



Western Recorder

AUGUST 24, 1974

*“O Lord of hosts, who is a strong
Lord like unto thee? Thou rulest the
raging of the sea . . .” Psalm 89:8-9*

G. C. Sandusky, well-known Kentucky Baptist preacher, reports that a recent Bible school at the Sandusky Chapel Baptist Church in Wayne County resulted in eight professions of faith. Seven of these were baptized on July 28, but the eighth, a ten year old boy, perished in a gas explosion a day before the scheduled baptism. Anson Perkins is pastor of the church.

Wendell Belew, from the staff of the Home Mission Board in Atlanta, will be one of the feature speakers on September 1 when the Maytown Baptist Chapel is constituted into a church. Belew is widely known in eastern Kentucky where he ministered many years before going to the Home Mission Board. Other program personalities include Kentucky Baptist Convention's missions department director, A. B. Colvin; associate director Bob Jones; and Earl Waugh, pastor of the Allen First Baptist Church, which sponsored the mission. Lawrence Bldridge is the chapel pastor and reports that a youth-led revival recently resulted in six young adults and two older adults making professions of faith and being baptized.

Hall Street Baptist Church, Owensboro, ordained two if its young men to the gospel ministry on Sunday, July 14, 1974. Panther Creek Baptist Church of the Blackford Association requested the ordination of Walter Scott Ford and the Sorgho Baptist Church of the Daviess-McLean Association requested the ordination of Hollie Samuel Miller. The council was made up of 55 pastors and deacons from sister churches. W. O. Spencer is pastor of Hall Street Baptist.

C. H. Hockensmith, pastor of the Broadway Baptist Church, Lexington, will be one of 20 Southern Baptist ministers participating in a united evangelistic crusade in Rhodesia, August 11-25. This will be the third such campaign in Rhodesia, the other two being in 1967 and 1970.

Randy Matthews, a religious rock music star, will give a concert at the J. K. Powell Athletic Center, Camp-



bellsville College, on August 29 at 8:00 p.m. Matthews considers music as a means of spiritual communications and claims that if music can lead people away from Christ it can lead them back again. The concert is being jointly sponsored by the Baptist Student Union and the Student Government Association of Campbellsville. Admission will be charged and reservations for groups should be made by contacting Steve Silcox, Box 349, Campbellsville College, Campbellsville, Kentucky 42718.

Church Chuckles by CARTWRIGHT



"Rev. Jones, I'm calling about that Rev. De Ville you hired by correspondence as your vacation replacement!"

DEVOTIONAL

Marshall Phillips
Pastor, Woodland Baptist
Church, Middletown

"Losing Faith"

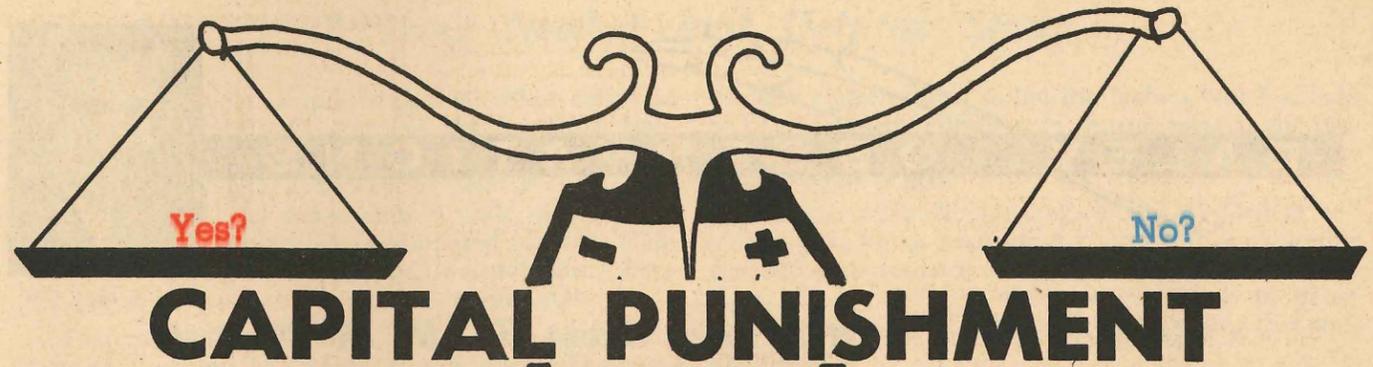
Psalm 73

Psalm 73 is a very honest and graphic account of a man's struggle for meaning and purpose in life. He runs the gauntlet of doubt and despair to complete certainty that his faith is solid and his future secure. The struggle of the psalmist is nothing new to us, because it deals with a problem that is as old as time. "Does it pay to serve God?" or "Why do the wicked prosper?" How modern that question sounds today! Especially is this true in our secularistic society, when living as if God didn't exist is an accepted way of life.

The psalmist said, "My feet had almost slipped." He couldn't understand how people ignored God and lived their life in defiance and ease. He began to wonder, "Have I kept my heart clean in vain?" "Does it really matter or does it pay to sacrifice and deny self?" He saw so many in open defiance of all that God taught in His law; and seemingly got along well and prospered, that he almost lost faith.

This man found his answer in the house of God, verse 17. At once, he realizes that it does pay to serve God. He realizes that the wicked's prosperity is like a dream which vanishes, and their end is destruction. "How stupid I was," he says, "to even doubt and question my faith." "I was like a dumb animal," he confesses in verse 22. "It does pay," he concludes. The psalmist realizes that he has a relationship and a fellowship with God that continues forever. An abiding, strengthening relationship, in contrast to one which is superficial. In short the psalmist is saying, "It does pay to serve God."

Express Your Opinion
in
The Baptist Forum



CAPITAL PUNISHMENT

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

Human life, imaging God himself, is sacred. That is to say, it has great importance and value — second only to God's. Is it ever right to destroy human life? This disturbing question may be asked in several ways: hypothetically, as a problem in philosophical or ethical theory, as part of possible legitimate government functions. Or as part of life itself: in a personal confrontation; in the heat and emotion of struggle, lust, or greed; in a naked thrust for power. The circumstances under which the question shapes itself color the answer.

The context here is that of Biblical perspective. The Bible is not a supply of proof-texts from which we select building blocks to construct a pet theory we already have. Rather, in it we find the thrust and purpose of God himself, what he intends for man. That intention is always redemptive. It also is realistic in starting with man wherever he is and going with him from that point toward the ultimate goal. The goal is the complete harmony of man's actions and motives with God's will. All the rules given along the way are gracious and merciful illuminations of God's will and ultimate goal. In this searching light the Christian asks, "Is it ever right to destroy a human life?" That question, as already experienced, can be directed toward abortion. It will be directed toward euthanasia. Here it will be directed toward the death penalty or capital punishment.

None could deny that the death penalty is found in the societal and cultural structure of the Old Testament. However, the fact of its being there gives rise to certain questions. Why was it there? What purpose did it serve? How did it function? Did it assume increasing importance, or did it tend to fade out of the picture? Baptists believe in what is called progressive revelation. God progressively reveals both himself to man and his will for man. In the light of God's progressive revelation, questions like the above may sincerely, reverently, and legitimately be asked.

It can surely be said, even theoretically, that if there were no sin, there would never have been a death penalty. Whether wrongdoing be named sin or crime, it is the terrible fact that called into being death as a penalty. "Whoso sheds man's blood, by man shall his blood be shed" (Genesis 9:6) is an expression of this penalty. This phrase from scripture, quoting God himself, settles the question of whether death as a penalty might ever be applied. The answer to that question is, Yes, it might. Some would take that answer as once for all settling questions concerning the death penalty. It may not be so taken. Other questions need asking, and answering, from the Biblical perspective. The verse quoted is not a commandment. It is rather a permission, and not a happy one. It is given in the light of the fact of sin.

The commandment about taking life is, "Thou shalt not kill" (Exodus 20:13, Deuteronomy 5:17). This represents God's purpose, intention, and rule for life. Jesus reinforces and internalizes this expression of God's will. "You shall not kill; and whoever kills shall be liable to judgment. But I say to you that every one who's angry with his brother shall be liable to judgment" (Matthew 5:21-22). God's will and purpose is life, not death.

Death as a penalty could be applied in the Old Testament for varied reasons, many of which seem trivial or even repugnant today. Death could be the result of striking one's father or mother (Exodus 21:17), committing adultery (Leviticus 20:10), practicing witchcraft (Exodus 22:18) — to name only a few! The possible execution of the penalty in such cases must be set in context. Those who would always and forever call for the retention of death as a penalty on the basis of the Old Testament must either (1) also include these and other acts as capital crimes or (2) justify on extra-Biblical grounds their exclusion. The burden of proof is upon those who would retain the death penalty on Biblical grounds.

However, those Christians who would question the wisdom or purpose of the death penalty today must also bring

their reasons on Biblical grounds. It will not do to claim to take the Bible seriously and then carefully, even surreptitiously, shift attention away from scripture. The Bible is to be taken most seriously — all of it. Therefore its entire thrust and purpose must be kept in mind: the positive commandment, "Thou shalt not kill," as well as the recognition of the fact of killing with death the consequence.

