



“He that soweth sparingly shall reap also sparingly.” 2 Corinthians 9:6


WESTERN RECORDER
JUNE 3, 1972

Staff Changes

J. Howard Teel was elected by the Long Run Baptist Association in April as director of Christian Social Ministries and has assumed the duties of this office. He and Mrs. Teel were appointed by the Home Mission Board on May 11, 1972.



Teel and his wife, the former C. Maxine Yeager, have been missionaries to Bangladesh since 1963. They returned from Bangladesh in February after the war there.

Teel holds the following degrees: BA in human relations from Samford (Baptist) University in Alabama; BD from Southwestern Baptist Seminary; MRE in social work from Southern Seminary; MDiv (updated BD) from Southwestern Seminary; and has done postgraduate study: college of social welfare, Dacea University.

Both are natives of Alabama and they have five children: David, Becky, Kathy, Maria and Stephen.

Jerry C. Taylor, assistant administrator of Kentucky Baptist Hospital, Louisville, has been appointed administrator of Obion County General Hospital in Union City, Tennessee, effective June 19, 1972. He has served at Kentucky Baptist Hospital for three and a half years and prior to that he was at Central Baptist Hospital in Lexington.

Taylor holds a masters degree in hospital administration from Washington University in St. Louis.

Donald B. Lam, minister of education of First Baptist Church, Madisonville, has resigned in order to accept a similar position at the Tabernacle Baptist Church, Carrollton, Georgia. He will assume his new duties the last week in June.

Lam is a native of Central City, a graduate of Georgetown College and Southern Baptist Theological Seminary. Previous experience includes pastorates in Kentucky and in Ohio.

Desmond R. Hargis will assume the post of minister of music and education at the Second Baptist Church, Hopkinsville, Kentucky, effective on June 1. He has served as minister of music on a



part-time basis at Second Baptist Church for the past three years while holding the position of associate professor at the University of Kentucky Hopkinsville Community College and has also held teaching positions at Gardner-Webb College, Boiling Springs, North Carolina, and in Christian County, Kentucky, public schools.

Hargis holds the following degrees: AA from Bethel College; BS from Austin Peay State University; MA from George Peabody College and has done graduate work at Vanderbilt University.

Mrs. Hargis is the former Linda Haskins. The couple has one son, Steven, age six.

Church Chuckles by CARTWRIGHT



"Be on your guard — they may try to give the country back to you!"

DEVOTIONAL



W. H. Goatley
Pastor, First Baptist
Church, Eminence

Love That Is Beautiful

Revelation 2:4

The implication of the devotional Scripture is that love can cease to be beautiful and the challenge is for love to be a thing of beauty.

Recently, in leaving Ailanta on a night flight, I looked toward the ground and what a sight to behold. The earth at night seemed like a huge Christmas tree with yellow, red, blue and various color lights. Love can be beautiful. There was a popular song that contained the following words, "Color the man father, color him love." Love can be and should be a thing of beauty.

"Nevertheless I have somewhat against thee, because thou hast left thy first love." We have in this verse a challenge from Christ for his church or to those who belong to the church. The condemnation was that they had let their love grow cold and were to be punished if they did not repent and if they did not continue growing in love. God-like love is a necessity in the Christian life. "Thy first love," this early love is proof of the new life in Christ. The Apostle John said, "We know we have passed from death unto life, because we love the brethren." Again the epistle of John says, "If God so loved us we ought also to love one another."

The eternal challenge to a child of God is not to let love grow cold but continue to grow more and more each day in God-like love for love is a thing of beauty. Many Christians often reminisce about the day when they became keenly aware that, "We love Christ because He first loved us." A lady in our church who has gone to glory would often say to me, "Reverend, I don't think I'll ever feel the way I did when first I found the Lord." Although she couldn't recapture that initial experience, her life did continue growing in love. How my heart would thrill to visit and hear her talk about the love of God. That love of God revealed in Jesus Christ is LOVE THAT IS BEAUTIFUL.

For Baptist Freedom In Philadelphia

By Frank Owen*

Informed and responsible Baptists will be going to the Southern Baptist Convention in Philadelphia with an unusual measure of prayerful concern over the reported intention of some to challenge the entire Broadman Commentary series and seek convention action to order this twelve volume work rewritten. Such a move, if successful, would be about the most dramatic religious action with regard to the printed page since the last book burnings. I earnestly hope and pray that Southern Baptists will not take this radical step.

For one thing, such action by the Convention would be a backward step with regard to our cherished belief in religious freedom. We have always been what might be called a heterogeneous denomination rather than homogeneous. Certain great principles of doctrine and polity have held us together in a voluntary convention-type of government which has been kept secondary to the final congregational authority of the local church. Baptists have prided themselves in allowing a maximum freedom of individual thought and custom on the part of both the local church and the individual Christian. Our unity has been kept through the years largely on the basis of our tolerance of diversity. The freedom we have granted to one another to have reasonable differences of opinions has enabled us to continue to be one. It would be most inappropriate for freedom loving Baptists, meeting in Philadelphia, called the Cradle of Freedom, to take this drastic action curtailing freedom of thought and expression in Baptist life and scholarship.

Some influences in recent years, however well-intentioned, have tended toward making of the Southern Baptist Convention a monolithic, creedal, authoritarian body. It is untrue to Baptist principles to have the Convention play the role of church and doubly false for it to behave as an authoritarian church. There is a threat to some of our most cherished principles involved in this determined effort to censor and cast out the writings of fellow Baptist brethren.

In the second place, there is a serious threat involved here to our role as a witnessing denomination. We are the largest adult non-Catholic denomination in America and as Baptists we are representative of one of the largest Christian bodies in the world. The Southern Baptist Sunday School Board is one of the largest religious publica-

*Frank Owen is the Kentucky representative on the Baptist Sunday School Board and chairman of the board's Broadman Press committee. He is the executive secretary elect of the Kentucky Baptist Convention.

tion houses in America and by certain indices can be shown to be the largest. Yet we have never produced a commentary series covering the sacred Scriptures. Maybe the repeated challenge of our Sunday School Board's noble effort to produce and market the Broadman Commentary is telling us why. Editor C. R. Daley, in a recent editorial on this subject, stated that if the move to "kill" this fine twelve volume publication is successful, then the Sunday School Board had as well give up trying to write such a work. He is so right in this observation.

Southern Baptists have no presiding bishop, no college of cardinals, no authoritarian body to approve or disapprove the orthodoxy of utterances and writings of our members. We simply don't allow any authority over our consciences except the Holy Scriptures and the Holy Spirit as each understands the two. If we resort to the above-mentioned action from the convention floor, then we shall have made of the convention an authoritarian body with power over conscience and free expression.

I am hopefully praying that this action will not be taken because I want Southern Baptists to be a mighty witness and I want their witness to include production of a twelve volume commentary series, nine volumes of which are now marketed, written by free men in one of the strongest and most conservative commentaries available for ministers to study today. The Broadman Commentary is far more conservative than most material purchasable at the market place by men who need available materials for their research in proclamation of the saving Gospel of Christ. It would be tragic for a great denomination, running one of the world's largest religious publication houses to admit that, because of the unwillingness of our constituency to let scholarship be free, we cannot produce this kind of influential Gospel material.

In the third place, I pray that the convention will not ask the Sunday School Board to attempt a rewrite of this entire set to please every Baptist because it is impossible. If it were to be written again to please those who now wish it, then obviously it would displease those who like it as it is. Our brethren need to realize that when you ask a man to write a commentary, you ask him to give an opinion and opinions. There are many Scriptures concerning which we cannot be perfectly certain as to interpretation.

A commentary is not a statement of faith nor a recitation of particular beliefs. Through the years the Sunday School Board has published various

study books under such subjects as "What Baptists Believe," and titles that convey this thought. These have been deliberate efforts on the part of good men to write books that do spell out the things most commonly believed among us Baptists. However, a commentary on the sacred Scriptures cannot and must not be confined to this kind of approach. Such would not be a commentary. If our constituency will not accept the fact of our publication of this commentary, then I for one, as a Southern Baptist, will be opposed to our further expending tremendous time and effort on a project with so little prospect of acceptance. There are other ways for good and wise men to spend their time and strength.

