



Western Recorder

MARCH 30, 1974

SBC Is Major Bible Society Supporter

Southern Baptists gave \$253,857 to the support of the American Bible Society during 1973, according to the society's annual report released in New York City.

The largest amount given from any one denomination, the figure denotes

Miss Sara Collins Wins G'town Title

A teary-eyed red-haired beauty from Henry County, Kentucky, was chosen Miss Belle of the Blue of Georgetown College on Saturday, March 9.

Sara Lynn Collins, 19, daughter of Mr. and Mrs. Rudolph Collins of Eminence, Kentucky, was selected from a group of 13 lovely college coeds to be the 1974 Belle of the Blue.

Miss Collins represented the Kappa Delta Sorority. She is a political science major with a music minor and hopes to be a criminal lawyer.

She is also a member of Alpha Delta Lambda academic honorary, Delta Omicron music honorary, the College forensic team and serves as Student Government Association representative and songleader for the sorority.

A former Miss Henry County, Miss Collins was named a Kentucky delegate to the United Nations in 1972.

an increase of \$20,104.98 over 1972 gifts. United Methodists ranked second in giving with \$133,528.73.

"We feel that Southern Baptists are especially interested in the new approach to give Scripture portions to new readers in the world today," said Porter Routh, executive secretary-treasurer of the SBC Executive Committee and member of the American Bible Society board of directors.

From all 79 denominations and denominational groups supporting the Bible Society, a total of \$1,308,124.68 was received.

Arthur C. Borden, assistant secretary of church relations for the American Bible Society, said that church response was "just .4 percent better in 1973 than during the previous year.

"This small percentage increase is not enough at a time of rapid inflation to meet the ever-increasing demands for the Word of God," he continued. "If these demands for Scriptures are to be met, and if the society is to continue adequately serving the churches at home and overseas, increased support must be forthcoming." (BP)

Church Chuckles by CARTWRIGHT



"Couldn't he learn just as much about right and wrong from this old Gary Cooper movie on channel 4?"

DEVOTIONAL



Robert E. Robinette
Pastor, Lucas Grove
Baptist Church, Upton

Let Your Light Shine

Text: Matthew 5:14-16

I heard a story about a wonderful definition of a "saint" given by a little girl. She had never been inside a beautiful church before. She asked what a certain stained glass window in the church was and she was told it was a saint. Some time later she saw an elderly woman with a full basket of food stuff and flowers going to a poor home. She heard someone say, "There is a saint if ever there was one." The little girl was puzzled. On Sundays a saint was a beautiful stained glass window, and now it was an old woman. Then her face lights up because it came to her: "Oh, I know," she says, "a saint is someone who lets the light shine through."

Some times a little child can see the truth of Christianity while some of us adults seem to look over the simple meanings Christ taught during his ministry on earth. The child saw the simple truth that is taught in our text. Jesus is giving a command to his disciples and to Christians down through the ages. Jesus tells us in another passage of scripture, "I am the light of the world." In his sermon he is telling us, "You are the light of the world." There is no contradiction here. He is simply telling us we are to live like he lived when he was among men. We are to follow his example. As a light is meant to be seen so is Christianity meant to be seen.

We are to use light to guide us in darkness. It is used to make clear the way we travel or walk in life. So it is with the Christian life, it is used or must be used to guide others through the darkness of this world. There are many people waiting to be guided, there are people who are longing to be guided. We must let our light shine. We must never let the tarnish of this world dull our light. As Jesus said, "Let your light shine before men."

Speak up in Baptist Forum

A Threat To Kentucky Baptists

By Grady Randolph
Director, Kentucky Baptist Foundation

The "Report of the Study Committee of Fifteen" to the Executive Committee of the Southern Baptist Convention, and through the Executive Committee to the Southern Baptist Convention meeting in Dallas in June, contains recommendations which will greatly affect the work of the Kentucky Baptist Foundation and every Baptist institution in Kentucky. I refer specifically to the recommendation that changes the program statement of the Southern Baptist Foundation. This recommendation is:

A. That the Executive Committee recommend to the Convention that the Program Statement of the Southern Baptist Foundation be amended as follows:

(1) To the Program of Consultative Services in the Several Fields of Estate Planning, under the paragraph on Information, add the statement: This includes the authority to advertise its services in SBC periodicals.

(2) Add to the statement of relationships the sentence: It shall not establish any branch offices.

As it now is, the program statement of the Southern Baptist Foundation forbids this agency from soliciting funds and assigns the responsibility of estate stewardship promotion to the Stewardship Commission (see Branch Committee report — 1959 SBC Annual). In building their case for the program change, the committee uses several questionable statements. On page 45 of the report, they say, "the record of state foundations indicate their inability to secure significant funds for Southern Baptist Convention causes."

They indicate in the report that of over 70 million dollars only a little more than 4 million, or 6.92% was for Southern Baptist Convention causes. This figure is incorrect. Many of the funds that come to state foundations come from state institutions who were responsible for raising the funds. When this is considered, then this figure changes drastically. In Kentucky 38% of our funds come from Kentucky institutions. Of the remainder, 26% benefits Southern Baptist Convention causes. Also, the committee says, "other Southern Baptist Convention agencies are presently soliciting gifts in the states without conflict of purpose." I question this statement as to its accuracy, but if an SBC agency is raising funds, there is a conflict of purpose!

There are many reasons why I believe the present program statement should not be changed and this recommendation should be defeated.

1. The recommendation indicates there will "be no branch offices," but it does not say there will be no representatives going into the states from the Southern Baptist Foundation.

2. The Southern Baptist Foundation working in Kentucky would duplicate the work being done by the Kentucky Baptist Foundation and set an SBC agency in competition with a state agency. This would be the same thing as allowing the Stewardship Commission to raise Cooperative Program funds in a state, or the Education Commission to operate a school.

3. The Southern Baptist Foundation cannot provide Baptists in Kentucky any service or any avenue of service that is not available to them through the Kentucky Baptist Foundation.

4. Estate planning requires many hours of very close personal work on the part of the estate planning team — accountants, attorneys, etc. Wills, trusts and other instruments are governed by state laws, so the Kentucky Baptist Foundation with its attorneys is in a better position to assist Kentucky Baptists than an agency of the Southern Baptist Convention.

5. The Kentucky Baptist Foundation represents Kentucky Baptist causes and Kentucky Baptist churches as well as Southern Baptist causes. This is not the case with the Southern Baptist Foundation.

6. The Kentucky Baptist Foundation is receiving money for Southern Baptist Convention causes. The donor chooses his charitable beneficiary and is encouraged to do so. Southern Baptist Convention causes and state causes are given equal emphasis in our promotional literature.

7. Funds held by the Southern Baptist Foundation for the "Cooperative Program" do not benefit causes in Kentucky. Funds held by the Kentucky Baptist Foundation for "the Cooperative Program" benefit causes in Kentucky and throughout the Southern Baptist Convention.

8. The Committee of Fifteen is recommending "consultative services" for the Southern Baptist Foundation and at the same time raising questions about the "consultative services" being offered by the Stewardship Commission in fund raising. There is inconsistency here!

9. This is the only recommendation of the Committee of Fifteen that by-

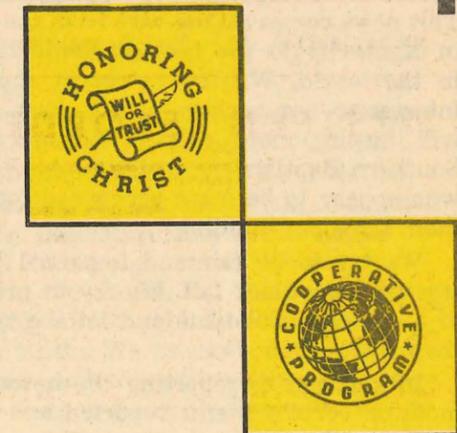
passes the Program Committee of the Executive Committee or some other sub-committee. The Program Committee tabled a similar recommendation in 1970.

As an alternative to this recommendation, I would suggest that the Committee of Fifteen encourage the agencies and institutions of the Southern Baptist Convention to use the Southern Baptist Foundation as intended in its establishment. Second, there are State Conventions where there are no full-time Foundations operating. The Southern Baptist Foundation and the Stewardship Commission working with these State Conventions could work out a plan that would give the Baptists in those areas the services of a Foundation for a deferred giving program. Third, I would urge State Conventions to consider using the Southern Baptist Foundation to assist in fund management where endowment funds exist, if they do not have their own Foundation.

It is true that there are many Baptists in our Southern Baptist Convention who have not been encouraged, and who do not have the opportunity to leave their estates to Baptist causes. However, this is not the case in Kentucky and other states with a fully operating Foundation. These suggestions would avoid competition and duplication of services between the Southern Baptist Foundation and the State Foundations.

I believe the recommendation of the Committee of Fifteen should be defeated by the Executive Committee of the SBC. Kentucky's representatives on this Committee are: Rev. Sidney Maddox, First Baptist Church, Hopkinsville, Kentucky 42240; Mr. Jack Gardner, 225 Bramton Road, Louisville, Kentucky 40207; Rev. John Dunaway, First Baptist Church, Corbin, Kentucky 40701.