Three basic and inextricably related concepts in the Bible are love, justice, and peace. These form both the ultimate goal and the working principle in God's dealing with man, and consequently for the Christian they are to be the pattern and the goal in his dealing with fellow man. Christians are not free to choose which of the three they shall apply. All three are to be applied in all cases to the maximum extent possible. This was also true in Old Testament times. Sometimes then they were more the subject of the dreams of the prophets than they were the stuff of life. But they were there! Jesus cited love to God and man as the twin pillars on which all the law and prophets were supported (Matthew 22:37), and the commandment to love fellow man was from the context of justice among men (Leviticus 19:18). God's peace (shalom), the dream of the Old Testament prophets, would be the outworking of love and justice together, as Jesus promised his disciples (John 14:27). What God wants and what will ultimately prevail is his peace in the context and support of love and justice.

The positive commandments in the Old Testament, all of them, supported and promoted love, justice, and peace. The negative commandments, and penalties, were to be applied upon the failure of man as he deliberately turned away from the positive commandments. A careful study of the Old Testament shows a carefully graded series of negative penalties that were to be applied upon failure to follow after the positive commandments.

The last resort was the penalty of death. The last resort, not the first nor even near the first. As long as there (Continued on page 14)

WESTERN RECORDER

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

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BOB TERRY Associate Editor
PAUL WHELAN, Jr. Business Manager

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It Has Not Always Been Easy To Be A Baptist

The success and strength of Baptists in America today tend to make for presumption, apathy and lack of appreciation for the sacrifices and suffering of early Baptists in the new world. We presume Baptists have always been free and influential. Not so! The religious freedom and other advantages we enjoy today did not come easily but were earned at a high price.

Baptists in many communities of America today not only are free to worship as they please but also enjoy prestige and influence. In southern United States, or the Bible belt as it is called, Baptists outnumber any other religious group. The majority of professional and business men also are Baptists and so are the local political office holders.

Membership in a Baptist church in such areas has become a status symbol. Ambitious business men and public office candidates find it advantageous to be Baptists. Thus Baptists today occupy the kind of favored position enjoyed by Episcopalians in colonial Virginia and Congregationalists in early Massachusetts.

Baptist church membership in such situations tends to lose its true meaning. Generally those things which cost little mean little. It is easier to be a Baptist than not to be in such communities and the cost is in not being instead of being a Baptist. From the beginning it was not so. Maybe one requirement for Baptist church membership should be a study of early Baptists in England, on the continent and in early America.

The first Baptists in America came from England and were seeking freedom from harassment and harsh treatment. But in those days Baptists were poor and passage across the Atlantic was expensive. The cost of crossing was equal to about two years wages and very likely the only way some Baptists could finance the trip was to sell themselves to indentured servitude.

But even for those with the fare it was a hazardous trip. The church historian, J. Davis, tells of the trials of Abel Morgan and his family in reaching the new world. The ship set sail September 28, 1710. On the second day the wind turned against them forcing the ship to pull into a port and wait three weeks before trying again. But the winds again opposed them and they were forced to wait another five weeks in an Irish port.

By then many of the passengers were ill including the Morgan family but the voyage was resumed. On December 14 Morgan's little boy died and three days later his wife passed away. Both were buried at sea and Morgan finally arrived in America on February 14, 1711, four and a half months after setting sail.

Nor did Baptists always find a haven of religious freedom in the new world. They were among the dissenters expelled from the Massachusetts Bay Colony. In Virginia they even fared worse. There the Church of England was the established church and everyone was required to recognize it. A license from the state was required to preach and licenses were often denied Baptists or Baptist preachers went ahead preaching without seeking licenses. Baptists were harassed for refusing to let their children be baptized as infants and insisting upon immersion for baptism. In many ways these early Virginia Baptists were second class citizens.

Legal persecution and prosecution were common in Virginia in the 1760's and 1770's. Five Baptist preachers were arrested in 1768 and spent 43 days in jail. In 1771 a magistrate and the official parish clergyman invaded a Baptist worship service throwing the preacher and five of his fellow Baptist preachers in jail. Some were whipped and all were commanded not to preach any more. They refused to obey and preached through the windows of the jail. The records reveal that more than 30 Baptist preachers in at least nine Virginia counties were jailed during this era.

These obstinate Baptists and their insistence upon complete religious freedom were part of the inspiration of men like Patrick Henry and James Madison in demanding the freedom which was eventually guaranteed by the inclusion of the Bill of Rights in the United States Constitution. In the 200 years since the persecution of Baptists the scene has completely changed. Baptists today in many places occupy the same kind of prominence and power the Episcopalians enjoyed in early Virginia though without legal sanction.

But ease and commitment are not always compatible. Today a Baptist church is one of the easiest things to get into and the hardest to get out of. Maybe just the reverse ought to be so. A Baptist church should be one of the hardest things to get into and easy to get out of.

A Long Needed And Helpful Study

Following the example of several other states in the Southern Baptist Convention, the Kentucky Baptist Executive Board last May appointed a special committee to make a survey of salaries now paid Baptist pastors and other church staff members in Kentucky. The committee is composed of three Baptist Building staff members and 12 outstanding Baptist laymen from various sections of the state.

Pastors and other church leaders will be hearing from this committee shortly. The first step the committee will take is to learn what is now being done by churches. It is hoped all churches will cooperate in responding to the inquiry.

It is to be understood that this is not in any way the first step toward the time when a denominational committee tells a local church what to pay its staff members. Members of this committee know better than to do such a thing even if churches would allow it, which they will not.

Each church decides for itself what it will pay the pastor and other staff members whether it is a dollar or a million dollars a year. Some churches are overly generous and some are downright miserly. Some churches are thoughtful enough to take ample care of those who serve them while other churches seem to presume the Lord takes care of the material needs of his servants without much help from the church.

My observation is that churches with rare exceptions will do what is proper and right when they know all the facts of any situation. And the purpose of this committee is to discover the facts and pass them on to churches. The present intention of the committee is to report the present pay level of vari-

ous size churches and to list the factors which should be considered by churches in setting salaries for pastors and staff members. From there on it is up to the church what it does.

Sincere and understanding church lay leaders will be happy to know what other churches of comparable size and resources are doing for their minister or ministers. They will also welcome guidelines in determining what they should do for their pastor and staff members.

The too often used charge that preachers preach for money is plain bugaboo. If preachers worked for the pay involved, not many would stay in the Baptist ministry. Check the incomes of families in most communities and see if the preacher's family is not near the bottom. For his ability, training and performance the minister is among the poorest paid.

The minister who is a responsible steward of his material possessions should never have to worry about the ordinary needs of his family. This is the responsibility of the people who have invited him to be their minister. Nor should the pastor's wife and children be penalized with poverty. They have enough to bear as a preacher's family without having to do without what other families in the church have.

There are some phonies in the Baptist ministry as there is in any field. These should be invited out but not starved out. Some ministers are overpaid but they are rare. Where one is overpaid, a thousand are underpaid. Most pastors are on call 24 hours a day. They have many legitimate concerns but economic survival should not be one. The leadership of most churches realize this and will appreciate any information from this committee that will help them.

BAPTIST FORUM



PASTORS WHO QUIT

Dear Editor:

Hang In There — Tomorrow's Friday. This sign in a hospital corridor, inspiring Thursday strength in weary employees, also recalls a problem recently addressed by the *Western Recorder*: pastors who quit.

We recall the princely, cultured Moses who yet identified so closely with his people in bondage that he killed a brutal guard who harassed them. Informed upon by a fellow Israelite, one can almost hear the fleeting, disillusioned Moses: "I've had it; I couldn't care less about these people anymore."

Moses was not to be a permanent refugee from the ministry. What a shock to be ordered back to Egypt to demand freedom for his people — despite the very best fabricated excuses! And had Moses foreseen all the disappointments this people would bring him, surely he would have refused to go.

Some pastors quit because of health and others realize their call was mistaken. It would be simplistic to assume the remainder leave for lack of encouragement, but encouragement is very important. Some congregations may seem fickle, or without social concern, or bigoted, or obstinate, or spiritually dead, etc. But if the pastor cops out,

who will confront the delinquency, and the social apathy, and the unchristian bias, and the obstinance, and the spiritual lethargy, etc., and command of them, "let my people go"?

Some laymen, too, have abandoned all hope of church relevancy in this century. Such premature conclusions only fill other denominations with Baptist copouts. Then, where irrelevance exists, who in the pew will reprove it and insist, "let my people go"?

Church problems, like some diseases, don't give up easily — but neither did Pharaoh. So hang in there, keeping in your heart the urgency of the gospel and an abiding faith in the Baptist people. They aren't all perfect, but most of the worst aren't all bad. If tomorrow isn't Friday, maybe it's at least Tuesday or Wednesday.

"And let us not be weary in well doing: for in due season we shall reap, if we faint not." (Galatians 6:9)

Covington Smith H. Gibson, M.D.

Baptist Salary Study Begins

The special committee authorized by the Kentucky Baptist Executive Board last May to make a survey of the present salary levels of pastors and church staff members has begun its work. A questionnaire has been devised and will be sent soon to all churches with a request for information on salaries now paid.

In bringing the committee into existence the Executive Board specified that pastors and church staff members not be included on the committee. The committee has 15 members; three from Baptist Building personnel and twelve laymen from various sections of the state.

