

Taiwan Baptist pastors visit villages, sometimes door to door, telling the story of Jesus to some who have never heard. These pastors are usually trained by SBC missionaries.



 WESTERN RECORDER
APRIL 29, 1972

Staff Changes

Crestwood Baptist Church in Sulphur Fork Association has called **Altus Newell** as pastor. Newell comes to this position from the pastorate of Buffalo Lick Baptist Church in Shelby County.

Newell, a graduate of Mississippi College, received the master of divinity degree from Southern Seminary in 1970. He was awarded a Luther Rice scholarship by Southern Seminary and



Newell

in 1967 was named a Rotary International Fellow for a year's study at the University of Bonn in West Germany.

In 1971, the new Crestwood pastor was Kentucky's representative on the committee on boards of the Southern Baptist Convention. He has also been a speaker at Ridgecrest Baptist Assembly, youth pastor of the Mississippi Baptist Assembly and author of articles for Home Life magazine.

Other honors received include president of the Baptist Student Union and the Student Body Association of Mississippi College, president of the Mississippi Baptist Student Convention and listed in the 1964-65 and the 1965-66 editions of Who's Who Among Students in American Colleges and Universities.

G. Temp Sparkman, minister of education at Crescent Hill Baptist Church in Louisville, has been elected associate professor of religious education at Midwestern Baptist Theological Seminary in Kansas City, Missouri. He begins his new work in July.

A native of Tennessee, Sparkman also served the First Baptist Church of Bowling Green and the Auburndale Baptist Church in Louisville as minister of education. Other positions include minister of education at First Baptist Church, Paragould, Arkansas, and Warrington Baptist Church, Warrington, Florida. For a time he was director of student religious life at Belmont College.

The new professor holds degrees

from Belmont College and Southern Seminary. He received the master of religious education in 1957, and the graduate specialist in religious education certificate in 1960.

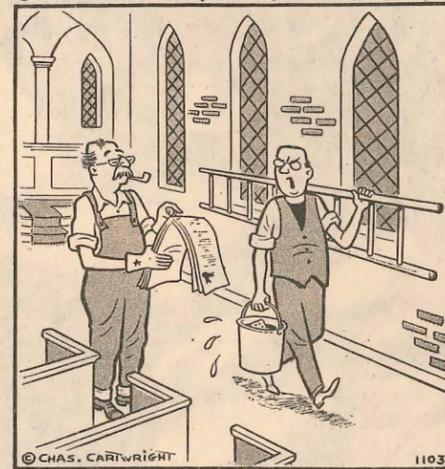
Sparkman has written articles appearing in Sunday School Board publications and state Baptist papers.

In 1966 he was selected to appear in Outstanding Young Men in America. The following year he was chosen to appear in Outstanding Personalities in the South. He was elected vice president of the Southeastern Religious Education Association in 1968.

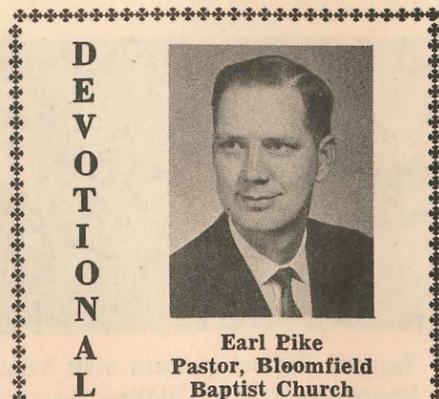
Other honors received by Sparkman include president of his seminary graduating class, president of Belmont College student government association, president of Baptist Student Union at Belmont, president of Belmont Alumni Association, and chosen to the All Conference college basketball team.

T. Robert Allen, Jr., has resigned as pastor of the Hillcrest Baptist Chapel, a mission sponsored by St. Matthews Baptist Church. Allen, who also is superintendent of building and grounds at Southern Seminary, plans to retire and move to Arizona this summer. He has been mission pastor for about two years. Allen holds a master of theology degree from Southern Seminary.

Church Chuckles by CARTWRIGHT



"Please spare me the details of your new union contract! I'll do the windows!"



Earl Pike
Pastor, Bloomfield Baptist Church

Do you like to be complimented? Yes, I believe that all of us like to be complimented.

It may well be said of this scripture that it is the greatest compliment ever paid an individual Christian. In it Jesus commands the Christian to be what He Himself claimed to be. Jesus said, "As long as I am in the world, I am the light of the world" (John 9:5). When Jesus commanded His followers to be the lights of the world, He demanded nothing less than that they should be like Him.

How Christ-like are we? Let me give two examples. This past year my wife and I attended the Southern Baptist Evangelistic Conference in St. Louis, Missouri. This was one of the highlights of the convention and we were happy and rejoicing in our hearts. After the meeting was over we went out to dinner and we saw many of the people who had attended the meeting in the restaurant and they were still rejoicing. Finally our waitress asked us, "Would you mind telling me why you people are so happy? I have never seen as many happy people?"

During this same convention, parking was somewhat of a problem, and many of us were trying to get into the same parking lot and all of us in a hurry and possibly late. I heard the attendant say, "I hope this group never comes back."

These experiences reminded me anew that we are the light of the world. Sometimes the light shines very brightly and sometimes it doesn't seem to shine at all. A compliment, yet a responsibility.

Christianity is something which is meant to be seen. As someone has well said, "There can be no such thing as secret discipleship, for either the secrecy destroys the discipleship or the discipleship destroys the secrecy." Often ministers are complimented on their sermons, but sermons are meaningless unless they are put into practice. A Christian should be just as much a Christian in the factory, the workshop, the shipyard, the school.

Let your light so shine that men may see us and glorify the Father in Heaven. A compliment, yet a responsibility.

Most people generally feel the pastor has a Divine call and cannot do anything but preach because "God called him!" But consider this, "Why penalize the pastor because God called him to preach?" Many pastor's salaries today are adequate but I know of no man who is overpaid. Most are woefully underpaid. These remarks are intended to be informative and, I hope, provocative.

First, the God-called pastor has certain convictions and pride in his work. One is correct in assuming his call and compulsion. Paul's assumption in 1 Corinthians 9:16b explains: "for necessity is laid upon me; yea, woe is me, if I preach not the Gospel!" The pastor does feel compelled in his work. What compulsion for a man to bear—called of God to preach His Word!

This man called of God feels he ought to give full time to his work. 1 Corinthians 9:14 says, "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." This leads the "called man" to believe he ought to give himself to his work and his work will support him.

To the surprise of many, the "called man" feels he ought not serve God for money. A deep seated conviction tells the pastor money should be in the background. Of course if he needs a suit of clothes it gets in the foreground! Moreover, the "called man" knows the people he serves should provide his needs. The pungent saying of Jesus in Matthew 10:10 is "for the workman is worthy of his meat." In this, the man of God is no different than the ditch-digger, plumber, painter, teacher and others. They expect to receive pay for their work, and the preacher likewise!

Another deep conviction of the "called man" is that he should provide for his own family. He feels he ought to do as much for them as any other husband and father in the community. 2 Timothy 5:8 is not too far out of context here. It reads: "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

These and other deep convictions in the heart of the "called man" create some pride and it is not un-Christian for him to have pride in his position. But to help make ends meet wives may sell greeting cards, cosmetics, wash dishes in a cafe or baby sit with the children of carousing parents, even serve the church as custodian. Few pastors will tell the people they have been underpaid. They simply resign

* Edited for space requirements from address delivered to the Kaskaskia Baptist Association in Illinois.

and move on. Some pastors are faced with a call of the pocketbook before a call of the Lord and people. Yes, an effective weapon is money. "Starve him and he'll move." Isn't it a shame people are so cruel and heartless?

Second, let us learn that man's financial condition will affect his ministry and preaching. Income reveals productivity. Pastors did not make this rule. People through their labor unions, fraternal orders and social clubs have made this a rule. It is not bad for all the crafts, arts and professions. It is not bad for the ministry! But if a man's income is to reveal his productivity, many pastors feel they are failures in providing

for their own. A man who feels a failure in providing in the most personal and fundamental area of his life will not be forthright as a leader.