Should this recommendation pass the Executive Committee, it will be included in the Executive Committee's report to the Convention in Dallas. Every Kentucky Baptist messenger, pastor and layman alike, should be on the alert to defeat this recommendation in the interest of Kentucky Baptist causes.



File For Credit

Each year more churches provide January Bible Study as an opportunity for the entire family to profit from concentrated Bible Study.

Adults can earn Study Course credit by reading "Colossians: Christ Above All" and youth for reading "Book Alive."

For copies of form 151, Request for Course Credit, write to the State Sunday School Department, 10701 Shelbyville Road, P.O. Box 43433, Middletown, Kentucky 40243.

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

Vol. 148 March 30, 1974 No. 12

C. R. DALEY, JR. Editor

BOB TERRY Associate Editor

PAUL WHITLER, JR. Business Manager

BOARD OF DIRECTORS

WILLIAM D. JAGGERS, Prestonsburg, Chairman; J. BILL JONES, Florence, Vice-Chairman; MRS. J. S. WOODWARD, Lexington, Secretary; ROLLIN S. BURHANS, Bowling Green; WILLIAM CALDWELL, Danville; STANTON CARNEY, Paducah; GLENN DURHAM, Loyall; JOHN KRUSCHWITZ, Fort Thomas; BILLY D. MARCUM, Brandenburg; HAROLD J. PURDY, Madisonville; C. CARMAN SHARP, Louisville; JOHN M. SYKES, Ashland.

SUBSCRIPTION RATES

INDIVIDUAL, \$2.75, plus 5% sales tax, total \$2.89. FOREIGN, \$3.00. CHURCH BUDGET RATE, \$2.00 per year. All subscriptions except church accounts payable in advance. Church accounts must have a tax exemption number to be exempt from 5% sales tax. When making change of address, please send a recent label from your paper and the new address, including ZIP code.



Western Recorder Policies In Reporting The News

Periodically it is needful to explain what a state paper is, how it is managed and how it is determined what is printed in it. The answers for every state paper are not identical but here is a brief review of the policies of the *Western Recorder*.

The *Western Recorder* is a Kentucky Baptist Convention agency and has always been since it was purchased from private owners in 1919. The control of the *Western Recorder* is entrusted to 12 directors elected by the convention from all areas of the state. Directors serve three year terms and are eligible for two terms before having to stay off for at least one year.

The *Western Recorder* does not work under the executive board of the convention though there is a close relationship because the *Western Recorder* is the official publication for the convention and both reports and promotes the work of the executive board and the convention.

The editor, associate editor and business manager for the *Western Recorder* are elected and replaced by the *Western Recorder* directors. The selection of the editor and business manager is also subject to the approval of the executive board. Also the annual budget and financial report of the *Western Recorder* are presented to the executive board for review.

Now for the contents of the paper each week. From an abundance of material received from individuals, churches, associations, Southern Baptist agencies, institutions and commissions, from all kinds of religious and some political pressure groups and from Baptist Press and other news agencies the editor and associate editor select the material used in each issue.

Our first responsibility is Baptist news reporting. This news comes all the way from the smallest church in Kentucky to the farthest Baptist mission station in the world. We try to report the news of most interest to our readers and Baptist activities which will inspire more cooperation and support of all Southern Baptists are trying to do. We resist writers who appear to be more concerned for self promotion than Kingdom building.

We try to be fair and impartial though we confess we sometimes fail. We try to present both sides of a controversial issue and let the readers make up their own minds.

In addition to reporting the news we often comment on certain events reported and ideas expressed by fellow Baptists and others. This is done mostly by

the editor with an occasional editorial from the associate editor or a guest editorialist.

It is important to remember that only the editorials written by the editor represent the editor's position. News articles are not chosen on the basis of agreement or disagreement with the event by the editor. This would be news management which is grossly unfair. To report only what the editor agrees with would be trying to play God and would be an insult to the intelligence of every reader or his divine right to decide for himself what is the truth. Neither a Baptist editor, nor even a Baptist pastor, has any private pipeline to God nor access to the Holy Spirit which is not available to every believer. Yet some editors and pastors who criticize Roman Catholicism and papal infallibility actually outpontificate the pope and relegate all who disagree with them to heresy and hell.

An illustration might serve to make clearer what I am trying to say. Recently a call came from a Louisville area Baptist pastor saying an event would take place the next Sunday which might make interesting news for the *Western Recorder*. The church was ordaining a young woman to the gospel ministry.

This indeed did impress me as news which should be shared with Kentucky Baptists. In nearly two hundred years of Kentucky Baptist history I know of no church which has ordained a woman to the gospel ministry. I covered this story, took pictures, interviewed the young lady who was ordained and tried to write an objective news story for the *Western Recorder*.

Of course I knew criticism would be directed to the church, the pastor, the young woman and to the *Western Recorder* for reporting the event and not condemning it. Yet here was an autonomous church cooperating with the local association, the Kentucky Baptist Convention and the Southern Baptist Convention making historic news. So far as I know there was no other news report or record of this event except in the minutes of the church. Fifty or a hundred years from now, if the world stands, those who might be doing research on ordination of women by Kentucky Baptist churches will have an account of the first. Not to report this event would be irresponsibility on our part.

Fairness requires that *Western Recorder* readers understand the news account in no way is an endorsement of ordaining women as Baptist deacons or ministers.

Southern Baptists Should Learn From Missouri Lutherans

Southern Baptists should take note of the unfortunate split in the Missouri Synod Lutherans which among other tragedies has closed their major seminary, Concordia of St. Louis. This denomination has often been compared with Southern Baptists in conservative doctrine, evangelistic preaching and missionary zeal. Missouri Synod Lutherans date from the 1840's as do Southern Baptists. They number about three million and have missionaries in 30 countries. Now all of this ministry has been interrupted and maybe lost forever.

The conflict which led to the split was between "moderates" and "conservatives." It went on for several years and finally came to its climax in the Concordia Seminary. The "Conservatives" gained control of the seminary board and charged the seminary president with false doctrine. Forty of the forty-five faculty members of the seminary sided with the president declaring he along with them accepts "without reservation... the Old and New Testaments as the written word of God and the only rule and norm of teaching..."

This view of the Scriptures sounds much like that heard among Southern Baptists. It seems conservative enough for anyone but actually it is not for some Southern Baptists. And like the Missouri Synod Lutherans the battle issue for these Baptists is the inspiration of the Scriptures and the battle line is usually the seminaries.

The newly organized group of Baptists who call themselves the Baptist Faith and Message Fellowship has announced their mission as saving Southern Baptists from creeping liberalism in some Baptist literature and in our seminaries. They say they plan to try to get more of those who think like they do on boards of trustees of seminaries and other agencies which is the exact strategy of the Missouri Synod Lutherans who were making the same charges leaders of the Baptist Faith and Message Fellowship are voicing.

In the meantime some members of this group of critics are not waiting to gain control of existing seminaries and publications. They have started their own seminary to teach the truth they claim is not taught in our six convention sponsored seminaries and they have started a conventionwide publication "to tell it like it is" which they claim is not being done by existing Baptist papers. The seminary is the Mid-America Baptist Seminary in Little Rock headed by Dr. Gray Allison and the paper is *The Southern Baptist Journal* edited by Bill Powell, a former Home Mission Board employee.

Mr. Powell visited us some months ago and assured us of his sincere motives and ethical standards. Mr. Powell was back in Louisville last week participating in what was billed as a national church bus

clinic hosted by Pastor LaVerne Butler and the Ninth and O Baptist Church.

Among the speakers invited to make addresses was Dr. William Hull of Southern Seminary who has been severely criticized by some of this group for an article on the infallibility of the Scriptures printed some time ago in the *Baptist Program*. Hull should have known he would be treated as a Daniel in a lion's den and that he was convicted before being heard.

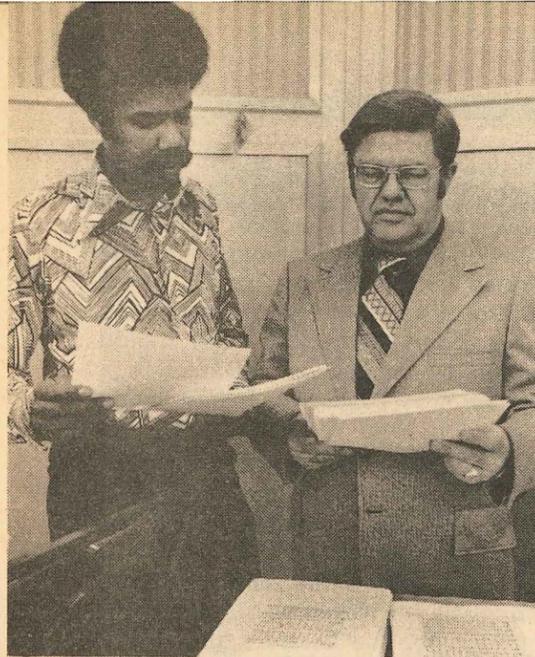
After his address and time had expired for this part of the program Bill Powell rose and challenged Professor Hull by asking nine questions to be answered "yes" or "no." (See news story on page 7 in March 23 issue.) Hull like most Bible scholars knows many questions cannot be answered so simply without laying a background for the answers and so did not fall into the trap laid by Powell. It will be interesting to see how Powell treats Dr. Hull's address in the publication he edits.

