



GEORGETOWN COLLEGE

First Baptist College west of the Alleghenies. Chartered in January, 1829, by "The Trustees of the Kentucky Baptist Education Society." Later named Georgetown. The site of Rittenhouse Academy, Georgetown, chosen for College, July, 1829. Giddings Hall was first building erected. Under leadership of Pres. Howard Malcom, in 1840s, a permanent program was formed.

1874 KENTUCKY HISTORICAL SOCIETY KENTUCKY DEPARTMENT OF HIGHWAYS 1987

Western Recorder

AUGUST 31, 1974

Revival Reports

Franklinton Baptist Church in Henry County Association held revival services July 28 through August 3 with Tom Townsend as evangelist and Seth Walker as song leader. Six additions to the church, two by letter and four by profession of faith, were reported, as well as four rededications.

Evangelist Wade Clemons of Morristown, Tennessee, was the evangelist recently in services at **Reidland Baptist Church**, Paducah. Special music was presented each night by Mrs. Jerry Dot Alverson. Choir and congregational music was led by Jim Bradshaw, associate minister of Reidland church. More than 300 public decisions of consecration and professions of faith were reported. Pastor of the Reidland congregation is C. Wyman Copass.

Pastor Estill McGrew, Sr., of **Manly Memorial Baptist Church** reported 15 additions to the church during a spring revival in which Joe R. Hampton, pastor of Meadow Hill Baptist Church, was the evangelist. Also, during their VBS commencement night service on June 23, they had 17 professions of faith and two moved their membership to the church.

Liberty Baptist Church, Auburn, held revival services from July 8 through July 14. Norris E. Smith, pastor of Henderson Memorial Baptist Church, Hopkinsville, was the evangelist. There were three professions of faith, five rededications and two additions by letter reported. William E. Lynch is pastor of the Liberty congregation.

Pastor Chas. W. Holland reports that a layman-led revival at the **Cornishville Baptist Church** was unusually successful. Laymen from the Hawesville Baptist Church joined Cornishville laymen for visitation on Saturday and Sunday and the 17 visitation teams visited more than 100 homes. Results of

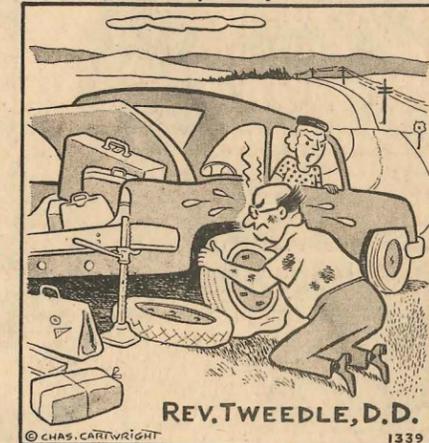
the weekend revival included 11 professions of faith, three additions by letter and many other decisions. The Cornishville church now has a group of 26 surrendered to do layman-led work.

Verlin C. Kruschwitz, pastor of Severns Valley Baptist Church, Elizabethtown, and Bobby Reeder of First Baptist Church, Morganfield, recently conducted revival services at **Buena Vista Baptist Church**, Owensboro. Archie W. Allison is pastor of the church. There were eleven professions of faith, three letter transfers and several rededications.

Irvington Baptist Church has just concluded a revival led by the Hawesville Baptist Church Lay Team, August 15-18. Clayton Rock, pastor of the Irvington congregation, reported five public professions of faith in Christ Jesus, five additions to the church membership and many rededications.

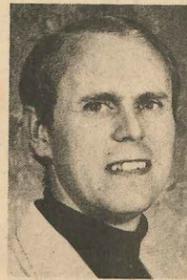
James Severance, pastor of **Gap Creek Baptist Church**, Windy, reports 18 young people made professions of faith during a recent Vacation Bible School at the church.

Church Chuckles by CARTWRIGHT



"THAT sure didn't sound like a prayer!"

DEVOTIONAL



By John Carney
Youth Consultant
KBC

Discipline comes from the basic word disciple. Jesus called out disciples and stated, "Ye are my disciples if you continue in my word." When Jesus called those men, they left and began to go to school on the disciplined life. A disciplined person can turn the other cheek, go the second mile, bear his own burden and lighten the load of a fellow world citizen. Paul taught and exemplified the disciplined life. He taught of the "trackster" who disciplined himself for the race and then laid aside the weights to run the race to win!

Jack Lelaine preached a mini-sermon one day on his exercise show as he stated, "Do not become a slave to your body but rather be the master over your body." The shame of life is to see an individual yielding to a destructive habit and unable to discipline self to have the victory. Jesus knew the dilemma and promised help and victory in the Christian's life.

Lack of discipline is the reason that some church "organizations" once worked and now do not. I grew up in a church where men loved their fellowship called Brotherhood and in an RA chapter that shaped my life for eternity. The men and the leaders disciplined their lives through love to make these organizations work.

As for church training, is it any wonder that the high percent of "called" individuals have come through this vital area of church fellowship. The system is even better today but we seemingly lack the discipline of old to put it into action in some of our churches and so we starve our youth in the areas of polity, doctrine, rich heritage, formulating a systematic theology and a vital ethics foundation. Choirs dwindle because of a lack of discipline. Bible teaching lags because of a lack of discipline.

The system works! Our form of government is one of the world's greatest but a lack of discipline has caused our recent unrest. A lack of discipline weakens the bond. The various organizations of the church have in times past shown their vital worth. The failure, where there is failure, is due to a lack of discipline. "Ye are my disciples if ye continue in my word." (John 8:31)

Veterans group rejects
Kennedy appeal on amnesty

Ford orders amnesty review

Officials will meet soon to examine
how to carry out Ford amnesty order

A welcome proposal on amnesty

Ford is reviewing
amnesty question,
favors leniency

Amnesty may require only a request
for repatriation to U.S., Saxbe says

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

combat capacity or going to prison for up to five years. Neither the noncombatant nor civilian options were open to them. Faced with such alternatives, many fled the country. Some left before receiving draft notices, and thus were subject to no penalties. Others fled after receiving their notices, and thus faced trial as criminals. They still face this possibility, if and when they return, unless their country, through its leaders, grants them amnesty. Amnesty would pardon them from the consequences of their law violation.

Does Bible Speak

The question of amnesty of these particular cases is not easy to resolve. What does our Christian faith say about it? Does the Bible contain any affirmations that show us the way? Are there any situations that God's people faced, recorded in scriptures, that have illumination and guidance for us today?

The best procedure seems to be to search out broad principles, directions in which God leads his people, that can serve as basic guidelines. There may be specific examples of individuals who, under the leadership of God's spirit, followed those principles. It must be kept in mind that we are looking for help in two distinct but related directions. First, there is the case of the person who follows his conscience even though it should go against prevailing norms, either to uphold them as they are or to modify them.

The prophet Amos received the word of the Lord, and had to bring its message to God's people. He was forbidden by the authorities to continue his messages. Yet the Lord's voice in the very fibers of his being would not let him be silent nor leave to prophesy elsewhere. His conscience, informed and inspired as he understood it, had to be obeyed.

Peter and John were brought before the magistrates and warned that they must cease their present activities. Their answer must at least have made the authorities think twice: either the

apostles would continue to obey what they were convinced was God's leadership or they could abandon God in order to obey human mandates. Their choice was obvious: they would go God's way (Acts 4:1-31).

A little later, the apostles had a similar encounter with the governing authorities. The charge against them was serious, the penalty painful, and the process tainted with unworthy motives. The apostles' answer was clear: "We must obey God rather than men" (Acts 5:29).

Jesus was faced with a question that had tremendous implications: how far did Caesar's power legitimately extend? The Master gave an answer that has troubled his followers ever since, an answer that is a guide and at the same time a troubler of conscience: "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's (Matthew 22:21). Caesar and God are not identified, as some might think: Caesar's (government's) voice is not automatically to be considered God's voice. Yet the whole point of Jesus' answer, the thrust of it, was that the question was one that each individual follower would have to answer in each individual case. No person could be the conscience for another. Jesus' answer has always made people terribly uncomfortable. Why could he not have just given a direct answer, and settled the problem once for all? He knew that problems of conscience can only be answered from within a person if that person is to remain true to God's purpose for him.