Finally, I pray that this fine twelve volume series may not be thrown out by the convention because of the tremendous financial waste involved. The work and plans for this series began in 1958. The cost of engaging all of these scholars, the rights that had to be secured and the publication of these volumes to date represent a tremendous outlay of funds. Surely our convention will not now tell us that we can't even sell them and thus retrieve this investment and its benefits.

The cost of starting over and financing the whole project again would be utterly unwise if and after the convention should prove its willingness to throw out the whole matter again because of the difference of opinion of some of our constituency.

The Sunday School Board is a non-profit agency spending all that it makes above expenses in various ways of propagating the gospel, including sharing its profits back to each of the state conventions on a per capita basis, to be used in the agencies that serve and assist the local churches. We are dealing with a serious moral question of financial responsibility: the custody and use of the Lord's money.

As a member of the Sunday School Board, I know from inside experience that the board did its best, amidst great difficulties, to perfectly respond to the will of the convention in its action at Denver requiring us to proceed upon the rewriting of volume one. I know how devoted the board proved itself to be to the convention's will. I know something of how overwhelmingly expensive and difficult is the task to carry out such an order even on one volume. I plead for Southern Baptists in convention in Philadelphia to stand firm for Baptist freedom of expression and to uphold this fine conservative Broadman Commentary series which I predict will grow in popular use and service among dedicated Bible Christians, not only in Baptist life but among all Christians seeking such material.

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

Vol. 146 June 3, 1972 No. 22

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

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Needed Help But Questionable Method

This writer was among those who were happy that the Kentucky Baptist Executive Board could find \$100,000 to help meet the financial crisis of Campbellsville College. The manner in which it was done, however, raises serious questions and gives indication of fiscal irresponsibility.

To begin with the action was too hasty. The matter was considered by the Administrative Committee of the Executive Board on Friday before the Board meeting on Monday and Tuesday. It was presented to the Finance Committee and the Christian Education Committee on Monday prior to the convening of the Board the same day. The other members of the Board had no previous notice of the recommendation. Such hurried action is likely to be made on the basis of emotion rather than reason and careful deliberation.

The appropriation could be termed an invalid action in that it was contrary to the purpose for which the Mission Reserve Fund was established. Here is the wording from the minutes of a meeting of the Executive Committee of the Executive Board on June 23, 1942. "On motion the Treasurer of the Executive Board was authorized to set aside any surplus in State Mission receipts as a reserve fund to be used in cases of emergency when receipts declined below appropriations, or in order to meet any adverse situation in our State Mission work."

The validity of the action depends upon the definition of missions. It could be claimed that a college is "State Mission work," but it is obvious the intention of the original action was to meet emergencies that might arise in specific programs of the Executive Board and not institutions of the state convention.

The Campbellsville appropriation could have properly come from unrestricted funds. It would seem, however, that when funds are transferred from unrestricted funds to any other fund, including the Mission Reserve Fund, they become restricted for the explicit purposes of the fund to which they were transferred.

This appropriation set a new precedent and opens the way for other schools and agencies to ask for special financial help in times of crisis. Our other four colleges and schools are all in dire need for funds. Now they have every right to ask for help from the

Mission Reserve Fund and have every reason to expect approval.

Why did the board members approve such an appropriation so hastily? They were sincere and many had never heard of a mission reserve fund. It's an old and far too common practice of a few leaders making a recommendation which is rubber stamped by uninformed board members. In this case the leaders were convinced the action was wise but, without any advance notice of such a recommendation, board members had no opportunity to do any homework.

The discussion and decision on this \$100,000 were emotionally laden as already indicated. One member of the finance committee of the Executive Board visited the college and recommended the action. Board members were understandably concerned and wanted the college to be able to pay its operating costs, including teachers' salaries, for the school year.

This action points up again the lack of wisdom of the limitation of one three year term for Executive Board members. A new board member is lost during his first year. He begins to understand the board operations during his second year and by the time he becomes an informed member the third year he is replaced.

This kind of setup leaves most of the decision making to the Executive Board staff and officers. Board members for the most part endorse recommendations because they want to be cooperative and really don't know how to ask the right questions to become informed before they vote. For example, why didn't someone ask about the purpose of the Mission Reserve Fund?

The above observations are bound to be interpreted by some as nit-picking and unduly critical of a noble Executive Board action. It is not so intended. My concern is the way we sometimes leap without looking which can be suicidal.

Nor is this editorial intended to reflect upon Campbellsville College. According to my understanding Campbellsville College officials did not initiate the request. It could have been any other of our Kentucky Baptist institutions or agencies and the same observations would be relevant.

See an article on the Mission Reserve Fund on page 7 of this issue and Baptist Forum on page 14.

Guest Editorial

Violence Is Not The Only Sickness

The Governor of Alabama, George C. Wallace, lies now gravely wounded. He may be tragically crippled for life. The awful violence perpetrated against him is the latest manifestation of an incredible sickness in our society. Every candidate for the presidency must wonder if he will be next. The violence itself is not the only sickness. A part of the real sickness is our combined weakness and stupidity which have so far kept us from acting decisively to put a stop to senseless violence.

Foy Valentine, Executive Secretary
The Christian Life Commission of the
Southern Baptist Convention

Since Cain killed Abel in a fit of rage, the human race has known violence. In ancient times violence was expressed by political murders, torture, crucifixion, the killing of babies by exposure, genocidal wars, bulls copulating with women in public arenas, the excruciating deaths of Christian martyrs, and multitudes of other such grotesque acts as have always beset our buzzing Babel.

Violence is alive and well in America today. It is perpetrated not only by guns. It is also child beating, saturation bombing, drunk drivers, crime, and the ever-present threat of Armageddon when the heavens and the earth will melt with fervent heat from the incredibly mad violence of nuclear war.

Following the assassinations of John F. Kennedy, Martin Luther King, Jr., and Robert F. Kennedy, a blue-ribbon Commission was appointed by President Lyndon B. Johnson to study violence and to make detailed recommendations. After all these years, however, what is there to show for their excellent work? Hand wringing, talk, apathy, business as usual — and violence.

What causes violence?

Psychologically, human beings are equipped with the ingenuity, brute strength, and adrenalin which make violence everlastingly possible in this kind of world. Technology and affluence make violence practicable on a heretofore unprecedented scale. War, national and international violence, conditions multitudes for further violence. The television industry's irresponsible, persistent and perverse glorification of violence has conditioned tens of millions of people for

gross violence. The movie industry, glorying in a "God-father morality," has pruriently placated the gawking public's interest in blood, torture and violent death, and thereby has produced a populace well on its way to being mired in degenerate violence as Rome was in its days of decline and fall.

Judges who habitually subvert justice and reduce the charges against drunk drivers so as to turn them loose again to wreak their violence on other innocent victims are daily, through the courts of the land and in the name of justice, making their contributions to violence. Legislators who refuse to provide funds for additional courts and improved prisons aggravate violence and cultivate a major seedbed of violence. Congressmen who will not vote for funds and administrators who will not release funds already voted for safe highways do their bit for violence on the roads. Play guns, two-bit toys and so-called games condone violence. Powerful lobbies that have fought off legislative efforts for effective hand gun control play their part for violence. Moreover, a public that tolerates all this and churches that can find no word from the Lord about all this, and churchmen who expend their energies hunting scapegoats and playing Christianity in the face of all this, bear the greatest burden of all.

What to do? What to do?

Let us stop the senseless violence for which this nation is responsible in Indo-China.

Let us stop the senseless violence in the movies. Since the industry will not discipline itself, let decent citizens demand of their public servants decisive help in curbing such continued irresponsibility.

Let us stop the senseless violence on television. Since the industry will not discipline itself, let decent citizens unite in selective viewing and selective buying to reject their sickening menu of violence.

Let us stop the senseless violence of drunk driving, uncontrolled guns and unchecked criminality. Concerned, involved, responsible Christian citizens can do this.

If our public servants refuse to act decisively, let us turn the rascals out and elect new and responsible representatives who will do so.

The sickness is not the violence alone. The sickness is also our combined weakness and stupidity which have so far kept even the people of God from thinking clearly and acting decisively to put a stop to this senseless violence.

Christians know a better way.

Have you requested
SBC Messenger Cards
yet? Don't forget them!

People And Places

Billy Henson was ordained to the gospel ministry by the Pleasant Hope Baptist Church, Blood River Baptist Association, on May 7, 1972, at 2 p.m. Gary Frizzell is pastor of the Pleasant Hope Baptist Church. Henson has been called as pastor of the Bethlehem Baptist Church, West Union Association.