An empty pocketbook puts a man on the defensive in his business dealings. The preacher on the defense will soon be affected in his dealings with others and this will affect his pulpit work. One in financial hardship will not, cannot preach with boldness. How can the pastor face the merchant from the pulpit with a sermon on the virtues of the Christian life if he, the pastor, is indebted to him for groceries, gasoline, fuel, clothing or professional service? Maybe he should speak with boldness but the pastor's finances affect his ministry.

Sometimes every item in the church budget is raised except the pastor's salary. If you want to see a defeated man and one who feels his work is unappreciated, go hear the pastor's Sunday morning sermon after the budget committee has drafted the final plan of the budget proposal and raised nearly every item except his salary. Listen to this man and you'll hear a man who has the emptiest feeling in the meeting house.

Prophetic, forthright, unsparing, loving, life-changing, society-molding sermons will come from the pulpit whose bills are paid. Preaching is hard work. Preaching the message most needed requires much courage. The man who cannot pay his bills will never muster the courage to be the bold spokesman for God he ought to be.

One's attitude toward his people will be tainted after all the craftsmen have been on strike for higher wages and those same men fail to support an increase in the pastor's salary. Forcing the preacher to beg for discounts, handouts and special rates is a reflection

of a bad image on the ministry and the churches. Is a Spiritual ministry somehow worth less than some other service?

When the pastor must deny his children the proper education they need and deserve because of financial reasons, those children will not respect his work nor his church. Maybe they should but they will not.

Pastor's salaries determine their ability to attend conferences, conventions, assemblies, retreats, seminary refreshers, etc; the continual purchase of new and expensive books and participation in cultural opportunities: all depend upon adequate income.

Let us look now at certain facts and conditions surrounding the pastor's income which should be known by church members. When the pastor changes churches he is most often expected to start at the bottom of the salary scale and work up again. Each church seems to feel led of God to help the pastor remain in the beginning stages of his ministry. Such kindness somehow will not exchange for paid receipts.

Merit raises resulting from faithfulness in service or church prosperity are seldom given. Few churches reward their pastor with finances commensurate with his experience. Cost-of-living salary increases are given by some churches. We are told that many churches give such increases although the number doing this is less than half the total. A problem arises here because those who give cost-of-living increases do so only every second or third year. Then the increase is based on one year's cost-of-living rise.

Pastors pay their own Social Security. It is unlawful for a church to pay it. Other workmen have half of it paid for them by the employer. Pastors pay 50 percent more than do others! It is the law. Pastors' pay checks seldom take this into account.

Income tax hits your pastor, too. It is not deducted and he pays the full amount — federal, state and local. One would suppose by the size of his salary he pays no taxes. But he pays the same as anyone else and takes no false deductions.

No unemployment compensation is available to the pastor. Some will think me unspiritual when I say some pastors can't resign their present field because they have no place to go. Having no place to go isn't bad — but milk for the baby is necessary. The only way to have milk for the baby is to have an income. One said that pastors ought to save for such rainy days but the size of the salary prohibits saving for rainy days.

(Continued on page 14)

WESTERN RECORDER

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

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A Meaningful Contribution To Church Renewal

In a class of young people a Sunday School teacher recently asked, "What is the greatest detriment to the church today?" A quick answer from one high school senior was, "The institutional church, itself."

This is typical of the severe criticism directed toward the church today by many young people and by many not so young. Idealistic youth have always tended to be critical of much that churches are engaged in. They have caught much of their critical spirit and disenchantment, however, from their elders who also felt the churches have fallen far short of the Lord's intention and expectation.

Dr. Findley Edge, a Southern Seminary professor, has written a book dealing very forthrightly and extremely helpfully with this problem. Entitled *The Greening Of The Church*, the book deals with renewal of the church and church members. Edge has specialized in the field of church renewal for the last 15 years and by now is among the most highly respected Baptists on this subject.

What makes his book so interesting is that it grows out of his own experience and is not merely theoretical. He admits he began his search and study out of a deep sense of personal despair and was among the severe critics of the church. Now his despair for the church has given way to hope though he admits the church faces difficult days ahead. He begins his book with an expression of this hope.

The first contention of Prof. Edge is that the basic problems today with the church are personal and spiritual. Two quotes from his preface will serve to reveal his feeling. He quotes Charles Shedd who says, "The problem is not that the churches are filled with empty pews, but that the pews are filled with empty people." Edge, himself, is even more severe when he says, "A majority of church members have no clear understanding of who or what they are called to be as 'People of God.' It is my feeling that the average church member's understanding of 'what it means to be a Christian' is so shallow and superficial as to constitute a major perversion of the gospel."

Dr. Edge feels that much of what we are doing in our churches today is just the opposite from what it should be. By this he means that most of our efforts point toward what happens on Sunday in the church when the climax really should be what happens in the world during the week. By saying this he does not minimize the teaching, preaching, worship and fellowship that takes place on Sunday but considers it preparation for service and a means to an end rather than an end in itself. To be a Christian, according to Dr. Edge, is to be a part of God's people and the call to be a Christian and the call to ministry are one and the same.

Two of the most incisive chapters of the book deal with understanding the proper relationship between evangelism and social involvement. Space will not allow the sharing of the rich insights of Dr. Edge but those who want to understand the inadequacy of the social emphasis alone or the evangelical emphasis alone will find these chapters extremely enlightening.

The second half of the book contains practical proposals for both personal and church renewal. This is the most valuable section though the first part is necessary preparation for these specific suggestions. To this reader the personal reference of Dr. Edge in finding personal renewal in a small searching group is the most gripping part of his treatment. This is probably because I sense the same deep need for personal renewal as Dr. Edge did.

The values as well as the pitfalls of renewal groups are clearly pointed out. Also the details as to how to begin and conduct such groups will be of particular value to those who are interested.

Prof. Edge acknowledges great indebtedness to Gordon Cosby, pastor of The Church of the Saviour in Washington, D.C., who has demonstrated the workability of much which is suggested in the volume. With proper use this book by Prof. Edge should be a major contribution to the people of God in this generation. It was published by Word Books, Waco, Texas, and can be purchased from Baptist Book Stores for church and personal libraries.

Guest Editorial

Women's Lib

Sarah Frances Anders
Contributing Editor, Baptist Message,
Louisiana Baptist Convention

Every new crisis fad in America acquires its own "theology." In recent years, we have had a theology of Peanuts, a theology of ecology, a theology of space — to name but a few. Is there a theology of women's liberation now? More particularly, is there a Baptist theology operating in practice against the women of the church and in society?

Social scientists have been saying for decades that no group — racial, class or religion — has had the continuing minority status of the second or "opposite" sex. No one would doubt that the church historically has been a major contributing factor toward this discriminatory status. Church office and privilege has hardly been available to mankind in the generic sense. Pauline theology which endorsed an existing cultural pattern of the subjection of women was not parallel with the theology of Jesus which gave dignity and responsibility to the individual and not to man alone.

American women, not necessarily church women, set the example for the women of the world in the first half of the twentieth century. They reached their highest achievements in education, political participation and social freedoms by 1950. But then apathy or "laurel-resting" set in and women in some countries of Europe and Asia began to surpass American women in business, government and education. There is good reason to believe that the Women's Lib movement is a backlash from two decades of backsliding into the theology of feminine subordination.

The church needs to be aware of the aims of the splintered liberation efforts on the part of women. One faction, typified by NOW (National Organization for Women) is chiefly out for improving the status of women legally, economically and politically — not to upset the social order. It is for reform in treatment and not to be confused with Independent Women's Liberation groups (as SCUM and WITCH) which are anti-male, anti-feminine, and would change basic institutions drastically. Nor can it be related to the women's left-wing groups that aim at Marxian polity with no differentiation of sexes. I personally could not endorse (nor would I want my church to) the latter two movements.

Movements that meet with resistance and ridicule from established institutions of honor and rightness (the church included) often swing to violent positions and "overkill" tactics. If the church continues to view women's roles as chiefly or only those of children's Bible teacher, missions promoter, flower arranger and choir member, it directly counters Jesus' theology of the individual and indirectly prompts social upheaval. When Baptists see that board memberships, deaconships, denominational committees, and even pulpits are not ordained masculine positions, the male leader will not appear threatened by equality. Surely a denomination with 500 years plus of Christian education and evangelism has produced more than a remnant of women with equal potential for spiritual leadership locally and denominationally.

have time to make the type of in-depth study that will be needed for solutions to this problem and neither does the average Baptist pastor or layman who the article asks for ideas.