First to God

In the light of the inviolability of a person's conscience, what can be said today? Although no person or group can answer for the conscience of another, families and churches have a crucial influence in the formation of conscience. Christians, in both family and church settings, teach and practice the responsibility of the person before God first of all. Those who accepted the awesome task of helping to train and form the consciences of children and young people have a continuing

(Continued on page 13)

WESTERN RECORDER

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

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A Commendable Giving Record

The wise Old Testament philosopher said long ago, "For everything there is a season, and a time for every purpose under heaven." (Ecclesiastes 3:1) The season has arrived for recognition and appreciation of loyal and generous Baptists in Kentucky.

The year ending August 31, 1974, will be a record one for Kentucky Baptists in contributions to world missions through the Cooperative Program. Giving is not always a certain sign of spiritual growth but it, in most cases, is one of the truest indications of the spiritual level of Baptists. Right or wrong, giving depends a good deal on the attitude of church members. When they are convinced of the commitment and credibility of their local church leaders and trust those in denominational posts, they are more generous in their gifts.

The good news is that the September 1, 1973 - August 31, 1974, Cooperative Program goal of \$4,500,000 was reached on July 15, a month and a half before the fiscal year ends. By now the contributions have passed the \$4,800,000 goal which had been set for 1974-75. Today (August 26) the total is \$4,989,878.85 with the rest of the week to go.

This means every school, agency and mission ministry sponsored by Kentucky Baptists will receive all that was expected through the Cooperative Program. It also means that more than a million and a half Cooperative Program dollars, to say nothing of the Lottie Moon and Annie Armstrong special offerings, from Kentucky Baptists will go to foreign missions, home missions, seminaries and other ministries of the Southern Baptist Convention. This is indeed good news in light of inflation which makes everything Baptists do at home and abroad cost more and more.

How will this approximately \$500,000 above the basic budget be spent? This is important for every contributor to know since he might be tempted to reduce his giving if he is not certain how the overage will be spent. The overage will not be given to the causes which share in the basic \$4,500,000 budget. Once the budget is reached these causes receive no more for that fiscal year.

By vote of the convention messengers in 1972 the overage this year will be divided between Capital needs in Kentucky and the Southern Baptist convention-wide needs. Kentucky will keep 68.5% and send

31.5% to Southern Baptist Convention causes. This will be a tremendous boost to such pressing needs for Kentucky as Baptist student centers and colleges' indebtedness.

The use of budget overages has been a subject for debate for Kentucky Baptists. As indicated above the overage this year will be divided between Kentucky and the Southern Baptist Convention according to the same percentage division of the basic budget. An effort made at the state convention last November to divide any 1974-75 overage between Kentucky causes and Southern Convention causes failed and so as it now stands any 1974-75 overage will be used exclusively in Kentucky.

Those advocating the use of overages in Kentucky point to the pressing capital needs in Kentucky which have suffered for years. Those advocating dividing the overages with the Southern Baptist Convention point to the unmet mission challenges in America and the rest of the world. Both arguments are valid. The important thing is to be certain that those whose giving make possible the overage know how it is to be used.

Executive Secretary Frank Owen has presented a very wise and fair budget plan for 1975-76 avoiding pitting state needs against conventionwide needs. The basic operating budget divided between Kentucky and the Southern Baptist Convention would be \$5,200,000. The next \$400,000 above the basic budget would go for capital needs in Kentucky. All over the \$5,200,000 basic budget and the \$400,000 capital needs for Kentucky would go 100% to Southern Baptist Convention causes. This kind of division is a challenge to Kentucky capital needs advocates and to world missions champions.

When this proposal was first made last May Executive Board members liked it and approved it though it appeared to many to be more a dream than a reality. But by now it appears altogether likely Kentucky Baptists will do that well in 1975-76. In this era of economic uncertainty in the United States and other parts of the world no one can predict what the picture will be in 1975-76 but our Cooperative Program goal is worthy of a valiant effort. On the basis of our performance this year a similar word of praise for generosity can be expressed in August, 1976.

It's Time Again To Be Heard In Washington

Once again it is time for Baptists and other believers in separation of church and state to be heard on Capitol Hill. We have come to expect legislative proposals in every session of Congress which would threaten religious freedom by giving tax support to church and church related organizations.

This time it is a bill (H.R. 15722) introduced in the House of Representatives by Congressman John Heinz, III (R.-Pa.). His proposal would allow tax payers to take income tax credit for religious and charitable contributions up to \$1,000 on joint returns. We are indebted again to staff members of the Baptist Joint Committee in Washington for discovering this proposal and alerting Baptists. Please read an analysis of this proposal and the reaction of James Wood in an article on page 6 of this issue.

The proposal looks very attractive at first. No doubt it would line the pockets of some churches whose pockets are now unlined or thinly lined. A taxpayer could actually receive income tax credit for one-half of his charitable contributions up to \$500 for single and \$1,000 for joint returns. The taxpayer would have the choice of the new plan or the present plan of deducting from one's gross income his charitable gifts.

Here's how it would work. Suppose the contributions of my wife and me were \$2,000 a year. As it now is this \$2,000, if it does not exceed 20 or 30% of the gross income, can be deducted from our gross income before the income tax is calculated. Heinz's plan would allow us to include the \$2,000 in our gross income, calculate our income tax and then deduct \$1,000 from it. What a relief that would be for us and what a boon it would be to our church. Our concern, however, should be for the principle and not for any tax relief which is questionable.

The plan would pose a dilemma for taxpayers. In effect our government would be saying, "If you don't give it to your church or to charity, we will take it from you in taxes." Considering how painful tax paying is for so many, some who now are not giving to churches would choose to make contributions to churches instead of paying taxes.

But this kind of plan would in effect eliminate voluntarism in religion as Wood points out. Churches would soon be depending upon contributions made possible and attractive by the state. True Baptists have never looked to government for such support of their ministries. We give out of hearts grateful to God for his grace and concerned for taking the gospel to all the world. When this kind of giving is not adequate, we should quit and admit we don't really love God and are not greatly concerned for our fellowmen. What we are not willing to do in love we ought not expect the state to help us do with tax revenue.

This proposal differs little from church-state connections through the ages. The essential difference is that usually one religious group has enjoyed government sanction and support while this proposal would sanction and support all churches.

It would seem that such a proposal would not be approved by Congress this year considering the short time before planned adjournment and the heavy backlog of more pressing legislation. We can never be sure, however, and our legislators should know of our opposition. For 30 cents postage and three short letters we can wield more influence than we think. The three letters should go to the two U.S. Senators from Kentucky and to the U.S. Representative from your district. The note need only say in your own words please oppose H.R. 15722 introduced in the House of Representatives by Congressman H. John Heinz, III (R.-Pa.).

Here are the names and addresses for your convenience. Senator Marlow W. Cook and Senator Walter D. Huddleston may be addressed: Senate Office Building, Washington, D.C. 20510. The congressman from your district may be addressed: House Office Building, Washington, D.C. 20515. The Kentucky congressman and his district are as follows: Frank A. Stubblefield, First District; William H. Natcher, Second District; Romano L. Mazzoli, Third District (Louisville); M. Gene Snyder, Fourth District (Jefferson County); Tim Lee Carter, Fifth District; John B. Breckinridge, Sixth District; and Carl D. Perkins, Seventh District.

A Note Concerning Complimentary Subscriptions

A primary objective is for the *Western Recorder* to be read by as many Baptists in Kentucky and elsewhere as possible. A few of these readers such as the Southern Baptist Convention officers and administrators of the various Southern Baptist and Kentucky Baptist agencies and institutions receive the paper without charge. In turn we receive without charge their publications.

Through the years we have added more and more names on our complimentary list without taking any

off. With the spiraling costs of paper, ink, postage and labor, we are having to economize every place possible. One of these places is the complimentary subscription list which is being revised. We regret having to cut off an interested reader of the *Western Recorder* and hope those who want and profit from the *Western Recorder* and are cut off will let us send a paid subscription. At \$2.75 plus sales tax a year it is less than the cost of one good meal.