Henson

L. V. Henson, retired Baptist minister, died recently in Benton. He was 99 years of age. During his ministry which began in 1900, he served numerous pastorates in Marshall and Calloway counties as well as in Tennessee. Between 1915 and 1945, he was pastor of Salem Baptist Church in Calloway County. The retired minister estimated that he officiated at the baptism of at least 1,050 persons during his ministry. Henson attended Clinton College and taught school for a time.

Mrs. J. W. Watson, mother of Kentucky WMU worker Miss Nancy Jo Watson, died in Conway, South Carolina, on Friday, May 19. Death came after a lengthy illness. Burial services were held the following Sunday.

William R. Nave, pastor of Second Baptist Church, Madisonville, died Wednesday, May 24, following an illness of several months. Burial services were held on Saturday, May 26. He is survived by his wife, the former Joan Harrison of Owensboro, and three children.

Nave was a graduate of Georgetown College and attended Southern Seminary. He had held pastorates in Daviess, McLean and Campbell counties.

A total of 214 persons enrolled in the 1972 Kentucky Baptist All-State Youth Festival on May 13 at Lexington. They came from 12 churches in eight associations and recorded a seven-inch, 33 and 1/3 speed disc of inspiring music under the direction of Louis O. Ball of Jefferson City, Tennessee.

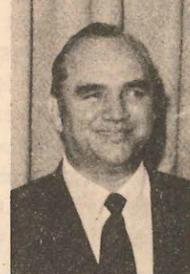


James R. Pinkley, Jr., superintendent of missions for the Bell Association of Baptists for almost 10 years, has received a master of science degree in community development from the University of Louisville. He completed the first year of study at Alice Lloyd College and the second year at the Louisville campus.

Campbellsville College Art Club, Alpha Rho Tau, is working on a community project for Mount Vernon Church, located in the edge of Adair County. Alpha Rho Tau is painting a mural for the baptistry space directly behind the pulpit. The painting is being done by various members of the Art Club between classes and is under the leadership of Miss Linda Cundif, a senior from Adair County and president of Alpha Rho Tau. The sponsor of the club is Robert Stapp of the fine arts department of Campbellsville College.

Chester Young, chairman of the Cumberland College history department, was recently honored by the Kalihi Baptist Church, Honolulu, Hawaii, for his many years of missionary service to the church and its members. Young was notified that the church's new education building has been named "Chester Young Hall" in his honor. He served under the SBC Foreign Mission Board in Hawaii from 1949-64 and helped found the Kalihi Baptist Church.

Music missionary **L. G. McKinney, Jr.**, of Hong Kong will be pastor of the Youth-Adult Music Assembly and the Junior Music Camp meeting at Cedar-more simultaneously on July 24-28. He will teach a class daily entitled "Music in Missions" and preach daily in a worship service for the assembly and another worship service for the Junior Music Camp.



McKinney

Maxey Jarman, retired president of Genesco, received an honorary doctor of laws degree from Georgetown College during commencement ceremonies May 20, 1972.

A Nashville businessman, Jarman built the original Jarman Shoe Co. into a vast complex known as Genesco. He served as president, chairman of the board and, since his retirement, chairman of the finance committee. He has supported Baptist work throughout the world and is an active member of First Baptist Church, Nashville.

Jonathan H. Waddell of the Cumberland College faculty recently received his doctor of education degree from New Orleans Baptist Theological Seminary. He is employed as director of vocational counseling and assistant professor of psychology at Cumberland College.

Harold Wainscott, president of the Kentucky Baptist Convention, received an honorary doctor of divinity degree from Georgetown College during commencement ceremonies on May 20, 1972. Wainscott is a 1940 graduate of the college. He is pastor of the Third Baptist Church in Owensboro.



Ninety years young

Mrs. T. Bert Wilson is 90 years old and lives at the Mt. Holly Nursing Home, 446 Mt. Holly Avenue, Louisville, Kentucky, but she is one of the truly young-spirited, beautiful and influential Baptists in our state.

She is a member of the Fourth Avenue Baptist Church where she taught a Sunday School class 40 years ago.

On Sunday, April 9, members of that class held a reunion which brought 76 persons together to honor their teacher. They worshiped on Sunday morning at Fourth Avenue Baptist Church when the beloved pastor, Herman E. Rowlett, introduced her and her friends and paid tribute to her.

A member of the family, Mary Nancy Wilson of Bardstown (formerly at Oneida Baptist Institute) commented, "Surely there are not many . . . Sunday School teachers who could inspire such a gathering at the age of 90 years."

Mrs. T. Bert Wilson

Mary Nancy Wilson shared a letter from Mrs. T. Bert Wilson, written in beautiful, legible script, giving her own account of the occasion. May I share some of it with you?

"Dear Mary Nancy:—I've been wanting to write you ever since our Class Reunion.

It was all so wonderful! I'm still up in the clouds. It's hard to believe that after 40 years we could have gotten so many of the class together again — 76 of us . . . from 6 states — California, Connecticut, Virginia, West Virginia, Washington, D.C., and Cincinnati, Ohio — there were letters read from more than five other states, literally from coast to coast.

It (the reunion) all started by our meeting in the Sunday School room just back of the church auditorium at 10:30 Sunday morning. We all had name tags — otherwise we would never have known each other! 40 years makes changes in us all. It was so much fun watching everybody getting acquainted all over again. . . . After the service we all went to Big Springs Country Club for dinner — it was truly one of the happiest days of my whole life — getting together so many of 'my children' once more — they will always be 'my children'. I didn't think I could go through with it but God gave me the strength and I enjoyed every minute of it."

Grow old along with her!

—Harold G. Sanders

WESTERN RECORDER

Facts About The Mission Reserve Fund Given

Many questions have been asked and amazement expressed since the Executive Board in its May 1, 2 meeting appropriated \$100,000 from the Mission Reserve Fund to aid Campbellsville College in the current financial crisis of the school. Apparently very few Kentucky Baptists, including Executive Board members, knew that such a fund existed and fewer realized that the fund amounted to nearly \$400,000. This writer confesses he was among the uninformed and the purpose of this article is to try to answer some of the questions about this fund, its origin and its use.

Why was it unknown to so many that such a fund existed? The answer is that the fund by its name, Mission Reserve Fund, has not been publicized and very few ever take the time and trouble to dig out such information. The fund is not included in the convention detailed budget approved each year by the Executive Board members nor is it included in the convention audit published in the convention annual. Anticipated income from the investment of the fund is listed in the budget summary under the name, "Miscellaneous Income." The fund does not appear in the Combined Balance Sheets audit which has general distribution but it does appear by name in the Mission Program Funds audit which is a separate document. The fund is no secret then but it has not been publicized by name.

When was it started, how is it funded and for what is it used? Here is an explanatory statement in the 1971 Mission Program Funds audit. "This fund was established by the Executive Board on November 30, 1942, as a reserve for unspecified purposes. Any use of this fund requires Executive Board action. The most recent uses of this fund have been to subsidize the Unrestricted Fund (in 1959) and to purchase a mailing and inserter machine (in 1964)."

Evangelism Meet Set

Evangelist Billy Graham and a group of other evangelical leaders from five continents have announced that an International Congress on World Evangelization will be convened in 1974.

The group, which met in the United States to make plans, said the congress will meet in the late summer or early fall of 1974, probably in Europe. Between 3,000 and 5,000 delegates from throughout the world are expected to participate.

The congress will be a call to the church "to finish the task of proclaiming the gospel to the world in our generation," said the presiding chairman, A. Jack Dain, assistant bishop in the Anglican Diocese of Australia.

Actually the auditor's statement is not exactly correct. There was no Executive Board meeting on November 30, 1942. The Executive Committee of the Executive Board approved the establishment of the fund on June 23, 1942. The first money put in this fund was \$20,000 on November 30, 1942, one day before the Executive Board met on De-

By C. R. Daley
Editor, Western Recorder

ember 1, 1942. The minutes of the June 23 Executive Committee meeting were approved at the December 1, 1942, Executive Board meeting.