I had hoped Powell and his colleagues would go about their objectives in an ethical way. This apparently is a vain hope. Anyone who would try to convict a guest speaker of heresy under the guise of a bus clinic is obviously out for blood. These tactics are at least as old as the scribes and Pharisees whose literalistic and traditional views of God's revelation blinded them to truth, put their laws above the value of their fellowmen and finally put the Son of God on the cross.

I don't believe Southern Baptists will make the mistake of Missouri Synod Lutherans. They have confidence in our denominational leaders and our seminary teachers and know we don't all have to agree on the interpretation of every passage in the Bible. We believe in the authority and infallibility of the Bible but our bond is not in one view of a book but in our shared faith in a person Jesus Christ, the Son of God, our personal Saviour, the Lord of our lives, our world evangelization mission and brotherly love.

A Correction And An Apology

In the editorial, "Now It's Up To The Governor," on this page in last week's (March 23) issue there was an erroneous statement. Dr. David Nelson, pastor of the First Baptist Church, Owensboro, did not write a letter to Kentucky Baptist pastors recommending Mr. Wendell Ford for governor. The governor is a deacon in the church but Dr. Nelson has the wise policy of not publicly endorsing any political candidate. We sincerely apologize to Pastor Nelson and the editor takes full responsibility for not doing his home work.



REVISING BAPTIST HYMNAL — Raoul Cunningham (left), former music director for Green Street Baptist Church in Louisville and now assistant to Senator Walter D. Huddleston (Democrat, Kentucky), and William J. Reynolds, chairman of the Baptist Hymnal revision committee, go over possible hymns for the new edition. The committee met in Nashville recently. Reynolds is secretary of the church music department of the Baptist Sunday School Board.

C'ville, Georgia Tech Offer Joint Degree

Campbellsville College established a joint engineering program with Georgia Tech at the recent meeting of the board of trustees. Through this five year program a student will attend Campbellsville College for approximately three academic years and Georgia Tech for two years. After completing the academic requirements the student will be awarded a bachelor's degree from Campbellsville College and a Bachelor in Engineering in one of the several available engineering curricula from Georgia Tech.

Another program approved at the meeting was the two-year Associate in Science in Social Work. This degree will qualify graduates for para-professional and professional positions or to pursue further training leading to the Bachelor's degree. The program will offer two years of intensive study in the area of social work including a significant practicum and field work. Further information on the joint engineering program or the associate degree can be obtained from the Admissions or Academic Offices of Campbellsville College.

Fords Featured On WMU Program

Mr. and Mrs. David Ford will be a prominent musical duo at the Kentucky WMU Annual Meeting at First Baptist Church, Bowling Green, April 4-6. Mr. Ford, minister of music at First Baptist Church, Nashville, Tennessee, will sing a solo at each session, the word of which will be from the Bible. Among these will be, "The Lord is My Light," "How Beautiful Are the Feet of Them That Bringeth Good Tidings." Mrs. Ford will accompany her husband for the solo and congregational singing.

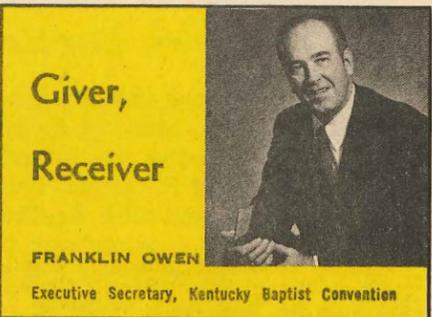
Another musical feature in which Kentucky Baptists will be especially interested is the appearance of the Oneida Baptist High School Band. Oneida's band instruments and music were destroyed by fire several years ago. Consequently, band instruction was discontinued. Money was allocated from State Mission Week of Prayer offering for the past two years for the purchase of instruments and music. The band began practicing in September. The concert at the WMU annual meeting will be the band's first performance outside Oneida.

Also of interest to many will be a young people's quartette which will be singing on Saturday morning. Three of its members, Elaine, Elise, and Billie,



Mr. and Mrs. Ford

are children of Billie Wright, pastor at Stanton, Kentucky. The other member is Debbie Jones, daughter of Bob Jones, director of Kentucky's mountain mission program.



Giver,
Receiver

FRANKLIN OWEN
Executive Secretary, Kentucky Baptist Convention

I went to church yesterday at Beechmont to hear my friend, Dr. Herschel Hobbs, in revival services. He preached his usual good sermon. He also told a good story.

A visiting minister once preached at Euclid Avenue Baptist Church in Cleveland, Ohio, which was the home church of the late John D. Rockefeller, who was then said to be the richest man in the United States.

After the service, Mr. Rockefeller greeted the minister and handed him his personal check for \$100, stating that he was sure that he would receive an honorarium from the church treasury, but he wanted to add a personal expression of appreciation for the message.

The minister presented the check to the bank teller the next day and was surprised when the banker handed it back to him through the window.

"The check is perfectly good, sir," he said, "It is for only \$100 with no less than John D. Rockefeller's signature on it."

"Yes, the check is good for not only \$100 but perhaps for \$100,000,000," said the banker, "and I would recognize the signature anywhere; the check is perfectly good so far as the giver is concerned, you just forgot to endorse it. Put your name on the other side acknowledging receipt of it, and I shall give you the money."

The story well illustrates what happens in the spiritual transaction between God the giver and the sinner who accepts God's gift of salvation. God's love account is large enough and his signature in Christ on the Cross is bona fide, but a gift does not go into effect until it is accepted by the intended recipient.

"As many as received Him, to them gave he power to become the sons of God, even to them that believe on His name." (John 1:12)

Frank Owen

THE . . .  IS
All Missions

WESTERN RECORDER

Staff Changes

Herschel Creasman, minister of education at Walnut Street Baptist Church in Louisville, has resigned, effective March 31, to accept a position at First Baptist Church, Dallas, Texas. Creasman will serve as minister of education and assistant pastor there. He came to Walnut Street from First Southern Baptist Church of Del City, Oklahoma, two and one-half years ago.



Creasman

A native of Athens, Tennessee, and the son of a Baptist minister, Creasman is a graduate of Carson-Newman College and Southern Seminary. He has formerly served at First Baptist churches of Valdosta, Georgia; Pompano Beach, Florida, and Easley, South Carolina. While in Louisville he also served as an instructor in the school of religious education at Southern Seminary.

Since Richard L. Miller returned to Kentucky to serve as pastor of First Baptist Church, Irvine, many activities have transpired in the church congregation.

The Lottie Moon offering goal was surpassed by \$200.00 and the morning service now reaches 25,000 people over a local radio station. The church is in the process of redecoration and a ministry to senior citizens and shut-ins is planned.

Raymond Bailey has begun his service as pastor at First Baptist Church, Newport. He was formerly director of the Thomas Merton Studies Center and associate professor of theology at Belarmine College in Louisville. He is a native of Texas and will move to Newport in May. He will serve as interim from Easter until moving to Newport permanently. Bailey is a graduate of Baylor University and has the MA degree from Texas Technological University. He earned the DMin degree from Southern Seminary in December, 1973. Bailey and his wife, Patricia, have two daughters.



Bailey

He is married and has three children.

The second vice president of the Kentucky Baptist Convention, Glenn Sullivan, has resigned the pastorate of First Baptist Church, Russellville, effective April 7. He has accepted the call to serve as pastor of Oakhurst Baptist Church in Clarksdale, Mississippi, his native state.



Sullivan is also currently moderator of Bethel Association. In addition to the Russellville church he has also served as pastor of Dawson Baptist Church, Philadelphia, and churches in Mississippi and Alabama. He is a former member of the executive committee of the KBC but resigned that post when elected second vice president of the convention in Owensboro last November. He also served on the committee to select an executive secretary-treasurer for the convention in 1971.

He is a graduate of Mississippi College and Southern Seminary in Louisville. Sullivan is married to the former Danny Faye Jones and has two sons.

George A. Price, Jr., former business manager of the *Western Recorder*, has accepted the call of First Baptist Church, Lebanon Junction, to serve as pastor.



Price

A graduate of Georgetown College, Price attended Midwestern Baptist Seminary for two years. He served as associate pastor of Georgetown Baptist Church and pastor of Glen's Creek Church while a Georgetown student. Price has held pastorates in his native state of Missouri and in Kansas. He served as moderator of the local association in Kansas City and was the Kansas representative on the Southern Baptist Annuity Board and the Southern Baptist Foundation.

In August, 1972, when he resigned from the *Western Recorder* Price entered private business. This is his first pastorate since returning to the full-time ministry.

He is married and has three children.



What is the 1974-75 Cooperative Program Theme?

On April 17 Thomas A. Moore will join the staff of the Kentucky Baptist Convention Child Care Board as director of the development unit. He is assuming the position formerly held by J. D. Herndon. Since 1969 Moore has served as pastor of Buechel Park Baptist Church in Louisville.



