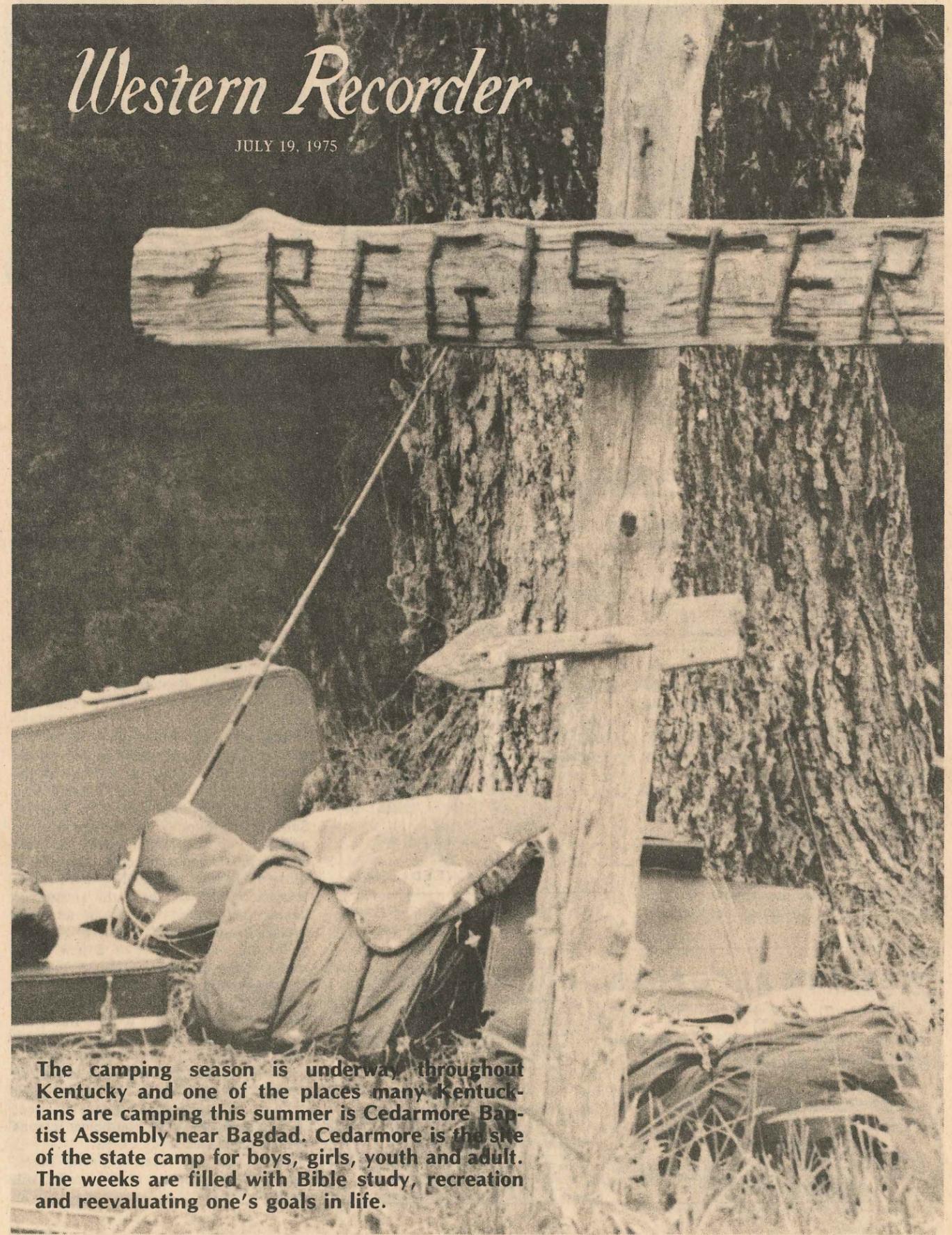
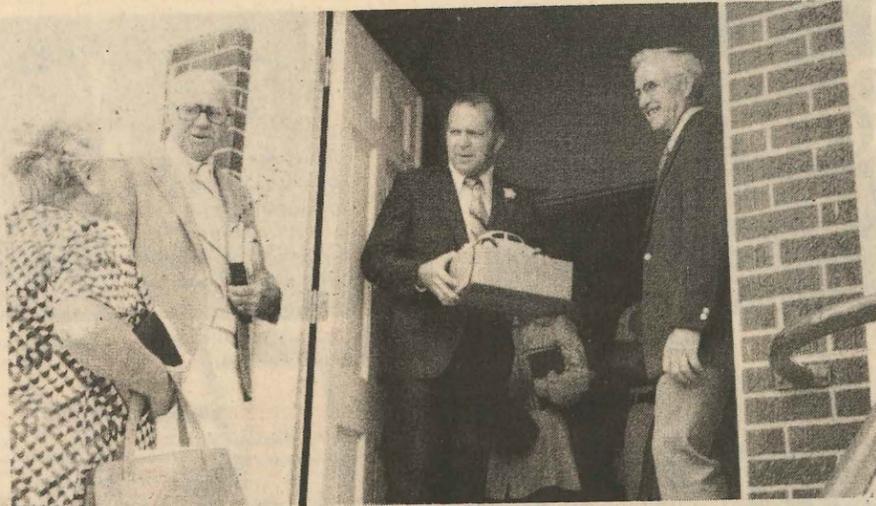


Western Recorder

JULY 19, 1975



The camping season is underway throughout Kentucky and one of the places many Kentuckians are camping this summer is Cedarmore Baptist Assembly near Bagdad. Cedarmore is the site of the state camp for boys, girls, youth and adult. The weeks are filled with Bible study, recreation and reevaluating one's goals in life.



RECEIVES CAR — George W. Smith, pastor of the First Baptist Church of Leitchfield, is shown coming out of church on Sunday, June 29, with a representation of the gift he received when the church observed "Pastor Appreciation Day." The pastor and his family received a 1975 Ford Maverick from the church.

Associational PraiSings Held

Kentucky associations are scheduling PraiSings for their people to get acquainted with the new *Baptist Hymnal*, 1975 edition, according to Eugene Quinn, state music director. The event provides occasion to praise God in a refreshing way and enrich congregational singing in each church, he added.

The first PraiSing was held in Lincoln association during a music school hosted by Pleasant Point Baptist Church and directed by Quinn.

The second PraiSing met at Cadiz for Little River association and John Carney directed this event.

PraiSing number three was sponsored by Monroe association at Indian Creek Baptist Church and was led by Quinn.

Others are scheduled for Booneville association and North Concord association.

The church music department provides hymnals for use in these associational

PraiSings. Associations interested in sponsoring PraiSings may contact Quinn at the Baptist Building in Middletown. •

Church Chuckles by CARTWRIGHT



"Did your little sermon about the perils of greed help any with the bill?"

DEVOTIONAL



Jerry Thomason
First Baptist Church
Fredonia, Kentucky

"... Master, we have toiled all the night and have taken nothing; nevertheless at thy word I will let down the net." Luke 5:5.

Peter, like many fishermen I have known, was exasperated from the night's labor having produced nothing. It was past time to go home, call it a night.

If you have done much fishing, you know the feeling, the discouragement. Wrestling with the tackle, the boat, the lonely hours is not much fun if you take nothing. Hoisting the anchor and heading for home and some rest becomes an easy decision to make.

But then someone says, "Hey, give it one more go." "What? are you kidding. I've been at this all night. I'm tired. I'm ready to quit." Yet there was a sound of assurance and confidence in the voice. Maybe just once more. So Peter must have reasoned. Reluctantly the nets go down — I'll do it, but it won't do any good.

Remember all those times when you feel exasperated with labor you do in the Church for the Lord. You wrestle with the programs, the workers, the buildings and equipment. Nothing seems to happen. Sunday and Sunday no professions, no additions, no new commitments. You visit and visit and visit, hearing promises of I'll be there next week. They don't come. So what's to do but hoist the anchor, go home, get some rest. It is an easy decision to make.

Yet out of the quiet of a new dawn comes the voice of the Master saying: "Hey, give it one more go."

What for? Everything's been tried. This is just a poor place to fish. But if the Lord thinks so well maybe just once more.

How I praise the Lord for all those times "once more" has been just enough. Faithfulness, perseverance, keeping at it, these are the object lessons of the ministry of Jesus Christ.

We all do well when we, with Peter, will say "nevertheless at thy word I will let down the net..." once more. □

A BICENTENNIAL REMINDER —

Your Heritage: Religious Freedom

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Thus the First Amendment to the United States Constitution guarantees religious freedom, a precious heritage of American life through these two centuries of our history. But it did not come easily.