The fund comes from two main sources. One is the unused funds at the end of the year from various departments in the Baptist Building. For example, the Direct Missions appropriation may not all be used due to resignation of missionaries, etc. Instead of leaving it for later use by the department, it is transferred to what is known as Unrestricted Funds and upon vote of the finance committee of the Executive Board it can ultimately be put in the Mission Reserve Fund. The other source for this fund is interest on its investment. The finance committee of the Executive Board can transfer unrestricted funds to the Mission Reserve Fund but any appropriation from the fund must be approved by the Executive Board.

This accounts for the growth of the fund without general knowledge though any transfer to the fund is a part of the finance committee minutes.

The purpose of the fund is to take care of any emergency that might occur in which the Executive Board programs would have their income cut off. It is similar to a savings account of a family to take care of an unexpected hospital bill or other emergencies.

To have a reserve fund is wise and most of the Southern Baptist boards

and agencies have such a fund. For example, the Southern Baptist Foreign Mission Board audit on page 270 of the 1971 annual lists in its assets an Emergency Reserve of over seven million dollars. On page 271 an auditor's note on the Emergency Fund says, "Set up at the instruction of the Southern Baptist Convention to provide for deficits that may occur either through decreased receipts or emergencies or both. The maximum reserve should equal operating budget requirements for six months. . . ." On page 259 of the 1971 Southern Baptist annual the Sunday School Board reports a reserve fund of nearly nine million dollars.

How much should be in the Kentucky Baptist Convention Emergency Fund? The 1972-73 allocations for departments of work under the Executive Board total nearly \$1,500,000. Six months operational needs would require \$750,000. The total Kentucky allocations including agencies and institutions for 1972-73 amounts to over \$3,200,000 which would require \$1,600,000 for six months operation.

How much progress have we made since 1942 toward such emergency funds? At the end of the 1971 fiscal year the Mission Reserve Fund was \$174,110. On January 17, 1972, the finance committee transferred \$212,849.21 from unrestricted funds totaling \$279,790 to this fund making a total of \$386,959 in the Mission Reserve Fund. The \$100,000 given to Campbellsville College leaves \$286,959 in the fund.

These are answers to some of the questions about the Mission Reserve Fund. If there are other questions about it or about any Kentucky Baptist funds and their use, they should be directed to Mr. Garnett Morton, Business Manager, Kentucky Baptist Building, Middletown, Kentucky 40243. His twenty years as business manager qualifies him to answer any question. See editorial on this appropriation on page 4.



Messer



McKay



Anderson



White



Adkins

GRADUATING — Five Kentuckians were among those receiving degrees from New Orleans Baptist Theological Seminary during graduation exercises May 11. Bill Messer, pastor of First Baptist Church, Loyall, received the master of theology, honors program degree. Ernest G. McKay of Louisville received the specialist in education degree as did James W. Anderson of McVeigh. Receiving the master of religion education degree was Bobby Eugene White, minister of music at First Baptist Church, Russellville. Paul R. Adkins of Lewisburg received the doctor of education degree. Adkins currently serves as secretary of the Home Mission Board's department of Christian social ministries.

JUNE 3, 1972



Danville's FBC associate pastor Sid Morris talks with Mrs. Virginia Porter, center, and Mrs. William Vaught about the church's ministry to deaf persons.



Deaf children work with pictures which illustrate Bible facts.

In Danville —

School For Deaf Provides Mission Opportunity

What would your church do if suddenly it found about 300 children and teenagers who had no opportunity of religious services?

This was the situation faced by First Baptist Church in Danville a few years ago following the U.S. Supreme Court ruling that prayer could not be forced in public supported buildings.

Prior to that ruling, the church had conducted a brief Sunday School class for the deaf children enrolled at Kentucky School for the Deaf in Danville. However, permission for the required attendance class was withdrawn following the Supreme Court ruling. Religious instructions were omitted from the student's life.

This was the situation faced by pas-



KBC special ministries director Joe Buckner "talks" with deaf students.

tor Max Stitts, when he encouraged the Women's Missionary Union to investigate the possibility of holding Sunday School classes at the church for the deaf students.

The idea of working with the deaf was not new to the church. For some

By Bob Terry
Associate Editor

time classes for deaf adults had been sponsored by the church. In fact, First Baptist was the first church in the area with a ministry to the deaf.

Mrs. Virginia Porter, WMU community missions director at the time and now director of deaf work for the church, recalled that a lot of questions had to be answered before the church would approve such a program.

Who would work with the children? Where would they meet? How would the children get back and forth from the school to the church? What materials could be used to teach? How could such a number of children be handled in a worship service? How would work with the deaf affect the rest of the church program?

On and on the questions went, but one by one each was answered.

First, several teachers in the children's departments volunteered to work with the deaf. The fact that two department heads who volunteered were state approved workers with their respective age groups helped during the "break-in period." For classrooms, space in the basement of the church was reworked and put back into use. A bus made pickups and delivered the children for church services. When it broke down, the children walked. During worship services on Sunday morning, the deaf

students would sit in a designated area where they would participate in the service through an interpreter standing on the edge of the platform.

But what to teach? That was the major problem. Southern Baptists had no curriculum materials for deaf students, the Danville workers soon discovered. According to Joe Buckner, KBC special ministries director, no deaf work material is yet published by the Sunday School Board.

The task of preparing lesson studies fell to Mrs. William Vaught, director of one of the children's departments. Some material prepared by the Lutheran church was used while Mrs. Vaught wrote new Sunday School lessons.

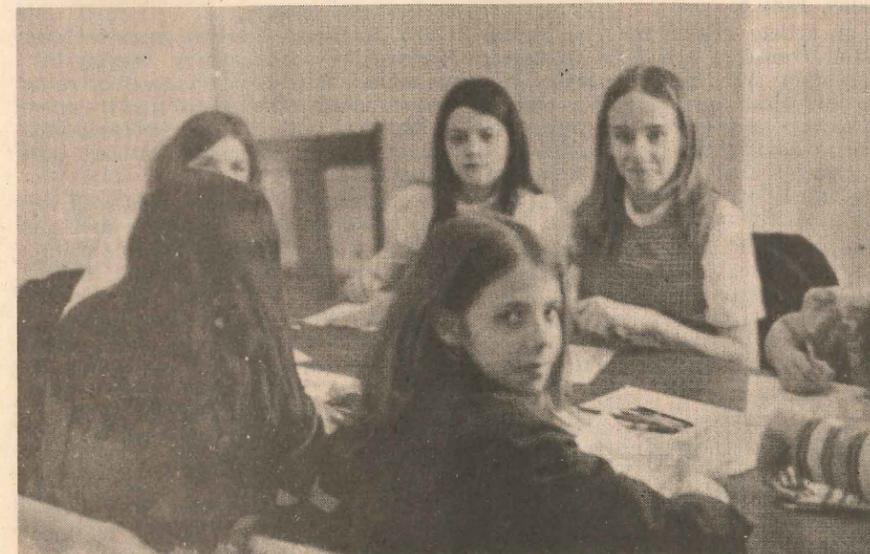
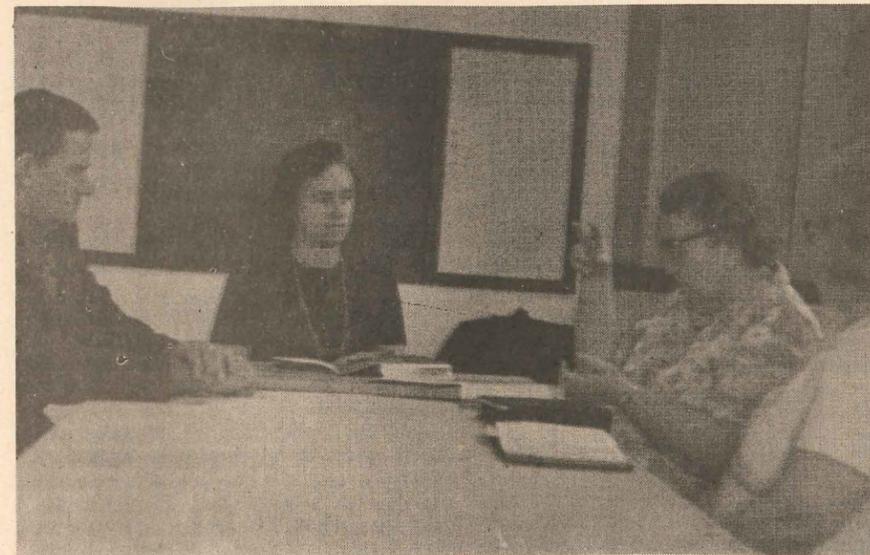
The church adopted the target date of January 1 to begin a full deaf Sunday School program. But on the first Sunday in October the students showed up at the church. The program was on — unfinished quarters, unwritten lessons, partially trained teachers and all.