No answers will be found without an in-depth analysis of our student ministries problem as a whole. This means that adequate plans should be made to meet the needs of all our Baptist college students in a unified effort. We should bring together our efforts through our Baptist Student Union and our colleges and look at the problems of student ministries together as a whole. Then on the basis of carefully collected data make future long-range plans for the best possible ministries to our Kentucky Baptist students. Any approach without the basis of a thorough study that encompasses all phases of student ministries will leave us at the point of venting frustrated emotions as we share ideas based on our collective ignorance of the total problem.

Owensboro, Ky. Jerry D. Oakley
(Continued on page 15)

BAPTIST FORUM



REACTS TO CEC REQUEST

Dear Editor:

I was very disappointed to read the Christian education committee chairman's article calling for an airing of ideas on ways to solve our present Kentucky Baptist college problem. It is always good for as many people as possible to share in the solving of a problem and I think the intent in the request is to be praised. However, there are subtle misconceptions that are inherent in this approach. It implies that all of us have adequate information to solve our school's problems and this is not true. It creates the false sense of satisfaction that we are making efforts to solve the problem.

when in reality we are doing little or nothing. Most of us realize that the problems of our schools are vast and have long ago ceased to be simple. Simple motions from the convention floor that assume answers to our colleges' problems have ceased to be made, though there have been motions made that would lead us to realistically confront this situation.

I personally made a motion for a study by a competent committee, drawn from a cross section of Kentucky Baptists, to seek some answers to our college problem. This in no way implies that the Christian education committee is not competent. With their other assigned duties, the Christian Education Committee simply does not

Catholics, Baptists Join In "Key 73"

The National Council of Catholic Bishops meeting in Atlanta, Georgia, voted to approve Catholic participation in Key '73, a nationwide evangelistic effort in 1973 involving more than 130 denominations and Christian groups, including Southern Baptists.

The vote by the bishops, approving a motion by bishop Charles H. Helm-sing of Kansas City, Missouri, was unanimous.

Cardinal John J. Carberry of St. Louis spoke in support of the motion, pointing out that each participating denomination is free to observe the crusade in its own way.

Southern Baptist Home Mission Board evangelism division director Kenneth Chafin, who is coordinating plans for Southern Baptist national promotion of Key '73, said he was delighted at the announcement of Catholic participation and felt a mass movement in 1973 of both Catholics and Protestants would be "tremendous."

"There is a moving of the spirit of God among lay people throughout the nation today and this represents participation in a very well defined project aimed at involvement in witnessing and evangelistic thrust by Christians of all evangelical persuasion," Chafin said.

Though there are 130 denominations, groups and organizations participating, each will decide how it is to participate and no denomination is asked to affirm the theology or methodology of any other participant.

In other actions, the Catholic bishops

voted to keep a watchful eye on the development of what generally is called "the charismatic movement" among Catholics. The bishops said they would neither encourage it enthusiastically or discourage it.

A report on the movement to the bishops expressed concern over such elements as emotionalism and anti-intellectualism in the movement. But it approved emphasis on "prayer, individual holiness, the concept of ongoing conversion and devotion to the Church and its sacraments."

On the controversial subject of abortion, the bishops approved a report from Terrance Cardinal Cooke of New York taking exception with the President's Commission on Population Growth which recommended approval of a nationwide "abortion on demand" bill. The bishops called the proposal "immoral and dangerous."

Much of the bishops' time was occupied with the financial plight of Catholic schools. The President's Commission on Non-Public Education has recommended help for the parents of children attending non-public schools in the forms of tax credit for tuition payments, voucher plans or tuition reimbursement plans, according to auxiliary bishop William E. McManus of Chicago, a member of the commission and chairman of the bishops' committee on education.

Bishop McManus said the commission felt these were the only feasible ways of providing federal aid that would stand up in the courts. (BP)

Half SBC Churches Have No Retirement

Nearly half the churches affiliated with the Southern Baptist Convention do not provide retirement coverage for their pastors, state representatives of the denomination's Annuity Board were told.

Former Kentuckian Baynard F. Fox, now vice president for development among churches for the SBC Annuity Board with offices in Dallas, Texas, told the representatives that of the 33,937 churches in the SBC, 16,464 congregations provide no retirement program for their pastors.

Fox pointed out that 11,867 of the churches, by far the largest category, have fewer than 200 members. Many of these small churches have part-time pastors and cannot afford to contribute to a retirement fund from their meager collections.

There are, however, 4,040 churches with between 200 and 499 members which do not have a retirement program with the Annuity Board that could and should do so, Fox said.

He urged the 16 state representatives

of the Annuity Board to enlist 7,500 new churches in retirement coverage for their pastors and other staff members during the next five years.

Among the denomination's 2,054 churches with 1,000 or more members, only 81 do not provide retirement coverage for the pastor, although most do not provide retirement benefits for other staff members. In most cases, only the pastor's retirement is covered.

Kentucky annuity director Byrd Ison said these figures reflected the situation in KBC churches rather accurately. He added, however, that many of the churches were showing an interest in retirement plans for their pastor or staff members.

Fox said he hoped 5,000 unenlisted staff members of participating churches would be enrolled during the next five years, plus an additional 5,500 represented by seminary students now studying at SBC seminaries who will enter the active ministry during the next five years. (BP)



Baptist healing

Jesus came teaching, preaching and healing. Everywhere He went He touched the whole man — body, mind, soul. After His resurrection, He told His disciples, "As the Father hath sent Me, even so send I you" — to teach, preach and heal in His Name.

Prior to the coming of Jesus Christ into the world, such institutions as our Kentucky Baptist hospitals were unknown. So with most institutions of mercy and healing, of care and concern, for young and old. The most important single person who ever lived was Jesus Christ but He said that He would live in us through His Spirit and "greater works than these, ye shall do, because I go to the Father."

So, His followers have teaching in the churches, in colleges, schools and seminaries; preaching in the churches, on the streets through the printed page and electronic media; and healing through hospitals, clinics, Christian doctors and nurses and technicians. Can we neglect anything Christ did and which He commanded us to do?

Special campaigns

Our Baptist hospitals are engaging in a vast expansion of facilities and programs at all three locations. They are seeking funds from Baptist people in order to have the facilities of Jesus-healing. In addition to the larger facilities at the hospitals in Lexington and Paducah, a new facility is being planned in the St. Matthews area of Louisville on a choice site once a part of the John Graham Brown farm — looking to the future healing ministry of the Kentucky Baptist Hospital in the state's most populous area. They deserve the financial support of all people but especially Baptists. Help!

Mother's Day offering

Mother's Day is May 14. This day is always associated with our Baptist healing ministry — and pastors and others are provided literature from our hospitals to help observe Christian Healing Sunday and to take a special love-offering for charity in those three hospitals. Plan now — watch for the literature and plan to give.

—Harold G. Sanders

Informed Baptists depend on
WESTERN RECORDER

WESTERN RECORDER

Kentuckians Use Farming To Plant Gospel In Nigeria

Wiley B. Faw is planting the gospel of Jesus Christ in Nigeria. He and his wife live in Jos where he is an agricultural worker and adviser to the churches and missions of the Plateau Baptist Association.

Faw has helped five Baptist churches start demonstration farms and they are reaping a double harvest. First, they are learning better farming techniques. Second, more people are interested in Christianity and the worship services of the churches. A new preaching station was also established because of his agricultural ministry.

Church members work the farms. They market some of the produce for the churches, keep some to provide seeds for distribution and use some for themselves.

Faw has encouraged the farmers to plant orange and other tropical fruit trees available from government nurseries. To help the people solve their food preservation problem, he and his wife have demonstrated how to dry green beans and how to cook them.

"This caused a bit of a stir among the people," Mrs. Faw says. "They found the beans very tasty and easy to preserve." She adds that the beans will help increase the amount of protein in their diet.

In such demonstrations, Mrs. Faw helps her husband in his agricultural mission work. He is developing a church-centered approach to better farming, seeking to assist the people physically and spiritually.

Faw also works with the agricultural club at the Baptist high school in Jos. The boys test different varieties of crops and propagate seeds for distribution to the church farms and other places.

They are trying to start a tropical fruit orchard and are working with poultry and rabbits.



