

Western Recorder

MARCH 10, 1973

BYW Sets Three Areawide Meets

Three Baptist Young Women Area Conferences have been scheduled for spring, according to Miss Wanda Carpenter, Kentucky BYW director. The events will be held March 30-31 at Rosehill Baptist Church, Ashland; April 13-14 at Camp Action near Campbellsville; and May 4-5 at Jonathan Creek Baptist Assembly.

Spiritual life development and missions information will be the focus of each meeting.

Highlighting the inaugural event will be Marshal Phillips, missionary to East Africa; and Mrs. Bryant Hicks, former missionary to the Philippines.

This conference begins at 7:00 p.m. Friday evening and adjourns at 12:15 p.m. the following day.

The April 13-14 meeting at Camp Action will feature Mrs. Lloyd Neil, former missionary to Nigeria, and Mr.

H. H. Hobbs To Teach At Southern Seminary

Former Southern Baptist Convention president Herschel H. Hobbs has been named Sewell Visiting Professor of Pastoral Studies to teach during the July, 1973, term at Southern Baptist Theological Seminary in Louisville.

Hobbs, who retired recently as pastor of First Baptist Church in Oklahoma City, will be teaching a two-hour course on "The Life and Work of the Pastor."

He is probably best known as the radio preacher for The Baptist Hour, which reaches an estimated listening audience of 50 million over 600 radio stations.

Hobbs is a graduate of Southern Seminary, and in 1964 received the seminary's E. Y. Mullins Denominational Service Award.

The annual visiting professorship, made possible by gifts from industrialist Warren P. Sewell, Jr., of Bremen, Georgia, is awarded to a widely-known pastor whose skills and insights in ministry have singled him out for recognition, according to seminary officials.

and Mrs. Dave Long, former missionary journeymen to Uganda and Nassau.

This meeting begins Friday at 7:30 p.m. and closes at 4:00 p.m. Saturday afternoon. Cost for the conference is \$2.50 which includes breakfast and lunch on Saturday. A \$1 reservation fee should be mailed to Miss Carpenter at the Kentucky Baptist Building, Middletown 40243.

Camp Action is located nine miles east of Campbellsville on highway 70.

Mrs. Gerald McNeely, missionary to Spain, will be leading the sessions at Jonathan Creek Baptist Assembly. This meeting is scheduled to begin at 7:30 p.m. Friday, May 4, and dismiss at 3:00 p.m. on Saturday. Cost for the meeting totals \$4.50 which includes two meals on the final day. Those interested in this meeting should write for reservations at Jonathan Creek Baptist Assembly, Route 1, Hardin, Kentucky 42048.

Additional information is available about each meeting by contacting Miss Carpenter at the state headquarters in Middletown.

Church Chuckles by CARTWRIGHT



"D'you have any Senior Citizen activities? My grandmother is sort of at loose ends."

DEVOTIONAL



John Brandon
Pastor, Second Baptist
Church, Greenville

THE VALLEY OF BERACHAH 2 Chronicles 20:26

King Jehoshaphat and all the people of Judah gathered in the Valley of Berachah (Blessing) and how they praised the Lord!

King Jehoshaphat had gathered Judah together in the house of the Lord. In the face of the enemy they called on the Lord and received word from the Lord. Jehoshaphat encouraged the people with these words: "Believe in the Lord your God, so shall ye be established; Believe his prophets, so shall ye prosper." The choir led the army to meet the foe singing, "Praise the Lord, for his mercy endureth forever." When they arrived they found the valley filled with dead soldiers and "None escaped."

God not only gave them victory over the enemy, but wealth also. Three days were needed for the people to carry "the spoils." 2 Chronicles 20:25. When God does something He does it right!

On the fourth day the people were reassembled, in the Valley of Berachah (Blessing) to sing the song of deliverance; the song of praise before, the song of deliverance after. They had first assembled in fear, now they are reassembled in joy! Fear is a deadly enemy. We are reminded of Paul's words to young Timothy, "God hath not given us the spirit of fear; but of power and of love, and of a sound mind." (2 Timothy 1:7) God replaced their fear with quiet peace and rest. However, fear took hold of the people of the surrounding countries. Why? They heard that God was fighting for Israel.

Individuals, homes, and churches have enemies which produce fear; fear of defeat, fear of failure, fear of loss, fear of disappointments. Let us enter these battles, confronting the enemy singing praise unto our God. Lost friend, your fear of not being accepted, your fear of not holding out, can be overcome when you realize the "battle is not yours, but Gods." "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." (Hebrews 7:25)

When The

PEW

Talks Back

By C. DeWitt Matthews
Midwestern Baptist Seminary
Kansas City, Missouri

Currently much is being written and spoken about getting congregations more involved in the preaching process. In fact, many laymen think the traditional authoritarian sermon — one man doing the talking and the congregation passively listening — leaves much to be desired as communicative experience.

A few imaginative preachers actually invite members of their congregation to help prepare sermons. Browne Barr, in his suggestive little book, *Parish Back Talk*, says he does this regularly. A small group of serious-minded parishioners meet with him each week for a two-hour sermon study session. First the pastor shares with the group the result of his prior study of the Biblical passage. Then each is urged to contribute his thinking, to suggest appropriate illustrations and to indicate various ways the truth in the passage might be helpfully applied to the congregation. Such a pooling of minds brings to the surface many interesting insights!

Following this weekly "brain-picking," the pastor resumes his private sermon preparation. When the sermon is finally preached it often reflects viewpoints of the discussion group as well as those of the preacher.

But suppose your minister were to invite you to help him prepare his sermon. Or suppose he were to ask you to join a group after the morning service to seriously discuss with him and other members the implications of the ideas the sermon had proposed. Would you consent? If you did would you be hesitant about expressing yourself about the sermon?

Comparatively few ministers venture into this kind of congregation-minister

8. Enter fully into the total worship experience so as not to be just a spectator.

You can sharpen your sermon listening ability by concentrating on the main ideas presented, by anticipating the preacher's next point, and by identifying yourself with the sermon's ideas. You can do these simple things each time you listen to a sermon if you understand how important it is to the total communicative process.

In addition, congregational participation in sermon preparation and listening may be supported by dialogue or feed-back sessions. A certain church bulletin flashes once a month, "Today is Dialogue Sunday" as a reminder of an after-church group discussion of the sermon's emphasis. Of course everyone does not remain but enough do to have a lively give-and-take encounter. Other ministers reserve an occasional worship service's last fifteen minutes for the congregation's verbal response to the sermon. Still others use certain mid-week hours for feed-back time and the church bulletin insert carries the previous sermon's text and outline as a guide for the congregation's thinking.

Dialogue preaching and sermon preparation can support the traditional preaching format by causing members of congregations to feel that they are necessary to the preaching process, not just idle receptacles to be filled by someone else. How about asking your pastor to inaugurate a periodic sermon feed-back session? If he will consent, and carefully prepares for it, he may find surprising help in making his sermons acquire a higher quality of "listenability" than they presently do.

sermon preparation process. They are generally, self-conscious about such a procedure and suspicious of its intention until it is seriously tried long enough to sense its benefits.

A recent study of sermon preparation habits revealed that less than ten percent of the churchgoers sampled in a large American City had ever discussed the sermon with their minister. Less than five percent had ever had any instruction in preaching's purpose or how to improve themselves as sermon-listeners.

William D. Thompson's *A Listener's Guide to Preaching* lists the following suggestions to help raise church members' sermon listening average:

1. Deeply reflect before, during, and after the sermon on the meaning of preaching in your Christian life.
2. Seek to discover the relevance of a particular sermon for your life.
3. Become familiar with the Biblical material and ideas — especially the sermon's text.
4. Develop your listening skills.
5. Recall that your own receptivity has much to do with the sermon's effectiveness.
6. Listen to sermons in anticipation of sharing your impressions with others.
7. Prepare your body to listen by coming to church rested and sitting in the service expectantly.