In the years that followed, Mrs. Vaught has prepared five separate groups of lessons. A pupil can now go through the children's department without repeating lessons from previous years.

"What we try to teach," the lesson writer said, "is historical fact. We can't go into a lot of interpretation because we have to repeat so much of our material."

Bible pictures, maps, wall charts, strip charts, almost an endless parade of visual aids are found in the classrooms of the deaf children. In older children and young people's classes the teachers talk with the students through sign language as well as through lip reading. Younger children use no sign language at all.

Mrs. Vaught, who doubles as director



Bible class for deaf persons participate in reading of Scripture. (Center photo) — The camera disturbed the Sunday morning study of this group of girls. (Bottom photo) — Mrs. Vaught interprets during Sunday morning worship service.



of teacher training, commented that it has not been extremely difficult to get teachers to at least familiarize themselves with the sign language. The biggest problem, she stated, was teachers with "romantic notions about helping the deaf children."

"Working with this group is one of the most difficult things I do," Mrs. Vaught explained. "Many of them crave love and attention. Some have emotional problems related to their hearing loss. Some do not know the meaning of the words or signs."

"All of these things make working with deaf children hard. There are discipline problems and it gets old saying over and over again, 'Jesus is God's son.' But we have to say it again and again for many of the students to understand what we are talking about," she continued.

Fortunately, according to the teacher training director, FBC has "been blessed with people who wanted to help enough to work very, very hard." Mrs. Porter called her teachers of the deaf, "some of the best workers in the church."

The fact that the Danville church now sponsors 25 Sunday School classes for the deaf attests to the fact that somebody cares enough to work at the job. And the caring demonstrated by teachers and others has had its effect. A total of 85 deaf persons have made professions of faith since the Sunday School classes began.

Sid Morris, associate pastor of FBC and pastor advisor for the deaf program, explained that each person who comes is counseled at length about the decision. "We want to make sure the student understands his decision as clearly as possible. We don't want him to be pressured or forced. If we are convinced of the decision's genuineness, we confirm the decision with the child's parents. We never baptize a child without his parent's consent."

The students seem to accept the ministry of the Danville church. About 90 percent of the dormitory students attend regularly. High attendance in the deaf department has been 280.

The example of First church evidently has affected other congregations. Several churches in the Danville area are now conducting deaf classes or seriously considering starting them, Mrs. Porter stated. "We think this is great. It shows an awakening to the need to minister to all the people, even those who might have a handicap like loss of hearing."

In addition to Mrs. Porter and Mrs. Vaught, other leaders in the church's deaf ministry are Mrs. James Hester, outreach leader; Mrs. J. M. Mosley, adult director; and Jim Lester, youth director. Mrs. Betty Stallard, Mrs. Mosley and Mrs. Vaught also serve as interpreters during the morning worship services. Odell Leigh is pastor of the church.

Commentary, New President, Bylaws Restructure

A motion to recall and rewrite an entire 12-volume Bible commentary "from a conservative viewpoint" is expected to start the miscellaneous business before the Southern Baptist Convention meeting in Philadelphia June 6-8.

The 11.8 million member convention will also elect a new president and vote on several recommendations initiating a reorganization of SBC structure, and will act on procedures for motions on the internal affairs of its agencies.

More than 13,000 "messengers" from churches throughout the nation are expected to attend the three-day meeting at Philadelphia's Civic Center. Evangelist Billy Graham and Apollo 16 Astronaut James B. Irwin will be major speakers.

Business sessions for the nation's largest Protestant denomination will get underway Tuesday morning, June 6. In the three days, there will be nearly four hours devoted to miscellaneous business from the floor and more than eight hours of reports and recommendations from committees and agencies.

A Southern Baptist pastor from Los Angeles, Gwin W. Turner, has given public notice that he plans to introduce a motion in the opening business session requesting the recall and rewriting of the 12-volume Broadman Bible Commentary.

An ad hoc group called the Fellowship of Conservative Southern Baptists has endorsed the motion Turner plans to introduce, according to a news release issued by the group from Naples, Florida.

Turner said his motion will read: "That because a large segment of the material of the entire set of the Broadman Bible Commentary (thus far published) is out of harmony with the spirit and letter of the 'Baptist Faith and Message' adopted by this convention, we request that the Sunday School Board withdraw from further sale the entire set, seek a new, conservative editor, enlist a group of thoroughly conservative writers, and rewrite the entire set from a conservative viewpoint."

Turner, pastor of the First Baptist Church of Mar Vista, a Los Angeles suburb, had made a similar motion at the Southern Baptist Convention in Denver in 1970 regarding the first volume of the commentary, covering Genesis and Exodus. By a vote of 5,394 to 2,170, the Denver convention requested the SBC Sunday School Board, which published the commentary, to withdraw Volume I and rewrite it "with due consideration of the conservative viewpoint."

At the Southern Baptist Convention last year in St. Louis, a motion advising the board that the 1970 request of the convention to rewrite the commentary volume "has not been followed" and asking the board to obtain another

By Jim Newton
Assistant Director, Baptist Press

writer to revise the volume was passed by a vote of 2,672 to 2,298.

Turner said he would introduce his motion for the revision of the entire 12 volumes in the opening miscellaneous business session at 12:00 noon, Tuesday, June 6.

In an article written for *The Sword and the Trowel*, a privately circulated conservative publication, Turner detailed his objections to the commentary, saying he rejected the "negative criticism" used by the scholars. He further charged that the writers denied the inerrancy of the Scriptures and rejected predictive prophecies.

"The entire commentary is built upon the expressed belief of the editor, and many contributors, that the Bible is not the word of God, and so is not throughout authoritative; and therefore its religious teachings and report-

Astronaut James Irwin Replaces Nixon At SBC

Astronaut James B. Irwin, the command pilot for Apollo 16 and the first Southern Baptist to walk on the moon, will speak on the program of the Southern Baptist Convention in June instead of President Richard M. Nixon.

President Nixon, who had expressed hopes of addressing the convention, informed convention officials in mid-April he would not be able to accept the engagement because of a schedule conflict with his trip to Russia and follow-up responsibilities.

The chairman of the SBC committee on order of business, Lee Porter of Bellaire, Texas, announced that Colonel Irwin would bring a devotional message instead.

Another miscellaneous business session has also been added just before Irwin is to speak, said Porter, pastor of the First Baptist Church of Bellaire.

The revised agenda calls for miscellaneous business from 3:45 to 4:10; and for Irwin's devotional concerning his trip to the moon from 4:10 to 4:30. (BP)

ed historical accounts may or may not be true; and its purported prophecies are not really prophecies," Turner charged.

Editorials in at least nine Baptist state papers quickly opposed Turner's motion. Two editorials called the proposal "ridiculous." *The Baptist Standard* of Texas said the "splinter group" is out to wreck the fellowship of the SBC, and that the group has "pooled its ignorance."

The *Louisiana Baptist Message* observed that "what they now want is a bonfire — a book burning affair in the city of the Liberty Bell. It would appear that what this group really wants is a Southern Baptist Creedal statement, and they would volunteer to write it..."

The *Kentucky Western Recorder* defended the commentary, saying it would be judged "conservative" by general standards. The charge that it is not in harmony with the Baptist Faith and Message Statement is not justified, the editorial said.

The *Alabama Baptist* carried both an editorial opposing the motion and an article by John Jeffers, Alabama member of the SBC Sunday School Board. Jeffers wrote that much more is at stake than a 12-volume commentary.

"What is at stake is the entire publishing ministry of the Sunday School Board and ultimately every other board and agency of this convention," wrote Jeffers, pastor of First Baptist Church, Auburn, Alabama.

"What this amounts to (passage of the motion) is transferring the responsibility of an elected board of trustees to a majority of approximately 15,000 Southern Baptists who happen to be present and voting at a given session... This would result in nothing less than chaos in our publishing ministry."

Jeffers said he hoped there would be a motion to table Turner's proposal "before too much damage is done."