In our day we take religious freedom for granted. We are occasionally reminded of our forefathers suffering under the tyranny of religious oppression in Europe. They braved unknown seas to found a new civilization in the New World of the Americas. They chose to face death rather than endure the religious oppression of England and the Continent.

What many do not realize is that America came within a hair's breadth of having a state church system similar to that of many European nations.

The first settlers in America were fleeing from the religious persecution of a state church system, but it was not in their minds to establish religious freedom in America. Their idea was rather to establish their own particular church as the official church. Thus, Roger Williams was forced to flee from the Massachusetts Bay Colony to Providence, Rhode Island, in 1639 to find religious freedom. Perhaps Williams, who was a Baptist, sounded the first trumpet call for religious freedom in America.

Between 1768 and 1777, some 83 Baptist preachers in Virginia suffered persecution, 44 of them serving prison terms. Their only crime was preaching Baptist doctrines.

Christian stalwarts like Roger Williams, William Screven, Obadiah Holmes, Isaac Backus, John Clarke and John Leland struck telling blows for religious liberty. As the American nation took shape they insisted that religious freedom be made one of the fundamental freedoms reserved to the citizens. It is thought that their influence upon James Madison led him to secure the First Amendment guaranteeing complete religious freedom, including the separation of church and state. Why did they valiantly fight for the right of religious liberty?

Christianity teaches that every individual has the responsibility — and the right — to make his own peace with God. Religious faith and commitment cannot be coerced either by ecclesiastical or secular authorities. Conversely, no power can stand between man and God. Secular government, which is ordained of God to regulate the ordinary affairs of men, can



By J. Terry Young
Associate Professor of Theology
New Orleans Baptist Theological
Seminary, New Orleans, Louisiana

neither require nor restrict the religious beliefs and practices of men.

Our American pattern of religious freedom is often reduced to a misleading designation: the separation of church and state. Religious liberty includes the separation of church and state, but it is much more. Religious liberty means that each person has an inalienable right to choose or not to choose religious beliefs or practices. The individual is responsible only to himself, and ultimately to God, for his choices in religion. This is a political truth of the Constitution, and Baptists further believe that it is the theological truth of the Bible.

An immediate reaction to the idea of the separation of church and state is that the two are essential allies. How can they be separated? The state guarantees the right of the church and its members to worship and work in the community. If necessary, it provides police power to insure that right. The state provides an ordered society in which the church may prosper. On the other hand, the church furnishes citizens of sound character and integrity to serve as leaders in the state. Occasionally it raises its voice to prick the conscience of the state and the public at large. At times it may play the prophet's role. But the two have distinctly different responsibilities. They must remain separate in their mutually complementary roles.

The separation of church and state means that one must not — cannot — interfere in the affairs of the other. Specifically, what does this mean? It means at least the following:

1. No religious test can be required of any public official.
2. No religious group may have jurisdiction over any governmental matter.

3. Government may not have jurisdiction over religious matters.

4. No religious group or teaching may be endorsed or officially established by government. Neither may it be given preferential treatment.

5. No religious group or teaching may receive government support or promotion even though such support is offered to all alike.

6. No government funds can be expended to support any religious activity or institution.

7. No person may be required to support any religious group or teaching.

8. Every person shall have the right of religious freedom. Religious faith is a voluntary matter arising from the heart of a man and must neither be coerced nor restricted by government in any way.

In the words of Thomas Jefferson, one of the framers of the Constitution, "We have erected a wall of separation between church and state." Religious liberty is a precious American heritage accorded to all our people.

Preserving religious freedom and maintaining the wall of separation between church and state are continuing tasks. The price of religious liberty is vigilance. You also should be a watchman on the wall. Stay alert for any attempt to weaken or destroy this precious freedom. Inform yourself and those about you. When you see a danger sign, raise a cry of alarm. Governmental personnel are sensitive to the voice of the individual citizen. Express yourself — often!

We have enjoyed 200 years of religious liberty in America, but only because Baptists and others have kept a watchful eye on those who would compromise this precious heritage. Remember, the price of liberty is vigilance.

In this Bicentennial time, lead your church in a special religious liberty observance. You may well want to invite the community at large to join you in this celebration of religious liberty. Religious liberty stands at the heart of our American heritage as well as of our Christian doctrine. •

Give Baptists The Facts
And They Usually
Give You The
Right Answers

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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On Church Contributions And Religious Broadcasting

It's amazing how widely false reports spread and it's regrettable how slowly they are corrected with the true facts. Two illustrations are the widespread reports that charitable and church contributions will no longer be tax exempt and that the elimination of all religious radio and television broadcast is being sought.

Neither is true nor anywhere near true. The report that religious and charitable contributions will no longer be tax exempt has been around several years. The matter of outlawing religious broadcast is new. The following observations are made to allay unfounded fears but not to relax constant vigilance.

While Congressman Wilbur Mills (Democrat, Arkansas) was still chairman of the House Ways and Means Committee a thorough examination of all tax exemptions and loopholes was begun. This examination was to include tax-exempt charitable contributions along with the rest. The committee never got this far and subsequently chairman Mills was replaced and the committee has been occupied with other matters. In the meantime congressmen pushing the effort to discontinue tax exemptions for such contributions backed down at least for the time being.

The religious broadcasts matter is a little more complicated. A news article on page 11 of our July 5 issue should be read carefully.

A petition (RM-2493) was filed December 5, 1974, by Jeremy Lansman and Lorenzo Milam with the Federal Communications Commission requesting three administrative actions. They were: (1) a revision of rules permitting multiple ownership of non-commercial educational radio and television stations, (2) a "freeze" on all applications by government owned and controlled groups for reserved educational FM and TV channels and (3) a "freeze" on all applications by religious, "Bible," "Christian" and other sectarian schools for reserved educational FM and TV channels.

Only the last request has to do with religious broadcasting and it applies only to reserved FM

and TV stations. The petition has no application whatsoever to religious programs on regular commercial TV and FM stations. The daily religious programs we now hear and Sunday services broadcast over regular radio and TV stations would not be affected in any way.

The petition has to do with reserved FM and TV channels. This means such a channel would be reserved only for and controlled by the school, denomination or organization to which it was assigned.

For example, here are some of the more or less familiar groups which already are licensed or have made application for a license for reserved channels — Criswell Bible Institute, Grand Rapids Baptist College, Tennessee Temple College, Moody Bible Institute and Clear Creek Baptist School. These are but several of scores of requests for a reserved channel.

The petitioners make the point that there is only a limited number of FM and TV channels and they should be divided between various applicants instead of all being assigned to religious groups.

They have a valid point. When freedom of religious groups to communicate amounts to a monopoly of all existing FM and TV channels, it is wrong because this freedom has robbed other groups of their right to communicate by FM and TV.

Our fears in this matter should be further relieved by knowing the procedure in handling such a petition. First, it is referred to FCC staff members for study. If it clears this step it is then printed in the Federal Register which is a public document. Next, public hearings are conducted before any decision is made. Finally, court action can be taken against any administrative ruling of the FCC. None of the procedure has to do with Congressional legislation.

What then should be done about this matter? The first thing to do is to scotch rumors and correct unfounded reports. To become alarmists over unfounded reports weakens our testimonies

when they are needed. It is a good thing to write our congressmen periodically and in the next letter we can express our concern in this matter.

In addition we can voice our convictions in a communication to the Federal Communications Commission, 1919 M. Street, N.W., Washington, D.C. 20554.

In the meantime we should not send money to unknown organizations or individuals who promise to fight our battles in Washington. The truth is we never know how the battles are fought nor how our gifts are spent.

Campbellsville Needs Help Now

Sometimes after a thing happens there are those who say, "Why weren't we told so we could have done something about it?"

All those are now being told that without substantial financial help not now being received the future existence of Campbellsville College is in jeopardy. This is not to push the panic button nor to discourage present prospective Campbellsville students. There are no plans to close the school. On the contrary Campbellsville College leaders and supporters are moving on with determination to find the added support needed for a healthy existence.

But there is no need to gloss over obvious facts. No institution can continue to operate at a financial deficit and survive indefinitely. The income does not equal the outgo at Campbellsville. It is that simple. Dedication, optimism and wishful thinking cannot service capital debts nor pay faculty salaries.