Mrs. Faw



Mr. Faw

Appointed by the Foreign Mission Board in May, 1962, Faw was acting principal and teacher of science and religion at the high school during his first year in Nigeria. He continued to teach some classes the next year in addition to studying the language of the area and beginning his agricultural work.

Faw, a native of Waynesburg, Kentucky, was studying in Southern Baptist Theological Seminary, Louisville, when he realized that his decision for the ministry and his training for agriculture could be reconciled in agricultural missions. He returned to the University of Kentucky, Lexington, where he had received the bachelor of arts degree, to earn the master of science degree in agricultural extension education and to take three semesters of ad-

ditional study before being appointed for mission service in Nigeria.

At that time he had also been pastor for nearly three years of Olive Baptist Church, Waynesburg, which was his family's church home for three generations, and teacher of science and chemistry at a Waynesburg high school for two years. Previously he was pastor in Eubank and Hyden, teacher in Lincoln county, and agricultural worker in Leslie and Warren counties.

Mrs. Faw's major responsibility is to her home and family. She has four children: Rhonda, born in 1953; Buddy, born 1956; J. C., born 1958, and Mira, born 1959. However, she has also served as Woman's Missionary Union adviser for the Plateau Baptist Association.

Earlier, she did some of the secretarial and bookkeeping work for the Baptist high school in Jos and she taught there during one term. She and her family have lived in Jos ever since they reached Nigeria in August, 1962. They were appointed by the Foreign Mission Board that May.

Before going overseas, Mrs. Faw taught school in Lincoln and Leslie counties and did secretarial and bookkeeping work in Lexington and Louisville, Kentucky.

The former Geneva Willis, she was born in Mars Hill, North Carolina, but moved to Waynesburg — her husband's home town — as a child. She attended Western Kentucky State College (now Western Kentucky University), Bowling Green, Kentucky; Indiana University Southeast, Jeffersonville, Indiana; and Georgetown College, Georgetown, Kentucky. She was graduated from the University of Kentucky, Lexington, with the bachelor of arts degree.

Smithfield Baptists Observe Centennial

The Smithfield Baptist Church, Henry Association, observed a centennial celebration, April 9-16. The celebration featured former Smithfield pastors speaking at most services and was climaxed with a picnic dinner on April 16 and a record Sunday School attendance of 154 on that day.

Present pastor Roy Jones, a Southern Seminary student from Union City, Tennessee, spoke at the first service on April 9 and Robert Morgan, Jr., a ministerial student from the Smithfield congregation and now mission pastor for the First Baptist Church, Shelbyville, was the Friday night speaker.

Former pastors speaking at the other services during the week were Bruce Whitaker, president of Chowan College

in North Carolina; Charles Card, Calvary Baptist pastor, Vincent, Alabama; Larry Hardy, Wilmore Baptist pastor, Anniston, Alabama; Charles Martin, Parker Memorial Baptist pastor, Anniston, Alabama; Judson Jones, Pleasant Ridge Baptist pastor, Hueytown, Alabama; Robert Couch, staff member of the Madison Baptist Association, Huntsville, Alabama; and James Jones, Valley View Baptist pastor, Louisville.

While the celebration was for 100 years of ministry in the same building and community, the church dates back to 1802. Before moving to Smithfield in 1872 it was known as the East Floyd Fork Baptist Church because of its original location. In its early history it was a member of the Long Run Baptist Association.



A GIFT — Virginia merchant Jack Pearce examines a pair of shoes similar to those he recently donated to the students at Clear Creek Baptist School in Pineville. The shoes, men, women and girls, had a retail value of almost \$1,200.

APRIL 29, 1972

**Administrative
Committee
Members**

By Bob Terry
Assoc. Editor



Sykes



Kaufman



Tichenor



Bell



Hartzell



Purdy



Miller



Gaddy



King



Jones



Wainscott

Pastors Compose Influential Administrative Committee

The Executive Board of the Kentucky Baptist Convention is empowered to transact the business of the convention between the annual sessions. But the Executive Board normally meets only three times a year: December, May and in November prior to the annual session.

During the span between the Executive Board sessions, the administrative committee of the board has full charge of the board's business affairs. In fact, the description of the administrative committee specifies that it shall function as "the ad interim executive board."

To this committee falls the task of planning, organizing and scheduling the work of the Executive Board. Other tasks include serving as the board's personnel committee and supervising the work of the executive secretary-treasurer between board sessions as well as evaluating the work of all the Executive Board staff.

The administrative committee serves as mediators in deciding what tasks rightfully belong to what board committee and is empowered to act in "emergency" budgetary or other situations.

Composing this influential committee are the chairmen of the Executive Board standing committees along with the president and vice presidents of the Kentucky Baptist Convention. Committee chairmen are appointed by the convention president who doubles as chairman of the Executive Board.

This year's administrative committee is composed of John Sykes, pastor of First Baptist Church, Ashland; William Kaufman, pastor of Valley Station Baptist Church, Valley Station; George Tichenor, pastor of First Baptist Church, Munfordville; Earl Bell, pastor of Harlan Baptist Church; Bruce Hartzell, pastor of First Baptist Church, Shepherdsville; Harold Purdy, pastor of First Baptist Church, Madisonville; J. T. Miller, pastor of Chestnut Grove Baptist Church, Lewisport; C. Welton Gaddy, pastor of Beechwood Baptist Church, Louisville; Charles N. King, pastor of Corinthian Baptist Church, Frankfort; Charles Jones, pastor of First Baptist Church, Pineville;

and Harold Wainscott, pastor of Third Baptist Church, Owensboro.

Executive secretary Harold Sanders is an ex officio member of the committee.

In order for Kentucky Baptists to know the men composing this influential committee, a brief sketch of each committee member is furnished.

John Sykes: the pastor of the Ashland church since 1965, Sykes came to this post from the pastorate of the First Baptist Church in Statesville, North Carolina. He has also served churches in Tennessee and Virginia and served as a chaplain in World War II.

Before returning to Kentucky, he served on the general board of the Tennessee convention and on the executive committee of the North Carolina convention. He was a trustee of Wingate (Baptist) College in North Carolina and was a member of the council on Christian education for North Carolina Baptists.

Since coming to Ashland in 1965, he has been Kentucky's representative on the committee on committees for the Southern Baptist Convention, moderator of Greenup Association, a member of the committee to secure a new executive secretary, and a member of the Executive Board. He serves now as chairman of the denominational cooperation committee.

Sykes, a Georgia native, is a graduate of Wake Forest College. Southern Seminary awarded him the bachelor of divinity degree and the doctor of theology degree.

William Kaufman: a native Louisville, Kaufman is chairman of the camps and assemblies committee and is in his fourteenth year as pastor of Valley Station church. He has also served churches in DeMossville, Williamstown and Falmouth.

He is a past moderator of Long Run Association and president of the Baptist pastor's conference. He was also assistant moderator of Crittenden Association. This is his second full term on the Executive Board of the convention.

Kaufman was an architectural draftsman and mechanical engineer in industry for 10 years before surrendering to

preach. He is a magna cum laude graduate of Georgetown College and graduated from Southern Seminary.

George Tichenor: serving as chairman of the executive board's program committee is George Tichenor, an Owensboro native. In addition to his present pastorate, Munfordville, Tichenor has served churches in Mason, McHenry and Rineyville. Associational positions include training union director, brotherhood director, youth director and assistant moderator.

A trustee of Campbellsville College, he has been chairman of the committee to update the brochure on the Executive Board, served on the KBC nominating committee and on the Executive Board's nominating committee.

Tichenor is a graduate of Georgetown College and Southern Seminary.

Earl Bell: The Harlan pastor serves as chairman of the board's nominating committee. He is a native of Lexington and graduated from Georgetown College and Southern Seminary. The University of Arizona awarded him the master of arts degree in 1965. He has done additional study in clinical pastoral education at Appalachian Regional Hospitals.

Pastorates served by Bell include Hillsboro in Versailles, Memorial in Frankfort, Calvary in Tuscon, Arizona, and Harlan. During this time he has been president of the Arizona Baptist Hospital Commission, president of the Arizona Baptist Historical Commission, and a trustee of Grand Canyon Baptist College in Phoenix, Arizona.

In Kentucky he has been moderator of Upper Cumberland Association for three terms, a director for Central Baptist Hospital in Lexington, and a member of the Executive Board's Christian education committee for three years.