In a statement released to Baptist Press, James L. Sullivan, executive secretary-treasurer of the Sunday School Board said that the board "is anxious to be responsive to the desires of the convention."

Adding that the board has tried to respond "to the spirit and letter" of the actions by the two previous conventions concerning the commentary, Sullivan said that if the matter again arises in Philadelphia, "We are anxious to have full discussion there in order to bring this project to a proper conclusion."

Expressing support for a proposed new bylaw providing procedure for

(Continued on page 11)

handling motions from the floor dealing with internal matters of SBC agencies, Sullivan added that if the new bylaw is passed, he felt the convention should provide "the necessary two-thirds vote to afford the Sunday School Board an opportunity to know the will of the convention in the commentary matter."

He was referring to a new bylaw which the SBC Executive Committee will recommend, which would refer to the elected trustees any motions made from the floor dealing "with internal operations or programs of an agency." The agency would be required to report on the motion the next year, unless the convention votes by a two-thirds majority to consider it immediately.

The Executive Committee will recommend two other bylaw changes seeking to clarify a parliamentary ruling last year which interpreted a bylaw to mean that any motion dealing with an agency's work must be referred to the SBC Executive Committee. The proposed changes would stipulate that these bylaws would apply to recommendations by an agency of the convention which had not been previously published, not to motions from the floor.

Editorials in three Baptist state papers have supported the proposed bylaw changes, saying they would prevent a crowd of 13,000 people from being "stampeded into witch hunts," according to the *Baptist Standard* of Texas.

Added the *Kentucky Western Recorder*: "It is wise to provide some self-limitations to protect ourselves from hasty actions based on emotion more than on full knowledge and reflection." The *Baptist New Mexican* agreed: "We would largely destroy the useful function of any of our agencies and their boards by attempting to manage them from the convention floor."

But the *Indiana Baptist* strongly opposed the new Bylaw 17, charging it is unconstitutional, unbaptistic, and unnecessary. The bylaw would deny the messengers the right to "direct" the denomination guaranteed in the constitution, it would violate Baptist polity and the democratic process, and it would not be necessary since a motion to refer is always in order, argued the editorial. Calling for the defeat of the new Bylaw 17, the *Indiana* editorial supported, however, the two other bylaw changes.

The SBC Executive Committee, in addition to the bylaw changes, will also recommend adoption of a record \$32.8 million budget, and three structure changes in organization.

It will recommend reorganization of the boards of the SBC Brotherhood Commission and Radio-Television Commission, and that the functions and work of the SBC Stewardship Commission be transferred instead to the Executive Committee.

If approved, the proposal would abol-

ish the Stewardship Commission as an agency of the convention, effective in 1973 after approval by two successive conventions.

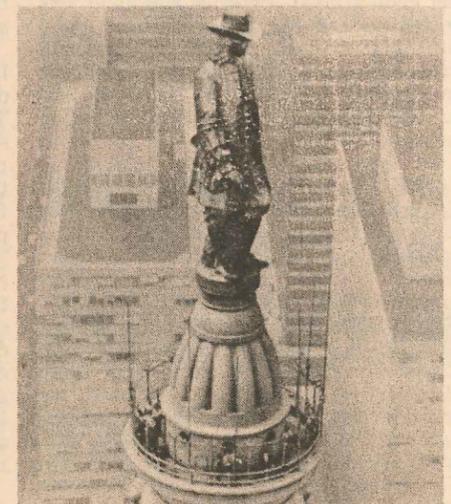
The Executive Committee will also report on disposition of nine matters referred to it for action by the convention last year. Two will report the response of the Sunday School Board explaining why the board should continue the position of "doctrinal reader" and why the name "Broadman" should not be dropped from the title of the Broadman Bible Commentary.

A new convention president will be elected to succeed Carl E. Bates, pastor of First Baptist Church, Charlotte, North Carolina, who has served two terms and is ineligible for re-election.

At least four Baptist state papers have carried editorials or articles speculating on who might be nominated from the floor for president, all pointing out that no one will know for sure until the election at 3:00 p.m., Tuesday, June 6.

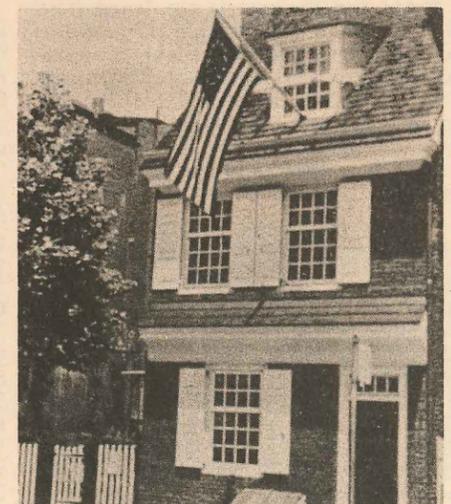
Listed in a story in the April 19 issue of the *Baptist Standard* were five possible nominees, three from Texas. The list included Mrs. Marie Mathis of Waco, Texas, an administrative staff member for Baylor University and president of the SBC Woman's Missionary Union; John R. Bisagno, pastor of First Baptist Church, Houston, and president of the SBC Pastors' Conference; James E. Coggin, pastor of Travis Avenue Baptist Church in Fort Worth; Owen Cooper, industrialist from Yazoo City, Mississippi, and chairman of the SBC Executive Committee; and Fred B. Rhodes, deputy administrator of the Veterans Administration and former vice president of the SBC.

The Philadelphia Convention will mark the first time Southern Baptists have met there since the convention was organized in 1845. Three American Baptist Convention ministers are scheduled to speak on the program. (BP)

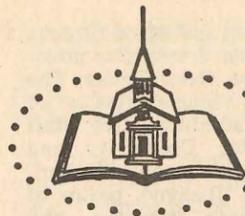


Religious liberty seeker William Penn, founder of Pennsylvania, watches over his city from atop the tower of Philadelphia's city hall.

The Liberty Bell housed in Philadelphia's Independence Hall helped tag the city with the title, "Birthplace of American liberty."



The Betsy Ross House in Philadelphia is called "The Birthplace of Old Glory." Here the seamstress stitched the first American flag.



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons For June 11, 1972)

LIFE AND WORK SERIES

No Respector Of Persons

Acts 11:1-18

Peter was chosen by the Lord to open the door of salvation to the Gentiles. But he was so bound by Jewish traditions that he needed God's special dealing before he was really prepared to evangelize them.

The vision — Acts 11:1-6

Peter's preparation for being a messenger to the Gentiles came through a vision. While waiting for the meal to be prepared, "Peter went up on the housetop to pray." Both his soul and his body were in a craving state, his soul craving communications from God and his body craving sustaining food. Soon after reaching the housetop Peter fell into a trance. In that state he had a vision in which he beheld a sheet let down from heaven. To his utter disgust and horror, within its folds were all kinds of wild and revolting animals, creeping things and fowls of the air. Everything within him recoiled from such a ghastly sight. The purpose of the vision was to convince Peter that the Gentiles, whom the Jews had esteemed unclean and profane, were as admissible to the privileges of Christianity as the Hebrew people.

Awakening from his trance, Peter was in doubt as to the real meaning of the vision. Still reluctant to have any dealings with the pagan Gentiles, the Holy Spirit spoke to him saying, "Behold, three men seek thee. Arise therefore, and get thee down and go with them, doubting nothing: for I have sent them." Then Peter saw clearly what he should do. He accompanied the men to the house of Cornelius where many were awaiting his arrival. He frankly told them of his former prejudices toward the Gentiles and then added, "God hath showed me that I should not call any man common or unclean."

The voice — Acts 11:7-10

Upon hearing that the Gentiles had received the Word of God through the instrumentality of Peter in the house of Cornelius, the prejudices of the leaders of the church and the Jewish Christians in Jerusalem were greatly stirred. It is hardly conceivable that such glorious tidings should have given rise to dissatisfaction but they did. When Peter returned to Jerusalem to explain what had taken place, there was a complaint

that he visited and ate with the uncircumcised.

Peter revealed that it took both a vision and a command from God to convince him that all restrictions differentiating Jews and Gentiles were abolished and that the gospel of Christ is to be preached to all men.

Note that when the divine command came to Peter: "Arise, Peter; slay and eat," it aroused a protest in him. Having been a loyal Jew, the command was repulsive and abhorrent to him. Even though it may cut across our ideas and prejudices to do so, as is often the case, we should always give heed to the Lord's commands whatever they may be.