This is not just a temporary plight. Campbellsville enrollment seems to have leveled off around 700. With the scholarships and other help offered students this number is not producing sufficient income and to raise tuition and other charges would almost certainly reduce enrollment.

Regular appropriations for Campbellsville from the Kentucky Baptist Convention cannot be increased appreciably without hurting other Kentucky Baptist schools.

Emergency help from the convention is also limited. The \$100,000 emergency grant already made to Campbellsville from mission reserve funds is a dangerous precedent and is a very questionable use of mission reserve funds. The \$50,000 advance received recently from the convention to help Campbellsville through the summer is to be withheld from the 1975-76 monthly convention appropriations to the school. This is proper because it is unfair to other Baptist schools and

Baptists have able observers in Washington in the Baptist Joint Committee and in Americans United. Experts on these staffs examine the Federal Register every week, keep an eye on Capitol Hill and alert us when it is time. They deserve our confidence, our prayers and our financial support.

No one can guarantee something will not be slipped by but the above words try to put these matters in proper perspective. When the facts in these matters or others warrant it, we will try to sound the alarm.

agencies to give funds to one school that rightly belong to all.

Kentucky Baptists were unrealistic in 1957 when we approved a Campbellsville recommendation to go from a junior to a senior college with the promise that the school would continue to ask only for a junior college share of Kentucky Baptist education funds. The present plight is our reward for approving an emotional appeal which bypassed a responsible committee entrusted with recommending Kentucky Baptist educational policies.

It was also unfounded optimism to build dormitories at Campbellsville with 100% financing on the prospect of enrollment increases to pay for them. Consequently the school now is having to meet debt payments for rooms which have never been occupied.

But no good comes from crying over past mistakes and penalizing the present administration, faculty and student body for the errors of others. The question now is, "Do we want Campbellsville to survive or not?" If so, something more than is now being done must be done.

Campbellsville is worth saving. It is dedicated to the ideals of Christian education. The administration and faculty are strong and serve sacrificially. Campbellsville faculty members, in some cases, could resign and take positions in public high schools for a higher salary.

The needed financial support to retain Campbellsville as a viable institution is in the hands of Baptists and other champions of the Campbellsville brand of Christian education. At this point it appears the destiny of the college lies with these.

It is now or never for Campbellsville. If needed help is not found forthwith, the options are to close the school or to build up an indebtedness which will hamper the institutional life of Kentucky Baptists for years to come.

496 Kentuckians Attend NCA In Memphis June 25-29

Kentucky was well represented by 496 Acteens and their sponsors at the National Acteens Conference held June 25-29 in Memphis.

Various associations around the state chartered buses to transport the representatives. The state Acteens office also carried a busload to Memphis.

Over 11,000 junior and senior high school girls and their leaders attended the convention, which was held in the Cooke Convention Center. The theme for the five day meeting was "In Touch," which stressed to the participants to reach out and give of themselves to others because of the love of Christ.

Miss Shirley Cothran of Denton, Texas, the reigning Miss America, gave her testimony at the opening meeting. She emphasized the fact that following Jesus Christ in faith and behavior can bring satisfaction and achievements.

Other distinguished guests at the convention included: Mrs. Marge Caldwell, a radio personality and author; Forbes Wood, opera soloist and NAC music director; and Andrew Culverwell, a Christian folk singer and composer from England. Culverwell was well received by the conventioners and sang each session of the convention.

Some of the Kentuckians had time to ride on The Memphis Showboat, a riverboat on the Mississippi River. They also were able to visit the homesite of entertainer Elvis Presley, although they were not admitted into the house.



Miss Wanda Carpenter, left, and Mrs. Anna Mary Byrdwell are shown standing beside the birthday cake which marks the fifth anniversary of the Acteen program. Miss Carpenter, who is director of Baptist Young Women in Kentucky, and Mrs. Byrdwell, director of Acteens in Kentucky, were just two of the 496 Kentucky Acteens and sponsors attending the national convention in Memphis, June 25-29.

The Memphis meeting was the second national convocation the Woman's Missionary Union has sponsored for girls in grades 7 through 12. The Acteens program was formed in 1970 and national conventions are held every five years.



Shown above are a few of the 496 Kentuckians who attended the national Acteens Conference held June 25-29 in Memphis. The group pictured is from Houstonville. On the left end is Mrs. Sid Morris, a member of the WMU executive board, and on the right end is Mrs. Larry Orange, wife of the pastor of Houstonville Baptist Church.

BSU Work Is Growing In Kentucky



By Don Blaylock
Dir. of Student Work, KBC

From North, South, East and West they came — 1,531 strong. Never before had such a large, enthusiastic group of Southern Baptist students gathered in one place. They convened in Birmingham, Alabama, October 28-31, 1926, with the theme of "Christ, Master of My Generation." This meeting brought solidarity and unity of purpose to a convention wide student movement. Charles E. Maddry declared, "Southern Baptists have at last realized the possibility of saving and conserving the religious life of this generation of Baptist students."

The Baptist Student Union is a fellowship of Baptist students and faculty involved in ministry on the college and university campus. BSU actually is three things in one — a fellowship of students, a program for students, and an organization involving students. In Kentucky there are over 30 BSU's involved in the Christian witness of making known the gospel to all persons.

The local church is very important in the ministry of the BSU and the BSU could not exist without the support of the local church. We are very fortunate in Kentucky to have support of the churches, associations and individuals in the ministry of Baptist student work. To lead students and faculty to commitment to Jesus Christ as Savior and Lord and nurture them in the Christian faith and life is the purpose of a BSU.

This year in Kentucky hundreds of students came to know Jesus Christ as their Savior and Lord. Hundreds of other students committed their lives to church related vocations. In Kentucky we are very fortunate to be second in the Southern Baptist Convention in involving students in the local BSU programs. Baptist enrollment is up to 32,618 students out of a total enrollment in the public and private colleges and universities of Kentucky of 112,061 students.

We thank God for the opportunity that we have had to minister to college students. We thank Him for increased participation and giving by local churches and associations. This year three student centers were paid in full — Morehead, University of Louisville, and Northern Kentucky.

Rumors About Madalyn O'Hair Are False

By John W. Baker

No, Madalyn Murray O'Hair, the well known atheist, is not circulating a petition to NASA to stop the astronauts from praying or reading the Bible in outer space.

No, Mrs. O'Hair is not petitioning the Federal Communication's Commission (FCC) to stop religious radio and television broadcasting.

Somebody is crying "wolf!" Many unfactual circulars are being distributed across the country calling for letters which supposedly are needed to "stop Madalyn Murray O'Hair." The circulars assert: (1) That Mrs. O'Hair is renewing her earlier campaign to have the astronauts publicly censured for reading from the book of Genesis on December 24, 1968, and/or (2) That Mrs. O'Hair somehow is about to have both prayers and the mention of God banned from radio and television.

Mrs. O'Hair is not reopening her challenge to the reading of the Bible over the radio by astronauts on space flights. Mrs. O'Hair is not involved, either directly or indirectly, in a petition (RM 2493) now before the FCC. This petition requests the FCC not to grant additional new educational non-commercial FM or TV channels to be used exclusively for religious broadcasting.

The National Aeronautics and Space Administration (NASA) and Mrs. O'Hair herself sustain the statements in the previous paragraphs.

S. Neil Hosenball, general counsel for NASA, pointed out that Mrs. O'Hair's two suits against NASA and the astronauts had been dismissed by the lower federal courts, and that the United States Supreme Court twice had refused to hear an appeal on the issue — the last time in 1971. "The action of the Supreme Court, denying a further hearing, has settled the matter for all practical purposes," Hosenball said.

In a recent interview, Mrs. O'Hair also gave assurances that neither she nor any of her staff are involved in or know anything about a renewal of her 1969 petition drive against the astronauts (which preceded her suit in the federal courts).

"I am innocent. Any such movement is strictly a figment of somebody's imagination," she declared. "Perhaps someone found one of the old 1969 petitions lying around and thought something new was underway. But absolutely nothing is happening."

According to NASA, the official position of that agency is that astronauts, like any other citizens, are free to exercise

their constitutional rights — including the right to religious freedom — wherever they are. "It is NASA's policy neither to direct nor to limit the astronauts' religious activities at any time," Hosenball stated.

Mrs. O'Hair also denies that she is in any way involved, either directly or indirectly, in the petition to the FCC. After she had received unfavorable mail on the matter, she telephoned the California men who had submitted RM-2493 and learned that they are religious people, not atheists, and that in the petition they claim no connection with her or any other group.

