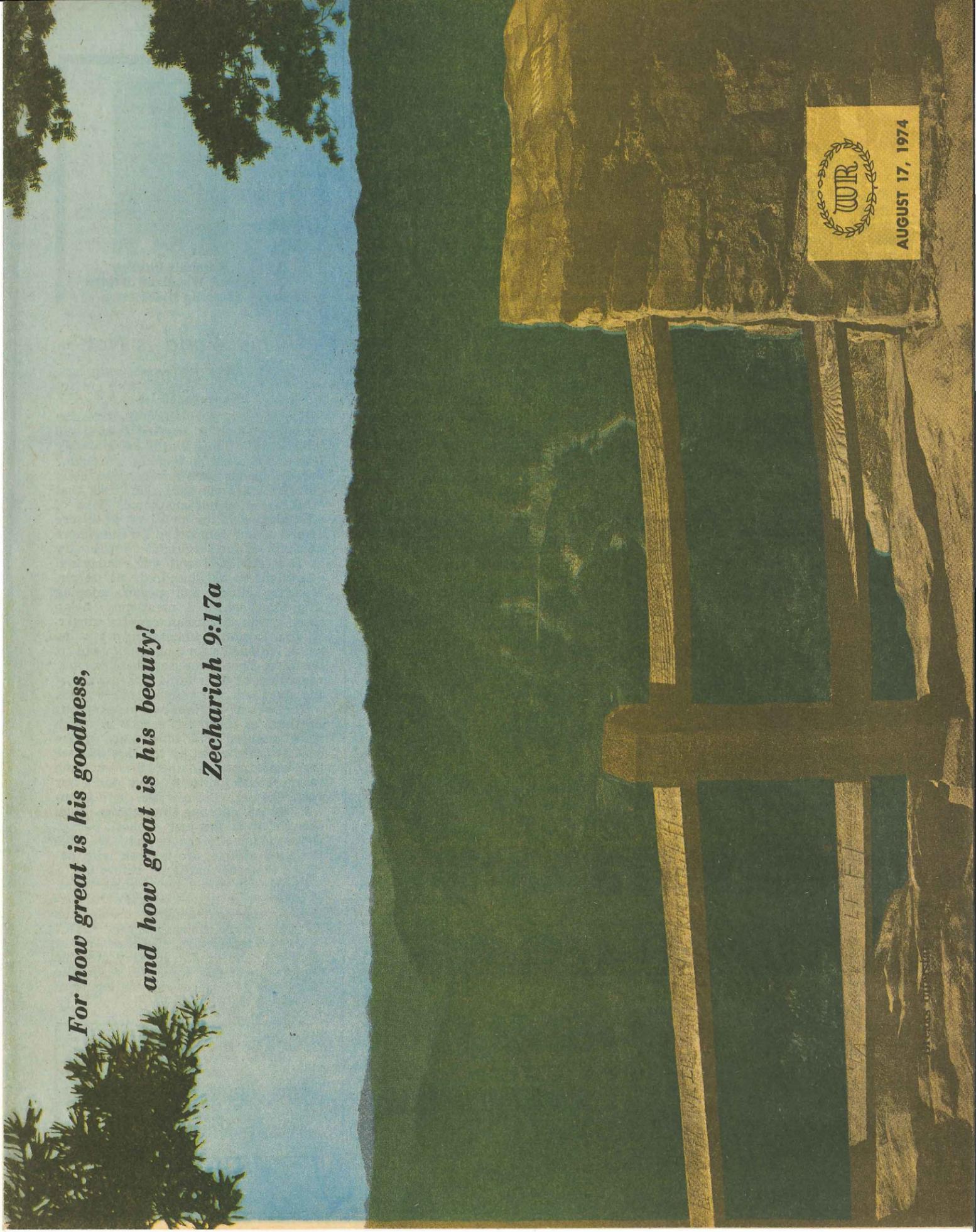


*For how great is his goodness,*

*and how great is his beauty!*

**Zechariah 9:17a**



Furlough

Mr. and Mrs. William D. Bender (Nigeria) may be addressed: 481 Sandalwood Drive, Lexington, Kentucky 40505. Mrs. Bender, the former Novella Chism of Kentucky, was born in Bagdad and grew up on a farm near Frankfort.

Miss Joy Hall (Nigeria) may be addressed: R. R. 1, Box 374 A, Elizabethtown, Kentucky 42701. She is a native of Elizabethtown.

Mr. and Mrs. J. Frank Mitchell (Chile) may be addressed: Route 5, Greenville, South Carolina 39609. Before they were appointed by the FMB in 1943, he was pastor of Liberty Baptist Church, Skylight, Kentucky.

Mr. and Mrs. Donald E. Turner (North Brazil) may be addressed: 8017 LaGrange Road, Louisville, Kentucky 40222.

Mr. and Mrs. James O. Watson (Paraguay) may be addressed: 990 Melody Lane, Roswell, Georgia 30075. Before they were appointed by the FMB in 1950, he was pastor of High View Mission, Buechel, Kentucky.

On the field

Mr. and Mrs. James R. Barron may be addressed at Box 1, Abuakwa via Kumasi, Ghana. Before they were appointed by the FMB in 1968, he was pastor of Wickland Baptist Church, Bardstown, Kentucky.

Mr. and Mrs. Gene A. Clark may be addressed: 3-50 Osawa 6-chome, Mitaka-shi, Tokyo, Japan 181. Before they were appointed by the FMB in 1956, he was pastor of Rolling Fork Baptist Church, Nelsonville, Kentucky.

Mr. and Mrs. James D. Johnston may be addressed at P.O. Box 71, Kafanchan, Nigeria. He was born in Anchorage, Kentucky, and lived in Sebree, Kentucky.

Mr. and Mrs. Maxwell D. Sledd may be addressed: Box 79, Owerri, Nigeria. He is a native of Gilbertsville, Kentucky. Before they were appointed by the FMB in 1961, he was pastor of churches in Paducah and Brandenburg, Kentucky.

Other

Jerel Brown, missionary journeyman to Israel, has completed his term of service and may be addressed at Box 44, Hartford, Kentucky 42347, his hometown.

Miss Jody Milby, missionary journeyman to Brazil, has completed her term of service and may be addressed at 846 Parkway Drive, Louisville, Kentucky 40217. She was born in Louisville and also lived in Richmond and Shelbyville, Kentucky, before going to Rhodesia with her missionary parents. Before she was employed by the FMB in 1972, she was graduated from Georgetown College in Kentucky.

Miss Susan T. Tesseneer, missionary journeyman to Brazil, has completed her term of service and may be addressed at 18 Linden Hill Drive, Covington, Kentucky 41011. Born in Bowling Green, Kentucky, she also lived in Murray, Kentucky. Before she was employed by the FMB in 1972, she was graduated from Murray State University in Kentucky.

Church Chuckles by CARTWRIGHT



"This a social call or a search for sermon material?"

DEVOTIONAL



Marshall Phillips  
Pastor, Woodland Baptist  
Church, Middletown

"This World Is Not My Home"

Hebrews 12:1-4

Nothing is more certain than the meaning which is implied in the old song title, "This World is Not My Home, I'm Just a Passing Through." Sorrow in our own families and daily obituaries are constant reminders that "this world is not my home." Men of all religious faiths, or of no faith, are aware of our temporary dwelling here on earth. While serving as a missionary in East Africa, I was quite surprised one night to see hundreds of people, Muslims, Hindu and pagan enjoying this song, which I mentioned, being sung by an American country singer. At first I couldn't understand why they would enjoy the song or understand its meaning. Then I realized that they too, regardless of their faith, were aware of the shortness and transientness of life.

The writer of Hebrews pictures our life here as a contest; a race in which we're running. The importance of the contest is indicated by the fact that we are encouraged to discard everything which would hinder us from doing our best. The period of our life, or this contest, is of extreme importance even though it is for just a short period. Even though life can be hard, we, like the good athlete, are to "run with patience the race that is set before us."

Perhaps it would be of value to us, if we were to do as the writer of Hebrews suggests, "Looking unto Jesus the author and finisher of our faith." William Barclay says, "He (Jesus) is at once the goal of our journey and the companion of our way. He is the one whom we go to meet and the one with whom we travel."

Give Baptists Facts  
And They Will Usually  
Make Right Decisions

ABORTION

DOES AN UNBORN CHILD HAVE THE RIGHT TO LIFE?

