

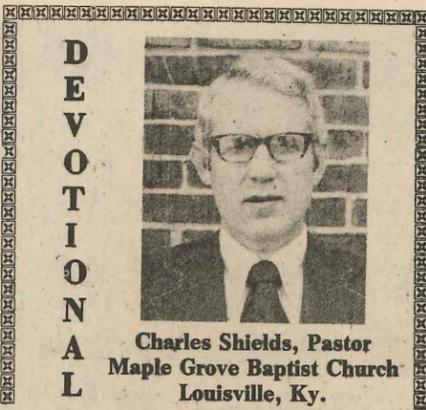
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AUGUST 9, 1975





**A NEW COTTAGE** — Clear Creek Baptist School staff member Ralph Duncan receives a check for \$10,000 from Mr. and Mrs. W. C. Southern, Jr., of Clintwood, Virginia. The funds will be used to construct a new cottage for married students at the Bible school owned and operated by Kentucky Baptists.



**Charles Shields, Pastor  
Maple Grove Baptist Church  
Louisville, Ky.**

### On Being Winners

Today the print shops are kept busy printing books on how to be winners, victors, ok—the whole you, however it may be entitled. In a world where it is so easy to feel fragmented, lonely and unfilled, I guess all the books are needed. After all, are we not all searching for the wholeness that Jesus called men to in the New Testament?

As I was reading in the New Testament a short time ago, I was struck with a thought I had not experienced before from one of Jesus' parables. Here I thought is the key to this whole question of being winners.

In the parable of the talents in Matthew 25:14 forward, Jesus tells about the master going away on a journey and giving each servant talents to use. While the master was away the servant with five talents made five more, the servant with two talents made two more, but the servant with one talent didn't use his. He made no movement toward its appreciation in any form. When the master returned he only got back what he had given.

Jesus said this servant was unacceptable. However, the real emphasis of the whole parable is missed if one stops here. He highly praised both the other two servants. Both were equally accepted and were equally rewarded. The key to the full blessing of the Father lies in our using faithfully what he has given. When we do, there are no failures. Obedient servants are always winners.

To each has been given talents, gifts, a life of value. We can use them as God's people. When we do we are winners.

**Read Western Recorder**

## Missionaries Safe In Angola

All Southern Baptists missionaries stationed in Angola are safe and are not planning to evacuate the politically troubled nation.

Missionary Harrison H. Pike is continuing relief work in Luanda, Angola's capital. All other Southern Baptist missionaries were previously evacuated to Nova Lisboa where there was less fighting. Southern Baptists have nine missionary personnel in Angola.

Recent news reports indicate that the American consulate in Luanda had not advised the evacuation of about 150 Americans who reside in the capital city, as had been reported.

In a July 28 cable from Pike, several relief projects were outlined, but there was no mention of increased violence or danger.

Until the recent outbreak of fighting in connection with approaching political independence, Angola had been one of the fastest growing mission areas in the world. Earlier this year *Western Recorder* published information telling of the

constituting of a church there with over 5,000 charter members. Later that church divided into 11 congregations with over 8,000 members.

### Church Chuckles by CARTWRIGHT



"We'd like you to marry us — we've heard yours last longer than anyone else's in town!"

## WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

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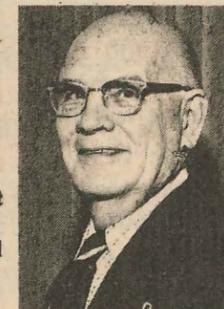
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### THIRD IN A SERIES:

## Is Cooperation Compromise?

By  
**James R. Sullivan,**  
Past President  
Sunday School Board



Long ago in our Baptist history, some of our forefathers got the mistaken idea that it was unwise, if not wrong, for their churches to cooperate with other Baptist churches of their area or nation. They felt that in doing so they would lose some of their liberty. They insisted, therefore, that each individual church go its own way and do its own thing. Some of them did. Some still do.

The offshoot of this extreme concept is the so-called Independent Baptist movement. Certain local Baptist churches still feel the same way and follow the same uncooperative course. They work only for their local bodies in which their individual memberships are held. Indeed, some of the congregations have become so ruggedly individual that they are in essence cantankerous in spirit, thinking and acting negatively on almost everything. Indeed, they often compete with each other of like faith and order rather than cooperate even in the same county or city.

All of us can identify some of the big name churches and pastors who have gone this extremely independent route, and who have built little kingdoms of their own. Each rules autocratically over his own constituency, declining to meet even in fellowship meetings with local pastors conferences of fellow ministers. They aggressively solicit members of other Baptist churches to leave where they are to come and join them. Such a

spirit and method usually ends in a dog-eat-dog relationship of church bodies which is highly competitive. All is contrary to the Christian spirit of love, helpfulness, and sharing.

What is basic and must be understood is that all Baptist churches are independent in reality. We like to use the term autonomous because each is self-governing, determining its own destiny and living with their own decisions. Only certain ones who go to the extreme in their individualistic concepts have capitalized the word "Independent" and have in essence taken an antidenominational stance in the process.

The glory of the Southern Baptist Convention's approach is that local churches are still in charge of things, even in the denomination. Working together they have built a great denomi-

nation. Through contributions they have supported vast denominational movements of missions, education, and charity. Through trustees they have controlled their agencies. Working together they have built hospitals, colleges, seminaries, children's homes, homes for aged, and many other worthwhile institutions. They have sent missionaries. They have published educational materials. They have helped in a thousand other ways. Each has been on a voluntary basis. Local churches still control the Convention through elected messengers. The Convention controls its agencies through duly elected trustees who in turn must give an account back to the Convention of each decision and action at the next annual session. Never is there a violation of conscience on the part of any individual believer. Never is there the trampling of rights of any local church.

So cooperation need never be compromise. It is strength consolidated and demonstrated. A system built on cooperation as Southern Baptists have done it with an attitude of prayerfulness and commitment is proven by experience. It is the best system of church administration of any denomination. We know. It is creative and dynamic. It is versatile and tireless. It is our Baptist way of doing things. Who can argue with success?

Cooperation is no compromise. It is a key to spiritual conquest in a world that needs the Christian witness now.

**one LORD ONE PEOPLE ONE MISSION**



## Saying Goodbye Is Hard To Do

By Bob Terry  
Associate Editor

I have put it off as long as I can. But the time has come when I must say goodbye to the wonderful people of Kentucky in order to begin a new ministry as editor of the Missouri Baptist state paper, *The Word and Way*.

Perhaps it is because saying goodbye seems so final that I hesitate. A final separation I do not want. I know that future contact will be more limited than past years, but at least there will be contact.

Perhaps it is because every way of expressing appreciation I have thought of seems inadequate. Thus, I can only say thank you to Kentucky Baptists and thanks to God for Kentucky Baptists.

Despite the dangers of singling out a few for special praise, there are some that I must say a special word about.

My fellow workers at *Western Recorder* have been helpful and considerate. Making *Western Recorder* the best state Baptist paper possible is more than one person can do. It takes all of us sharing the same vision to accomplish this goal.

For the most part this has been true of *Western Recorder*. We have learned from one another and worked together in good times and bad to make the state paper helpful to Kentucky Baptists.

