

Western Recorder

SEPTEMBER 28, 1974



Death

Mrs. S. P. Smith, mother of Hugh G. Smith, missionary to Malaysia, died July 18 in Miller, Missouri. Smith may be addressed: 6 Jalan 12/3, Petaling Jaya, Salangor, Malaysia. He was born in Bath County, Kentucky.

Furlough

Mr. and Mrs. Jim C. Dillard may be addressed: Box 572, Nyeri, Kenya. She is the former Janet Davis of Owensboro, Kentucky.

Mr. and Mrs. A. Kent Faris (Brazil) may be addressed: 7415 Leah Drive, N.E., Albuquerque, New Mexico 87110. He grew up in Bellevue, Kentucky.

Mr. and Mrs. Frederick M. Horton (Japan) may be addressed: 3107 Bellevue Avenue, Cheverly, Maryland 20785. Before they were appointed by the FMB in 1950, he was pastor of Union Baptist Church, Defoe, Kentucky.

Mr. and Mrs. Graham B. Walker (Singapore) may be addressed at 1419 Oakley Street, Orlando, Florida 32806. He was born in Louisville, Kentucky.

Mr. and Mrs. James O. Watson (Paraguay) may be addressed at 4616 Roswell Road NE, Apt. QQ-1, Atlanta, Georgia 30305. Before they were appointed by the FMB in 1950, he was pastor of High View Mission, Buechel, Kentucky.

Mr. and Mrs. Ernest C. Wilson, Jr., (Brazil) may be addressed: 3313 N. Haltom Road, Fort Worth, Texas 76117. Before they were appointed by the FMB in 1959, he was pastor at Dallasburg Baptist Church, Wheatley, Kentucky.

On the field

Mr. and Mrs. LeRoy Albright may be addressed at Box 81, Petauke, Zambia. He is a native of Pineville, Kentucky. Before they were appointed by the FMB in 1958, he was pastor of Petersburg Baptist Church in Kentucky.

Mr. and Mrs. James W. Cecil may be addressed: 169 Boundary Street, Kow-

loon, Hong Kong. She is the former Katharine Gardener of Penrod, Kentucky. Before they were employed by the FMB in 1967, he was pastor of the Kosmosdale Baptist Church, Valley Station, Kentucky.

Mr. and Mrs. David M. Coleman may be addressed: Box W-197, Waterfalls, Salisbury, Rhodesia. He grew up in Guthrie, Kentucky. Mrs. Coleman, the former Linda Gholdston, was born in Scottsville, Kentucky. They were appointed by the FMB in 1968.

Mr. and Mrs. James D. Johnston may be addressed at P.O. Box 120, Kafanchan, Nigeria. He was born in Anchorage, Kentucky, and also lived in Sebree, Kentucky.

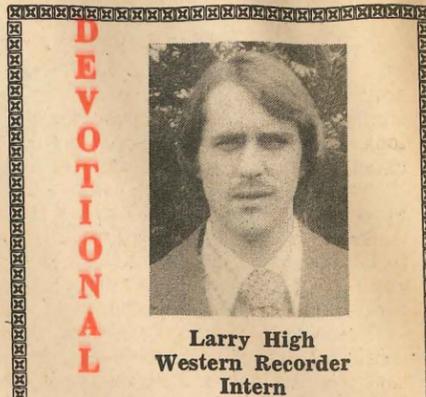
Mr. and Mrs. Donald W. Jones may be addressed: Box 133, Taichung 400, Taiwan, ROC. Mrs. Jones, the former Helen Brandon, was born in Louisville, Kentucky. They were appointed by the FMB in 1968.

Mr. and Mrs. James P. Kirk may be addressed at Caixa 320-ZC-00, 20000 Rio de Janeiro, Guanabara, Brazil. Mrs. Kirk, the former Maxie Crawford, is a native of Louisville, Kentucky. Before they were appointed by the FMB in 1947, he was education director at Parkland Baptist Church, Louisville.

Church Chuckles by CARTWRIGHT



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Larry High
Western Recorder
Intern

God Rested

"And on the seventh day God finished his work which he had done, and he rested on the seventh day from all his work which he had done." (Genesis 2:2)

God rested; why then not we? The remnant Puritanical ethic that success is a virtue and failure a sin has driven Christians to lead a "pressure cooker" existence.

Our success oriented society has compelled many to work multiple jobs. How this has affected the family and other relations has been the subject of much recent research. Financial status has become verification of success.

The search for success, by whatever criteria we judge that mystical word, has edged rest out of our daily routine.

Evidence of this is reflected in a lack of even knowing what rest involves. It is not simply eight hours sleep, a free afternoon or an extended vacation.

If these are forms of rest, why are we often just as exhausted, if not more, afterward than before?

No, rest is not any of these. It is keen relaxation involving both the mind and body.

The mind's thoughts and worries must be halted when the body is likewise stopped. Any form of inactivity not involving the mind is in vain.

Mind inertia, however, is not even enough for valuable rest.

When your car's battery fails to provide the necessary power to start the engine it is not enough to allow a period of inactivity that the battery may regain its power.

The exhausted battery must be provided an external source of electrical charge for its return to normalcy.

So it is with Christians. It is not enough for us to become inactive in both mind and body for rest.

A source of external power is mandatory for the Christian to return to full charge. That source is God.

God is the external, enabling us to recover from mundane power drains.

Christian rest is therefore rest in God.

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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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Biblical Independence

By John Hurt,
Editor, Baptist Standard

I am a member of a Bible-believing, independent church and I'm just as proud as others who have a similar boast. But, I'm terribly tired of those folk who look down their theological noses at me when they classify themselves as attending a "Bible church."

The folk at my church believe the Bible was written by men divinely inspired and that it is the record of God's revelation of Himself to man. The Bible is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without mixture of error, for its matter.

You could not bulldoze the Bible more into the center of our church. There's a bit of the symbolic in that the Bible has its own place of honor directly in front of the pulpit.

You would have a bit of trouble in our church if you tried to confine us to the King James version as the "inspired" and "original" since we know better. Some of our people prefer the Revised Standard and our pastor often reads from the Living Bible.

My church doesn't confine itself to pooling the ignorance and the wisdom of its own members. More simply, we are not allergic to Bible literature and so when we come together in Bible classes we use material others have written.

We don't necessarily put our imprimatur on everything from our own Sunday School Board but we are not timid in bragging on its publications.

Keep the focus on our boast of Bible-believing and independence. Then, go back and put quotations around most of my second paragraph. That's a paraphrase from the Southern Baptist Convention Statement of Faith. Our creed is the New Testament but that statement abbreviates most of what we believe.

Independent? We are not independent of God nor of New Testament teachings. We are not independent of a world in need nor of the lost within our building's shadows and those thousands of miles away. They are our responsibility and a responsibility we share with all Christians but more particularly those who believe in the Bible as we do.

Independent? Nobody is more independent than we when it comes to the popular meaning of the word. We are self-governing, free from any blind allegiance to any man-made organization. Nobody speaks for us and there often is a babble of voices before we can speak for ourselves.

We're independent and free but we also are identified with the Baptist General Convention of Texas and the Southern Baptist Convention. We like the fellowship with those of similar beliefs.

We are not members of either convention. No church has such a classification. The conventions are made up of messengers from the churches and, if you get technical, there probably is a convention only the three days or so each year when they are in session.