DOES A MOTHER HAVE THE RIGHT TO CONTROL HER BODY?

By Bob Adams  
Associate Professor of  
Christian Social Ethics  
New Orleans Baptist Seminary

Until recently, abortion was not only a criminal offense, it could not even be talked about openly. It combined the taboo subjects of pain, anguish, illicit sex, and death. Recently, increasing pressure from many groups forced talk, then decisions and action. A Supreme Court decision in January, 1973, drastically affected abortion laws. Prior to that, a 1971 Southern Baptist Convention resolution called for legislation that would "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" (1971 Annual, Southern Baptist Convention, page 72).

What is abortion? What does the Bible say about it? Abortion is "the removal of a developing infant... from the female womb before it would appear of its own accord" (Jules Saltman and Stanley Zimerung, *Abortion Today*, Charles C. Thomas, Springfield, Illinois, 1973, page 5).

At times this happens either spontaneously or accidentally and is called either a miscarriage or spontaneous abortion. These are not the subject of current controversy. Induced abortion is. This procedure has as its purpose removing the developing infant deliberately, with its resulting death.

What the Bible says

What does the Bible say directly about abortion? It says nothing directly about induced abortion. It does treat the case of spontaneous abortion, or miscarriage, as the result of an accident, in Exodus 21:22, 23: "And if men strive together, and hurt a woman with child, so that her fruit depart, and yet no harm follow; he shall surely be fined, according as the woman's husband shall lay upon him; and he shall pay as the judges determine. But if any harm follow, then thou shalt give life for life..." (ASV). This is obviously a case of accidentally-caused spontaneous abortion. There is no intention of removing the developing infant nor of causing its death, although both things actually happen. Harm is done to the fetus, accidentally. Of that

there is no doubt, and indemnity must be paid or reparation made to the woman's family, represented by her husband. That it is a community and not just a family matter is seen by the intervention of judges. However, if "harm follow," that is, if the woman is injured or killed, that is another matter, and punishment (not just indemnity or reparation) is spelled out in detail, the punishment matching the gravity of injury, to the maximum justice of "life for life."

Biblical implications

Several things are implied in this passage that are important for us. First, human life and personhood are of great importance. This is seen in the value placed on the woman who may be injured or killed. Second, injury to the woman or the death of the infant are not just private matters, but are the concern of the entire community, represented by the judges. Third, in comparison to the woman, the developing fetus, although important, does not have the importance that she has. This is seen in the penalties attached to 1) the death of the developing infant and/or 2) the injury or death of the woman. These implications, seen in the light of clear-cut Biblical teachings, are of great help in the current confusion and controversy over induced abortion.



Adams

In the intricate and interrelated plan of creation as we know it on earth, God has placed man as the crown, the culminating point of privilege, responsibility and value. However, only God is of absolute value. Man has relative value: relative to God first, then to his fellow man, then to the rest of creation. Among his fellows, there is no human who is of more inherent or intrinsic value than another. Yet responsibilities accepted in community weigh heavily when one human life must be weighed in relation to another.

In the case of contemplated induced abortion, many needs and rights come into play. Most arguments pro and con single out or emphasize one, and play down or ignore the rest. Consideration must be given to the pregnant woman, the developing infant, the immediate family and the larger community. Scripture would counsel this and contemporary society's needs demand it.

The pregnant woman is the person in the situation with the most inherent responsibilities and values. Yet most of the laws and traditions regulating abortion are made by men. Most theological formulations were made by men who were unmarried, and so they did not have the felt responsibility that a prospective father would have. Since the 1973 Supreme Court decision, it is this woman who bears the primary responsibility/privilege of either bearing the child or putting an end to its developing life. Others may help, counsel, guide, defend or condemn: the burden of final decision is hers. A physician must be secured who will advise, consent and do the medical procedure, but abortion is more than a mere medical procedure.

Effects on the woman

The woman will be bearing a load of fear, anger, guilt and depression — future and present, whether she chooses to abort or carry the child. Likely she also feels rejected, at least potentially. Many physicians are not trained to deal satisfactorily with these emotions. In addition they do not have the time. A Christian, humane, Biblical ministry can help in this traumatic experience.

Careful consideration must also be given to the developing fetus. There are those who would give equal weight to its rights to continue living, in opposition to or conjunction with the mother's rights. They say that to terminate the life of the fetus is murder which is prohibited in Scripture. In the first instance, the penalty for causing the death of the fetus in the Scripture cited is not the same as for murder. In close proximity is the penalty for the possible death (murder or homicide) of the prospective mother. Evidently, procuring the death of the fetus, although ex-

(Continued on page 15)

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 August 17, 1974 No. 31

C. R. DALEY, Jr. Editor  
BOB TERRY Associate Editor  
PAUL WHITLEY, Jr. Business Manager

Owned and published weekly, except one issue in January and July, by the Kentucky Baptist Convention, Kentucky Baptist Building, P.O. Box 43401, Middletown, Kentucky 40243. Second class postage paid at Middletown, Kentucky.

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**There Are Good Men In Politics**

New developments in the Watergate and related scandals are breaking so rapidly that weekly publications are outdated before they reach the readers. Last week's observations on the tragic political picture were just going to press when the president confessed personal involvement which he previously denied. The call for prayer for him, others related to his administration, and for members of Congress is still, and even more, in order.

One of the most tragic consequences of the president's scandal is the conclusion by many Americans that every office holder is crooked and no office holder's record could stand close scrutiny. Heaven help us when everyone believes this! It just isn't so! This nation could not stand long if it were true.

Public office brings many tests and temptations but all these can be and are resisted by persons of high principles and integrity. Being elected to public office doesn't make a sinner out of a saint any more than it makes a saint out of a sinner. If the example of some office holders proves the total depravity of man, the example of others demonstrates what depraved man can become with faith in God and loyalty to the example of Jesus Christ.

History has a way of deifying heroes of the past but, even allowing for their weaknesses, many unimpeachable Americans in high office have kept principle above compromise and service above self. To these we owe our heritage of freedom.

Selfish interests did not take George Washington from the beauty and comfort of Mount Vernon on the Potomac to the agony of bloody footprints in the snow of Valley Forge. Nor did the vanity and selfish ambition take Abraham Lincoln from a Kentucky wilderness log cabin to the White House where on his knees he sought divine help in healing the wounds of a divided nation.

Nor have all high principled men disappeared from the face of the earth. The current (July-August) issue of the *Home Missions* magazine has an informative and valuable treatment of Christians in politics today. A fair reading and consideration of its contents will help restore some credibility and confidence in American political life.

To single out individual office holders for commendation is to run the risk always of being betrayed but this should not keep us from encouraging integrity by commending politicians for acting on principle. Baptists of our day have proved that religion and politics are not mutually exclusive. For example, we can believe Talmadge Littlejohn, district attorney for Mississippi's Third Circuit Court, when he says, "I have never had to compromise my Christian convictions to advance politically."

Another great Kentuckian never reached the White House though he tried three times. Henry Clay lost his race for President but apparently saved his integrity and consoled himself by saying, "I had rather be right than president."

Georgians welcomed Jimmy Carter, an unashamed Christian, to the governor's mansion. He has not pleased everyone who supported him and is now maligned by political opponents, but can be believed when he says, "I have spent more time on my knees since taking office than in the rest of my life put together."

A modern hero, in my judgment, is Brooks Hays, former Arkansas congressman and former Southern Baptist Convention president. In the early days following the Supreme Court decision on school desegregation Hays stood for right when many of his constituents and fellow Baptists were revolting against the court ruling. He lost his office but saved his honor and inspired others to stand with him.

Too long we have listened to the warning, "Politics and religion don't mix." This kind of attitude creates the setting for imported worship services in the East room while evil is being plotted in the other rooms of the White House.

Christians must be involved in the political process as voters and candidates if our democracy survives. This is not the kind of religion and politics where a candidate uses his church office to get elected to public office only to abandon Christian ethics once in office. Every public office is important. This includes local, city and county offices. People, especially young people, form their early impressions of politics from minor office holders and this impression seldom changes.

**Concerning Honorariums**

For some years I have hesitated to say anything in writing about certain "ticklish" matters as to what our churches give to those for pulpit supply and other special services. The hesitancy was due largely to the fact that many feel that those doing the "Lord's" work such as preaching or teaching should not concern themselves about money.