Acting on or distributing these unfactual circulars is just one of many instances in which a number of religious people have responded without determining the facts.

The name of Madalyn Murray O'Hair

Campbellsville Col. Receives Advance

Campbellsville College has received an advance of \$50,000 from the Kentucky Baptist Convention in order to meet expenses during the summer. The request for the \$50,000 came from Campbellsville College president Randy Davenport to executive secretary Frank Owen who referred the request to the finance committee of the Kentucky Baptist Convention Executive Board.

The \$50,000 is considered neither a grant nor a loan. It is an advance against the 1975-76 Cooperative Program allotment for Campbellsville. Beginning September 1, 1975, it will be deducted in 12

triggers a conditioned response in many religious people. If Mrs. O'Hair supports a project, these people feel honor bound to oppose it. If an activity takes place which they oppose on principle, they almost automatically assume that Mrs. O'Hair is the moving force on the other side. Mrs. O'Hair is given credit for or condemned for more activities than it would be physically or emotionally possible for a person to be involved in.

But whether one agrees or disagrees with Mrs. O'Hair — or anyone else for that matter — is not the issue. The issue is the correctness or incorrectness of assertions in a given situation.

Why don't church people stop shooting cannons at sparrows, leave Mrs. O'Hair alone, and give themselves to more important issues in advancing the cause of Jesus Christ? □

John Baker is director of research services for the Baptist Joint Committee on Public Affairs, Washington, D.C.

equal payments from the 1975-76 Campbellsville Cooperative Program share. The \$50,000 advance came from unrestricted reserve funds of the convention upon the approval of members of the finance committee of the Executive Board.

Campbellsville College officials say the money was needed to meet expenses during this summer. It is not unusual for colleges to borrow funds for summer operation because the expenses remain virtually the same while the income from tuition and other revenue services is greatly reduced.

NEWSGRAM

Cooperative Program Receipts

	1975	1974
Cooperative Program Receipts (June 1975)	\$ 456,085.86	\$ 421,098.55
Goal to date for this year	4,000,000.00	3,375,000.00
To date this convention year	4,511,362.38	3,680,232.82
Over goal	511,362.38	305,232.82
To date this time last year	3,680,232.82	3,297,556.25
Increase	831,129.56	382,676.57
Percentage increase	22.58%	11.60%

NEEDED EACH MONTH TO REACH GOAL\$400,000.00

Diversified — That's James H. Whaley, Sr.

James Harper Whaley, Sr., has probably received quite a bit of kidding about his name. People look at his last name and automatically think of the largest mammal in the world, the whale. However, when casual observers peer beyond the name and look at James Whaley as he really is, there is no room or reason for snide remarks.

Whaley is a man who gets a lot accomplished in a short time and one who asks no praise in return. He is usually found behind the scenes, working to the best of his ability.

Presently, he is serving as an assistant to the executive secretary-treasurer—coordinator of the church services group for the Kentucky Baptist Convention. He has worked with the state convention for 21 years.

Early Life

Adel, Georgia, was the arrival point for Whaley into this world. He was reared by "good parents" and was saved and baptized into the Adel First Baptist Church at the age of 12.

His mother was active in the church and taught him about the Bible in their home. Although his father attended church only occasionally, he had the "highest ethical and moral standards of anyone I've ever been around," Whaley said.

"He had a great deal of influence on my life."

His father, held in high esteem by his neighbors, owned a grocery store in the small southern town and all business was conducted on a cash basis. However,

By Tommy Smith, Intern
Western Recorder

many times his father gave money to patrons when they would come to the store and not have enough money.

"Many times I've seen him reach into his pocket and pull out \$2 or \$3 and give it to them. He always told them it wasn't a loan. There was no record of it."

Whaley attended Sparks-Adel high school where he was on the school's tennis and debating teams. Upon graduation, he attended Emory University in Atlanta where he received the bachelor of business administration degree. His father died during his senior year in college and, after graduation, he returned and ran the wholesale and retail grocery for one year.

In 1942, he was summoned into the armed forces and was forced to sell the business. He entered the air force and became a weather observer. He also attended officers conditioning school where he received his commission as lieutenant. He was stationed in Iceland in 1943 and remained there until the end of the war. At the time of his discharge, he held the rank of captain.

After the war, Whaley returned to Adel where he operated a restaurant for a year and a half. He then went to work for the Pet Milk Company as a traveling salesman for two years.

Attends Seminary

Early in his life, Whaley knew that the

Lord had some special work for him to do.

"I felt like there was something in religious vocations I needed to do, but at that time the only thing was to become either a pastor or a missionary, and I didn't feel like that was it," said Whaley.

He felt the Lord leading him to seminary, so he quit work as a traveling salesman and went to New Orleans Theological Seminary.

"When I got to the seminary they had three areas from which to choose: theology, music or religious education. I went to my counselor and told him I didn't know which field I should enter.

"He asked me if I could sing pretty well and I said no. That left theology and religious education. He asked me if I wanted to become a pastor and I said no. So, he advised me to enter the religious education area since that was the only one left," Whaley recounted.

While in seminary, Whaley met the fiancée of his roommate, Howard Jones. He found her quite attractive and a lot of fun to be around, but since she was his roommate's fiancée he could not pursue his interest in her.

After graduation in 1952, Howard Jones and his fiancée, Wilma Coburn, went in different directions. Jones went back to college and Miss Coburn became a teacher in the Acadia Baptist Academy in Eunice, Louisiana. The couple's engagement was broken and it took Whaley little time to renew his interest in her.

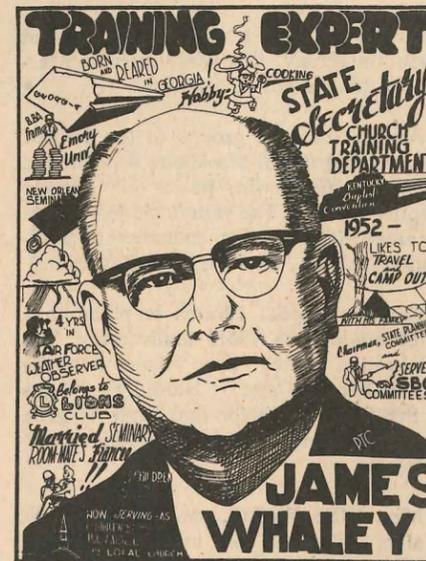
He began writing to her and after much correspondence finally went to visit her family. His undying interest in this lovely young lady finally led them both to the altar of Mt. Carmel Baptist Church, where they were married January 18, 1953.

Prior to and after their marriage, Whaley was employed as associate in the training union department in Alabama, a position he had accepted after graduation from the seminary. In the fall of 1953, he received a call from the Kentucky Baptist Convention wanting him to come as secretary in the training union department. He accepted the call and the rest is history.

Other Interests

The Whaleys make their home at 12306 Meadow Lane in Middletown. They have three children: Jimmy, Jr., Alan and Janet.

Although he has to spend quite a bit of time at his office in the Baptist Building, he still finds time to delve into his two major hobbies: cooking and traveling.



This drawing was done by Phil Card, director of church training in Colorado.

His interest in cooking may have stemmed from his short tenure as a restaurateur. However, according to Whaley, he loves to vary from the conventional dishes and cook things that are "different."

Among his special dishes is a dish that few southerners have tasted: Alaskan Sourdough Pancakes. While in Alaska following the great earthquake of 1964, he had the chance to eat some genuine Alaskan Sourdough Pancakes. He brought back a starter batch of sourdough and from that small batch he keeps his specialty going.

Traveling is his other major interest and his love for it has rubbed off onto the rest of his family. This interest was developed at an early age by his parents.

"Dad had real bad sinuses and the only time he could get some relief was when we went to the beach. The smell of salt water cleared up his congestion, and as a result some of my happiest memories are of the beach. That's probably why I love to go back there every chance I get."

Whaley does not limit his church work only to the state level. He is also active in his home church of Woodland Baptist Church in Middletown. He has served as Sunday School superintendent, chairman of the building committee, is an ordained deacon and has accepted the position of church training director for the coming year.

As one can see, James H. Whaley, Sr., is a man who is very diversified and one who is capable of doing anything he puts his mind to. And why not? With a last name like Whaley it's hard not to make a "big splash" at anything undertaken. •

Bicentennial Program To Feature Chorale, Nat'l Guard Band July 26

The Kentucky Baptist Chorale will present a special Bicentennial program in Frankfort on July 26 on the steps of the Old Capitol at 2 p.m.

