

Baptist Men's Day

JANUARY 28, 1973



Western Recorder

JANUARY 27, 1973

Missionary News

On the field

Mr. and Mrs. W. Raymond Reynolds may be addressed at Ave des Marnieres, 1410 Waterloo, Belgium. Reynolds was born in Lexington.

Mr. and Mrs. William L. Walker may be addressed: 7-12, 2-chome, Nakajiminishi, Oita 870, Japan. Walker was born in Danville.

Mr. and Mrs. Hugh T. McKinley may be addressed: P.O. Box 547, Gwelo, Rhodesia. Prior to his appointment by the FMB in 1957, he was pastor of Magnolia Baptist Church in Kentucky.

Francis Tallent Takes Warren Missionary Post

Francis R. Tallant has accepted the post of superintendent of missions for Warren Association of Baptists in the Bowling Green area. He will begin his new ministry around the first of March.



Tallant is well known in Kentucky having served as pastor of several Kentucky churches including First Baptist, Central City, and First Baptist, Henderson. He is also known for his denominational service as associate in the Kentucky Baptist Convention Sunday School department. Presently he is serving as director of religious education and editor of the state paper in the West Virginia Baptist Convention.

Mrs. Tallant is also well known for her denominational work in the Sunday school and training union areas.

Mr. and Mrs. Thomas L. Cole may be addressed: Bolanos 141, Buenos Aires, Argentina. At the time of their appointment by the FMB in 1971, he was pastor of Pleasureville Baptist Church in Kentucky.

Miss Louise Donaldson may be addressed: Caixa 163, 65000 Sao Luiz, Maranhao, Brazil. At the time of her appointment by the FMB in 1971, she was elementary director at Campbellsville Baptist Church in Kentucky.

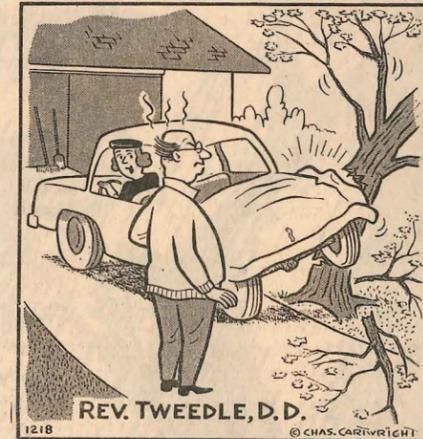
Mr. and Mrs. J. Randall Jones may be addressed: Apartado 10240, San Jose, Costa Rica. Jones was born in Murray. Mrs. Jones is the former Lawanna Cain of Owensboro and Newman. At the time of their appointment by the FMB last April, he was pastor of Nolynn Baptist Church, Hodgenville.

Mr. and Mrs. James A. Park may be addressed: Box 1416, Monrovia, Liberia. Mrs. Park is the former Jane Parsons. Both are natives of Paducah.

Other

Mr. and Mrs. Lloyd H. Neil may now be addressed at 105 Center Street, Campbellsville, Kentucky 42718. When they were appointed by the FMB in 1952, he was the Protestant chaplain of Louisville General Hospital.

Church Chuckles by CARTWRIGHT



"Looks like the Lord's testing your patience again!"

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Wesley Hanson
Pastor, Hartford
Baptist Church

Text: "... Take heart, it is I; have no fear." (Matthew 14:27)

I remember the day I stood with the late W. C. Boone on a hill and for the first time looked down on the sun-splashed, bluish-green Sea of Galilee. Fed by the melting snows of the sometimes visible Mount Hermon, the Sea of Galilee was a geographic hallmark in the Master's ministry. It was here where he called his first disciples, here where he preached out of a boat, here where he stilled the storms, and here where he witnessed one of his disciples walking on the water.

Dr. Boone always loved the trip by boat from Tiberius over to the old city of Capernaum, about seven or eight miles. He would talk about Peter taking a few steps on this water, then sinking! At Capernaum, walking down a lane lined with palm trees, he said to us, "Makes you want to sing 'I Walked Today Where Jesus Walked,' doesn't it?" (Cherished memories.)

That's what Peter thought: if the Lord can walk on the water, so can I! "If it is you, Lord, ask me to come to you on the water." Jesus said, "Come." Simon Peter got out of the boat that was being tossed to and fro by high winds and waves and came to Jesus. And Peter was doing all right until his faith gave out! Seeing the high winds, he became afraid and his feet began to sink. He cried out, "Lord, save me." And the Hand that made the Sea of Galilee reached out and led Peter back to the boat.

Many times in our earthly pilgrimage, we find ourselves battered by the storms of life. Like Peter, we become afraid and our faith fails, but Jesus comes. In our sinking condition, the Master says, "Take heart, it is I; have no fear." He takes us by the hand and leads us to safety.

Prayer: O Lord, Thou who art a great God, may our faith in times of testing rise above every storm and every obstacle. Lead us gently home. Amen.

Press Control And The Church

Freedom of Assembly
Freedom of Worship
Freedom of Speech
Freedom of the Press

By Frank A. Sharp
Editor, ABNS

The International Press Institute has issued a report on freedom of the press in countries around the world. The United States didn't come off too well in the survey.

Among the countries where the greatest erosion of press freedom took place during 1972 were the United States, Britain and the Philippines.

The countries with the least censorship or pressure upon them to conform were Japan, Colombia, Costa Rica, Puerto Rico, Salvador and the Antilles islands.

Many public media leaders are expressing increased concern over U.S. government attempts to stifle free expression of the press. Subtle pressures are brought to bear on newspapers, radio and TV newscasters, and other media, particularly when they are critical of official government policies.

The erosion of the First Amendment by the current administration in Washington was brought out into the open recently when Clay T. Whitehead, director of the White House Office of Telecommunications, entered into the arena of censorship of broadcast news.

He issued a complaint about the "liberal" slant of news and public affairs programs on Public Broadcasting Service. Since then the former head of PBS has been removed and a person more in line with government policy has been named to the position.

Now comes an innocent appearing suggestion that legislation be enacted which stipulates that local stations be responsible for the balance and fairness of network news. If stations are

not fair they will be in trouble when it comes time to renew their license to broadcast. Who decides what fairness is? With a government putting on increased pressure for conformity how will a local station manager decide when his bread and butter are at stake?

Speaking about the proposed legislation, Robert Fichenberg, executive editor of The Knickerbocker News-Union Star of Albany and Schenectady, both of New York state, said "the legislation is consistent with a pattern in which the executive branch of the federal government appears committed to an assault on the First Amendment, specifically the people's right to be informed without government interference. There is only one appropriate word for it: 'censorship'."

Adding to those who are concerned was a recent statement by the Freedom of Information Committee of the American Society of Newspaper Editors, which said that the present administration in Washington presents the American people with "the most serious challenge in modern history to their unrestricted information about their government."

The famous Agnew Des Moines speech against the press, the reprisals against reporters of the Washington Post because of its "too aggressive" reporting of the Watergate bugging, government pressure to jail reporters un-

less they disclose their sources, attempts by "persuasion" to prevent the New York Times and other papers from printing the Pentagon Papers, are only a few instances of the government's attempt to violate the First Amendment.