Bell has written articles for Open Window and Bible study guides for teachers and pupils in the Life and Work Sunday School series.

Bruce Hartzell: The holder of one of Kentucky's longest pastorates, 26 years, is the chairman of the Christian education committee. During his time at First church, Shepherdsville, Hartzell has led the church in five expansion

programs including a pastorium, an educational building and a new church sanctuary.

Six times he has been moderator of Nelson Baptist Association and served on numerous association committees. Hartzell has served four three-year terms on the KBC Executive Board. During those years of service, he has been a member of the nominating, wage administration, finance, program, denominational cooperation and Christian education committees.

The Shepherdsville pastor has also been a member (chairman) of the KBC nominating committee and the committee on committees. He has served on the resolutions committee and the civic righteousness committee.

Hartzell is also the past secretary of the Southern Seminary national alumni association.

In addition to degrees from Wake Forest University and Southern Seminary, he received a doctor of divinity degree from Campbellsville College.

Harold Purdy: Purdy is serving for the second time as pastor of the Madisonville church. He previously served the church as pastor between 1941-46. He returned in 1964. Other pastorates served include First Baptist, Bowling Green, Belmont Heights in Nashville, and First Baptist, Madisonville, West Virginia.

An Ohio native, he is a graduate of Salem College in West Virginia and received the master of theology degree from Southern Seminary in 1942. Purdy has done post graduate study at Union Theological Seminary in New York and Oxford University in England. He was awarded the honorary doctor of divinity degree by his college alma mater.

Purdy, who serves as chairman of the board's student ministries committee, is also one of the state's three members on the SBC Executive Committee and is a director for Baptist Hospitals, Incorporated. While in Nashville, he was president of the Tennessee Baptist Convention, moderator of Nashville Baptist Association and a member of the Sunday School Board for 10 years.

The Madisonville pastor is listed in Who's Who in the South and Southeast and the Dictionary of International Biography. He has written extensively for various religious periodicals.

J. T. Miller: A former president of the KBC, Miller is now serving for the second time as chairman of the board's finance committee. His first term in that position was 1966-67. He has also served on several other board committees having been elected from his association on numerous occasions.

A Logan county native, Miller is the owner of Hills and Herefords in Whitesville in addition to his pastorate. He holds the bachelor of theology and master of theology diplomas from Southern Seminary. Pastorates include churches in all parts of Kentucky.

C. Welton Gaddy: A graduate of Union University, this native of Tennessee holds the bachelor of divinity, master of theology and doctor of theology degrees from Southern Seminary. He has been dean of Simmons University in Louisville and instructor in preaching at Southern Seminary.

In addition to Beechwood church, his present pastorate, Gaddy has served four other churches in Tennessee and Indiana.

Currently he is president of the Louisville Baptist Pastor's Conference. He was also selected to appear in the 1972 edition of Outstanding Young Men of America. Among his writing is a position paper on "The Urban Crisis" prepared for the SBC Christian Life Commission. Other articles have appeared in Sunday School Board publications.

Charles N. King: A graduate of Fisk University in Nashville, King also holds a masters degree in education from the University of Cincinnati. He has been a chemist, taught high school chemistry and college chemistry and been a high school principal. He has also edited and published newspapers in Cincinnati and served as director of public relations for Kentucky State College.

For the past 21 years he has been pastor of the Corinthian congregation. He was chairman of the Bluegrass Area Economic Opportunity Council for three years. Currently he is chairman of the Frankfort Civil Service Board for Policemen and Firemen, a board member for Big Brothers of Franklin County, board member for Kentucky Association of Older Persons, and a sub-committee chairman of the Mayor's Committee for Civil Improvement for City Government.

In 1969 he was elected Most Out-

standing Clergyman of Franklin County and was elected vice moderator of Franklin Baptist Association in 1970. King was elected second vice president of the KBC in November.

Charles F. Jones: Last year Jones was a member of the administrative committee by virtue of his office of second vice president of the KBC. This year he is first vice president of the convention and was appointed chairman of the administrative committee.

A native of Indiana, Jones attended Campbellsville College and graduated from Western Kentucky University. He also attended Southern Seminary.

Since 1959 he has been pastor of First Baptist, Pineville. Other pastorates include Sand Springs, Lawrenceburg; First Baptist, Leitchfield; Second Baptist, Greenville; Morgantown Baptist, Morgantown; and Rockbridge Baptist, Willisburg.

In addition to the Executive Board, Jones also serves on the Board of Child Care and on the Temperance League of Kentucky. He has been a trustee for Oneida Baptist Institute. He has been a member of the Brotherhood advisory committee and the KBC nominating committee and resolutions committee. For two years he was chairman of the state missions committee. In all he has been on the Executive Board for 16 years.

Civic activities include membership on the Cumberland Valley Mental Health and Retardation Board, American Legion, Masonic Lodge, and co-chairman of the "Book of Job" board of directors. Jones also holds membership in the Honorable Order of Kentucky Colonels.

Harold Wainscott: A graduate of Georgetown College and Southern Seminary, Wainscott has served as pastor of Wilmington church, Kenton County; Florence church, Florence; Central church, Corbin; and First Baptist church, Pikeville. Now he serves Third church, Owensboro. He has been first vice president of the convention and served on the Christian education committee and on the *Western Recorder* board of directors. He was a member of the survey committee of Kentucky Baptists and previously served on the nominating committee and the Executive Board. He was unanimously elected KBC president in November.

People And Places

The **Musical Festival** for choirs and soloists in Southwestern Kentucky is scheduled to meet at 7:00 p.m. on May 5 at Reidland Baptist Church in Paducah for all ages. The two festivals originally scheduled for March 24 and April 28 are being combined into this one festival, according to regional director Ronald Sholar of First Baptist Church of Hopkinsville. Music directors desiring to register groups or individuals should contact Sholar immediately to initiate arrangements for their musicians' participation.

Rick Carreno will be at the Ashland Avenue Baptist Church in Covington, April 28-30. He was recently featured in the March issue of *Decision Magazine* and also appeared on local television during the Billy Graham Crusade in Chicago. He was a member of the Hell's Angels and also addicted to dope before conversion. Services will be at 8:00 p.m. Friday and Saturday. A Youth Rally is scheduled at 2:30 p.m. Saturday. Sunday, he will speak at 10:40 a.m. and again at 7:00 p.m.

Edward R. Gordon, 74, retired staff member of Southern Baptist Theological Seminary, died of pneumonia in Winston-Salem, North Carolina, on April 14. Gordon came to the seminary in 1931 as campus engineer and was superintendent of maintenance when he retired in 1967.

He was commissioned a lay preacher by the seminary and was a deacon in the Broadway Baptist Church, Louisville, for 29 years. He was well known and beloved by many Baptist ministers who, as seminary students, worked on the campus under his supervision.

Gordon is survived by his wife, the former Viola Turner. Funeral services and burial were in Winston-Salem on Sunday, April 16.

Mr. and Mrs. James Rankin of Bellevue and **Mr. and Mrs. Thomas H. Conley** of Newport were participants in a seminar on "The Professional Person and the Church" April 10-14 at the Church Program Training Center in Nashville, Tennessee.

C. Robert Carlton, assistant professor of mathematics, Georgetown College, has been awarded a National Science Foundation grant.

Carlton will participate in a summer conference in August at Hope College, Holland, Michigan, for mathematics teachers. The conference will deal with the use of the computer in the undergraduate statistics curriculum.

Despite floodwaters blocking one road to **Elk Spring Valley Baptist Church** on the final night, 22 credits were earned by the 29 persons from seven churches represented in Wayne County Baptist Associational Musical

School on April 10-13, 1972. The class studied *Know Your Hymns, Book II* with E. F. Quinn, KBC music director, as teacher.

For the sixth time the Lord's Supper drama, entitled *In Remembrance of Me*, will be presented on Sunday night, April 30 at 7:00 p.m., at the Beechmont Baptist Church. All are invited to attend.

Brownsville Baptist Church adopted a resolution honoring the late Mrs. Willie Dossey, who died March 3. She was remembered as "one of our most faithful and devoted members." "Most of all," the resolution said, "she was a soul winner."