The chorale is composed of full-time ministers of music in Kentucky's Baptist churches and is directed by Eugene Sutherland, minister of music of the Walnut Street Baptist Church in Louisville.

At least 40 men will participate in the

chorale. They will be accompanied by the 202nd Kentucky National Guard Army Band in performing "The Testament of Freedom" by Randall Thompson.

In case of rain the performance will be held inside the recently renovated and reopened Old Capitol. Chairs will be available. The event is free and open to the public.

The performance is being sponsored by the Kentucky Bicentennial Commission.

SBC Sponsors Essay Contest

The Southern Baptist Convention Historical Commission is sponsoring a "Baptist History Writing Contest" in connection with the National Bicentennial. Historical Commission executive secretary-treasurer Lynn E. May, Jr., says Baptists ought to use the national bicentennial as an opportunity to review their own past.

There are three categories of entries in the contest. The first is books dealing with the history of Baptist subjects, such

as institutions, persons, issues, events or periods. The second is histories of local churches and associations; and the third are unpublished manuscripts from 3,000 to 5,000 words dealing with the same kinds of Baptist historical subjects as in the first category.

First place award in the first category will be \$175, in the second category \$150, and in the third category \$100. Second and third place winners in each category will receive certificates of honorable mention.

Details and an application blank for the contest can be secured from the Historical Commission, SBC, 127 Ninth Avenue, N., Nashville, Tennessee 37234.

Film Ministry To Confined Now Available

A film ministry to the confined has been started by the Billy Graham film industry. The ministry is being provided for persons in prisons, jails, convalescent homes, unwed mothers homes, etc.

Along with the 10-12 films received each year, the churches that participate in the unique endeavor also receive tracts on "Steps to Peace with God," a monthly supply of *Decision* magazines to leave in the institutions, and *Living in Christ Series* Bible study correspondence course mailed to every inquirer from Minneapolis.

The cost for the service is \$240 annually, which can be paid on a yearly basis or semi-annually or quarterly. Equipment that is needed in each church is a 16-mm sound projector with take-up reel and a portable screen.

Any church or organization that wishes to take part in this ministry should write to: World Wide Pictures, 1201 Hennepin Avenue, Minneapolis, Minnesota 55403.



Left, above, James Whaley is shown holding a plaque of a whale which he hangs outside his camper when camping. Right, above, he is preparing one of his specialties.

Staff Changes

Don G. Robison has been called as pastor of Smiths Grove Baptist Church near Bowling Green.

A native of Decatur, Alabama, he is a graduate of Samford University in Birmingham, Alabama, and a 1971 graduate of Southern Baptist Theological Seminary in Louisville. He received the master of divinity degree at Southern.

The new Smiths Grove pastor has been pastor of churches in Kentucky and Indiana, and he has worked for the Kentucky Baptist Child Care Program. He is married and they have one daughter.

Alan Dahl has been called as minister of youth by Harrods Creek Baptist Church of Crestwood. He is a native of Pennsylvania and has just completed his first year at Southern Baptist Theological Seminary. His wife, Sandi, is a nurse at St. Joseph's Infirmary in Louisville.



Dahl

Derle Underwood has resigned as associate pastor of First Baptist Church in Mount Washington. He resigned from the position he had held three years to accept a one year clinical pastoral education internship with the Baptist Hospital in Louisville. His last Sunday with the church will be August 10.

Horry Dungan is now pastor of the Baptist Tabernacle Church in Paducah. He formerly served the Waldo Baptist Church of Metropolis, Illinois.

Dungan is a native of Tennessee and was trained at Mid-Continent Baptist Bible College, Mayfield, Kentucky, and Jackson State Community College, Jackson, Tennessee.

D. M. Aldridge, president of the Clear Creek Baptist School recently announced two staff changes.

Ralph Duncan, former director of public relations, was named director of development and denominational relations. A native of Speedwell, Tennessee, Duncan is a former pastor of churches in Michigan, Ohio, Kentucky and Tennessee. **K. Maynard Head**, former associate in public relations, was appointed

director of the school's public relations and radio production department. He is a Middlesboro native and has been a pastor since 1959.

Robert W. Stewart has accepted the position of pastor of Bashford Manor Baptist Church, Louisville, effective May 1. He has been serving as pastor of Carol Estates Baptist Church in Gainesville, Florida.

Stewart is a native of Kentucky and a graduate of Southern Seminary. He and his wife, Linda, have two children.



Stewart

Donald C. Letzring has accepted the call as pastor of Fern Creek Baptist Church, Louisville. He comes to Fern Creek from Pleasant Grove Baptist Church in Anchorage, Kentucky.



Letzring

He is a native of Florida and graduated from Mars Hill College in Mars Hill, North Carolina. He also received a master of divinity degree from Southern Baptist Theological Seminary in Louisville.

The new Fern Creek pastor and his wife, Gail, have two girls and one boy.

People And Places

Sam Sloan, pastor of the First Baptist Church, Grayson, died suddenly on May 15 from a heart attack. He had been at Grayson only one year but had been in the ministry more than 44 years.

Sloan began preaching in Oklahoma while still a teenage boy. He served several churches in Oklahoma and also worked in a rescue mission in Muskogee. Most of his ministry was spent in Ohio and Kentucky. In Ohio he served in Dayton, Lima and Carrollton. In Kentucky he served in West Van Lear, Paintsville, Campton, Catlettsburg, Paducah and Ashland as well as Grayson.

He is survived by his wife, Mrs. Bonnie Blair Sloan, and two daughters:

Miss Peggy Sloan, a student at Morehead State University, and Mrs. Richard Marcum of Richmond, Kentucky.

Among the tour groups to the Baptist World Congress in Stockholm was one led by **H. Curtis Erwin**, pastor of Glasgow Baptist Church. The tour included a visit to other Scandinavian countries in addition to Sweden, Germany and England.

Calhoun Baptist Church is planning a celebration of its 125th anniversary. The celebration dates have been set for September 5, 6 and 7. **Harold F. Skaggs** is the Calhoun pastor and Mrs. Virginia Davis is chairman of the celebration committee.

Mrs. Effie Walker, mother of A. W. Walker, director of missions of the Sulphur Fork Association, passed away on July 3. She was a member of the Cash Creek Baptist Church in the Green Valley Association and had been a member of the church for 57 years. Funeral services were held in Henderson, Kentucky, on July 6.

Miss Suzanne Murphy Coyle was awarded the second annual Mary Long Greir Prize in Speech and Homiletics at the 163rd annual commencement exercises held recently at Princeton University Chapel, Princeton, New Jersey.



Miss Coyle

The award, established in 1944 by Elizabeth J. Greir, is awarded to a member of the middle class in the master of divinity program on the basis of effectiveness in preaching and the public reading of the Scriptures. Miss Coyle is the daughter of Mr. and Mrs. Bruce Coyle of Route 3, Lebanon, Kentucky.

Page H. Kelley and **Mrs. Paul Nelson**, both of Louisville, recently wrote articles for the July-September quarterly literature published by the Southern Baptist Sunday School Board.

Kelley, professor at Southern Baptist Theological Seminary in Louisville, wrote for "Adult Bible Teacher." Mrs. Nelson, a member of Walnut Street Baptist Church of Louisville, wrote for "Guide B for Preschool Teachers."

G. C. Sandusky reports that the first edition of his book, *Dedicated Dave*, has been exhausted and the second edition in paperback has been printed. The price of

the book is \$1.00 with sales tax and mailing cost bring the total to \$1.20. It may be ordered from G. C. Sandusky, Box 258, Monticello, Kentucky 42633.

James W. Cox, associate professor of Christian preaching at Southern Baptist Theological Seminary in Louisville, has written an article that will appear in *The Upper Room*, a worldwide interdenominational devotional guide.

"Love and Service" is the theme of Cox's meditation, which is included in the May/June issue.

He has also written various other articles that have been contributed to several publications. He has written a book entitled *Learning to Speak Effectively*, and co-authored and translated *God's Inescapable Nearness*.

The First Baptist Church of Sellersburg, Indiana, has named a new educational and multi-purpose annex in honor of a former pastor, **James W. Cummins**. The new building was dedicated on June 22 with Indiana Baptist executive secretary Harmon Moore as guest speaker.

The church started in the home of Mr. and Mrs. Cummins with 12 people. After 15 years the church had grown to over 700 members and a sanctuary and first education building had been constructed. In the early years Mr. and Mrs. Cummins taught school and served the church without pay.