The executive board staff taught me the work of the convention from their perspective. I traveled with them, talked with them, dreamed with them and sometimes shared their frustrations.

Some of these men have been like family. They cared for me and my family in our times of need and allowed us to walk with them through their distresses. No amount of distance can lessen the warmth I feel for these men.

I wish I could say that during my seven years at *Western Recorder* I had been in most of the Kentucky Baptist churches, but that is not true. I have been in many and am grateful for the warm

receptions I have received. You have accepted me into Kentucky Baptist life and allowed me to minister among you. For this I will ever be grateful.

A special thank you must go to the board of directors of *Western Recorder*. Yes, I am grateful for the opportunity offered me to work for this historic publication. But, perhaps moreso, I deeply appreciate the confidence placed in me during times of special stress for our organization. Being responsible for this organization for a time was a sobering event. I came through it with a deeper appreciation for the work of our editor and fewer answers than when I began.

But the most profound appreciation I must offer to Dr. Chauncey R. Daley, editor. He was instrumental in selecting me for the position I hold. He exposed me to the workings of the Kentucky Baptist Convention and the Southern Baptist Convention. He upgraded my position from that equal to executive board staff associate to executive board staff department head.

More importantly, Dr. Daley shared himself with me. He allowed me to learn how he thought, and how he acted. He taught me his basic tenets of faith and life. He freely shared his insights about Baptist life.

And he trusted me. I never sensed any fear on his part that I would betray his confidence or undermine his ministry and I would never do either. For several years now, Dr. Daley and I have been a team. I take great pride in that fact.

After my election as editor in Missouri, one of the board members came by and said words to the effect that he did not even read all the material about me which was distributed. "When I saw you had worked with Daley for the past seven years, I knew you were ok," he said.

I will forever be grateful for my association with Chauncey Daley, for his stature as a Baptist leader and his continuing personal friendship.

Please accept my attempt to say thank you to

Kentucky Baptists and a few special friends. But this editorial will not be my complete attempt to express my appreciation. As I go to a new work I pledge to Kentucky Baptists to do my very best as

editor, even as I have attempted to do my best as associate editor here. In this way I hope to demonstrate that your investment in my life has not been wasted.

GUEST EDITORIAL:

## I Wonder

By Franklin Owen  
Executive Secretary-Treasurer  
Kentucky Baptist Convention

I've recently visited four socialist countries. Two are actually communist, but "socialism" is the term they all apply to themselves. The difference, as I observe it, seems to lie in the degree of state authority and the measure of human freedom and voice enjoyed by the people.

Countries that have gone socialist and/or communist seem always to have had in common great opulence on the part of the ruling classes and great poverty among the lower classes. Sad to observe, religious forces in state church countries have usually been part of the ruling coterie.

Finally, the underprivileged have risen to demand a division of the wealth. "Equalize it."

In more democratic countries like our own, we tend to go socialist when the moral fiber is not strong enough to operate a private wealth system. Selfishness and greed pursue their excesses until the system is changed at the voting place.

Socialism sometimes creeps in unexpected, as people become too dependent upon a paternalistic government, demanding more and more state-paid services, until finally the burden of such services can only be borne by a divide-the-wealth level of taxation. There is no other way for a state to respond to the extravagant demands of its citizens for material security except to apply extravagant taxation.

Socialism solves some problems of want at the poverty level, at least for a time. But then it limits, and sometimes virtually destroys opportunity for

the industrious who aspire to achieve. Such aspiration has to be squelched and the tendency ultimately in socialism (I observe) is toward absolute authority, to enforce socialism. Then you have a communist dictatorship.

Dictatorship fears to allow its people to recognize any higher authority than the omnipotent state. Thus, religion is made to bow to the state's sole authority and that spells atheism. Not even God can be allowed to be the people's highest "court of appeals." The state must have the final word.

It is to be hoped that the present drift of the world toward socialism won't fall into the above latter path. I pray that the people can and will keep their religious faith in whatever system, but history has tended to take the above unfortunate steps.

Among the countries we visited was Sweden which is fully socialistic, presently on a democratic basis. They have complete freedom of religion now. Sweden is 94% Protestant. The state church is supported by taxation. The Evangelical Free Churches (this includes Baptists — two Conventions of 24,000 and 20,000 people respectively) pay their own way through volunteer offerings, in addition to taxation for the state church.

Three percent of Sweden's population attends church services. Another observation — people tend to ignore the church to which they do not give anything, and I mean voluntarily give.

## BAPTIST FORUM



### NEW IDEA

Dear Editor:

I read with amazement the editorial concerning the advancement of \$50,000 to Campbellsville College for operation

during this summer. It is not that I disagree with the action for I'm very much in favor of keeping our schools alive and well. There is just one statement which I find disagreement with in the article and that is questioning whether this is valid use of mission

reserve monies. I personally cannot think of a better use of reserve funds. What better missionary action is there than the education of young people in a Christian environment?

However, I am not writing to be critical. I have a positive suggestion which could be helpful to each of our schools, Southern Seminary excluded since in my thinking it is not particularly a Kentucky Baptist school. I would like to suggest that we promote a "Dollar Day For Schools In Kentucky," that is Baptist Schools. The idea involves seeking the

## Staff Changes

**Jack H. Grisham** has accepted the call as pastor of Faith Baptist Church in Georgetown.

A native of Mississippi, he is a graduate of Mississippi College. He has also earned the master of divinity degree at Southern Baptist Theological Seminary in Louisville. He also spent a semester studying in West Germany and has received the doctorate in educational psychology from the University of Mississippi.



**Grisham**

Prior to entering the full-time pastorate, Grisham was assistant director in the department of Christian social ministries for the Home Mission Board, Atlanta.

The new pastor comes from Russellville's First Baptist Church and is married and has one daughter.

**Mike Rose**, minister of youth and music of New Friendship Baptist Church of Auburn, has resigned to accept the same position with First Baptist Church in St. Bethlehem, Tennessee.

The new minister of youth and music is currently a sophomore at Austin Peay State University and will be serving as vice president of the sophomore class for the coming school year.

He is the son of Mr. and Mrs. Harold Rose of First Baptist Church in Guthrie, Kentucky.

**Curtis W. Slinker** has accepted the call of pastor to Boiling Springs Baptist Church near Munfordville. He comes to the church from Victory Baptist Church in Providence.

The new Boiling Springs pastor is a native of Greensburg, and graduate of Campbellsville College with a bachelor of science degree.

He is married and has two sons.

**Richard D. Delleney**, pastor of Kenwood Baptist Church in Louisville, has resigned to accept the position as pastor of Crestwood Baptist Church in Crestwood, Kentucky. He has served as chairman of the church development advisory committee of the Long Run Baptist Association for the past year.

His ministry at Crestwood will begin August 11.

**George Lee Shelton** has accepted the call as pastor of Harris Memorial Baptist Church near Richmond, Kentucky. He comes to the church from Monticello, Kentucky.

The new Harris Memorial pastor is a graduate of Clear Creek Baptist School and also attended Campbellsville College. He served as pastor of Central Grove Baptist Church in Albany, Kentucky, and of Arbuckle Baptist Church in Lebanon, Kentucky.



