

Western Recorder

SEPTEMBER 7, 1974



The menorah is an ancient religious symbol of Judaism. This one, a gift of the German government, stands in Jerusalem. September 17, Jews across the world observe Rosh Hashana, the Jewish New Year.

Baptist Essay Contest Announced

An essay contest for Kentucky Baptist teenagers will be conducted in connection with the celebration in 1976 of 200 years of Baptist preaching in Kentucky. Prizes for the essay winners will be \$100, first prize; \$50, second prize; and \$25, third prize.

Announcement of the contest was made on August 27 by Dr. Robert Mills, chairman of the Kentucky Baptist Bicentennial Committee, following a meeting of the committee. Kentucky young persons 13 through 19 years of age are eligible for the contest. The essay subject will be selected by the contestant but must be related to the effect of preaching on 200 years of Ken-

tucky Baptist history. The essay can be a study of one prominent Kentucky Baptist preacher or a treatment of the influence of Kentucky Baptist preaching on missions, evangelism, education, stewardship, the Christian life, duties of church members, etc.

A five member essay judging committee will be appointed by Dr. Mills. The essays must be in by August 1, 1975, and be limited to 1,000 to 1,500 words. They are to be written legibly and neatly or typewritten and be accompanied by a brief autobiographical account of the writer. They are to be submitted to Kentucky Baptist Bicentennial Committee, Kentucky Baptist Building, Middletown, Kentucky 40243.

The winning essays will be printed in the *Western Recorder*. Pastors, Sunday School directors, youth workers and other local church leaders will be requested to encourage young people in their congregations to enter the contest. Hope was expressed by the Bicentennial Committee that as many as 500 Kentucky youth would participate in this essay contest.

Baptist Women Plan Eight Area Workshops

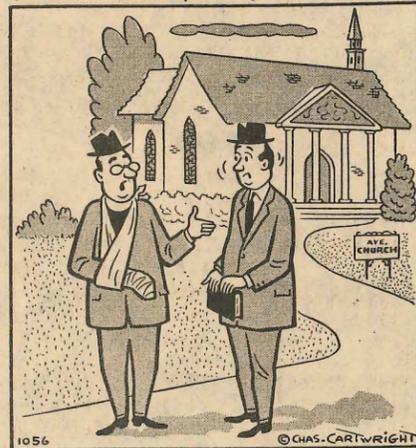
Eight Area Baptist Women Workshops are scheduled for September according to Miss Rosa Fiechter, Kentucky Baptist Women's director.

These workshops will focus attention on mission action and enlistment. Miss Fiechter explained, "Love Thy Neighbor is the convention-wide emphasis for the coming year. Our part is family and churchwide mission action projects. We will display all of our mission action group guides and explain how to use them."

Workshops are scheduled for: September 17—West Liberty Baptist Church; September 18—Manchester Baptist Church; September 19—Stanford Baptist Church; September 20—Falmouth Baptist Church; September 24—Flint Baptist Church, Murray; September 25—Sebree Baptist Church; September 26—First Baptist Church, Franklin; September 27—Pleasant Grove Baptist Church, Mt. Washington.

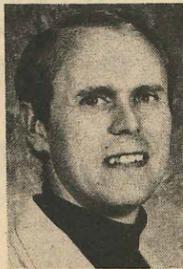
Ladies may choose the workshop most convenient for them to attend. Each gathering begins at 10:00 a.m. and adjourns at 2:00 p.m. A nursery will be provided. Attendants should bring a sack lunch.

Church Chuckles by CARTWRIGHT



"Silliest thing happened at the zoo. This tiger poked his paw through the cage, and I automatically shook hands!"

DEVOTIONAL



By John Carney
Youth Consultant
KBC

Our Map For Life's Road

One day I climbed in our club airplane for a local area flight and after going through the checklist I discovered that the maps were not in the plane. I had some in the car but then talked myself out of them, for, after all, it was a local flight. An hour or so later I discovered that I had had my mind on other things and began to look for points of familiarity to orient myself. For all practical purposes at that point, I might as well have been in the Orient. A few moments later I sighted an airport, landed and discovered I had left Missouri and was now in Arkansas. I was heckled and "sighted" back to Missouri.

God's Word is unique in that it never has a "suspense" date of expiration and is for all ages at any given moment of life's walk. It is when we take our journey without The Map that we find ourselves in trouble. Hebrews chapter 11 relates that we are just traveling through and travelers need a map. It is fine to be in the world, but the world is not our home. We are traveling to a point and that point is our true home. Our Map states that we are not to become enamored with this present place or things of the present place. As one man once stated, "Nothing wrong with the boat being in the sea. Plenty wrong with the sea gettin' in the boat."