Baptist Raps Tax Credit Bill

By W. Barry Garrett

A Baptist spokesman scored a bill in Congress, which, if enacted into law, would result in a multi-million dollar windfall from the federal government for churches, their agencies and other charitable institutions.

James E. Wood, Jr., executive director of the Baptist Joint Committee on Public Affairs, attacked a proposal by Representative John Heinz, III (Republican, Pennsylvania), which would provide income tax credits to taxpayers for a portion of their gifts to churches and other charitable agencies. The plan would violate the principle of voluntarism in religion and also is of questionable constitutionality, Wood says.

Heinz, in a statement to the House of Representatives, said that his bill (H.R. 15722), which he introduced earlier this year, would "provide a badly needed boost to American taxpayers and to American churches and charitable organizations in the continuing struggle against inflation."

The Heinz proposal is that a taxpayer could choose either the present deduction for charitable contributions or a tax credit for 50 percent of his or her charitable contributions, whichever is most beneficial.

Under this new proposal, the tax credit limit would be \$500 for the single taxpayer or \$1,000 on a joint return. The net effect of the plan would be to increase a middle income taxpayer's deduction from the current 15 or 20 percent to 50 percent should the measure become law.

In his latest statement to the House of Representatives, Heinz elaborated on why he is proposing this new federal aid. He said that churches and charities were "caught in a deadly crunch" brought on by a decline in contributions due to inflation.

Appealing for governmental aid to the churches, Heinz said, "I do not believe that we in Congress can stand by while religious, educational and charitable organizations wither and die, because the average American must reduce his or her donations in order to pay for life's necessities for his or her family."

Wood said in his statement on the Heinz proposal, "While the desire to put more money into the treasuries of the churches is highly commendable, and, indeed, attractive to many churchmen, the way it should be done is by voluntary stewardship rather than by governmental action."

"One of the strengths of religion in America," Wood continued, "has been that, in the absence of financial support by government, the churches and synagogues have relied on the dedication of their own members for the advancement of their particular views."

"Not only does the principle of voluntarism in religion militate against federal financial aid to the churches, it is highly questionable that such a proposal as tax credit for gifts to churches is acceptable to the Constitution that prohibits "an establishment of religion."

Baptist Churchmanship

FRANKLIN OWEN
Executive Secretary, Kentucky Baptist Convention



Some religious systems have their authority flowing down from the top. There is a head man and a central structure which has authority over subordinate bodies. There are varied modifications of this which fill up the middle ground between authoritative control and our Baptist theory of government.

The Baptist system attempts to have authority flow up from the grass roots, instead of down from the "top." An interim committee or board executes the program within the defined limits and framework authorized by the Convention of messengers from the grass roots—namely, the local churches.

Church itself is de-centralized. We do not refer to "The Baptist Church" except when speaking of a single, local congregation. To us the functional church is the local church. The authoritative body is the local church.

We do speak of the Kentucky Baptist Convention, but it is not church, nor is the Southern Baptist Convention.

Conventions are without authority. They are assemblies of messengers from the churches. They offer the setting for giving and receiving reports from committees, boards, institutions, and agencies. Conventions are for the transaction of business, setting our affairs in order, authorizing and instructing our committees, institutions, agencies, and boards for another year, etc., etc.

The enactments or declarations of a convention in session are no more than the voice of the messengers assembled. These resolutions and declarations have great influence, but no authority.

One of the biggest words in our Baptist vocabulary is "voluntarism." Everything in religion deserves to be voluntary. No coercion whatever.

As a convention we are a rather heterogeneous body of congregations, whose affiliated churches and their individual members are to be accorded sufficient freedom of conscience to befit true democracy. Many doctrinal subjects seem perfectly clear by Biblical directive. There are other questions on which debate has been somewhat common in our fellowship, but we don't try to coerce one another. This is the freedom of conscience that we owe one another until we get to Heaven and see who was right.

—Frank Owen

Staff Changes

H. Gary Coltharp, Paducah, has assumed the responsibilities of pastor of the First Baptist Church, Fisherville, Kentucky. He becomes the first full-time pastor in the 147 year history of this congregation which is on the growing edge of Louisville.

Coltharp is a 1970 graduate of Murray State University, Murray, Kentucky, with a BS degree, and of Southern Seminary, Louisville, with the MDiv degree.



Coltharp
Seminary, Louisville, with the MDiv degree.

Tommy Taylor began serving the Shively Heights Baptist Church, Louisville, as pastor on July 14, 1974. He left the pastorate of the First Southern Baptist Church, New Whiteland, Indiana, to accept the Shively Heights pastorate. A native of Virginia, Taylor served the Corydon Baptist Church, Corydon, Indiana, from September, 1962, through April, 1967.



Taylor
his BA degree from Carson-Newman College, Jefferson City, Tennessee, in May, 1962, and his BD degree in January, 1967, from Southern Seminary, Louisville.

J. D. Hyatt is the new pastor of Mount Freedom Baptist Church, Wilmore, Kentucky, effective August 26.

Previous pastorates held in Kentucky were at Owenton: Squiresville Baptist Church and Elk Creek Baptist Church. Recently he held pastorates in Georgia: First Baptist Church, Grayson, and Chicopee Baptist Church, Gainesville.

Hyatt, a native of Georgia, attended the University of Georgia and is a graduate of Southern Seminary, Louisville.

Mrs. Hyatt is the former Audrey Belle Thompson of Carrollton, Georgia.



Hyatt

William Jenkins, pastor of Sugar Grove Baptist Church in Daviess-McLean Association since 1971, has accepted the pastorate of Highland Crest Baptist Church in Green Bay, Wisconsin, effective September 1. Highland Crest is the only Southern Baptist Church in Green Bay and has been instrumental in Minnesota-Wisconsin mission work since its organization in 1956. Texas Baptists sponsor the Minnesota-Wisconsin mission program.

Jenkins, a recent graduate of Southern Seminary, has also served a pastorate in his native Mississippi.

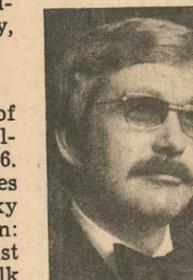


Jenkins

David Askins, pastor of Rockford Lane Baptist Church, Louisville, has resigned to accept the pastorate of the First Baptist Church in Albertville, Alabama. In the five years that Askins has served Rockford Lane there have been 379 baptisms and mission giving has more than doubled. Among other achievements of the church has been a successful bus ministry. The resignation was effective August 25, 1974.

Terry Glenn Duvall, a native of Woodville, Georgia, has been called as pastor of Franklinton Baptist Church in Henry County Association. He is a student at Southern Seminary and a 1973 graduate of Georgia Southern College with a BS degree.

Joe E. Tarry has been appointed to the music department faculty in the field of church music and voice by Cumberland College, Williamsburg, Kentucky. He will have the major responsibility for the church music program on the Cumberland College campus and will be working closely with Baptist churches in Kentucky and surrounding states.



Tarry

Tarry earned the bachelor of music in music education degree at Murray State University and holds two degrees in church music from Southern Seminary, Louisville, and George Peabody College, Nashville. Most recently he has completed the doctor of philosophy degree from Florida State University.

Tarry has held positions with Rockford Lane Baptist Church, Louisville, Kentucky, Lincocya Hills Baptist Church, Nashville, and has been head of the music department at Jefferson Davis State Junior College in Brewton, Alabama.

Tony Romeo has resigned as Baptist campus minister at Western Kentucky University. The resignation became effective August 1.

A former All American football player, Romeo came to Kentucky in 1969 after graduating from Southwestern Baptist Theological Seminary with a master of divinity degree. He also holds a degree from Florida State University.

During his years as campus minister, Romeo has been widely used as an evangelist. He has also increased the local support for the college BSU and backed an emphasis on personal soul-winning.

Romeo has not announced future plans but does plan to remain in the Bowling Green area.

Paul Larsen, Baptist campus minister at Berea College for the past eight years, has resigned to accept a similar position in North Carolina.

Effective August 1, Larsen became Baptist campus minister and university chaplain for the University of North Carolina at Charlotte. He will also supervise volunteer campus ministers for the Central Piedmont Community College located in Charlotte.