**Shelton**

He is married and they have one daughter.

**Allan J. Kazee**, pastor of Pleasant Grove Baptist Church near Fordsville, has resigned to become pastor of Good News Baptist Church near Gallipolis, Ohio.

**Howard Davenport** has accepted the call of pastor of Parksville Baptist Church in Parksville, Kentucky. He is a recent graduate of Clear Creek Baptist School in Pineville.



**Davenport**

The new Parksville pastor is married to the former Dorothy J. Hill and they have one son.

**Arthur Conway** has accepted the call of First Baptist Church in Princeton as minister of education. He comes to the church from LaGrange Christian Church in LaGrange where he served as minister of education and youth.

The new minister of education at Princeton graduated from Southern Baptist Theological Seminary in Louisville in May, where he received the master of religious education degree. He also is a graduate of Samford University in Birmingham, Alabama, and is married and has one daughter.



**Conway**

**Read Western Recorder**

### Progress In Missions



**A. B. Colvin**  
Asst. to Ex. Sec.-Treas., KBC

In 1958 the Missions and Evangelism department included the two emphases of its name plus Work with National Baptists; Church Survey and Enlargement, Schools of Missions and Church Building Grants and Loans advice.

Eight years later Evangelism became a separate department. Later the Work with National Baptists became the Interracial department. Next, Schools of Missions work was given to Brotherhood. Still later Church Survey and Enlargement was divided among the Brotherhood, Church Training, Sunday School and Evangelism departments.

Two years ago the Church-Minister Services became my responsibility.

The Direct Missions department has liberal support and a rather free hand in its supervision of the Convention's missions program. Three general aims have characterized its plans; cooperation of two or more associations in the use of one missionary, a greater degree of financial support by the associations or churches, and general upgrading of missionary personnel.

Significant progress has been made. In 1958 only one association provided the total support of its missionary, while today 30 associations bear the full salary of their missionary. Twenty-three churches being assisted in 1958 are now self-supporting. The most effective corps of missionaries we have ever had are on the field now.

The Executive Board has directed the grouping of the departments originally in the Missions and Evangelism department plus the Brotherhood department and the Church-Minister Services into a Division of Mission Related Departments.

On September 1, Robert C. Jones, who has been Director of the Mountain Missions Program and Associate Director, will become Direct Missions Department Director. I shall coordinate the programs of the Mission Related departments, provide Church-Minister Services and serve as an assistant to the Executive Secretary-Treasurer.

Our desire is to be of greater service to our Lord by serving Kentucky Baptists better. Please pray for us.

AT GREEN RIVER KOA —

## Taylor County Baptists Sponsor Camp Ministry

As congregations go, Jim Pickens, a young minister from Flint, Michigan, has a pretty unusual one.

The Campbellsville College senior can visit his members only when they're not home, and his congregation always has more visitors than "regulars" present. When he gets up to preach, his listeners put down newspapers and coffee cups, instead of hymnals.

Pickens is camp minister at the KOA Campground between Campbellsville and Columbia. He is sponsored by the Taylor County Association of Baptists under direction of the association's missions committee.

His chapel is a sun porch beside the swimming pool, his platform is flanked by swings or pinball machines, and for 17 weeks out of the summer his "members" are the campers who come nearly every weekend to stay and play near the Green River Lake.

This is the third year the missions committee, chaired by layman Darrell Hunt, has sponsored the services and they hope in the future to expand to other campgrounds in the area.

"The folks at the KOA have been very satisfied with the program and have asked us to continue it," Ken Forman, associate pastor at the largest Baptist church in the association, says. "Many people have told us they really appreciate the ministry, and look forward to it when they come."

Ralph and Mable Judd, Louisville, are typical of the people Pickens calls his "regulars." Mrs. Judd says, "We're here more than at home on weekends

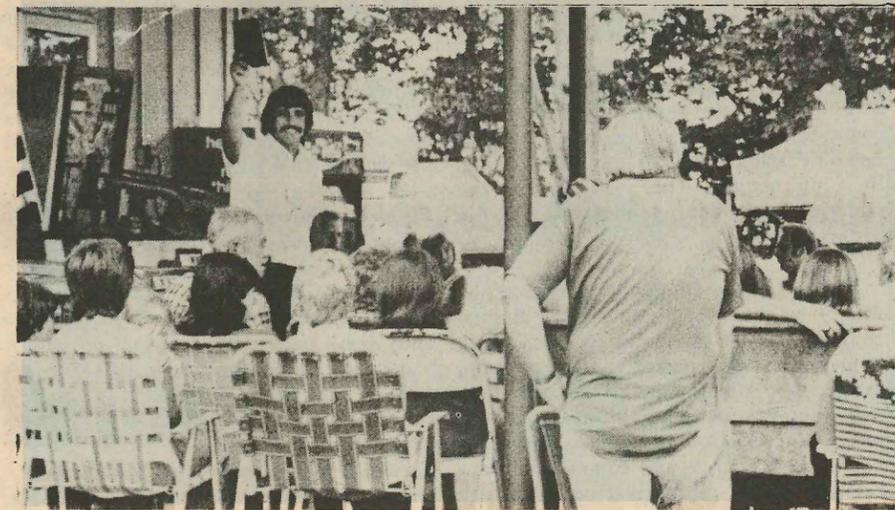


*Jim Pickens, Campbellsville College senior, visits in the KOA Campground where he is camp minister. Here he talks with Clark Womack of Bowling Green, and John Carrico and his grandsons of Springfield, on his Saturday evening rounds.*

during the summer. When they tease us about being away from church so much, I tell them I 'get more out of church here than I do at home'."

How do they feel about their "summer pastor"? Mrs. Judd says, "We think he's great, he's doing a good job. We told him you gotta' get out here on Saturday and let the people know who you are, and he does."

A physical education major at Campbellsville College, with plans to attend seminary when he graduates, Jim Pickens says the ministry has meant a lot to him, especially when campers share their testimonies.



*Sometimes with the sky, or the pool, or pinball machines as a backdrop, the young minister from Flint, Michigan, Jim Pickens, turns the porch beside the KOA office into a chapel for campers who come as they are to worship.*

"I feel that as a student I can do more than a preacher might in the same situation, because the campers don't think of me as a preacher," he says. "When I started, I used to go out there in a suit and tie, but some of them got on me about it and told me to just dress like they do, so I do."

"I try to preach gospel messages rather than doctrine or anything like that, since people from all different denominations come.

"One couple who comes all the time took it for granted that all KOA's had services. When they were traveling in another part of the state they spent the night at the KOA, and on Sunday morning went to the pool to wait for services as usual. When nobody showed up, they asked about it and were surprised to find out that there wouldn't be any service."

"People hate to go into a strange church," Jim theorizes, "and most of the campers don't bring any good clothes or anything. It's really been good to worship with them and to share what Jesus means to me with those who don't know him."

Eight people so far this summer have responded to Jim's invitations, and Mrs. Childers says one family from Lexington told her after a service that if they "hadn't already been Christians, they would be now."