Moore

He has previously served the Florida Baptist Convention as field secretary and has been pastor of Shawnee Baptist Church and Vine Street Baptist Church in Louisville. As director of development for the Child Care program Moore will seek to relate to Kentucky Baptists as a resource person in a manner that will encourage participation on their part. He will also promote the Child Care program through speaking in churches across the state. After an orientation period he will be available for engagements to present the Child Care program.

William E. Amos, executive director of the Child Care Board, said, "I feel that Reverend Moore is bringing a unique combination that excellently equips him in the program of child care. In addition, here is a man who can communicate with our churches and our pastors across the state."

Moore is a graduate of Wayland Baptist College in Texas and Southern Seminary in Louisville. He has also participated in some graduate studies and counseling at the seminary. He is married to the former Betty Jean Mason and has one son.

First Baptist Church, Whitesville, has called Randall C. Dill to serve as minister of music.



Dill

He is a 1973 graduate of Campbellsville College and choral director of Apollo High School in Daviess County. Dill formerly served Oak Hill Baptist Church in Evansville, Indiana, and the Maceo Baptist Church as director of music. John A. Cain is pastor of the church.

Gary Clark has been called to serve as minister of music and youth for First Baptist Church, Earlington. Before coming to Earlington he served in the same capacity at Audubon Baptist Church in Henderson. He is married to the former Phyllis Pruitt and has three children. Jerry Barron is pastor of the Earlington church.

"The good God calls upon us to be merciful — to forgive our trespassers — but he did not mention 'AMNESTY.'"

House Committee Hears Testimony On Amnesty

More than 30 persons representing numerous groups presented testimony in Washington before a congressional subcommittee considering amnesty legislation.

The proposals include universal and unconditional amnesty, no amnesty at all and various forms of conditional amnesty.

U.S. Representative Robert W. Kasstenmeier (Democrat, Wisconsin), chairman of the subcommittee, stated at the outset of three days of hearings:

"Now that some time has elapsed since the end of our country's direct military involvement in the Vietnam conflict, it ought to be possible to examine rationally the question of whether or not amnesty should be granted to those who refused to serve."

Several religious groups, including the National Council of Churches (NCC), the U.S. Catholic Conference and the American Jewish Congress, appealed for broad legislation which would grant amnesty to draft resisters and evaders, deserters, exiles and veterans who have received less than honorable discharges.

W. Sterling Cary, NCC president, cited the national body's concern for all

those who suffer because of the Vietnam War — families of those killed, wounded and disabled, prisons of war and missing-in-action. He said, however, that the NCC favors universal and unconditional amnesty:

"(It) would be a clear and simple act which could begin to unite us and signal our desire to live at peace with one another, to build rather than divide."

Spokesmen for Clergy and Laity Concerned, the Friends Committee on National Legislation and the Church of The Brethren also testified in support of full and unconditional amnesty.

Other groups advocating amnesty at the hearings were the American Civil Liberties Union, the Central Committee for Conscientious Objectors, Gold Star Families for Amnesty, Project Safe Return, the National Urban League, Americans for Democratic Action and Wisconsin Amnesty Project.

Speaking in opposition, Leon Ulman, of the U.S. Department of Justice, challenged Congress' authority to pass legislation granting amnesty.

Citing historical and legal precedents, Ulman insisted that only the President has the authority to grant amnesty. "Congress cannot," Ulman stated, "in-

terfere with the exercise of that power."

Walter H. Morse, general counsel of the Selective Service System, argued that granting amnesty would have a "disruptive effect in the future" if another major war called for a military draft.

Fred E. Darling, of the non-commissioned Officers Association, compared draft evaders and deserters to murderers.

"To let them return to the country they have shunned," he stated, "is a slap in the face to the millions of men who were drafted, who were wounded, who were maimed or who were killed in a bloody, unpopular war."

He concluded that "the good God calls upon us to be merciful—to forgive our trespassers — but he did not mention 'amnesty.'"

Others testifying against the proposed legislation were representatives of the Veterans of Foreign Wars, the American Legion and Young Americans for Freedom.

Advocating a middle position were U.S. Senator Robert Taft, Jr. (Republican, Ohio), and Robert F. Froehlke, former secretary of the Army.

Taft asserted that Congress does have the power to enact amnesty legislation in that it may "immunize a general class of individuals from prosecution."

He argued that a bill he introduced last December, the Earned Immunity Act, does not consider the question of whether draft resisters were right or wrong, or whether the United States should have been engaged in Vietnam.

"Rather," he said, "consideration should be given to the issue of establishment of a practical method whereby an estimated 30,000 individuals could return to this country or cease to be fugitives without creating further division among Americans."

Taft's bill calls for up to two years' enlistment in the armed forces or in "alternative service contributing to the national health, safety or welfare."

In his statement before the subcommittee, Froehlke also argued for a blanket conditional amnesty for draft evaders, but held that deserters should be considered on a case-by-case basis.

He endorsed the idea of military or alternative services "as an obligation and privilege, not punishment."

Such conditional amnesty should be granted, he concluded, to "help heal the hurt this nation has suffered." (BP)



HMB OFFICERS — Newly elected officers of the SBC Home Mission Board of Directors for 1974-75 are (left to right): Alfred Bruce Coyle, pastor, Highland Heights Baptist Church, Memphis, Tennessee, first vice president; Mrs. Jacqueline W. Blanchard, of Atlanta, Georgia, assistant recording secretary; Russell H. Dilday, Jr., pastor, Second-Ponce de Leon Baptist Church, Atlanta, Georgia, president; Carl Roger McDonald, pastor, First Baptist Church, Toccoa, Georgia, second vice president; and Mrs. Nell T. Bowen, of Forsythe, Georgia, recording secretary.

SPECIFIED FEDERAL CRIMES —

Senate Passes Bill To Restore Death Penalty

The U.S. Senate passed a bill (S. 1401) by a vote of 54-33 to restore the death penalty upon conviction of certain federal crimes.

The bill, which now goes to the House of Representatives for action, is an attempt to enact conditions for capital punishment which will overcome the objections set forth by the U.S. Supreme Court.

In 1972 the Supreme Court held that the death penalty as administered in the United States was invalid and unfair because judges and juries had so much discretion in imposing the penalty that inequity and injustice often resulted. Some convicted criminals were executed for crimes for which others received relatively light prison terms.

Since the 1972 Supreme Court decision, several of the states have rewrit-

ten their capital punishment laws in an effort to conform to the court standards. This is the first time the federal legislature has acted on a capital punishment bill since 1972. The Senate in its action approved with modifications the recommendation of the Nixon administration.

The fate of the capital punishment bill in the House of Representatives is rather uncertain. It now goes to the House Judiciary Committee, which is tied up with the impeachment investigation of President Nixon.

Unless the House acts on the bill before adjournment this year, the process in both the Senate and the House will begin anew when the 94th Congress convenes in January, 1975.

The Senate bill would make execution automatic if a jury, in a separate hearing following a guilty verdict,

found that one or more aggravating circumstances existed in the commission of a federal capital crime and failed to find any factors dictating leniency.

Among the conditions demanding the death penalty are the following: (1) Conviction of treason and espionage if it were a second offense; (2) If a defendant knowingly created a grave risk of substantial danger to national security; (3) If the defendant knowingly created a grave risk of death to another person; (4) If murder were committed in carrying out crimes such as sky-jacking, kidnapping, escape from the custody of an officer, delivering defense information to a foreign government, attack on a president and certain other public officials; and (5) Conviction of murder a second time or conviction of two or more federal or state felonies.

The bill also provides a list of mitigating factors, the existence of any one of which would forbid the death penalty. Among them are the following: (1) If the defendant is under 18; (2) If the defendant did not have the capacity to appreciate the wrongfulness of his conduct; (3) If the defendant committed the crime under duress; (4) If he were only a part of a group in which the crime was committed by another; and (5) If he could not have foreseen that his conduct would result in the death of others.

Under no circumstances, according to the bill, would the death penalty be carried out upon a pregnant woman. (BP)

Missionary News

On the field

Mr. and Mrs. J. Kenneth Park may be addressed at Casilla 197, Antofagasta, Chile. Both natives of Kentucky, he was born in Paducah and she, the former Divina Key, was born in Nortonville and lived in Paducah. Before they were appointed by the FMB in 1964, he was minister of education at Baptist Tabernacle, Louisville.

Miss Billie V. Scaggs may be addressed: Box 1416, Monrovia, Liberia. A native of Kentucky, she was born in Ashland and lived in Greenup County.