By G. Allen West  
Executive Director,  
Long Run Association

Many men who supply are retired and have a very small income from the Annuity Board. They need all the help the churches can give them; yet, they often barely break even.

Other supply preachers are young students who also have great need to make ends meet.

Now there has been some feeling in the past expressed by a few persons that denominational men and seminary or college professors are receiving a salary and should not be paid for supply. Several things should be said: (1) Most of them are grossly underpaid and need the extra income to compensate for the underpayment; (2) The fact that they receive a salary should not be a factor to determine what a church pays — the church should do the right thing anyway.

What do I suggest?

First, that the pastor and deacons and/or a proper committee study what the church has been doing and if they find they are out of line or behind the times, recommend up-grading.

Second, when a guest is invited to speak or teach, the church should provide for his needs: a place to rest, meals, transportation, and any other expense he may incur in reference to the assignment.

Third, provide an honorarium in keeping with the Church's resources and the times in which we live.

Fourth, provide a check for his honorarium on the day he is with you, or within the next week. Sometimes men have waited a month or longer for compensation.

Finally, show these men that you love them by caring for them.

But the time has come for someone to write about it, and I do it because of my position, because my living is not dependent on love offerings, and because few in the pastorate can say or have said anything about the problem.

The problem is this: — many churches, indeed, most churches, have not kept pace with the times in what they are giving or paying for pulpit supply, interim pastorates, revivals, January Bible Study and other areas of services where persons from outside are invited to help.

For instance, some churches are paying the same amount today that they did ten and even twenty years ago. One church invited a preacher to drive 300 miles round trip to supply the pulpit. No arrangements were made for meals. Yet, the same amount was given him that is given to a man who lives in that city, and who would have little if any expense.

A small town church asked a guest minister to supply the pulpit. He drove 50 miles round trip for the morning service and no arrangements had been made for dinner or rest for the afternoon. Hence, he returned home and drove out again that evening. He had driven 100 miles and the honorarium was \$20.00, the same amount they paid in 1940!

**BAPTIST FORUM**



**ON MUSLIM, BAPTIST DIALOGUE**

Dear Editor:

I was very much interested in the contents of the article, "Baptists, Muslims Meet in Dialogue Sessions," in the July 27 issue of the *Western Recorder*, especially in the effort made toward "community without compromise."

I would like to say this as far as differences were concerned. The Today's English Version of the New Testament reveals that there are several passages appearing in other versions of the New Testament which are not in the oldest and best Greek manuscripts from which the Today's English Version is translated. These passages apparently were put there for some rea-

son for which I am not really qualified to comment on.

Perhaps slightly different versions of the Koran have been published over the years as has apparently been the case with our Christian Bible. It would be a good thing for all concerned to look into this and bring harmony between the two religions.

Harlan, Kentucky Leslie Howard

**LOVES SOUTHERN BAPTISTS**

Dear Editor:

I'm a Southern Baptist and exceedingly glad of it! As the years pass and I learn more about our denomination, I become increasingly hostile toward our jealous critics. We are the largest denomination, next to Roman Catho-

lics, on earth — over 12 million. And that statistic is greatly deceiving. Catholics are born into their church. One must be "born again" to enter ours!

Only a few cities are large enough to accommodate our Southern Baptist Convention. Twenty thousand messengers thronged Dallas this year. Yet, two Presbyterian Conferences jointly could not over-run Louisville.

But compare the media coverage. The Presbyterians were all over our local papers and stations. But in Dallas we received only token notice. That which did hit the papers and mass media was a small bit of "Woman's Lib gossip" that did not tilt the atmosphere of the Convention one iota. But from the coverage, one would have thought the issue to be of shattering consequences.

Some months ago I listened to a commentator interview a Lutheran musical director. He was discussing "the sensational new sound of religious musicals being done in Lutheran churches." He

(Continued on page 15)

## Students Plan To Walk For Needy

Thirty-five miles per day — seven days — walking. Eight students from Cumberland College plan to do it August 17-23. "It's a long way, but we can make it," says Jim Shemwell, a student at Cumberland and coordinator of the walk. "If we can help the people of Appalachia, it will be worth it," he added.

The idea for the walk grew out of a program called "Love-In-Action" sponsored by Cumberland College Baptist Student Union. According to Elwyn Wilkinson, director of religious activities at Cumberland, Love-In-Action is an outreach program which seeks to help a community physically, mentally, and spiritually. At present, students are serving in four areas, two in southeast Kentucky and two in northeast Tennessee. Work in other areas is planned for the fall. Programs include Vacation Bible Schools, Bible studies, recreation for the young people, movies for the family, tutoring and education programs for children and adults, craft classes, sewing classes, and a library loan system.

A program of this size requires money. Steps For Tomorrow, the walk from Jellico, Tennessee, to Cincinnati, Ohio, is an attempt to raise money. The hope is that enough money will be made from the walk to continue programs in the fall. The walkers are asking individuals to give a penny a mile for those walking. They are asking businesses to give \$.25 per mile.

Several groups are already at work. The WMU at First Baptist Church, Williamsburg, has taken the challenge to give a penny a mile. They are also asking their friends to do likewise. At New Hope Baptist Church in Gary, Indiana, the children are collecting their pennies to see how many walkers they can support.

There will be seven rallies held on the walk. At each rally there will be singing, special music, personal testimony, and sharing of the experiences of the Love-In-Action program. The rallies will be held at 7:30 p.m. each evening at the following places:

August 17, Central Baptist Church, Corbin; August 18, First Baptist Church, Mount Vernon; August 19, First Baptist Church, Richmond; August 20, Immanuel Baptist Church, Lexington; August 21, Williamstown Baptist Church, Williamstown; August 22, Madison Avenue Baptist Church, Covington; August 23, Mt. Repose Baptist Church, Milford, Ohio.

An offering will be taken at each rally for the walk. All money will be used for equipment and programming for Love-In-Action. Students work on a volunteer basis. No money is used for salaries or personal expenses.

"We are hoping that the money from the walk will enable us to try many new ideas this fall," says Shemwell. "There is a great need in Appalachia, and we see this program as helping that need."

## Heavy Preaching

FRANKLIN OWEN  
Executive Secretary, Kentucky Baptist Convention



I often wonder as I visit the churches, great and small, whether ministers who serve churches with little other program can sometimes do more and often better doctrinal preaching than able and proved men in large, heavily programmed modern churches. Multiple organizations of a large church often need and deserve their fair share of expression before the congregation. This programs preaching into a smaller role, with less time than it has had in former years. In the smaller churches that can't afford, or don't afford much but preaching, there often seems more interest in the great doctrines and better understanding of them than in large, busy culture centers.

Our faith, though simple, emphasizes great principles such as the competence of the individual soul before God (the priesthood of the believer), voluntarism in religion (no coercion and no coercive system), autonomy of the local church (congregational authority).

When one gets into the above subjects, he finds himself in a theological and a doctrinal discussion that cannot be discharged in a few minutes. One cannot adequately discuss the theology behind these great principles in the time that today's worship service tends to allow the sermon.

Of course, someone will say the preacher ought to treat big subjects in parts, one part at a time, and I agree, but there is a synthesis involved, a need to relate these truths to each other. The preacher with his voluntary audience in the heavily programmed modern church, among busy people, whose time is precious, simply finds it hard to adequately develop and interrelate great doctrines. Hurried living has encouraged topical preaching instead of doctrinal or expository messages.

Strange thought, but maybe back in the unhurried hinterlands, though formal education has less penetrated, there is often greater interest and greater knowledge of eternal doctrinal truths. Perhaps it is God's way of seeing that all of the blessings do not go to the same place.

Busy lives demand shorter preaching, and preachers have to exercise the good sense to deliver that which we can get across. Doctrinal preaching is what I call "heavy" preaching.

## Staff Changes

Clyde Voyles, pastor of Mt. Zion Baptist Church, Elizabethtown, has resigned to accept the pastorate of Burton Memorial Baptist Church of Bowling Green.

T. Howell Upchurch has accepted the call of Valley View Baptist Church, Louisville, to serve as pastor. He comes to Louisville after an Ohio pastorate the past five years. Upchurch will begin his new duties August 25.