In response to God's command, "Arise, Peter; slay and eat," the Apostle protested, "Not so, Lord." What a strange combination of words! In them is an odd jumble of self-will and reverence. Whoever says "Not so," meaning in no wise, should not say, "Lord." No Christian is ever justified in saying, "Not so, Lord." If one is going to give Christ His title, he should never deny Him His rights. If He is our Lord, we should obey Him when He commands and follow when He designates the way. We do not have any right to call

INTERNATIONAL SERIES

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II Timothy 3:14-17

In this letter Paul sought to strengthen the faith of Timothy whom he had loved as if he were his own son. Having been a faithful student of the Scriptures himself and having received numerous and great blessings therefrom, Paul urged Timothy to continue daily his study of the Scriptures and to obey their teachings, assuring him that thereby he would become a stronger and more useful servant of Christ.



the life and work of the Christian will conform to the will of God. All of these ministries of the Word are to the end that the Christian may be thoroughly equipped for a life of service to God. The Bible tells us what God requires and how we can do what He wants done. The Bible is wonderful in the truth it contains, the triumphs it reveals and the trust it invites. It meets our deepest needs. When studied, believed and obeyed, the Bible will give us the necessary strength and ability for doing the good works which should characterize our lives as Christians. It is the best available guidebook.

Psalm 119:9-18

This passage begins with a question about how a young man can cleanse his way and go straight. This question is frequently asked hopefully and wistfully by thoughtful young people. In this volcanic period of youth, when the will is asserting itself and there is great impatience with restraints of any sort, the soul is a veritable battleground where good and evil are striving for the mastery. This battle is even more fierce today in many ways than it has ever been.

In answer to the Psalmist's inquiry as to the source of the insight and strength to live righteously before God, a very simple and satisfactory reply would be that God, human reason and self-interest demand constant watchfulness and strict conformity to the teachings of the Bible. Conscious of his proneness to disobey God's commandments, but appreciating the value of His Word, the Psalmist declared his intention to comply with the teachings recorded in the Bible while being subjected to the temptations which were prevalent in his day. He prayed for greater insights into the message of the Scriptures. Through responding to God's Word and hiding it in his heart the Psalmist was enabled to resist the temptations of Satan. Occupation with the study and application of the Word of God will keep anybody from indulging in sin.

Through the centuries the greatest Christians have been devoted to the study of the Bible and have sought to obey its teachings and practice its precepts. Without diligent and painstaking study of the Bible one cannot mature in the Christian faith or be a good Christian in any era.

The Word of God can be taken into the heart through study and memorization. It is easier and better to do this in youth than at any other time in life. The purpose in laying up God's Word in your heart is to prevent you from sinning. One who rightfully regards the Word of God experiences moral cleansing, spiritual guidance and great joy. One who hides the Word of God in his heart rejoices in the privilege of striving to live in accordance with God's will and put into practice in his daily living the teachings of the Scriptures.

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AN EXPRESSION OF GRATITUDE

Dear Editor:

I am deeply grateful and very humbled at the recent action of the Executive Board of the Kentucky Baptist Convention in which Campbellsville College was provided with "a supplementary and supportive appropriation" of \$100,000. You have read of this action as it was reported in the *Western Recorder* following the meeting of the Executive Board on May 1-2.

Campbellsville College is seeking earnestly to be the kind of Christian college that you will be happy to support and to which you will want to send your young people. Although my number one administrative problem at the present time is financial, I believe that my number one challenge from the Lord is in the spiritual realm. We want to maintain an educational program that, in every way, is a bona fide collegiate program and worthy of full recognition in the academic world while at the same time is unapologetically Christian. We are pleased that we are fully accredited by the Southern Association of Colleges and Schools and are presently undergoing study for reaffirmation of that accreditation. This does not diminish, however, our responsibility for carrying on this educational program within a framework of Bible-based Christian commitment. It is to this end that I am dedicated.

During the last several years, enrollments at Campbellsville College have decreased. During this time the inflationary spiral of our economy has continued to climb. Since approximately 80 percent of our income is derived from student enrollment, we have been caught in the serious position of not having adequate income to meet the necessary expenses of operating the school.

To overcome this situation, we have engaged in a vigorous program of dissemination of information, of student recruitment, and of financial development. I am fully persuaded that the potential for an outstanding Baptist college at Campbellsville — both in terms of the number of students who wish to be a part of this kind of a program, and in terms of churches and friends who will invest for its support — exists within the framework of Kentucky Baptist life. As your servants, we at Campbellsville College are working to develop that potential.

This recent financial assistance granted to us by the convention's Executive

Board helps us meet the current cost of providing an educational program for Kentucky Baptist young people. It also helps us move forward into the future with renewed confidence and vigor as we enlist students and as we motivate further financial support for the college.

I believe that this action by KBC leaders says to all Kentucky Baptists, "We believe in Campbellsville College and that we are dedicated to her continued support and future." On behalf of all the students of Campbellsville College and for those who serve on the faculty and staff, and as the college's president, I express deep appreciation to all Kentucky Baptists for this support and for this vote of confidence. I would also like to say to all Kentucky Baptists that now is the time to prayerfully support your Baptist colleges and schools. This is true not only for Campbellsville College but for Cumberland, Georgetown, Clear Creek and Oneida as well. With the secularization of our general culture and with the move of our public educational program away from moral and spiritual values, we need Christian education far more today than we have ever needed it in our history.

Thank you, Kentucky Baptists, for this splendid support in our time of need. I strongly encourage you — even plead with you — to continue to support Campbellsville College and the other Baptist colleges and schools with

your prayers, your young people, and your financial investments.

Campbellsville, Ky. W. R. Davenport

POWER PLAY IN SBC

Dear Editor:

Southern Baptists have always been able to resolve our problems regardless how big the issue became. The main reason is we are a denomination of the people. Hierarchy, power groups and ambitious self-appointed leaders do not find favor with the majority of Southern Baptists. I am pleased that voices are being raised to oppose a power play by a faction within our convention. I heartily agree with those who do not support the principle and method being followed by the Fellowship of Conservative Southern Baptists.

Behind the organized movement of the Fellowship of Conservative Southern Baptists, there is a principle at stake. Southern Baptists have always enjoyed the right to accept or reject points of view without being forced to adhere to any one group's position. Again, we face the challenge to follow the principle "to choose" without imposed restrictions by those who view themselves as the guardian of our faith.

I believe we can settle any and all of the issues at the Philadelphia Convention without the aid from any organized splinter group. This is especially true when that group has official leaders, an official publication, organized news releases, and an announced convention headquarters in Philadelphia.

Let's oppose such a power play by any organized group. I believe we can trust the integrity and judgment of church elected messengers to resolve all issues at this convention.

Bowling Green, Ky. C. Wyman Copass

Gleanings From The Fields —

Pastor Of Second Largest SBC Church Enters Business

The pastor of the second largest church in the Southern Baptist Convention, W. David Ray, will resign June 15 to re-enter private business.

Ray, 38, has been pastor of the 9,672 member First Baptist Church of Lubbock since 1967. He will become regional manager of Cosmetics International Corp., based in Amarillo, Texas.

Ray, in an interview, said he was not turning his back on his faith and planned to continue to preach. "I have an absolutely open mind to going back into some phase of the ministry later," he said. "I'm not disappointed or disillusioned with the ministry."

He emphasized that there were no insurmountable problems in the Lubbock church or in his ministry but he felt that at this point in his life God was leading him back into secular work.

Although he was out of the pulpit for four months last year because of health problems, Ray said his health was not the major reason for his decision. "But I would be less than honest if I did not admit that the stress and strain of the ministry is one of the contributing factors."

Ray said he faced fewer problems at the Lubbock church than a lot of other ministers face but said he is a perfectionist by nature and wanted to be both the best preacher and the best pastor possible. "Some pastors can do that — but I just can't," he said. "It's a seven day and seven night a week job, and it's more than I can handle." (BP)

J. Malcolm Edwards, long-time minister of music at Broadway Baptist Church, Fort Worth, Texas, has been

named manager of the music department for the Southern Baptist Radio and Television Commission in Fort Worth, Texas. He assumed his new duties June 1, 1972. Born in Dallas, Edwards attended Southern Methodist University, the University of Oklahoma and Baylor University. He holds a bachelor of arts degree, a bachelor of music degree and a master of music degree from Baylor and has a master's degree in sacred music from Southwestern Baptist Theological Seminary in Fort Worth.