Cummins is a native of Harrodsburg, Kentucky. He died January 23, 1974, after a heart attack. Mrs. Cummins lives in Jeffersonville, Indiana.

Mrs. D. A. Meadors, a native of Breckinridge County and a member of Pleasant Grove Baptist Church, has died and funeral services were conducted at Cloverport Baptist Church on July 9. She is survived by her husband.

Six Kentuckians are serving on the staff this summer at Ridgecrest Baptist Conference Center at Ridgecrest, North Carolina.

They are Ray Muff of Florence; Marsha McNeely, Louisville; Janet Burks, Bowling Green; Waller Kenney, Paris; Michael Hines, Somerset; and Ray Young, Jr., Williamsburg.

Jeff L. Norris, a master of divinity student at Southern Baptist Theological Seminary in Louisville, has been named as a recipient of one of six Broadman Seminarian awards given this year by Broadman Press.

The award, a set of "The Broadman Bible Commentary," is an annual presentation of Broadman Press to a graduating

senior in each of the six Southern Baptist seminaries for "outstanding achievement in Biblical studies." Each award winner is selected by the faculty of the seminary he attends.

Norris is a native of North Carolina.

Missionary News

Furlough

Mr. and Mrs. Bobby D. Evans (Malaysia) may be addressed at Campbellsville Baptist College, Campbellsville, Kentucky 42718.

Mr. and Mrs. David Mein (Brazil-North) may be addressed in care of David A. Graves, 334 South Birchwood Street, Louisville, Kentucky 40206.

Mr. and Mrs. William Gaventa (Nigeria) may be addressed 3814 Elmwood Avenue, Louisville, Kentucky 40207.

Mabel Summers (Lebanon) may be addressed at Route 1, Box 70-A, Bardstown, Kentucky 40004.

Mr. and Mrs. N. Mack Shults (Brazil) may be addressed 150 Pennsylvania, Louisville, Kentucky 40206.

On the field

Mr. and Mrs. Wiley B. Faw may now be addressed P.O. Box 583, Jos, Nigeria. He is from Waynesburg, Kentucky, taught high school there and was pastor

of Olive Baptist Church, Waynesburg, before being called to the FMB in 1962.

Mr. and Mrs. Robert D. Hardy may now be addressed 18-4 7-chome, Kamitsutsui Fukiaku, Kobe 651, Japan. He is a native of Logan County, Kentucky, and was pastor of Whippoorwill Baptist Church, Schochoh, Kentucky, before being appointed by the FMB in 1958.

Mr. and Mrs. William N. McElrath, missionaries to Indonesia, have completed furlough and returned to the field. They may be addressed at Jl. Jamuju 17, Bandung, Indonesia. McElrath is a native of Murray, Kentucky. Mrs. McElrath was born in Winston-Salem, North Carolina.

Mr. and Mrs. Graham B. Walker, missionary associates to Singapore, have completed furlough and returned to the field. They may be addressed at 19-B Goldhill Plaza, Newton and Thomson Roads, Singapore 11. Walker was born in Louisville, Kentucky, but grew up in Orlando, Florida.

Other

Mr. T. M. Crawford, father of Mrs. James P. Kirk, missionary to Brazil, died June 15. Mrs. Kirk is the former Maxie Crawford of Louisville, Kentucky. She may be addressed at Caixa 1982-ZC-00, 20000 Rio de Janeiro, Brazil.



VOLUNTEER WORK — Esther Robinson of Eminence is shown here as she works in the local Head Start program. She is working as part of a field service assignment from Campbellsville College. She is an example of the many Baptist students across the country who give their spare time in volunteer, college or mission agency related services each year, particularly during the summer months, at home and abroad.



SUNDAY SCHOOL LESSON

LIFE AND WORK SERIES

By H. C. Chiles

(These Lessons for July 27, 1975)



Wisdom Regarding Sexual Purity

On account of the present widespread prevalence of sexual impurity and the tremendous increase in the practice of immorality in our society, it is certainly appropriate for us to have a lesson which teaches us to recognize the fact that the Bible deals very frankly and at great length with the subject.

Proverbs 5:3-6, 18-20

The Book of Proverbs contains much sound and wise advice concerning personal conduct. In this passage every man is warned against the danger of becoming fascinated by the beauty of and attracted to a "loose" woman, whose standard of morality is below that of what God requires and has a right to expect.

Knowing that one of the greatest weaknesses of most men is that of vanity, a "loose" woman frequently attempts to seduce a man by honeying her lips with compliments and flattery. Flattered by her attention and captivated by her charm, an unwary man frequently permits himself to become infatuated by the woman whose voice is pleasant and whose words are smoother than oil and yields to the temptation to indulge in immorality. But, there is always an aftermath to indulgence in immorality. As

certainly as grabbing a sharp two-edged sword by the blade will result in severe cuts on the hand, immoral conduct always produces scars and other painful effects in the lives of those who are guilty thereof. Contrastingly, living in sexual purity within the framework of marriage contributes to one's wellbeing and joy.

Indulgence in adultery and fornication outside of marriage sooner or later always brings regret, heartache, grief, shame and various other devastating results. Self-respect, decency, a sense of propriety, common sense, good judgment, a desire to do right, love for others, and an ambition to please the Lord prompt an individual to refrain from indulging in immorality. Regardless of what anybody thinks or says, or what the circumstances may be in which one finds himself, adultery and fornication are without justification in God's sight and in the estimation of right-thinking people.

Proverbs 6:23-29

These verses begin with commendation of parental instruction. Fortunate indeed are those who hear and heed such instruction because it will be a great source of strength when subjected to temptation. Good parents warn their children of the terrible folly of illicit sexual relations. Those who receive proper instruction from their parents are much more apt to live clean moral lives than are those who are deprived of such teaching.

Verse 25 contains a warning against the danger of daydreaming for fantasizing for such a practice frequently results in the carrying out of the desire when the opportunity affords itself. The same verse also warns against the danger of flirtation. To these temptations none has to yield. Blessed are those who overcome them! It should be remembered that the person who fails to keep lust out of his mind and will is often guilty of adultery, even though he may not commit the overt act because he does not have the oppor-

tunity or is afraid of the consequences in so doing. One cannot carry the fire of lust at a distance that will prevent him from being burned. This fire will bring its own retribution.

Adulteresses often work their wiles on men who have considerable financial means and then threaten them with public exposure unless they continue to supply them with the money that is necessary for them to satisfy their desires for luxurious things. Adultery is exceedingly costly in moral and spiritual consequences.

Those of us who have been fortunate enough to have received good instruction from godly parents, proper instruction from dedicated teachers, faithful teaching in the church, and the privilege of reading the Bible for ourselves should be deeply grateful to God and to those who have made it possible for us to be blessed so wonderfully. Those who practice sexual purity escape the agony of guilt and grief. With God's enabling grace it is possible to avoid making these scars which time will never erase. □

INTERNATIONAL SERIES

The Holy Spirit In Christian Growth

The Holy Spirit is not a mere benevolent influence. He is a Person Who thinks, feels and wills. His attributes and actions prove His deity. Apart from Him Christian growth is an impossibility. The Holy Spirit enables the Christian to live victoriously and to render effective service for the Lord.

John 16:12-15

After forewarning His disciples of their future persecution by the world, Christ told them that He was going to leave them. Even though His departure was going to be for their benefit, they were overwhelmed with sorrow over it. For the encouragement of the distressed disciples, Christ announced the good news of the coming of the Holy Spirit, whose presence would be a great blessing to them.

Christ told His disciples that, upon His

coming, the Holy Spirit would illuminate their understanding, make things clear to them which they needed to know, and lead them in the way in which they should go. Being of the same nature and mind as the Father and the Son, the Holy Spirit would be in perfect agreement with them. He assured them that the Holy Spirit would be the One Who would interpret the truth and guide them into it. Likewise, the Holy Spirit, as interpreter of the Word, gives us knowledge and understanding of the Word itself. God's children should always seek the guidance of the Holy Spirit when they study His Word.

The Holy Spirit glorifies Christ in the experience of the saved. He leads us to Christ for fresh supplies of grace, peace, wisdom and strength, and by inspiring us to ascribe to the Saviour the glory which is due Him for their salvation.

Romans 8:26-27

Prayer to God is not only a precious privilege, but it is also the inexorable duty of every Christian. Neglect of prayer is a sin against God, others, and ourselves. Our need of assistance in prayer is stated tersely in the words, "For we know not what we should pray for as we ought."