It was soul-stirring to me to read recently of men who loved the Bible so very dearly that they offered up their lives to protect The Book. The thought occurred to me, "Has the Bible become common place to so many?" Another morsel of food for thought: "Show me a man whose Bible is falling apart and I'll show you a man who ain't!" Poor grammar but not poor life style. May the Word become fresh and our journey more exciting day by day, is my prayer.

Read Western Recorder

Eu'-tha-na-sia -- "The act of putting to death a person suffering from incurable, distressing disease."

Dictionary of Christian Ethics
edited by Carl F. H. Henry

"There is almost no relationship between what people think they think about death, and how they really feel when they face it," commented a psychologist. Death becomes increasingly remote as the means for sustaining life become more complex. The act of dying is not a present reality for urban people as much as it is for rural people. The fact of dying is as real in each case. "The city person usually asks me to spare no expense in order to keep a dying relative alive. But the rural person who has lived his life in close contact with the cycle of nature accepts death more readily as a fact of life," stated a medical doctor.

Remoteness from the dying person is probably normal for most Baptists today. That is, most do not personally, physically care for friends and loved ones as they go through the process of dying. We do usually "visit" them, either in a hospital or a nursing home. Nor are they in real contact with us. Medication draws a curtain that blocks out much communication. This should be kept in mind as we look into the Bible for guidance about death and dying.

When we say "ethanasia," we are talking about dying. Just as when we say "capital punishment" or "abortion," we are also talking about dying. Yet no one of the three cases is quite the same as the others, although they all speak of death and dying. Literally, the word "ethanasia" means a or the good death (eu-good; thanasia-death). It involves a person's choosing when and under what circumstances he will die. Euthanasia does not mean suicide, although it could be included in a broad definition of suicide. "Mercy-killing" is another term used popularly for euthanasia. It usually concerns the deliberate easing into death of a patient who is suffering from an illness which is extremely painful and for whom there is no normal hope of recovery.

Three important and related issues always surge forward and demand examination when euthanasia is treated. One is the legal aspect: To whom could authority be entrusted for making decisions as to ending the life of the one who suffers? Another is the medical aspect: When can it be said that there

is no recovery, that the case is hopeless? The third is the theological aspect: Does man have a moral right to end the life of another suffering human being, even at the request of the sufferer?

For the Christian, the third aspect may be decisive. If the answer should be, "no, man does not have the moral right to end the life of another," then the two prior aspects, legal and medical, have no validity. If the answer should be a yes, however much qualified, then the medical and legal aspects are very important.

What, then, does the Bible say about a person's choosing when and under what circumstances he will die? And, what does it say about a person's having the moral right to end the life of another? Although the two questions are related, they are not the same except in the very broadest sense.

From the prior study of capital punishment, the conclusion has already been reached that from within a biblical perspective, the right of man (society or government) to take the life of another is very reluctantly granted. This kind of taking of life would be a



Adams

the temporary triumph of evil over good.

In the light of such reluctance, can a person claim a right to say when and under what circumstances he shall die? If the cases of suicide presented in the Bible are examined, some light may be shone on the subject. Ahithopel, King David's counsellor and later quivering, committed suicide. No judgment is pronounced, not even a commentary, about his self-killing. Abimelech, rebel, traitor, murderer, had himself killed to avoid an even sorer death. No judgment is passed on his suicide-by-order. Zimri, usurper and murderer, burned

the king's house around him and died. Samson, God's instrument on more than one occasion, pulled a heathen temple down on his tormentors and himself. Saul, paranoid king, mortally wounded in battle, fell on his own sword. These men all ended their own lives. Although Scriptures does not condemn them for their self-destruction, this "argument from silence" cannot justify suicide, or by extension, euthanasia. The most that can be said is that God did not overtly condemn them for choosing their deaths and deliberately ending their lives.

Appeal can be made to the action of Jesus. Many times, as recorded in the Gospels, Jesus spoke of his coming death. Although he would die at the hands of others, he emphasized that both his life and his death were just that: his, and not theirs. His choosing of his own death was in reality an affirmation of the sanctity of life. The most brutal and degrading kind of death could not really destroy the life that was His.

It seems that many times Paul deliberately placed himself in situations where death was a preponderant possibility. Could those decisions by the apostle be called a deliberate choosing of the probability of death? Other cases could rightfully be made of God-fearing people who placed themselves in similar circumstances.

Every human has a sacred right to his own life. It is not possible, from within a biblical perspective, to speak of it as an absolute right. Current tradition at the time of Jesus affirmed the right of a member of God's people to end his own life. This right could be exercised only when continued living would possibly result either in an idolatrous act or in degradation of life and body at the hands of others. God's right for his image (man) not to be degraded or debased was seen to be above man's right to continue to live if his living would be subhuman or inhuman.