The ignorant like to describe their church as free of such identification since otherwise they lose their independence. That's nonsense. The Texas convention's constitution takes 102 words to say simply it has no authority over any church and no infringement on a church's sovereignty. The SBC constitution is just as emphatic.

Neither convention would dare assign us a financial goal, much less an assessment. Instead, we believe their Cooperative Program is the best financial program for missions around the world, for evangelism and all else. There is no impairment upon our independence as we voluntarily contribute monthly.

The name of my Bible-believing independent church? It is one of the 3,844 identified with the Baptist General Convention of Texas and one of the 34,000-plus in the Southern Baptist Convention. We like our Bible-believing, independent ways and recommend it—whether you go your way or ours.

Resignation: A Problem?

By Charles H. Morris
Clawson, Michigan, Missionary

In considering resignations, we must ask "how many" and "why"? In 1970, 3 percent of the total missionary force resigned. In 1971 it was 4 percent and in 1972, 3 percent. In 1960 with 1480 missionaries, 26 resigned while in 1972 with 2507 we had 106 resignations. The percentage remains about the same, but the number increases as there are more missionaries. Over the past 20 years, resignation rates remained between 2.5 and 4 percent. During the same period, the number of missionaries increased 452 percent. This turn-over rate is hard to match in other lines of Christian service.



Morris

The "why" of resignations is not always easy to find. Usually, many things influence a missionary to resign. All resignations are not final. A missionary may be on "leave of absence," for a maximum of two years. If unable to return to the field, he must resign. In the past three years, the Board has re-appointed 29 persons who had resigned.

Many resign because of medical problems. A member of the missionary family may develop a problem which requires attention not available on the field. Illness of aged parents or children in the states may require the missionary to care for them.

Some resign because they or the children aren't able to cope with long separations when the children leave home.

Nationalism may be a factor. If a country expels all missionaries, it may be difficult to adjust to new circumstances, learn a new language or meet the problems of a new culture. Some feel they can use their experience strengthening the home base to send forth more missionaries. Others find a ministry to immigrants from their former field now living in the United States. Knowledge of language and culture is an asset to reaching the multitudes of aliens in America.

A sense of God's leadership to a new direction of service causes some to resign. These do not leave the world mission task. They only change the location of their influence, continuing to be involved in the total outreach.

Some resignations are caused by the death of one of the missionary couple. In most areas it is difficult for a husband to serve alone, and especially if there are children. A widow's service would be limited if she had children at home.

In a few rare cases, missionaries have been asked to resign due to moral breakdown or incompatibility with the total program of mission outreach.

Sometimes the missionary resigns because he can't adjust from the ideal to reality in mission work. Racial prejudices can't be overcome. Accustomed life style can't be adjusted. Lack of praise and attention for individual achievement can't be endured. Inability to work in a team situation can't be overcome.

It is amazing with so many possible problems that the turnover rate is as small as it is. This is true because the missionaries have a deep conviction that God has called them to commit their lives to take the gospel to all nations.



Church Responsibility For Reliable Information

In spite of modern communication techniques Baptists still suffer from the lack of information and wrong information. This is tragic because when Baptists have the facts, they generally can be trusted to do the right thing. The most effective form of communication is person to person. The mails are now so crowded with commercial advertising that much attractive and reliable denominational literature ends up with many other appeals in the waste paper basket.

The goal of having a denominational worker appear in every Kentucky Baptist church is a gigantic one. If every denominational worker in the Baptist Building were in a different church every Sunday, it would take about three years to get around. This explains why there are still thousands of Baptists in Kentucky who have never seen nor heard a Baptist denominational worker.

No wonder apathy and sometimes opposition exists toward any ministry beyond the sights of the local church members. Baptists from their earliest days have been distrustful of conventions and other denominational structure for fear of losing the autonomy of the local church. They are reluctant to participate in what they cannot see and what they do not know about personally. They resent being assigned goals by someone from outside and resist pressure be it ever so gentle. No wonder they are afflicted with mission myopia.

In the meantime Baptists are no different from other humans who tend to criticize more than to compliment and to believe the worst instead of the best. This tendency is capitalized upon by unethical critics who one way or another get their poison into the diets of many Baptists.

One example is John R. Rice and his paper, *The Sword of the Lord*. It's amazing how many Southern Baptists get on his mailing list without trying. This is no accident but is a deliberate effort to undermine the confidence of Southern Baptists in their denomination and their leaders. Mr. Rice cleverly uses half

truths and untruths to appeal to the emotions and to arouse fears in the minds of his readers.

Too many Baptists have been deceived, brain-washed and led astray by such impostors. They make deception a way of operation and steal the tithes and offerings of Baptists. These contributions should be going through their churches and supporting a worldwide mission outreach.

Before we criticize those Baptists led astray by such dissidents we should examine our efforts to provide truthful information and thus to insulate them from false information. Whose responsibility is it to rightly inform church members? It is their own duty to be sure, but is it not also the responsibility of their church? Should we not be as concerned to inform them as to evangelize them and to nourish them as to count them? Should we stand by and let Baptist critics poison their minds without an honest effort to put into their minds the truth about their church and their denomination?

Thousands of Baptists in Kentucky have never been told about the mission outreach of Kentucky and Southern Baptists. They never see the *Western Recorder* where this story is told. From radio, television and religious papers they didn't ask for, they are misinformed. In the absence of the truth they accept and believe untruth.

The responsibility for correctly informing church members rests upon the pastor and church leaders. There are ways to provide reliable facts about the denomination. One is in providing the *Western Recorder* for every Baptist home. Those who do not read it will answer for their neglect; those church leaders who fail to make it available will also answer.

How about a denominational day or night in the local church once a month or once a quarter. Invite someone from the Baptist Building or from our institutions and agencies to present the mission plan of Kentucky Baptists and to answer questions from the congregation. A wonderful philosophy for Baptists is, "Tell the truth and trust the people."

We Can't All Be Heroes

By James L. Britt
Pastor, Eastwood Baptist Church
Bowling Green, Ky.

Will Rogers said, "We can't all be heroes. Some of us have to sit on the curb and clap." I looked at two books recently dealing with the "largest" and the "fastest growing" churches and none of the three churches in which I have been pastor are listed. One Southern Baptist church is listed. How does a pastor live with the fact that his church is never written up in a convention journal or he is never asked to have the benediction at the Southern Baptist Convention?

People like success and reward success. Our newly elected convention president has been successful in his pastorates where he has averaged 200 baptisms per year. Therefore, his reward was his election to the highest post in the largest convention of Protestants and non-Catholics in the world. But what about those men who pastor churches with less than 200 members?

When pulpit committees are given the "awful" task of seeking a pastor, they move toward the successful. They examine his accomplishments in the areas of economics, evangelism and organization along with his recognition by the state and nation-wide convention opportunities for service.

Can we measure the service of one in the "kingdom not of this world" by the "success" standards of this world? The intangible cannot be reduced to statistics. Churches do grow in their depth of relationship within the membership. When service is rendered and support is given then the gifts of the believers are shared. It is the journey inward which contributes to the journey outward. How does one measure prayer, compassion, peace, joy and commitment? Charisma which is the birth mark of every believer cannot be programmed.

Pastors become frustrated because they have been

conditioned by outer circumstances rather than an inner confidence. In too many instances do we trust in the arm of flesh and the counsel of men alone. Our help is from the Lord who has called us into redemption and given us "the ministry of reconciliation."