When a Christian prays, it is a good thing for him to open his heart to the Spirit's touch and to make those things which are impressed upon his mind the subject of supplication and intercession.

Galatians 5:16-17

In every Christian there is a conflict between the old nature which he possessed prior to his salvation and the new nature which was imparted to him when he was saved. A Christian knows that there is a conflict between the flesh and the Spirit.

Galatians 5:22-25

Paul contrasted the "works (plural) of the flesh" with the "fruit (singular) of the Spirit." The works of the flesh are separate acts performed by an individual, but the nine-fold fruit is the creation of the Holy Spirit. Works are produced by man and fruit is produced by God.

The nine virtues, which constitute "the fruit of the Spirit," fall into three groups:

1. Those related primarily to God.
 - (1) Love — The Holy Spirit produces in the heart of the believer a deepening sense of God's love and the disposition to love Him in return.
 - (2) Joy — Joy dwells in the heart of love. Without the proper relationship to the Lord there cannot be any real joy.
 - (3) Peace. — Real peace, which is the product of the Spirit, enables one to recognize God's presence in all the circumstances of life, whether painful or pleasant.

2. Those related primarily to others.

- (1) Long-suffering. — This "is a patient endurance under injuries inflicted by others."
- (2) Gentleness. — This is the ability, given by the Spirit, to hold turbulent feelings in check and to manifest a kindly disposition toward others.
- (3) Goodness. — God-likeness always finds expression in deeds.

3. Those related primarily to ourselves.

- (1) Faith. — When one is full of faith in God, he will prove himself to be dependable and trustworthy in the discharge of his duties.
- (2) Meekness. — Meekness is the very opposite of conceit and pride. It is an evidence of real strength.
- (3) Self-control. — This is not the result of the energy of the flesh, but it is the fruit of the Spirit. □

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JULY 19, 1975

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Chicago, Ill.—A free offer of special interest to those who hear but do not understand words has been announced by Beltone. A non-operating model of the smallest Beltone aid ever made will be given absolutely free to anyone requesting it.

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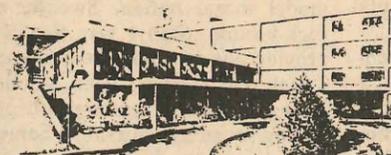
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TIMELY ARTICLE

Dear Editor:

Congratulations to the *Western Recorder* for printing Bob Brackney's article, "Spiritual Rape of the Children" (July 5, 1975). I thank God that somebody finally had the courage to speak out on the abuses which are sometimes perpetrated in the name of church bus ministries.

Like Brackney, I have had some first hand experiences with the problems described in his article. For example, there was the time when I was directing a Vacation Bible School at Baptist Tabernacle in the west end of Louisville. One morning, three small children were standing on the sidewalk waiting for our church bus to bring them to Vacation Bible School. Just before our bus arrived, a bus from a church located miles away came along and kidnaped these children. When their parents learned later in the morning that their children had not gotten on our church bus, they were frantic. They didn't have the foggiest notion where their children were.

When I finally located the children and talked with the staff member in charge of bus ministry at the other church, his attitude ranged from cool indifference to outright belligerence. He dismissed the whole problem with a casual, "Well, mistakes sometimes happen." And he was indignant when I suggested that the whole thing might have been avoided had they not been in the habit of running their bus within two blocks of our church. "We're going to do the Lord's work any where we can," he said.

That last statement is the catch-all rationalization which has most often been used to justify such abuses. And it's high time someone challenged it. Kidnapping small children off the street without the knowledge or the permission of their parents is not the Lord's work. Paying children to come to church and bringing them home with heads dripping wet from premature dunkings in baptismal waters ought not be blamed on the Lord.

Bob Brackney pointed out one problem that certainly proved to be true at Baptist Tabernacle. While people from our community were lured onto the buses from churches miles away by clowns, movies, greased-pig contests, and cash prizes, their ugly, knitty-gritty personal problems had a way of ending up on our overworked pastor's doorstep. While the

big-time bus operators were counting noses to swell their attendance figures, our pastor was helping the people who owned those noses with their broken marriages, economic problems, emotional illnesses, legal entanglements, and addictions to alcohol and drugs.

The tragedy of it all is that the churches who perpetrate these abuses on people cast a pall over the whole idea of bus ministry, which is potentially a great instrument for reaching people. There are churches who are doing a fine job with their bus ministries, operating on the highest ethical and spiritual principles. It is unfortunate that their good work must be done under the cloud of suspicion created by their less principled counterparts.

Louisville, Ky. Lucien Coleman, Jr.

ALARM SOUNDED

Dear Editor:

Our editor sounded the alarm against entertainment on Baptist programs. Once we were as narrow as the Word; now, we are almost as wide as the world. Once we carried the gospel into the world; now, we are trying to bring the world into the gospel. Once Baptists were against many evils; we now seem more inclined to be for anything—except separation.

The Master said, "My house shall be called the house of prayer . . . not of merchandise." Jesus might now add, "Nor of play." Even in revivals, with good Christian singing, often so many come wanting to "do their thing," that the evangelist finds fifteen minutes left for the sermon. One pastor had the good judgment to limit each singer to one song, finally.

A dance by ladies was part of the worship service in one Baptist church. Soon sexes will be dancing together in churches. A Unitarian church in Texas featured Diana King in a strip tease act, in the aisles—the pastor's idea! Once the model moral nation, Sweden now is at rock bottom. Step 1 was that her schools provide one restroom for both sexes. Step 2 was that they be used simultaneously.

In some church gyms youth play games during evening worship. Some budgets provide more for recreation than for missions. Good times and play often have priority over visitation, Bible study, winning the lost, etc. Church picnics, outings, and suppers have a definite

place, but decay begins when these, plus recreation, gain emphasis over the Upper Room.

Baptists spend huge sums for recreation halls when government, schools, communities provide abundant play; when thousands lack Bibles and never hear God's name except in vain; when missionaries often need essentials; when the average small-town, rural, or mountain pastor can barely exist on his income and must moonlight or his wife work; when he wonders how they can educate their children and what would happen if he died; and how he can provide a home for his faithful helpmate who is usually his unpaid assistant!

Baptists face a choice between majoring on recreation and pleasure, on regeneration and service, the Supper Room or the Upper Room. Churches are closing doors and pastors are leaving the ministry. America is on fire, the world is aflame, but God will honor his promise in 2 Chronicles 7:14 and heal our land when we follow him and not the world.

Langley, Ky. Mrs. Wilma G. May

DISCOUNT COMMENT

Dear Editor:

I do not know how widespread was the practice but I have never received a ministerial discount from the Baptist Book Store in all the years I have purchased books and supplies from them.

If the practice to give discounts was on a preferential basis, it should have been stopped long before now.

Caruthersville, Mo. Ira Singleton

MORE HYMNAL SUPPORT

Dear Editor:

I have read with special interest the three recent letters in Baptist Forum regarding our new *Baptist Hymnal*. In the first letter, I was disturbed that in his effort to recommend an excellent hymnal, *Hymns for the Living Church*, the writer felt it necessary to do so at the expense of the new *Baptist Hymnal* with arguments that were without validity as was so adequately dealt with in a subsequent letter by E. F. Quinn.

The new *Baptist Hymnal* and *Hymns for the Living Church* along with other hymnals, are fine hymnals and any hymnal selection committee should look and study carefully before buying, but they should look at the real facts. Most of the criticisms I have heard and read of *Baptist Hymnal* (1975 edition) are not a matter of facts but of personal taste and preference. Let us not use incorrect information to support personal feelings.

No hymnal ever published can have exactly the contents in it that would be agreeable with any one person and still

be of a practical size for use. I myself can think of several hymns I would like to have seen in the new hymnal and I have sung some of the new hymns and question personally whether they should have been included. However, when one considers all the matters to be considered in putting together a hymnal for so many people and churches that are so different in background and tastes, I marvel at the job done by our hymnal committee, a committee representative of many areas of Southern Baptist life.

In making a decision, a hymnal selection committee would be well advised to secure from the Music Department of the Sunday School Board in Nashville a copy of the paper, "54 Distinctive Features of *Baptist Hymnal*, 1975." Similar information should be sought from publishers of other hymnals.