Other

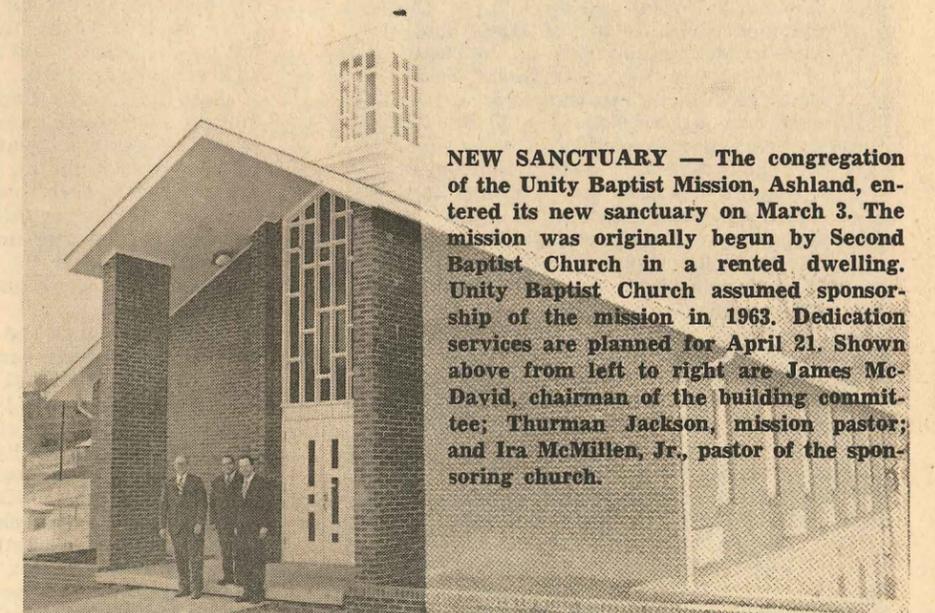
Mr. and Mrs. J. Randall Jones, missionaries to Paraguay, have arrived in the states for medical leave. They may be addressed at 407 Gay Street, Brandenburg, Kentucky 40108. He was born in Murray and she is the former Lavana Cain of Owensboro and Newman, Kentucky. Before their appointment by the FMB in 1972, he was pastor of Nollynn Baptist Church, Hodgenville, Kentucky.

Mr. and Mrs. Louis E. McCall, missionaries to Guam on leave, may be addressed at Box 99247, Jeffersontown, Kentucky 40299.

Miss Rose Marlowe, emeritus missionary, may be addressed at 314 Franck Avenue, Louisville, Kentucky 40206. Appointed by the FMB in 1921, she taught in schools in Shanghai, China, and Kitakyushu, Japan, before re-

tiring in 1956. A native of Williamsburg, Kentucky, she studied at Woman's Missionary Training School, Louisville, before being appointed to go to China.

J. V. Seay, father of Mrs. Louis E. McCall, missionary to Guam on leave of absence, died February 15 in Inman, South Carolina. Her husband was born in Spencer, North Carolina, and grew up in Inman.



NEW SANCTUARY — The congregation of the Unity Baptist Mission, Ashland, entered its new sanctuary on March 3. The mission was originally begun by Second Baptist Church in a rented dwelling. Unity Baptist Church assumed sponsorship of the mission in 1963. Dedication services are planned for April 21. Shown above from left to right are James McDavid, chairman of the building committee; Thurman Jackson, mission pastor; and Ira McMillen, Jr., pastor of the sponsoring church.

Centurymen Auditions Set For June, July

The two annual auditions for The Centurymen, men's singing group, will be held from 2 to 5 p.m. June 25 at Ridgecrest Conference Center and from 2 to 5 p.m. July 16 at Glorieta Conference Center.

"To be eligible for 'The Centurymen' a man must be vocationally involved in church music, successfully complete the audition, and arrange for his travel costs to be paid by his church or another source," said J. Malcolm Edwards, business manager of the group.

The Centurymen was created by the Southern Baptist Radio and Television Commission to provide background music for religious broadcasts.

Requests for membership applications should be sent to Edwards at the Southern Baptist Radio and Television Commission, P.O. Box 12157, Fort Worth, Texas 76116.



CAMPBELLSVILLE CHORALE TOUR — The Campbellsville College Collegiate Chorale will present a concert at Central Baptist Church, Maysville, on April 7. Charles Hedrick is pastor of the church. The chorale, composed of 34 students, will perform in five states presenting 22 concerts during the spring tour. The group performed at Irene Cole Baptist Church, Prestonsburg, on March 29. The chorale is under the direction of Edwing Thedford.

Former State Royal Ambassador Leader Dies

A. T. Greene, Jr., assistant general secretary-treasurer of the General Board of South Carolina Baptist Convention for four years, died in Columbia, South Carolina, March 18, 1974, of an apparent heart attack, a convention spokesman said.

The spokesman said Greene was at home on Monday evening (March 18) when he complained of feeling ill and went to his room. He was found dead a short time later.

A native of Spartanburg, South Carolina, Greene resided in Columbia. He previously served as director of the missions department of the South Carolina convention and was the pastor of several churches in North and South Carolina. Greene also served as superintendent of missions for Carbarus Association in Concord, North Carolina.

A graduate of Wofford College in Spartanburg and of The Southern Baptist Theological Seminary in Louisville, Ky., Greene served as Royal Ambassador secretary (Southern Baptists' missions organization for boys) in Kentucky, and for North and South Carolina Baptists, before the latter two conventions became separate organizations.

Greene's widow, Mrs. Katherine Abee Greene, is Woman's Missionary Union president for South Carolina. Surviving also are three daughters and a son; Greene's mother; sister and brother.

Funeral services were held at North Trenholm Baptist Church in Columbia. Burial was in Hockory, North Carolina. (BP)

Mixed Drink Defeat Nixes Sale Of Baptist Structure

A group of private investors, citing the lack of mixed drink sales in North Carolina, has scrapped plans to turn the old Charlotte First Baptist Church building into a \$2 million complex of boutiques, restaurants and a concert hall.

Robert E. Smith, a spokesman for Centre City, a group of five businessmen who took out an option on the property last December, confirmed that they had decided not to exercise that option which expired at noon March 15.

Smith said he and his four partners were not able to gain firm commitments from operators of restaurants which depend heavily on the sales of liquor to assure their profits.

"Due to the failure of liquor-by-the-drink last fall and the fact that hopes for its passage do not seem good for three to five years, they (the restaurateurs) just bailed out on the point," said Smith, president of a Charlotte design consultants firm.

Last fall North Carolina voters rejected by a 2 to 1 margin a referendum calling for the sale of mixed drinks in certain establishments. Charlotte, the largest city in the state, and surrounding Mecklenburg County voted for the proposal with more than a 60 percent majority.

Charlotte lawyer Allen Bailey, a deacon in First Baptist Church, led the successful anti-liquor campaign in the state. Shortly after the vote, he was elected by the North Carolina State Convention as president of that one million member body.

Smith said that the restaurant owners contacted made 50 percent of their profits from liquor-related aspects of their business and that there was too much risk involved for them without the possibility of mixed drink sales.

David Reule, head of the church's real estate committee, said the three-building facility, containing some 70,000 square feet, will go back on the market although he does not foresee any immediate sale.

First Baptist Church had been asking \$500,000 for the facility, vacant since the congregation moved in August, 1972, to a new complex in another downtown location. Carl E. Bates, a past president of the Southern Baptist Convention, is the church's pastor. (BP)

COMMITTEE OF 15 CHALLENGED

Radio-TV Commission Denies Creating Tension

The Southern Baptist Convention's (SBC) Radio and Television Commission has responded to what were described as three "areas of concern" involving the agency's work, included in a Committee of Fifteen report, which was presented to the SBC Executive Committee in Nashville February 20.

While recognizing "the merit of the report in many respects," James L. Pleitz, outgoing commission chairman, took strong issue with the report's observation that the Radio-TV Commission sometimes creates tensions with other agencies, that it tends to over-secularize its television programming in a way as to "almost obscure the gospel," and that a disproportionate amount of commission income is spent on peripheral services such as public and station relations.

"It is regrettable that a 15-year-old report (committee to study total program) concerning the Radio-TV Commission relationship with other agencies was quoted and the conclusion expressed that 'in our opinion the conditions that prompted this report still exist.'

"This is denied as strongly as we know how to deny it. Far reaching and constructive changes have taken place since 1958. Therefore, we request that this reference be deleted from the report."

In describing present Radio-TV relationships with other agencies Pleitz said such relationships are "the finest ever and the role of the Radio-TV Commission as an 'enabling agency' is evidenced in many ways."

Pleitz deplored "such strong language 'as to almost obscure the gospel' in commenting on the ways that some programs are presented.

"On the contrary," he continued, "the Radio-TV Commission believes it is penetrating the streets and the market-places with the gospel in a most effective way. Some programs are stronger than others just as some pastors' sermons are stronger than others."

"On balance, the power of penetration is evidenced 52 weeks a year by the tremendous mail response from prisons, high rise apartments, lonely homes and disturbed people."

"Radio-TV Commission figures indicate that in 1973 there were 189,480 responses to commission programs. Each of these represented a very material decision in itself," Pleitz said.

"Of these responses, 2,676 registered specific Christian decisions," Pleitz said. "Hundreds of other decisions, not tabulated, are indicated in the commission's mail each week," he said.

"In addition, many decisions made as

a result of the Radio-TV Commission programs are frequently registered in the church of that individual's choice and never reported to us at all."

Pleitz reminded, "it should be remembered that religious groups given free broadcast time are not to use that free time to add members to their faith groups. This would be in violation of broadcasting regulations and codes under which all stations operate."