I have made seven discoveries during the twenty years of my ministry. They are:

(1) Cry but cry to the One who will respond in your hour of need with deliverance and power. Dialogue with your peers does not always bring the answer. Consider Job! The Lord opens our eyes to show us that "those who are for us are greater than those who are against us." (2 Kings 6:16)

(2) See your ministry in terms of spiritual relationships rather than numerical achievements. Your reward comes from faithfulness (Luke 19:17).

(3) Do not be moved by an impulse which at first seems good to lead the people of God. Direction by the Spirit should always take priority to inclination of the flesh.

(4) The people entrusted to our care are the flock to which we are to minister as shepherds. The diet by which the people grow is not our devising but God's sharing through us (Acts 20:28).

(5) Difficulties are opportunities in overalls. Travail brings birth to renewal for the pastor and people.

(6) Ask deliverance from self pity. When you are down reach out and help somebody. Menninger advised, "When you are tempted to give up, turn the key in the lock and go across the tracks and help somebody."

(7) Rule your household well. Be a blessing to your family. They in turn will bring blessings to you and to the people over whom God has given you charge.

Study Says 500 Churches May Fail In Ten Years

A Home Mission Board study of churches in crisis communities has concluded that nearly 500 churches will not exist in 10 years if present trends continue.

Communities in crisis are situations where transitions are being made in ethnic, racial, housing, industrial or commercial characteristics. The study included nearly 1,000 churches located where traditional, middle class white characteristics were being modified.

Don Mabry of the HMB department of survey and special studies conducted the study for a project committee of the Southern Baptist Convention's

coordinating committee.

Mabry reported more than 50 percent of the churches surveyed lost membership during the five year period of survey. Seventy-two percent had a net loss in average Sunday School attendance.

Of the surveyed churches, 65 percent had less than 200 in average attendance, according to the report. More than half the churches had receipts of less than \$50,000.

The survey showed a strong emphasis on evangelism in almost all churches. However, the net gain in attendance was small, due to a high rate of mobility in most of the communities.

Another strong suggestion of the survey was that Southern Baptists are apparently willing to travel back to their old neighborhoods to attend church in any situation. Racial change situations were where the largest losses were evidenced.

Out of the associations surveyed, 17.6 percent of the churches are in crisis communities.

In reviewing the results of the report, Mabry said that if the results are indeed representative of the SBC as a whole, the problem "is significantly large enough to warrant some diligent searching for solutions."

CLC Protest 'Godfather' Showing

A Christian Life Commission official has lashed out at the National Broadcasting Company for its decision to televise the Academy Award winning film, "The Godfather," set for viewing in November.

Harry N. Hollis, director of family and special moral concerns for the Southern Baptist Convention agency, charged NBC's planned use of the prime time movie was an "outrageous example of upside down values."

Calling on Baptists to protest the showing, Hollis urged viewers to write NBC president Bob Howard and Richard E. Wiley, chairman of the Federal Communications Commission in Washington, D.C.

He also advised individuals to call their local NBC affiliated television stations to urge that the film not be shown.

Hollis decried what he termed the "shoddy exploitation of sex and violence" in the new television season and said, "The Godfather" is the essence of unhealthy violence . . . It elicits sympathy for some underworld people who make violence a way of life. This is what is most harmful about the movie," he concluded.

M. S. Rukseyer, Jr., vice president of public information for NBC, explained the network has been successful "in taking movies that couldn't be shown

on TV," and making them suitable for "mature audience programming."

Although he had not read Hollis' remarks, Rukseyer said that the network "puts nothing on the air that we think will offend the majority or even a substantial minority of viewers."

He echoed a previous statement by NBC's chief censor who called the network's edited version of "Godfather" an "anti-violence show." He cited the censorship of portions of the original version as proof of his claim.

But Hollis said that what NBC told him was going to be left uncut was, in his opinion, "still too violent for television."

One concern of NBC officials has been how much they can actually cut from the film without destroying it. Cost of the movie to NBC has been reported at \$10 million.

Hollis encouraged Baptists to protest the showing of the movie by refusing to purchase goods and services manufactured by companies sponsoring the film.

"When we stop buying the products from sponsors of exploitative violence, programs will rapidly change," he said. He added, "Offer Christian love and justice as the best hope to diminish the violence that is so widespread in our society."

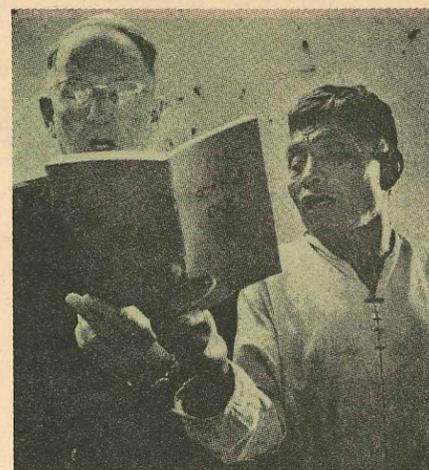
Baptist Translation Day Nears

Washington, D.C., will be the site for the annual observance of Baptist Translation Day on September 30. The Wycliffe Bible translators will use the occasion to honor Cameron Townsend, founder of Wycliffe Bible Translators and pioneer missionary. The organization currently reports work in progress in 600 languages in 26 countries. Of the 5,687 known languages in the world, 2,000 or 200,000,000 people have no Bible in their own language.

Townsend will receive the 1974 Nelson Bible Award during the ceremonies honoring him.

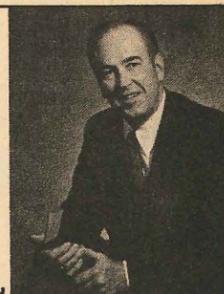
The award, created to recognize people who contribute markedly to forwarding God's word, is annually bestowed to a recipient chosen by a selection committee comprised of business and professional leaders.

W. Maxey Jarman, a Southern Baptist layman, is chairman of the committee.



Cameron Townsend, founder of Wycliffe Bible Translators, shares a tribal hymn with a Tzeltal Indian chief. The tribe to which this chief belongs was the first tribe for which Townsend translated the New Testament.

Mission Portion



FRANKLIN OWEN
Executive Secretary, Kentucky Baptist Convention

MISSION PORTION

I'm still thinking about the current planning of budgets in the churches and I'm anxious that inflation be remembered in the missionary column as well as on the local expense side.

Inflation is a tremendous problem to all of us who must devise and propose budgets for committees, institutions, and churches to consider. We are forced to measure and anticipate inflation.

We are grateful at the state convention level that our receipts kept up with inflation the past year because our costs of operation were likewise escalated. The same is true of all the Baptist institutions and agencies to which we allocate Cooperative Program funds.

We long not only to keep our full proportionate share going out of the state to Southern Convention causes, including foreign missions, but to further increase that outgoing portion. We cannot do this amidst inflation unless the churches recognize inflation in the mission portion of their distributions as well as in meeting local bills.

Inflation during the past 12 months has been approximately 12 percent. Are you increasing your budget at least 12 percent? All of your budget? Including the Cooperative Program side? The world mission program of your denomination depends on this much, even to hold its own.

I have the feeling in looking at statistics that the good fortune of our increased receipts over last year (\$551,218) in Cooperative Program receipts was not so much the result of conscious increased support because of inflation, but it came largely through the zeal and growth of churches inspired to give who were not thinking much about our inflation problem. God bless them all for this.