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

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Forthright Leadership From The Sunday School Board

As one who was quick to criticize the Southern Baptist Sunday School Board when I thought it failed to provide constructive leadership in Christian race relations, I want to be among the first to commend the Sunday School Board leadership for forthright leadership in another delicate area. This is in the area of Christian sex education. Six books in a series on "Sexuality in Christian Living" produced by Broadman Press for different age levels went on sale in Baptist Book Stores in January.

Until then Baptist churches and families which sought helpful literature in Christian sex education found absolutely nothing produced by Southern Baptists. About the best they could do was to use materials produced by the Missouri Synod of Lutherans. At last we have taken the first step to assist those who desire to replace often distorted sex education in back alleys, school corridors and other improper places with wholesome sex education in homes and churches.

Sunday School Board officials expect criticism from some sources for producing this literature and they will receive it. There are those who regard sex education as improper in any context and they have a right to their views. However, since young people will surely seek information on this vital part of human experience from some source, it appears the most wholesome atmosphere in which they might gain such information is in the home or in the church or in both. Being uninformed or wrongly informed in human sexuality has contributed to sad experiences by many young people and compounded the difficulty of happy sexual adjustment by many Christian married couples.

I make no claim to be an expert in evaluating such material but after examining the series rather closely I regard it as a forthright, wholesome, realistic and chaste treatment of a delicate subject. As one who had little help as a child and one who helped my own children very little in this area, I wish my parents could have had such material and that I might have had it for helping my children.

In addition to commending the Sunday School Board for producing it there are two other reasons

for discussing this material in this editorial. One is to commend it for consideration by parents and churches as a valuable tool in a responsible educational task. The other is to urge would be critics to remember several considerations before criticizing Sunday School Board leadership.

The Sunday School Board did not originate the idea of producing the material but only responded to an action of the Southern Baptist Convention. In New Orleans in 1969 Southern Baptist Convention messengers approved a resolution on Christian human sexuality which included two recommendations. One was to "encourage individuals, groups and churches to make fuller use of the limited family life and sex education materials now available from the Southern Baptist Christian Life Commission, Sunday School Board, and Southern Baptist seminaries." The other was that "we urge the Christian Life Commission of the Southern Baptist Convention to take the lead in encouraging all agencies and curriculum planners of our Convention to give increasing attention to basic and special resource materials on family life and sex education for Southern Baptist families and churches."

And so it was in response to a convention action that the Sunday School Board with encouragement and counsel from the Christian Life Commission produced this series on Christian sexuality.

It should be further understood that this material is not part of the regular materials designed for study in Sunday School or Training Union. It is purely optional and must be chosen by families or church leaders if it is used. In short, it is available for those who want it and can be ignored by those who don't want it.

It is designed to help in teaching children and young people the Christian view of human sexuality. It is Biblically sound and its proper use should help Baptists combat such serious problems as premarital sex, abortion, divorce, venereal disease and other sex related tragedies. The Sunday School Board and the Christian Life Commission have helped us arrive at a new level of maturity and responsibility in applying Christian truth to the whole person including his sex behavior.

The Openness Of Baptists

Nothing inspires confidence and motivates cooperation among Baptists more than recommendations openly arrived at, decisions made by all interested constituents and policies honestly and forthrightly explained and discussed. A major responsibility of a state Baptist editor is to be fully informed in order to interpret denominational programs and policies to the constituents and to communicate the thinking of the constituents to denominational leadership. In a denomination of 12 million in 50 states from every educational, economic and cultural level communication and understanding are a major problem.

Three experiences in a recent two week period reassure me that there is an unusual amount of openness among Baptists on the national convention level as well as on the local church level. The first experience was afforded by the program of the annual conference of the Southern Baptist Press Association. In four days of lengthy sessions the Baptist editors took a hard look at the present stance of Southern Baptists in denominational structures, in theological education, in social ministries and in world mission thrust. Among the 12 denominational leaders invited to speak and to be spoken to by the editors were the heads of five Southern Baptist agencies and institutions along with Southern Baptist Executive Committee Secretary Porter Routh. As long as our denominational leaders are as forthright, frank and responsive to suggestions and criticisms as these were there is no need for fear of a denominational power structure unresponsive to the will of the majority of Southern Baptists.

The week following the editors' conference saw the gathering of Southern Baptist leadership in Nashville for the semi-annual meeting of the Southern

Baptist Executive Committee which is made up of representatives from all states. Part of the task in this meeting was arriving at recommendations for convention messengers to consider in Portland in June. One of the recommendations has to do with distribution of \$35 million of anticipated Cooperative Program funds in 1973-74.

This recommendation was not arrived at behind closed doors but in the presence of all Baptists who chose to attend. One after another of the convention agencies and institutions heads was given opportunity to present the planned programs and the needs of the agency with which he worked. As usual the requests far exceeded the available funds and the final recommendation for each was agreed upon after hours of prayerful deliberation in the presence of all who chose to listen.

By coincidence the week of the Nashville Southern Baptist deliberations was a time for our monthly business meeting at Hurstbourne Baptist Church in Louisville. In the most open discussion possible we discussed two proposals for about two hours deciding upon one and deliberately allowing another week for reflection and action upon the other.

All this is to say that charges sometimes heard that all important Baptist decisions are made by a few behind closed doors are irresponsible and untrue. There is as much democracy among Baptists as we want to practice. It's amazing how democratic our decision making process has remained in spite of the numerical growth. As one who is about as skeptical of power structures as anyone, I want to say loudly and clearly I appreciate the free access for observing and participating in all levels of the Baptist decision making process.

BAPTIST FORUM



CHURCH AND TAXES

Dear Editor:

Read with interest the article by Frank A. Sharp on "Pressure from Internal Revenue Service" for churches and other religious groups to refrain from political, economic and social activity.

I disagree sharply with Mr. Sharp. The church does not belong in the economic or political arena. Let's stick to the religious issues where we belong.

Here's an additional comment I've been wanting to make for a long time, but has nothing to do with Mr. Sharp's

article. I'd like to see profit making church properties taxed at regular city, county and state real estate tax rates. We've had a free ride too long.

If we really believe in separation of church and state, then let's practice what we preach.

Louisville, Kentucky Max J. Reed

DISLIKES ABORTION ARTICLES

Dear Editor:

In regard to the article on abortion in the February 10 issue, I am extremely disappointed in the tone of the articles, the editors who must surely re-

view such articles and my fellow Baptists if they do not rise in support of their conscience and condemn such publication in a church paper. For a religious group who can so strongly insist that we don't do thus and so for fear of harming our own bodies and danger by example of leading others to sin, to consider abortion a "religious liberty" is ludicrous. Embarrassing enough to our faith would it be to admit in a small paragraph that the woman lawyer is a Baptist without elaborating in a fashion befitting only a grocery store newsstand scandal sheet.

In my opinion if this lawyer was interested in helping rather than making a name for herself, she could have helped the woman secure employment since this was her voiced complaint that "no one wanted to hire a pregnant

(Continued on page 14)

Baptists Contribute \$250,000 Toward Managua Relief Efforts

Baptists around the world have responded to the earthquake that virtually demolished the city of Managua, Nicaragua, by giving more than \$250,000 in relief, the Baptist World Alliance reported in Washington, D.C.

Carl W. Tiller, the BWA's relief coordinator, called the response "one of the greatest demonstrations of Christian love in the history of Baptist World Relief."

Tiller, however, added that the monetary figure does not tell the full story of response.

The true measure of concern is reflected in sacrificial gifts, such as \$25 from the Baptists in Bangladesh which is still plagued with damage from its 1971-72 war for independence, and \$50 from Baptists in India where both flood and famine are even now.

Baptists in the neighboring countries of Costa Rica, El Salvador, Honduras, and Guatemala are giving direct assistance — their own vehicles carrying emergency food and medicines to the earthquake survivors.

