$2.95
Simple Sermons for 20th Century Christians \$2.95
Simple Sermons From the Book of Acts — Two Volumes complete in one edition \$5.95
Simple Sermons on the Old Time Religion \$2.95
Simple Sermons from the Gospel of John — Two Volumes complete in one edition \$5.95
Simple Sermons From the Gospel of Matthew \$4.95
Simple Sermons on the Christian Life \$2.95
Simple Sermons on Salvation and Service \$2.95
Simple Sermons on Churches of the Revelation \$2.95
Simple Sermons on the Ten Commandments \$2.95
Simple Sermons on Simple Themes \$2.95
Simple Talks for Christian Workers \$2.95
W. Herschel Ford's "Simple Sermons" Series — 29 volumes Retail Value \$93.55 \$87.50

at your Baptist Book Store

ZONDERVAN

Top Per Capita Giving Churches Listed

A study just released by the stewardship department of the Kentucky Baptist Convention indicates that 200 churches in the convention gave at least \$10 per member through the Cooperative Program of the Southern Baptist Convention during the fiscal year 1970-71.

This represents a net increase of 62 churches reaching the \$10 per member giving level. Last year a similar survey indicated that 138 churches in the KBC reached this level.

Of the top 100 churches in per capita giving, more than half did not appear in the list of the top 100 churches in total gifts through the Cooperative Program. "This means," said stewardship director Jesse Stricker, "that there are some smaller churches in Kentucky who are doing a good job of supporting our mission work even though they do not have the people to give in the \$10,000 and up level."

Below is a list of the top 50 churches in per capita giving as determined by the survey.

(1) Church (Pastor), Association	(2)	(3)	(4)
1. Severns Valley (V. Kruschwitz), Severns Valley	2584	\$34.37	1
2. Spring Bayou (W. Newby), West Union	390	26.84	84
3. Mt. Pisgah (L. Baker), Muhlenberg	453	26.73	62
4. Beechwood (W. Gaddy), Long Run	909	25.69	21
5. Salem (K. Hoots), Ohio River	284	24.05	—
6. 1st, Somerset (E. Taylor), Pulaski	2132	23.33	4
7. 1st, Hodgenville (C. Hayes), Severns Valley	883	23.01	28
8. Buffalo (D. Rice), Severns Valley	467	22.60	83
9. Bethel (R. Long), Mercer	394	22.31	—
10. Highland Hills (J. Kruschwitz), N. Kentucky	232	21.65	—
11. Immanuel (M. Lunceford), Franklin	372	21.07	—
12. 1st, Owensboro (D. Nelson), Daviess-McLean	2474	21.05	2
13. Cecilia (G. Cocanougher), Severns Valley	330	20.72	—
14. Moscow (C. Wiley), W. Kentucky	101	20.50	—
15. Versailles (), Elkhorn	1157	20.20	20
16. Lewis Lane (W. Abbott), Daviess-McLean	598	20.09	65
17. Henderson Mem. (N. Smith) Christian	392	20.03	—
18. Hurstbourne (W. DeLoach), Long Run	395	20.02	—
19. Broadway (E. Perry), Long Run	1067	19.83	26
20. 1st, Russellville (G. Sullivan), Bethel	1103	19.82	25
21. Audubon (J. Jones, Jr.), Long Run	575	19.06	82
22. Briensburg (C. Wilkins), Blood River	452	18.86	—
23. Eaton Memorial (W. Lofland), Daviess-McLean	909	18.80	36
24. Rangers Landing (), Green Valley	80	18.62	—
25. Barren Run (F. Miller), Severns Valley	202	18.53	—
26. Florence (J. Jones), N. Kentucky	1184	18.50	24
27. Pleasant Hill (I. Childers), Taylor	470	18.46	—
28. Adairville (P. Hatfield), Bethel	308	18.36	—
29. 3rd, Owensboro (H. Wainscott), Daviess-McLean	2255	18.23	5
30. Bethlehem (G. Saul), Henry	293	18.17	—
31. 1st, Fulton (J. Best), Fulton	887	17.90	41
32. 1st, Madisonville (H. Purdy), Little Bethel	2893	17.82	3
33. Cadiz (M. Mines), Little River	724	17.75	55
34. Hardinsburg (R. Farrar), Breckenridge	416	17.63	—
35. Locust Grove (J. Jones), Blood River	205	17.58	—
36. Fairlane (H. Yeary), N. Kentucky	181	17.54	—
37. Georgetown (D. Moore), Elkhorn	1461	17.52	16
38. 1st, Franklin (E. Fleming), Simpson	1294	17.20	22
39. Deer Park (C. Sharp), Long Run	878	17.08	43
40. 1st, Mt. Sterling (B. Curl), Elkhorn	665	17.07	76
41. Elk Lick (E. Hall), Logan	328	17.00	—
42. Munfordville (G. Tichenor), Lynn	430	16.97	—
43. 1st, Greenville (W. Campbell), Muhlenberg	1142	16.83	31
44. Olivet (D. McMichael), West Union	518	16.79	—
45. Beaver Dam (G. Armstrong), Ohio County	1004	16.69	37
46. 2nd, Madisonville (W. Nave), Little Bethel	570	16.59	95
47. Mt. Gilboa (L. Kennedy), Taylor	110	16.58	—
48. 1st, Central City (W. Cook), Muhlenberg	1436	16.39	19
49. 2nd, Greenville (J. Brandon), Muhlenberg	560	16.39	—
50. Oaklawn (J. Naylor), West Union	680	16.37	79