Americans have cause for deep concern over the erosion of their freedoms not only in connection with the press but in relation to the church. The First Amendment not only assures the right of the press to speak freely but also the right of the pulpit to speak freely and critically of any government program. The First Amendment's protection of freedom of the press and freedom of religion go hand in hand. What church service ever exists without a preacher speaking? Even in a Quaker service of silence the attendants speak when led to do so.

Christians should be concerned with all threats to freedom because a threat to one is a threat to all. Recent attempts of the Internal Revenue Service to examine the financial records of some church bodies; wire-taps of church telephone lines; the illegal seizure of bank accounts of church groups disagreeing with government policies; the threat of withdrawing tax exemption privileges for churches engaged in social action: all these are causes for deep concern.

As citizens and as Christians we would be living in a dream world if we were not alerted to the dangers of these infringements of basic rights guaranteed by the Constitution of the United States.

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

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C. R. DALRY, JR. Editor
BOB TERRY Associate Editor
PAUL WHITLER, JR. Business Manager
MARION O. REED Superintendent of Printing

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A Man And A School Serving The Lord

Too often one dies before friends get around to giving credit and expressing appreciation for his service in this world. Not so with D. Chester Sparks, thanks to Barkley Moore, the thoughtful and energetic young Oneida Baptist Institute president. This beloved Kentucky Baptist pastor and educator was honored on his eightieth birthday with a testimonial dinner attended by many friends and colleagues.



Sparks expected a small party for his birthday but was overwhelmed with the affair as it turned out. He returned to the campus several months ago to serve in an advisory capacity to the young president but never dreamed of being elected president emeritus by the trustees. The Oneida dining room was filled with former students, faculty and staff members, family members, trustees and friends. Many of these expressed their appreciation for the influence of Chester Sparks in their lives.

In his typical manner Sparks responded by refusing to take any credit for himself saying any success of his administration was due to the help of the Lord and the loyal and unselfish service of his colleagues. He recalled the amazement he experienced when told the Oneida trustees wanted him to come as Oneida president. He said he felt no one could have been less qualified than he but that he was persuaded the Lord was in it.

Chester Sparks has the qualities of true greatness. A person could hardly come as far as he has and yet remain truly humble. He was born on Sexton's Creek in Clay County where feuding was the life style. His father was ambushed and killed by feudists when Chester was but a child. He was reared in the Masonic Home in Louisville until age 16 when he returned to Clay County to attend Oneida. He had the grand total of \$11 upon enrolling having earned this in summer work on farms.

After a try at school teaching and a good start for a career with the L. & N. Railroad, he gave up the struggle and entered the Baptist ministry. Except for

three early pastorates in central Kentucky, Sparks labored in the mountains of Kentucky and Tennessee. He was serving in Jackson, Kentucky, when the call came from the Oneida trustees. He accepted the Jackson pastorate when not one man was regularly attending the services.

He is the personification of the spirit of Oneida. James Anderson Burns, a Baptist preacher, founded the school in 1900 under the least favorable conditions. He believed the only way to overcome the infamous feuding of the mountains was to teach people to love one another as they also learned reading, writing and arithmetic. Spiritual enlightenment, from the first day of Oneida in 1900, has always been a vital part of the

training. Today every Oneida student has to have at least one course in Bible and a chapel program is conducted every day.

Oneida's history has been punctuated with one crisis after another. The school has appeared many times to be breathing its last only to have saving help and often from unexpected sources. An incident from the first year in 1900 seems to have set the pattern for all its history. The time was almost at hand to open the school. The one building erected with donated material and labor was unfinished. There was no money, the old saw mill was broken down, snow was deep and the river frozen over. Volunteer workers were standing idly and gloomily when an ox-cart rumbled across the frozen river and drove up to the unfinished building. It was loaded with dry, smoke-stained, yellow poplar planks which until removed had been the loft in the cabin of a mountaineer who shared the dream of Burns. The school opened on schedule.

Times have changed since boys and girls and some adults walked or rode mule back across the mountains to spend the week at Oneida because there were no public schools to attend. There remains, however, need for a quality high school to train young people who need a place to live as well as a school to attend. Oneida Baptist Institute is such a place.

A Giant In Our Generation

Baptists looking back on this generation will say "There were giants in the earth in those days" and near the head of the list will be V. V. Cooke. The death of this unusual Baptist layman leaves a vacancy which will be difficult to fill. As one admirer has observed, "we were so used to having him around that we just assumed he would always be with us."

This writer was not among those who shared the intimate circle of his friends but I admired him from a short distance away many years. He was his own man not giving in to the pressure or flattery of those wanting his favor. He arrived at the top of the success ladder and stayed there many years but never lost the simplicity and piety of his humble Baptist beginnings.

He was a churchman of rare loyalty. Until failing health he could be found Sunday after Sunday along with his mate in their Walnut Street pew. He always took his share of the load and fellow churchmen came to depend upon him for leadership and counsel. His millions of dollars never separated him from fellow Baptists of less wealth and prominence.

While he never publicized his gifts, no doubt he contributed more money to Baptist causes than any Kentucky Baptist of his day. He concentrated upon

one project at a time and not only gave his money but had a way of challenging others to join him in pushing the project over.

The most vivid illustration I remember is the Kentucky Baptist Child Care ministry. For many years this ministry was hampered by scarcity of everything and the facilities in Louisville were a source of embarrassment instead of justifiable pride. Then came Mr. Cooke's interest and support. He challenged Kentucky Baptists to join him in giving one day's pay every Thanksgiving for homeless children. The result was the best supported of all Baptist ministries in Kentucky. The beautiful facilities and expanded Baptist Child Care ministry of our day are a memorial to V. V. Cooke's concern and efforts. Southern Baptist Seminary and Georgetown College were also the beneficiaries of his generosity.

Like most great hearts he had one unrealized dream. This was a strong Baptist College in Louisville which he helped start but which did not survive as a Baptist school.

There was only one V. V. Cooke and there will never be another. This is how it should be but how we need many more who equal his success, share his vision and match his generosity.

Guest Editorial

Sweep Away The Negative

Woe! Woe! Gloom! Gloom! Disaster! Disaster! Hopeless despair! So goes the changeless theme of news commentators, publications, and most 20th century would-be prophets.

God's Word states, "As a man thinketh in his heart, so is he." A constant diet of pessimism begets pessimism. This in turn can cause physical illness, depression and even economic recession. Recognizing this along with the other side of the coin that optimism breeds optimism, President Nixon recently called upon the news media to "give more attention to what's right about our nation." Churches and church leaders in particular need to tune in at this same point.

Realistically, many evidences do exist of a widespread falling away from the Christian understanding of life. In Western Europe most people seem indifferent to Christianity. In Eastern Europe it is outright ridiculed and persecuted. In Asia and Africa it tends to retreat in the face of fanatic or mystical ideology. In Latin America the traditional religion has become a tree of disrepute producing apples of decay.