The three from the Baptist Building are: Forrest Sawyer, Brotherhood department; Byrd Ison, annuity depart-

ment; and Jesse Stricker, stewardship promotion department.

The laymen on the committee are: Ken Stevens, Lexington; C. H. Richardson, Jr., Louisville; Wendell Taylor, Frankfort; Buddy Costigan, Frankfort; Clay Maupin, Lexington; Robert Mills, Georgetown;

Walter McNeil, Pikeville; Ted Gilbert, Lexington; Matt Sugg, Morgantown; Tom Prather, Paducah; Donald Butler, Owensboro, and Henry Huff, Louisville.

The findings of the committee will be reported to the Executive Board and will be available also for interested churches. It is clearly understood this committee is not a policy making group but only a fact finding committee.

Kentucky Registered 682 At SBC

Kentucky registered 682 messengers to the annual Southern Baptist Convention held in June in Dallas, Texas, W. Fred Kendall, registration secretary, reported.

Six states accounted for 52 percent of the 18,190 messengers attending the largest Southern Baptist Convention in history, Kendall said.

Texas led with 4,092 messengers, accounting for 22 percent of the total registration for the convention held in the Dallas Convention Center. The previous all-time high was 16,678 set in 1969 in New Orleans.

The last time the SBC met in Dallas was 1965 when Texas accounted for 33 percent of the 16,053 registration.

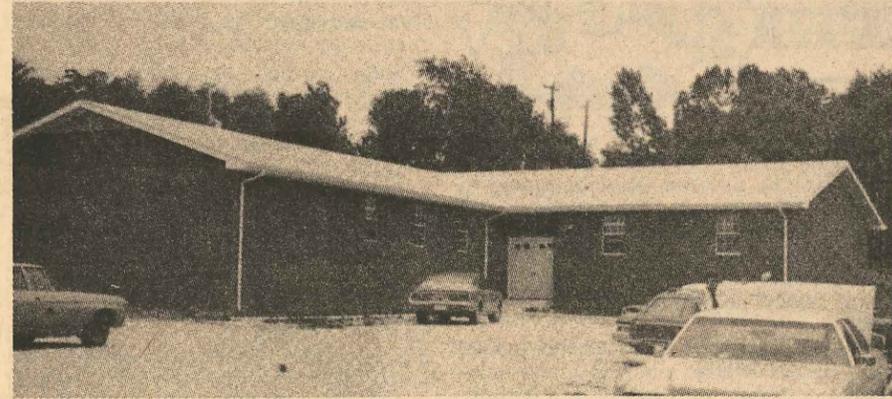
Alabama was second for the 1974 convention with 1,175 registering, and North Carolina, which had the largest attendance in Portland, Oregon, for

1973, was third with 1,145 messengers represented.

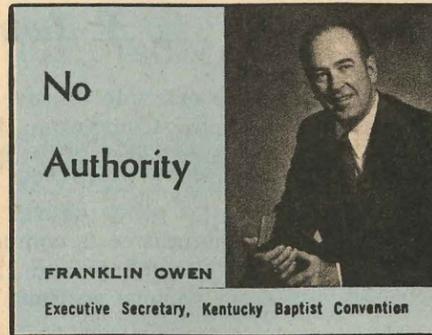
Fourth was Tennessee with 1,099; fifth, Georgia with 1,061; and Oklahoma was sixth with 1,031.

Others, in order, were: Mississippi, 981; Louisiana, 935; South Carolina, 885; Missouri, 825; Florida, 669; Kentucky, 682; Arkansas, 680; Virginia, 621; California, 357; Illinois, 256; New Mexico, 223; Kansas-Nebraska, 205; Ohio, 194; Indiana, 167; Maryland, 157; Colorado, 132; Arizona, 110.

State conventions with less than 100 each represented were: Michigan, 76; Northwest Baptist Convention, 65; Northern Plains, 57; Pennsylvania-South Jersey, 46; Washington, D.C., 45; West Virginia, 28; New York, 23; Utah-Idaho, 19; Alaska, 32; Hawaii, 17; Puerto Rico, 3; Panama Canal Zone and Taiwan, 2. (BP)



DESTROYED CHURCH REBUILT — Dedication services were recently held for the new building of First Baptist Church, Sandy Hook, the only Southern Baptist work in Elliott County. The new structure replaced the former building which was gutted by fire. The congregation was aided in the rebuilding by members of Pleasant Hill Baptist Church, near Somerset. Davis King, pastor of Sandy Hook, formerly served as pastor of Pleasant Hill. Money, building materials and labors were donated by Pleasant Hill. C. E. Jacobs is pastor of the Somerset church.



(I apologize for the close of my column last week which made no sense. I've since discovered that its last sentence was editorially omitted due to lack of space.)

The Sunday School Board has a fine new motion picture production, entitled "Rope of Sand." Its title is based upon a statement by James L. Sullivan concerning what holds Baptists together. We have no authority in our executive offices, no authority in the state and national conventions, none in our associations. What holds us together? Sullivan declares that we are held together by a "rope of sand."

Everybody knows that a rope of sand could not hold anybody together who does not want to hold together. The highest level of human authority in Baptist life is the local congregation. The church expresses itself and functions at the local congregational level and this is the only unit of authority among our organizations. Other organizational bodies are cooperatives.

Now and then well-meaning Baptists try to vest other Baptist bodies with authority, but however right they may be in what they seek to enforce, they are wrong in the process. Our great conventions (state and national) have always been careful to declare our non-authoritative but cooperative existence.

A rope of sand holds us together. It could not hold anyone together who does not want to hold together. Recognizing the imperative of the Great Commission and the impossibility of effective response to it individually, we want to hold together.

Perhaps more than anything else the offering plate holds us together. Our Cooperative Program of offerings makes it possible for us little folk to pool our resources and do big things and, believe me, the Great Commission is big things.

Isn't it marvelous that 680,000 Baptists of Kentucky in 2,200 churches can hold together in a voluntary cooperative with no authority? More than 12,300,000 Baptists hold together in the Southern Baptist Convention and again there is no authority, no creed, no book of discipline.

"Not by might, nor by power, but by my spirit, saith the Lord of Hosts." (Zechariah 4:6)

General Association Ushers In New Administration

By Chris Evans

Gloster M. Smith, pastor of Evergreen Baptist Church in Lexington and a native of Midway, was elected moderator of the General Association of Baptists in Kentucky at the association's 106th annual convention at First Street Baptist Church in Hopkinsville recently.

Smith, a veteran pastor and former regional missionary, got the unanimous nod to succeed E. M. Elmore, the group's moderator for the past six years. He attended Kentucky State University and was awarded an honorary degree from Simmons Bible College.

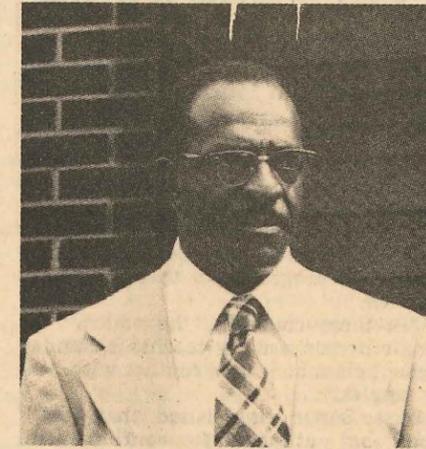
At 53, Smith said while he was not surprised to be on the ballot for moderator, he was surprised to be the only nominee. Though he had not yet formulated plans for his new administration or even met with the other officers, he did see some concrete goals he will be striving to attain during his term of office.

"With more than 600 churches in our convention, we need to seek more cooperation on the state level, as has been the thrust of Elmore's administration," Smith said. "I would also like to see us widen our missionary efforts."

He added that he would be working to strengthen the financial base of the General Association during his term of office.

Smith's spirit of cooperation and drive is a trait intrinsic to his family, and his ability to lead is unquestioned. Three members of his family — his father and two brothers — have served or are presently serving as pastors. Another brother, John Smith, is director of Louisville's Jefferson Community College, while two sisters are educators and another a nurse.

"Our parents instilled in all of us a drive for education... they were sticklers for training," Smith said. "My mother went back to school and finished after she'd had 11 children, just to be an example."



Gloster M. Smith (above), pastor of Lexington's Evergreen Baptist Church and new moderator of the General Association of Baptists in Kentucky, consults (below) with his new assistant moderators, B. F. Green, pastor of First Street Baptist Church in Hopkinsville, and W. J. Hodge, pastor of Fifth Street Baptist Church in Louisville.



Though he sees a great amount of work to be done in the moderator's office, Smith did not minimize the progress made by the outgoing administration of E. M. Elmore.

"Without the leadership of great men like Elmore, we (the General Association) wouldn't be where we are today," he opined. "I'm following a great man."

At 85, Elmore had served for six years in the office of moderator, the maximum term of office for the post. He was reelected five times.