Less than a week after the quake — even while the Nicaragua government sealed the city off from the outside world in an attempt to assess damage and bury the dead, Robert A. Hingson,

a Baptist layman from Cincinnati, Ohio, had flown to Managua as a representative of the Baptist World Alliance and at the invitation of Central American health authorities.

He carried with him several thousand dollars worth of medical supplies donated by American drug manufacturers, and sufficient money to help meet emergency needs for food, water, shelter and clothing. The cash came from the BWA relief department's emergency reserve and an immediate gift from the Baptist Federation of Canada.

Contributions and reports of direct help have flowed into the Washington BWA offices. The American Baptist Churches USA, which has mission work in Managua, appealed directly to its churches and raised more than \$200,000 in special offerings to be disbursed by ABC people in Nicaragua.

The Southern Baptist Convention channeled a generous though lesser amount through missions in countries adjacent, and made plans to help Managua churches rebuild their houses of worship, Tiller said. The Foreign Mission Board appropriated \$5,000 for relief purposes. (BP)

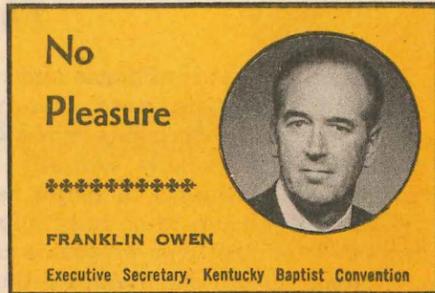
Cumberland College Hosts Chemistry Meet

A chemistry seminar was recently conducted at Cumberland College for superior high school students and their teachers, according to Mark Goodan, a Cumberland College chemistry major from Whitley City. Schools from Ohio, Indiana and Tennessee as well as Kentucky participated in the February 23-24 seminar.

Among the program personalities W. T. Lippincott, editor of the *Journal of Chemical Education* and professor of chemistry at Ohio State University. Lippincott was the Friday evening banquet speaker.

One of the major purposes of the seminar, according to Goodan, was the interaction between science and society. This included responsibility of science to address itself to the concerns of society and the need for the general public to have a basic understanding of the principles involved in many technological decisions of today.

Another aspect of the seminar was an understanding of the interaction between science and morals and religion. This area was part of the theme articulated and verbalized by Lippincott.



**No
Pleasure**

FRANKLIN OWEN
Executive Secretary, Kentucky Baptist Convention

My appeal a few weeks ago for more favorable words about pastors brought considerable response — from laymen, incidentally, and all favorable. One or two people expressed the wish that I had included some advice to pastors. I remind the reader that I was admittedly writing only the good, feeling that enough bad had been said. Even so, having taken my stand for and with the pastor, perhaps I may be permitted to share some things they suggested on the other side of the coin.

One writer suggested that the pulpit should never be used as a whipping post. He who stands behind the sacred desk needs always to remember that his hearers don't have a chance to talk back. He must not take undue advantage of this. Sympathy and compassion must leaven the message delivered to "reprove, rebuke and exhort." (II Timothy 4:2)

The man of God is sometimes tempted to demonstrate that he is not afraid to "tell it like it is." I have had well-meaning people try to goad me into this role who seemed to get sinful satisfaction out of hearing the preacher "tell 'em off."

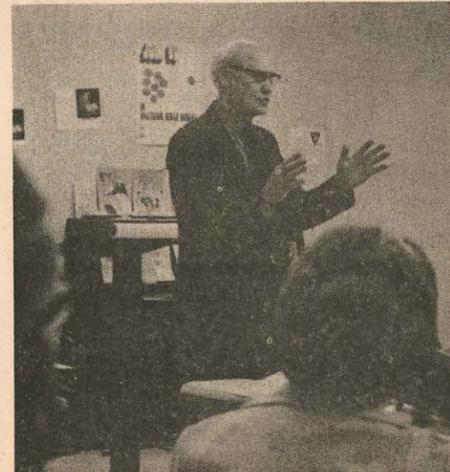
I met up with an acquaintance from another church who said to me, "You ought to hear our pastor preach, he's not afraid to tell 'em."

I had the feeling that she rather assumed I was afraid to "tell 'em," and that the very fact that I still held my job was proof that I had not dared do so. Inherent in her words also was an apparent assumption that all preachers want to "tell 'em," and only fear restrains them. It had not occurred to her that I didn't want to "tell 'em," — that my pleasure came from loving them and that on those occasions when I felt that I had to "tell 'em," it broke my heart.

I believe the lesson applies both to preacher and people. The prophet must not be afraid to tell it like it is, but he must be sure to do so in Christian love. The needed ministry of rebuke can also be overdone.

Let neither him who proclaims nor the people who hear derive any pleasure from the pain of others who are "hit" at the moment. Let each hearer and the preacher tremble and pray, lest he, made of the same clay, be overtaken in the same fault.

—Frank Owen



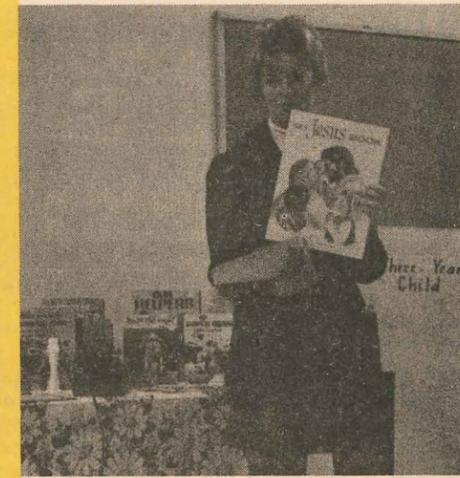
State Sunday School director Roy Boatwright gives instructions.

VBS CLINICS

The two Vacation Bible School Clinics just completed in Kentucky drew a total attendance of 536. Mrs. Betty Allnatt of the state Sunday School staff and coordinator called these "the best clinics we have had."

Sponsored for Associational VBS workers, this year's clinic drew representatives from 68 of the state's 80 associations, making them the best attended state sponsored clinics.

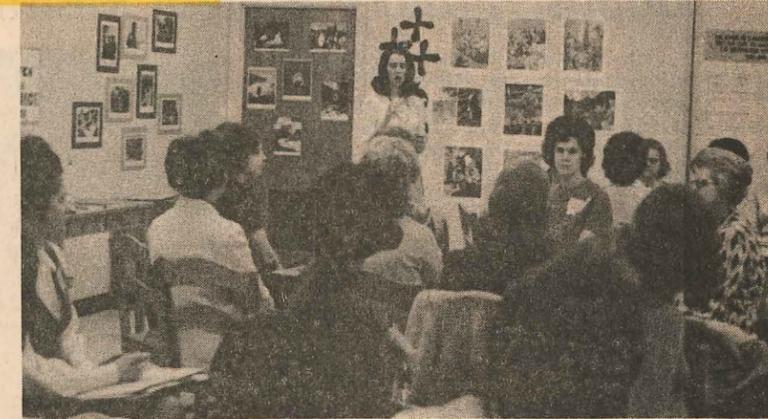
Last year Vacation Bible Schools enrolled about 170,000 persons. Of this number 2,144 made professions of faith in Jesus Christ as Saviour.



Miss Carrie Sue Gay of Sunday School Board demonstrates available material.



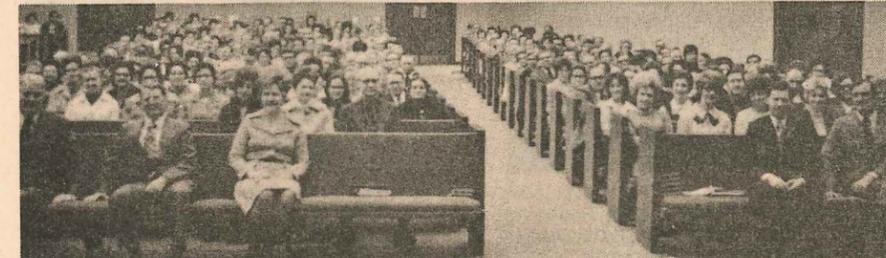
Former Kentuckian Mrs. Eldon Boone, left, listens to reports from workers with older children.