In North America, the reservoir of 20th century Christianity, popular and prosperous facades have turned into wormwood as faith and works tend to decay and true doctrine degenerates from lack of disciplined attention. A recent newspaper article stated that "the god of many Americans really is Mammon (materialism) or Astarte (sex)."

Among the church leaders there are dismaying doubts, confusions and purposeless aims. Many so-called clergymen leap headlong into every political action despite warning of Jesus: "My kingdom is not of this world." On and on the list could continue. But if Christians are fed a steady stream of all that is bad, who will supply hope? What a person really thinks will ultimately determine his attitudes, actions and accomplishments. This is why Paul wrote, "... Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Philippians 4:8). Everything will eventually appear on the credit side of the ledger for God's children.

Pessimism has no proper place in the pulpit nor in the citadel of the Christian mind. God is still on the throne. His power has not been withdrawn. The church's assignment has not changed. Evil will be put down. Righteousness will triumph. Deliverance is going to come. Therefore, sweep away those negative, faithless, pessimistic doubts. Look positively unto Jesus the Author, Trailblazer and Finisher of our faith, and in the face of it all say: "PRAISE THE LORD." — Editor Irving Childress in *Arizona Baptist Beacon*.

People And Places

The Trammel Creek Baptist Church, Russell Creek Association, recently observed its 122nd anniversary with a homecoming celebration. Among the events of the day was the dedication of a new church nursery, given by Mr. and Mrs. Buford Pierce in memory of their daughter, the receiving of the first offering for a pastorium, the presentation of an old record book and the feeding of more than 200 members and guests.

L. M. Hamilton, a faculty member of Campbellsville College, is serving as Trammel Creek pastor. He reports that the church has purchased four acres of land across the highway from the church for the purpose of erecting a pastorium.

Ninth And O Opens Counseling Clinic

A guidance and counseling clinic has been opened by Ninth & O Baptist Church, 2921 Taylor Boulevard, Louisville. Office hours are 9 a.m. to 5 p.m., Monday through Friday. Special areas of service are marital problems, pre-marital counseling, personal problems, child guidance and teenage problems.



Malone is director of the clinic. A native of Alabama, Malone is a graduate of Southern Baptist Theological Seminary and has spent the last several years in specialized training. He has recently completed a two year program in parapsychiatry for adolescent psychotherapists at the Constance B. Wilson Center for Psychiatry; Education of Youth in Faribault, Minnesota. Before entering a full-time counseling ministry Malone served pastorates in Kentucky, Tennessee and Iowa.

The Ninth & O counseling clinic is a non-profit ministry supported by fees. The fees are determined according to ability to pay. Appointments can be arranged and further information secured by addressing Harold Malone, Ninth & O Baptist Church, 2921 Taylor Boulevard, Louisville, Kentucky 40208 or by telephone (502) 637-2519.

LaVerne Butler, Ninth & O pastor, says the clinic is the realization of a long awaited dream and vision. He feels that counseling with a spiritual dimension is one of the greatest needs today.

Southern Seminary in Louisville recently announced the gift of an 1828 Broadwood grand piano by Mrs. Richard Hill of Louisville. The gift is an original instrument except for new strings. A dedicatory recital was held for the instrument on November 14 featuring concert pianist Kenneth Drake.

E. K. Bristow, Shepherdsville, has given up his ministry with the Temperance League of Kentucky after being a regular speaker for the organization for almost 18 years. This is the longest period anyone has served in this capacity. In a recent article shared with the editor of the *Western Recorder* he recalled many of the experiences over the 18 years including leaving for appointments long before daylight and often not arriving from engagements until 3 a.m. on Monday mornings.

J. D. Grey, a native of Kentucky, closed 35 years and 8 months of ministry as pastor of the First Baptist Church, New Orleans, on December 31,

1972. He spoke at both services on December 31 and he and Mrs. Grey were honored with a reception following the evening service.

More than 18,000 people have been received into the membership during his pastorate and offerings during the period amounted to almost \$13 million.

Georgetown College has received \$2,500 from the estate of C. L. Singer, who died last summer. Also the Sears, Roebuck Foundation has given Georgetown \$1,400. According to a Foundation representative, \$1,000 is for unrestricted use, while the remaining \$400 is to be used as a library grant program to supplement the normal book acquisition budget.

The Singer funds will be used as part of the college's endowment funds with the income being used to help needy students.

Georgetown has received other grants from the Sears, Roebuck Foundation. These grants have been available to colleges for several years.



Let Me Explain

FRANKLIN OWEN

EXECUTIVE SECRETARY-TREASURER, KENTUCKY BAPTIST CONVENTION

I've heard the question enough times that I think I should reply. It concerns my first column here and its one-time title "Frankly Speaking." It was a sort of play on my own name in which I said "I'll be Frank." It seemed permissible once but immodest as a permanent thing. Also, it gave me a chance to explain my sense of family obligation to sign my name "Franklin" and to request to be called "Frank."

Some people wanted me to use the label permanently and thought I had changed my mind. Some even asked if I decided not to be frank. Well, no new decision was made, but I thought maybe I shouldn't be frank all the time. I should always be honest, but not always frank. Frankness isn't always appropriate.

Frank means "blunt," "plain," "candid," "outspoken." Look it up in the dictionary. You'll find it means several things, some good, some not so good, like "unrestrained," "unreserved in utterance," or, on the better side, "open," "undisguised." It means different things to different people.

I didn't adopt a permanent label because I don't like labels. It would have obligated me in the minds of some always to be "blunt," "outspoken," "unrestrained in utterance." If there should

at some time be a "skunk" involved in my affairs I wouldn't want to be obligated by label to call him a skunk. It may be kind and Christian not to do so. (Please forgive my exaggerated illustration for the sake of communication.)

In nearly forty years of ministry in four states I've had to preach a few funerals of village "ruffians" (even now I'm unfrankly avoiding a perhaps more appropriate word.) I was not frank at those funerals. To have been so would have been very unkind, inappropriate and, in my view, unchristian. I was honest and that prevented a long message because there wasn't much good to be said.

I too liked "Frankly Speaking" (better than most labels I think) and hope to so speak as often as frankness is appropriate. But I don't want to stand under that umbrella when it seems inappropriate. I somehow don't believe I need a label. After all, the column bears my photograph and my name — do I need further definition?

So far as openness and honesty are concerned, it is like drawing a picture of a horse on the blackboard. If it looks enough like a horse, it is not necessary to write "this is a horse."

—Frank Owen

WESTERN RECORDER

Baptists Aid Managua Earthquake Victims

A. Clark Scanlon
FMB Representative for
Middle America

Exploding firecrackers and Roman candles are the sounds that usually greet Christmas morning in Managua, Nicaragua, but Christmas, 1972, brought sounds of crackling flames that turned blocks of homes and markets into charred posts and twisted tin.

It brought the sounds of buildings giving way and of wailing in the streets while 5,000 or more people lay dead under the piles of debris.

By December 23 the world was aware that just after midnight an earthquake measuring 6.5 on the Richter scale had convulsed the heart of Managua, Nicaragua's tropical capital city of nearly 500,000 inhabitants.