Daniel R. Zoeller of Louisville has assumed the responsibilities as director of Christian social ministries for West



Zoeller

Union Baptist Association. A native of Illinois, Zoeller earned the BD, MRE and MDiv degrees from Southern Seminary. He has served as pastor of churches in Kentucky, Indiana and his native state. In his new position Zoeller will serve as a resource person

for local church programs in areas including alcoholism, drug abuse, literacy and weekday ministries.

Robert E. Johnson, former pastor of Wickland Baptist Church in Bardstown, has accepted the call of a Tennessee church to serve as pastor. During his three year pastorate in Bardstown Johnson attended Southern Seminary.

Carl W. Hunter has been appointed professor of church music and religious education at Clear Creek Baptist School, Pineville. He will assume duties at the theological school for adults August 15.

A native of Chattanooga, Tennessee, and recent pastor of the First Baptist Church, South Daytona, Florida. Hunter is a graduate of Carson-Newman College, Jefferson City, Tennessee, and the Southern Baptist Seminary, Louisville.

Hunter taught at Clear Creek during the years of 1953-55. He has served as president of the State Convention of Baptists in Ohio and has held various offices in the Baptist denomination.

Hunter taught at Clear Creek during the years of 1953-55. He has served as president of the State Convention of Baptists in Ohio and has held various offices in the Baptist denomination.

In an expansion of the church staff, Hopewell Baptist Church, Jefferson-town, has called a minister of youth and education.

Ron Richey, a graduate of Furman University, South Carolina, will serve as minister of youth and education. A first year student at Southern Seminary, Richey previously served at a South Carolina Baptist church.

David Headley, a student at the University of Louisville, has been called as minister of music. He comes to Hopewell after serving as staff pianist at Bethlehem Baptist Church in Louisville. Floyd Price is pastor of the church.

Jack Grisham, associate director of the Home Mission Board's department of Christian social ministries since



Grisham

1973, resigned recently to become pastor of First Baptist Church, Russellville. He will begin his new work September 23.

A graduate of Mississippi College, Grisham worked in the Mississippi department of social services prior to accepting the HMB post in Atlanta, Georgia. He is also a graduate of Southern Seminary in Louisville and earned a doctorate at the University of Mississippi.

Donald B. Lam is now serving as pastor of Dawson Baptist Church, Philpot. He is a native of Central City and a graduate of Georgetown College and Southern Seminary. He has served as pastor in Ohio and Kentucky and also as minister of education. Lam came to Dawson from the Tabernacle Baptist Church, Carrollton, Georgia. He and his wife, Dorann, are the parents of three daughters.

Three Laurel River Baptist Association churches have recently experienced changes in their pastorates. East Bernstadt has called Michael W. Bryant to serve as pastor. Liberty Baptist Church has voted to call their pastor, James Vandy, as full-time minister of the congregation. East Pittsburg Baptist Church has called Richard Skidmore as pastor.

Jerry A. Privette, former minister of education and youth of Bardstown Baptist Church in Nelson Association, has been named building program consultant in the Sunday School Board's church architecture department. In this position, his primary responsibility will be consultation with church building committees seeking advice from the department.

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EDITORS CONFER — Associate Editor Bob Terry of the Western Recorder discusses new methods with Everett Snead, editor of the Arkansas Baptist, and Eugene Whitlow, editor of the Baptist New Mexican. The three were attending a seminar at Kodak and Xerox Corporations in Rochester, New York, where they studied ways of improving state Baptist papers through photography and public relations.



CHURCH EXPRESSES LOVE — The congregation of Eastern Parkway Baptist Church, Louisville, recently held a reception for retiring pastor Roy Puckett. Pastor of the church since 1944, Puckett's last Sunday in the pulpit marked, to the day, his 30th anniversary at the church. Members provided the Pucketts with a \$1,500 gift to be used for upcoming vacation expenses. They were presented with the gift by chairman of the Eastern Parkway deacons, Ray C. Sapp, Sr.

# World Baptists Hear Reports, Make Plans In Louisville

Representatives of 25 nations answered the roll call when the opening session of the Baptist World Alliance executive committee convened at Southern Seminary in Louisville, Monday, August 5.

About 125 executive committee members and about 125 other committee members attended the week long working sessions.

Actions of note included:

- ▶ accepting three new groups for Alliance membership;
- ▶ receiving a gloomy financial report from executive secretary Robert Denney, a native Kentuckian;
- ▶ accepting commission reports; and
- ▶ making plans for the Baptist World Alliance Congress in Stockholm, Sweden.

The three groups added to the BWA fellowship were the Baptist Conference of Guyana, the Bolivian Baptist Convention and the African Baptist Assembly of Malawi, Inc. This brings total membership to about 27 million persons in 98 different conferences, conventions, associations and unions, Denney told the executive committee members.

"By the time we gather at Stockholm we hope for 100 members," Denney said. "There are five other groups considering membership in BWA right now."

When attention turned to finances, the outlook was not as bright. The Lexingtonian said flatly, "We will not have enough income to meet expenses this year." Denney said that programs and personnel had not been cut out yet but left the impression that such action might soon be coming.

"The Baptist World Alliance can not do for its constituents what the con-

stituents do not first do for the Alliance," Denney stated.

"Some of our member groups are small. They cannot afford to pay for Alliance staff help. We must always be in a position to go where help is needed, not just to where help can be afforded," he declared.

Among the commissions reporting were the study commissions on religious liberty and human rights, and cooperative Christianity.

Thomas B. McDormand, secretary of the commission on religious liberty and human rights, read portions of study papers done by the commission. Topics ranged from "Religious Liberty in Ireland" to "Baptists and Human Rights."

The commission on cooperative Christianity, represented by James Leo Garrett, chairman, reported that their work over the past five years had been largely historical and descriptive in nature, and that their efforts are currently turning to a descriptive and critical consideration of the ecclesiology of the local church.

With Garrett's presentation was a recommendation that the Baptist World Alliance be allowed to participate in scholarly theological discussion with the Lutheran World Federation, a largely European body with about 57 million constituents. The LWA, which prompted the discussion idea, had agreed to come to the United States to meet for discussion.

The recommendation passed unanimously after it received floor support from Carl W. Tiller, coordinator of studies for the BWA executive committee, and George R. Beasley-Murray, professor of New Testament interpretation at Southern Seminary and co-

chairman of the Baptist doctrine study commission.

Tiller pointed out that the BWA is already in dialogue with World Alliance of Reformed Churches, and said the discussions had been very fruitful in terms of understanding.

Beasley-Murray affirmed Tiller's statements and said, "We (Baptists) need the testimony of the rest of Christianity."

The 1975 congress program committee, chaired by Gerhard Class of Germany, drew much attention. The committee is charged with the responsibility of organizing the program for the July, 1975, BWA Congress to be held in Stockholm, Sweden. Committee spokesmen estimate 10,000 representatives from around the world will gather for the quinquennial meeting.

Among the items presented to the executive by the program committee was the proposed theme for the 13th congress, "New People for a New World."

Representatives also heard they will be invited by Swedish Baptists to visit in their homes while attending the conference.

The roll call of nations, an opening highlight of all BWA meetings, will be answered by representatives responding, "If any man be in Christ, he is a new creature" (2 Corinthians 5:17), in their native tongue.

Conferences preceding the world congress will include those sponsored by the women's department, youth department, and commission on Christian teaching and training.

Bible study sessions prior to the convening of daily plenaries will be conducted in small groups organized according to the native languages of the representatives.

Invitations to attend the world congress next year and the first worldwide BWA meeting of men in Hong Kong were issued to the representatives after the committee's report.