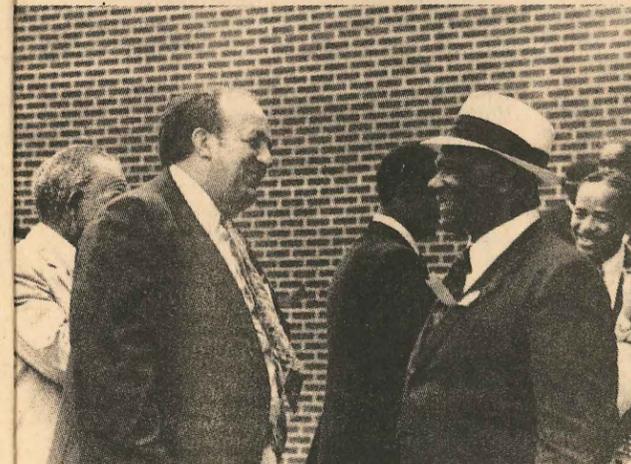
Elected to assist Smith as assistant moderators were Benjamin Franklin Green, pastor of the convention's host church, First Street Baptist Church of Hopkinsville, and W. J. Hodge, a well known civil rights worker and pastor of Louisville's Fifth Street Baptist Church.

The convention met August 14-16 and on the afternoon of the first day of business, delegates listened to William H. Rogers, director of the cooperative ministries and Christian life department for the Kentucky Baptist Convention.

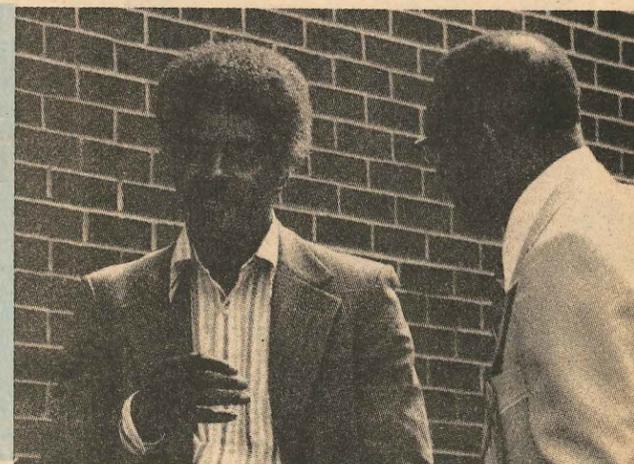
Rogers offered greetings from the KBC to the General Association, then pointed to some signs of interracial progress within the Southern Baptist Convention. Among the signs were the election of Charles King, black pastor of Corinthian Baptist Church of Frankfort, to a vice presidential post in the SBC, and the appointment of Emmanuel McCall, another black, to succeed Victor Glass as head of the Home Mission Board's race relations department.

Rogers also told the representatives that three factors—God's unconditional love, the freeing power of truth and God's sufficient grace — have made possible the progress thus far between the black and white races.

"We must never fail to thank God for breaking down the wall of hostility that separated us," said Rogers. "May God make us the breakers-down of walls in the future."



James L. Snardon (left in left photo), pastor of Joshua Tabernacle Baptist Church of Louisville, chats with new moderator Gloster M. Smith. In the right photo, J. Wesley Shipp (left) of 23rd and Broadway Baptist Church in Louisville, talks with J. V. Bottoms of Green Street Baptist Church, also in Louisville.



Singles Organize For Fellowship

Citing a lack of programs for single adults in Louisville area churches, a group of unmarried persons have banded together to organize a Christian fellowship for singles in Long Run Baptist Association churches.

Patti Bostic, a member of Chenoweth Park Baptist Church, explained the Single Adult Christian Fellowship (SACF) was formed "Because church programs tend to be family oriented and have failed to provide for the divorced and single person."

"In this day and age," the single school teacher said, "a church must provide more than a worship service."

Organized almost a year ago, SACF objectives emphasize Christian fellowship among singles and service activities in conjunction with community agencies.

SACF social events, held at least once a month, have included swimming, boating, bowling, and cultural activities. Upcoming plans include a hayride and a trip to Ridgcrest Baptist Conference Center in North Carolina.

Monthly general meetings of the group, open to all single adults in Long Run Association churches, are rotated among area churches. The gatherings feature guest lecturers, small group discussions and plans for upcoming activities.

Norman Coe, SACF president, explained the organization is not "a dating service" but rather provides a forum for people with common interests.

"If all churches had as many single adults as the larger ones this group wouldn't offer much," the Highview Baptist Church member said.

"So many churches have only one or two single adult members and hence no special programs for them," Coe explained.

"In these churches," he added, "the single person usually teaches a Sunday School class and loses contact with other singles."

Miss Bostic emphasized that SACF does not attempt to conflict with church programs but rather to serve as supplement to them.

"Our activities are usually held on Tuesday nights or weekends so church programs are not interrupted," she said.

According to Miss Bostic and Coe several divorced and widowed persons attend SACF functions and the group's membership is open to all persons not presently married.

Divorcees present an unusual situation for many churches, Miss Bostic said. She pointed out that most of these people are recruited to teach Sunday School classes and subsequently lose contact with others their age. SACF provides an opportunity for them to reestablish ties, she added.

Coe said many area churches are now beginning separate classes and groups for single adults but their needs are still not being met in several instances.

According to Miss Bostic, the problem churches face in attempts to organize single adult groups is often an insufficient number of participants.

"Bible study or other groups specifically for singles should have at least five members," she explained. "Many churches don't have that many single adults in the membership," Miss Bostic said.

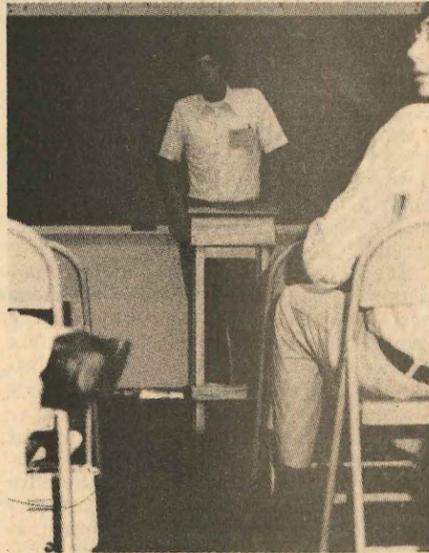
Both SACF members expressed the opinion that single adults are not being utilized to their fullest abilities by many Baptist churches.

"I think the single person has more opportunity to give of himself than a non-single," Miss Bostic said.

Coe agreed, saying, "What happens is that most church members have the feeling that a single person is immature."

SACF has recently sponsored a trip to Single Adult Week at Ridgcrest in an effort to foster fellowship with other single and provide leadership training.

Plans are now being formulated by SACF members for a possible single adult weekend for Kentuckians at Cedarshire Baptist Assembly.



Norman Coe, SACF president, presided over a discussion of upcoming activities for single adults including a hayride and trip to Bardstown.

Brotherhood Confab Slated October 3-4

J. D. Grey, pastor emeritus of First Baptist Church, New Orleans, Louisiana, will head a list of guests and entertainers when the Kentucky Brotherhood Convention meets October 3-4 at Central Baptist Church in Winchester.

Grey, as convention pastor, will be assisted by music director Derryl Homberg of First Baptist Church, Fort Walton Beach, Florida. Rentz Barkley (organist) and Denny Allen (saxophonist) will also help with the worship services.

Two other musicians, Doug Jones, a classical guitarist, and James Niehoff, a composer, guitarist, trombonist and soloist, will be featured in concert during the two-day meeting.

The format of the convention, according to KBC Brotherhood director Forrest Sawyer, is such that men who attend will gain valuable practical training as well as enjoy the recreational and fellowship aspects of the time together.

For instance, Sawyer said doctors and dentists will meet with doctors William Snowden, Forest Shely and Don Chatham to discuss the problems and merits of medical mission projects.

He also issued a personal invitation to every Kentucky Baptist man on behalf of himself, state Brotherhood president William Snowden and host church pastor Ron Stone.

Sawyer added that the annual golf tournament will be October 3, the initial day of the convention.

'Morality Comes From People, Not G'ment' — Ford

President Gerald R. Ford laid a heavy responsibility on the churches, the preachers and the parents of the nation for public morality and individual integrity in his first address to a joint session of Congress.

Following an administration that campaigned on the platform of "law and order" but which fell in disgrace by the worst scandals in the nation's history, President Ford made it clear that he believes that honesty, integrity and national stability cannot be achieved by governmental action.

"On the higher plane of public morality," the new President declared, "there is no need for me to preach tonight. We have thousands of far better preachers and millions of sacred scriptures to guide us on the path of personal right-living and exemplary official conduct."

President Ford continued: "If we can make effective and earlier use of the moral and ethical wisdom of the centuries in today's complex society, we will prevent more crime and corruption than all the policemen and prosecutors governments can ever deter."

"This is a job that must begin at home, not in Washington," he asserted.