With the wind blowing the tree leaves, the sun shining, and nature so close all around, it's hard to imagine anyone in Pickens' "congregation" not having some kind of worship experience.

## People And Places

Two Kentuckians are among 80 Southern Baptist missionary journeymen who were recently commissioned at Foreign Mission Board headquarters in Richmond, Virginia.

They are Miss Joy Cannon of Louisville and Jack Englebrecht, a former Kentucky church staff member.

Miss Cannon served as a teacher for the Ohio County Board of Education in Hartford, Kentucky, prior to her commissioning. She also attended Western Kentucky University in Bowling Green where she received a bachelor of science in 1973 and a master of arts degree in 1975. She is the daughter of Mr. and Mrs. Will Z. Cannon of Louisville.



Miss Cannon

Englebrecht, a resident of Northglenn, Colorado, served as minister of youth and music at Harmony Baptist Church in Paducah. He also was director of the children's center in Mayfield, Kentucky. He received his bachelor of arts degree in 1974 from Mid-Continent Baptist Bible College in Mayfield. He is the son of Mr. and Mrs. Charles E. Englebrecht of Northglenn, Colorado.

The journeyman program commissions college graduates no older than 26 who work alongside career missionaries in specific job assignments overseas.

Job assignments include teaching, preaching, communications, nursing, youth and student work, agricultural work, business administration, bookkeeping and secretarial work.

Prior to their commissioning, the journeymen completed six weeks of special training at Meredith College, Raleigh, North Carolina.

Long Run Baptist Church announces the licensing of **Donald Gene Dennison** to the gospel ministry. They also voted their approval for his entrance into Southern Baptist Theological Seminary this fall.

The church is also hosting their homecoming August 17 with activities to begin with the morning service. The Servants' Quartet will sing in the afternoon and the public is invited to attend.

**Boiling Springs Baptist Church** near Munfordville recently observed its 150th anniversary. Speakers for the special occasion were Curtis W. Slinker, the church's new pastor, and Roy L. Puckett, son of W. J. Puckett, a former pastor of the church. The church also held a picnic and other activities for those who attended.

**First Baptist Church of Burkesville** held a noteburning service on July 30. The church paid \$35,000 on a pastor's home. Former pastor, Harold Barnes, now pastor at Horse Cave Baptist Church, was the speaker. "Even though this note has been paid off in 10 years, we have continued to increase our gifts to missions and to gain a bus ministry," said pastor Robert Sowder, who has been with the Burkesville church since 1971.

Joe Tarry, director of church music at Cumberland College in Williamsburg, Kentucky, reports that the **Appalachian Church Music Workshop** recently held at the college was a big success. Guest youth and junior choirs presented concerts each night of the workshop. Plans are now underway for a similar workshop next summer.

**Lebanon Baptist Church** in Bagdad will observe its 150th anniversary August 31. The activities will begin with Sunday School at 9:30 and the morning worship service at 10:30. A picnic lunch will be served at 12:00 and followed by an afternoon service at 2:30.

**Akersville Baptist Church** in Fountain Run recently passed a resolution giving thanks to R. D. Holder for his preparation of a history of the church. The resolution commended Holder for his excellent work and unceasing effort in the collection of the information, the writing of the material and the publication of the history.

Pastor **George Munro** was honored on May 4 by the Fort Thomas First Baptist congregation on the occasion of his 20th anniversary as pastor. The morning service and dinner served for members and guests were followed with a special pastor appreciation service in the afternoon. Local church and community leaders as well as representatives from the Kentucky Baptist Convention participated in the program. The occasion was climaxed with the presentation to Mr.

and Mrs. Munro of a round trip to New Zealand in October. Munro is a native of New Zealand but has been prominent in Kentucky Baptist life for more than 25 years.

The **Rockcastle Baptist Association** executive board has voted strong disapproval of X-rated television programs, including both sex and violence. Board members are urging fellow Baptists to join them in writing personal letters to the television networks' executives.

Pastor **C. H. Gordon** of the Seventh Street Baptist Church in Lexington reports a spirit of revival in the congregation. In recent months the Sunday School attendance has doubled and the worship attendance has tripled. A new baptistry has been installed and a new organ purchased. The offerings for the local work as well as the Cooperative Program have increased. More than that a revival is in evidence each Sunday with men and women professing faith and others being added to the church by transfer of letter.

## Gleanings

**Jerry Stubblefield**, a native Kentuckian, and his wife Joanne, have been appointed to direct Christian social ministries in Greenville, South Carolina, by the Southern Baptist Home Mission Board.



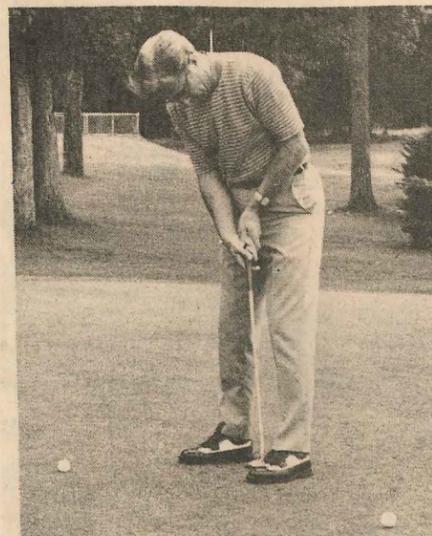
Stubblefield

Stubblefield, a native of Paducah, is a graduate of Belmont College, Peabody College, and Southern Baptist Theological Seminary in Louisville where he earned the bachelor of divinity degree and the master and doctor of religious education degrees. He has also earned the doctor of education degree from Furman University.

The new missionary has been pastor of churches in Tennessee and Kentucky and has been an instructor at Southeastern Baptist Theological Seminary in Wake Forest, North Carolina, and in the former Norman College in Georgia. He was serving as education minister at First Baptist Church in Greenville when he and his wife received their appointment.



Mrs. Stubblefield



Golf is a sport that requires dedication and practice in order to become proficient. One individual who knows this well is Grady L. Randolph, executive secretary of the Kentucky Baptist Foundation.

Having played for many years, he knows that success does not come overnight. He has applied this same principle to the state Baptist Foundation as he has carefully overseen the institution's growth from \$4,152,640 to \$6,052,728 during the past six years.

### "Providential Care"

Grady Randolph is a man who believes in the providential care of the Lord.

At birth, on September 4, 1920, in Sparta, Tennessee, Randolph weighed only 2¼ pounds and his parents, Riley and Alice Randolph, were very worried.

"The doctors said I wouldn't live. My parents brought me home and a neighbor came over and helped my mother and sat up with me," Randolph recalled.

"I was so small that a pillow was my bed. I took a long time to recover and even when I was 13 months old I only weighed 13 pounds. But, I eventually began to gain weight and grow like I should and I believe that God's providential care was what made the difference," he added.

Another close experience with death for the small boy came at the age of five.

"One day I was out in the barn and stepped on a nail. The wound became infected and I developed blood poisoning. Many times during the sickness that followed I was very close to death. Yet, each time I pulled through. Again, I know that it was God's providential care that kept me alive," Randolph stated.