This seems to be the issue for a Christian in euthanasia. At stake is not just life, but the quality and purpose of that life. While a person has the physical and mental capacity to make choices for the future, does he have

(Continued on page 14)

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

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A Plea For The State Baptist Papers

Let it be understood from the first sentence. What you are now reading is a state Baptist paper commercial. This is no indirect or low-key approach. It is an open, direct, unadulterated and unapologetic plea to Kentucky Baptist pastors and lay leaders to make more use of their state paper, the *Western Recorder*.

The churches which try to save money by not providing the *Western Recorder* for all their families are penny wise but pound foolish. Pastors who do not urge the churches they serve to provide the state paper for all families are helping restrict the world vision of their members and shutting them into mission concerns that do not reach beyond the local community.

Long ago Baptist leaders who engaged in great missionary and benevolent enterprises realized that a regular and trustworthy channel of communication between denominational leaders and those in Baptist pews was indispensable for any degree of success. In Kentucky this was realized as early as 1919 when Baptists in Kentucky were asked to give six and a half million dollars in the Southern Baptist 75 million campaign to save the denomination from bankruptcy.

Faced with this challenge the Kentucky Baptist state missions board, under the leadership of Secretary O. E. Bryan, voted unanimously to purchase the then privately owned *Western Recorder* and *Baptist World*. The cost was \$35,000, a fair amount of money in those days. It proved to be one of the best bargains in Kentucky Baptist history. The two papers were combined, a board of directors was chosen to manage the publication and the 75 million campaign in Kentucky was one of the most successful efforts in our history.

Recently the state editors were asked to give their evaluation of the state paper ministry for the preparation of a feature article in the September issue of the *Baptist Program*. Naturally these editors would be high on the importance of state papers but their convictions are not vanity but have grown out of much experience. The following paragraphs and quotations express some of their feelings.

John Hurt, Texas editor and dean of Southern Baptist editors, says, "I'm convinced our Baptist program of missions, Christian education and benevolence would collapse without the information and inspiration provided by state papers."

North Carolina Editor Marse Grant says, "Nothing can take the place of the state Baptist paper when

it comes to communicating with Southern Baptists. In my opinion, the state is the most underrated and most under-financed ministry in Southern Baptist life".

John Roberts, South Carolina editor, says, "The state paper is indispensable in the free and effective function of Baptists as a denomination. The nominal subscription cost is repaid several times over in the added enthusiasm and commitment which result from reading its contents".

Gene Whitlow of New Mexico says, "those who read our magazine rather thoroughly and with regularity are better informed, and therefore are most active in our churches".

The influence of Baptist state papers is beyond measure. These publications have provided a platform and pulpit for ideas and challenges which have made Southern Baptists what they are today. When Elmer L. Gray recently resigned as a seminary professor to accept the editorship of the California Baptist paper, a friend told him it didn't make sense. Gray replied, "through editing a state paper I can influence thousands of people for Christ, both now and perhaps for generations to come".

In comparing editing a paper with pulpit preaching, a former successful pastor and now state editor, O. L. Bayless of Colorado, says, "What are 500 or 5,000 people making up a . . . congregation compared with the 10,000 or 50,000 or 200,000 that the religious journal addresses? Such journals are pulpits that preach day and night".

A terrifically important function of the state paper is to inform church members so they can make positive and intelligent decisions in determining policies and programs of their church. The power to recommend or to vote on the mission outreach plans of a local church is dangerous in the hands of an uninformed or wrongly informed person.

Georgia Editor Jack Harwell says, "Many years ago my father told me that . . . when Baptists get all the facts they will make the right decisions. I have given my life to trying to help Baptists get the facts and get them in the right way".

Space on this page is gone and I haven't said all I have to say on the state paper. If you are still with me, please consider seriously what has been said above and expect some more later.

Kindness Is Still Alive And Doing Well

Much about the mood and the spirit of today leads us to conclude regretfully that consideration, accommodation and kindness are forgotten virtues. It appears every man is for himself and the devil takes the hindmost.

We not only pay twice as much for gasoline but if we try to save a few pennies, we have to pump our gas, check the oil, the radiator, the battery and the pressure of our tires. Recently I went to three service stations before finding one with even self service air for tires.

But the milk of human kindness has not all dried up. I learned this on a recent Sunday when I was as much blessed by kindness from strangers as by the day's worship services.