Lucian E. Coleman, Sr., former KBC Brotherhood director, announced his recent marriage to Mrs. Evelyn Douglas on Thursday, April 6. The couple may be addressed at 114 Crescent Avenue, Apartment D-3, Louisville 40206.

The **Glendale Baptist Church**, Bowling Green, dedicated a new educational wing for children on March 5 and had a record Sunday School attendance.

Mrs. Hassel Mae Sandlin of Covington was one of the participants in a workshop on "Administering a Day Care Program" April 10-14 at the Church Program Training Center in Nashville, Tennessee.

The **Georgetown College** A Cappella Choir will present its annual Spring Concert Thursday, May 4 at 8 p.m. in John L. Hill Chapel. The concert is open to the public without charge.

Revival Reports

Hazelwood Baptist Church, Louisville, was led in revival March 13-19 by evangelist Harold Tallant. A total of 77 professions of faith were reported by Jack Yelvington who was pastor at that time.

Beech Grove Baptist Church near Campbellsville was led in revival recently by evangelist Johnny Tallent. Pastor Ray T. Vinson termed the revival "one of the greatest events in the history of the church." Officially, the revival effort ran March 19-26. The following Wednesday night about 130 persons came to prayer meeting. Normal attendance was about 30. After a preaching service that night in which four decisions were made, the church decided to continue the revival through the next Sunday. Vincent said there were 117 decisions with 30 coming by professions of faith. There were 10 additions by letter and two surrendered to full-time Christian vocations.

Joe Carrico, pastor of **Post Oak Baptist Church** in Russellville, reports a spring revival April 2-9 led by evangelist Harrold Tallant. Sixty-two pro-



A BANNER DAY — March 26 was a banner day in the life of the First Baptist Church, Albany, according to pastor Mike Watts. It was Homecoming Day and the last day of the spring revival in which Mt. Sterling pastor Bill Curl was the evangelist. Following a fellowship meal there was a note burning service celebrating the debt retirement on the building seven years early. This was followed by a groundbreaking service for a new pastorium. Pastor Watts says there was an all time record high attendance for Sunday School and the worship service.

fessions of faith were recorded during the week. The final Sunday the church set a record high attendance in Sunday School of 643.

Woodlawn Baptist Church in Lebanon reports a week's revival effort led by H. C. Hedgespeth, pastor of Mackville Baptist Church, Mackville. Pastor W. A. Clutts said there were 47 professions of faith, 17 additions by letter and two by statement. Numerous other decisions were also recorded.

Bethany Baptist Church, Sturgis, experienced what pastor W. K. Sisk, Jr., termed "the greatest revival in the history of the 111 year old church" during the week of April 2-9. Led by Jim Murphy of DeMossville, there were 27 professions of faith, 10 additions by letter and numerous other decisions.

Richard Oldham, pastor of **Glendale Baptist Church** in Bowling Green, reports over 50 first time professions of faith in a recent revival conducted by the Clyde Chiles team, and five young men were licensed to the gospel ministry by the church.

Final In A Series Of Four Articles —

Needs And Possibilities Of Student Work

Just where does Baptist student work fit in Christian education. Certainly the term "Christian education" does not call up the same image in all Kentucky Baptist minds. Generally the concept is basically institutional.

Baptist student work is engaged in education and we pray that it is Christian in its nature; but we make no effort to equate our endeavors through Baptist Student Union with the basic aim and program of a Baptist college or university.

Despite the thinking of some to the contrary, a college is not made Christian by placing terms of Christian con-

By **J. Chester Durham**
KBC Student Work Director

notation in its charter and title: nor by requiring courses in religion, nor by required chapel attendance, nor by its ownership and control by a given denomination, nor by a set of pious rules and regulations, nor by having a faculty who profess Christianity, nor by providing a campus religious program. There must be more.

Nels Ferre, who would qualify as a controversial figure in American Protestantism, says: "The Christian college can be Christian in reality as well as in name only when its standard is Christian concern; its motivation, the Holy Spirit of truth; its goal, Christian community; its task, growth in knowledge and in human service; and its deepest loyalty, the eternal will of God for universal freedom and faithfulness in fellowship, in this life and in the world to come."

Baptist student work, like that of the Baptist college, is Christian education insofar as it is marked by Christian commitment and by its end product: trained Christian character.

Our very mission might be stated in these terms: We are in business for the purpose of making it easier for every Christian student to make his college education a Christian education.

In order to do this we make several suggestions.

Personnel

Personnel is the key to an effective ministry to college students. Baptist campus ministers are asked to do a mammoth task with little or no help and few resources with which to work.

On larger campuses there must be multiple staffs. With one man serving thousands of students the more he extends himself, the more shallow his ministry will be and the more ineffective the entire BSU program will become.

With two or more campus ministers working on the large campuses, special attention could be paid to visitation and evangelism, counseling and

guidance, training of student leadership. On some campuses special attention would be given to a ministry to International students.

Programming

Programming must be bold and courageous. Many of the present programs are good and should be continued but strengthened.

Each year the state department of student work should arrange for the greatest minds in America to be brought to the larger campuses or to a group of campuses for three day seminars. The same persons would be made available in every area of the state. These seminars would be on subjects of current interest, like "Theology for the 20th Century Student," "The Nuclear Age and Christian Faith."

Conferences with a strong emphasis on apologetics — a logical defense of the gospels — should be sponsored. These could serve to convince non-Christians of the claims of Christ and to give Christians a sound intellectual case in their daily encounters.

Tours should be made to the ghetto areas of great cities to acquaint the students with ghetto problems.

Possibilities are limitless.

Facilities

Though personnel must always have priority, Baptist student centers have proved to be vital tools in the advancement of the student work program.

On some major campuses it is impossible to have a religious program in college owned facilities. Baptist have protected the future of their student ministry by erecting Baptist student centers. We have only one adequate center.

Baptist student centers should be immediately erected at the University of Kentucky and the University of Louisville. The work at Eastern Kentucky University, Murray State University and Western Kentucky University cries out for more adequate facilities.

Financial support

Programming, which is basic to all student work, is seriously limited when money is not available to secure program personnel, provide attractive publicity and finance basic projects and service opportunities.

We must find effective ways to tell the story of student work through every possible medium. It would appear that the student work story is often the best kept secret in the state.

Additional financial help suggests a review of state convention budget with a view to establishing increased financing.

Help from persons of substantial means is not beyond hope.

We must explore possibilities of securing supplemental support through money received from wills, trusts, endowments and foundations.

Organization of student work alumni groups is another possible avenue. This could provide substantial financial assistance.

Organizational structure

In the convention's organizational structure, Baptist student work should be identified other than as a church program organization or missions department. There is need at the state level of developing new patterns of organization which will result in clearer identification. The basic reason for this adjustment is that student work is unique by virtue of location and assignment. It alone among the state convention departments finds its focus on campuses rather than in local congregations.

A well supported organizational arrangement would make the area of student work a separate division paralleling the church program organizations and mission departments.

Speculative

Dare we suggest two controversial possibilities.

Perhaps it is time to consider establishing a Baptist campus church in settings where it would be feasible. The Baptist student center would be used as a church building on Sundays. A student board of deacons would serve the church, offerings would underwrite the cost.

Worship services could be planned more definitely with the student in mind and sermons could beam directly to the student.

An exciting possibility exists in the establishing of small Baptist colleges around some of our major state universities. Such colleges could be independent or they could be branches of a senior Baptist institution. Students could be taught the liberal arts and the Christian distinctives of Baptists in the college while getting the more expensive instruction in laboratory work in science, mathematics, in the professions and preprofessions at the university for transfer back to the college. A plan could be worked out to use the university dormitories and food facilities.

Is it too much to think that the day may come when Kentucky Baptists have only one over-arching program of Christian education with two phases or expressions: (1) Christian higher education within the college framework—all we do to minister on all types of college and university campuses and (2) Christian education within the framework of the local church?



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons For May 7, 1972)



LIFE AND WORK SERIES

Disciplined By God

Acts 5:1-11, 13-14

A remarkable spirit prevailed in the church at Jerusalem. Renouncing selfishness, a high percentage of the members were living for the Lord and trying to be helpful to others. In the fervor of their newborn faith and genuine Christian experience, their interest in spiritual matters was so great that material things did not have a strong appeal to them. A number of the members took literally Christ's admonition: "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

So great was the interest of a goodly number of the church members in the welfare of others who were in need of financial assistance that they voluntarily sold their property and gave the proceeds derived therefrom to the church in order that the apostles might distribute the money to their brethren in Christ who were less fortunate than themselves. So concerned and generous was Barnabas that he sold his property and cheerfully contributed all of the proceeds obtained therefrom for distribution to the needy brethren.