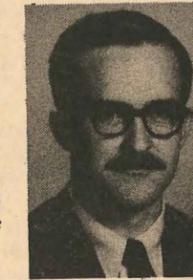
Larsen came to Kentucky from Arkansas where he served for four years as Baptist Student Union director for the State College of Arkansas and Hendrix College, both in Conway. He is a graduate of Golden Gate Theological Seminary and the University of California at Berkeley.

During his tenure at Berea College, Larsen worked with the Human Relations Commission, Little League Baseball, the Ministerial Association, and International Student committees. He also taught courses part-time at the College.

Of his leaving, Larsen said, "I leave Kentucky with a heavy heart. I have many debts of gratitude which I can never repay to Chester Durham and to Don Blaylock. The support and encouragement which they have given to me over these years has been one of the best things about my work."

Carl W. Hunter, veteran Baptist pastor and former professor at Clear Creek, is a new professor of music and religious education at the Clear Creek Baptist School. He will head a music department that will be added to the school's administration building. The planned building addition is expected to be completed during 1975.

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Larsen



A portion of the Kentucky contingent at the WMU Conference at Ridgecrest takes a look at new WMU materials. They are (left to right) Kathryn Jasper, Kentucky WMU executive director; Rosa Fiechter, Baptist Women's director; Wanda Carpenter, BYW director; Mrs. Marvin Byrdwell, Jr., Acteens director; Mrs. Ben Box of Versailles; Mrs. William Ellis of Shelbyville; and Mrs. Leroy Stallings of Louisville.

People And Places

Jay Scott Smith, 15 year old son of Mr. and Mrs. Hugh G. Smith, Southern Baptist missionaries to Malaysia, died August 10 of injuries received the previous day when the bicycle he was riding was struck by a car.

He received massive head injuries in the accident and was in a coma when he died.

The Smiths have been stationed in Malaysia since 1973 when they moved from Singapore. He is involved in general evangelism work.

Born in Bath County, Kentucky, Mr. Smith grew up in Lawrence County, Missouri.

George W. Redding, recently retired head of the Bible department at Georgetown College, will be a Bible teacher at the new Boyce Bible School in Louisville, Kentucky. He will teach the basic New Testament class in addition to conducting classes on Biblical background, Bible doctrines and preaching from New Testament books. Boyce School is associated with Southern Seminary and is housed in the former facilities of W. O. Carver School of Missions.

Mr. and Mrs. William R. Whitlow were honored by the Clinton First Baptist Church with a surprise fellowship dinner on August 4. This was in observance of Whitlow's fourth anniversary as pastor of the Clinton congregation. The couple also received many gifts from the congregation.



CHURCH ON THE LAWN — New Salem Baptist Church in Valley Station recently honored Mr. and Mrs. W. S. Paschal by holding the August 11 evening worship service at their home. The occasion was the couple's 70th wedding anniversary. Following the worship service, a plaque was presented to the Paschals as a token of appreciation by the church. Paschal is 96, his wife is 93.

Saturday, August 31, from 6 p.m. through 10 p.m. at Jacobson's Park Amphitheater, Richmond Road, Lexington, Kentucky, there will be a **Celebration II** (Jesus Festival). This event will be sponsored by the "Jesus' Kids" from Trinity Baptist Church, Lexington. Six groups will participate: Manna, Aleithia, Green Singers, Central Baptist Youth Choir, New Foundation, Jesus' Kids. Sacred music of all styles will be performed.

"Christian Education and Change" was the topic faculty and staff members considered as they met for the faculty-staff workshop on Saturday, August 18, at **Campbellsville College**. The fact that presently people can expect to have as many as seven different careers in their lives and that additional training is needed in each phase of this change was one fact the group considered.

Robert G. Lee will speak at homecoming observances at the **Ormsby Heights Baptist Church**, Louisville, on September 1, 1974, at the 10:45 a.m. service and the 7:30 p.m. service.

Lee was pastor of Bellevue Baptist Church in Memphis, Tennessee, for 33 years. He will preach his famous sermon "Payday-Someday" at the Ormsby Heights church.

Ormsby Heights church wishes to invite all members, former members and friends to be present for the observance. Basket lunches will be spread.



KENTUCKY PROFESSOR ON MISSION FIELD — Wayne E. Ward, right, professor of theology at Southern Seminary in Louisville, spoke to the annual meeting of the Philippine Baptist Mission recently. With him are, left to right, Harold E. Spencer, chairman of the mission; William R. Wakefield, field representative for Southeast Asia; and Miss Mary Lucile Saunders, who was honored for 35 years service in China and the Philippines. Ward is visiting seven Oriental countries on his way to study in Jerusalem.

Single Adult Weekend Planned At Ridgecrest

Approximately 1,000 single adults will gather at Ridgecrest Baptist Conference Center over Labor Day Weekend for the annual four day Single Adult Conference.

The conference begins Friday evening with dinner and a general meeting led by former Kentuckian T. Frank Smith and W. Alvis Strickland, consultants in the Sunday School Board's Sunday School department. A fellowship will conclude the opening night's activities.

Conferences will be provided for single adults of all ages as well as for leaders of single adults attending the conference.

Sunday afternoon is free for singles to sight-see in the area, climb mountains around the conference center or do whatever they choose.

"God's Will and My Life" will be the theme of the conference for never married, divorced and widowed persons. Single Adult Conference is sponsored by the Sunday School department of the Southern Baptist Sunday School Board.

Ridgecrest Baptist Conference Center, located 18 miles east of Asheville, North Carolina, is a year round retreat owned and operated by the Southern Baptist Sunday School Board, Nashville.

How Long Will It Last?

Churches Try To Keep Church Staff Salaries Rising



Many Southern Baptist churches appear to be trying to keep the income of pastors, ministers of education and ministers of music in line with the soaring consumer price index.

The Years Ahead, quarterly publication of the Southern Baptist Convention's Annuity Board, observed this while studying reports of total compensation and comparing these with consumer price indexes between 1971 and 1973.

The publication indicated that unless churches heed the consumer price index, they may give increases in income which are not enough to match the pace of the rising cost of living.

A survey undertaken by the research services and church administration departments of the SBC Sunday School Board, based in Nashville, shows average total compensation for pastors in the SBC increased between 11.2 and 20.2 percent between 1971 and 1973. The increase varied by size of church memberships.

During the same 24 months, the consumer price index spiraled upward 11.6 percent, from 122.4 to 136.6 percent. Although individual cases may vary from this, most reported increases in total compensation for pastors exceeded the 11.6 percent rise in price index, *The Years Ahead* reported.

Total compensation includes salary plus housing and utilities allowances, auto expenses, church-paid retirement and insurance protection and certain other benefits.

The Annuity Board uses the total compensation figure as the basis for studying income, since it urges churches to pay retirement protection for their pastors and staff based on the higher total compensation amount, rather than on salary alone.

Between 1969 and 1971, when the last previous Annuity Board comparison was made, pastors' total compensation rose only in a range from 5.1 to 8.8 percent, while the consumer price index moved upward 10.7 percent, according to the Annuity Board periodical.

In other words, during the 1969-71 span, compensation gains failed to match cost of living hikes.

Since the Sunday School Board survey was issued in October, 1973, the consumer price index has risen another 6.6 percent over six months. This is not reflected in the Annuity Board conclusions, although, of course, many churches increased incomes when new budgets took effect with new calendar year on January 1.

This means that total compensation for many ministers may also have increased since October, 1973.

The largest increases in compensation, in percentages, occurred among churches of 500-749 members included in the Sunday School Board survey.

The average total compensation for pastors of churches with 500 to 749 members, as of the 1973 survey, was \$14,089. For churches with 750 to 999 members, the amount was \$15,503. It jumped to \$16,835 for churches ranging between 1,000 and 1,499 members, according to the Sunday School Board survey.

For churches in the 1,500 to 1,999 membership category, average total compensation for pastors stood at \$19,709. In the 2,000 to 2,999 member bracket, it amounted to \$22,316. The average for churches of 3,000 or more came to \$25,218.