It was one of those too frequent Sunday mornings when proper Saturday preparation had not been made. My preaching appointment was many miles away and the gasoline tank was almost empty. Acting on the questionable theology of the ox being in the ditch, I pulled into a service station and waited on myself to the tune of \$6.50. When I handed the young attendant a credit card he noticed it had expired. My total cash resources was \$1.00 and only cash and one particular credit card could be accepted by the attendant.

The sole attendant was this young high school boy and both of us faced a crisis. He entered into my sufferings and agreed I could pay him the next day. He had never seen me, had no sure reason to believe me and took no security like a spare tire or my American Express card. He risked \$6.50 of his own money on my word. My faith in human kindness was renewed and I hope his was strengthened when I drove 30 miles early Monday morning to pay him.

The end of that Sunday was more painful than the beginning but it set my grateful heart to singing. On the return trip far from a garage or service station I heard a disturbing motor knock. Pulling off the road as soon as I could I discovered an engine hot as only an engine can be hot. I found a milk carton by the side of the road and a farm pond about a half mile away. My inclination first was to climb the fence and get water from the lake. A light in the nearby farm house persuaded me I had better ask before climbing the fence.

This way I met another complete stranger who was already in the bed. He not only gave me permission to have water but got up, dressed and brought a bucket of water from a nearby faucet. The radiator would not accept the water and obviously more was wrong. To make the story short a half hour later my car had been pulled up into the light from his garage, tools had been found by him and a stuck thermostat had been removed from the cooling system and the radiator filled. He refused to consider any pay and never knew I had but one dollar in my pocket.

Our conversation revealed he was a truck driver and had moved from Louisville to this farm with his wife and seven children. Furthermore he was a Roman Catholic and knew I was a Baptist preacher. I could not but wonder as he strained his muscles and burned his hands to help a Baptist preacher get home, how many Baptists including myself would have done as much for a Catholic priest.

One thing is certain. I arrived home with renewed confidence in humanity and the conclusion that the kindness of two strangers was a better sermon than I preached that day.

THANKS

Dear Editor:

We want to thank every reader of the *Western Recorder* for your prayers and love shown to us since the April 3, 1974, tornado destroyed our building. So many of you have sent words of comfort and encouragement and many others have sent a part of themselves in gifts and pledges to enable our rebuilding.

We are trying personally to acknowledge each word and or gift, but if we fail in even one case, please forgive—for you are in our hearts and prayers.

There were also those who gave generously to the Kentucky Baptist Fund at Middletown for the Churches destroyed. We don't know your names but God knows you and we say "Thanks be unto God" for every remembrance of these who loved us in Jesus' name.

Stamping Ground, Ky.

Dan S. Crawley III



ON NAME CHANGE

Dear Editor:

I would like to voice my strong approval of any considered name change for the Southern Baptist Convention.

I have been working in a new work—called by some "pioneer" work — for five years. I have definitely found the word, "SOUTHERN" to be a great disadvantage outside of the Bible Belt.

I know that some people who work in new work areas have said the name is not a detriment to the work. I believe, however, that these people have simply tried to reach southerners who have moved out of the south.

The name "Southern" seems to imply two things in this area. To many people it implies that we are a black congregation. The word "Southern" and "Baptist" together implies to many that we are blacks who have moved out of the

south. I have no problem being identified with blacks, but the name "Southern" misrepresents us. Then, many people feel like the term "Southern" implies racism, that is, the south is prejudiced against blacks the name "Southern" implies our convention is against blacks.

The name "Southern" is dear to me and many in my state; but dear titles need to be shed when they become difficult for us to use. I would like to suggest a title such as, "World Wide Baptists". This would give us a true definition of who we are.

Wichita, Kansas Lynn P. Clayton

Dear Editor:

The name change idea of W. A. Criswell for the SBC is another indication that we, as Southern Baptists, can major on minors. It is, in my opinion, an opportunity to draw our attention from Christ to geography.

As a pastor, I'm much, much more concerned about our image and our
(Continued on page 14)

Louisville To Host East Central Bible Confab

More than 200 persons gathered at Walnut Street Baptist Church in Louisville, Thursday, August 29, to kick-off preparation for the East Central Bible Conference. The event will be in Louisville October 14-17.

Scheduled for October 14-17, the Bible Conference is expected to bring together more than 3,000 persons from Illinois, Indiana, Ohio and Kentucky.

Three Louisville churches will be utilized for the four-day meeting. Adults will meet at Walnut Street Baptist Church and Fourth Avenue United Methodist Church, while youth will meet at Fourth Avenue Baptist Church.

Using the theme "The Spirit-Filled Life," this conference is designed to help Christians grasp the biblical concept of the Spirit-filled life and to challenge them to experience fullness of life implied by the phrase.