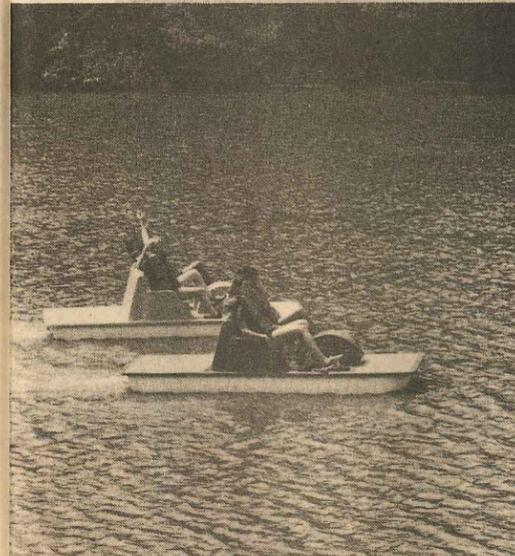
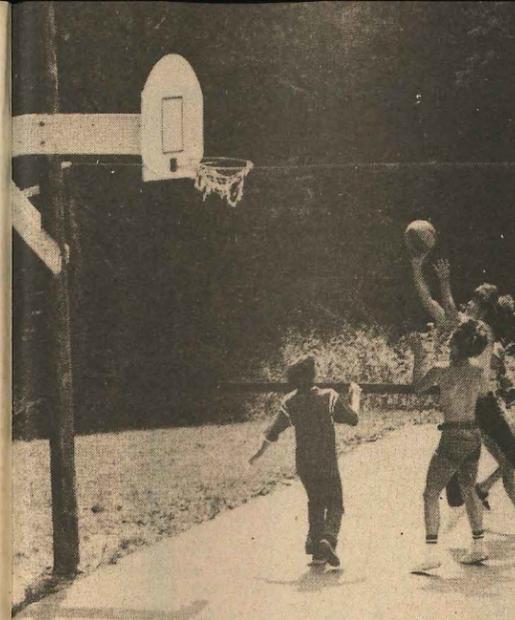
Members also questioned Swedish representatives about hotel rates and other items of concern after the presentation.

V. Carney Hargroves, president of the Alliance, presided over the BWA's only public meeting, held Wednesday evening at Walnut Street Baptist Church. The program featured messages, reports and singing by committee members.

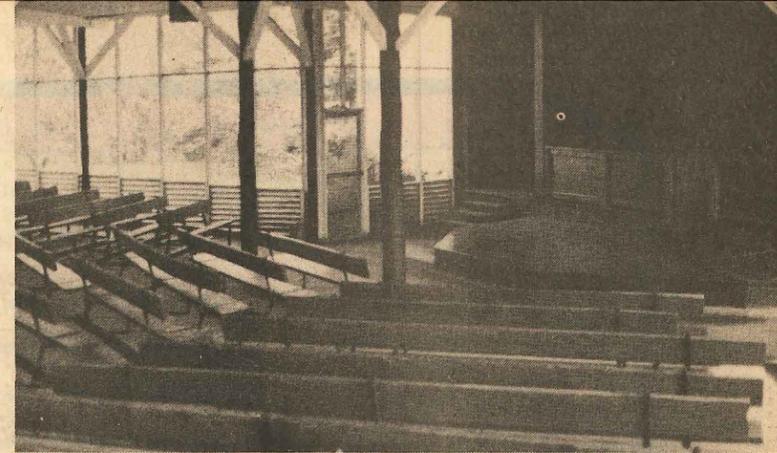
Kentucky governor Wendell Ford welcomed the 125 representatives to the state and offered to be of assistance during their visit.

He later commissioned Hargroves as a Kentucky Colonel.

(Continued on page 15)



The interior of rustic Cooke Tabernacle (right) contrasts nicely with out-of-doors recreational activities — softball, basketball and paddle-boating (left, top to bottom).



## Youth Camp At C'more - A New Idea

Youth Camp is an unfamiliar term to most Kentucky Baptists when they think about Cedarmore Baptist Assembly. Most know of Rabro, the boy's camp, and Cedar Crest, the girl's camp. But Youth Camp. That is something new.

And indeed it is. Youth Camp is the result of the expansion program recently completed at the state Baptist assembly.

It is composed of three new cabins, four cottages, and the old dining hall. For designation purposes, Cooke Tabernacle is a youth camp facility but it is used by many groups as are the 12 motel units described in the article of the Adult Conference Center (July 27 issue, page 9).

The cabins were constructed at a cost of \$30,000 apiece. Each will accommodate 24 campers. The cabins are constructed so that boys and girls could use the cabins at the same time. At each end of the cabin are six bunk beds and bath facilities. Between the bedroom areas is a meeting room built to accommodate 24. Each sleeping area has a private outside entrance as well as an entrance from the meeting room. The cabins are winterized for year round use.

The cottages were originally constructed 20 years ago, according to Cedarmore manager Arlis Hinson. They were completely renovated last fall. Old plumbing was replaced. New bath fixtures installed, the floor plan was altered. New ceilings, new carpet, new beds, new drapes all added. The final touch was a coat of interior paint for the 10-person capacity units.

Hinson hopes to add cedar wall siding to the cottages shortly. But funds for this project will have to come from the assembly's operating budget as did the funds for the cottage renovation project.

The Old Dining Hall is the only name available for the structure which served that purpose prior to the construction of Boone Lodge.

Now the building serves for overflow conference space, book store facilities and staff housing. The kitchen space has been converted into storage area.

The Old Dining Hall also provides an assembly area for groups too large for Boone Lodge. The Dining Hall will accommodate about 300 persons, almost double the capacity of the Lodge.

Staff housing facilities at the Dining Hall are on the lower floor. Eleven rooms each with two single beds were renovated two years ago. During summer months, these are used by camp staff. Other assembly guests may use them during other months. Bath facilities are off the hall.

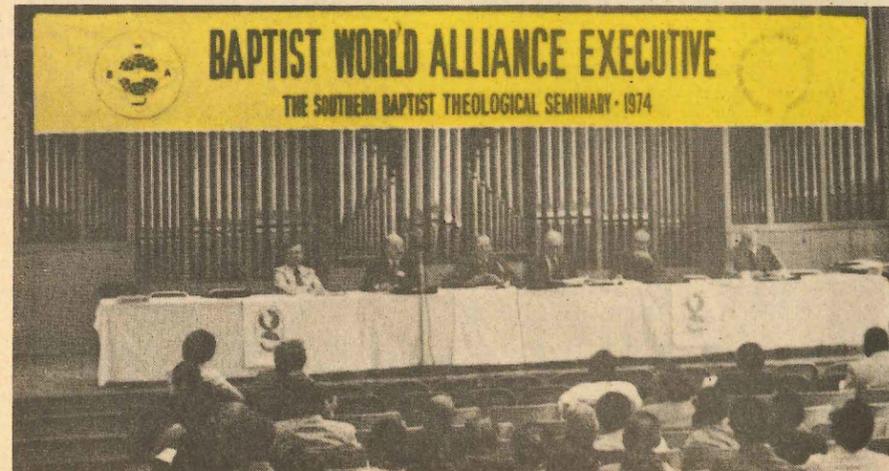
Cooke Tabernacle is an edifice that also dates back about 20 years. It stands at one of the highest points at Cedarmore on the site of an old apple orchard.

The tabernacle has a seating capacity of about 500 persons. It is used primarily as a worship site during summer camp.

Recreation facilities include a large swimming pool, fun-boats (foot propelled), and canoes. There is a softball diamond, a volleyball court, a cinder track for running competition and an area for other field sports.



Each of the new \$30,000 cabins will accommodate 24 campers, and has a large meeting room as well as sleeping and bath facilities.



Baptists from around the world met recently at Southern Seminary for the annual executive committee sessions. They heard commission reports and made decisions relative to the upcoming world Congress to be held in Sweden next year. Robert Denney, a native Kentuckian, presided over the sessions.

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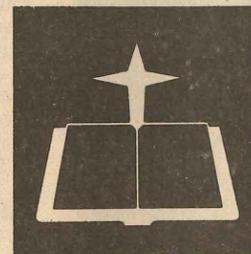
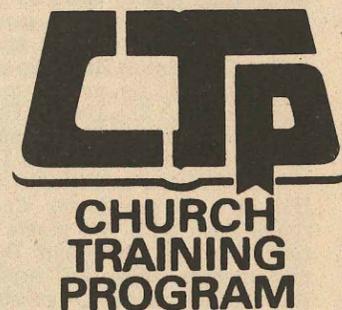
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Somerset . . . . . First Baptist Church
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Owensboro . . . . . Lewis Lane Baptist Church  
Campbellsville . . . . . Campbellsville Baptist Church
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COME TO THE CONFERENCE MOST CONVENIENT FOR YOU.

## Centurian Inspires Congregation With Presence

By Larry High

"People always want to imagine I have some sort of secret formula for living so long. They even try to account for it by saying I go to bed early and get plenty of sleep. But that's a lot of stuff," 102 year old James E. Stevens remarked. "I sleep and eat when I get time."