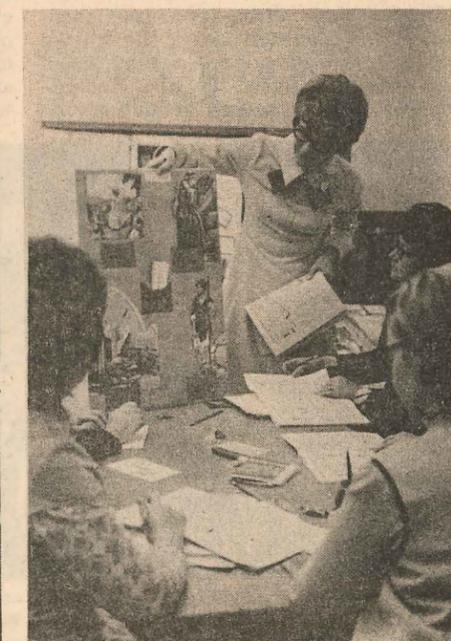
Mrs. Anne Smith displayed scores of resource ideas on the walls of the room for workers with middle children.



The line was long as VBS workers purchased items from the Baptist Book Store.



This was the group who gathered at Hopkinsville for the first of two area clinics.



Mrs. Betty Moore demonstrates resources for Younger children workers.



HONORED — D. M. Aldridge, right, president of Clear Creek Baptist School in Pineville, was recently named the Pineville Rotary Club's "Man of the Year." He is the second area citizen living outside Pineville's corporate limits to receive the coveted award which recognizes outstanding community service. Aldridge has been president of Clear Creek school since 1954. Above, he is presented with a silver loving cup by Bill Adams.

Nixon Plans Tax Credit Aid To Private Schools

President Nixon said in his State of the Union message on the economy that he will ask Congress soon for tax credit legislation to benefit parents of children in parochial and private elementary and secondary schools.

"Tax credit for nonpublic schools" was one of seven items which the President listed among those included in his 1973 economic package. The list, minus details, was in the third installment of President Nixon's State of the Union message, traditionally given at the beginning of each year.

Earlier when the 1974 budget went to Congress, the President included proposals to provide a tax credit of up

to \$200 a year per pupil for parents of children in nonpublic schools.

The ultimate outcome of such legislation is subject to much debate in Washington. On one hand, the powerful chairman of the House Ways and Means Committee, Wilbur D. Mills (Democrat, Arkansas), supports the idea as a part of a larger tax package. He believes the plan is constitutional and will pass the House of Representatives.

On the Senate side of Congress the outlook for tax credit legislation is unsure. Senator Sam J. Ervin (Democrat, North Dakota), the Senate's foremost constitutional lawyer, is strongly opposed to the idea.

Ervin said recently that such aid to parents in essence gives government money raised from all the people to benefit certain churches. Ervin accused President Nixon of lacking "devotion to the First Amendment" in his dedication to give public funds to parochial schools.

The Supreme Court, of course, will have the last word. The court has before it cases from Pennsylvania and New York that involve tax credits and tuition reimbursements for parents of private school children. Also it is expected that an Ohio case, where a three-judge federal court ruled the tax credit law unconstitutional, will be appealed to the Supreme Court. (BP)

Baptist Editors Protest Restrictions On Press Freedom

The Southern Baptist Press Association, meeting in Biloxi, Mississippi, adopted a resolution protesting any restrictions regarding freedom of the press, declaring that "the full and free sharing of information is essential for any self governing society."

The editors of Baptist state papers across the country noted that "there are warnings on the national horizon that restrict free flow of information."

The resolution came in a business session after which the editors selected L. H. Moore, editor of the *Ohio Baptist Messenger*, as their new president and named O. L. Bayless, editor of the *Rocky Mountain Baptist*, as president-elect. Al Shackleford of the *Indiana Baptist* was reelected secretary-treasurer.

During their three-day annual session at the Sheraton Hotel, the editors took a look at a wide range of issues and problems facing the SBC, including Christian education, denomination-

al structures, social issues, theological education and world missions.

During the session dealing with social issues, Foy Valentine, executive secretary of the SBC Christian Life Commission, reminded the editors that many Southern Baptists are becoming angry at those within the convention who agitate for action and press for social change.

Valentine said he felt his agency, the Christian Life Commission, was ordained of God to bear a prophetic message urging Baptists to apply Christianity to the problems of society. "Our ordainment, we fully understand, is not to polarize," he said.

"Our task is to convince our alienated brethren who seek to turn the church away from the great issues of our time that if, indeed, we did turn away, the world would be impoverished and the church's whole life and work would be invalidated," Valentine said.

The editors' meeting opened with a banquet in joint session with the executive secretaries of state conventions across the SBC, featuring an after-dinner address by J. D. Grey, recently retired pastor of First Baptist Church, New Orleans, and former president of the Southern Baptist Convention.

"If we didn't have a free and unfettered press among us, I shudder to think of the mess the SBC would be in," Grey told the group.

"Most of you could have written on your epitaphs, 'He prodded a lot,'" Grey said. "I didn't say, 'plodded', I said 'prodded,'" he quipped.

Commenting on the editors' courage to take a stand, Grey observed that "I'd rather a man say 'He put his foot in a lot of buckets,' than to say, 'He pussy-footed around and never would take a stand on anything.'"

A former editor of the *California Southern Baptist*, J. Terry Young, identified three major roles for the Baptist state paper editor — the role of the prophet, the role of the minister, and the role of the catalyst.

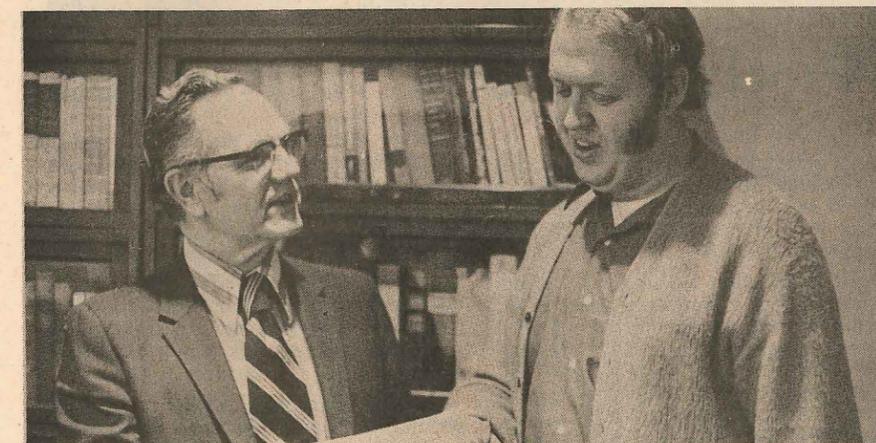
Urging the editors to deal with the issues of the "rough and tumble world," Young said he was tired of letting the pendulum be swung by radical groups. "It is time we Christians took a more positive, militant stand in trying to influence society and reaching those people who live out there on the ragged edges."

Young, now professor at New Orleans Baptist Theological Seminary, added that in addition to urging people to action on issues, the state paper should play a "healing role," drawing the denomination together in times of conflict and polarization.

"Sometimes you need to weep over an editorial," he counseled. "Bombastic words may gain you plaudits from some, but carefully tailored words may get you more success in the goals you hope to achieve." (BP)



ALUMNI PRESIDENT VISITS — Ronnie L. Smith of Campbellsville, left, visits with two Southwestern Seminary students from Kentucky, Mr. and Mrs. Larry Gilmore of Paducah and Murray, respectively, during a recent meeting of Southwestern's 30 state alumni presidents. Smith is the president of the seminary's Kentucky alumni association.



SCHOLARSHIP — Gayle Lee Clifton, right, of California, Kentucky, has been named the first recipient of the Carrie Hobson Joyce Scholarship. Norman Shands, director of admissions and student aid, presented a check for \$500 to Clifton, a 1972 graduate of Cumberland. Mrs. Joyce, a 1920 graduate of the WMU Training School, willed an estate in excess of \$220,000 to the seminary, specifying that the money be used for student aid.