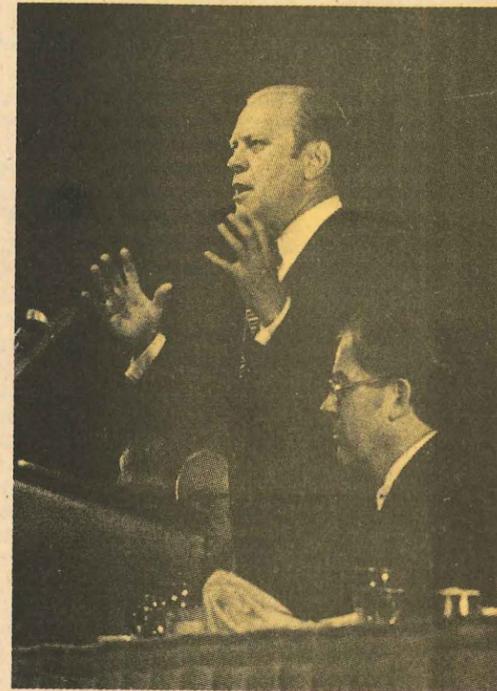
This challenge to the churches and the homes of the nation is a follow-up to the remarks the new President made the day he was sworn in. The principles by which a nation attains stability and integrity were enunciated by Ford when he declared, "My fellow Americans, our long national nightmare is over. Our Constitution works. Our great republic is a government of laws and not of men. Here the people rule."

Continuing, he said, "but there is a higher power, by whatever name we honor Him, who ordains not only righteousness but love, not only justice but mercy."

"As we bind up the internal wounds of Watergate, more painful and more poisonous than those of foreign wars," Ford appealed, "Let us restore the Golden Rule to our political process. And let brotherly love purge our hearts of suspicion and of hate."

The President's remarks were quickly absorbed by a nation that was suffering from a severe drought of moral leadership. Like a refreshing rain on the sun-baked farm lands, the nation's spiritual climate immediately began to take on a new feeling.

(Continued on page 15)



Then Vice-President Ford addresses National Prayer Breakfast in Dallas.

SBC Leaders React With Sadness To Resignation

A note of sadness predated reactions of top Southern Baptist Convention leaders to Richard Nixon's unprecedented resignation from the U.S. presidency, August 8.

Generally, the SBC leaders, speaking as individuals and not for the 12.3 million member denomination, agreed with Nixon's decision to resign, expressed no bitterness toward the ex-chief executive while recognizing a lapse in integrity which led to his demise, and reflected optimism for the future of America.

Charles King, the SBC's second vice president, was "disappointed in Nixon's talk" — that he didn't "shoulder more of the responsibility" but wanted "to put it on Congress."

In mid June, after his election to the second vice presidency, King told a press conference in Dallas he would prefer George Wallace to Nixon because "at least black people know where Wallace stands. Wallace is a man of his word. I personally would like to see Nixon resign, but I believe in due process of law..."

About two months later, though, King, pastor of Corinthian Baptist Church, Frankfort, is not seeking vengeance and favors immunity for the 37th president of the United States — a feeling shared by SBC president Ja-

roy Weber and first vice president Stewart B. Simms.

"A man who has been forced out of the biggest job in the world has been punished enough. I don't think we should bother about pursuing him any further — let him go," King said.

Asked what he, as a Christian, would advise Nixon, if he were in a position to do so, King said:

"Be a good Christian. Join a church. Get love in his heart and quit lying."

"I find no comfort whatsoever in Mr. Nixon's tragic fate," said Foy Valentine, executive secretary of the SBC's Christian Life Commission, reflecting reactions expressed in interviews with SBC president Jaroy Weber; SBC vice presidents Stewart B. Simms and Charles King; James E. Wood, head of the Baptist Joint Committee on Public Affairs; Brooks Hays, former congressman and SBC president; James Langley, executive secretary of the District of Columbia Baptist Convention; and Valentine.

"I join Christians across the land in praying for him and his family and all the persons and families caught in the awful web of public immorality which has come to be a reproach to all America," Valentine said.

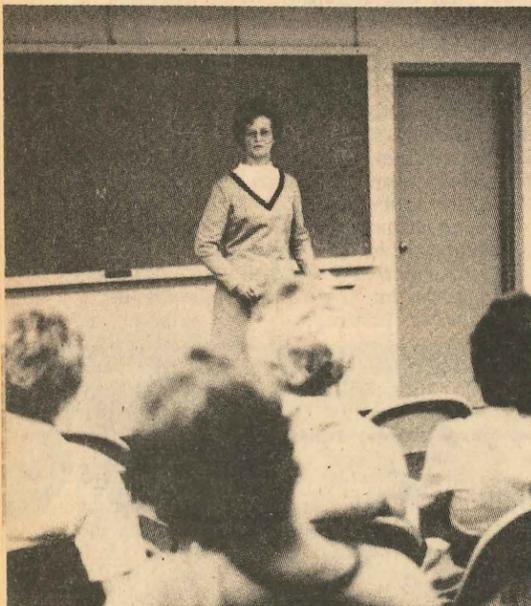
Earlier, before Nixon admitted his guilt and resignation fever inundated

the nation's capital, C. Welton Gaddy, a Christian Life Commission staffer, not speaking officially for the commission or Southern Baptists, sent an editorial to 33 state Southern Baptist papers across the U.S., urging impeachment of Nixon, not his conviction.

"The time has come," wrote Gaddy, the commission's director of Christian citizenship development, "for general charges of guilt and claims of innocence to be substantiated with authoritative evidence and specific details. Impeachment can best serve the interests of both opponents and supporters of President Nixon. Not to be confused with conviction, impeachment is the constitutional method for considering evidence of the President's guilt so that either he can be constitutionally vindicated and freed to proceed with the direction of the nation's business or he can be constitutionally indicted and subsequently tried in the Senate," Gaddy said.

"As Mr. Nixon reflects upon the Watergate offenses," Hays told Baptist Press, "I hope he will be willing to assume responsibility for his part with a forthrightness and penitence he has not yet manifested. All of his fellow citizens should refrain, meanwhile, from harboring ill will toward him."

(Continued on page 15)



Miss Bea Jones, a missionary to the Philippines, discussed her life as a single adult and the problems an unmarried person faces at a recent SACF meeting held at Highview Baptist Church, Louisville. The Breckinridge County native was the featured speaker at the monthly meeting of single adults.

Annuity Board Raises Rates, HMB Exec. Comm. Meets

Citing the rise in inflation, climbing medical costs and larger percentage claims, Darold H. Morgan, president of the Annuity Board of the Southern Baptist Convention, recently announced new rate adjustments for the church medical insurance plan.

New rates will go into effect October 1 and increases range from a low of 7.1 to a high of 26.2 percent with the SBC average at 16.1 percent.

The rates increase according to the type of plan coverage in the state in which the member resides, Morgan said.

He pointed out the rate of inflation has exceeded 12 percent since January 1, 1973. During the same period, price controls, which were in effect on the medical services, were relaxed. Consequently, medical costs have gone up.

The ratio of claims to premiums for the past 18 months reached a high of 86 percent. "An acceptable maximum ratio, without a rate increase, is 82 percent," Morgan explained.

"We wish very much the rates could remain the same," Morgan said, "but we believe that members understand the reasons for the increases when the factors precipitating them are considered."

Some 8,500 participants are affected by the board's first rate increase since the church medical plan went under Aetna Life Insurance Company on January 1, 1973.

Adopting a 1974-75 budget of \$750,000, 25 percent of which will come through receipts from the Cooperative Program, the Southern Baptist Convention's Stewardship Commission, meeting in annual session, also authorized the executive director-treasurer, A. R. Fagan, to request a Cooperative Program appropriation up to \$250,000.

In other action, commission members, who are elected as representatives from their state conventions by vote of the SBC, reelected Paul Cates, a Lubbock, Texas, businessman, to a second one-year term as chairman of the commission.

Fred M. Chapman, who has been serving on the commission staff as associate director of endowment and capital giving promotion, was tapped as director of promotion, effective October 1.

Representatives also heard reports on the 1973-74 SBC-wide Cooperative Program receipts, which indicated a 13.22 percent increase over the same time the previous year.

SBC NEWS

As the 1974 Annie Armstrong Easter Offering for Home Missions surpassed the \$7,200,000 goal, leaders of the Woman's Missionary Union announced the next offering will aim for \$8.5 million.

The 1974 goal was exceeded on July 17 and WMU officials estimate the total offering should clear \$8 million before the books close December 31.

The 1975 offering will be launched March 2-8, during the Week of Prayer for Home Missions. The special home missions offering supplements the SBC's Cooperative Program unified budget allocations to provide approximately 40 percent of the convention's home missions budget.

The executive committee of the Southern Baptist Home Mission Board recently took three actions regarding HMB staff, approving the election of two new staff members and the placing of W. D. Lawes, associate director of the board's division of evangelism, on long term disability.

Lawes has been on medical leave of absence from his position for several months.

Jerry Lynn Scruggs, director of Christian social ministries in Nassau and Suffolk Counties, New York, was named associate director of the department of missionary personnel, effective September 1. He will replace Bryce Sandlin, who resigned recently to join the religion faculty at Howard Payne College in Brownwood, Texas.

Scruggs, a native of Fruitland, Tennessee, is a graduate of Union University, Jackson, and Midwestern Baptist Theological Seminary, Kansas City, where he received the master of divinity and doctor of ministries degrees.

He is an Air Force veteran and has served as the pastor of churches in Tennessee, Missouri and New York.

David Donald Benham was named assistant director of the department of language missions, effective September 1.

A Kiowa Indian, Benham is a native of Fayetteville, Arkansas, and is a graduate of the University of Arkansas and Southwestern Baptist Theological Seminary, Fort Worth, Texas, where he received the master of religious education degree.