By Christmas Eve, Baker J. Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, with Charles W. Bryan, the board's secretary for Middle American and the Caribbean, had committed the board to an initial expenditure of \$5,000 for disaster relief. Two weeks later another \$5,000 was appropriated by the board.

Ruben Diaz, president of the Baptist Convention of Guatemala, and the writer of this article, A. Clark Scanlon, immediately contacted the Nicaraguan Embassy in Guatemala City for permission to take food, which radio announcements declared to be in such short supply.

Diaz and missionary William W. Stennett worked on purchasing essential foods: 500 pounds of beans, 500



THE LORD PROVIDED A WAY: Rene Davila, president of the Nicaraguan Baptist convention, stands in front of his house in Managua. The doors were jammed in the earthquake, preventing the Davila family's escape. As the house crumbles about them, a section of the wall gave way and the family darted through to safety. Davila, who later said he had never doubted the power of prayer, told Clark Scanlon he is now more sure of it than ever.

pounds of rice, 300 pounds of sugar, powdered milk and other supplies. Guatemalan Baptist churches contributed bread, lard, two-gallon plastic jugs for water and candles.

Armed with an export permit from the emergency committee of the Guatemalan army, Diaz and I headed for the border of El Salvador.

On crossing the Salvadoran border, the officials told us we could not take our truck into the country since

we had photostatic copies and not the original papers on it. A superior official finally said that, in view of the situation, we could pass. We felt it was an answer to prayer.

Two hours later we picked up fresh information on the situation in Nacacagua from Roger Valasquez, pastor of the First Baptist Church of San Salvador. He said it was possible to get into Managua, where Dr. Gustavo A. Parajon, a Baptist physician, was heading an emergency committee of evangelical Christians.

Another two hours took us to the border and into Honduras. A short trip took us through the strip of Honduras that separates El Salvador from Nicaragua. There, in the dust a line of vehicles awaited entry into Nicaragua. The Nicaraguan flag flew at half-mast in recognition of the national tragedy.

Just after 8:00 we pulled into the colonial city of Leon, about 54 miles from Managua. The tree-lined streets of the entrance seemed quieter than we had expected.

This city already had felt the impact of the refugees. Although its normal population is around 50,000, an estimated 40,000 refugees now were living with friends and relatives.

At the First Baptist Church, a congregation of some 70 members, we found that 12 Baptist families with from five to eight members each had already been located in Leon.

The church held a prayer meeting for
(Continued on page 15)



MANAGUA STREET SCENE: Tall, modern buildings in the background seem to have withstood the December 23 earthquake better than these small shops and residences.

JANUARY 27, 1973



Huff



Gash

Since the Kentucky Baptist Convention has authorized the Executive Board to act in its behalf between regular convention sessions, the Executive Board is an influential group.

But since the Executive Board has authorized its administrative committee to have charge of board affairs between full-board meetings, this 11-member committee is probably the most influential group among Kentucky Baptists.

The administrative committee is composed of the convention president, who doubles as chairman of the board, eight persons chosen by him, and the two KBC vice presidents who are also vice-chairmen of the board.

The eight men hand-picked by the president are also the chairmen of the Executive Board's eight standing committees.

Among its responsibilities are the organization, planning and scheduling of Executive Board work. It has authority to resolve the responsibility assignments on matters before the Executive Board. The administrative committee is responsible for directing and evaluating the work of the executive secretary and other Executive Board staff as well as serve as the board's personnel committee.

A major responsibility of the administrative committee is the authority to be the "ad interim Executive Board" and to "act in matters that are truly of an emergency nature." In each case the committee's actions are subject to board ratification.

Composing this year's administrative committee are T. L. McSwain of Richmond, board chairman; Henry Huff, Louisville, first vice-chairman; Sam Gash, Harrodsburg, second vice-chairman; Leon Larimore, Louisville, assembly and camps committee; Jim Highland, Williamsburg, campus ministries committee; James B. Lewis, Louisville, Christian education;

Winn T. Barr, Cynthiana, Christian life; Wallace Morris, Bowling Green, denomination cooperation; Ted Sisk, Lexington, finance; Wesley Hanson, Hartford, nominations; and H. Curtis Erwin, Glasgow, program.

Executive secretary Frank Owen is an ex officio member of the committee.

WHO FORMS THE COMMITTEE? —

Administrative Committee Guides Convention

By Bob Terry
Associate Editor

HENRY HUFF: Serving as chairman of the administrative committee is Louisville lawyer Huff. A member at Crescent Hill church, Huff is a Sunday School teacher, a deacon and chairman of the finance committee.

Huff, a native of Louisville, was raised in North Carolina where his parents were teachers at Mars Hill (Baptist) College. He is a graduate of Wake Forest (Baptist) College where he earned both his bachelor of science and law degrees. He also holds a master of arts degree from University of Louisville.

The convention first vice president served on the Executive Board 1969-72. In 1970 he was chosen chairman of the



Larimore



Highland

finance committee and served on the administrative committee for one year. He is also a trustee of Clear Creek Baptist School and a member of Long Run Association's personnel committee.

SAM GASH: Sam Gash, second vice president, is the son of the late E. M. Gash, a Kentucky Baptist pastor for more than 35 years. Gash has the unusual distinction of being converted, licensed and ordained to preach and now serving as pastor of the same church, Harrodsburg Baptist Church.

He is a graduate of Georgetown College and Southern Seminary as well as the U.S. Army Chaplains School. Gash has served as pastor or associate pastor of churches in Kentucky, Arkansas and Tennessee.

During his tour of duty as an army chaplain, he was awarded the National Defense Ribbon, the Vietnam Campaign Ribbon, the Vietnam Service Ribbon, the Army Commendation Medal and the Bronze Star. He also received a personalized plaque from the 5th Special Forces Unit for his ministry to that unit.

Gash has been pastor of the Harrodsburg church since 1970.

LEON LARIMORE: The pastor of Third Avenue Baptist Church, Louisville, is chairman of the camps and assemblies

committee. He is a graduate of Campbellsville College, Western Kentucky University and Southern Seminary. In 1962 Campbellsville awarded him the doctor of divinity degree.

A native of Hart County, Larimore has served as pastor of churches in Hart, Metcalf, Edmonson, Green and Monroe Counties including a six-year pastorate of his hometown church, Horse Cave. In 1957, he accepted the pastorate of Third Avenue where he has now served for 15 years.

Denomination services rendered during his pastoral years include 14 years as moderator of Liberty Association, two terms on the state Executive Board, three years on the state advisory counsel for Baptist Student Union, 17 years as a member of the Campbellsville College trustees—twice serving as chairman.

Larimore has also been a trustee at Carver School of Missions, vice president of the Kentucky Baptist Pastors' Conference, vice president of the Kentucky Baptist Convention, recording secretary of the Executive Board and a trustee at Wigginton Home for Men in Louisville. He is also the immediate past moderator of Long Run Association.

He is a Kentucky Colonel and a 32nd degree Mason. His biography is included in both the 1961 and 1972 editions of *Who's Who in the South and Southwest*.