Now that leads me to say, though, that if all or most of the good standard giving churches would consciously consider increased Cooperative Program giving equivalent to the inflation rate, this in addition to new growth in other situations would enable us to win a great victory as we go toward the 50th Anniversary of the Cooperative Program in 1975. We could by such cooperation reach Kentucky's proportionate share of the Southern Baptist Convention's \$150,000,000 goal to celebrate its Jubilee Year.

Frank Owen

SBC Sets Goal Of \$51 Million

Southern Baptist Convention Executive Committee members meeting in Nashville, Tennessee, last week, approved a \$51 million Cooperative Program unified budget receipts goal for 1975-76.

The largest goal in SBC history, \$11 million above the 1974-75 mark, will be presented to convention delegates in Miami, Florida, next June for consideration.

Included in the goal is the basic budget of \$44 million, \$1 million in capital needs and \$6 million in challenge funds. This special challenge proposal will commemorate the 50th anniversary of the SBC's Cooperative Program.

The Executive Committee asked all SBC agencies to submit priorities or action plans for the utilization of funds to be received from the challenge budget.

The program subcommittee will be responsible for evaluating requests and proposals in light of major convention objectives in recommending fund distribution.

Other budget action resulted in approval of a \$531,000 operating budget for the SBC Executive Committee for 1974-75 and approval of distribution to the Executive Committee a proportionate share of the Convention Operating Budget overage expected from the Cooperative Program in the final month of the 1973-74 fiscal year.

In other business, the Executive Committee declined to extend SBC Cooperative Program financial support to Baptist Bible Institute in Florida,

authorized funding of an image magnification system for the SBC's annual meeting in Miami Beach in 1975 and approved transfer of funds and real property from the SBC Home Mission Board to the SBC Foreign Mission Board. This will facilitate previously approved shifting of mission work in Panama and the Canal Zone from the Home Mission Board to the Foreign Mission Board.

The Executive Committee also decided that the SBC Stewardship Commission should retain the "Together We Build" program, which consults with local churches on fund raising for capital needs, and approved continuation of a Long-Range Planning Forum for at least one year after the Cooperative Program's anniversary celebration. The forum was formed by the Stewardship Commission and the Executive Committee to plan for the celebration.

The SBC Annuity Board was granted approval to include seminary students in a 1971 action of the Executive Committee which allowed the board to print and distribute a pamphlet presenting a plan for using earnings from a memorial fund to pay dues necessary to provide retirement for pastors working in "pioneer areas" where Southern Baptist work is new.

The question of Cooperative Program assistance for the Baptist Bible Institute came from the board of the Florida Baptist Convention in 1972 and resulted in a two year study by the Executive Committee.

The study revealed a definite need



BUILDING SITE—Members of Grace Baptist Chapel, Flatwoods, are readying for the construction of a \$60,000, twelve-classroom church building. Breaking ground, left to right, are Donald May, building contractor, Tim Noel, pastor, and building committee chairman Paul Chandler.

for diploma-type Bible education for pastors without higher education but added, "To open the SBC Cooperative Program to one or two would mean it would need to be open to all."

Last year at the annual SBC in Dallas, two giant image magnification screens cost some \$45,000. It's expected to cost about one-half that much in Miami Beach because use of only one screen is anticipated.

The Executive Committee approved funding procedures for image magnification similar to those used in Dallas — one-third from the convention operating budget, one-third from the SBC agencies on a proportionate basis and one-third from offerings at the convention. If the offering is more than one-third, cost to the agencies and the convention operating budget will be proportionately reduced. If the offering is less than one-third, the balance will be paid out of the convention operating budget. The estimated cost to all the agencies would be about \$8,000.

The Stewardship Commission's Together We Build program had been under study after the Committee of 15, which conducted a four year study of convention agencies, recommended that it be studied by the Executive Committee's finance committee in consultation with the Stewardship Commission.

The Executive Committee commended the Stewardship Commission for its handling of the Together We Build program.

Weatherspoon Estate Provides \$30,000 To Southern Seminary

The estate of Emily Lansdell Weatherspoon, who died in Georgia June 10, has provided \$30,000 in endowment funds and a collection of manuscripts, copyrights and royalty agreements for Southern Seminary.

She was the former president of the Carver School of Missions and Social Work, now merged with the seminary, and was the widow of former Southern Seminary professor Jesse Burton Weatherspoon, who died in 1964.

Mrs. Weatherspoon's will gives the seminary library all of her husband's unpublished manuscripts, sermons and lectures, plus the copyrights and future royalty income of his books.

The bequest also establishes two \$10,000 endowment funds. One will provide scholarships to women students in memory of Mrs. Weatherspoon's mother, Ruth Kilpatrick Lansdell, who studied at the seminary before the WMU Training School was established in 1907. The other will assist wives of students. (BP)

Kentucky Ties Run Deep Among Bible Confab Leaders

The majority of faculty members conducting conferences and leading in worship when the East Central Bible Conference meets in Louisville October 14-17 are Kentuckians.

At least 13 faculty members have Kentucky connections and are among the most widely known Baptist ministers in the state.

Conferences directed by the Kentuckians and other faculty will meet in morning and afternoon sessions with repeated evening meetings offered.



Beasley-Murray

George R. Beasley-Murray, professor of New Testament interpretation at Southern Seminary, will lead afternoon and evening conference discussing Growing in the Spirit.

Beasley-Murray accepted an invitation to join the seminary faculty beginning in the 1973 fall semester.

London, England born and educated, the former lecturer in New Testament language and literature at Spurgeon's College later became principal of the London school in 1958.

He also served as guest New Testament professor at the Baptist theological seminary in Ruschlikon, Switzerland, for two years beginning in 1956.

A conference for youth concerning the Acts of the Apostles and Witnessing by the Spirit will be conducted by Don L. Blaylock.

Blaylock, director of Baptist student work for the Kentucky Baptist Convention, is a former minister of music at Buechel Park Baptist Church in Louisville.

Born in Bristol, Virginia; Blay-

lock also served as Baptist campus minister at Morehead State University prior to election to his present post.



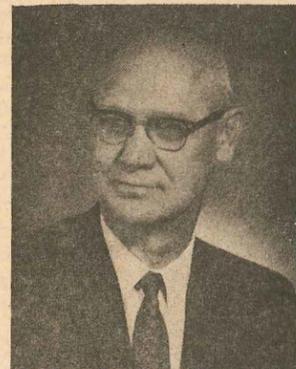
Blaylock

Roy E. Boatwright, director of the KBC Sunday School department, is serving as steering committee secretary for the conference.

Boatwright, a Missouri native, has served as KBC Sunday School director since 1952. He is well known to Kentuckians through his Sunday School work and interim pastorates.

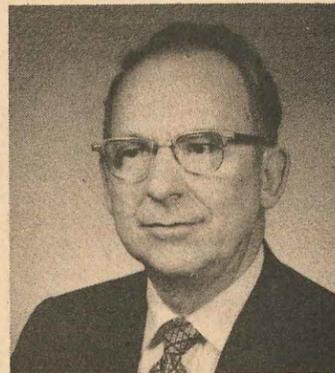
He is a graduate of Central Baptist Seminary in Kansas City, Kansas, and has studied through the Southwestern Baptist Seminary extension.

Boatwright has previously served as president of the State Sunday School Secretaries organization.



Boatwright

A conference focusing on 1 John, The Spirit and the spirits, will be directed by Rollin S. Burhans.



Burhans

He is pastor of First Baptist Church, Bowling Green, and former pastor of Crescent Hill Baptist Church in Louisville.