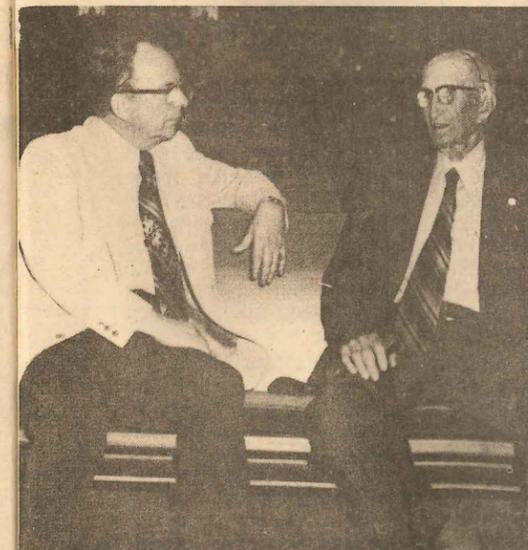
A member of First Baptist Church, Bowling Green, since 1919 and Hanson Baptist Church before that, Stevens said most of his time is now occupied with operating his 135 acre farm. "We got 325 bales yesterday, but that's nothing. I don't do much anymore 'cept drive the tractor. My sons do most of the work," he added.

Three of Stevens' five sons are still living and help around the farm. The oldest is 74 and along with his father and brothers raises corn, wheat, hay, and cattle on their farm which is slowly being surrounded by urban expansion.

The lanky centurian, who admits his six-foot stature may not be as erect as it once stood, explained the most important thing in his life has been to attend church and Sunday School every week. "I don't hardly ever miss any church," Stevens said.

Rollin Burhans, pastor of First Baptist, Bowling Green, revealed Stevens is an inspiration to many church members because he is always present in the morning worship service seated in the same pew.

With a mischievous twinkle in his



Stevens shares some of his memories about First Baptist, Bowling Green, with church pastor Rollin Burhans. The two are seated in the recently renovated church sanctuary.

eye, Stevens looked toward Burhans and remarked jokingly he often goes to Madisonville to hear another preacher, but it only makes him appreciate the "good preaching we get here at home."

Born November 14, 1871, Stevens related his earliest memories as being of his great uncle carrying him through town on his shoulders. "I guess I was about three then. I can recollect back that far better than I can last week sometimes," the perky former flour mill operator recounted.

"I stopped making flour because women stopped making their own biscuits. I can make a better biscuit than they'll ever get out of a can," he boasted.

"I ground the flour for a man here in Bowling Green who made the first canned biscuits, except he kept them in a box. He came to me and said he had made a biscuit that would keep in the ice box for a month. So I worked on grinding the flour a special way, real fine, so he could make them," Stevens recalled.

I talk about things that happened 75 years ago and nobody knows what I'm talking about.

Born three miles north of Madisonville in what was called 'the Stevens neighborhood,' the son of a blacksmith has done much travelling from his birthplace.

In April, 1972, Stevens accompanied a group of senior citizens from Bowling Green on a cruise to the Bahama Islands. He said the trip was almost ruined for him because the vacationers kept stopping to ask if he was really 100 years old.

"The popularity gets a little tiresome and people ask such fool questions," he said.

Stevens, a licensed driver who still operates his shiny black car, often makes trips to his old Madisonville home but said the ventures aren't as much fun as they used to be because "I talk about things that happened 75 years ago and nobody knows what I'm talking about."

When asked about the lowered speed limits and his driving habits Stevens said he didn't know of anyone who doesn't exceed the posted speed limit once in awhile, himself included.

As the years pass by Stevens said his



Still a licensed driver, Stevens admitted he may exceed the posted speed limit occasionally. He drives regularly from Bowling Green to his old home in Madisonville to visit friends.

health seems to improve. "I had to quit school when I was fifteen," he explained, "because I had something wrong with my eyes. But they don't bother me anymore. The other day the doctor said I had 20-20 vision."

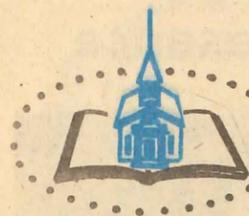
Burhans related the story about Stevens in the hospital last year with a sore knee and saying the pills he was getting made the knee hurt worse. "So I broke them up when the nurse turned her back and hid them from her," Stevens chuckled.

On the anniversary of his 100th year Stevens received special recognition from members of his church and was honored with a dinner at his home. President Nixon sent greetings and congratulations from Washington, D.C., and Kentucky Governor Ford proclaimed the centurian a Kentucky Colonel.

More recently Stevens was invited to turn the first spade of earth for the start of construction of the new church education building. Over the years Stevens said he has seen the church grow from a small to mighty structure.

Reflecting on his years Stevens said he doesn't know why God has chosen for him to live so long but when he gets to the point when he can no longer care for himself he hopes God will call him home.

Until then, he said, he'll live on with his secret of long life: just keep on breathing. □



## SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for August 25, 1974)

LIFE AND WORK SERIES

### Counting Your Blessings

Having been the recipients of so many blessings, it is certainly appropriate for us to enumerate them, and to thank and praise the Giver for what has been and is being received from Him.

Psalm 103 is an expression of thanksgiving and an ascription of praise to God for all of His benefits. All of the good things that come to us in this life have their source in God; therefore, our failure to render thanks unto Him would be evidence of gross ingratitude. The greatest and noblest Christians have the fullest appreciation of their great indebtedness to God.

#### Thankfulness and praise for pardon — Psalm 103:1-5

The Psalmist summoned all of the powers of his being to unite in praising God for His wonderful blessings. Without a moment's hesitation he enumerated those benefits which called for his gratitude and boundless praise.

These verses challenge us to praise the Lord with all the energies of our natures. Since God deserves the best we have and all there is of it, everything within us should praise Him for "all his benefits."

Among the great blessings which are enumerated in these verses is forgiveness. Sin has created a need for this blessing. We know that we have willfully done things that we should not have done and needlessly left undone things which we should have done. Man's greatest need therefore is the pardon or forgiveness of sins. Forgiveness refers to God's disposition of our sins. They were committed against Him, but He does not hold them against us. The forgiveness of sin was procured by Christ on the cross, is proclaimed in the gospel, is received by faith, and is known and appreciated by the believer. Forgiveness is the source of liberty, the spring of joy, and the starting point of victorious Christian living.

In addition to being an offense against God and an insult to Him, sin is a disease which enfeebles the faculties, involves pain, and incapacitates for the most effective performance of duty. Sin is ruinous, but God redeems. Sin is degrading, but God ennobles and exalts. Sin causes discontent, but God satisfies. Whereas sin causes weakness, God invigorates.

#### Thankfulness and praise for provisions — Psalm 103:8-14

These verses mark the transition in thought from God's countless blessings to His gracious and merciful nature. Mercy is the desire to spare and to save the wretched and the undeserving. Reflection on our lives in the past makes us increasingly grateful that we are in the hands of One Who is merciful and loving.

God's mercy is infinite. Of course, He is grieved by our evil thoughts and actions. He exhorts those who sin to repent, but He does not continue to rebuke those who repent of their sins and receive forgiveness from Him. He is far more interested in extending mercy than He is in pronouncing judgment.

There is no greater joy than that which comes with the awareness that our sins have been forgiven. It is a wonderful experience to be released from the penalty, pollution, and power of sin. It is only through the grace and

#### INTERNATIONAL SERIES

### Personal Relationships In Christ

#### Colossians 3:12-25; 4:1, 5-6

In this lesson the Holy Spirit through Paul gave some pertinent and relevant instruction as to how Christians should conduct themselves in all areas and relationships of life.

#### Personal relationships to Christ — 3:12-17

Paul exhorted individual Christians to disrobe themselves of their sinful past, and to put on the virtues of compassion, kindness, humility, meekness, longsuffering, forbearance, and forgiveness. The outer garment, which is to cover all of these beautiful and precious virtues and hold them together is love, "the bond of perfectness."

Paul appealed to the believers to let the priceless possession of peace, which they had received as a gift from the Lord, rule in their hearts. Christ's legacy of peace is the most precious of gifts, an inheritance which the world can neither give nor take away. Peace must be allowed to act as an umpire or to arbitrate in all spheres of the

mercy of God that our transgressions are forgiven and our sins are removed.