There are two other important facts that we as Baptists should be aware of in regard to our new hymnal. This hymnal is strong in its inclusion of hymns that are common to other denominations with almost 100 hymns that can be found in nine out of ten major denominational and interdenominational hymnals. Secondly, we now, for the first time, have a *Baptist Hymnal* strong in material of Southern Baptist origin. Except for the songs of B. B. McKinney, our previous hymnal was very weak in this area. Our new hymnal has material by 55 Southern Baptist authors and composers of recent decades. Of these, 45 are still living. Every hymnal has its particular group of hymns peculiar to that hymnal or denomination and our new hymnal has over 120 hymns unique to *Baptist Hymnal*, 1975. These hymns reflect the distinctiveness of our beliefs and our heritage. We need this in our songs and in our hymnal.

Versailles, Ky. Donald A. Spencer

GOOD ISSUE

Dear Editor:

I had been to Miami and didn't quite know it. Yes, I was a little late for the Convention, about a week late.

But reading the *Western Recorder* issue of June 21, I felt that I had received some of the benefits of the SBC Convention, almost as if I had been present. This issue of the *Western Recorder* gave us a good run-down of events. I appreciated the summaries of resolutions, reports, and accounts. I especially appreciated the major highlights, such as the president's message and Jimmy Allen's sermon. (The president's message was in a prior issue, I believe.)

It is true that it would have been exciting to have actually attended this impressive gathering. But in looking at it another way, I have a better conscience

for having stayed with a duty at home. (If I had been financially able, I probably would have been tempted to go.)

With reference to other printed matter in that issue, I may be violating some recent resolves. I have been avoiding subjective comments, especially those which tend to feed my biases. But I must commend the editorial which cites the confiscation of time and privilege by the sensationalists. Big-name stars seem more and more to crowd out the awesome stillness of the Father. This is but another example of the world's concept of success.

Aside from any bias, it is good to have a denominational paper which gives us coverage of major events and issues, and at least some of the spiritual truth which is less sensational.

Premium, Ky. Donald O. Cassidy

MORE BOOKSTORE TALK

Dear Editor:

In regard to the Baptist Book Store discontinuing its policy of discounts to ministers, I have been a pastor for twenty-one years and I never received a personal discount from any Baptist Book Store because I was a minister. As a student I did receive a discount through the Seminary Book Store during my last year as a student at the seminary.

The announcement of this policy during the convention and the article in the June 28 issue of the *Western Recorder* was my first knowledge of the Baptist Book Store giving ministerial discounts. I am wondering how many other pastors had no knowledge of the discount policy.

Why have not all pastors received the same consideration by the book stores? I am pleased with the new policy of no discounts to ministers. I trust that henceforth "all" ministers will be charged and will pay the same price at the Baptist Book Store as everyone else.

Perryville, Ky. Charles C. Burress

[The reference to Baptist Book Store discounts to pastors in the early editorial was wrong. Discounts formerly given were to denominational workers and not to pastors. Editor.]

HYMNALS NEEDED

Dear Editor:

We have been reading about the new *Baptist Hymnal*. We also have been shocked to read that some churches don't know what to do with the old copies of Broadman or Baptist Hymnals so some are using them to cut up for children to paste in Sunday School. This hurts because the small English congregations in Malaysia beg for good hymn books. The price of Baptist hymn books is

beyond our reach and three or four people have to look on each one we have.

If several churches would send just a few of good condition old Broadman or Baptist hymn books they would become involved in a very real sense and our people could learn to sing Baptist hymns. If any church is interested, have them write me: Charles H. Morris, P.O. Box 1706, Kuching, Sarawak, Malaysia, before sending the books. I would need to know how many and which kind are being sent. I could work out a way to distribute them to the various churches. I could advise the churches how to send them and to which church. We do hope that the churches will see this as a real involvement in missions and a tremendous help to the mission work.

Sarawak, Malaysia Charles H. Morris

[This is a wonderful idea coming from a Southern Baptist missionary. Readers are urged to respond to Mr. Morris. Editor.]

VACANT SEATS

Dear Editor:

Every year I go to the convention I say that I am going to write about a certain something that bothers me very much that happens every year. It is the old custom of saving seats. I believe it was in New Orleans that they had a good system on this and would not let any seat be vacant after a certain time. At Miami during every session there were seats around me being saved and the people never did show. On the night of Home Missions one man had half a row saved that just went unused while people were climbing to the rafters to find seats.

What can be done to get the program committee to do something in controlling this? It is getting out of hand. That was about the only thing during the convention that irritated me. I guess we have become used to being ripped off with 75 cent hotdogs and the like.

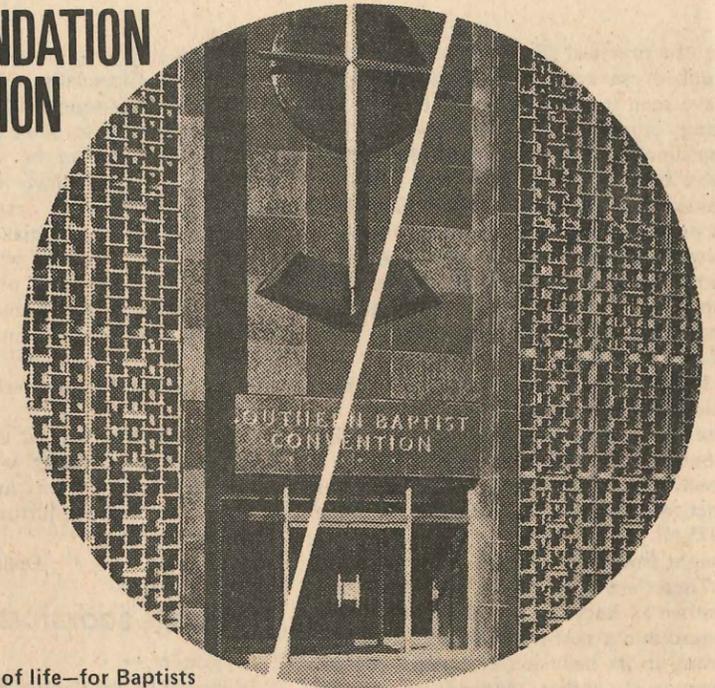
I think that was about the best convention I have ever attended. The program committee did a great work putting it together and our leaders were tremendous in conducting the business. I even think that it was good for us to laugh a little with the special guests on the program. This helps us from getting too wound up and tight. Woe be unto us when we can't laugh together. I do think Miss Van Dyke got off to a bad start but she quickly recovered and gave a good testimony.

Although the newspapers gave little if any coverage to our people back home, the convention edition of the *Western Recorder* was out of this world in covering the convention.

Paris, Kentucky Bob Wallace

The SOUTHERN BAPTIST FOUNDATION
The STEWARDSHIP COMMISSION

Guiding the Way to the Means



We live in a material world. This is a fact of life—for Baptists no less than for others. And since the need for money—we've called it the Means to the Baptist Way—is paramount in keeping the simplest of operations going in a material world, the need for responsible stewardship of money is also paramount. That's the chief reason for existence of two important Southern Baptist Convention agencies: The Southern Baptist Foundation and the Stewardship Commission. These agencies are uniquely dedicated to helping Baptists find better ways to use their means.

The Southern Baptist Foundation

Two broad assignments occupy the Southern Baptist Foundation:

1. Fund management.
2. Informational and consultative services.

The Foundation manages reserve funds for other SBC agencies and prudently invests them for best possible returns. Gifts, legacies, trust funds, etc., from individual Baptists receive the same careful money-management attention as that extended to funds of agencies and institutions.

As consultants, the Foundation's staff, on a Convention-wide basis, counsels anyone wishing to contribute to or invest in a Baptist cause.

The Stewardship Commission

The Stewardship Commission works cooperatively with state conventions. Its function divides into three main areas:

1. Development of good stewardship practices among Baptists.
2. Promotion of the Cooperative Program.
3. Assistance to churches and institutions in acquiring endowment funds and in raising money for capital needs.

The Commission publishes an extensive array of special materials designed to assist churches in budget campaigns and to help church members

understand principles of good stewardship. Other materials include Cooperative Program promotion helps produced for distribution through Baptist state convention offices.

Trust funds and willed bequests are important sources of income for Baptist institutions. The Stewardship Commission, working with foundation staffs in state offices, develops materials designed to promote this kind of stewardship commitment.

In still another area, Commission staff members work directly with Baptist organizations to help them raise money for worthy local projects.

Though each is an independent agency of the SBC, the Southern Baptist Foundation and the Stewardship Commission together comprise a team whose work is made possible through Cooperative Program funds. And, of course, you and your church make the Cooperative Program possible. *Your* gifts through the Program provide the *MEANS*. The Foundation and the Commission jointly provide the *WAY*.



Fifth in a series of ads on the Cooperation Program.