### "Goes to Town"

In 1929 the Randolph family moved to Old Hickory, Tennessee, where his father went to work for E. I. DuPont.

The transition from a small, country, one-room school to DuPont Elementary

FOR FOUNDATION EXECUTIVE —

## Drive Highlights Work And Play

School was a traumatic experience for the youngster.

"It was a case of the country boy moving to town," the Foundation secretary laughed.

At DuPont High School, he lettered three years in football and played the end position. One of his teammates was John North, who is now head coach of the New Orleans Saints, a professional football team.

The Randolphins attended First Baptist Church of Old Hickory and young Randolph was a member of the intermediate boys class.

"I was the only boy in the class who was not a Christian and many times the teacher would stop class and tell the other boys to kneel and pray for me to become a Christian," he recalled. "This made a deep impression on my life."

In March, 1937, Randolph was saved under the preaching of the late L. W. Sedberry, a former president of the American Baptist Theological Seminary for blacks in Nashville.

### "Follows Leadership"

Four years later the family moved once again, this time to Goodlettsville, Tennessee. It was there that the teenager met the girl of his dreams in June Hardcastle. The two were married September 20, 1943, even though it was during the war and he was employed by the Merchant Marines and actually home on shore leave.

The newlyweds spent their honeymoon in New Orleans where Randolph was stationed on a freighter moored in the harbor.

After his honorable discharge from the Merchant Marines in 1944, the couple returned to Goodlettsville where he was licensed to preach by First Baptist Church. In December of that year, the new young preacher and his wife came to Louisville and enrolled in Southern Seminary. Two years later the Randolphins moved to Georgetown where he was to complete college work; however, it was George Peabody College in Nashville that awarded him the bachelor of arts degree in 1949. During his years at Peabody, the young man from Sparta, Tennessee, became associate pastor of Woodmont Baptist Church and was ordained there.

In 1953 Randolph returned to Louisville and a year later received his divinity degree. Shawnee Baptist Church in Louisville called him as pastor. He served there until 1961 when he accepted the

call to the pastorate of Beechland Baptist Church in Louisville. After service as pastor of First Baptist Church of Harrisburg, Illinois, and superintendent of missions for the Elkhorn Association in Kentucky, Randolph was elected executive secretary of Kentucky's Baptist Foundation, a position he has held since 1969.

### "Enjoyable Work"

Commenting on his work with the Foundation, Randolph stated,

"I find my work here very rewarding and enjoyable. I feel that my job represents a broad interest of Southern Baptist life and is one in which I can render a personal feeling to everyone concerned."

As executive secretary, his job requires traveling throughout Kentucky making personal contacts with either potential contributors or institutions receiving monies. Thirty thousand miles per year is average.

"Even though my job requires much legal action, with regards to receiving and administering funds for any Baptist institution, agency or cause, I still enjoy removing the legal 'air' of my work and replacing it with a sense of mission-mindedness," he stated.

When he's not working at the Baptist Building or out supplying in a church, he can usually be found at home at 806 Marengo Drive in Middletown. Or if he's not in any of those places, he most assuredly will be out playing golf.

Randolph's love and interest for the game is astounding. Because of this love, it's easy to understand what both golf and Foundation work have in common:

They both take a lot of hard work and a lot of "drive."



Grady Randolph is shown above talking on the phone, as he does many hours a year.

## Bicentennial A Success In Frankfort

A crowd of about 200 persons and superb performances by the Kentucky Baptist Chorale and 202nd Kentucky National Guard Army Band highlighted afternoon festivities in Frankfort July 26 for a special Bicentennial program on the steps of the Old Capitol.

The ringing of Kentucky's replica of the Liberty Bell initiated the afternoon's activities.

John Boggess, minister of music at Crestwood Baptist Church in Frankfort, voiced the invocation to start the program. Miss Betty Smith, program director of the Kentucky Bicentennial Commission, welcomed the crowd and introduced the band which then performed several selections.

Eugene Quinn, head of Kentucky Baptist's church music department, introduced Mrs. Paul Westpheling, chairman of the Kentucky Bicentennial Commission, following the band's presentation.

Following Mrs. Westpheling's remarks, the Kentucky Baptist Chorale, consisting of 40 Kentucky Baptist ministers of



The Kentucky Baptist Chorale is seen above performing at the bicentennial celebration held recently in Frankfort. The Chorale was directed by Eugene Sutherland, minister of music at Walnut Street Baptist Church in Louisville, and was accompanied by the 202nd National Guard Army Band.

music, performed. The Chorale, directed by Eugene Sutherland of Walnut Street Baptist Church in Louisville, performed

"The Testament of Freedom," composed

by Randall Thompson.

The bell was rung again at the end of the afternoon's activities, signaling the end to an enjoyable afternoon.

## Observations Of A Celebration

By Tommy Smith

Tiny streams of sunlight filtered through the dense foliage of the massive trees that dotted the neatly trimmed lawn. The cool breeze gusted, whipping what were once limp, lifeless flags into banners held at attention. The water in a nearby fountain gurgled deliciously and mirrored the deep blue of the clear sky above.

Suddenly, a shrill, echoing, ringing sound rebounded off nearby buildings and trees and people who were once milling and chatting of days gone by quickly turned to find the source of the loud bongs. Their eyes met with what appeared to be a figment of one's imagination: "Why, that's the liberty bell!"

No, it wasn't the liberty bell. It was a replica of the historic bell given to the state of Kentucky in 1950. The bell had been brought to Frankfort for the Saturday afternoon's festivities.

The throng of people now turned their attention back to the steps of the Old Capitol in Frankfort to hear words of welcome and a proclamation of prayer. A short time later,

the air was filled with the mellow sound of band music. People on sidewalks and storefronts stopped as the harmonious notes of the 202nd National Guard Army Band were carried lazily by the wind to their listening ears.

The music soon ended for a short period of time and more remarks by distinguished guests were made. Following the words of appreciation and recognition, 40 men in navy blue coats and red ties stood up and made their way through the maze of cords to the center of the steps.

The members of the band readied as the members of the Kentucky Baptist Chorale came to attention.

A lone figure appeared in front of the mass of musicians and lifted his arms. With a rapid downward motion the arms of director Eugene Sutherland came and once again the air was saturated with vibrations of melodious notes. However, this time a new sound had been added.

The vibrant and rich sound of 40 male voices joined the pulsating sound of the band and the crowd buzzed with excitement. Patriotic words sung in precise rhythm caused a tingle of pride in one's spine. Words of our heritage were sung with such force and vitality that even the meekest person who felt he couldn't sing probably wanted to join in the proclamation in song.

As the sun drifted slowly behind the majestic mountains surrounding the city, the pealing of the bell rang out once again, marking the end to a memorable afternoon.

The crowd of around 200 began its exit from the Capitol lawn. It was quite apparent to this observer that the singing of "The Testament of Freedom" and the playing of the anthems by the band had made quite an impression: an impression of hope for the future and a remembrance of our heritage.

With the knowledge that Baptists today still keep these two together as they have for hundreds of years, then it is apparent that we will long "Let Freedom Ring."