Carl E. Bates, pastor of First Baptist Church, Charlotte, N. C., and Roy J. Fish, professor of evangelism, Southwestern Baptist Theological Seminary, Fort Worth, each will deliver a series of four messages to the evening adult meetings. Bates will speak at Fourth Avenue United Methodist Church and Fish at Walnut Street Baptist Church.

Roger Roberts, pastor of Parma Bap-



West



Boatwright

tist Church, Parma, Ohio, will speak each evening to the youth meeting at Fourth Avenue Baptist Church.

Thirteen simultaneous conferences are offered each evening for adults and five for youth. Eight of the evening conferences also will be offered in the morning and five in the afternoon for conferees unable to attend the evening sessions.

Some of the conference titles are Luke—"Gifts of the Spirit;" Acts—"Witnessing by the Spirit;" I Corinthians—"Gifts of the Spirit;" and Galatians—"Fellowship in the Spirit."

The East Central Bible Conference is being sponsored jointly by the Sunday School departments of the Kentucky Baptist Convention, the State Convention of Baptists in Indiana, the Illinois Baptist State Association and the State Convention of Baptists in Ohio, along with the Sunday School department of the Southern Baptist Sunday School Board.

G. Allen West, executive director of the Long Run Baptist Association, Louisville, is steering committee chairman, and Roy E. Boatwright, Sunday School secretary of the Kentucky Baptist Convention, is steering committee secretary. Joe Ann Shelton, Fort Worth, will be conference soloist.

Research Center On Aging Planned By Virginia Baptists

Virginia Baptist Homes, Inc., will open a gerontological research center at the general offices of the homes in Culpeper, Virginia, some 50 miles southwest of Washington, D.C.

Neal, executive director for the homes, said the facility is "a first for Southern Baptists and will seek to purchase everything in print on the subject of gerontology.

"In keeping with action by the trustees," Neal stated, "we will make the center available to any student of the phenomenon and problems of aging."

An initial gift of \$10,000 by Werter H. Hurt, a retired Culpeper businessman and longtime trustee, will be used to begin purchase of research materials. The center will be named Hurt Gerontological Center for Advanced Study.

Neal said long range goals include seminars and lectures by distinguished gerontologists, gathering of films, filmstrips and tapes on the subject, employment of student interns and conferences for the middle aged which would be designed to prepare them for old age.

Virginia Baptist Homes, Inc., has approximately 500 residents in total care facilities at Culpeper and Newport News.



Character And Work

FRANKLIN OWEN

EXECUTIVE SECRETARY-TREASURER, KENTUCKY BAPTIST CONVENTION

I was a teenage boy during the great depression. Paradoxically, I had a job somewhere for as many non-school hours as I could stand to work through the entire time. I do remember though the tremendous level of unemployment, long soup lines, bread lines, etc. There was much real suffering.

Since that time, we have developed unemployment insurance, we have greatly expanded public welfare, public funds pumped into the economy, government manipulation of interest rates and all sorts of things to create a welfare state in which people are not apt to starve.

Certainly we have to be in favor of as many humane things as can be reasonably operated within the limits of a healthy economy. On the other hand, while solving some problems, we create others.

While it is well to arrange society to prevent hunger, it is to be observed that in such society whoever works for no reason other than his hunger might not be inclined to work. So many of this kind of people attached themselves to the early Christian community at Thessalonica that the great apostle advised, "If any would not work neither should he eat." (II Thes. 3-10)

I am sure this was entirely contrary

to the apostle's sympathetic heart, but a necessary recommendation lest the community go under from so many "free loaders" who were breaking the backs of the few producers.

There is a minimum amount of work necessary to produce and maintain the goods that a community must have to survive. Somebody must do this work. Nothing is free. Somebody pays, always. Whatever one gets free, someone else does or has or will pay for.

This is true of work. America must never come to the point of having too few workers to produce and maintain her society's necessities. If "users" exceed the capacity of "producers," we are lost. As I review Labor Day, I sing the praises of the honest, industrious laborer. Let it be clear that the blue shirt is just as honorable as the white shirt. If either ceases to fill a useful place in society's need, it has lost its honor.

How can a democratic welfare state continue to function as she succeeds in removing hunger as a threat? She will survive on the basis of the character of her people who want to be useful even if they are not starving. It is character that ultimately determines the survival of nations and the lack of same that makes them fall.

TROOPER ISLAND—

Summer Lake Ministry Involves FBC, Albany Men

For several of the men at First Baptist Church, Albany, Sunday mornings do not find them listening to Pastor C. Mike Watts in the church sanctuary.