Baptist state papers in Mississippi and Louisiana have recently named new associate editors to their staffs.

Donald T. McGregor, editor and publisher of a weekly newspaper in Kemp, Texas, has been elected associate editor of *The Baptist Record*, journal of the Mississippi Baptist Convention.

Oscar Hoffmeyer, Jr., assistant professor of journalism at Baylor University, Waco, Texas, has been named to the staff of the *Baptist Message*, state paper for Louisiana Southern Baptists.

McGregor, 50, former editor of the *California Southern Baptist*, will succeed Joe Abrams, who will retire December 31 after 23 years of service with the publication.

Hoffmeyer was employed as director of new services and a journalism instructor at Louisiana College, a Baptist school in Pineville, prior to teaching at Baylor.

Over protests from Baptists and other groups, the House of Representatives passed and sent to the White House a major education bill which includes a provision to bypass state regulations prohibiting aid to children in nonpublic schools.

The bypass enables the U.S. commissioner of education to fund schools which have been denied public aid due to state laws forbidding such funding.

A resolution adopted by the Southern Baptist Convention at its annual meeting last June expressed opposition to "any federal aid to education program which attempts to bypass state constitutions and school laws in educational matters."

The most controversial portions of the bill deal with the busing of school children to achieve racial balance.

The huge margin by which the bill passed virtually insures that the House would override a presidential veto in the event President Ford refuses to sign into law.

Samford University has received a \$1 million challenge gift with which to begin a \$3 million fund-raising effort in behalf of its Cumberland School of Law.

The gift, from an anonymous donor, was announced in Birmingham, Alabama, along with plans for a campaign, which was necessitated by Cumberland's rapid growth over the past few years. The law school, which attracts students from more than 30 states, is reportedly the largest law school at a Baptist institution in the world, enrolling some 700 students last year. (BP)

Magazine Charges Baptists With Political Silence

Southern Baptists collectively have been deafening in their silence on such issues as housing, health care, ecology, taxes, ethics and energy, the denomination's *Home Missions* magazine says in its July-August issue on the church and politics.

In an article by Everett Hullum, associate editor, the magazine says that while Southern Baptists were, in recent months, instrumental in defeating legislation in Texas that would have allowed parimutuel betting and a liquor-by-the-drink proposal in North Carolina, they usually seemed to do little or nothing—collectively—to:

- encourage political ethics and campaign reform legislation;
- stimulate legislation to check inflation;
- demand strengthening of environmental protection laws;
- promote measures that will bring the United States to energy independence while not allowing "unconscionable" profits to energy-re-

lated industries . . . among other issues.

The magazine notes that some individual Southern Baptists and a few Baptist state and denominational agencies have spoken out and, in some cases, "their voices have been heard with significant results."

Yet issues such as housing, health care and others probably exert as much pressure on the lives of Southern Baptists as the traditional targets of gambling and drinking of alcoholic beverages, Hullum writes.

One interviewee cautioned that while it is good for Southern Baptists to stand up for their beliefs, they can't take a stand on a number of issues because they don't all think alike and no group, convention, association or local church could speak for all 12.3 million Southern Baptists.

While issues that greatly affect Christians are frequently decided in the political arena, Hullum's article continues, Baptists tend to know too little about most issues. Part of the reason for this, the article says, is that

Southern Baptists are not convinced they have political power.

The magazine observes that Southern Baptists may or may not have political power of magnitude but quotes C. Welton Gaddy of the Southern Baptist Christian Life Commission: "It's the nature of power that it's not real until it's exercised."

Home Missions also observes that Southern Baptists appear to be frightened of power.

Traditionally, it notes, "Power corrupts and absolute power corrupts absolutely." But Gaddy, director of Christian citizenship development for the CLC, argues, along with others, that such an attitude misunderstands the nature of Christian love, which, he says, is "gutsy love, not sentimental emotion. Power," Gaddy insists, "is amoral — it can be used for good or bad."

"Christians must be busy reordering society through sound and appropriate political action," says Brooks Hays, the 75 year old former U.S. Congressman and former SBC president from Arkansas. "We must be busy building an environment in which justice prevails and which makes victory in the Christian struggle more likely."

A careful reading of state and national Baptist convention records reveals that Baptists' use of political power has been characterized by inconsistency, insensitivity to misuse and self-serving motivations, says Gaddy.

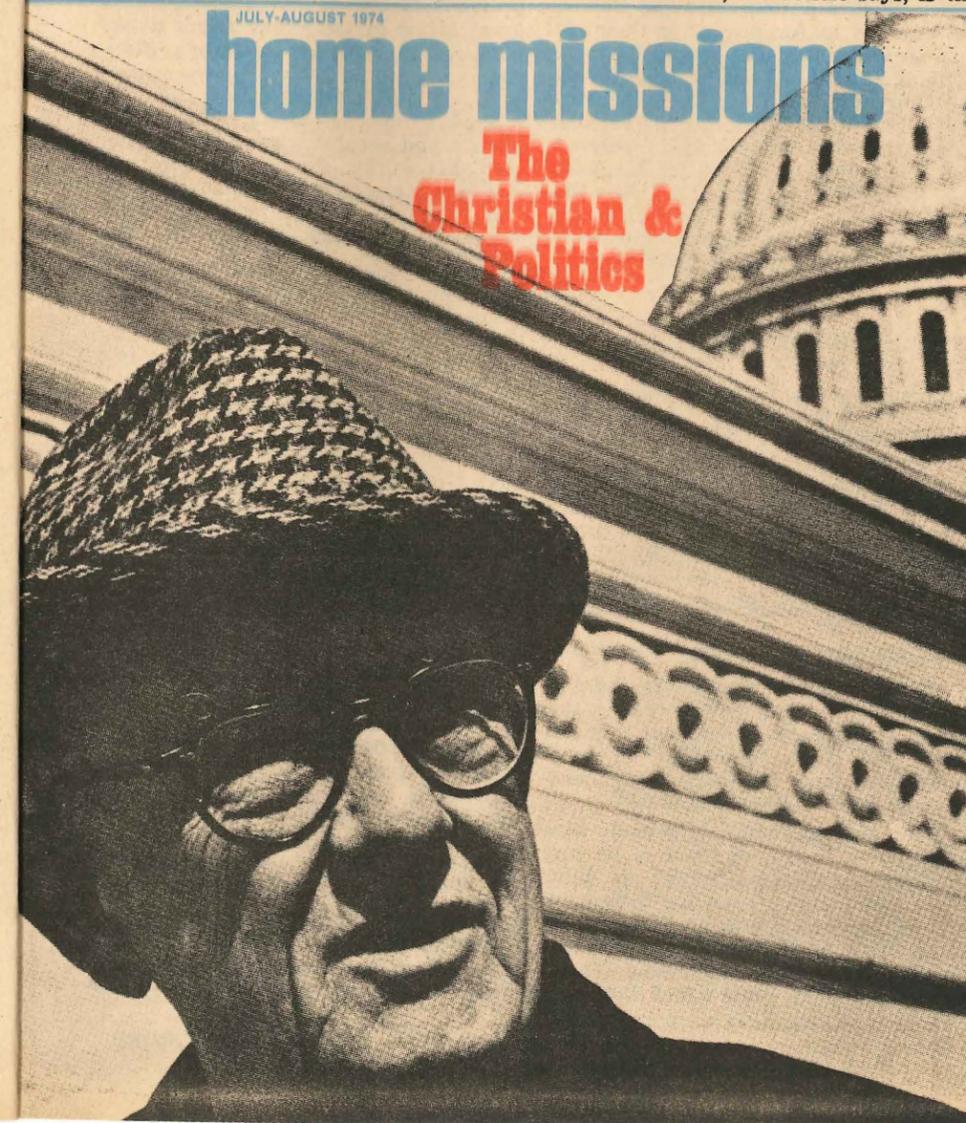
He believes part of Southern Baptists' problem in dealing with politics is they haven't thought through the misuse of power — especially the power of silence.

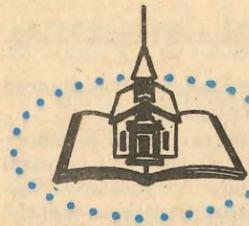
"There are times," he says, "when failure to speak carries as much of a message as speaking out." And many times, Gaddy adds, "we don't involve ourselves until an issue hits us personally."

"The alternative to Christian commitment — first at the ballot box, then within government itself — is to leave the running of the land to the wisdom of unbelievers," says Foy Valentine, Gaddy's boss at the Christian Life Commission. "This is absolutely unacceptable."

The reason Christians should be involved in politics at every level, adds Gaddy, is that "faith does make a difference in the political process."

"The nature of our concerns is different; our priorities focus upon people, not things. The Christian philosophy, recognizing that laws were made for men, not men for laws, supports legislation that dignifies men and glorifies Jesus Christ. (BP)





SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for September 1, 1974)



LIFE AND WORK SERIES

A Man Who Failed

The home of Mary, the mother of John Mark, was one in which Christ was honored and prayer was practiced. She invited praying people into her home, knowing that her son would be blessed through their prayers and through fellowship with them.

Acts 12:25

While Barnabas and Saul were in Jerusalem on a mission of mercy, John Mark evidently made a very favorable impression on them because they invited him to accompany them when they returned to Antioch.