Burhans has been active in Kentucky and Southern Baptist Convention work and has served on several committees and boards of each.

The Southern Seminary graduate is also former president of Kentucky Southern College.



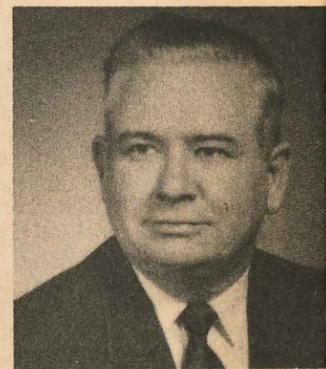
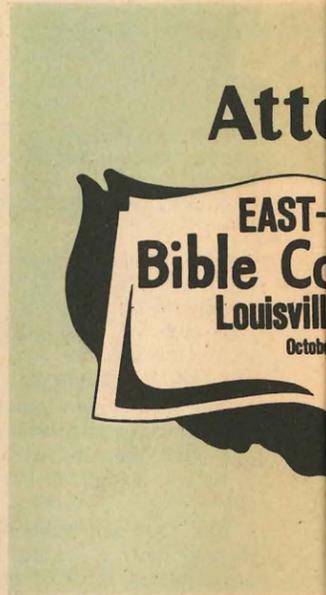
Chiles

H. C. Chiles will conduct a conference on 1 Corinthians, Gifts of the Spirit.

Former pastor of First Baptist Church, Murray, for over 22 years, Chiles is well known as the writer of Sunday School lesson commentaries appearing weekly in the Western Recorder.

A past moderator of the Kentucky Baptist General Convention, he has served on several committees and boards of the convention.

The Pendleton County, Kentucky native is a graduate of Southern Seminary.



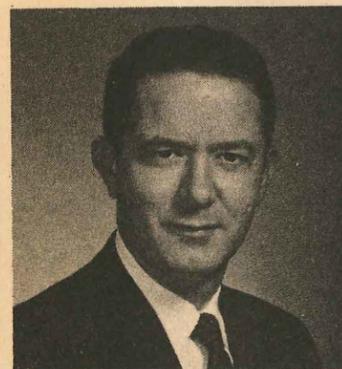
Moody

Dale Moody, Joseph Emerson Brown professor of Christian theology at Southern Seminary, will lead a conference on the person of the Holy Spirit.

Moody, a noted author, lecturer and Biblical interpreter, is native of Texas, and has served churches in that state as well as Indiana and Kentucky. He has the doctor of theology degree from Southern Seminary and the doctor of philosophy from Oxford.

Leading the session on the Holy Spirit's presence in the Old Testament will be Page Kelley, associate professor of Old Testament interpretation at Southern Seminary.

Kelley, a native of Alabama, has been pastor of churches in Indiana, Alabama, and in Rio de Janeiro, Brazil. He has the doctor



Kelley

of theology degree from Southern Seminary, and was professor and librarian at the Baptist Theological Seminary in Brazil from 1953-59. He is the author of "The Book of Amos," a commentary published in 1966.



Mackey



Culpepper

Another youth session, called "Led by the Spirit," will be directed by R. Alan Culpepper, assistant professor of New Testament interpretation at Southern Seminary. Culpepper, a recent addition to the faculty at Southern Seminary, was reared as a missionary offspring in Santiago, Chile, and Buenos Aires, Argentina.

He was for two years pastor of Macedonia Baptist Church in Madison, Indiana, and earned a doctorate from Duke University's department of religion, where he was an instructor in New Testament.



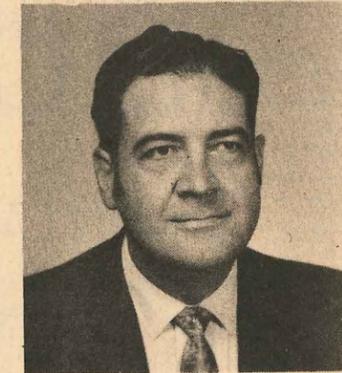
Roberts

William Austin Roberts, pastor of the Lexington Avenue Baptist Church, Danville, will lead a study group in Ephesians.

Roberts, a native of West Point, Virginia, received his

education at Georgetown College and Southern Seminary. In 1960 he earned the doctor of divinity degree from Furman University.

In addition to Kentucky pastorates Roberts has served on the KBC Executive Board, SBC Educational Commission, as president of the Georgetown College alumni, and Kentucky trustee representative for Southeastern Seminary.



Sisk

Leading a study of the book of Romans will be Ted Sisk, pastor of Immanuel Baptist Church, Lexington.

Born in Toccoa, Georgia, Sisk graduated from Piedmont College and Southern Seminary.

Sisk came to Immanuel Baptist in 1970 from pastorates in West Virginia and Georgia.

He is presently serving as a member of the Executive Board of the KBC and as a Georgetown College trustee.



Redding

George W. Redding, retired chairman of the department of religion at Georgetown College, will lead a study of the gospel of John.

Raised in Owenton, Kentucky,

Redding graduated from Georgetown College and received his doctorate from Southern Seminary in 1938.

Redding served as pastor at Prestonsburg and LaGrange before going to Georgetown College as a professor in 1943.

He retired from the Georgetown faculty last year and has been recently called back to service on the faculty of Boyce School.



West

G. Allen West is serving as steering committee chairman for the conference. He is executive director for the Long Run Baptist Association.

A native of Waycross, Georgia, West received his ThD degree from Southern Seminary.

He served as pastor of Woodmont Baptist Church in Nashville, Tennessee, for 25 years. He has also served Kentucky churches in Sturgis and Bagdad.

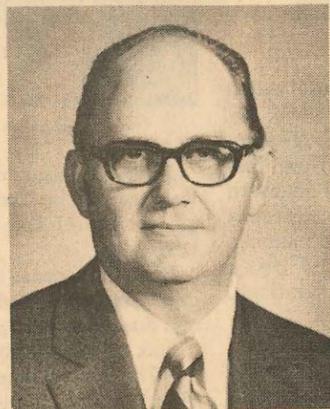
Presently, West is a member of the Christian Life Commission and the Southern Baptist Foundation of the SBC.

Three simultaneous worship services will be conducted each evening. Program personalities will include Carl Bates, pastor of First Baptist Church, Charlotte, North Carolina; Roy J. Fish, evangelism professor at Southwestern Seminary in Fort Worth; Roger D. Roberts, pastor of Parma Baptist Church, Parma, Ohio; and Joe Ann Shelton, concert soloist from Fort Worth

Bates, a former Kentucky pastor, will direct adult services at Fourth Avenue United Methodist Church. Fish will conduct other adult worship services at Walnut Street Baptist Church. Youth services will be led by Roberts at Fourth Avenue Baptist Church.

Lest We Forget: One Item Every Church Should Consider

By
Darold H. Morgan



Budget time for your church is here again. Inflation hurts. No one needs to tell you that. You'll find inflation in every item of your church budget.

Crucial decisions must be made because the very life of your church depends on how you spend the tithes and offerings.

There is one budget item I want to comment on. This item concerns salary and benefits. As a former pastor, I know how your pastor and staff feel about it. Few will say anything, although they may be hurting. Rising costs makes paying bills hard on them too!

I would like to suggest that your church give substantial salary increases to each staff member to offset soaring prices.

Since 1967, inflation has just run wild. This year, the Government's Consumer Price Index has reflected increases of almost 10 per cent. Predictions are that this rate of inflation will continue.