Ministers of education and ministers of music received increases which generally exceeded the percentage rise in the consumer price index, but not as uniform as increases for the considerably larger number of pastors surveyed. Many churches under 1,000 members, for example, don't employ ministers of education and music, an Annuity Board spokesman said.

The average total compensation for ministers of education in churches with 500 to 749 members, as of the 1973 survey, was \$12,580. It was \$9,903, on the average, for membership of 750-999; \$12,136 for membership of 1,000 to 1,499; \$13,225 for membership of 1,500 to 1,999; \$15,054 for membership of

2,000 to 2,999; and \$15,822 for membership of 3,000 or more.

For churches with 500 to 749 members, ministers of music averaged \$13,466 in annual income. In other membership categories, it was \$8,311 for 750 to 999 members; \$11,112 for 1,000 to 1,499; \$14,125 for 1,500 to 1,999 members; \$14,693 for 2,000 to 2,999 members; and \$15,366 for 3,000 members or more.

The survey revealed that ministers of education and ministers of music receive considerably higher average compensation from churches with 500 to 749 membership than from congregations of 750 to 999 membership. Again, the Annuity Board spokesman explained, it would be unwise to make major assumptions with that statistic because of the comparatively smaller number of ministers of education and music surveyed.

Consumer price index figures, issued by the government Bureau of Labor Statistics, show family budgets ranging from \$7,233 to \$8,939 a year in the "low budget" category, not including Alaska and Hawaii, where they were noticeably higher.

For the intermediate or moderate level budget, families lived on between \$10,959 and \$14,448 a year. In the highest budget range, the figures went from \$15,743 to \$21,999 a year.

The lowest budgets in each category came generally from the southwest and the highest from the northeast section of the United States, again excluding Hawaii and Alaska, said *The Years Ahead*.

Rising food prices hit hardest those living on low and moderate budgets, the Bureau of Labor Statistics reported. The federal agency carefully defines its family on which the budget is based—four members including a father, 38, working full-time; a wife and mother not employed outside the home, and a son, 13, and daughter, 8.

The hypothetical couple has been married 15 years and the family is settled in the community where it lives. (BP)

Theme For 1975 SBC Meeting: "Let Christ's Freedom Ring"

"Let Christ's Freedom Ring" will be the theme for the 118th annual session of the Southern Baptist Convention meeting slated for June 10-12, 1975, in Miami Beach, Florida, according to Searcy S. Garrison, chairman of the SBC's committee on order of business.

The six-member committee, which plans the annual meeting subject to approval of the convention in its first session, met in Miami Beach to take the first steps toward planning the 1975 meeting.

"I want us to have a convention in 1975 that people will go away from talking about the things that unite us rather than divide us," said Jaroy Weber, president of the 12.3-million member SBC.

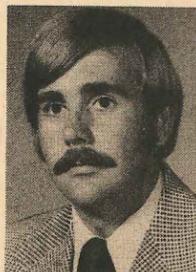
"Every effort should be made in 1975 to focus attention on what made us the great convention we are," Weber said. "We need to emphasize evangelism, and missions, and the needs in America.

Why, other countries are sending missionaries to us," he observed.

"We expect excellent attendance in Miami Beach in 1975, perhaps second only to Dallas in 1974 where we registered a record 18,190 messengers," said Garrison, executive secretary-treasurer of the Baptist Convention of the State of Georgia.

"We will launch the bicentennial celebration for our nation in 1975 and we will also be celebrating the 50th anniversary of the Cooperative Program, the financial base for our world-mission program," the Georgia executive said.

Preliminary plans call for an emphasis on the Cooperative Program in the Tuesday evening session, an emphasis on America and national mission needs in the Wednesday night session and a focus, on Thursday night, of winning the world for Christ through foreign missions. (BP)



Rafferty



Thompson

Kentuckians Among S'western Graduates

Two Kentuckians were recently awarded degrees during summer commencement exercises at Southwestern Seminary in Fort Worth, Texas.

Everett D. Rafferty of Owensboro and John R. Thomason of Murray both received the master of religious education degree during graduation ceremonies at Southwestern.

Seminary president Robert E. Naylor presented degrees and diplomas to 124 candidates from the seminary's theology, music and religious education branches.

Declaration Recognizes Unity Through Cooperation

BECAUSE WE AS SOUTHERN BAPTISTS RECOGNIZE:

THAT Christ established the church to carry out his divine purpose in the world, and

THAT the genius of our life as autonomous New Testament churches is our freedom to cooperate in order to make evident our unity in Christ and give substance to our common purpose to proclaim the gospel, and

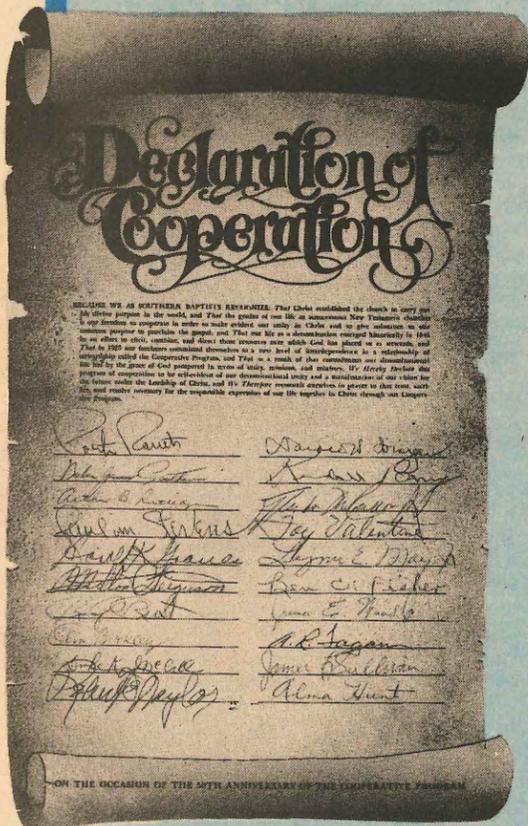
THAT our life as a denomination emerged historically in 1845 in an effort to elicit, combine, and direct those resources over which God has placed us as stewards, and

THAT in 1925 our forebears committed themselves to a new level of interdependence in a relationship of stewardship called the Cooperative Program, and

THAT as a result of that commitment our denominational life has by the grace of God prospered in terms of unity, missions, and ministry,

WE HEREBY DECLARE this program of cooperation to be self-evident of our denominational unity and a manifestation of our vision for the future under the Lordship of Christ, and

WE THEREFORE recommit ourselves in prayer to that trust, sacrifice, and resolve necessary for the responsible expression of our life in Christ through our Cooperative Program.



GEORGIANS MOVE IN—

Campbellsville Area Becomes Youth Mission Field

As was recently proven to some Campbellsville people by some youth from Georgia, there are mission fields almost anywhere there are people.

The Teen Choir of the Mountain Park First Baptist Church of Stone Mountain, Georgia, choosing to spend an entire week in Campbellsville, started with a day of volunteer labor for Campbellsville College.

The next step in their mission action itinerary was the use of their musical talents. The group performed the musical "Come Together" at several local churches, and even gave one performance on a Main Street Parking lot in the city.

Accompanying each presentation of the musical were times for explanation of the plan of salvation. Besides the church and parking lot appearances, the group also managed to work in "Come Together" presentations at a state campground and a housing project.

Under the direction of Ken Forman, associate pastor of Campbellsville Baptist Church, the Georgians helped conduct a religious survey in a new Campbellsville subdivision.

As though their days were not full

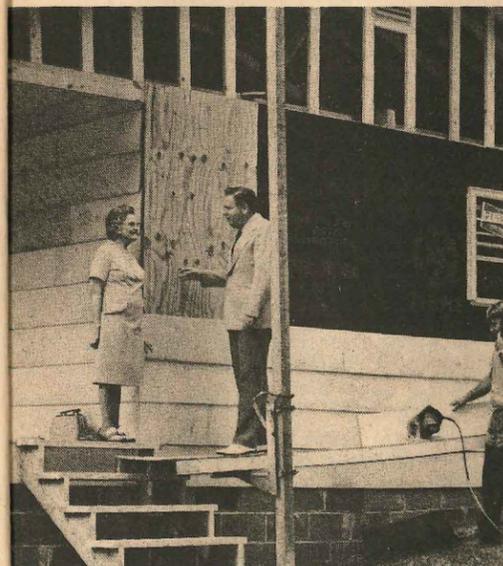
enough with concerts, surveys and spontaneous witnessing wherever they were, the Georgia teens also teamed

with some Campbellsville youth to conduct a series of Backyard Bible Clubs in a housing project.