This unselfish and generous act of Barnabas resulted in his becoming the recipient of considerable appreciation, honor and praise. Desirous of obtaining honor and praise for themselves, Ananias and Sapphira decided to take a similar action. However, their motive for doing so was selfish and, for that reason, was unworthy of emulation or commendation.

Apparently, Ananias and Sapphira were congenial and cooperative in their dealings. They shared the desire to give of their means, even though their motive for doing so was not a worthy one. They were not under any compulsion to sell their property and contribute the entire proceeds to the church. Of their own free will they sold a piece of property for the purpose of sharing the proceeds with the needy within the church.

Complying with the suggestion of Satan, the two agreed to sell their property, to pretend that they were placing the entire proceeds of the sale in the hands of the apostles and to keep back part of the price obtained from the sale.

On those who observed what they were doing, they sought to leave the

impression that Ananias was a second Barnabas, which was far from the truth. They wanted the respect, appreciation, honor and praise that Barnabas received without paying the price for it. They sought credit for something which they were unwilling to do. In the eyes of some they may have appeared as generous givers but in the sight of God they were hypocrites.

Ananias and Sapphira thought they could bring part of the money to the apostles, under the guise that it was the entire sum derived from the sale, without their deception and dishonesty ever being detected. Like many others across the years, they ignored the fact that God requires honesty of those who deal with Him. This avaricious couple made and executed their plan with all the secrecy possible and without the least expectation that their transaction would ever become public knowledge. In doing so, they forgot that "all things are naked and open to the eyes of him with whom we have to do." Their deceptive and fraudulent deed was certain to be exposed. After trying to deceive the members of the church and God also, it was revealed clearly that they had not deceived anybody except

themselves.

Their effort to deceive was promptly exposed. Their sin of pretending to be that which they were not was inexcusable. Their experience should serve as a reminder to us that shams always turn to shame. Peter inquired as to why Ananias had yielded to the temptation of Satan and allowed him to convince him that he could execute such a wicked plan and get by with it. His inquiry shocked Ananias. Through the exercise of divine power Ananias collapsed and died. Before Sapphira was notified that her husband had passed away, young men buried him. Three hours later Sapphira arrived on the scene. She was interrogated by Peter, who immediately pronounced her doom, and then she died instantly. The destruction of this couple was sudden, severe, supernatural and solemnizing. It is not surprising that many, whose attitudes, spirit and motives were akin to those of Ananias and Sapphira, hesitated to unite with the organization with which they had been affiliated for fear that they might suffer a similar fate. At the same time, many others were saved and added to it as a result of this incident.

INTERNATIONAL SERIES

Church Responds To Human Need

While Christ was here in the flesh He "went about doing good." He ministered to the various needs of people—physical, material, mental, spiritual and social. Since every person has needs, Christ rightfully expects His followers to emulate His example and respond to the needs of their fellowmen.

Luke 22:24-27

It seems that the desire for greatness is inherent in practically every human spirit. There was strife among the disciples as to which of them should have the place of preeminence in the kingdom of their Lord. He was grieved deeply by their selfishness, jealousy and quarreling. They should have been displaying unselfish love for one another. Christ taught His followers that in His kingdom ambition must always

be for service and never for dominion. In the kingdoms of this world greatness consisted of lording it over others. Many measured greatness by the number of slaves or servants that a man owned and dominated but Christ taught that greatness is determined by the number of people one can serve. True greatness is achieved through unselfish and loving service for Christ and others.

Hebrews 13:1-3

Observant of and shocked by the breakdown of Christian fellowship and convinced that this prevailing condition would lead to a breach of their fellowship with Christ, the writer of the Epistle to the Hebrews challenged all of his Christian readers to continue the cultivation of brotherly love. The

prevalence and expression of love for one's brethren in Christ must not be overlooked or neglected. However, their love must not be limited to Christians but it must also find expression in hospitality to strangers. It is to be remembered that persecution caused many of the early Christians to become travelers, so by entertaining such they could render them a great favor and at the same time express their love for Christ. Christian hospitality extended to strangers is enjoined upon all who follow the Lord Jesus.

James 1:27

In his exceedingly practical letter James plainly stated that Christianity must express itself in conformity to the Word and compliance with the will of Christ. One's responsibility to the Lord has not been discharged when he has attended church services and listened to the preaching and teaching of God's Word. He must permit the Word and will of Christ to become operative in his life.

James emphasized the importance and necessity of obedience to the revealed will of God. It is easy to give assent to the things set forth in God's Word but it is an entirely different matter when it comes to actual obedience to the divine commands. Christians should be good listeners for their protection from error, for their progress in the truth and for power in service, but they should also know the great delight of doing the will of God Whom they love. In James 1:27 there are two very practical tests of genuine religion. One is mercy toward the suffering or active love to the needy. The other test is to keep oneself unspotted from the stain of the world. Pure religion is expressed through purity of life, Christlike conduct, and deeds of kindness to the unfortunate and distressed.

James 2:14-17

Paul wrote about justification before God on the ground of faith and James referred to justification before men on the basis that works are an evidence of saving faith. Paul emphasized the faith that works and James emphasized the works of faith. James did not minimize faith but he insisted that it be demonstrated in good works. Faith is first but works must follow, said he, or there is no proof that faith exists.

Faith and works are united inseparably. To profess to have faith and at the same time to be destitute of practical living and charitable giving to meet human needs is to prove that the profession is false and worthless. One may say that he has faith but unless his declaration is substantiated by appropriate works, it is not any better than to say to the naked and hungry, "Depart in peace, be ye warmed and filled," without any effort whatever to supply the clothing and food which are needed. It is not nice words and sweet sentiments that help the needy, but good deeds.

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The Pastor's Salary

Vacation time is a part of the salary. Many laborers in industry and most professional men receive added vacation time in accord with years of service. Pastors are still receiving their fought-for two weeks vacation of 25 years ago, and that means two weeks but only one Sunday, brother! An industrialist may earn four weeks vacation annually for his 20 years of service. A pastor starts counting time all over each time he changes churches. If some feel this article paints an unusual picture let them know it is not unusual. This is the pattern for ministerial vacations. The laborer may punch the time clock and walk away from it. The doctor or lawyer may charge fee enough that he can pay his own way of escape while he collects his funds. Pastors have no such privilege of funds.

Salesmen, craftsmen, servicemen, laborers, truckers, even the postman all have their transportation supplied. The company furnishes the truck or car. How many pastors are supplied with transportation? Yes, some churches

have given a pittance to help with auto expense. One church gave the pastor \$520 per year auto expense. The same man spent a bit over \$1,000. They might as well have given him a cut in salary of \$500 per year and furnished him an auto. The latter procedure would have forced the church to pay the depreciation and up-keep! As it was, the wear and tear on the car was out of the pastor's pocket. Then to heap coals of fire on the pastor's head, when the church referred to his salary they included the \$10 per week car allowance as part of his salary and that made his salary sound bigger!

Parsonages are often furnished and considered to be a part of the salary. It is worth something to have a place to live. The problem here is the \$100 per month (or whatever figure you use) rental value of the home is deducted so that if the church pays \$400 per month cash salary they will declare they have paid \$500 because the house is worth \$100. The preacher who stays with that church ten years has had \$10,200 cash deducted from his sal-

ary and held back or spent for other items by the church. When the pastor moves or retires the church has the money and the house too! Is this right?

Sometimes a pulpit committee will tell the prospective pastor they will pay a higher salary as soon as the church is out of debt. Since when is it right for the church to make payments on her debt with deductions from the pastor's salary? No pastor's boy ought to do without a bicycle to pay for the carpet in the sanctuary! Cease conniving to see how little he'll come for. Stretch and see how much your church can really pay him.

Dear friends, you may feel somewhat distressed at the "amens" your pastors have given today. But we're Christians and all of you know truth when you hear it. I'm certain of this further truth: whether you do what you ought will not hinder the pastor in doing his best for you. His best will just not be what his best ought to be if he is financially crippled.