Along with salary increases, please consider benefits too. If your church participates in the Protection Program offered by the Annuity Board, make sure the dues are based on 10 per cent of total compensation for all your staff. It will take this, Social Security and then some just to exist if the present rate of inflation continues.

If your church is not in the Protection

Program, it should be. Not only do you help the pastor, church staff and their families, but you answer in advance the question "what would our church do financially if our pastor is disabled, dies, or must retire?" The Protection Program provides retirement, disability, widow, child, education and temporary income benefits. And, there are insurance plans for life, disability, and medical coverage.

The Protection Program is a worthy way for you to say "thank you" to your staff for what they do in serving the Lord in your church.

We are ready to help you start a program of protection or upgrade an existing one that will challenge inflation.

For full details, write: Development Division (churches), Annuity Board, SBC, 511 North Akard Building, Dallas, Texas 75201; or contact the annuity secretary in your state convention office.

SERVING THOSE
WHO SERVE
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Missionary Doors Open In Mozambique, Portugal

A guardedly optimistic report on the future of Baptist work and the status of missionaries in politically-troubled Mozambique marked the September meeting of the Southern Baptist Foreign Mission Board.

The board also appropriated \$44,164 for relief efforts in Bangladesh and Upper Volta and heard a report from Baker J. Cauthen, executive secretary, on the board's role in channeling relief funds.

Davis Saunders, the board's area secretary for Eastern and Southern Africa, sharing the contents of a wire just received from Bud Fray, missionary in the area, characterized the situation in Mozambique as "tense and troubled."

However, earlier reports are more encouraging. Quoting Ernest Harvey, missionary to Mozambique, Saunders indicated missionaries are continuing their work with "much more freedom than ever experienced by Protestant missionaries in Mozambique."

"Doors are wide open for mission-

aries," Saunders continued quoting Harvey. "Within the last three weeks, immigration requirements have been greatly lessened for missionaries to enter. If we just had missionaries who were ready to come now!"

Saunders reported that soon after the revolution in Portugal, First Baptist Church of Lourenco Marques held the first open air service in its 25 year history. The Portuguese Baptist leaders have requested three other Southern Baptist missionary couples to join the Harveys.

Of the relief funds appropriated, \$33,664 was designated to help Bangladesh recover from floods that recently engulfed two-thirds of the nation. The remaining \$10,500 went to Upper Volta for a well-digging project and a food distribution program in the West African country struggling to recover from several years of drought and famine.

"During the critical months of famine in Africa many churches have written asking if the Foreign Mission Board

can handle relief funds," Cauthen said. "It is a joy to give assurance to Southern Baptists that the board has served as a channel for relief for many years. With mission work in 81 countries, we are in a position to minister first hand to the tragedies which arise."

Cauthen mentioned two types of relief needs — the on-going suffering caused by poverty, malnutrition, disease and homelessness and emergency needs resulting from natural disasters.

"Added to this," Cauthen continued, "is the growing threat of food shortage on a scale the world has not experienced before. The population increase is unchecked and food supplies are growing more limited. There will need to be vast amounts of direct relief to people in hunger and also efforts to improve the possibility that people might help themselves."

The board also reappointed Mr. and Mrs. Thurmon E. Bryant, who served in South Brazil from 1958 to 1972 to return to Brazil. (BP)

WILL OUR CHURCH MAKE THE KEY DECISION?.....

The key decision we're suggesting could open up a new avenue of service, a new source of inspiration and a wider vista of understanding—through the Cooperative Program of world missions.

We urge you to challenge your church to join the ever-growing number of churches actively practicing extra-mile stewardship. You can do this by increasing your church's Cooperative Program goal for next year by at least 1 percent of the total church budget income and by increasing associational mission giving in keeping with the amount suggested by the local association.

Working alone we cannot reach a world for Christ but we have a tool to help accomplish our missionary purpose. When we contribute to our church, we reveal an interest in the Lord's work. When we urge our church to increase the budget percentage to missions through the Cooperative Program, we show that we care about world missions.

The percentage plan of giving to world missions through the Cooperative Program is a simple one. This plan is equitable and teaches the churches to be good stewards. What percentage should our church give? Every church must answer this question for itself. Once a percentage is set by the church, seek to increase it annually.

One pastor has said, "Since our church has been giving to missions on the percentage basis, our people have a clearer understanding of just how much they are giving to missions personally. This plan makes every member more missions conscious and causes him to study our mission needs with greater zeal. Raising our gift percentage to missions has been the greatest single thing our church has done in recent years."

The Cooperative Program is an extension of our Christian hands to a needy world. When we help the church increase its budget percentages to world missions, we are thinking seriously of others rather than only about ourselves.

Operation One, the current Cooperative Program emphasis, can help us "put it all together" in light of Christ's teachings and through the leadership of the Holy Spirit. Through Operation One we can present every church member with the needs of others as well as the opportunities of our church to minister to them. Operation One will help you grow individually in spirit and love. At the same time it challenges churches to be willing to respond through greater involvement in missions giving through the Cooperative Program and the associational missions budget.

Encourage your church to make the key decision this year of increasing its percentage of giving through the Cooperative Program.

Will Our Church Make the **OPERATION** Key Decision?



SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for September 29, 1974)

LIFE AND WORK SERIES

Mutual Concern

II Corinthians 1:1-11

Some years before writing this epistle, Paul had established the church in Corinth, a strategically located but notoriously wicked city. He spent 18 months in stabilizing and strengthening the work there. He rightfully expected that church to be a great missionary agency in proclaiming the gospel to people from various parts of the world.

The Salutation — 1:1-2

Having heard some disheartening things about conditions in the church at Corinth, Paul wrote this salutation insisting that he was an apostle of Jesus Christ through a direct, divine call. Paul rejoiced in the fact that the risen Christ had saved, selected, and sent him to deliver for Him an accredited message to the people who needed it so much. As was his custom when writing, Paul associated with himself his fellow believer who was with him at the time, Timothy, a brother in Christ and his collaborator.

Two words in his greeting merit our consideration — grace, or God's unmerited favor, abiding love, and abounding power flowing full and free to the undeserving, and peace, which is related to grace as the effect is related to the cause. There must be an expression of grace on God's part before there can be an experience of peace on man's part.

The God of Comfort — 1:3-4

Paul described God as the Father of our Saviour, the Father of mercies, and the God of all comfort. How wonderful it is that the Father is merciful to us, and does not deal with us, as His wayward children, on the basis of what we deserve!

God's comfort is inclusive: "And the God of all comfort; Who comforteth us in all our tribulation." There is not an experience in the life of a Christian to which God is not equal.

God comforts us for a definite purpose, namely, that we may be able to comfort, encourage, and strengthen others in their troubles. We shall never be able to help others to be courageous and strong in bearing whatever comes to them until we ourselves have been comforted of God. A willingness to become a comforter is helpful in the matter of receiving comfort. God

wants to open up to us the treasures of His grace in order that we may be able to meet the needs of others.

Fellow Sufferers — 1:5-7

Paul was writing to those who were encountering difficulties, opposition, trouble, and tribulation. Some of them were suffering because of their devotion to Christ and their loyalty to the Christian faith. Therefore, he wrote to them not only as an apostle, heartening, encouraging, and exhorting them, but as a fellow sufferer, as one who by no means was immune from any of the experiences which were devastating to their lives.