MAI AND VINH, EXAMPLES OF —

## Vietnamese Refugees Needing Sponsors

The journey was long and lonely. Both men had left their families, all their loved ones in Vietnam. Both faced new beginnings in the United States, with fear, with hope, with desire to help their people.

Mai and Vinh met in the United States and began a new friendship at Fort Chaffee, Arkansas. Slowly, but surely, the process of establishing relationships began again.

Some relationships could not be replaced, or substitutions made. Parents, brothers and sisters, aunts and uncles — all left behind — could never be forgotten. For Mai, there was also a fiancee in Danang who did not escape.

In Vietnam, Mai was an Army chaplain. As a Christian and an Army officer, it was necessary that he leave; to stay would mean capture at best. He had been happy as a chaplain and to be planning a home and family. War changed all of that.

Now Mai wants only to continue to tell his people, any people, about Jesus Christ. He would like a chance to study more and it would be good for him to be sponsored by a minister so he could learn still more. Mai has not made a definite plan. He can't until he sees what part of the United States he will go to.



Both Mai [left] and Vinh are at Fort Chaffee, Arkansas, without their families. Both men hope to continue in their ministry and perhaps be sponsored by American ministers.

Vinh had been a student most of his life. He was waiting for the final word on a scholarship to study in the United States. He left Vietnam by chance. He saw the opportunity, considered the door to be closing, and decided to leave. Now his plans have changed.

"I see something new in my life," Vinh said. "I must study a new subject to help my people. I can study medicine and be allowed to return to a country near Vietnam. From there I can also work in broadcasting — preaching the word of God to my people in Vietnam."

To become a doctor takes many years, but then Vinh has many years. He has no family who needs him and can study as long as necessary.

Both men work with the Protestant ministries at Fort Chaffee, one of four

government refugee camps. Mai gives an invitation in Vietnamese at the English-language service on Saturday nights. He witnesses throughout the week.

Vinh witnesses and helps the chaplain in his office, typing letters and doing other work.

Both men want to continue in active Christian ministries. The journey to the United States was long. Now they begin a still longer journey — the journey to a productive life, helping their people.

There are thousands of Vietnamese who want a productive life. For most the key is a friend who will sponsor them in a new community. Additional information about sponsoring a Vietnamese family may be obtained by writing to the Direct Mission office of the Kentucky Baptist Convention, Middletown 40243.

## Three SBC Seminaries Announce Additions To Faculty, Staff

Three of Southern Baptists' six seminaries recently announced additions to their respective faculties.

Southeastern Seminary at Wake Forest, North Carolina, named Albert L. Meiburg as dean of the faculty. He is currently professor of pastoral theology and clinical pastoral education at Colgate Rochester/Bexley Hall/Crozier Seminary in Rochester, New York.

Meiberg, an ordained Southern Baptist minister and a graduate of Southern Seminary, is the former academic dean of Wingate (Baptist) College in North Carolina. He was also associate with the school of pastoral care at Baptist Hospital in Winston-Salem.

Clint Nichols, chairman of the music department at Wingate College, is a new associate professor of church music and voice at New Orleans Seminary.

Nichols has served as lead tenor with the New York City Opera Company, as assistant professor of voice at the University of Southern Mississippi, Hattiesburg, and as music of music at churches in Tennessee, Georgia and Mississippi. He and his wife, Jarvis Rose, have performed more than 400 concerts in the past 10 years.

A native of Memphis, Tennessee, Nichols holds a bachelor of music education degree from Oklahoma Baptist

University, Shawnee; a master of sacred music degree from New Orleans Seminary; and a doctor of education degree from Florida State University, Tallahassee.

C. W. Scudder, professor of Christian ethics at Southwestern Baptist Theological Seminary, Fort Worth, has been elected administrator of internal affairs at Midwestern Baptist Theological Seminary in Kansas City, Missouri.

Scudder, 60, will assume the newly-created position September 1, with primary responsibility for the Southern Baptist seminary's internal operations. He will report directly to Milton Ferguson, seminary president and former faculty member of Southwestern Seminary.

A school administrator and businessman in Georgia before entering the ministry, Scudder holds a bachelor of science degree from George Peabody College for Teachers, Nashville, and bachelor of divinity and doctor of theology degrees from Southwestern Seminary. He has done additional study at Boston University.

The Illinois native has also taught at George Peabody College for Teachers, served as minister of music and education at First Baptist Church, Cordele, Georgia. He has taught at Southwestern Seminary since 1954.



## SUNDAY SCHOOL LESSON

LIFE AND WORK SERIES

By H. C. Chiles  
(These Lessons for August 17, 1975)



### Groping For Meaning

Ecclesiastes 1:16-2:5, 8-11, 16

One writer has called modern Americans "a strange race of people, aptly described as spending their lives doing things they detest, to make money they don't want, to buy things they don't need, to impress people they dislike." Like multitudes living today, the writer of Ecclesiastes was in pursuit of happiness, meaning, and contentment in life. Possibly Solomon penned this book after he had recovered from his grievous sins, for in it he spoke of himself as the Preacher. After making his observations and conducting his experiments, which he hoped would lead to his permanent satisfaction, he let it be known that it was his candid judgment that there was not anything under the sun that would give solid satisfaction to the children of men except the doing of God's will.

Having for its key phrase the words "under the sun" this book contains the record of the emptiness and uselessness of all things "under the sun," when those things are used without regard to Him Who is above the sun. The first two chapters of Ecclesiastes present the experiments of Solomon in his search for happiness.

In Ecclesiastes Solomon recounted his fruitless attempts to acquire wisdom. He informed his readers that his mind and heart had been set on the acquisition of wisdom and knowledge, but he acknowledged that his experience had taught him that these things are entirely inadequate to satisfy the soul.

When wisdom failed to yield satisfaction, Solomon decided to conduct some experiments in the realm of pleasure and riotous mirth, hoping therein to find relief for his troubled mind. But, it did not take him very long to discover the inability of pleasure to produce real satisfaction. Even though he had ample means and plenty of leisure in which to plumb the depths of pleasure, his experience in this realm proved to be very disappointing to him. Solomon's conclusion about the life of pleasure was that, instead of producing contentment, it enlarged the inner void.

Solomon then proceeded to toil for the accumulation of wealth. After seeking satisfaction through the planning and building of magnificent palaces and structures, and creating beautiful gardens and huge parks, and after amassing a fortune and living in luxury, he came to the realization that he had labored in vain.

His next venture was to give himself to the consumption of wine, but with the firm resolution that he would never drink to excess, foolishly thinking that he could and would control himself.

In his pursuit of happiness and satisfaction Solomon tried the paths of wisdom, works, wealth, wine, and women. Each of these proved very disappointing to him. Foolish indeed is any man who travels either of these paths in the pursuit of happiness, thinking that he can retain contentment and receive God's blessings. Those who attempt it usually reach the point where they think they

have outgrown any need for God and His help, but they are merely demonstrating their own folly. Those who walk in the pathway of disobedience to God should never expect His favor to abide upon them.