A GIFT — Merrill Moore, standing left, received a check for 2,500 Israeli pounds, about \$595, from Gershon Rivlin, a district governor of Rotary International. The check, which will benefit Gaza Baptist Hospital, represents proceeds from an appearance by Apollo 15 astronaut James B. Irwin before six Rotary Clubs in the Tel Aviv area.

Statistics Show Growth In Most KBC Efforts

Final statistics for the 1971-72 fiscal year have just been released by the Research Services department of the Sunday School Board.

The report on Kentucky shows a general upswing in the convention's program. Only the church training program failed to register gains over the previous year's totals.

Below is a complete report of the 1972 figures, compared to the 1971 totals.

	1972	1971
Associations	80	80
Churches	2,201	2,197
Baptisms	22,084	18,925
Additions by letter	19,494	18,049
Total Membership	684,246	673,466
Sunday School ongoing enrolment	364,200	363,758
VBS Enrolment	170,929	167,268
Training Union ongoing enrolment	71,328	76,077
WMU ongoing enrolment	51,428	51,383
Brotherhood ongoing enrolment	17,095	16,741
Church Music ongoing enrolment	50,376	45,839
Value Church Property	215,918,031	200,748,866
Total Receipts ..	47,658,277	44,025,359
Total Mission Expenditures ..	7,833,021	7,325,660

Cedarmore To Host First Of Three Confabs

Cedarmore Baptist Assembly will host the first of three regional library clinics planned by the Baptist Sunday School Board's church library department.

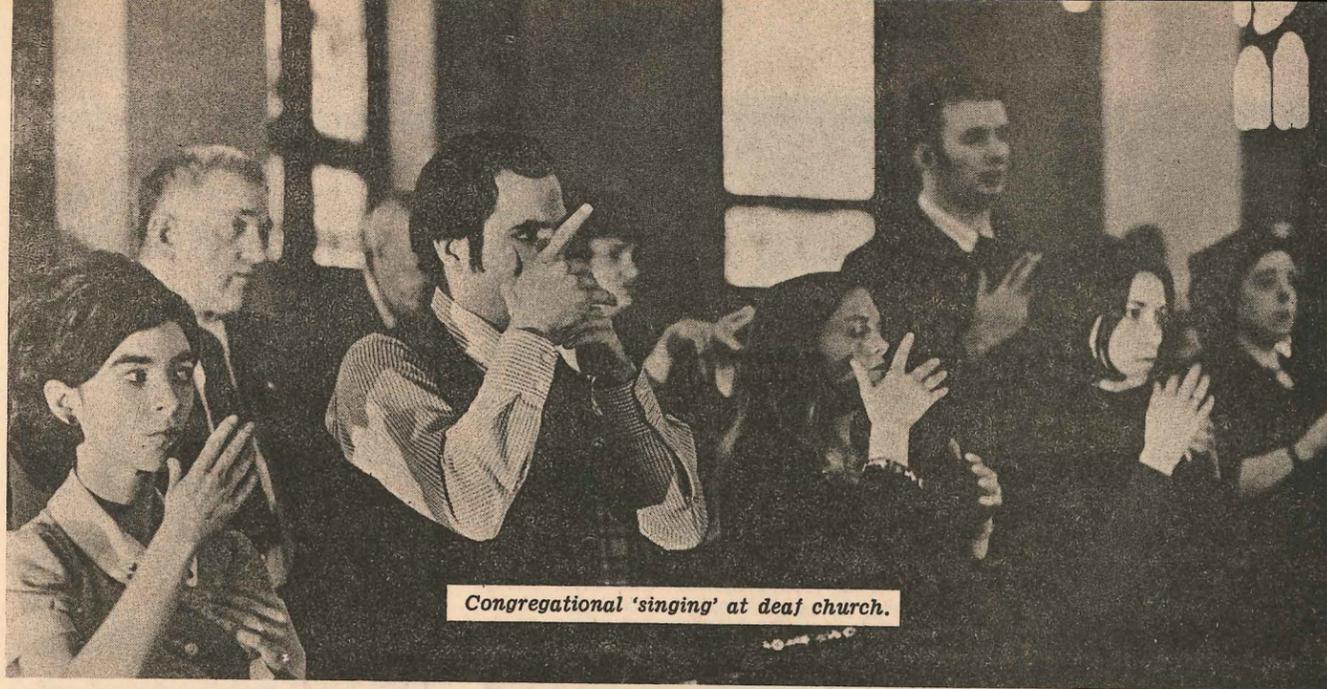
Scheduled April 6-7, the clinic begins at 6:00 p.m. Friday evening and closes Saturday at noon.

"The clinics are designed to aid church library workers but other church staff members will find them informative and helpful," said Wayne Todd, clinic coordinator. Sessions are planned on such topics as "Beginning Library Workers," "Classifying Books for the Church Library" and "Audio-visual Education," among others.

Those interested in the clinic may contact the Church Library Department, Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville, Tennessee 37234. A \$4 registration fee covers a Friday evening banquet and a notebook of materials.



NEW PRESS ASSOCIATION OFFICERS — L. H. Moore, right, editor of the *Ohio Baptist Messenger* and newly elected president of the Southern Baptist Press Association, congratulates editor O. L. Bayless, center, of the *Rocky Mountain Baptist* (Colorado) on his being named president-elect of the editors' organization. At left is Alvin Shackleford, editor of the *Indiana Baptist*, re-elected as secretary.



Congregational 'singing' at deaf church.

The Carl Enochs, Proclaiming God To The Deaf

By Susan Wright

In recent years, the increased flow of information to the general public about handicapped people has brought new understanding and enlightenment. One group which is slowly gaining recognition is that of deaf people.

Carl Enoch, a Southern Seminary student from Murray, thinks that "we're at the end of the tunnel. The light's coming through with the media and the National Theater of the Deaf to enlighten the public that deaf people are just simply people who don't hear."

Carl is serving as pastor of the Church for the Deaf at Louisville's Fourth Avenue Baptist Church; and his wife Sue assists him as minister of youth, music, and education.

Sue taught deaf studies at Manual High School in Louisville from 1970 to 1972. In the summer she was employed by the Kentucky Baptist Convention in the department of special ministries. During her two years there, she found that students who were forced to use only the oral method of communication were often "marked as low achievers, educational problems, almost retarded." When sign language was incorporated into a total communication approach, these same students "jumped five and six grades on achievement test scores. It was found not to be an intelligence problem, but a communications breakdown."

Sue, now office secretary in the KBC Brotherhood department, has been interpreting for the Church of the Deaf since the fall of 1969. She spent one year as an interpreter for the Louisville public schools, attending the University of Louisville at night. While teaching deaf studies at Manual High School,

Sue received the Talking Hands Pin awarded by the Southern Baptist Convention for her outstanding work with the deaf.

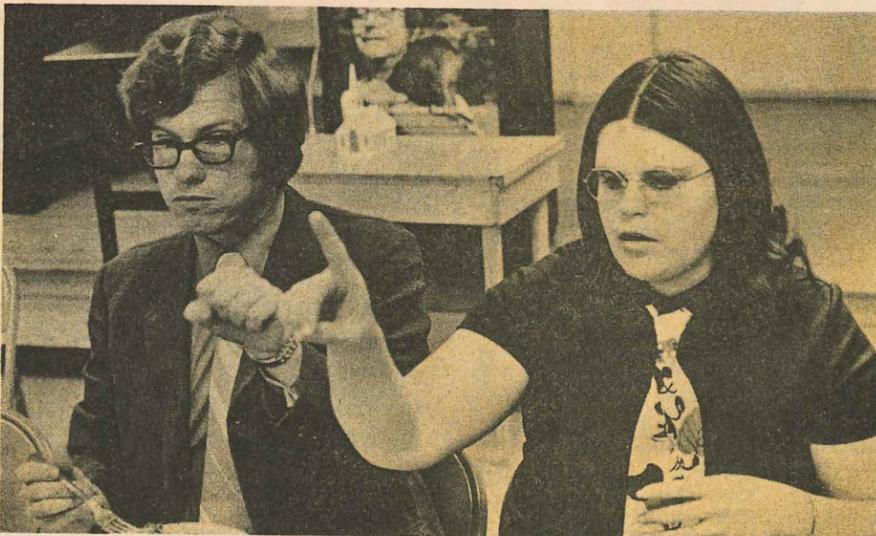
Partially through his interest in Sue, and because of a seminary field work placement, Carl became involved with the deaf congregation in 1971. In October of that year their pastor resigned, and the congregation asked Carl if he would serve as their pastor. He and Sue were married last June.