JIM HIGHLAND: Jim Highland heads up the campus ministries committee. He is pastor of the First Baptist Church of Williamsburg. Previous pastorates include Salt River church, Danville; Hopewell church, Harrodsburg; First church, Liberty; and Cumberland church, Knoxville, Tennessee.

While in Tennessee, he served as president of the Knoxville Baptist Pastors' Conference. Currently he is president of the Whitley County Mental Retardation Association and president of the Cumberland College church advisory board.

Last year Highland served as vice-chairman of the campus ministries committee and this year was named chairman by president McSwain.

JAMES LEWIS: The Christian education committee is chaired by James B. Lewis of Louisville. This graduate of Southern Seminary and Georgetown College currently serves as a member of the Long Run Association executive board; president of Baptist Homes for the Elderly, Inc.; president of the board

of trustees for N. B. and Sarah H. Wigginton Home; member of the citizens' advisory committee for the Kentucky Reception Center; a field education supervisor for Southern Seminary; and a member of the Georgetown College trustees.

Previous pastorates include Clark's Creek Baptist Church, Grant County; Ormsby Avenue church, Louisville; First church, Corbin; Rockford Lane church, Louisville.

WINN T. BARR: The Cynthiana pastor is serving as chairman of the Christian life committee for the second time in three years. He was previously appointed by John Claypool. An Illinois native, Barr graduated from Germantown High School in Philadelphia, Pennsylvania; Maryville College in Tennessee, and Dallas Theological Seminary in Dallas, Texas.



Lewis



Barr

For the past 30 years he has served churches in Kentucky. Among them are West Van Lear, Salyersville; Allen, Martin; First church, Hazard; First church, London; and Cynthiana Baptist Church, Cynthiana.

He served for a time as a district missionary in the southeastern region. For six years he was on the *Western Recorder* board of directors and was a trustee of Magoffin Institute. He has also served as a trustee of Clear Creek Baptist School and as moderator of Laurel River Association.

Barr's daughter, Mrs. Larry Yoder, is an SBC missionary in Brussels, Belgium.

TED SISK: Heading up the board's finance committee is Ted Sisk, pastor of Immanuel Baptist Church in Lexington.

A Georgia native, the Lexingtonian graduated from Piedmont College in Georgia and Southern Seminary. Other colleges attended include Moody Bible Institute, Furman University, University of Georgia and Emory University.

Sisk began his church work as minister of music at Mission Covenant Church in South Chicago. From there he returned to his native state to serve



Sisk



Hanson

the Crestview church in Marietta as minister of music.

From there he accepted his first pastorate, Harmony Baptist Church in Baldwin, Georgia. During this time he was also county school superintendent in Banks County, Georgia.

While a student at Southern Seminary, Sisk was associate pastor at Buechel Park Baptist Church in Louisville. After graduation he served as pastor of First church, Hogansville, Georgia; Highlawn church, Huntington, West Virginia; and now serves Immanuel church in Lexington.

During his West Virginia pastorate he was tapped for president of that convention. He has also served as moderator of Liberty association in Georgia, a member of the Georgia Baptist executive committee, member of the West Virginia Baptist executive board, trustee of Alderson-Broadus College in West Virginia and is currently a trustee at Georgetown College.

WESLEY HANSON: The board's nominating committee is chaired by Wesley O. Hanson, pastor of Hartford Baptist Church. Hanson, a graduate of Murray State University and Southern Seminary, has been at his present post since 1957. Previous pastorates include Yellow Creek in Owensboro and Bear Creek in Scipio, Indiana.

During this time he has been a member of the Executive Board for a total of 12 years. He was a trustee of Bethel College serving as vice president of the board for one year. He has also been moderator of Ohio County Baptist Association and served on numerous denominational committees.

He is also a past president of the Ohio County Pastors' Conference, president of Hartford Community Development Council and a past president of the local Lions Club. In 1966, Hanson received a Kentucky Colonel commission.

H. CURTIS ERWIN: H. Curtis Erwin directs the work of the board's program committee. The Tennessee native is a graduate of the University of Chattanooga and Southern Seminary. Bethel College in Hopkinsville awarded him the doctor of divinity degree.

Before coming to his present pastorate in 1968, Glasgow Baptist Church, Erwin was pastor of First church, Greenville. Prior to that time he served the Macedonia church in Owensboro and the Magness Memorial church in McMinnville, Tennessee.

He has been a trustee at Bethel College, Campbellsville College and Georgetown College. He was president of the board at Bethel at the time of its closure. Other activities include a previous term on the administrative committee of the KBC Executive Board and membership on the Radio and Television Commission.

While in Tennessee he served on the state executive board and as president of the Sunday School Convention.

WALLACE MORRIS: Bowling Green pastor Wallace J. Morris is chairman of the denomination cooperation committee. He is a graduate of Kentucky Wesleyan College and Southern Seminary. In addition to his current pastorate, Forest Park, he has served the Crabtree Avenue church, Owensboro; Mt. Carmel church, Tuica; Mt. Eden church, Hawesville; and the West Point church in Reynolds Station.

Morris has had a special interest in a ministry to the deaf and in television. In his last two pastorates he has organized a deaf ministry that included trained interpreters.

Radio programs include "Moments of Meditation" and "Family Altar." "Moments" is a one minute spot aired 30 times weekly. It is in its ninth year. "Family Altar" is a five minute promotion of family worship that has been aired since 1964. In addition, Morris teaches the international Sunday School lessons each Sunday morning for 30 minutes and broadcasts the evening worship service of the church.

For a time the morning worship hour was telecast for Bowling Green viewers.



Erwin



Morris

This is a brief look at the men composing the administrative committee of the Executive Board. The one omission is KBC president T. L. McSwain, pastor of First Baptist Church in Richmond. A more complete profile on this year's president will be printed in an upcoming issue.

Your Right To Know

By
Darold H. Morgan

Why did you get out of the ministry to handle an insurance business?" a friend asked me shortly after I came with the Annuity Board. His question shocked me. I'd spent hours agonizing, debating and praying before making the change. Was he right? Was the Board just a business rather than a ministry?

Two years have passed. Not once have I regretted making the change. Although this question bothered me then, I feel very much a part of the Southern Baptist ministry because the Annuity Board ultimately serves people in Christ's name.

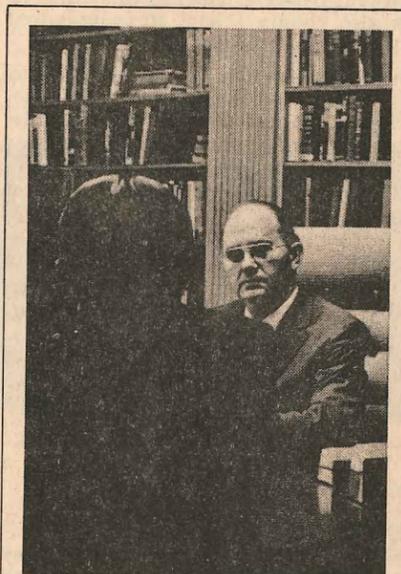
Since coming with the Board, I learned how varied are the different services it performs. I have discovered it is really difficult to communicate to our Baptist family the exciting services the Board has to offer.