Responding to the third concern, that a disproportionate amount of commission income is spent on peripheral services such as public and station relations to broadcasters, Pleitz observed:

"The Radio-TV Commission's dependency on the networks and the local stations for public service time, rather than purchase time, was a basic deci-

sion made in 1954 by the Southern Baptist Convention Executive Committee.

"At that time the Radio-TV Commission was instructed to pursue a policy of offering its programs on a public service (free) basis. Under this instruction we must operate according to the rules and accept the limitations involved.

"The modest amount of money spent on cultivating the industry is one of the wisest investments the commission makes. The amount of free time given Radio-TV Commission programs in the fiscal year 1972-73 was \$8.5 million. This was obtained on an investment of \$1,507,335, made by the Southern Baptist Convention in operating funds during this same period." (BP)

Missions Ed. Not Slacking-WMU

The Executive Board of Woman's Missionary Union (WMU) of the Southern Baptist Convention has responded to comments by the "Committee of Fifteen" dealing with the 1.1 million member auxiliary to the Southern Baptist Convention (SBC).

The Committee of Fifteen, which has been studying the agencies of the Southern Baptist Convention, reported to the SBC Executive Committee on February 20.

WMU's eleven-page document disagreed with the Committee of Fifteen's contention that missions education has declined in the SBC and gave progress reports on the committee's concerns about drops in WMU enrolment and income.

The WMU response was distributed at the meeting of the SBC Executive Committee February 20, just after the Executive Committee voted to receive the Committee of Fifteen's "report to the agencies" and called for response to 97 specific "concerns" within one year.

Mrs. R. L. Mathis, president of WMU, said the response was distributed for information. A preliminary draft of the document had already been mailed to Committee of Fifteen members prior to the Executive Committee session.

"We will continue to study the questions raised by the Committee of Fifteen and will bring formal response as requested next year," Mrs. Mathis said. "Meanwhile, this statement will let Southern Baptists know that WMU is aware of its needs and opportunities and is working on them."

Committee of Fifteen spokesmen said that as an auxiliary of the SBC, Woman's Missionary Union is not an SBC

"agency," had cooperated voluntarily in the study and is free to deal with committee "concerns" as it deems appropriate.

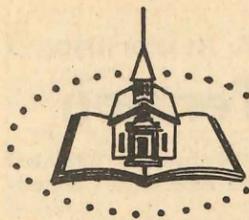
Miss Alma Hunt, executive secretary of WMU, said that WMU will cooperate fully in the recommended study of missions education along with the Home Mission Board, Foreign Mission Board, Brotherhood Commission and Sunday School Board, and will help develop a strategy for missions education. However, Miss Hunt questioned the committee's concern about missions education.

The WMU response said that while Committee of Fifteen members "feel that Southern Baptists are not as well informed on missions as they once were," WMU leaders feel that Baptists are better informed than ever.

As evidence of an all-time high in missions understanding, the WMU statement pointed to recent efforts in churchwide mission study, churchwide involvement in record-breaking special missions offerings, increases in missions volunteers, increases in Cooperative Program gifts and attention to missions in denominational publications.

Answering the Committee of Fifteen's concern about a one-fourth drop in WMU enrolment during the past decade, WMU leaders told about "Giant Step," a goal-oriented enlistment campaign, and about structural and promotional emphases on enlistment.

"In the future in teaching missions, we will give more emphasis to the spiritual development of the individual woman and we will encourage women in personal evangelism," the statement said of efforts to appeal to more women. (BP)



SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for April 7, 1974)

LIFE AND WORK SERIES

Why Christ Died

Crucifixion, Mark 15:25-28

Having removed Christ's garments from Him, His executioners laid Him on His back on the cross, which was lying on the ground, and drove the cruel spikes through the palms of His hands, fastening them to the ends of the crosspiece and fastened His feet to the upright piece. A hole was prepared in the ground, the cross was lifted on end and dropped into the hole with a thud.

A superscription placed above His head read: "This is the King of the Jews." In order that all who passed by might read it, it was written in all of the current languages—Hebrew, Greek, and Latin—the languages of religion, culture, and government, respectively.

As a further humiliation, or to add ignominy to His death, Christ was crucified between two robbers, in literal fulfillment of prophecy (Isaiah 53:12).

Critics, Mark 15:29-32

It was nine o'clock in the morning when they crucified our Saviour. For three hours, after His crucifixion, Jesus Christ was exposed to the fierce rays of the sun. Subjected to the inhuman jeering and mocking of those who passed by, He was reminded of His own words at the beginning of His ministry (John 2:18-21), and sarcastically taunted Him for His seeming failure to fulfill His word.

Christ could not come down from the cross. He could not save Himself if the Scriptures were to be fulfilled, His mission accomplished, Satan defeated, sin put away, and sinners saved. Christ had the power to save Himself but His self-renunciation and self-sacrifice made possible our redemption.

Cry, Mark 15:33-36

At noon there came a three-hour period of supernatural darkness which extended over the whole land.

In the midst of the darkness, which was a symbol of God's displeasure with the attitude of the people towards His Son, there was heard the voice of Jesus crying, "My God, my God, why hast thou forsaken me?" The railing, head wagging, and other abuse that men heaped upon Jesus as He hung on the cross must have been a grievous thing for His tender and loving heart to bear. But, it was as nothing com-

pared with that hour when, covered with all the sin of the world, He Who knew no sin "was made sin for us," and God turned away from Him. In that hour Christ uttered the saddest cry that was ever heard. It spoke of an agony, the fearfulness of which cannot be measured by human imagination. Far beyond all physical suffering was the turning away of the Father, which to the Son was agony unspeakable.

The ultimate penalty of sin is to be forsaken of God. Christ was deserted of God in order that we might be accepted of God. He was separated temporarily from God in order that we might not be separated eternally from Him.

This memorable exclamation in verse thirty-four has been described as the most awful cry that ever pierced the silence of earth. And Christ uttered it because it was actually true. He cried with a loud voice, showing strength and intense suffering. The loudness of His cry proved that His physical energies were still far from being exhaust-

ed. When He died, He laid down His life of Himself. He surrendered His life; it was not taken from Him.

Confession, Mark 15:37-39

Christ died at three o'clock in the afternoon, thus ending for Him not only pain and agony, but also insult and outrage. The Roman centurion, who was in charge of the execution, was tremendously impressed by the heroic and majestic bearing of Christ Jesus and by the supernatural accompaniments of His death. Because His death was so different from all others he had witnessed, it is no wonder that the centurion readily acknowledged that Christ was the Son of God.

When Christ died the curtain or veil hanging in the temple was split from top to bottom. This was not the act of men or man, but it was God's doing. This rent veil indicated that the arms of God the Father have been opened to receive all who will truly believe on the crucified Saviour. The crucified, buried, and risen Christ will save everyone who will believe on Him. ■

INTERNATIONAL SERIES

Serving In Supportive Roles

There is a tendency to overlook those Christians who serve unostentatiously and faithfully behind the scenes in supportive roles and to praise those who occupy the positions of prominence.

Ananias served in a supportive role Acts 9:10-17

Saul of Tarsus became an influential leader in the movement to exterminate Christianity. He secured legal permission to go to Damascus, where some Christians had taken refuge, to arrest them and bring them to Jerusalem for trial. Ere he reached Damascus, a brilliant light blinded him to the world about him. Physically overcome, he fell to the ground and inquired, "Lord, what wilt thou have me to do?" Christ told him to go into Damascus and the desired information would be given to him. Attendants led Saul into the city, and there he rested in the house of

Judas for three days, during which he remained sightless.

Christ commanded Ananias, who was the Lord's man in the right place at the proper time, to go to the house of Judas and inquire for Saul. Ananias was fearful that Saul might still be a worker of iniquity, but when Christ assured him that he was no longer His enemy, he was perfectly willing to go and do as the Master directed.

Beautiful indeed was that scene when Ananias betook himself to the house of Judas, was admitted to the room of Saul, in Christian obedience and love approached the arch-persecutor, gently placed his hand on him in brotherliness, and with a choice blend of discretion and devotion said: "Brother Saul, the Lord, even Jesus, . . . hath sent me."

Ananias ministered to Saul in a great way — in the restoration of his sight, in leading him into that glorious ex-

perience of being endued with the power of the Holy Spirit in preparation for service, and in baptizing him. After eating, and being strengthened thereby, Saul preached his first sermon for Christ in the Jewish synagogue in Damascus, which was the most difficult place for him to witness for the Saviour. His hearers were amazed and confounded as they listened to this former hater of Christ and His followers present his proof of the deity of Christ.

Barnabas served in a supportive role Acts 9:23-30

Later Saul returned to Damascus to encourage and comfort the Christians. The Jews plotted his destruction, and watched diligently for an opportunity to kill him, but he hid from his would-be assassins. With soldiers surrounding the city and watching the gates day and night, his death seemed inevitable. An inventive genius suggested they let him out of a window in the house on top of the wall, in which he was hiding, and lower him to the ground on the outside of the wall in a basket.