Curt Fredrick, a representative of Mountain Park First Baptist Church, Stone Mountain, Georgia, and Tammy Curry of Campbellsville are encircled by children participating in a Backyard Bible Club.

Clear Creek Opens Amid Changes, New Construction

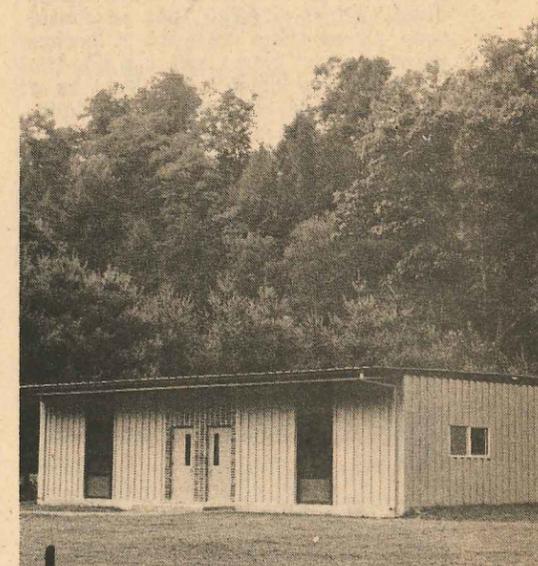


Charles F. Jones, pastor, First Baptist Church, Pineville, center, talks with Mrs. J. C. Dance, while Clayton Pendleton, right, continues work on the church's cottage located on the campus of the school. The Pineville congregation recently donated \$5,000 to the school for remodeling of the cottage built 20 years ago by the church.

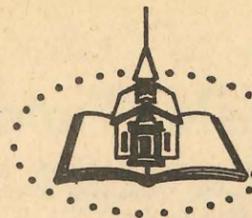
At Clear Creek Baptist School a capacity enrollment, a new professor, campus construction, an international radio-newspaper ministry and a new department highlight the school year which began on August 20. The Childrens Center is receiving finishing touches of decoration and fixture installation and will be ready to provide first class facilities for preschool children as the school year begins. Trained personnel care for students' small children while their parents attend classes.

William E. Denham, 93 year-old Clear Creek professor, recently retired from the Pineville teaching staff. He is married to the former Anna Whitcomb of Harlan.

Denham came to the United States from Swansea, South Wales, as a construction engineer and then entered the Baptist ministry. He is a graduate of Moody Bible Institute, Chicago, Illinois; Southern Seminary, Louisville; and Tulane University, New Orleans, Louisiana. His many hobbies include reading mystery stories, fishing, hunting, golf and gardening.



Clear Creek's Childrens' Center is ready to care for preschool children of ministerial student families at the Pineville school. Student wives regularly attend classes with their husbands while their children are cared for by school personnel. The new facility is valued at \$25,000.



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for September 8, 1974)

Not "Our Kind"



LIFE AND WORK SERIES

Acts 10:1-5

Although Christ had commanded His disciples to go into all the world and preach the gospel to every creature, they had been amazingly slow in undertaking this glorious task. The Jews had enjoyed exclusive privileges, but they had abused them. Their attitude toward all others was that of great disdain. They still thought that the Gentiles were outside the covenant mercies of God and without any possibility of admission to His favor.

Cornelius, a Gentile, was a military officer in command of a hundred soldiers at Caesarea. He was a God-fearing, duty-performing, alms-giving, and prayer-offering man. To him God vouchsafed a vision in which he saw an angel approaching him. The angel bade him to send to Joppa and to ask for Peter, who would instruct him as to what he should do. Cornelius did as the heavenly messenger told him.

Acts 10:9-16

Because Peter was so highly prejudiced against Gentiles that he considered all of them unclean, it became necessary for God to convince him that he should go beyond the barriers of nationality and minister to Cornelius. At twelve o'clock, while Peter's appetite was calling for sustenance for his body, his soul was craving fellowship with God and communication from Him. Moved by the Spirit of God, Peter went to the housetop to pray. Soon after reaching the housetop, and while seeking to discover God's will for himself, Peter fell into a trance and was insensible to surrounding objects. While in that state he beheld a vision in which he saw a sheet let down from heaven. The ghastly sight of the wild beasts, the creeping things, and the fowls of the air contained therein caused Peter to recoil in disgust and horror. The purpose of this vision was to convince Peter that the Gentiles were admissible to the privileges of Christianity.

When the Lord said "Rise, Peter: kill, and eat," the Apostle, faint with hunger, protested saying: "Not so, Lord." His refusal to obey the divine command was due to his natural inclination and opposition to preaching to the Gentiles, who were not of his kind.

Acts 10:19-20

When Peter awoke from his trance, he was in a state of doubt as to the real meaning of the vision which he had just seen. While Peter was confused as to the meaning of the message from heaven, the three servants were knocking at Simon's gate, inquiring for the Apostle. Just then the Holy Spirit informed him how many were seeking him, told him to go with them "doubting nothing." The Holy Spirit Who was sending Peter was the One responsible for having sent the three to him. He was working at both ends of the line.

Acts 10:25-29

When Peter entered the house of Cornelius, the latter fell at his feet in worshipful obeisance, grateful that the Apostle had come. Peter promptly refused to accept such adoration and corrected Cornelius by having him to arise from his prostrate position, and assured him that he was only a man, and therefore was not to be worshipped. Cornelius escorted Peter into the room where many were awaiting his arrival. After confessing his former

prejudice toward the Gentiles and acknowledging that God had convinced him that he should not call any man common or unclean, he asked them to tell him the reason they had sent for him. Cornelius recited the story and concluded with the words: "Now therefore we are all here present before God, to hear all things that are commanded thee of God."

Acts 10:34-35

In his message Peter assured his hearers that he had learned that God was not a "respector of persons," or an "accepter of a face." God is not swayed by a person's outward appearance. Peter was fully convinced that God would not justify a guilty sinner simply because he was a Jew, and that He would not refuse a Gentile a place in His fellowship simply because he was a Gentile.

As a result of Peter's eloquent sermon on the matchless life, sacrificial death, and glorious resurrection of Christ, the Gentiles were visited and dealt with by the Holy Spirit. ■

INTERNATIONAL SERIES

God Chooses A People

Genesis 12:1-3, 7

I. The Plea (12:1). While Abram was living quietly in Ur a summons came from God pleading with him to get out of his native country and away from his kindred, and to go into a land which He had chosen for him. He wanted to get him away from his pagan forebears and their worship. It was from the idolatry of his own land, from fellowship with his kindred and from occupation with the pursuits of his own people. It was unto fellowship with God, unto purity of worship and unto the purposes which had been formulated in heaven.

II. The Promises (12:2-3). Along with that sovereign and gracious call from God for Abram to become the

founder of a new nation, through which He could work out His redemptive plan, there came an invaluable seven-fold promise: to make of Abram a great nation, to bless him, to make his name great, to make him a world-wide blessing, to bless those who blessed Abram, to curse any who might curse him, and through him to bless all the families on the earth.

III. The Product (12:7). Having learned the folly of compromise and procrastination, Abram resumed his pilgrimage which brought him through a realm of danger (verse 6) into the presence of God (verse 7). Consequently he built an altar and "called upon the name of the Lord." The altar signified that Abram was a worshiper of God and made sacrifices to Him.

Genesis 17:1-8

Here we behold again the marvelous grace of God in His dealings with "the father of the faithful." Concerning the covenant God made with him we shall note three things:

I. The Prelude To It.

At length Sarah, seemingly believing God's promise about the nation which was to spring from her husband, and at the same time doubting God's ability to perform through her that which He had promised, suggested that Abraham take natural steps to acquire an heir by attempting to secure a son by her "handmaid, an Egyptian, whose name was Hagar." This Abraham did and to him and Hagar was born a son, whose name was Ishmael.