As a pastor, I always yearned to reach more people with the good news of the gospel. Something of that same spirit is mine when I want to tell Baptists what the Annuity Board can mean to ministers, church and denominational employees. You need to know what the Board can do in strengthening the efforts of these noble Christian servants with the personal and family protection the Board can provide.

This is why we plan to let you know what is going on at the Annuity Board through a series of informal reports, such as this.

There have been numerous successes, several trials and a couple of disappointments during this past year. Yet, overall, 1972 was a very exciting year.

From the denominational point of view, we feel there has been a healthy moving-forward effort with definite spiritual and inspirational emphases.



On March 1, Darold H. Morgan begins his third year with the Annuity Board. This is the first in a series of informal reports he plans to give on the Annuity Board, the agency designated to administer the retirement and insurance programs for ministers and employes in Southern Baptist churches and agencies.

SERVING THOSE
WHO SERVE
THE LORD



From the Board's point of view, we see progress being made in strategic services. On the surface, the results may look business, but underneath they are ministry.

As a business, our investment performance was good enough to provide another double "13th Check" (16.67 per cent of the annual benefit) to those people who get retirement benefits.

As a ministry, one 92-year-old said it best: "I have had the joy of serving the Lord until I was 90. Then the people began to think I was too old. We are so thankful for our annuity and what the '13th Check' means. It means a lot."

As a business, we were able to share with about 6,000 of our retired persons another six per cent increase in monthly benefits as of January 1. One retired person wrote: "I am conscious and aware that every monthly check is more than the original contract promised. Thank God for your ministry."

Several crises have been faced with our insurance program for churches as we strived to stabilize it. More will be said specifically about this in a later report, when we can report also on early results of our efforts.

Also, the Seminary Student Insurance Program was expanded; a 10 per cent credit was added as of January 1 to all accrued retirement credits for many plans; and some new benefits for Plan A were recommended to all state conventions.

More will be said in the next report concerning these new benefits and what they mean to the members.

Meanwhile, if you have any question concerning this ministry, write me. I'll see that you get an answer as quickly as possible. All of us at the Annuity Board are trying our best "to serve those who serve the Lord."

One Approach To Race Relations

By Bill Rogers, Director
KBC Interracial Department

Church leaders may struggle with a strategy for leading the church to involvement in the area of human relations. Each church is at some level of participation in the black-white encounter. The following is intended as a tool to aid in the development of a strategy. It could be that your church has moved beyond these levels. The levels are:

AWARENESS: The media and human experience has made us aware, to some degree, of the inequities of our society. Prejudice is very subtle. Our culture has given to everyone some degree of prejudice. The pulpit is the logical forum from which to press the claims of Christ and deal with the nature of prejudice. When taken seriously, the life and teachings of our Lord will sensitize one to the meaning of brother. It will make one aware of prejudice and will cause one to examine his own status as a Christian in relationship to his brother regardless of race.

EXPOSURE: Some churches have already participated in pulpit and choir exchange. Other churches have had black evangelists or song leaders. This is an excellent way to discover what can be learned and exchanged in the process. Both blacks and whites have much to learn from each other in the matter of worship, education and religious expression. Exposure will make some uncomfortable. The only way many have ever related to the black community is in an over-under relationship. To be ministered to spiritually by a black man or a black choir may be a new experience.

DIALOGUE: This is an exchange of ideas and insights. It is a means of coming to understand how another person thinks and feels in sharing his own experience. Dialogue is a means by which one can put himself in the other person's place and come to view life from his perspective. Dialogue is a way of coming to understand our differences, our uniquenesses, and our possibilities. Dialogue is a give and take opportunity where both blacks and whites have the opportunity to share their experience. This may be done by having a black minister speak and then open the floor for talk back.

ENCOUNTER: This is a structure where a group of people move beyond the level of sharing ideas to the level of sharing feelings. This is a setting where both positive and negative feelings can be explored and worked through. Such feelings as hostility, fear, anger and prejudice may be dealt with. This can best be done in small groups where all can share together. It may be done through a highly structured program or through a loosely structured experience. It may be done by several couples meeting together in homes and simply sharing their lives together. The model followed by one church was to invite four couples from a sister church to have pot-luck dinner and then met in a group setting. The discussion centered on what it means to be black or white in today's world.

INVOLVEMENT: This is moving beyond becoming aware or entering into dialogue or encounter. Involvement is an emotional acceptance of responsibility in the matter of changing structures and eliminating barriers that tend

to enslave or dehumanize. Involvement calls for one to put faith into works and demonstrate by his life that God has created all men equal. To stop at any other level is less than Christ intended for his followers. To move from awareness to involvement without information and emotional conditioning may lead to failure. The needs in each community will determine involvement.

CONCLUSION: The goal of this strategy is to help a church discover the meaning of brotherhood. It is to recognize that we are not inferior or superior to each other. It is to understand that paternalism is not a Christian stance. It is to recognize that we need each other and therefore must let Christ break down the wall of hostility that separates us. (Ephesians 2:14)

Human Relations Conference

The department of interracial cooperation and the Christian life committee of the Kentucky Baptist Convention, along with the department of interfaith witness (HMB) are sponsoring conferences on Human Relations at four locations across Kentucky, February 5-9.

The conferences are scheduled to begin at 2:00 p.m. through 4:30. The second session is 6:30 to 9:00. The conferences will be divided into three sections according to the interests of the participants. They are:

Inter-faith Witness: designed to help pastors and laymen know how to share the word with people of other religious persuasions.

Controversial Issues: designed to help pastors and laymen know how to deal creatively with controversial issues both administratively and from the public forum.

Interracial Relationships: designed to help pastors and laymen know how to develop effective interracial relationships and ministries in the local community.

Those leading will be from Georgia, Tennessee and Kentucky.

The dates and places are as follows:

Monday, February 5 at Covington, Latonia Baptist Church, 38th & Church Streets;

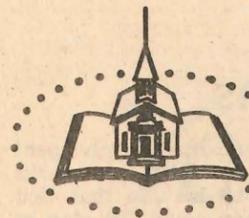
Tuesday, February 6 at Jefferson-town, First Baptist Church, 10600 Watertown Trail;

Thursday, February 8 at Owensboro, Hall Street Baptist Church, 1102 Hall Street;

Friday, February 9 at Bowling Green, Hillvue Heights Baptist Church, Route 4, Nashville Road.



LEADERS PLANNING TOGETHER at the Kentucky Baptist Building. Those pictured are, left to right, J. B. Porterfield, W. R. Brown, William Rogers, and C. B. Lucas.



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for February 4, 1973)



LIFE AND WORK SERIES

The Sin Of An Easy Conscience

I Corinthians 5:1-11

While trade was flourishing and wealth was accumulating in the corrupt and wicked city of Corinth, men and morals were decaying. The atmosphere of sexual license prevailed to such an extent that 1,000 priestesses were practicing prostitutes at the temple of Aphrodite, the goddess of love.