For Solomon life was empty because it was self-centered. Anybody who lives and toils for the gratification of self will be sorely disappointed in the end. Only through living and working for the glory of God and for the welfare of others does one find real fullness of life. Although he surpassed all of his predecessors in possessions, power, prestige, pomp, and pleasures, he was not satisfied. True happiness and satisfaction are available only through a right relationship with God and faithful obedience to His blessed will. Apart from God life is empty. Life finds its meaning and satisfaction in pleasing its Giver. Complete dependence on God in work and in leisure will result in victory, satisfaction, and enjoyment.

#### INTERNATIONAL SERIES

### Growth In Our Relationships

Romans 12:9-21

Since Christ Jesus is our Saviour and Lord, our lives should be characterized by a genuine Christlikeness in our relationships with others in the home, the church, and the social order.

In their relationships with others, Christians should be characterized by an unfeigned, genuine, and fervent love. There is no better place in which to practice love and to demonstrate concern for others than in the church. It is appropriate for Christians to detest, hate, loathe, and abhor that which is evil, because Satan is the instigator of it, and because it is so displeasing to God, as well as injurious to other people.

This passage of scripture sets forth a high standard for Christian living. It

teaches that a true Christian will manifest a number of exemplary virtues, such as: humility, "in honor preferring one another"; faithfulness, "not slothful in business"; earnestness, "fervent in spirit"; diligence, "serving the Lord"; joyfulness, "rejoicing in hope"; devotion, "continuing instant in prayer" or bringing the human will into compliance with the divine will; and thoughtfulness, "distributing to the necessity of saints; given to hospitality."

It is to be expected that Christians will be subjected to unjust treatment at the hands of others. Such treatment is not easy to take. When it is experienced, the most natural thing to do is to resent it and then to retaliate. The Christian thing to do is to bear the persecution graciously,

to forgive, to love, and to pray for the persecutor, asking God to bless him with those things which will be to his advantage.

To love an enemy and to be a blessing to him regardless of his attitude and actions is to comply with the teachings of Christ and to follow His example, and frequently to change that antagonist into a friend. Such love will triumph when all else fails. No other method will be as successful as compliance with the Lord's will. This procedure, as taught by Christ and practiced by Paul, may be very displeasing because it is the very opposite of the natural human impulse, but it is right and best.

Unsaved people naturally return evil for evil, but the saved are expected to return good for evil. Throughout this life we shall meet rebuffs, unpleasant circumstances in business dealings, unkind criticism of our religious convictions, etc., but Paul has urged us to meet the blows of those who treat us wrongfully with forgiveness and kindness. Retaliation is neither successful nor satisfying. Nor is it Christlike. In fact, it violates both the example and the command of our Lord. Manifesting the spirit of Christ will be a rebuke to one's persecutor.

Love returns good for evil, endeavors to bring about peaceful relationships, never seeks vengeance, always shows kindness to enemies, and constantly strives to dispel evil with goodness. Love is the most effective weapon that a Christian can use. Active assistance to those who persecute us will be exceedingly beneficial to them in an area where their needs are great.

It is natural for people to seek vengeance when they have been mistreated. No Christian has any right to avenge himself for any wrong done to him. To yield to the temptation of Satan to get even with an opponent is to lower yourself to the level of the one who has injured you. That method is not the one which Christ exemplified and taught. A Christian simply cannot afford to get down in the mire or live on a low level with an adversary. When a Christian suffers an injustice at the hands of another person, he should leave his case in the hands of the Lord and never seek vengeance. "Vengeance is mine; I will repay, saith the Lord." Just how and when the Lord will repay is none of our business, but it is enough to know that He will do so. God's way of righting wrongs will prove to be the best in every case. Therefore, always leave it to Him to take care of that.

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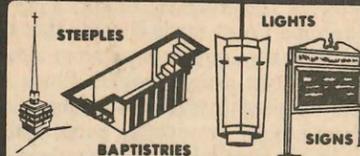
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# Ministry To Divorced Brings National Award

South Main Baptist Church in Houston, Texas, has been named the recipient of the annual Church Award of *Guideposts* magazine on the basis of its work with single adults.

The national award has been given for the past 18 years to churches around the country that have "dedicated themselves to the service of God and man with an imagination and energy conspicuously beyond the normal call of religion."

*Guideposts* is an interfaith monthly magazine with more than seven million readers. The founder and publisher is Norman Vincent Peale.

South Main has done perhaps more than any other church in the Southern Baptist Convention to minister to the divorced. A special center for single adult activities, the Main Point, was opened two years ago under the direction of Dan Yeary, then a South Main staff member.

"Divorce can happen to two people who both think they love God and are serving Him," said Kenneth Chafin, pastor of South Main.

"It is not our job to hunt out the guilty and punish them, nor to hunt out the innocent and canonize them. We are hunting out the people who hurt and are trying to help them."

The response to the church's special ministry has been overwhelming. Out of 95 attending the first session, 90 never had been to South Main before. Many were not Baptists.

The church offers a divorce seminar three times a year. The seminar is a five-week course on Wednesday nights. It includes a talk by Chafin on Biblical hope for the divorced, a session by counselor Nancy Potts on coping with grief and suggestions from Yeary on "how to begin again."

One out of every three adults in the United States is single. Houston has more than 150,000 single adults, many of them formerly married.

Main Point offers not only seminars, but counseling services, growth groups, Bible studies and classes teaching everything from cooking for men to mechanics for women. Entertainment includes theater in the round and appearances of celebrities.

"This ministry really has focused our attention on marriage and the family with an intensity we never experienced before," Chafin said.

The result has been an accelerated ministry to married and about-to-be married couples by Bob Hines at South Main. One seminar featured a psychiatrist who met for several weeks with

about 50 couples to discuss marital problems.

"We in no way are idealizing divorce, but the breakup of a marriage does not mean you have failed your whole life," Chafin said. "There are some very whole persons who are single. The stereotype of

singles as incompetent persons has been completely fractured by our experience."

"Many divorced persons are 'bleeding,' however, Chafin acknowledged. As many as 1,500 of those persons have been helped by the South Main ministry. (BP)

# CIA Funding Of Jesuit Movement Scored By Americans United

Americans United for Separation of Church and State scored CIA funding of Jesuit political operations in Chile during the 1960s as "evidence of a shocking disregard for the First Amendment principle of separation of church and state." Americans United executive director Glenn L. Archer made the charge in a letter to President Gerald Ford.

Archer noted that the U.S. Constitution forbids government funding of religious institutions or entanglement in religious affairs. Archer also urged President Ford and Congress to "erect safeguards to prevent future use of public funds for such purposes."

The *Washington Star* reported on July 23 that Belgian Jesuit Roger Vekemans received \$10 million in CIA and AID funds from the Kennedy Administration in 1963.

Americans United's *Church & State* magazine reported in October, 1971, that during the 1960s the U.S. government had provided substantial aid through the CIA and AID to Jesuit political operations in Chile. At that time Americans United called for a Congressional investigation of CIA and State Department entanglements with and financial contributions to church bodies in Latin America.

The text of the Archer letter to President Ford follows:

"The funding of Catholic Church operations in Chile during the 1960s by the CIA and AID, revealed by the press on July 23, is evidence of a shocking disregard for the First Amendment principle of separation of church and state. As early as the Everson ruling of 1947, the Supreme Court made it clear that the Constitution bars government from aiding religions, from using public funds to support religious institutions or activities, and from openly or secretly participating in the affairs of religious organizations.