With his encouragement, they have traveled to Trooper Island, a 33-acre tract on the Kentucky-Tennessee state line to "fish."

But for these men their fishing tackle does not include the usual arsenal of rod and reel but rather love and concern. Theirs is a mission of providing worship experiences for boys on the island during the summer months.

The island, situated in Dale Hollow Lake, is a former conservation campground since turned over to the Kentucky State Police department.

For 12 weeks up to 56 boys a week from throughout Kentucky are housed at the camp in facilities including eight cottages, mess hall, recreation building, and chapel.

State Police Trooper David Upchurch said other state troopers serve as counselors during the summer months.

Worship services at the camp are conducted by up to 12 men from Albany. The services are held each Sunday morning at 8:00 a.m.

Gayle Smith, a church deacon, leads the service assisted by other men from the church.

A lake ministry was begun five years

ago by men in the church just after Watts was called as pastor.

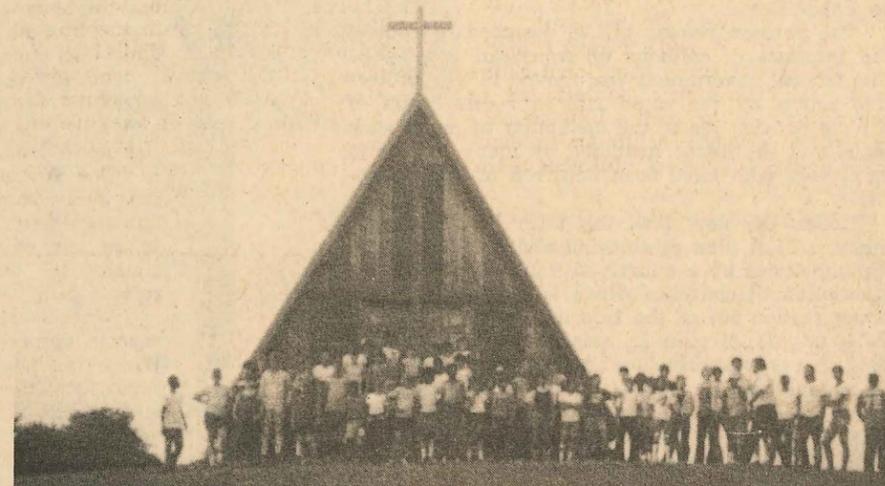
The first services were conducted at Wolf River Dock and have continued there since 1969.

Seeking to expand the lake ministry this year, members of the church contacted Trooper Upchurch about the possibility of conducting services on the

island for the campers each week.

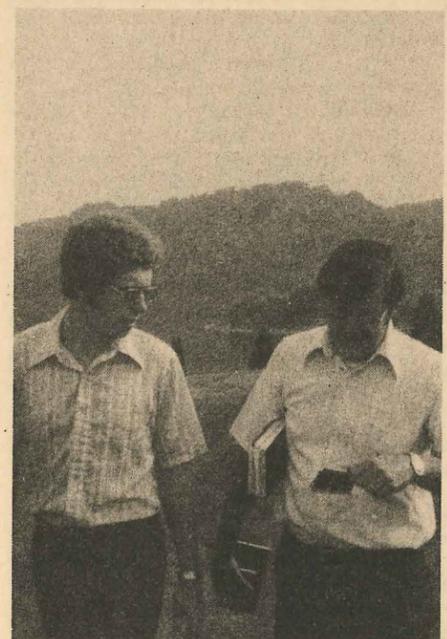
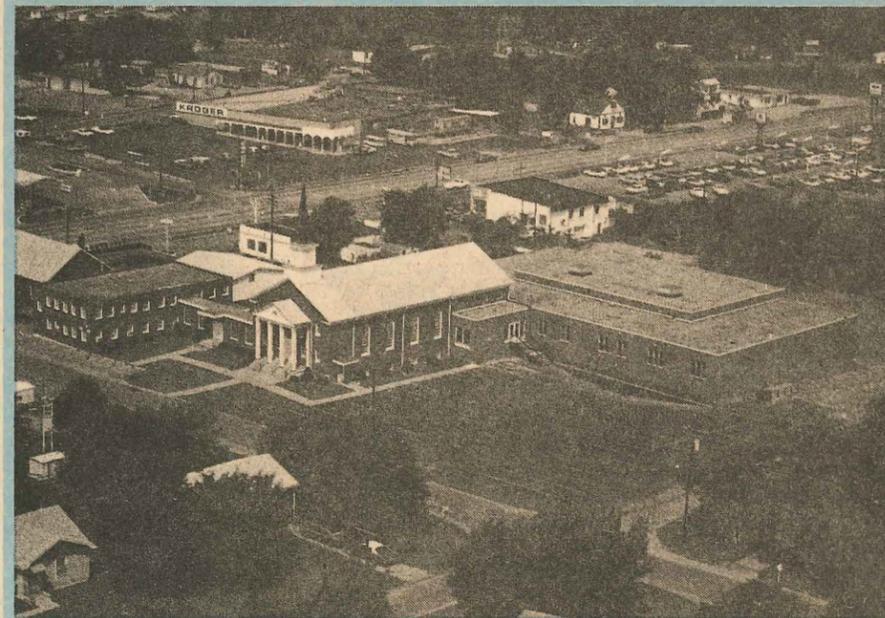
The outreach program was approved shortly thereafter and the ministry begun.