The Enochs are now involved in planning a counseling program to help parents whose baby is diagnosed as deaf at birth. Carl hopes to be able to accept referrals from hospital chaplains

to offer support to parents in dealing with the crisis of having a hearing-impaired child.

It is appalling to Sue and Carl that there are no certified interpreters available to deaf people seeking professional services at hospitals, social agencies, and legal offices. Since there is not yet an organization to provide interpreters, Sue and Carl volunteer their services.

In May, Carl will graduate from the seminary. He is looking forward to having more time to implement his ideas for more and better ministry to deaf people. "I am excited about the possibilities of service not just because they're deaf people, but because they're people who have needs."



Carl and Sue Enoch talk with friends during a church supper.

KENTUCKIANS AMONG 1,000 GUESTS —

Governor's Prayer Breakfast Focuses On Men In Missions

In the first prayer breakfast of its kind, Baptist speakers including Georgia Governor Jimmy Carter challenged more than 1,000 Southern Baptist laymen and their pastors to make use of "potential power" for missions in the homeland.

Carter was the official host for the breakfast sponsored by the Southern Baptist Brotherhood Commission, the Home Mission Board and Georgia Baptist State Convention Brotherhood Department.

"I hope this prayer breakfast will be mirrored one hundred times over all the nation," Carter said. "This is a meeting of laymen primarily. Its purpose today is to describe what we can do in our own quiet, fumbling, sometimes failing way for Christ."

The one thing that binds all men together is Jesus Christ, Carter said. "In laymen we have a tremendous reservoir of power; our purpose is to tap that reservoir for Christ."

Brotherhood Commission executive secretary Glendon McCullough pledged to Home Mission Board executive secretary-treasurer Arthur B. Rutledge "that laymen want to be involved in every possible point to undergird what the state conventions, associations, and local churches are trying to do."

Bob Tremaine, SBC home missionary in Worcester, Massachusetts, illustrated laity potential by telling of two laymen from Georgia who began a mission in Worcester.

In the Northeast, he ministers in a spiritual vacuum, Tremaine said, "but wherever there's a need, God has a promise and whenever we claim God's promise he will meet the need."

"God had to change me," Tremaine said. "I had to stop worrying about getting people to come to my church and I had to find ways to get my church to go to the people, to minister with the people."

Tremaine said his church gained entrance to many high rise apartment buildings, seemingly unapproachable before, through the "service entrance."

"When we began asking people for the privilege of serving them in the name of Jesus Christ, we had to say stop, we can't do anymore," he said.

Court Shepard, language missionary in San Diego, California, said a California layman who had enough interest in a doctor from India to teach the man how to drive a car is largely responsible for the doctor's spiritual conversion and now serving on the biology faculty of a Baptist college.

Shepard, who works with some 500 ethnic groups in the city, said a woman has become an "international" mis-

sionary after Shepard and a Baptist woman visited her and offered to teach her English. After learning English, the woman traveling with her military husband, has worked with other Japanese and English groups in Guam and West Germany.

Governor Carter related instances on lay involvement in the Northeast and in his own state.

"In my home community, Sumter County, an area afflicted for the last 25 years with racial disturbance, I have seen conservative, white Baptist laymen during a community rally kneeling with arms around a black child who has just accepted Christ. The churches in my community did not and still do not permit a black person to enter.

"During a one week period, because some laymen had courage, we had 565 people make professions of faith."

Arthur B. Rutledge said the more

than 1,000 men participating in the prayer breakfast was "an inspiring sight that shows laymen want to do more than to receive an offering or usher."

"You are saying men are deeply concerned about the spiritual life of this nation," Rutledge told the men. "Home missions doesn't begin with the Home Mission Board — it begins with the local church. It is time to challenge all of us in helping turn this nation into a land that loves the Lord."

Five Kentuckians were among the 1,000 persons present. They were T. L. McSwain, KBC president from Richmond; Forrest Sawyer, state Brotherhood director; C. R. Daley, editor of *Western Recorder*; P. A. Stevens, Louisville, Kentucky member of the Brotherhood Commission; and Ted Redmon, member of Southside Baptist Church, Louisville.

Men Streamline World Confab Program

The program for the first World Conference of Baptist Men in Jerusalem in November, 1973, has been streamlined to encourage the travel of participants to places of Bible history throughout the Middle East.

David Wong of Hong Kong, chairman of the Men's Department of the Baptist World Alliance, said that the conference, originally scheduled November 5-10, will be held in Jerusalem, Monday night, November 5, through Thursday noon, November 8. Morning and evening sessions are scheduled, with the afternoons open for visits to Biblical sites in the Jerusalem-Bethlehem-Jericho area.

Participants will be encouraged to travel to other sites of Bible history,

including Qumran, Masada, Nazareth, Capernaum, the Sea of Galilee, Haifa, Caesarea, and Tel Aviv-Jaffa, either prior to the Monday opening or following the Thursday closing.

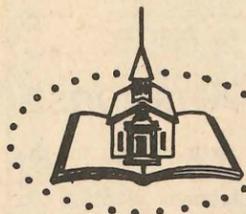
Wong has outlined conference goals as fourfold: To encourage world fellowship among Baptist laymen; to visit places which are significant to our faith; to challenge laymen to a greater commitment to Christian missions; and to suggest methods for greater involvement of laymen in Christian ministries.

Information on the conference program and tour plans is available from the Men's Department, Baptist World Alliance, 1628 Sixteenth Street, N.W., Washington, D.C. 20009.

Everyone's Talking About



one Lord
one mission
one people



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons For March 18, 1973)



LIFE AND WORK SERIES

The Danger Of Self-Trust

I Corinthians 10:1-13

Paul considered it both a privilege and a duty to practice self-denial and to exercise self-discipline in order that he might be an effective witness for Christ. Having received eternal life as a gift from God, and having recognized the fact that he was obligated to use his God-given talents for the glory of God and the welfare of his fellowmen, Paul cheerfully committed himself to the Lord and was anxious to be used in His service. Free from self-trust, the Apostle rejoiced in relying upon God for the strength which he needed to live the victorious Christian life and to render acceptable service for Him.

Aware of the great dangers accompanying self-trust, overconfidence and pride, Paul wrote the conceited and boastful Corinthians and rebuked them for their obvious attitude of spiritual superiority. In view of the fact that they were subjected to great temptations in the immoral atmosphere in which they resided, Paul urged the Corinthian Christians to rely upon God for the strength to overcome the strong temptation to yield to complacency, pride, and self-trust.

In warning the Corinthian Christians of the great danger inherent in self-trust, Paul reminded them of what happened to their ancestors who had been redeemed out of Egyptian bondage. When they left Egypt they were guided by a cloud in the day and a pillar of fire during the night. The waters of the sea were parted and Moses led the Israelites to safety while the walls of water were on both sides of them and the cloud was over them. In this Paul saw a type of baptism. Just as the Israelites were baptized in the cloud and the water of the sea, the Christians in Corinth had been covered with water in baptism. The fact that the Israelites later rebelled against the leadership of Moses was mentioned in the Corinthians in the hope that they would not yield to the temptation to reject the lordship of Christ. In God's feeding the manna to the Israelites while they were in the wilderness Paul could see a type of the Lord's Supper. As they ate and drank that which God provided for them in a supernatural manner, so Christians eat and drink the elements of the Lord's Supper as symbols of that

which Christ did for their salvation. They receive these elements as symbols, and in remembrance of Him Who died to redeem them.