"United States government involvement and entanglement in Catholic Church operations in Chile were earlier

revealed in the book *The Church as a Political Factor in Latin America*, published by Praeger in 1971 and written by David E. Mutchler, a former Jesuit scholastic who had access to relevant documents and people. The Mutchler book showed that both the CIA and AID provided funds for operations of the Roman Catholic Jesuit order in Chile; that the Jesuits in Chile had about \$40 million per year at their disposal for political operations from various sources including the United States government; and that the key figure in these operations was the Rev. Roger Vekemans, revealed by the press this week (July 24, 1975) as the recipient of \$10 million in CIA and AID funds in 1963.

"The United States government is barred by the Constitution from funding operations of religious institutions or entangling itself in their affairs. We respectfully urge that you and the Congress erect safeguards to prevent future use of public funds for such purposes." (CS/NS)

## POSITIONS IN CHILD CARE

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Wayne Crosby, Spring Meadows Children's Home, 10901 Shelbyville Road, Middletown, Ky. 40243. Phone: 245-4131



(Continued from page 5)

contribution of one dollar from each Kentucky Baptist on a particular Sunday and divide the amount equally among the five schools. To keep the cost down each school would be asked not to write more than one letter to its alumni; the convention could carry two full page advertisements in the *Western Recorder* two successive weeks before the offering date. Each pastor would be encouraged to promote the offering in the most effective manner for their congregation. This money would of course be above the present monies received through the Cooperative Program by the schools. Somehow I believe Kentucky Baptists will respond in a wonderful way to a suggestion like this. We say, "present the facts and Baptists will make the right decision." You've presented some startling facts now it is action time. I think my suggestion deserves some consideration.

Campbellsville, Ky. Richard A. DeBell

## STUDENT SUPPORT

Dear Editor:

I would like to respond to your recent article on the needs of Campbellsville College.

This fall I will be a junior at the college and I love my school dearly. I would not even think of going elsewhere to school.

Campbellsville College has had its share of problems. But we as Kentucky Baptists can help with some of these problems. We can give our money, send our students, and support, as a whole, Christian Education.

I love my school for what it means to me and so many other people down through the years. I hope and pray that Campbellsville College will not fall by the wayside because of the unconcern of Kentucky Baptists.

Please, Kentucky Baptists, do not let the students of Campbellsville College down by not helping us during this time of our school history!

Owensboro, Ky. Paula Settle

## BIBLE KNOWLEDGE

Dear Editor:

Christians of today will never be able to grow in grace without being saturated with the Bible. We are told, to "grow in grace, and in the knowledge of our Lord

and Saviour Jesus Christ" (II Peter 3:18). Also, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious" (I Peter 2:2, 3).

As a Junior under Finley F. Gibson at Walnut Street Baptist Church, many years ago, I recall hearing him again and again stress the need of Bible reading. He encouraged his people to read a Psalm every day, and I kept up this practice for many years. One thing about the Baptists that most churches do not have is the strong emphasis on Bible reading which is found in attendance at Training Union. I will never forget or regret all of the Scripture verses that I memorized as a child in Training Union.

I was talking with one very outstanding minister of our community recently, and he said, "The main problem with people of today is that they do not read the Bible." He was of another denomination. But can it not be said of many so-called Baptists?

A mere token Sunday School and church attendance for a Christian is not enough to provide the milk and meat of the Word. It requires private, personal study at home, where we can experience the FACT of the presence of God. Then will people take knowledge of us, that "they have been with Jesus."

Louisville, Ky. Edith G. Oldham

## BUS MINISTRY IRE

Dear Editor:

I have read with intense interest Bob Brackney's article, "Spiritual Rape of the Children," July 5, and Lucien Coleman's response to it on July 19 and find them both to be very narrow minded concerning a bus outreach program.

As a bus pastor for Ninth & O Baptist Church I wish to share with them and others some facts related to this field. Both articles spoke of the role as a bus worker as merely one who "counts noses to swell their attendance figures." I doubt seriously if either man actually knows what the job and responsibilities of a bus worker really are. They would be shocked to think that I spend up to 10 hours on Saturday walking over a three square mile area in the "inner city" of Louisville. They would be amazed to think that I get up an hour early on Sunday to call all my riders to make sure they will be ready. They would be surprised to think that a bus pastor at Ninth & O has to counsel with a child five times about salvation before they submit them for baptism. They would be flabbergasted to think that I too, on my bus route, have personal problems to deal with such as broken marriages, financial worries, drug

and alcohol addiction, and psychological problems.

I wouldn't hesitate to say that these people griping about a bus ministry have been sidetracked from the main goal, and that is to win souls to Jesus Christ.

Now I know it really is unethical for me to run my bus within "two blocks" of another church even if people do get saved. And I also realize that when I get to heaven the Lord will spank me because I tried to bring as many people as I could in to hear his blessed gospel, even if they did live right in front of another church.

As far as "kidnapping" goes, if you can kidnap my kids off my bus, then you go right ahead and do it because, praise the Lord, they might get saved. But if you can't, then that just means they like the Christian atmosphere and concern that we have for them.

Louisville, Ky. Danny J. Martin

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**The Education Commission**

- There are three major purposes of the Education Commission:
1. To promote cooperation between Southern Baptist-sponsored educational institutions;
  2. To provide specific services to Baptist colleges and schools;
  3. To maintain liaison for them with various accrediting associations and societies.

The Commission reflects the Southern Baptist commitment to be obedient to the Scriptures in carrying out a teaching ministry. Its programs of service are: Christian education leadership and coordination, college studies and services, teacher-personnel placement services, student recruitment, and Convention relations.

**The Historical Commission**

The Historical Commission seeks to serve Southern Baptists, their churches, associations, conventions, and institutions to enable them to know and appreciate Baptist history. The Commission conducts a program of recording, procurement, preservation, and utilization of historical materials to serve history interests of Southern Baptists.

Every church and association is urged to assure preservation of their records by having them microphotographed by the Commission. The Commission also aids churches in writing their histories and in observing anniversaries by publishing and distributing pamphlets, consulting with church leaders, and providing research services.

**The Southern Baptist Commission on the American Baptist Theological Seminary**

This Commission is a joint venture of the Southern Baptist Convention and the National Baptist Convention to train ministers and mission workers through the American Baptist Theological Seminary. The Commission receives funds from the SBC and disburses them to the Seminary for its operation and capital needs. The board of trustees of the Seminary is composed of both National Baptists and Southern Baptists.

In addition to its full-time students on campus, the Seminary serves a large number of pastors through an extension program.

Together, Together, these three independent agencies of the SBC play an important role in Baptist education. Funds from the Cooperative Program make their work possible. And, of course, you and your church make the Cooperative Program possible. *Your* gifts through the program provide the MEANS. The Commissions on Education, History, and the American Seminary provide the WAY.



**COOPERATIVE  
 PROGRAM  
 50th ANNIVERSARY**

*Seventh in a series of ads on the Cooperative Program.*