Acts 13:1-5, 13

Young as was the church at Antioch in Syria, there were a number of prophets and teachers in it. The prophets made known the will and purposes of God, and the teachers explained the meaning of God's Word. While the members were in the pathway of Christian duty, the Holy Spirit said to them: "Separate me Barnabas and Saul for the work whereunto I have called them." He spoke thus because He wanted them to do pioneer work among the unevangelized in distant places. They were willing to give up their ablest leaders to the missionary cause without a complaint.

After fasting and praying, in an impressive service they laid their hands on Barnabas and Saul and sent them forth as missionaries. Barnabas and Paul willingly and promptly departed, taking John Mark as their attendant or helper, to proclaim the gospel of Christ. It must have been encouraging to them to know that they were definitely God-chosen, God-qualified, God-sent and God-directed.

When that ship, on which these heroic men were passengers, left the harbor at Seleucia, the gospel went to sea for the first time. Led by the Spirit, they sailed to Cyprus, the island on which Barnabas formerly lived.

As the attendant of Barnabas and Paul, in all probability John Mark was immensely useful to them in caring for their personal needs, assisting with the baggage, obtaining their lodging places, securing their food, preparing their meals, arranging their meetings, talking with inquirers, and instructing the converts.

For some unknown reason, at Perga

John Mark departed from them and returned to Jerusalem. There have been many conjectures as to why he deserted them and went back home. Evidently he preferred to go back home rather than to endure the dangers and hardships of those regions into which their journey would take them. He failed to measure up to the demands of Christian discipleship to which he had committed himself.

Acts 15:36-41

Great men are hard workers. However, they know the importance of rest, relaxation, and a renewal of life's energies. Such a period Paul and Barnabas enjoyed in Antioch, after their return from the first missionary journey. Longing to revisit, review, and revive the churches which the Lord had enabled them to establish in those regions where they had previously ministered the Word, Paul proposed to Barnabas that they should go again and visit the brethren where they had preached the Word of God. Barnabas was quite willing to go, and suggested that they take

John Mark with them. Thinking it unwise to do so, in view of Mark's desertion on the previous journey, Paul refused to take him along. The contention between them over this matter became so heated that these two ardent missionaries decided to part company and to go their separate ways. So Paul chose Silas as his companion, while Barnabas took Mark and went in another direction.

Convinced that Mark needed encouragement, Barnabas was determined that he should be given a second chance, so he took him with him. Doubtless his loyal devotion to Mark, in spite of his previous failure to make good, was a great factor in the young man's determination to overcome his tragic blunder.

II Timothy 4:11

Mark experienced a remarkable change and became a valuable and dependable worker for his Lord. Nobody rejoiced more over the change which God wrought in him and the work which He did through him than did Paul.

INTERNATIONAL SERIES

God's Purpose For Man

God created man in His own image, gave to him the capacity for fellowship with Him, and gave to him the privilege of subjecting to his will all created things. It was God's desire that man should enjoy the proper relationship with Him.

Genesis 1:26-31

All that anyone knows about the origin of man is what we are told in the scriptures. The creation of man was the result of God's sovereign decision (verse 26), and by God's direct and immediate act (verse 27).

When God made man, He made him in His own image, so there is an unspeakable dignity attached to him. What does it mean when the Bible says that God created man in His image? In no sense of the word does it mean that God is a corporeal being. There is nothing in the Bible which indicates

that God looks like man because He created man in His own image. The scriptures plainly teach that God is Spirit (John 4:24). So this image was not material or physical but rather a likeness of personality. Just as God knows, feels, and wills, so man, made in His image, knows, feels, and wills.

Having created man, God gave him instructions concerning how his life was to be sustained. Man was to multiply by becoming the agent through which God would continue to populate this earth. Man was to exercise dominion over all that God had made. God rightfully expected man to reach the highest level of spiritual maturity, moral excellence, and devoted service.

When God surveyed what He had made, He saw that all had been well done. When we consider God's approval upon His work in creation, we are made

to ask ourselves, "Is He pleased with the work which He has been able to do in and through our lives?"

With a genuine need of God, and having a capacity for fellowship with Him, man was given the wonderful privilege of choice. Along with this privilege, he was given the responsibility for the choices which he made or makes. God also impressed on man the fact that He created him with the expectation that he would be faithful in the stewardship of the rest of God's creation. Because God has given man dominion over his environment, he is responsible for the surroundings in which he lives. It is truly amazing what one, who is linked to God, can do to transform the environment in which he is placed.

Genesis 2:15-17

After God had created Adam in His own image, He placed him in perfect surroundings in the beautiful Garden of Eden, in which was to be found "every tree pleasant to the sight," whose fruit "was good for food." In the midst of the garden God placed two trees: "the tree of life" and "the tree of the knowledge of good and evil." The fruit of the latter gave insight into matters beyond what God knew to be best for man. In love God warned Adam of the penalty which would be incurred if His prohibition were violated. This explicit command was a test of Adam's character. He had an abundance to satisfy his every need, so there was not any justification whatever for his partaking of the forbidden fruit.

In giving Adam the privilege of choosing between being obedient or disobedient, God gave him a clear warning of the consequences of disobedience—"for in the day that thou eatest thereof thou shalt surely die." That was not a threat, but a revelation and a warning. It was given in love and for Adam's good, just as if you should forbid your child to touch a hot stove lest he should get burned.

Genesis 3:22-24

After Adam and Eve had enjoyed their wonderful surroundings for a period of time, concerning the length of which it would be useless to conjecture, they became acquainted with an animal called the serpent. Satan indwelt the body of the serpent and used it as a vehicle of expression as he approached and tried to corrupt man.

Both Eve and Adam decided to disobey God and partake of the forbidden fruit. Because of their disobedience, it was necessary that God pronounce judgment upon them. After pronouncing judgment on the serpent, on Satan, on Eve, and on Adam, God expelled them from the Garden of Eden. They brought this punishment upon themselves by their willful disobedience.

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WESTERN RECORDER

Must Raise Consciousness About Women, Confab Determines

It looked and sounded like a mission study group. It had all the determination, righteous indignation, dedication and missionary spirit of such a group. But this was to be a different kind of meeting.

It started out with predominantly women in attendance, but soon husbands and boyfriends came. The conference, "Christian Liberation for Contemporary Women," was sponsored by the Christian Life Commission of the Southern Baptist Convention and clearly reflected a broad spectrum of Southern Baptist viewpoints and concerns.

The conference addressed itself to everything from the Biblical teachings regarding women and a theology for human liberation to marriage, personal fulfillment, a Christian critique of institutional discriminations against women and the future.

One female seminarian seemed to reflect the majority attitude: "I was very discouraged when I came to this conference, but now I am determined to try to raise the consciousness of my fellow church members to improve the status of women. I am not going to leave the church. I am going to help it do right."

A special task force to study the status of women among Southern Baptists was called for by one of the four conference leaders. Sarah Frances Anders, who chairs the department of sociology at Louisiana College, a Baptist school in Pineville, Louisiana, reported nearly every major denomination in the United States has had such a study. "It is now time for Southern Baptists to give serious study to the current and future status of women in the denomination," she said.

Expressing a tone of hurt and pain, which seemed to prevail throughout the 14 sessions, Miss Anders presented what she explained to be a "concise situation report."

"Sexism is widespread in most Christian churches, if not in policy, surely in custom and practice. While a decided majority in most congregations, women

"Sexism is widespread in most Christian churches, if not in policy, surely in custom and practice. . . . Seminaries are a masculine subculture with predominantly male professors, language, texts, trustees and administration. . . ."

are a decided and often solid minority in most levels of leadership and decision making," she said.

"Seminaries are a masculine subculture, with predominantly male professors, language, texts, trustees and administration. Until this changes, women who train for the most professional church positions will be marginal people and, to a great extent, unemployable," explained the professor, who holds a PhD in sociology.

"Equal opportunity for employment," charged Miss Anders, "is not present in most ecclesiastical structures. Not only is the percentage of women personnel low compared to the secular labor force, but women seldom rise above clerical, editing and associate administrative positions to the highest executive positions."

All the speakers — Harry N. Hollis, Jr., David R. and Vera Mace, and Miss Anders — seemed to agree on two basics for future action to bring about the "Christian liberation for contemporary women."

First, said the speakers, Jesus Christ has set the pattern for human liberation.

Miss Anders led it off, "Jesus had no separate Christian ethic for blacks, national presidents, or Biafrans, any more than there is an ethic dealing with the treatment of women."

Harry N. Hollis, Jr., director of family and special moral concerns for the Christian Life Commission, told the group, "Jesus treated women as persons and violated those traditions which

dehumanized women. In so doing He served as a model for human liberation. It was not only His life that benefited women, but His death and resurrection. Through these events He showed the way toward reconciliation between the sexes."

David R. Mace, professor of family sociology at Bowman Gray School of Medicine in Winston-Salem, North Carolina, said, "The overall picture in Jesus' relationships with women leaves us in no doubt at all that He accorded them (women) honor and respect in a high degree — and not only as wives and mothers, but also as persons. Anyone who sets out to build a case for subordination of women knows he isn't going to get much support from the gospels."