Repeatedly the God of grace gave the Israelites abundant evidence that they could and should trust Him. Of course, He had a perfect right to anticipate that their response would be that of loyalty to Him. His beneficence to them certainly called for their obedience to Him, but the latter was not forthcoming. They committed the terrible blunder of assuming that God would continue to supply them with plenty of manna and water regardless of their conduct. After they had received abundant supernatural blessings, they ignored their responsibility and brought upon themselves a distressing judgment.

The Israelites lusted after the things that were evil, indulged in the worship of idols, committed sexual immorality, defied God by doing wrong, and murmured against the divine will. In doing so they displeased God and did themselves and their posterity a terrible injustice.

INTERNATIONAL SERIES

Man Has Gone Astray

All are sinners by nature, by choice, and by practice. No man has the power to break the shackles of Satan and to save himself. Many think that salvation is an achievement, so they attempt to obtain it through their own efforts or works, even though the Bible repeatedly states that it is an utter impossibility. Man's only hope of salvation is in the Lord Jesus Christ.

Psalms 14:2-3

Instead of being inclined to walk in God's way and to do His will, man has rebelled against God and turned away from Him. All men have preferred their individual ways to God's way, and have chosen to walk therein. The tendency to sin is present in every person. It can be observed even in small children as they are engaged in playing. Man is guilty of the sins of omission as well as commission. Man often neglects to do what he should do, just as certainly as he does various things

In grace and mercy God has provided the means whereby believers in Christ may overcome the onslaughts of temptation from the world, the flesh, and the devil. He expects the believer to make use of these means to the end that he will be an overcomer.

Paul gave the Corinthian Christians some very helpful advice. He warned them of the danger of overconfidence in the warfare against Satan. Christians must not underestimate the power of Satan or overestimate their own strength. Those who proudly think that they are able to withstand the temptations of Satan in their own strength are the most likely to fall.

Frequently, when we are tempted, we conclude that no one else has ever been tempted so sorely. But in whatever way we are tempted we have plenty of company. "There hath no temptation taken you but such as is common to man." The encouraging thing is that in temptation a Christian can always count on the faithfulness and power of God. He will not permit us to be tempted beyond measure. ■

which he should not do.

God is always observant of what people do. Nobody ever escapes the vision of God. He sees and knows everything that every person does. The Psalmist here pictures God as looking down on all men and observing that without exception they have gone astray from Him. In stepping aside from compliance with God's will for their lives they have done themselves a great injury. God is grieved when He observes that men's lives are self-centered instead of their being centered in Him. All who rebel against the will of God and go their own sinful ways thereby display that they are lacking in wisdom. It is a mark of real wisdom for one to seek to discover and to do the will of God. In going astray from God man experiences the burden of guilt and the terrible anguish of remorse, and deprives himself of the greatest blessings and joys that are available.

Every honest person is aware that there is a chasm between what he is and what he should be, and between what he is doing and what he should be doing.

Jeremiah 10:23

After observing the lives of those who were about him, Jeremiah was fully convinced that man did not have the ability to direct his steps in the way that he should go. Even though he may have had good intentions at the outset, time and again he has failed to measure up to the divine requirements.

Jeremiah 17:9-10

Depraved in nature and blinded by self-deception, it is not at all surprising that man is perverse and corrupt. Inasmuch as the heart is the source of the thoughts, affections, will, words, and deeds, it is exceedingly important that it be in proper relationship with God. When the heart turns away from God it becomes filled with injurious imaginations, impure thoughts, selfish aspirations, sinful desires, corrupt decisions, and harmful attitudes. Through Jeremiah God declared that such a heart is deceitful and desperately sick. We know that some people are deceived by Satan, others are deceived by those with whom they associate, and still others deceive themselves. The latter sometimes rationalize about that which is wrong until they arrive at the conclusion that it is right. This terrible condition of heart calls for genuine repentance toward God, personal faith in Christ, and a public acknowledgement that forgiveness has been received.

Romans 1:28 - 2:1

From God's Word we learn that sin is universal. All are born in sin. All have sinned by choice. There are degrees of wickedness and guilt, but "all have sinned, and come short of the glory of God." All are not equally bad, but all are guilty before God, and are therefore in a hopeless predicament, apart from the gospel of Christ and His power to save. Because all have sinned, and are in such a terrible plight, they are alike in their need of salvation.

In this passage Paul indicted men for rejecting God's revelation, plunging into idolatry, and indulging in all kinds of sexual offenses. Every one of these terrible sins which Paul listed here is practiced by many on the current scene. For such a manner of life there is no justification whatever. Through the centuries many have defied God, rejected His revelation, yielded to their evil desires, and plunged into the depths of degradation and sin. This lesson is a reminder that God gives over to a reprobate mind those who sink to the depths in such corrupt thinking and depraved conduct. ■

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(Continued from page 5)

woman." Barring that there are homes and agencies to which she could have directed her.

How do you think our teenagers could understand the incongruity of a religious group which won't permit dancing of any kind in the church building but considers abortion a "religious liberty" as Mr. Garrett heralds his article? I hid this issue of *Western Recorder* because I can't explain it to my 14 year old.

Louisville, Kentucky Ann K. Dyer

REBUILDING BURNED CHURCH

Dear Editor:

On Saturday night, January 27, the Dennie Memorial Methodist Church was destroyed by fire. Their church enrollment was only 183 and many of this number were non-resident and some contributed little or no support.

Fire destroyed the church building but because of a faith that is indestructible these few, faithful God loving people met the next morning under the leadership of their pastor Alec Rogers and covenanted together to rebuild their sanctuary. Rogers is one of the greatest Christians I have ever known. He has a wife and two small children and is still attending school part time.

These folk must find another location for the new church and with the soaring cost of land, building material, and labor, they must have some financial help.

Lebanon Junction is a small town and everyone is helping all they possibly can. They will still need more. We need this church in Lebanon Junction. It has done a good work here since it was erected in 1921.

As a Baptist I feel the people who read this good Baptist paper would like to make a contribution to the rebuilding of Dennie Memorial. Any amount large or small will be gladly accepted. Send contributions to the Dennie Memorial Church Building Fund, Lebanon Junction, Kentucky 40150.

Lebanon Junction Mrs. Floyd Bryant

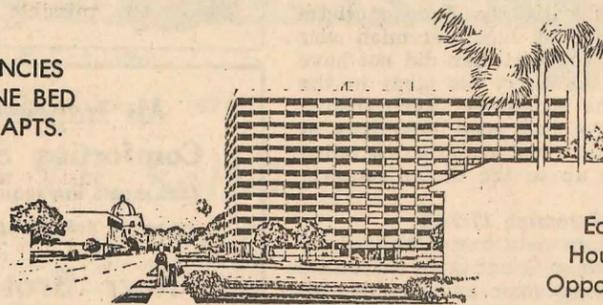
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Baptist College Case Argues Before Supreme Court

A South Carolina taxpayer claimed before the U.S. Supreme Court that a financial arrangement between the Baptist College of Charleston and the state of South Carolina is a violation of the First Amendment to the Constitution.

Richard W. Hunt, identified as "a taxpayer of the state of South Carolina and a resident of Charleston County," began his long fight against a state law that would aid both public and private colleges on March 20, 1970. The highest court in the nation finally heard the case on February 21, 1973. A decision may be reached by June or July.

At issue is the South Carolina Educational Facilities Authority Act which provides for state-authorized tax-free

revenue bonds for the benefit of institutions of higher education. Hunt charged that the arrangement would require "impermissible state involvement in the affairs of the Baptist College at Charleston."