(1) Position in per capita giving through Cooperative Program. (2) Members. (3) Cooperative Program per capita. (4) Position in total gifts through Cooperative Program.

CBS Denies Accusation About Plans To Air R, X Rated Films

An official of Columbia Broadcasting System, in a telegram to the Southern Baptist Convention's Executive Committee, has denied that the television network plans to show X- and R-rated movies on television.

The telegram came in response to a resolution adopted three days earlier by the Executive Committee expressing opposition to reported plans by the network to carry such movies on late night television.

"You and your Executive Committee have been sadly and grossly misinformed," said John Cowden, vice president for information services at CBS in New York in a telegram to Porter Routh, executive secretary of the SBC Executive Committee.

"CBS has not — repeat — not made any announcements that it has 'purchased a large number of X- and R-rated movies' because CBS has made no such purchase and has no intention of doing so," the telegram said.

"On Monday night, February 28, on 'The CBS Late Movie,' we showed a severely and heavily edited version of 'The Damned.' This motion picture was

given an X-rating for its original theatrical release, but the portions to which you refer which earned the X-rating have been either totally edited out or so minimized as to be only implied," Cowden stated.

"The edited version is well within restrictions of the television code to which we subscribe," the telegram said. "More than that it is within CBS standards which are even more restrictive and stringent in many areas than the industry's code.

"We assure you that this network will continue to adhere to the high standards we have maintained over the years," the CBS official concluded.

Three days previously, the Executive Committee, in session in Nashville, had adopted a resolution beseeching CBS authorities "to exercise moral vision and leadership in promptly reversing their decision to show these highly objectionable films on television."

The resolution declared that "the invasion of America's homes with profanity, vulgarity, adultery, incest, homosexuality, child molestation, nud-

ity and sadism represents a moral challenge of major proportions."

Routh said the matter was brought to the attention of the Executive Committee by the executive secretaries of Baptist state conventions, who had met the previous week. The Florida executive secretary, Harold Bennett, had sent to the Executive Committee a news report from the Miami Herald carried by the Miami Herald-Newsday wire.

The Newsday report said that "The Damned" is part of a 167-film package bought by CBS to replace the Merv Griffin show.

Routh said that he appreciated the concern that CBS has shown to the problem, but added that "only time will tell whether what they construe to be 'acceptable' will actually be in the public interest." (BP)



PRESIDENT'S CONFERENCE AT SUNDAY SCHOOL BOARD — Wyman C. Copass, president, Kentucky Pastors Conference (left), talks with Allen Comish, director, church services and materials division, Southern Baptist Sunday School Board, during a meeting of state presidents of religious education, music and pastors conferences.

Five Kentuckians Attend Writers Confab

Five Kentucky Baptists were among the participants in writers' conferences conducted by the Southern Baptist Sunday School Board February 14-18.

Mr. and Mrs. Fred Montgomery of Sedalia Trail, Valley Station, participated in the conferences on writing for children's materials with Bob Parris, editor of "Bible Learners," and Dolores Baker, editor of "Bible Discoverers."

Mrs. Phil Bennett of Seminary Village, Louisville, participated in the "Youth in Discovery" conferences led by editor Rhea McKinney; Larry McSwain, professor at Southern Baptist Theological Seminary, attended the "Youth in Search" conference led by editor Elgene Phillips; and Al McEachern, pastor of St. Matthews Baptist Church, Louisville, studied Convention Uniform Materials with editor Johnnie Godwin.

Mrs. Lyman Austin of Richmond studied preschool writing under the direction of editor Mrs. Alma May Scarborough.

SPEAK UP IN THE Baptist Forum



HISTORICAL HIGHLIGHT — Porter Routh, executive secretary of the SBC Executive Committee, holds a plaque the Home Mission Board will install at the birthplace of Luther Rice, Baptist pioneer, in ceremonies June 10 at Northboro, Massachusetts. Providing background information about the plaque are Lynn May (left), executive secretary of the Historical Commission who wrote the text, and Arthur Rutledge, executive secretary of the Home Mission Board.