While God loved us prior to our being saved, He has a special love and compassion for us since we have become His children. Knowing our frailties, weaknesses, and sins, He has borne mercifully with each of us a long time. Let us thank Him for His plenteous mercy, and praise Him for all of His wonderful provisions for us.

#### Thankfulness and praise for pity — Psalm 103:17-18

Even when we fail to do what our loving heavenly Father has commanded, because of His great love for us, He has a father's heart of compassion and pity towards us. "The mercy of the Lord is from everlasting to everlasting upon them that fear him." Inasmuch as He has never failed any person who trusted Him, we can always rely upon Him to give us the strength which we shall need to face the opportunities, challenges, and responsibilities of life. □

Christian's life.

Paul admonished the cultivation of a thankful spirit. Such a spirit pleases the Lord, enriches the lives of those who observe it, and greatly benefits those who possess it. It is our duty to render thanks unto God for mercies received and blessings enjoyed. Let us thank Him with the gratitude of our hearts, the praises of our lips, and by the obedience of our lives for our blessings.

Paul called special attention to the word of Christ by saying: "Let the word of Christ dwell in you richly in all wisdom." This "word of Christ" not only refers to what He said, but it includes the entire body of truth concerning the Lord Jesus, as was given by the inspired writers and recorded in the Scriptures. Is doing the Lord's will the chief aim in your life? Is His glory your chief concern? The purpose of all Christian living, working, and praising should be that the Lord Himself may be honored and glorified.



#### Personal relationships to relatives — 3:18-21

In verses 18 and 19 Paul exhorts Christian wives and husbands to accept their responsibilities and obligations in their families for the sake of Christ, the Lord of the home. It is the will of God that wives be in subjection to their own husbands, in the Lord. The husband has the responsibility of leadership, support, protection, and loving care. It is the will of God that husbands shall love their own wives, and give themselves in self-sacrificing love for their well-being. No wife has any cause for fear of cruelty whose husband has a love for her that is genuine, unselfish, and self-sacrificing. Real love eliminates domination and bitterness.

The child-parent relationship is set forth in verses 20 and 21. God's Word plainly teaches that children are to obey their parents promptly and cheerfully. Those who do so please the Lord, honor their parents, and bring credit upon themselves. In exercising control over their children, as God has commanded them to do, fathers and mothers should not make irrational demands of them. In correcting their children, parents do well not to administer chastisement in anger.

#### Personal relationships of servants and masters — 3:22-25; 4:1

The one thing required of servants was obedience to their masters. Doubtless many of the slaves considered their tasks irksome and degrading, but Paul applied some principles to their situation which made them realize they were servants of Christ. The principles which Paul applied to the servants in the households of his day are applicable to employees today, and to the servants of Christ in their work for Him. This service is to be done in the sight of God, in a noble Christian spirit and for His glory, and as service rendered unto the Lord. Paul said, "Ye serve the Lord Christ."

God's Word teaches that masters are to be fair and just with their employees. How different things would be today in these and in kindred relationships if both parties were only governed by Christian principles!

#### Personal relationships to all others — 4:5-6

The Christian's conduct must be consistent and substantiate his profession. Those who are unsaved are not influenced as much by the teachings of the Bible as they are by the way in which professing Christians live. Just as successful merchants purchase scarce commodities, Christians should buy up the opportunities which are available to them to witness to the lost. The Christian's speech is to be characterized by grace, that is, to reveal the spirit and emphasis of God. Impurities of thought, motive, and expression must be eliminated. □

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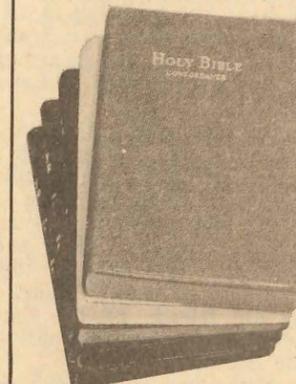
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Luke, 6:35



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# Kentucky Pastor Reflects On Lausanne Experience

By Jim Lewis  
Pastor, Westport Road Baptist  
Church, Louisville

Over two weeks have come and gone since Lausanne, and, though I have often reflected on my experiences there and frequently shared them with those who have been brave enough to inquire, I have yet to bring it all into satisfactory focus. However, I am discovering, with each sharing my understanding and appreciation of Lausanne broadens.

From 150 countries, by plane, auto, bus, and train, we, 3700 strong, filled with high hopes and keen expectation, made our way to what must be one of the world's most beautiful countries, Switzerland. Though most of the 120 of us who flew the Atlantic together were complete strangers, many of us felt like old friends by the time we had arrived at the congress hall — the Palais de Beaulieu.

The purpose of the congress was to bring together evangelicals who, through study, sharing, worship, and prayer, would focus their undivided attention on world evangelization — the what, why, where, when and how of reaching the world for Christ. "This is to be a working congress," said honorary chairman Billy Graham, "and not a preaching one." And so it was. National groups spent hours in discussion and prayer searching for a strategy of evangelization for their respective countries. There were theology of evangelization study groups, demonstration of evangelical methods, prayer cells in hotels and presentations and discussions of papers written by various congress personalities. Those who planned the congress did so with great insight and foresight; for the ten days were filled with opportunities to learn of other's thoughts and methods, and to experience something of the distinct matter in which the Holy Spirit is at work in their lives and ministry.

To me, the congress was a mixture of one of our state evangelistic conferences, the best of both the Southern Baptist Convention pastor's conference

and annual meeting, premeated by a strong international flavor.

In most every gathering there was more information available on the way that the Holy Spirit is making His presence felt in various cultures than I could absorb. In Japan, a relocated Christian introduced a new method of growing strawberries to a small rural village, thus improving the economic standard of the people and won their respect. He became the village leader. And as a result of his witness virtually the whole village turned to Christ. In South Korea the church is growing four times faster than the population. Nagaland, India, a former head hunter with



Lewis

45 heads to his credit is now an earnest Christian, winning many to the Lord. In Liberia, an illiterate tribe has literally memorized great portions of the Bible and a talented young Christian woman sings and dances the Bible story.

Time and time again my soul was stirred by those through whom the Holy Spirit was speaking: the octagenarian, Miss Corrie ten Boom of the Netherlands, author of *The Hiding Place* and *Tramp For God*; the young blind Korean girl, an innocent victim of the war, who sang as the angels must sing, "The Love of God"; the leader of L'Abri Fellowship in Switzerland, and author of such books as *The God Who Is There* and *The Church at the End of the Twentieth Century*, Francis Schaeffer; Billy Graham and Manuel Scott from the States; John Stott from London's All Soul Church.

Christian fellowship was plentiful and rich. Indian, African, Japanese, Indonesian, Pakistanian, Russian, Austrian, Englishman, American, no matter.

We were all brothers and sisters in Christ. In the quietness of our hotel rooms, the buzzing congress halls, the noisy dining rooms, overloaded buses, touring groups, city streets, and restaurants, we were drawn together by the Holy Spirit.

A Mennonite youth worker by the name of George and a Lutheran pastor by the name of Otto, both of Austria, were my roommates. What with my second language being Kentuckese, Otto spoke only German and George spoke German and also did quite well in English, we made a rare combination. Gratefully there was no snoring. We laughed together, sang together, prayed together. Though, for the most part, we went our different ways through the day time, we usually came together for prayer before we turned out the last light. Each prayed aloud, they in German, I in English. Strange sounds to our ears by a symphony of joy to our hearts. That last day, as we bade our farewells, we agreed that though we would like to have a reunion somewhere down the line in this life we would probably have to wait until heaven. "Jim," said George, with a heavy German accent, pointing to himself and then to me while shaking his head in an understanding sort of way, "the same spirit." Even now I can see him in my mind's eye and my heart is warmed.

For me the congress was super. It offered and provided so very much more than I had ever envisioned. It stirred up the gift of God in me. It set in motion vibrations of Christian love, concern, compassion and resolves that promise to be a part of my life until Jesus comes or beckons me home.

Thanks to Lausanne, I now have a much broader understanding and a greater appreciation for Christians of other cultures and nations.

I am convinced that Lausanne has the potential of becoming the catalyst for the evangelization of our world.