The case arose originally when the Baptist College of Charleston applied for an issue of bonds not to exceed \$3.5 million. If the plan had been completed, the Baptist College of Charleston would have deeded a portion of its campus to the state, which in turn would have leased it back to the school. The rental charge would have been adequate to pay off the bonds. After the bond issue had been retired, the state would in turn convey the campus back to the college.

Robert McCormick Figg, Jr., an attorney from Columbia, South Carolina, represented Hunt before the Supreme Court. The state of South Carolina was represented by Huger Sinkler of Charleston, South Carolina. The case is known as Hunt versus McNair.

In his argument before the Supreme Court, Sinkler for the State of South Carolina denied that the state would be involved in close supervision of the financial affairs of Baptist College thus resulting in "excessive entanglement" between church and state. He also denied that the state was providing state aid to a sectarian institution, since no tax funds were involved in bond issues for private schools.

Sinkler conceded after a question by Justice W. J. Brennan, Jr., that the tax free bonds made possible a two percent advantage to Baptist College in financing its indebtedness. Such aid, he continued, does not violate the separation of church and state. The reason for this, he pointed out, is that a "state may expend its funds in a manner which benefits sectarian institutions as an incident to the benefit conferred on society generally."

Attorney Figg argued on the other hand that the South Carolina law re-

quires that the state sees to it that the Baptist college charge students fees that are sufficient to meet the bond payments. For this reason, he contended, the state authority would have to be closely involved in the financial operations and conditions at the college, and that, if it became necessary, would require the college to adjust its student fees and charges.

"The necessary result," he concluded, "is in excessive degree of involvement and entanglement of the state in the activities of the college in contravention of the religion clauses of the First Amendment." (BP)



KICKED OUT — Yugoslav Baptist Union President Josef Horak views the rubble left behind as demolition begins on Belgrade Baptist Church. The church is in the way of an urban renewal project and will be replaced by a state-owned building. In mid-January the congregation was told to vacate the building by the end of the month. Authorities then sent a demolition team to tear out windows and doors and carry away furnishings. The church has been offered a maximum of \$50,000 compensation. It is doubtful they will be given a new building or lot on which to build; it is reported that no building permits for churches have been granted in Belgrade since World War II. Members plan to meet in their partially demolished building as long as possible, then they may meet in small numbers in one another's homes.

Chaplains Cut Back

With the wind down of the Vietnam war, a reduction of chaplains serving in the armed forces is being felt, Southern Baptist director of chaplaincy James W. Kelley said in Atlanta.

"The reduction started some years ago and is now being more keenly felt by some denominations than others — including Southern Baptists. The SBC is experiencing a lull in the recruitment of chaplains for active duty, and this is likely to continue for a few years," he said.

Kelly, formerly Navy Chief of Chaplains, learned recently in a Washington briefing that the Navy expects to reduce their chaplaincy force by as much as 150 from the 950 Navy chaplains now serving. The Air Force, now with about 1,040 chaplains, will decrease nearly 100. The Army expects to maintain its corps of chaplains at 1,450.

At the present time 768 Southern Baptist chaplains are serving in the reserve, National Guard, and Civil Air Patrol chaplain corps. There are 539 Southern Baptist chaplains serving on active duty. (BP)

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CORRECTION

Due to a reporter's error, a Baptist Press story carried in the February 3 issue of *Western Recorder*, page 15, erroneously stated that two Southern Seminary professors participated in the anti-war demonstrations in Washington, D.C., January 20.

The professors in question, Henlee Barnett and Paul Simmons, were in Richmond, Virginia, at the time, attending a meeting of the American Society of Christian Ethics.

Survey Shows Expense Is Key To Lay Involvement In SBC

More laymen could be involved in annual sessions of the Southern Baptist Convention if local churches would pay their travel expenses to attend, an opinion poll of a random sample of Southern Baptist laymen disclosed recently.

The survey was conducted at the request of the SBC Executive Committee in response to a motion adopted at the SBC in Philadelphia last June asking the committee to study means of involving more laymen in the annual convention.

The opinion poll showed that most lay leaders surveyed felt that the expense of attending the convention kept more laymen away than did the meeting dates or times.

In fact, June was the runaway choice of the lay leaders as the best month for the convention, and almost two thirds said they would prefer it to start on Monday or Tuesday. The convention traditionally meets the second or third week in June, Monday through Thursday.

The opinion poll summarized the views of 173 deacon chairmen, Sunday School directors, Training Union directors, and Women's Missionary Union directors. The questionnaire was sent to a random sample of 400 churches, polling 100 persons in each of the four categories.

More than half (55.5 percent) of those who have never attended a convention said they would attend one if

their churches paid the travel expense. Of the 38.7 percent who said they would not attend, even if expenses were paid, about one fourth said vocational responsibilities would not permit it, and one fifth said family responsibilities would not allow it.

When asked for their suggestions on ways to encourage more laymen to attend the convention, four major suggestions were most often proposed: the local church should pay their expenses (14.5 percent); the local church should stress attendance at the convention (13.3 percent); laymen should be made to feel they are needed there (9.2 percent); and provide better scheduling or meet on weekends (9.2 percent).

About two-thirds of those surveyed were men, and respondents were fairly evenly divided in age, with about 30 percent between ages 40-49 and 20 percent each in other ten-year age brackets between 30 and up. (BP)

Cooper—'SBC Can Avoid Catastrophe'

The president of the Southern Baptist Convention said in Dallas, Texas, he believes the convention has "reached the maturity to face our problems without having a minor catastrophe."

This maturity, according to Owen Cooper of Yazoo City, Mississippi, will enable Southern Baptists "to

devote our time to going out and making Christians."

Speaking to trustees of the SBC Annuity Board at their annual meeting, Cooper, a layman, said the denomination had spent "time and energy on matters that have little to do with the average layman and his life."

President of two chemical companies, Cooper said Southern Baptists have failed to provide sufficient challenge for laymen who are saying, "We want to get involved meaningfully."

Noting the second most important story in Southern Baptist life in 1972 concerned lay involvement in denominational work, Cooper continued, "it's up to Southern Baptist leadership to provide challenges for these laymen."

Cooper referred also to the three-week visit to India he and 16 other Southern Baptists had just made. He said they found India ripe for the Christian gospel.

"Hundreds of people in India could become evangelists for us if they could just get a modest amount like \$25 a month," the SBC president declared.

"In 10 years' time, I think God is going to make it possible for us to have 1,000 of these evangelists," Cooper added.

In some 300,000 villages in India, he said, the name of Christ has never been spoken. "There are as many non-Christians in India as in nearly all the other countries in which we (Southern Baptists) have mission work." (BP)

Bowling Green, Paducah Host Adult Workshops

Two Adult Church Training Workshops will be conducted in Kentucky during the month of March. According to James Whaley, KBC church training director, these workshops, will seek to aid adult workers to identify, develop and practice leadership skills.

To accomplish these goals each participant will receive information of group techniques and procedures. Then the participants will be guided through group experiences where these tools are used.

Hosting the first workshop will be First Baptist Church, Bowling Green. This meeting begins at 6:30 p.m. on March 19 with a buffet dinner. This will be followed by a session on "Learning to make Church Training work with Adults." The first night will end at 9:15 p.m.

The second night begins at 7:00 p.m. and adjourns at 9:15 p.m. During this time participants will examine new ideas for improving adult church training programs.

The second conference, hosted by First Baptist Church, Paducah, March 22-23, will follow the same schedule.

Those interested in attending should send a \$2 reservation fee to James Whaley, Kentucky Baptist Building, Box 43433, Middletown 40243. The \$2 fee covers the cost of the buffet.



A NEW QUEEN — Miss Elinor Clark of Monterey, right, sheds tears of joy after being crowned Valentine Queen of Campbellsville College. She is congratulated by outgoing queen Miss Frankie Domerese. Miss Clark is the daughter of Mr. and Mrs. Frank Clark of Monterey. Among her many responsibilities, Miss Clark will represent Campbellsville College in the Mountain Laurel Festival in May.