Paul referred to the sufferings of Christ for us, for which we must ever be grateful. He regarded his sufferings for Christ as being closely related to the sufferings of the Lord Jesus for him. Suffering for others was embodied in the atonement of Christ as in no other event. Faithful Christians in every era suffer many things as they witness and work for their Lord, but His grace is sufficient for them. We are strengthened and encouraged greatly by the blessed assurance that if we suffer with or for Him He will cer-

tainly compensate us for it in His own way and time.

Gratitude For Deliverance—1:8-11

Paul told the Corinthians that he was called upon to pass through a terrible experience in Asia. What his exact trouble was we do not know, but it tried his strength to the limit. To his death appeared certain. Why was this faithful servant of Christ assailed by trouble? It was to teach him to look away from self, to lose all confidence in the flesh, and to place all of his trust in God, Who governed the past, the present, and the future. Paul expressed his genuine gratitude for the prayers of the saints, which had helped to bring about his deliverance. His deliverance is a splendid type or symbol of the threefold deliverance which the scriptures reveal as belonging to all of the children of God.

As believers in Christ we have been delivered from the penalty of sin — that is an accomplished fact; we are being delivered from the power of sin — this is a present experience; and we shall be delivered from the presence of sin — when He takes us to be with Him forever.

INTERNATIONAL SERIES

God's Concern For Leaders

After Saul's death, David was promptly made king of Judah, and he reigned over it seven and one-half years, with Hebron as his capital. When Ish-bosheth was assassinated, the northern tribes heartily offered David the crown of Israel, and he accepted it. David's first act as ruler of the united kingdom was to capture Jerusalem and make it the political and religious capital of the nation. David took 30,000 chosen men and went forth with the intention of bringing the Ark of the Covenant to the city when they returned, and it was housed temporarily in a tent.

One day as David sat relaxed and musing in the regal splendor of his beautiful and luxurious palace, he was haunted by a vision of the ark being sheltered only by a frail canvas tent. To David it seemed a disgraceful incongruity that the ark should be left

to abide "within curtains," while he occupied a palace sealed with cedar. Desiring to glorify God, to Whom he was grateful, David resolved that he would build a fine temple to house the ark and to be a place of worship for the people.

To Nathan the prophet, his spiritual adviser, David expressed his desire to build a suitable temple in which to enshrine the ark of God, and in which the worship of Him should be conducted with due solemnity and in His honor. Without consulting God about the project which David had proposed, Nathan hastily gave the king his hearty approval, saying, "Do all that is in thine heart." That very night God revealed to Nathan that the project which he had endorsed was not in accordance with the divine will. God revealed to Nathan that David was not to build His house, inasmuch as he had

been a man of war and bloodshed, but that glorious task was being reserved for Solomon, who was a man of peace. We admire David because of his recognition of the importance of worship in the lives of the people of his nation, and his interest in the establishment of a center for that purpose.

II Samuel 7:8-10

Even though God vetoed David's proposal to build a temple for Him and in His honor alone, through Nathan He informed David that he had not been rejected. God assured David and his people of improved and more secure conditions and better times as they fulfilled the divine purpose for them in the future.

II Samuel 7:21-29

As David contemplated his rise from a shepherd lad to the position of king over a great nation, he was overwhelmed by the greatness of God's grace to him. David sought to express his gratitude to God for all that He had done for him. David said, "Oh that men would praise the Lord for his goodness, and for his wonderful works unto the children of men!" (Psalm 107:8). David expressed great wonder at God's dealings with him in the past and at His announced plans for him in the future.

God promised David that the throne of his kingdom was to be established forever, a prophecy which was to be fulfilled in Christ. In humility David thanked God for this wonderful promise.

Disappointed at not being able to erect the temple, but without any complaint or bitterness, David submissively and obediently went into the tent, humbled himself before God, and ascribed to Him the greatness and glory which rightfully belonged to Him. He prayed for the fulfillment or confirmation of God's promises.

David's prayer ended with a petition for God's blessing. He pleaded for that by which any child of God may rise to greatness: "With thy blessing let the house of thy servant be blessed forever." In the measure in which the blessing of God is accepted and His will is sought any may become great.

Like David, we should trust God to keep His promises. In this connection we are reminded of the statement: "Every promise is built upon four pillars: God's justice or holiness, which will not suffer Him to deceive; His grace and goodness which will not suffer Him to forget; His truth which will not suffer Him to change; and His power which makes Him able to accomplish."

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WESTERN RECORDER

SEPTEMBER 28, 1974

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CHAPTER 6

AND in those days, when the number of the Jews was multiplied, and many of the Hebrew widows were daily ministering to them, and saying, "Why do we fast and we are not able to see the face of the Lord?"

2 Then the multitude of the Jews gathered about him, and they said, "What do we do, for we see that this man does great signs?"

3 Wherefore the high priest said unto the Jews, "We have heard that you say, 'We will give ourselves up to do signs and wonders like unto him, and we will not be able to see the face of the Lord.'"

4 But we will give ourselves up to do signs and wonders like unto him, and we will not be able to see the face of the Lord."

CHAP. 6
AD 33
1 ch. 2:41 & 4:4 & 5:14 & ver. 7
1 ch. 9:29 & 11:20
2 ch. 4:35
3 ex. 18:17
Deut. 1:13
1. 1:21
16:2
Tim. 3:7
ch. 2:42
ch. 11:24
ch. 8:5, 26 & 21:8
Rev. 2:6, 15
ch. 1:24
ch. 8:17 & 9:17 & 13:3
1 Tim. 4:14 & 5:22
2 Tim. 1:6
7 ch. 12:24 & 19:20
Col. 1:6

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The annual state **Baptist Men's Golf Tournament**, held in connection with the Baptist Men's Convention, will be in Winchester on October 3-4. The entrance fee will be \$4 and tee off time will be between nine and twelve noon on Thursday morning. Prizes of the tournament will be awarded at a traditional dinner on Friday evening. Those interested in entering the tournament should call or write Central Baptist Church, Lexington Avenue at Maple, Winchester 40391, for reservations, or should use the form from the convention brochures.

Southern Baptist Seminary will host a conference on the theme "Fulfilling our Ministry," October 28-31. **Gaines S. Dobbins**, emeritus professor of religious education and church administration at the seminary, will lead the conference. Emphasis will be placed on outreach, evangelism and education. Featured speakers, including former SBC president Owen Cooper, will discuss the theories and practical aspects to fulfilling the ministry. Registration information for the conference may be obtained by contacting Ralph Atkinson

at 2825 Lexington Road, Louisville, Kentucky 40206.

Campbellsville College will conduct a "Piano Teacher's Workshop" October 2, at the recital hall in the music building. Wesley Schaum, composer, publisher and lecturer, will lead the workshop. Piano teachers interested in taking part should contact Donnie Beddingfield, Campbellsville College, Campbellsville, Kentucky 42718, by September 25. A six dollar registration fee to cover material and lunch costs will be charged. The program begins at 9 a.m. and concludes at 1:00 p.m.

Pastor **Earl Bell** reports that a new ministry of the Harlan Baptist Church is a Christian kindergarten which began on September 3. Mrs. Mike Brock is director of the kindergarten and Bell says it is another effort on the part of the church to serve the community needs.

William G. Humphrey, pastor of Lancaster Baptist Church, reports a very successful venture for the Lancaster congregation in the month of August. The church had outdoor drive-in services on the high school parking lot for the Sunday nights during the month. Humphrey reports the response was far beyond the expectation and that by the last night of the services there were 122 cars and 312 people present.