When, at length, Saul returned to Jerusalem and attempted to join the company of Christians there, they were suspicious and afraid of him. There was certainly a measure of justification for their attitude toward him. It was only natural for them to think that his professed conversion was only a trick, and that he was merely gathering evidence to be used in the slaying of other Christians. They had not forgotten his former attitude and actions, which indicated the fact that an evil past record may long overshadow the pathway of a Christian.

In the meantime, Barnabas, one of the most lovable Christians of that day, had investigated Saul's experience on the road to Damascus and had found it to be genuine. He also discovered that Saul had marvelous and unlimited possibilities as a witness for Christ. In a most gracious manner Barnabas came forward and vouched for him to the Christian brethren. Because of their confidence in Barnabas, the members of the church in Jerusalem immediately admitted him into their fellowship.

Saul craved the companionship of other Christians, and for a few days he enjoyed a blessed fellowship with his brethren in Jerusalem. Daily and boldly he preached the gospel of Christ to the Greek-speaking Jews there, but it was not long until they began to devise ways to slay him. His brethren in Christ recognized that his life was in jeopardy, feared for his life, and requested him to depart with them to Caesarea, which he did without hesitation or protest, and from there they sent him back to Tarsus. In a Christ-like spirit he demonstrated his willingness to go away for the good of the cause of Christ. ■

"Based on copyrighted Outlines produced by the Committee on the Uniform Series and used by permission."

MARCH 30, 1974



Church Design, Remodeling or Redecorating. Let us help. Latest samples in carpeting, draperies, baptisteries, lighting and furnishings brought to your church. Call J. E. Designs, 3529 Dixie Highway, Erlanger, Kentucky. Ask for Russ. 606-342-8000.

SERVING ALL RELIGIONS
Prices to satisfy every preference and need
AIR CONDITIONED PARKING AREAS

1910 S. THIRD LANE Phone 634-3628
BRECKINRIDGE LANE Phone 896-0349

PEARSON FUNERAL SERVICE
Louisville, Kentucky
Members: Kentucky Funeral Directors Burial Association
Members: National Selected Morticians by Invitation

Lee E. Cralle Co.
Funeral Home
LEE E. CRALLE, JR., President
PHONE 634-3646 • 634-3647
1330 South Third Street
Louisville, Ky.

Express Your Opinion
in
The Baptist Forum

SIDING AND TRIM

- ▶ Kaiser-Alcoa-Reynolds, guaranteed Aluminum Siding
- ▶ Cover-all trim with Aluminum Custom Fascia
- ▶ Exterior Vinyl Siding, Guttering and Spouts

Serving Kentucky and Southern Indiana Home Owners and Churches

"Satisfaction is our goal" SINCE '63

CALL NOW FOR SPRING SPECIALS. FREE ESTIMATE.

COLVILLE CO.

4320 Crittenden Drive 40209
368-1388
Call collect Louisville 502-368-1100

J. W. Colville

Western Recorder:
a necessity for mission-minded churches

SPIRES LIGHTS
BAPTISTRIES
Write for free information kit Dept. J21
Originator of the fiberglass baptistry.

Niedemann Industries, Inc.
P.O. Box 672, Muscatine, Iowa 52761

HERBERT C. CRALLE
FUNERAL HOME
Edwin R. Hillock, President
Wallace C. Hatler
Phone 896-8821
Frankfort and Peterson Avenue
Louisville, Kentucky



REACTIONS TO BUTLER

Dear Editor:

I have read and reread the article, "Will The Real Southern Baptists Please Stand Up," by LaVerne Butler, as appeared on pages three and fourteen of *Western Recorder*, March 9, 1974. And I wish to say Amen to all of it; because I believe what real Southern Baptists now believe is what real Baptists have stood for all along the way, as they endeavored to preserve true religion in its purity, and procure religious liberty at a high cost.

I hope that the article has had a wide reading, and will produce much good. I think a message like Brother Butler's is much needed in our day.

Yes, I will stand up as a real Southern Baptist; for that is what I have believed ever since I was converted and joined a real Southern Baptist church 73 years ago. Then, too, what real Southern Baptists believe is what I have tried to emphasize in my preaching and teaching during the 64 years of my ministry.

I trust that the number of real Southern Baptists will increase and that God will bless their efforts as they go forward preaching and teaching His precious Word.

Louisville, Ky. W. G. Potts

Dear Editor:

I read with interest the March 9 article by LaVerne Butler entitled "Will the Real Southern Baptists Please Stand Up." I was appreciative of this clarification of his position, especially in light of the recent confusion relative to the Baptist Faith and Message Fellowship. Certain questions appear to me to be pertinent in light of Mr. Butler's position:

Must we label each other?
Must "real Southern Baptists" be in precise agreement on every issue?

Will a small group with a printing press presume to determine who the "real Southern Baptists" are?

What ever happened to the priesthood of the believer?

Richmond, Va. Edward B. Freeman, Jr.

Dear Editor:

I wish to thank you for publishing the recent article by Brother LaVerne Butler. It was the best I have read in many days.

I liked especially the part where he exposed Harry Emerson Fosdick. Many

of our young preachers today quote this man Fosdick that surely don't know what his beliefs and unbeliefs really were.

We have early church here in New Haven and if I hurry home I get to hear most of Brother Butler's sermons. He surely preaches the full gospel without any alterations. How any man could sit under his preaching without either becoming convicted or getting up and walking out I can't understand. If we had a few preachers of his caliber scattered throughout our nation, I don't believe that we would be afflicted with the terrible moral mess we are in today.

New Haven, Ky. H. R. Keesy

ORDAINING WOMEN

Dear Editor:

I have grown up knowing right from wrong but only recently have I known the Christian life (November, 1973) and its joys found in the study of God's Word and His love for the world.

Maybe I'm a Christian babe considering my little knowledge of the Bible and the short time since my baptism but I'm learning and the main thing I've learned is the love of God and not to stand in judgment of others because I know not their minds or their troubles.

And if the troubles of the fellowship of Kentucky Baptists are such that the ordination of a woman to the ministry deals such "a serious blow" that it threatens the unity of Kentucky Baptist then Kentucky Baptist are in trouble. ("Woman Ordained To Ministry," *Western Recorder*, March 2, 1974, page 6.)

I fail to understand how Mr. Edwards (Letter to Editor: Ordaining Women — March 9, 1974, page 5) can judge Miss Hargis's ordination as "questionable in the minds of so many Baptists," when a whole congregation saw fit to ordain her. In fact how do we know "so many Baptist" find this action questionable in the first place. Surely Miss Esther Hargis would not be where she is today if God were not leading her.

It seems to me that the total work and over-all effects of such an action would serve to strengthen the Baptist fellowship because it shows us God's leadership and the courage of this young woman to take a step beyond the usual.

Louisville, Ky. Wayne Druen

Dear Editor:

Thank you for keeping us informed about the life and action of other Baptists. I disagree with this ungodly act. Nevertheless I may be a fanatic but I believe the Bible and in Baptist doctrine and also church discipline. And as far as ordaining a woman to preach the gospel of the Lord Jesus Christ I wish our Southern Baptists would wipe the dust off the Bible and read Genesis, chapter 3 verse 16, and 1st Corinthians, chapter 14 verses 34 and 35, and then go to 1st Timothy, chapter 3, and let me know how this young lady can be the "husband of one wife" and come on down to verse 5 where it says "for if a MAN know not how to rule his own house how shall HE take care of the Church of God?"

My Brother, it says a MAN, not a woman. Go back to 1st Timothy 2nd chapter verse 8 through 15.

My friends, this is in the Bible. You won't find this in a True Story magazine.

1st Timothy, chapter 2 verse 12, reads like this: "But I suffer not a woman to teach nor to usurp authority over the man but to be in silence."

Eubank, Ky. Dillard Phillips, Jr.

Dear Editor:

I would like to express my opinion about a church or churches ordaining women for preachers or deacons. It is impossible for a woman to meet the qualification to be a preacher or a deacon. She cannot be the husband of one wife, and Paul said in 1st Timothy 2:12, "but I suffer not a woman to teach nor to usurp authority over the man but to be in silence."

Like the writer said in the March 9 issue, "Will the real Southern Baptist please stand up." This church should get out of the association or the association should withdraw fellowship from them.

Middlesboro, Ky. Wayne Morgan

ABORTION ISSUE

Dear Editor:

I do not subscribe to *Western Recorder*, but a friend passes his copies on to me. I have in my hand the issue for February 10 carrying the editorial titled "Baptists on Abortion." I am confused by the stand Southern Baptists seem to have taken on abortion (and the Kentucky Convention in a more subtle way). It seems that some

(Continued on page 15)

abortions constitute murder (killing babies!) and some do not. If killing babies is murder, who would dare draw a line between a killing that is *wrong* and a killing that is *right*?

The following is copied from the resolution composed and offered by the Southern Baptist Convention as the editorial states it:

"Be it further resolved, That we call upon Southern Baptists to work for legislation that will allow the possibility of abortion under such conditions as rape, incest, clear evidence of severe fetal deformity, and carefully ascertained evidence of the likelihood of damage to the emotional, mental, and physical health of the mother."