Services at Wolf River Dock are still held each week by Watts and young people from the church while the deacons conduct the Trooper Island worship.



Boys attending the week-long camp line up on Sunday morning awaiting the 8 a.m. worship services to be conducted in the camp chapel.

READY FOR SPECIAL DAY—Stithton Baptist Church in Radcliff will have Dedication and Homecoming Sunday, September 8. In a special 2:00 p.m. service, a new education-recreation building will be dedicated. Ground was broken 16-months ago for the \$338,724.86 structure. It contains thirty classrooms, a regulation size gymnasium, a kitchen, a dining room area, a lounge, a music room and four church offices. Above, the new building is seen at right. Gene B. Waggoner is beginning his 14th year as church pastor. Harvey Britton is minister of music and youth.



Tom Bertram and Mike Lawson, members of First Baptist Church, Albany, discuss plans for upcoming services at Trooper Island.

Church Pension Plans Exempt From New Act

Church pension plans are among those exempt from the landmark pension reform bill passed almost unanimously by both houses of Congress and likely to be signed by President Gerald R. Ford on Labor Day.

The pension reform bill is designed to protect the interests of millions of American employees. The federal government was moved to this protective action by the rapid rise in recent years of private pension plans, the instability of many such plans and the losses sustained by many long-term employees who have been deprived of their benefits.

Under the new law, the term "church plan" means: (1) A plan established and maintained for its employees by a church or by a convention or association of churches which is exempt from tax under section 501 of the Internal Revenue Code of 1954, or (2) A plan in existence on January 1, 1974, if it is established and maintained by a church or convention or association of churches for its employees and employees of one or more agencies of such church, if the church or agency is exempt from tax under section 501 of the Internal Revenue Code of 1954.

Not included in the church exemption are pension plans maintained by churches or their agencies for employees hired in connection with one or more unrelated trades or businesses. Neither is a plan exempt if it is maintained by more than one employer, if one or more of the employers in the plan is not a church (or a convention or association of churches) which is exempt from tax under section 501 of the Internal Revenue Code of 1954.

The conference committee report on the pension reform bill explained: "A multi-employer plan, which was in existence on January 1, 1974, and which covers church-related agencies (such as schools and hospitals) is to be treated as a church plan for purposes of this exemption (even though it continues to cover those agencies) for plan years beginning before January 1, 1983, but not for subsequent plan years."

In a further explanation of the church exemption, the conference report said, "A church plan may make an irrevocable election to be covered" by the provisions of the pension reform act. "A plan which makes this election is to be covered under the bill for purposes of the new participation, vesting funding and form benefits rules, as well as the fiduciary and disclosure rules and will also be covered under the plan termination insurance provisions."

Several church groups individually appealed to Congress to exempt church pension plans.

Senator Gaylord Nelson explained that this is only the beginning of governmental action that will improve the retirement plans of American employees. This initial action lays the groundwork for future legislation to make retirement more secure, he asserted.

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SBC Annuity Board Meets, Surpasses Law

The Annuity Board of the Southern Baptist Convention is already meeting or surpassing the requirements set up by the pension reform act passed by both houses of Congress, Darold H. Morgan, the board's president, reported.

The act, as it now reads, "Will not materially affect the operations of the Annuity Board," Morgan said. "It will specifically exempt church retirement plans from coverage," he added.

"The Annuity Board holds sufficient funds to pay every beneficiary such benefits as he or she has earned up to the present time by employment. In the area of administration and fiduciary responsibility, the board meets all requirements of the reform bill," Morgan continued.

"When it comes to reporting, the Annuity Board reports its total operations annually to the Southern Baptist Convention and also furnishes individual report statements each year to every member of any of the plans," the Annuity Board's president declared.

The huge majority of 407-2 by which the reform legislation passed the House and the 85-0 vote in the Senate evidences congressional concern over reported abuses and limitations of industrial pension plans, Morgan said.