East Baptist Church of Paducah recently ordained **Don Short** by request

of the Suwanne Furnace Baptist Church of Caldwell Association. Short is married, has two children and is a first year student at Mid-Continent Bible College.

Joe Doran, pastor of Coldwater Baptist Church, was ordained by the Memorial Baptist Church of Murray. Doran is married and attends Murray State University.

H. C. Chiles, who writes the weekly Sunday School lesson for *Western Recorder*, is not the only family member with a deep interest in Sunday School. His sister, **Miss Riva Chiles**, was awarded her 30 year attendance pin September 15 by Short Creek Baptist Church.

Four Kentucky women, led by Georgetown College dean of women **Catherine Bates**, recently attended the International Federation of University Women's conference in Tokyo and Kyoto, Japan. The conference, which included delegates from 39 countries, was entitled "The Meaning and Measurement of Human Progress." Other Kentuckians attending were **Mrs. E. L. Owens**, Ft. Thomas; **Mrs. Carolyn Rudorf**, Ft. Mitchell, and **Mrs. George Redding**, Georgetown.

Georgetown College began its 146th year September 11, with the opening convocation address presented by the new academic dean, **John Butler**. In explaining his hopes for the college, Butler emphasized a personal desire for the college to be a center of active learning that allows for genuine searching by student and professor.

Claude Shouse, a former student of 50 years ago, led the prayer of commitment.

Highlands Baptist Church, Lexington, will observe its 17th homecoming

September 29. **Henry Downing**, recently called pastor of the congregation, will speak at the morning service. A dinner is planned following the service and will feature a choir of present and former church members. All friends of the church are invited to attend.

William Lowe, son of Mr. and Mrs. William Lowe, Sr., of Middleton, was recently named to the dean's list of Tri-State College in Angola, Indiana. He is majoring in accounting.

Mid-Continent Baptist College reports it hopes to announce plans for a new campus soon. A fund raising drive has increased the possibility for the new site. The Mayfield school recorded a 40 percent full-time student enrollment increase this semester.

Don Morr, pastor of Wice Baptist Church, was recently ordained by Sharon Baptist Church, Graves County.

Eddie Free, pastor of Beechland Baptist Church in Daviess-McLean Association, was recently ordained to the gospel ministry by Island Baptist Church.

Southwestern Baptist Theological Seminary, Fort Worth, reports a new record enrollment of 2,394 students, among which 28 are from Kentucky. This is a seven percent increase over last year's record enrollment. The students come from 47 states and 20 countries.

Thurmond Coleman, well-known black Baptist minister in Kentucky,

will be the speaker for the Campbellsville College Convocation on September 26. **Coleman** is pastor of the First Baptist Church of Jeffersonton, Kentucky, and a prominent leader among black Baptists in Kentucky. He is a graduate of Central High School in Louisville and has also attended Indiana University and Southern Seminary. The convocation series at Campbellsville College consists of nine programs

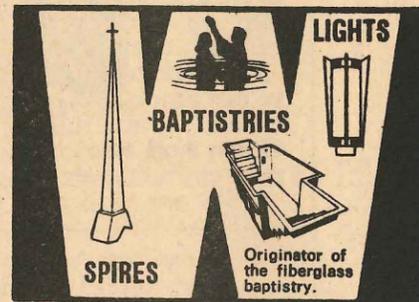
on various topics each semester. **Donald Dilmore**, a graduate of Wheaton College and Rutgers University, is now director of reader services for the Campbellsville College library. His duties will include the responsibilities of circulation librarian and reference librarian. Dilmore is also scheduled to become instructor of library science at Campbellsville.



BEREA CHURCH DEDICATED—Services were held recently marking the dedication of the new Bethel Baptist Church building. Begun as a mission of Berea Baptist Church it was constituted as a church in 1949. Pictured from left to right in row 1 are: **Everett Williams**, **W. C. Shouse**, **John Gill** and **Aster Shouse**, all building committee members. Row 2: **John Williams**, also a committee member; **Franklin Owen**, KBC executive secretary-treasurer; and **O. B. Mylum**, pastor of Bethel Baptist Church. **Owen** was guest speaker for the occasion that recognized descendants of Mr. and Mrs. **Wiley Reed** in whose home the church began.

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For detailed itinerary or to enroll write: **BibleLand Travel, 2103 High Ridge Road, Louisville, Ky. 40207. Phone: (502) 893-5424.**

Mission Board Appoints Five With Ky. Ties

Five men and women with Kentucky connections were among eight missionaries and 30 missionary associates appointed for service in 10 states by the Southern Baptist Home Mission Board in September.

The board also changed the status of four missionary associates to career missionary and accepted the resignations of two staff members.

John Howard and Shirley Campbell of Louisville were appointed by the department of Christian social ministries as directors of weekday ministries in New Orleans.

Judy Lambeth of Indianapolis, Indiana, was appointed to work in Christian social ministries while a student at Southern Seminary.

Among other missionary associates appointed were David and Rebecca Waugh of Louisville. They will serve in the pastorate of Montpelier Baptist Chapel in Vermont.

The resignations were from James W. Kelly who is retiring after three years as director of the division of chaplaincy and from N. Larry Bryson, director of rural-urban missions for the division of associational services, who has been named state director of missions for South Carolina.

The board's executive director Arthur B. Rutledge reported Annie Armstrong Easter Offering receipts through September 12 had exceeded \$7,692,000, an increase of 18 percent over 1973. He said both the special offering receipts and Cooperative Program allocations for the board were up 12.6 percent.

"The support of our people through the Annie Armstrong Easter Offering, and the Cooperative Program has been outstanding," Rutledge said. "The remarkable way our people are supporting the churches and mission causes is giving us an opportunity to make significant advances that we have not been able to make the last five years."

Missionaries appointed included two each for service in Louisiana, North Carolina, Pennsylvania and Nebraska. (BP)

The central part of our ministry is responding to the child who comes to live with us. You begin to get an idea of what it is all about when you stand on one of our campuses on the day when a young girl comes to begin living there. She is typical of many of the "Mary Lou's" who come under our care. At first glance she is just a gangling girl of 13. Then you look behind the sullen eyes and the mouth set by a very stubborn jaw, and you can catch glimpses of light shining through her blue eyes. There is obviously some confusion and some anger as to why she is here. Never having known her mother, and remembering that her father is in prison, we realize that life for the "Mary Lou's" who come to us often means being raised by a grandmother, who loves and cares but is simply unable to cope with a thirteen-year-old girl struggling to find herself and her place.

It is a tremendous thing to watch the skilled, committed staff at the children's home help the "Mary Lou's" begin to turn sullenness into gaiety, stubbornness into determination and a wariness of the world that had so mistreated her into trust and confidence. For some of the children, the road back is much more difficult and filled with more struggle. Not all are success stories. But all are worthy of having an opportunity to flourish and grow in an atmosphere of Christian ministry made possible by the concern and support of Kentucky Baptists.

The story of the "Mary Lou's" can be repeated over and over by just changing the name or the circumstances. Regardless of the situation or the name, one fact remains: they are children who have been caught in the tangled web of broken families. They are children who need to know of the warmth and healing power of God's love. They are children and families who need this ministry of Kentucky Baptists.

Your Kentucky Baptist Child Care Program

*Informed Baptists
are the
Best Baptists*