For thirteen years Abraham lived in the presence of his attempt to assist God and all of that time he knew that his way was not in accord with God's plan and will. For him this interval was simply a period of spiritual barrenness.

II. The Parties To It.

When Abraham reached the age of 99, God's promise was yet unfulfilled, and it appeared to him to be an utter impossibility. Then God confirmed His purpose of grace saying: "I am the Almighty God: walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly." To walk before God in the proper manner, it was necessary for Abraham to recognize God's rights, bow to His authority, and be upright in personal conduct. God was calling upon him to think each thought, speak each word, and perform each deed with the realization that he was in the divine presence. The multiplying was the result of entering into covenant relationship with God. Fruitfulness always follows this relationship. Abraham dropped to his knees, fell on his face before God, and touched the ground with his forehead, in a spirit of amazement at the divine favor shown him notwithstanding his lack of faith and his impatience. In humility, reverence, adoration, worship, and submission, he put himself in the place where he could be useful to God. Then God talked with him about His purpose in his life.

III. The Promises In It.

In the words, "As for me, behold, my covenant is with thee, and thou shalt be a father of many nations," God was simply reminding Abraham that He had never been unmindful of His solemn promises to him. After reminding His servant of an already existing covenant, God proceeded to tell him some of the forthcoming results, for the silence of 13 years could not alter His purposes or change His mind concerning Abraham. ■

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AMNESTY

(Continued from page 3)

responsibility. That group includes pastors, Sunday School teachers, Christian mothers and fathers, and other church leaders. All have unceasingly taught that a person's first responsibility, in good conscience, is to God. All other duties, important though they be, are secondary. The continuing responsibility is to stand by that young person when he seeks to obey the voice of God. Responsibilities extend in other directions also — government, profession, family, for example — but first to God.

If the preceding paragraph is taken seriously, then the right of the individual conscience must be defended. Baptists, who believe in the priesthood of the believer and in liberty of conscience, should be in the forefront of this defense. There is also the obligation to respect others whose opinions, led by their consciences, differ. They must be protected and defended also.

It is usually said in this setting that

if a person's conscience makes him take a stand that brings punishment, he should accept the punishment and not seek to evade it. This is certainly true, else conscience itself become coward. Yet, another troubling question must be asked: What if those who are called upon to impose the punishment are also the ones who helped form the consciences of those facing punishment for having followed their consciences? Can punishment legitimately be imposed? And, what if those who are called upon to impose punishment were not sure of the rightness of the cause which called forth the punishing situation? Where is Caesar and where is God, in such a situation?

This is not a direct plea for amnesty, unless it is first a plea to God for his grace, mercy, and forgiveness, and then a recognition on the part of all, that as we are done by so should we do. Did Paul express what is needed: "Forgiving one another, as God in Christ forgave you" (Ephesians 4:32)? ■

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Prof Asks: Why Bolt The Baptists?

By Henlee Barnette
Professor of Christian Ethics,
Southern Seminary

"I don't intend to remain in the Southern Baptist Convention," declared the young ministerial student as we began a breakfast conference recently in the cafeteria of one of our Baptist colleges. His companion, also a ministerial student, nodded his troubled consent. Both were considering affiliating with another denomination.

When prodded for a rationale for such a move, both voiced genuine concern that Southern Baptists drag their ecclesiastical feet on critical and social issues until it is "safe" to take a stand, and they had come to the conclusion that they could not preach prophetically and still remain as pastors of Southern Baptist churches.

Since these two students were among numerous others who have voiced such concerns to me on other campuses in dialogues, I was not shocked; rather, I was eager to give my reason for hope in the Southern Baptist fellowship.

First, I explained that there is similar apathy and antagonism toward prophetic preaching in the other so-called sophisticated denominations. I urged these young men to remain in the Southern Baptist Convention, at the same time working for social change.

Admittedly, this stance required patience and wise strategy. I reminded these students that their own social concern and vision had evolved from thoughtful study of the Bible and enlightened education, as well as the influences of dedicated saints and prophets who sought to "live out their witness in life's arena." Hopefully, these young ministers should patiently lead their flocks to acquire ethical perspectives on moral issues.

Jesus gave his disciples a strategy when they found themselves in hostile situations. He said, "Be as wise as serpents and harmless as doves."

I pointed out that there are two ways to proceed through a door — turn the knob or knock it down. Turning the knob can be more effective in raising the moral insights of a congregation. Likewise, the step through the door must be made by the individual. If we shove another through the door, disastrous consequences can result.

I related to the two young ministerial students how a former student of mine at Southern Baptist Theological Seminary in Louisville went to be pastor of a church in a Southern state.

Six months later he called me and expressed appreciation for his seminary education and what he termed the privilege of studying with me. Then he said, "I put your teachings into practice in my church and I have just been fired!" I sympathized, but reminded him that I also taught him that he must love his church members, gain their confidence and lead them in accepting the Biblical teachings on moral problems. This young pastor had mistakenly believed he could alter his congregation's attitudes on the racial problem in a matter of days.

Finally, I assured these two students that they could and should be proud of their Baptist heritage. I reminded them that some of the great social and religious reformers in America have been Baptists.

Indeed, our country has produced only a few genuine prophets, and Baptists have been outstanding among them: Abraham Lincoln was brought up in a Baptist home; Walter Rauschenbusch, America's foremost Christian social thinker, was a Baptist preacher



and church historian; Martin Luther King, Jr., leader of the civil rights movement, was a Baptist preacher; and Clarence Jordan, founder of Koinonia Farm and translator of the New Testament, was also a Baptist preacher. All of these men were, in truth, prophets; and predictably they suffered the fate of prophets.

Southern Baptists are not without their contemporary living prophets even today. Witness the prophetic exhortation of T. B. Maston, John Claypool, Foy Valentine, Frank Stagg, James Wood, Coy Privette, Charles Trentham, and others.

Often our criticism of Southern Baptists for their reluctance to come to grips with critical problems is a reflection of our own lack of courage to do so individually at the place where we live. After all, the term "Southern Baptists" is an abstraction and can be invoked as a convenient scapegoat on which to place our own sins of irrelevancy and apathy toward moral problems.

I plan to remain with the Southern Baptists and work within this fellowship which has nurtured me on my own pilgrimage. Hopefully, I can continue to help students find the reasons for rejoicing to be in their Baptist heritage and forging a niche within this framework wherein their own unique gifts can be utilized in Christian love for the humanization of humanity. (BP)

Gleanings

R. J. (Jack) Robinson, suffering from a bleeding ulcer which will not heal, has resigned his 21 year pastorate at First Baptist Church, Augusta, Georgia, under doctor's orders to relieve himself of the responsibility of a pastorate.

The congregation, in accepting his resignation, voted to continue his salary until December 31.

Robinson, who preached the convention sermon at the 1974 Southern Baptist Convention meeting in Dallas in June, was recently named chairman of a special 21 person committee requested by the SBC in Dallas to study the overall mission strategy for the SBC for the remainder of this century.

A former All-American basketball player at Baylor University, Waco, Texas, and Olympic performer, Robinson is immediate past president of the Baptist Convention of the State of Georgia and has been active in Southern Baptist and civic affairs.

He is president-elect of the alumni association of Southwestern Baptist Theological Seminary, Fort Worth, Texas, has served on the SBC Executive Committee and is former president of the SBC Radio and Television Commission, Fort Worth. (BP)

Lewis H. Walker, a native of South Carolina, is a new editor in the preschool section of the Sunday School department of the Southern Baptist Sunday School Board.

Prior to coming to the Sunday School Board, Walker was minister of music and education at Bel-Ridge Baptist Church in Belvedere, South Carolina. His is a state approved special worker in both the North and South Carolina state Baptist conventions.

Walker holds the bachelor of arts degree in religion from Furman University, Greenville, South Carolina, and the master of divinity degree from Southwestern Baptist Theological Seminary, Fort Worth, Texas. (BSSB)

Larry Bryson, director of Southern Baptist Home Mission Board's program of rural-urban missions, has been elected director of the missions department

of the South Carolina Baptist Convention.