The scandal — 5:1-2

It was a widely known and an undisputed fact that there was in the church at Corinth a notorious case of bold and brazen incestuous immorality involving a young man and his step-mother. The shocking thing about this revolting indecency and terribly abominable affair was the almost unbelievable attitude of the church members toward it. Even though this affair was an abomination in the sight of God, the members of the church did not have any disposition to deal with this scandalous and disgraceful conduct of one of its members.

Even more disturbing than this case of sexual immorality was the attitude of the church members. Seemingly the members of the church did not have any compunction of conscience or sense of shame over this case of disgraceful licentiousness within their membership. While tolerating within their organization that which even the heathen abhorred, due to their complacency and lack of convictions, they were elated with the conceit of their good estate. Instead of mourning over the downfall of one of their members and the scandal which he had brought upon their church, the proud members went right on pretending that everything was all right. Such toleration of immorality within their membership accentuated the absurdity of their spiritual pride.

The solution — 5:3-5

With righteous indignation Paul sternly reprimanded the church for her failure to do her duty in disciplining this sinful member. Evidently the woman in the case was not a member of the church and therefore was outside of their jurisdiction because Paul's recommendation of disciplinary action was against the man alone. Knowing that any church which loses her purity also loses her effectiveness for Christ, Paul challenged the members of the church in Corinth to solve their problem without delay.

The suggestion — 5:6-8

It was suggested that the church rid itself of the pernicious influence of this immoral member by excluding him from the membership. The fact that the conduct of this moral offender was being treated as if it were inconsequential by the proud, self-satisfied and immature church members was doing the cause of Christ an irreparable injury. His removal from the membership of the church might bring him to his senses, cause him to reflect on his disgraceful immorality, repent of his terrible sin, obtain divine forgiveness and, in due time, be restored to fellowship.

This Scriptural admonition sounds so drastic that many church members today absolutely refuse to follow these instructions and boast of their unwillingness to do what the Scriptures require in this regard. It is not surprising, therefore, that the difference between many church members and those about them who have never made any profession of faith is imperceptible. Neither is it surprising that many non-Christians, who adhere to strict moral principles and conduct, do not have any respect for churches who condone or keep within their ranks those who live

immoral and sinful lives far below the level maintained by decent citizens who make no pretense of being Christians.

The separation — 5:9-11

A church cannot be strong and Christ-honoring unless it maintains both doctrinal and moral purity. Church members must live right themselves, and then they must refuse to shelter within the membership of their church those who indulge in fornication, covetousness, extortion or idolatry, if their church is to maintain self-respect or to receive the divine approval and blessing. How tragic when churches ignore and overlook sin in the lives of those who constitute their membership!

Several years ago, a Chinese lady, who was a devoted Christian, came to the United States for Bible instruction. Later, she was asked if she would not be happy to have her brothers, who were engaged in Christian work in China, to come to this country for additional preparation. She raised her hands and, with horror written on her face, she said: "No, no, I would not want them to come and see the way American Christians live!"

INTERNATIONAL SERIES

A New Heart And Spirit

Ezekiel 36:22-32

God had given the people of Israel a good land and numerous other blessings, but instead of being grateful for what He had done for them and in love and appreciation being obedient to Him, they plunged into the depths of wickedness. Unwilling to tolerate their wicked ways, God chastised them by allowing them to be taken into captivity. While in exile, many of them were brought to the realization that they were suffering on account of their sins, and justly so. However, God did not abandon them. Their realization was wholesome, but their captivity afforded their enemies a splendid opportunity to dishonor God and to damage His reputation among the heathen by

declaring that God's failure to defend and protect them was a clear indication that He was not as strong as the gods of their captors.

The reason — 36:22-23

Determined that His holy name should no longer be dishonored and held in contempt by the captors of His people and His enemies, God declared that He would exalt it above the names of all the gods of the heathen by doing something special with and through the Jews. He announced that His power would be displayed in such a remarkable manner that the heathen would be compelled to acknowledge that He was unique and supreme. God made it clear that He was going to do this primarily

for the sake of His great and matchless name and not merely for the sake of the people. It may be well to remind our readers, however, that whatever brings honor and glory to God's name is always beneficial to people also.

The regathering — 36:24

Not because of any right or claim that they deserved to be regathered in their homeland, but for the sake of that great name which had been defiled and dishonored without justification, God announced the regathering of His people from captivity and their restoration. He knew that the regathering of these exiles would certainly vindicate His name, and that was a matter of tremendous importance to Him. Moreover, it would be a clear demonstration of His sovereign power to all who observed what took place.

The results — 36:25-30

When the penitent exiles returned to their homeland, they had lost their desire to engage in any form of idolatrous worship. In grace and mercy God had forgiven them and cleansed them of their idolatry and immorality. They experienced a spiritual purification. Through the miracle of divine grace, their good relationship with God was restored. He replaced the impulses which had been regulating their thoughts, desires, motives and conduct. The removal of their stony hearts and the submission of their stubborn wills to God's perfect will enabled them to do what they were not able to do formerly, namely, obey the divine commandments and walk in God's way for them. When people accept God's will for their lives and, above everything else, try to comply with it, they always achieve their highest and best.

The remembrance — 36:31-32

Through Ezekiel God called to the attention and remembrance of His people the fact that their concentration upon the wonderful demonstrations of His love and mercy would cause them to blush with shame on account of their previous sinful conduct and deeds. Centering the thoughts on the wonderful blessings received from God frequently causes His children to recall their past sins, to be truly ashamed of them, and to loathe themselves because of what they have done. Many can testify that the remembrance of past sins often brings regret, shame and self-rebuke. It is important to remember that all such loathing can be avoided by allowing His matchless grace to find expression in their hearts and lives and by committing themselves fully to the doing of His precious will. His children, who worship, obey and serve Him faithfully, will certainly enjoy His presence, protection, provision and power. Ever keep these truths in remembrance and be governed accordingly, if you want to be happy and useful throughout life.

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Joe Tigue, right, presents plaque to D. Chester Sparks naming him president emeritus of Oneida Baptist Institute. Sparks served as Oneida president from 1948 to 1962. Tigue, a banker from Manchester, has been a trustee and strong supporter of Oneida for many years. At right, Sparks and Lige Hensley

examine a picture of the advanced class of Oneida in 1902. The occasion was an 80th birthday celebration for Sparks at Oneida on January 6. Hensley, 81 year old Manchester banker, is an Oneida graduate and served as chairman of the Oneida trustees many years.

Child Care Continues 'No Infant Adoption' Stand

The Kentucky Baptist Board of Child Care voted January 9 to continue its policy of not accepting new applications for infant adoption.

The board will, however, continue its policy of placing older children — four years old and up — and other hard to

place children as circumstances permit.

Child care executive director Bill Amos emphasized that the board will continue to place babies with couples whose applications are already approved and whose case is nearing completion. Those whose case study has just begun will be notified of the board's inability to continue their case.