# ABORTION

(Continued from page 3)

tremely serious and demanding reparation, is not seen as murder. One interpretation of the Biblical code concerning murder emphasizes the following, "He that smiteth a man, so that he dieth, shall surely be put to death" (Exodus 21:12). The fetus is not considered a man (fully responsible and privileged human being), therefore, a murder has not taken place. This does not mean the fetus receives no consideration. The same interpretation sees therapeutic abortion as an extremely grave step. All the other possibilities must be examined and the consequences of each weighed carefully against the contemplated abortion.

The next to be considered is the immediate family itself. The Scripture assumes a family responsibility, which is usually tragically lacking today. Feelings of rejection, fear and guilt boil below the surface and threaten or dis-

rupt family relationships. The healing Christian ministry is needed again here.

Society also has something at stake. The recent Supreme Court ruling, in dividing the pregnancy into three stages, places in each stage a gradually increasing responsibility to society. It is said that some 30 million abortions are performed in the world each year. These actions cannot help but gradually and certainly affect society's views about the value of human life. However, the reasons for the abortions and the circumstances under which they are done determine what the view will be, as much as the acts themselves.

## Is abortion murder?

The 1971 Southern Baptist resolution (reaffirmed in 1974 by the Southern Baptist Convention meeting in Dallas) takes abortion seriously. It is a serious matter. It is not murder but neither is it something to be done simply on request or demand. The Model Abortion Bill, Section 230.3 of the Model Penal Code (David F. Walbert and J. Douglas Butler, editors, *Abortion, Society and the Law*, Case Western Reserve, Cleveland, 1973, pages 381-3) is one that is workable in our pluralistic society. Any

other restrictions would be an imposition on some group in American society. This model may be supported for legislative action where needed.

Abortion in present law is not mandatory. It is a possibility. Christian concern should include respect for life, the life of the mother and the developing fetus primarily, but also that of family and society. Loving concern for those most vitally affected will help them to weigh the alternatives and their consequences, then make a responsible decision. The same concern will stand by them in the days of living out the decision.

Christians should never claim that induced abortion is right. However, under certain circumstances it might carry fewer tragic, painful consequences than other possible courses of action. All possibilities should be carefully weighed and judged in the light of the best spiritual and medical counsel available.

God's forgiveness, cleansing and constant accepting presence are always real. They come from Him, and they are also shared by His people with all who will accept them.



(Continued from page 5)

spoke of the Lutheran's new "beach heads" and "their courage to make changes in Christian methods." But no one bothered to tell him that Southern Baptists have been at the forefront of new musical and educational methods for years. The Baptist Sunday School Board is one of the largest research and resource centers in the world. But the only place you can find such information is from a Baptist. All other lips are sealed.

Last year an Episcopalian launched out with a "revolutionary" approach to Outreach. The program was called "Key '73." I bought the book only to discover that it contained methods considered out-of-date by most Southern Baptists.

Southern Baptist ministers of all types are the most adequately trained Christian servants on the earth's surface. Seminary students, especially of Louisville's Southern Seminary, sit at the feet at some of the most famous theologians and practitioners in the world.

To quote our outgoing president Owen Cooper, "There are 12,300,000 members; 34,000 churches; 27,000 pastors; 2,550 foreign missionaries; 2,200 home missionaries (by the way, that's the largest missionary band in the world); the Bible as our Guide; Christ as our emancipator; the best of methods for our procedure — and an in-

creasing number of committed persons among our constituency."

I have great respect for all religious faiths. I will never be caught criticizing another denomination's positions or programs. I realize that all Christians will not accept Southern Baptist structures. I'm simply sick and tired of our people being castigated as a worthless group of religious idiots. It is not true! Valley Station, Ky. Charles E. Flener

## BSSB Consultant Dies In Nashville

Paul Jones, 32, an employee of the Southern Baptist Sunday School Board since 1968, died August 9 following an apparent heart attack suffered in the Van Ness auditorium as the agency's weekly chapel program was beginning.

An editor in the preschool section of the Sunday School and Church Training departments, Jones recently had been transferred to a position as consultant in the same section.

Prior to employment at the board, Jones was minister of education and youth at Morrison Heights Baptist Church, Clinton, Mississippi.



Jones

## Alliance Meets

(Continued from page 8)

Members of the executive committee from Sweden, Australia, Canada, Great Britain and Hong Kong, spoke to the capacity crowd concerning world reconciliation, relief and opportunity.

Two of the delegates were awarded honorary doctor of divinity degrees by Willie L. Holmes, president of Simmons Bible College in Louisville.

Christopher W. Parnell of South Africa and Philip A. Rahming of the Bahamas were awarded the degrees after being presented by Duke K. McCall, president of Southern Seminary.

Rahming was assistant pastor of Mount Lebanon Baptist Church in Louisville while studying at the seminary.

The public session of the committee ended with the singing of "Bless Be the Tie" as members filed out of the church.

In its final session, the executive committee adopted a resolution pledging "prayerful concern" for the new president of the United States, Gerald R. Ford.

On Thursday the Alliance had recessed its meeting to hear the resignation speech of President Richard M. Nixon.

Following the announcement, seen on television sets placed at opposite ends of the platform area, M. L. Wilson, a United States representative and the first black man called in by President Nixon to conduct worship services in the White House, prayed for the Nixon family and for healing and forgiveness throughout the country and the world.

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## Comm. To Study SBC Mission Strategy

A special 21-person committee to study overall mission strategy of the 12.3 million member Southern Baptist Convention has been named by the convention's two mission boards and the immediate past president and vice presidents.

Announcement of the committee is in response to a request by delegates at the convention's annual meeting in Dallas, Texas, held last June, that a mission strategy study be conducted.

The committee, which will be chaired by R. J. Robinson, pastor of First Baptist Church, Augusta, Georgia, will present its findings on the denomination's mission strategy for the remainder of this century to the SBC Executive Committee in February, 1976.

The committee will then present to the convention "such recommendations as it deems advisable" by June, 1976. Nashville, Tennessee, will be the site

of the committee's first meeting scheduled for September 18-19.

Owen Cooper, immediate past president of the convention, and two vice presidents, James Harris and Cliff Brannon, both of Texas, named seven members to the committee.

Cooper was included on the study panel at the request of the convention. The SBC's Home and Foreign Mission Boards also named seven members each.

The SBC officers named Robinson; Mrs. Helen Fling, New York, vice chairperson; Mrs. James Landes, Texas; Maxey Jarman, Tennessee; J. D. Grey, Louisiana; Warren Hultgren, Oklahoma; and Cooper.

The Foreign Mission Board named W. O. Vaught, Arkansas; J. R. White, Alabama; Glen Braswell, Colorado; Travis S. Berry, Texas; E. H. Westmoreland, Texas; M. Hunter Riggins, Jr., Virginia; and Mrs. E. S. Stratton, Virginia.

The Home Mission Board named Russell H. Dilday, Jr., Georgia; Carl E. Bates, North Carolina; Mrs. I. W. Bowen, III, Georgia; M. Dale Allen, Missouri; Gene Garrison, Oklahoma; Grayson Glass, Texas; and Lewis I. Myers, Mississippi. (BP)



Robinson

## FBC, Dawson Springs Celebrates 100th Year In Christian Ministry

First Baptist Church, Dawson Springs, is celebrating 100 years of service and has produced an attractive brochure giving the highlights of this century of ministry.

The church has stood on the same site since 1897. The first brick building, constructed in 1906, was replaced by a new structure in 1961. The educational building was completed in 1956.

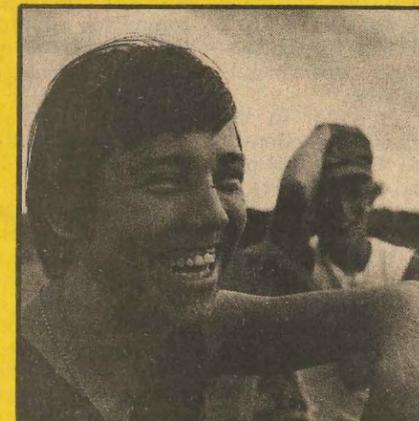
Membership of the congregation now exceeds 600. Jesse Bell has been pastor since 1953. Valerie Ford was called as music-youth minister in 1973 and a bus ministry was begun in March of this year. Former pastors include C. D. Cole, J. J. Bowman, C. R. Hill, and A. L. Meacham.



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a child's  
world  
is all  
darkness...**

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