Before joining the Home Mission Board's Atlanta-based staff in 1970, Bryson, a native of Trion, Georgia, was associational consultant for the SBC Brotherhood Commission in Memphis, Tennessee, for three years.

A graduate of Furman University, Greenville, South Carolina, and Southeastern Baptist Theological Seminary, Wake Forest, North Carolina, Bryson has also served as a pastor and church staff worker, superintendent of missions and Southern Baptist home missionary to the Cherokee Indians, Cherokee, North Carolina. (BP)

Robert D. Meade, assistant to the president at Midwestern Baptist Theological Seminary since 1968, has resigned his post effective August 31. His plans for the future have not been announced.

A graduate of Southwest Baptist College and William Jewell College, Meade has studied at Southern Seminary and holds the master of divinity degree from Midwestern Seminary.

congregations might make the best possible choice? Plus in this manner bringing political leadership under the churches' influence.

Lexington George Herman Kendall

IS ABORTION MURDER?

Dear Editor:

The recent article on "Abortion" said: "The fetus is not considered a man (a fully responsible and privileged human being), therefore, a murder has not taken place." Such philosophy would apply to children on up to manhood, since they are not fully responsible or privileged either. The wee ones are unable to care for themselves. Even the 12-year-old lacks the privileges of voting, driving cars, et cetera. They and older ones fall in the same category. Would the author of "Abortion" think taking their lives was not murder? Most assuredly it would be even if the child were retarded and/or a human vegetable. There is life in the fetus, too, God-given life; not plant or animal life, but human life.

Legalizing wholesale abortion is just a forerunner of euthanasia for the maimed, helpless, aged, e'c. Famed columnist Abby once wrote of the youth who helped his father carry the helpless old grandfather in a basket to the river to drown him, or to "put him out of his misery," in the language of modernists. The lad picked up the basket once the deed was finished, and started home. "What do you want with that?" asked his dad. "I'll just save it till your turn comes," replied the boy. God have mercy on our land as it goes farther and farther from gospel truths.

Langley, Ky. Mrs. Edgar R. May

BAPTIST FORUM



SITUATION ETHICS

Dear Editor:

The "situation ethic," the so-called "new morality," has been the prevailing philosophy in America for only a few years, but we've already seen its fruits. It made possible the Watergate mess, the killing of millions of babies through abortion, the cursing and vulgarity on television, the illicit sex outside of marriage that pervades our society, tons of printed pornography, the worst crime wave in our history, mass nudity in public and other wickedness that has turned our country into a modern Sodom and Gomorrah.

Instead of fighting the "situation ethic," most of the major denominations are adjusting their doctrines and beliefs to its point of view. And unfortunately Southern Baptists are gradually becoming caught up in this trend. There is an ever increasing move in some of our Southern Baptist churches, and among some of the teachers in our colleges and seminaries, toward twist and misinterpreting the teachings of the Bible to make them fit the "situation ethic."

Christ told the church at Ephesus, "I will come unto thee quickly, and will remove thy candlestick out of his place,

except thou repent." (Revelation 2:5) This can, and will happen to Southern Baptist churches if we continue to attempt to mix the Bible and the "situation ethic." Our candlestick will be removed, our light go out and our testimony for Christ will be destroyed.

As individual Christians we need to take some time right now to look into our hearts to see to what extent we have allowed ourselves to be influenced by the "situation ethic," and seeing, we need to totally reject this alien philosophy, and turn back to the Bible as our sole rule of faith and practice. If we do this God will bless us, and our light will continue to shine for Christ.

Taylorsville, Ky. William R. Hagan

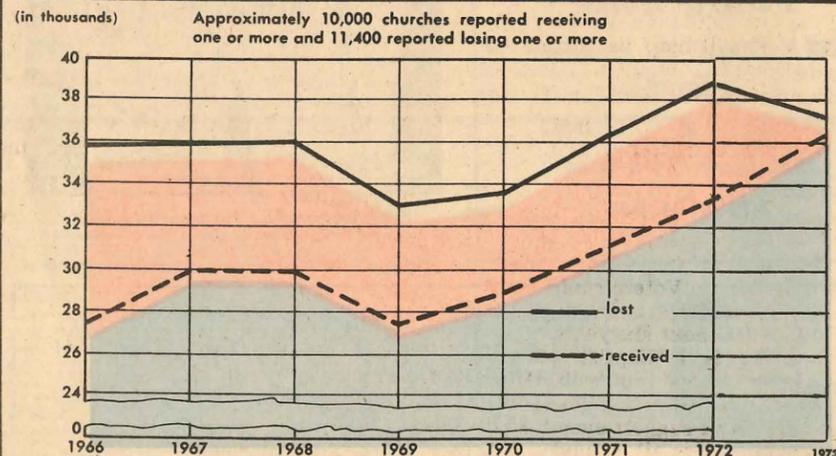
SENATORIAL RACE

Dear Editor:

I heard our two Senatorial candidates speak at Fancy Farm face-to-face, and had hoped that they would meet all across Kentucky. Voters could then assess their qualifications to serving as Senator the next six years.

Since one is a Baptist (Governor Ford), I really hope that both will meet in debate, plus allowing voters to ask questions. May I suggest even that Baptist church leaders all around the state invite them to appear together, so that

MEMBERS RECEIVED FROM NON-BAPTIST DENOMINATIONS AND MEMBERS LOST TO NON-BAPTIST DENOMINATIONS, 1966-1972



Kentuckian Elected Trustee Chairman

Trustees of the Southern Baptist Brotherhood Commission approved a 1974-75 budget of \$1,430,338, elected a Louisville layman as the new chairman, agreed to help missionary families in two areas and drafted a response to a denominational study committee.

The directors also pledged strong support to associational missions, but declined to sponsor a formal day of prayer for associational missions because of possible conflicts with Baptist policy.

The new budget, which includes \$85,000 in capital needs for building improvements, represents an increase in operating funds of \$17,540 over the 1973-74 budget.

P. A. Stevens, president of Fire Protection of Louisville, Inc., was chosen chairman to replace Hovie Revis of Greenwood, S. C., pastor of South Main Baptist Church.

Harold Becton, pastor of First Baptist Church of McAlester, Okla., was elected vice-chairman. Re-elected were William Hardy, educational director for First Baptist Church, Columbus, Miss., recording secretary, and Brotherhood Commission Executive Secretary Glendon McCullough of Memphis, treasurer.

P. A. Stevens



The trustees voted to publish a directory of automobile dealers who will agree to sell cars at reduced prices to furloughing missionaries and to buy them back, when the missionaries return to their field of service. They also agreed to help children of missionaries in college find summer jobs.

An eight-point report by the Southern Baptist Convention (SBC) Committee of Fifteen (now defunct) about the work of the Brotherhood Commission prompted adoption of a four-page reply to the committee study.

The directors agreed with the concerns of the committee about enrolment of men and boys in Brotherhood work

and revealed projected programs of lay renewal, lay witnessing and comprehensive mission education plans through publicizing and promoting the Cooperative Program.

Acknowledging the worth of reliable and measurable data on which work can be evaluated, the trustees asked the SBC Executive Committee to put more value in the future on needs, rather than enrolment increases when making budget allocations.

The trustees said a report by a commission-sponsored long range study committee scheduled in 1975 should speak to the Committee of Fifteen request for long range objectives, organizational areas as mission action and the use of retired laymen in missions.

In his annual report, McCullough outlined an 11-point plan for the future, including "a new partnership between the pulpit and the pew."

"The minister in the pew (the layman) must develop a better understanding of the minister in the pulpit (the pastor) and find ways to undergird his efforts and supplement his work," McCullough declared.



THAT'S RIGHT!

THE KENTUCKY BAPTIST BOARD OF CHILD CARE is not a dumping place for children to be discarded.

Rather, it is a place of BEGINNINGS....a place where children and families can have the opportunity to start over again, regardless of the situation or circumstances.

It's the kind of BEGINNINGS that only can be done with the redeeming love of God....where the abundant life that Jesus talked about can become the real thing in the lives of children.

KENTUCKY BAPTIST BOARD OF CHILD CARE
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