Another decision announced in a letter to Kentucky pastors is that couples with two or more children and non-Baptist couples will not receive infants. The only exception to this administrative decision is for couples who have already received final approval.

Amos emphasized that these steps did not mean an end to the infant adoption program. "We will continue to help any pregnant girl who seeks aid through the Baptist program," he said. "However," he added, "the number of such girls has significantly declined in recent years and there is no indication of the current trend reversing."

"That means very simply," he explained, "that few babies will be available for adoption."

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Aid To Earthquake Victims

(Continued from page 7)

them and was trying to find ways of feeding them. We took out some of the rice, beans, corn and milk to leave with Oscar Espino, the pastor.

At 8:00 a.m. the next day we received permission from the army commandant at Leon to enter Managua. An hour and a half later we circled the dry hills that surround Managua. During the last two years Nicaragua has suffered a severe drought that worsened the tragedy because of the already short supply of food.

Traffic picked up as trucks and a few cars entered the outer perimeter of the city. Soldiers in battle dress carried rifles and automatic weapons and had white handkerchiefs over their faces, because of the dust and the smell of decay that was present in the city.

Entering the outskirts of the city, we grasped the magnitude of the destruction gradually because the parks and plazas seemed undisturbed. To the right, an encampment of some 300 blue tents sweltered in the late morning sun.

A few telephones attached to trees offered some communication. Gasoline stations lay with collapsed roofs on pumps as workmen began repairing the structures.

In the city proper we saw soldiers in a command post set up in a park just below the presidential palace. Workers cleared the streets with picks, shovels and bulldozers.

At the Baptist high school we found a number of trucks and jeeps parked beside the half-destroyed two-story high school building where relief committees were at work.

The one-story elementary school next to it showed only slight effects of the earthquake and had become the center for Baptists and other evangelicals helping the 200,000 people still around Managua.

Heading the committee was Dr. Gustavo A. Parajon, who had seen the destruction of the Baptist hospital where he had been a doctor. He made notes, gave orders, and tried to bring system from chaos.

Under a tin shed nearby, some elderly women rested on cots out of the burning tropical sun. In the side of the school a temporary kitchen had been set up.

As we unloaded the sacks of food, we found that even the water we brought was welcome. The workers, who had been depending on two barrels of water a day that some Mennonites had been bringing to the school, immediately filled their five-gallon jugs.

My impression was: here is order in the midst of chaos. Here is a willingness to work and help others in the midst of tragedy.

Soon two pickup trucks rolled in from Costa Rica. In one were Laverne Gregory, a Southern Baptist missionary, and Guido Picado, evangelism director for Costa Rican Baptists.

Missionary Hugh Smith of the American Baptist Churches, serving as executive minister of Nicaraguan Baptists, appeared at the door of the school. He is finding Baptists throughout the country and putting them back in contact with churches.

Dr. Parajon was asked what was needed. He replied, "Nicaragua already had needs because of the drought. Now suddenly a city of 400,000 to 500,000 is destroyed.

"The markets burned. People are without jobs. Some 200,000 still are living around Managua. Another 300,000 have left. This represents nearly one-third of the population of the country.

"Nutritionists calculate that people need a pound of food a day," Dr. Parajon continued. "That will represent 500,000 pounds of food a day. If Baptists can take care of their own with food, tents and medicine, we will have accomplished a great thing.

"I hope to ask the government for a barrio (a neighborhood) where we as evangelical Christians can supply their needs as a testimony in the name of Christ." (BP)

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THE WORLD OF BOOKS

The Christian Woman In The Christian Home by Wilda Fancher; Broadman Press, copyright 1972.

The chapters in this book are topics a Christian woman is concerned with. They include her God, her housekeeping, her in-laws, her budget and other topics of vital importance to her in her constant struggle to run a near perfect Christian home.

The Reputation Of A Church by G. Avery Lee; Broadman Press, copyright 1970.

Believing we can profit from information of historical cities and historical churches, this author gives us a look at some of the First Century cities and their New Testament churches. He attempts to show that the environment, culture and mood of a city can affect a church. Likewise, the attitude, motivation and approach of a church can affect a city.

Not A Silent People by Walter B. Shurden; Broadman Press, copyright 1972.

Shurden portrays Southern Baptists as a people who have been shaped by their controversies over issues they have established different views on.

Simple Sermons On Conversion And Commitment by W. Herschel Ford; Zondervan Publishing House, copyright 1972.

In this book of sermons, Ford has sought to cover the two sides of the Christian life. First, he shows the necessity of a conversion experience for salvation through Jesus Christ. Second, he gives the fact that one should grow in grace until the Lord takes him or her from this life. This book is an addition to his "Simple Sermon" series.

Christian Prisoners In Russia by Rosemary Harris and Xenia Howard-Johnston; Tyndale House Publishers, copyright 1969, first printing, March 1972.

This book gives a short picture of what happens to Christians in the Soviet Union who make a bid for more religious freedom. It tells of a reawakening among all religions in the Soviet Union and that Baptists seem more dedicated and uncompromising than ever. Included in the book is a list of over 200 Christian Evangelical and Baptists (ECB) now in Russian prisons for their faith. Many other denominations share in this situation.



NEW TOWN SPECIALIST — James Hamblen, second from right, was among 26 missionaries and missionary associates appointed by the Home Mission Board recently. Hamblen, pastor in Columbia, Maryland, will serve as a national consultant in new town planning. Here Hamblen talks with Roy Frisham, far left, executive secretary of the Maryland Baptist Convention, John Saunders, Brotherhood consultant for Maryland, and Warren Rust, far right, HMB metropolitan missions director.

Churches In Cultural Captivity by John Lee Eighmy; The University of Tennessee Press, published May 1, 1972.

This is a history of the social attitudes of Southern Baptists. The author points out that Southern Baptists, though usually pictured as lacking in social concern and action, have demonstrated a social concern and responsibility since their beginnings in 1845. The author died of a heart attack before the book was finished and published; Samuel S. Hill, Jr., wrote the introduction and epilogue.

157 More Fun To Do Handcrafts by Eleanor Doan; copyright 1957, first Zondervan Books edition 1972.

This book is geared to the juniors and junior high age groups. It gives directions for making easy, inexpensive, educational, beautiful and useable fun handcrafts. Outlines are given for making a wider variety of objects.

Retired Baptist Worker Dies

Mrs. Edith McMillan Walker, 63, an employee of the Southern Baptist Sunday School Board for 34 years, died in Caracas, Venezuela, January 17 of a massive heart attack.

She had just arrived in Venezuela to begin several months of volunteer work for the Southern Baptist Foreign Mission Board.

Mrs. Walker chose an early retirement from the Sunday School Board in 1968, having spent 23 years of her service in the church architecture department and 11 years in the Training Union department. She served as a draftsman in the church architecture department until 1967 when she became editorial and information specialist.

Before joining the Sunday School Board in 1934, Mrs. Walker worked for the executive board of the Alabama Baptist State Convention in Montgomery.

She was a member of Belmont Heights Baptist Church, Nashville. (BP)



Mrs. Walker