Hugh E. Willoby, director of youth work for the Baptist General Convention of Oklahoma for more than nine years, has joined the Southern Baptist

Sunday School Board as editor of youth materials in the church training department.

A native of Oklahoma, Willoby earned the bachelor of arts degree in psychology at Oklahoma Baptist University, Shawnee, and the bachelor of divinity degree at Southwestern Baptist Theological Seminary, Fort Worth.

Prior to serving the Baptist General Convention of Oklahoma, he was pastor of Walker Avenue Church, Oklahoma City, for three years. Earlier, he was pastor of Alfalfa Baptist Church, Oklahoma City. (BP)

Kermit E. Whiteaker of Dallas has been appointed vice-president and assistant to the president of the Southern Baptist Convention Annuity Board, effective May 15.

Board president Darold H. Morgan said Whiteaker, 61, will establish a pilot project in all phases of pre-retirement and post-retirement guidance and planning for those served by the Annuity Board. Whiteaker has served for the past three years as minister of education at Cliff Temple Baptist Church, Dallas. (BP)

Al Brewer, minister of education at First Baptist Church, Marietta, Georgia, for the past four years, has been named consultant in children's work for the Sunday School department of the Southern Baptist Sunday School Board, effective June 1.

Missionary News

Furlough

Mr. and Mrs. A. L. (Pete) Gillespie, missionaries to Japan, were scheduled to arrive May 6, 1972, for furlough in the States. They may be addressed at 1102 R Street, Bedford, Indiana 47421. He is a native of Memphis, Tennessee. Mrs. Gillespie, the former Viola Boyd, was born in Bedford and grew up in nearby Avoca. Before they were appointed by the Foreign Mission Board in 1946, he was pastor of churches in Kentucky and Illinois.

Mr. and Mrs. James E. McKinley, Jr., missionaries, were scheduled to leave Bangladesh in early May for furlough in the States. Their address will be c/o Lyndon Baptist Church, Lyndon, Kentucky 40222. Both Mr. and Mrs. McKinley are Kentuckians. He is a native

A native New Yorker, Brewer holds the bachelor of arts degree in Bible and the master of religious education degree from Southwestern Baptist Theological Seminary, Fort Worth.

Prior to serving at First Church, Marietta, Brewer was minister of education at First Baptist Church, Lake Worth, Florida. Earlier, he served as minister of youth education at Metropolitan Baptist Church, Wichita, Kansas. (BP)

Robert L. Cargill of Shawnee, Oklahoma, has been named director of financial resources for the Southern Baptist Radio and Television Commission in Fort Worth, Texas, and will assume his new duties June 26, 1972.

During the past five years at Oklahoma Baptist University as director of development, Cargill has directed 13 capital giving campaigns and supervised (training other directors) in five campaigns, raising more than \$1,700,000 for new buildings.

Cargill is a former pastor of First Baptist Church in Blackburn, Oklahoma; Northwest Baptist Church in Dallas; Midway Southern Baptist Church in Wichita, Kansas, and First Baptist Church in Hollis, Oklahoma. He has degrees from Oklahoma Baptist University and Southwestern Baptist Theological Seminary. (BP)

of Nora and she is the former Betty Cecil of Louisville. When they were appointed by the Foreign Mission Board in 1958, he was pastor of Mt. Moriah Baptist Church, Mt. Eden, Kentucky.

On the field

Miss Catharine Walker, missionary physician who has completed furlough in the States, was scheduled to arrive April 10, 1972, in Indonesia. Her address is Box 205, Semarang, Indonesia. Born in Rome, Georgia, she lived in Danville, Kentucky, while growing up. Before she was appointed by the Foreign Mission Board in 1946, she served as education director of First Baptist Church, Griffin, Georgia, and Bible teacher in the public schools of Bluefield, West Virginia.

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Growth Of Cities In Asia Alters Mission Landscape

The arrival of metropolitan problems in Asian capitals is sparking new urban ministries for Southern Baptist foreign missions in Asia.

Veteran observers in the Asian trade and cultural centers of Tokyo and Singapore say that radical urban growth has altered the climate and topography of the missionary landscape.

Two such observers are Melvin J. Bradshaw, Southern Baptist missionary in Japan, and R. Keith Parks, Southern Baptist Foreign Mission Board secretary for Southeast Asia.

Both Bradshaw and Parks say the urban explosion that is reordering customs, values and social structures has tested motivation for foreign missionaries in a way that neither personal privation nor war has done.

Bradshaw believes the situation makes it mandatory that the missionary avoid paternalistic images and relate to his national colleagues on a partnership basis.

Parks says the critical need is to develop new methods to deal with the high-rise life style and materialistic value system sweeping Asian cities.

"Men with inner-city experience in the states will have a relevant model for work in these expanding urban centers," says Parks.

Bradshaw, who works in Hiroshima, points out changes that have taken place during his 20 years of missionary service. "High-rises, white-collar workers, rapid transit, technology and western values have changed Japan," he says. "The traditionally dressed Japanese is the exception in Tokyo, as are traditional Japanese living quarters."

"The escalation of land and building costs beyond our resources means we must develop new ways of evangelism and church development in partnership with the Japanese," adds Bradshaw.

During the past two years, several American experts in urban analysis have studied Asian cities at Parks' request.

He believes that good groundwork has already been laid for developing the necessary mission methodology. "We are ready to start dealing with specific alternatives in individual situations now," Parks notes. (BP)

Negro Becomes Pres. Of Alaskan Baptists

Herbert Cotton, accountant with the Recording Corporation of America in Alaska, became the president of the Alaska Baptist Convention during the course of a recent meeting of the convention's executive board.

Almost unnoticed was the fact that Cotton became the first Negro to be named president of a Baptist state convention affiliated with the Southern Baptist Convention.

Cotton, former vice president of the convention, assumes the presidency following the resignation of Kelly Dickson. Dickson, pastor of the First Baptist Church of Kenai, resigned upon the suggestion of his physician due to a breakdown in health.

The new president is a graduate of Southern University, Baton Rouge, Louisiana. He has served on the executive board of the Alaska Convention and is a deacon in Fairview Baptist Church in Anchorage.

During the board meeting, E. C. Chron, state missions director, resigned to enter the field of evangelism.

The executive board also voted to recommend a budget of \$286,000, which will be submitted to the annual Alaska Baptist Convention meeting in Juneau in August. (BP)



CONSTRUCTION BEGINS — Ground was broken for the \$4-million medical complex in St. Matthews on Tuesday, May 23. Sponsored by Baptist Hospitals, Inc., the new complex will house a 253 bed hospital and a doctor's office building. Participating in the ceremonies (left to right) Norman Iler, chairman, administrative board of Kentucky Baptist Hospital; A. B. Colvin, representing the Kentucky Baptist Convention; H. L. Dobbs, president of Baptist Hospitals, Inc.; and Bernard Bowling, mayor of St. Matthews, a suburb of Louisville.

Furloughing Mission Couple Needs House

Marshall and Dorsie Phillips, Southern Baptist missionaries to Tanzania, will return to the States on August 8 for a furlough. Word from the Phillips indicate they need a place to live while in the States. The couple has two daughters at Cumberland College and is experiencing difficulty finding a place to live while on furlough. Any church that might have an available house for the Phillips is urged to contact the editor of the *Western Recorder*.

A native of Franklin County, Phillips holds degrees from Georgetown College and Southern Seminary. He served as pastor of Highland Baptist Church, Shelbyville, for seven years prior to mission appointment in 1961.

Mrs. Phillips is the former Doris Murphy of Shelbyville. She attended Carver School of Missions before appointment.

The Phillips will be available for speaking engagements and revivals following their arrival in the States. Until further notice their address will be General Delivery, Shelbyville, Kentucky 40065.



COMMENCEMENT PERSONALITIES—Campbellsville College's graduation day exercises were led by (from left to right) Lloyd Cook, associate professor of music, leading the band; Larry Ennis, vice president of the alumni association; the Honorable Tim Lee Carter, commencement speaker; W. R. Davenport, president; Harlie White, acting academic vice president; David Gillespie, registrar; and Forest F. Shely, chairman of the board of trustees.