Call your pastor at your earliest need. Listen to his every sermon. Tell him your every heartache. Pray for his every contact. He'll go through the pits of hell with you and for you and never mention his salary when doing it. God called him. He is a "called man" and he is saying "woe is me if I preach not the Gospel."



ROYAL AMBASSADOR CASSETTE — Jay Chance, director of the Baptist Brotherhood Commission's Royal Ambassador department, displays a new orientation tape cassette which presents the entire Royal Ambassador program on 60 minutes of tape. The cassette is designed for use in self instruction by Royal Ambassador leaders, committee, counselors, church staff and others interested in the program. The programmed instruction cassette allows the trainee to listen and then follow instructions in four booklets which accompany the cassette tape.

Radio-TV Commission Offers Scholarships For Baptist Students

College students planning careers in radio, television or films are eligible for one of three scholarships to be awarded by the Radio and Television Commission of the Southern Baptist Convention.

Paul M. Stevens, executive director of the Commission, said applicants must be sophomores or above (including graduate students), enrolled in an accredited senior college or university, members of a Southern Baptist church, have a B average and supply letters of reference.

The scholarships are for \$500 annually. A fringe benefit for winners is that they will be given summer employment at the Radio and Television Commission in Fort Worth if such employment is desired.

Scholarship applications may be obtained by writing the Radio and Television Committee, 6350 West Freeway, Fort Worth, Texas 76116. They must be completed and returned on or before June 12. A special committee from the staff of the Radio and Television Commission and Commission members will make the final decision.

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BAPTIST FORUM



(Continued from page 5)

DURHAM ARTICLES

Dear Editor:

I read with appreciation the article by J. Chester Durham on "Where Do Baptist Students Attend College." It was interesting to read that 92% were in non-Baptist institutions and for the most part we have but one person ministering to the needs of 3,000 to 5,000 students on a campus.

The lack of adequate facilities, funds and personnel on our large state campuses has been a real grievance to me for a number of years. Durham asks, "Are we doing enough in Baptist student work?" I answer with an emphatic "no." For one example consider the BSU at the University of Kentucky. Certainly, we offer them a meeting place, but what a place! Unless it has been replaced within the last year or two it is a dilapidated, dreary, run-down, totally inadequate old residence, which we as Baptists should be thoroughly ashamed of. And

how can one mortal man possibly minister to the teeming masses of students on this great campus?

At this point I would like to say a word of praise for the fine job Calvary Baptist Church of Lexington is doing in ministering to many of our young people on campus there.

I hope that Durham's series of articles on Baptist student work will awaken our leaders to the neglect of our state's greatest mission field.

Certainly most of us would prefer to send our children to a Baptist school but the cost is prohibitive so we send them to a state university. Where on campus can they go to find fellowship with others who share their kind of faith and ideals? Where can they go for counsel and help as they shed their parents' or their home churches' concept of God and begin to formulate their own personal faith and relationship with God? Where can they go for guidance in organizing a good witnessing campaign to reach International students and others on campus?

Taylorsville, Ky.

Mrs. Cecil Day

INFORMATION NEEDED

Dear Editor:

In 1973 our school, Fork Union Military Academy, will celebrate our 75th

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APRIL 29, 1972

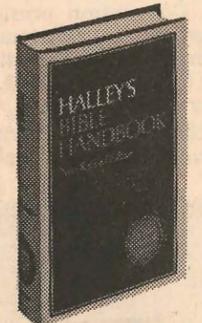
anniversary. As a part of this event we wish to have on display all the books by our former presidents. We are missing books by our first two presidents and we would be most grateful for aid from your readers. Our second president, Eldridge Burwell Hatcher, was a pastor in Kentucky and we hope some of his books are still around in some of the Baptist homes.

The books we are seeking are: *The Crown Of The Hill: Essays and Addresses Presented the 2nd Congress of Virginia Baptists* by William E. Hatcher, and *Woodrow Caryle: The Bible and the Monuments: The Young Professor*, by Eldridge Burwell Hatcher.

We would be most grateful for any help.

Fork Union, Va. Henry T. Pulliam

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Graham Switches On Prayer Amendment

Evangelist Billy Graham at a press conference in Charlotte, North Carolina, on the eve of his Charlotte area crusade said he had changed his views and no longer supports proposed prayer amendments to the Constitution of the United States.

This is in contrast to a statement by Graham at a previous press conference at the Charlotte airport in November, 1971, just before the vote in the U.S. House of Representatives on the "Wylie" prayer amendment. At that time the evangelist stated that if he were a congressman, he would vote for the prayer amendment.

The Wylie amendment failed by 28 votes to obtain the necessary two-thirds majority in the November 8 vote.

Prior to the November 8 vote, Graham sent a telegram to the author of the bill, Representative Chalmers P. Wylie (Republican, Ohio), stating, "I am for the prayer amendment now before Congress."

But in the April, 1972, press conference, Graham, flanked by United Methodist Earl G. Hunt, Jr., and Southern Baptist Convention president Carl Bates, honorary co-chairmen of the Charlotte crusade, said that he had studied the arguments before Congress for the prayer amendment.

He said that he was convinced that the Supreme Court had only struck

down forced prayer exercises, not voluntary ones.

The new Graham statement was made in response to a question by Sam R. Covington, religion editor of the Charlotte Observer, concerning the recent Florida primary election "straw vote" on prayers in schools.

In his reply, the evangelist suggested that the original Supreme Court decision on prayers and Bible reading may have been misinterpreted by lower courts and by school boards so that religious exercises and Bible teaching were dropped unnecessarily.

He also said that he thought there should be another court test to clarify what many people believe to be a Supreme Court ban on prayer in the public schools.

In the press conference, Graham did not develop fully how he thought re-

ligion and education should be correlated in the public schools. However, he did suggest that moral guidelines should be part of what the schools inculcate. He also thought that Catholics, Jews and Protestants could agree on a program of instruction based on the Ten Commandments.

"We need some moral authority in the schools and what could be better than the Ten Commandments?" he asked.

Reinforcing his long-held position that the state should not impose set forms of prayer or demand that all pray, Graham said that he is "against any type of forced prayer that the state draws up." (BP)

Court Upholds Parochial Aid Ban

Missouri parents who chose to send their children to non-public institutions lost their argument before the U.S. Supreme Court that their constitutional rights are violated by prohibitions against tax aid to private schools.

The U.S. Supreme Court affirmed a federal court's opinion that the Mis-

souri Constitution prohibiting state funds for private schools does not violate the religious freedom of parents who want their children to attend non-public schools.

In the case, *Brusca vs. State Board of Education*, a group of parents from "various religious organizations" complained that Missouri laws prevented, or at least seriously impaired, the free exercise of their religion because the state, while requiring compulsory education, does not subsidize religious schools.

The sections of the Missouri Constitution prohibiting state aid to parochial schools, the plaintiffs said, "are repugnant to and in violation of" their rights as guaranteed under the First, Ninth and Fourteenth Amendments to the U.S. Constitution.

The parents argued that their "prime parental right to educate is being abridged, diminished and destroyed by intolerable economic burdens" because the state denies funds to church-related schools.

The courts, however, disagreed, denying the validity of the complaint.

On September 23, 1971, a three judge district court ruled against the parents. The judges cited a number of U.S. Supreme Court decisions and said that a parents right to choose a religious private school for his children may not be equated with a right to insist that the state pay for such an education.

"On this narrow issue we hold that to the extent the religion clauses of the First Amendment do not prohibit such financial aid, they do not require that it be given by the states," the court said. (BP)



MOVING — The Alton Baptist Church recently voted to move from its present location and to build entirely new facilities on another site. The decision came after intensive study and planning, according to pastor Tyre Denney, pictured second from left. The new location, a 12 acre plot on Highway 127, Lawrenceburg By-Pass, is slightly more than one mile from the present building. The new structure will be "C" shaped and will contain more than 17,000 square feet of floor space. One wing will contain a 400 seat auditorium and a lower level for education space. The other wing will house two floors of education space. Both will be at ground level due to the topography of the land. Pastor Denney says growth of the congregation in numbers and in interest has led the members to see the opportunity and challenge for more adequate facilities. The estimated cost including heating and air-conditioning the new facilities is \$170,000.