What confuses me is, what determines when "killing babies" becomes anything but murder? Is not a baby conceived by the act of rape as much a human being as one honorably conceived within the bounds of wedlock? (Or an inbred baby, or a badly deformed one, or one, the birthing of which may cost its mother's life or mental equilibrium.) Who among us would be happy with a law giving to

doctors (or anyone else) the privilege (or even making it mandatory!) of killing at birth or thereafter all babies of the above-mentioned descriptions?

All babies are human. Deliberately killing a human being is *murder*. Just where then does the SBC stand on the question of abortion?

Campbellsville, Ky. Carrie L. Warf

GOD'S WORD

Dear Editor:

In thinking of the letter published in the *Western Recorder*, March 2, 1974, written by John H. Adams titled "All Bibles are Living," I believe referring to any version of the Bible as "Living" is a stereotype that doesn't do justice to the desired results of reading God's Word.

It is my opinion that no mere version of the Bible "lives" except through the lives of the readers. Too much attention of any particular version can amount to the worship of a book instead of God who inspired the writing of the Bible.

Valley Station Mrs. Robert W. Auton

Southwestern Adopts Record Budget

Concluding a two-day, semi-annual meeting in Fort Worth, Texas, recently, trustees at Southwestern Baptist Theological Seminary adopted a record budget of nearly \$4 million, completed a reorganization of the administrative

staff and acted on the tenure of several of the seminary's staff.

A record \$3.97 million budget was approved for the 1974-75 term. The new budget represents a 16 percent increase over the current budget.

The trustees completed a reorganization of the administrative staff begun last year. At that time they created three of four new divisions: administrative affairs, academic affairs and business affairs.

Action during their spring meeting saw the completion of that reorganization with the formation of a student affairs division.

Named as dean of student affairs, beginning June 1, was Felix Gresham, who has served since 1955 as director of admissions.

The dean of student affairs responsibilities will include the direction of student activities, student counseling, student loans, grants in aids, scholarship assistance and the work of the dean of men and the dean of women.

The trustees also affirmed an earlier action in which seminary president Robert E. Naylor was asked to continue as president beyond his 65th year. They expressed "unqualified confidence in his leadership" and set a compulsory retirement for the president at age 70.

Three faculty members were granted tenure. They were Virginia Seelig, assistant professor of voice; Hazel Morris, assistant professor of childhood education; and David D'Amico, assistant professor of church history. (BP)



Pictured is the front portion of a new \$800,000 Children's Center recently dedicated at Southwestern Baptist Theological Seminary, Fort Worth, Texas. The center, which will serve over 200 pre-school age children, was made possible through a \$750,000 anonymous gift.

9 1/2 PER CENT INTEREST

Offered by prospectus only

FIRST MORTGAGE BONDS

Available in Amounts as low as \$1,000



WRITE or CALL
CHURCH SECURITIES, INC.
Registered Broker/Dealer
4095 Clairmont Road
Atlanta, Georgia 30341

CALL TOLL FREE NO COST TO YOU DIAL DIRECT 1 (800) 241-8701

OR MAIL COUPON TO ABOVE ADDRESS

Gentlemen: I would like to know more about First Mortgage Bonds

NAME _____

STREET ADDRESS _____

CITY _____ STATE _____ ZIP _____

SIGNATURE _____ 214

This advertisement is neither an offer to buy or sell any security. In states where this dealer is not qualified to act as a dealer, scriptive brochures.

Finance Committee Approves Record \$5.6 Million Budget

A new three-tiered budget proposal will be presented to members of the Kentucky Baptist Convention Executive Board when they convene for their spring meeting, May 13-14.

This decision was made during a two-day session of the board's finance committee meeting in Middletown March 14-15.

The proposal calls for a record \$5,200,000 operating budget plus an additional \$400,000 for capital needs. This brings the total budget goal to \$5.6 million. The third tier is a challenge budget which specifies that all receipts in excess of \$5.6 million will be distributed to Southern Baptist Convention causes.

The \$5.6 million budget goal represents an \$800,000 increase over the

1974-75 approved budget of \$4.8 million. The 1974-75 budget also specifies that all funds in excess of \$4.8 million will be used for capital needs in Kentucky.

Finance committee chairman, Ted Sisk, pastor of Immanuel Baptist Church in Lexington, said, "I am excited about this new budget. I think it does what everyone wants to do. It gives us an adequate operating budget, allows us some flexibility in capital needs and challenges us to do more for missions around the world."

"I believe we will go over the top with it," he declared.

If approved by the Executive Board, the budget goals will go to the Kentucky Baptist Convention in session at Paducah for final approval.

Executive secretary Frank Owen announced to the members of the finance committee that the case of Liberty Bank of Louisville against the Kentucky Baptist Convention has been decided in favor of the convention but has been appealed. The suit concerned annual payments which Kentucky Southern College was receiving from the convention before the college closed and became part of the University of Louisville. The University of Louisville assumed all the assets and liabilities of Kentucky Southern.

When the college closed and was taken over by the University of Louisville the payments by the convention were stopped on the grounds that the commitment was to the college and not to the bank from which Kentucky Southern had borrowed funds.

The bank contended that documents signed by convention and college officials entitled it to the funds promised to Kentucky Southern. The amount involved was \$77,110.00 a year.

In other action, the finance committee reviewed the audits for all of the Kentucky Baptist institutions and agencies. This is an annual responsibility of the finance committee.

Girls In Action Missions Fairs Set

Mission careers will be the focus of six Girls in Action Fairs this year. Three of the fairs will be this spring, and three others in the fall, according to Jan Everett, acting Girls in Action director for Kentucky WMU. Foreign, home and state missionaries will be at each fair.

The dates and places for the Girls in Action Fairs are:

April 20—Buena Vista Baptist Church, Owensboro

May 4—Campbellsville Baptist Church

May 11—First Baptist Church, Middletown

September 21—Second Baptist Church, Hopkinsville

September 28—Latonia Baptist Church

October 5—Irene Cole Memorial Church, Prestonsburg.

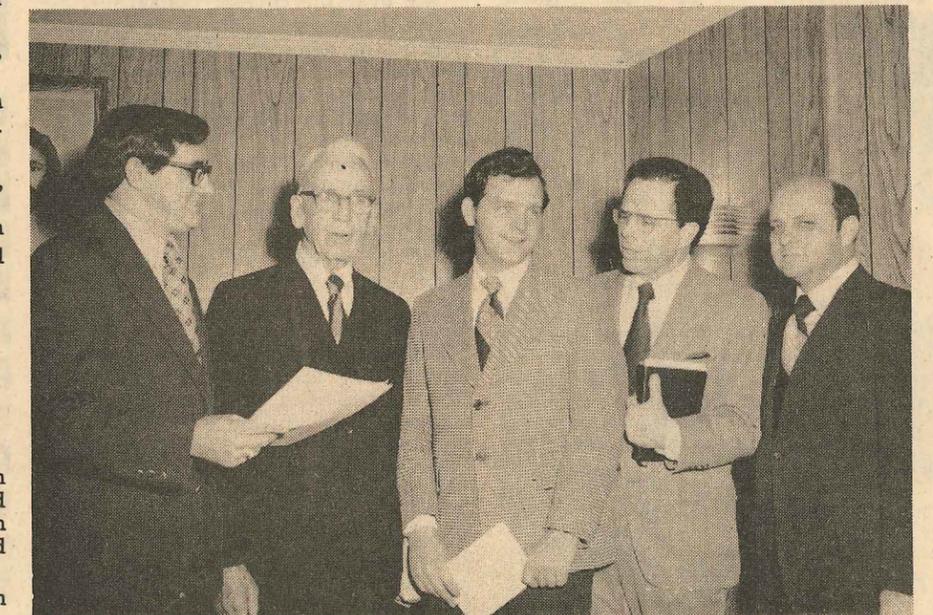
Each fair begins at 11:00 a.m. and closes at 2:00 p.m. Registration is limited to third, fourth, fifth and sixth grade girls and their leaders. GA leaders should send \$1.00 for each participant to: WMU Office, Box 43433, Middletown, Kentucky 40243. Registration fee covers lunch and all activities.

Southern Seminary Enrollment Goes Up

Spring enrollment at The Southern Baptist Theological Seminary increased for the twelfth consecutive year as each of the seminary's three schools gained students.

Enrollment for the spring 1974 term is 1,219, compared to 1,149 last year.

The largest increase was evidenced in the school of theology with 20 percent more students registering this term as compared to last year. The school of church music increased by 12 percent and the school of religious education gained eight percent.



NEW CHURCH CONSTITUTED — On March 10 Lancer Baptist Church in Prestonsburg was constituted. Irene Cole Memorial Baptist Church first sponsored the mission 25 years ago under the leadership of Lloyd W. Benedict, for whom one of the currently operating missions of Irene Cole is named. Participating in the service were, left to right, Lee Caudill, pastor of the newly constituted church; Lloyd W. Benedict and Larry O'Bryan, both former pastors of the church; Ira McMillian, former pastor of Irene Cole; and W. D. Jagers, present pastor of Irene Cole Baptist Church.