Second, all the speakers agreed that "both men and women must work on the problems of discrimination."

"Equality in the church," reported Miss Anders, "will provide equal opportunity for all persons (male and female) to participate in any sphere of organized religion on the basis of gifts and abilities rather than gender."

Hollis explained Christianity is the faith which calls men, and for that matter, women, to be sensitive to the plight of women in our society. (BP)



CONSULTATION — Vernon Cole (left), an associate in the church training department of the Kentucky Baptist Convention, talks at Ridgecrest Baptist Conference Center with Philip B. Harris, secretary of the church training department of the Southern Baptist Sunday School Board. He was attending a Church Training Leadership Conference at Ridgecrest.

'Morality From People'—Ford

(Continued from page 9)

In the nation's capital, it was as if a new era had suddenly burst upon the nation. Governmental officials relaxed. Smiles appeared on many faces that had been uptight for so long they did not know what it meant to be loose and free and comfortable in public service.

At least for the time being, both official and private America seems to feel that they have a President who will level with them, a President who will be honest, one they can trust and one whose religion is an expression of what he really is inside.

President Ford further enhanced this attitude when he said, "I believe in the very basic decency and fairness of America. I believe in the integrity and patriotism of the Congress. And while I am aware of the House rule that no one ever speaks to the galleries (a reference to the press galleries), I believe in the First Amendment and the absolute necessity of a free press."

Baptists will not soon let President Ford forget that the First Amendment includes more than freedom of speech and of the press. It also includes freedom of religion and provision for "no establishment of religion."

The perspective of a person changes significantly when he is elevated from that of a congressman, representing only one congressional district, to that of President of the United States representing all of the people. Ford himself recognizes this.

"The truth is I am the people's man," he said, "and I accepted and began my new and solemn trust with a promise to serve all the people and do the best that I can for America."

"When I say all the people, I mean exactly that," the new President said. "To the limits of my strength and ability, I will be the President of black, brown, red and white Americans, of old and young, of women's liberationists and male chauvinists and all the rest of us in between, of the poor and the rich, of native sons and new refugees, of those who work at lathes or at desks or in mines or in the fields, or of Christians, Jews, Moslems, Buddhists and atheists, if there really are any atheists after what we have all been through."

The atmosphere in the nation's capital now is that a choking smog has lifted and the tears in people's eyes are not caused by the stinging pollution of Watergate but are tears of hope and faith and relief that a new day is ahead for America. (BP)

Resignation Reactions

(Continued from page 9)

"A political officeholder," said Weber, pastor of First Baptist Church, Lubbock, Texas, "should interrogate his own attitude about what is right and wrong. I think we have been living in a kind of climate that developed from a sort of existential theology which states that everything is relative — with no good and no bad — and now we need to return to some absolutes."

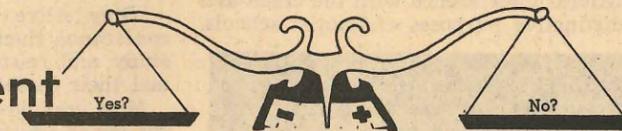
"While all of us Americans are deeply saddened by the circumstances that brought about the events themselves, we may be heartened by the triumph of the principle that no man is above the law," Wood declared.

Hays noted, "His resignation was most certainly not the result of a vendetta by his political enemies or the media." The pressure of public sentiment and his own party leaders "made the action inevitable," he said.

Langley added, "History . . . will give Richard Nixon and his administration high marks for certain achievements in foreign affairs. But the events that led to President Nixon's resignation have sickened and depressed the nation."

Simms, in looking at the next steps the U.S. should take, urged campaign finance reform, "insulation of the FBI and Internal Revenue Service from executive or any other manipulation," strong ethics legislation and doing away with taping of White House conversations to preserve the confidentiality of those who confer with the President. (BP)

Capital Punishment



(Continued from page 3)

was any other possible way, the penalty of death was to be avoided. All other recourses must be exhausted first. Application of the death penalty meant that all other systems had failed. This did not mean that the violator was to be treated lightly or absolved, nor that all guilt or blame was thrown onto the community. But it did mean that the violator was guilty, and that the community had also failed!

Here is God's own example. When the first murder was committed, God did not resort to the death penalty. When Hosea's wife was found guilty, death could have been the penalty. God showed Hosea that love, justice, and peace would exhaust all other recourses before admitting failure and allowing death. When the runaway slave, Onesimus, went back to his master, his death could have been the result under Roman law. Paul showed a better way (Philemon 16, I Corinthians 12:31-14:1).

Jesus showed a better way to a woman obviously guilty of a capital crime (John 8:1-11). Love, justice, and peace are least served by death as a penalty.

Finally, it must be said that the Christian, as an individual and as a responsible member of society, cannot rule out, from within a Biblical perspective, the possibility of death as a penalty. However, in understanding the total thrust of scripture, and in seeing how God himself works, the follower of the Way must honestly exhaust all other resources before even thinking about the death penalty. If it must finally be resorted to, not only has the violator failed as a responsible human being, but the community has also failed in its twin basic tasks of upholding the sanctity of human life and promoting justice and peace, within which Christian love may best function. □

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Educator Proposes New Role Between Colleges, Missions

The Association of Southern Baptist Colleges and Schools adopted a six point challenge by a college administrator from Oklahoma to accelerate exploration of the "remarriage of Baptist higher education and missions."

Robert L. Lynn, vice president for administration at Oklahoma Baptist University, Shawnee, although outlining many areas of cooperation between missions and Baptist higher education, said "numerous factors" have in past decades often diverted Baptist educational institutions from missionary concern.

A member of the Southern Baptist Convention Foreign Mission Board, Lynn urged Baptist college presidents and other administrators and faculty comprising association membership to:

"1. Present the challenge of missions to 84,000-plus students in Baptist schools (one of the Education Commission's 1974-75 program goals) and develop resources for student financial aid for missions volunteers;

"2. Provide expertise in research and development of mission strategy;

"3. Assist educational institutions abroad through faculty exchanges and advisement on accreditation. (Baptist missions in 77 countries, Lynn said, have some relationship with 506 schools of all types with 85,076 students);

"4. Develop a model for British campuses in the United States to upgrade

preparation and training of mission volunteers, enrich and encourage their commitment and help them develop attitudes and skills effective for cross-cultural communication and ministry;

"5. Relate study-abroad programs of Baptist schools, where appropriate, to foreign mission fields;

"6. Continue and increase emphasis on the training of international students in Baptist schools in the States to improve cross cultural communications and contribute to Christian leadership development for emerging nations."

He cited the SBC's recent request in Dallas for the Foreign and Home Mission Boards and a special study review committee to present "old, new plan" for world missions advance. Participation of higher education in the coming surge of missions, he continued, will not only return it to the center of its historical relationship, but help guarantee strong Baptist support for education.

Roger Voskuyl, executive director of the Council for the Advancement of Small Colleges, Washington, D.C., told the Southern Baptist educators he admired their stance on refusing federal aid.

"If you are to protect what you are doing, now is the time to be careful," he said, indicating that acceptance of federal aid could open the way for federal interference with the creed and distinctive purposes of Baptist schools.

Southern Seminary Robbed By Gunmen

Two armed gunmen robbed the treasurer's office at The Southern Baptist Theological Seminary in Louisville while most students were vacationing two weeks before the opening of the fall term.

Approximately \$2,700 was taken by the thieves who forced treasurer C. Richard Broome and his staff to lie on the floor while the two men took the money from the office's cash drawer. The amount of money taken was larger than amounts usually kept in the treasurer's office because of an abnormally large amount of undeposited cash receipts.

There were no serious injuries during the incident, which was the first of its kind in the seminary's 116 year history.

Frank Owen Is Pastor At Senior Adult Meet

The first summer-season Senior Adult Conference at Ridgecrest Baptist Conference Center will be held August 24-29, 1974.

"Stay Alive All Your Life" is the conference theme for a week of Bible study and relaxation for senior adults and their leaders.

Most individual conferences will be for senior adults with three conferences specifically for senior adult leaders. As much as possible, all meetings will be limited to the ground level for easiest access.

Franklin Owen, executive secretary of the Kentucky Baptist Convention, will be pastor for the week, and Donald F. Ackland, Southern Baptist Sunday School Board retiree, will be Bible study leader for the book of Philipians.

The conference will begin with dinner Saturday evening, August 24, and close with lunch Thursday. Program leaders include John Maguire, retired executive of the Florida Baptist Convention; Joe Burton, retired editor of "Home Life" magazine; and consultants in the Sunday School department at the Sunday School Board.

For reservations to the Senior Adult Conference write to Reservations, Ridgecrest Baptist Conference Center, Box 128, Ridgecrest, North Carolina 28770.



BICENTENNIAL PRESENTATION — Prints of the official bicentennial Kentucky painting were recently presented to Miss Kathryn Jasper, WMU executive director, and Mrs. George Beasley-Murray, past president of the Baptist League of Women of Great Britain, at First Baptist Church, Irvine. Mrs. Nellie Meadows, painter of "Kentucky, the Great State," made the presentation on behalf of Boone's Creek Associational WMU. Pictured from left to right are Mrs. Meadows, Mrs. Beasley-Murray, Miss Jasper, and Mrs. Ross Figart, association WMU director.