"These plans often were discriminatory, afforded limited vesting rights and frequently were not sufficiently funded to make the payment of benefits possible," he added.

"This reform legislation will correct such abuses and set forth very definite requirements for the operation of such plans in the future."

Morgan cautioned pastors and other church vocational workers not already enrolled in a formal retirement plan to think carefully before setting up individual retirement accounts, which are provided for by the bill.

Under the reform act, any person not belonging to a formal retirement plan can set up an individual retirement account, commonly called IRA to which he contributes "tax-free" or sheltered dollars up to 15 per cent of his total income, not to exceed \$1,500 a year, Morgan said.

The individual retirement account, for example, could be set up through private insurance, a bank trust or special type U.S. Treasury bonds.

"The Internal Revenue Service has for some time permitted ministers and other church employees to tax-shelter up to 20 per cent of their income, and even to backdate this to the beginning of service with their current employer," Morgan noted. (The provisions of the Internal Revenue Service policy are not eliminated by the new law; they are two different things, he explained.)

"Consequently these two changes embodied in the pension reform bill do not afford any greater

(Continued on page 15)

Layman Builds Church Training Foundations

By Larry High

What John Johnson, Bell County Association Church Training director, describes as an apparent lack of information and understanding about programs offered by Church Training has led him on an ambitious program to communicate its assets to every church in the association.

Johnson said he will not be satisfied until all 56 association churches have examined the Church Training program and assessed its potential for their church.

Only one of every four churches in the association, located in the southeastern sector of the state, currently sponsors a Church Training program.

Less than five percent of the church members are actively involved in Church Training.

These statistics are far below the state average, according to James Whaley, Kentucky Baptist Convention Church Training director, who reported to last year's annual session that almost 45 percent of Kentucky churches promote a Church Training program.

Since assuming the association director post over six years ago, Johnson has directed his energies toward building local church participation in Church Training programs.

He has been successful in several of his bids to establish new programs and counts a recently organized Church Training at Mill Creek Baptist Church as one of the highlights of his tenure as association director. Average attendance at the new Church Training program is 65.

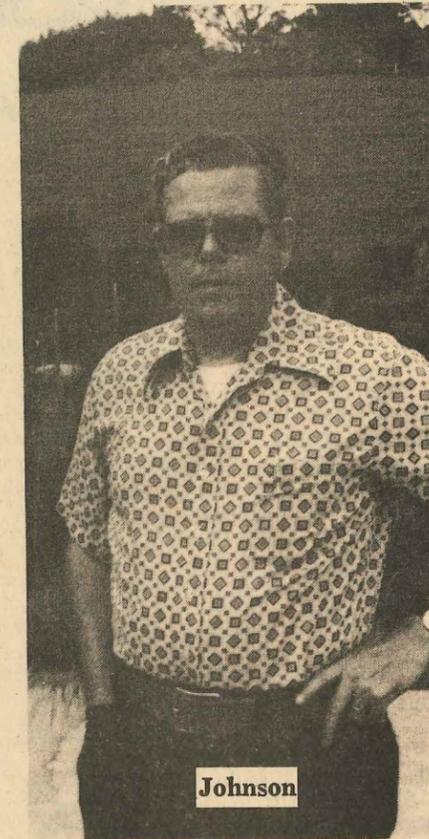
"Sometimes I think I'm butting my head against a brick wall, but then something happens, like Mill Creek, to make it all worthwhile," the layman member of First Baptist Church, Middlesboro said.

He characterized his work with the congregation of Mill Creek as typical of that at previous churches he has worked with to organize a Church Training program.

"The first thing I learned is never to go into a church with the purpose of establishing a Church Training group without first being invited by the congregation," he relayed.

"Unless the pastor and members are sold on Church Training," he added, "there is no use in trying to promote the idea to them."

Johnson revealed that through association newsletters and executive board meetings he encourages churches to become active in Church Training and details the advantages it can offer their congregation.



He also expresses his desire to come to the church to be of assistance in their efforts at preliminary organization.

After a congregation extends an invitation to Johnson for more information, he arranges a conference with church leaders to provide an orientation to Church Training.

Following this initial meeting, during which Church Training possibilities, organizational procedures and resource material selection are discussed and analyzed, a six-week study seminar is begun for church members.

During the course of this study Johnson provides leadership training and the wheels are set in motion for launching the new Church Training program.

Johnson described the training sessions as a "smorgasbord" presenting viable options the church may elect to take in planning its new program.

The seminar gradually becomes more specialized as church members agree on objectives for the program, he explained.

Finally, Johnson displays a sample of every Church Training publication for church leaders to examine and evaluate its appropriateness for their program.

Leaders are just now beginning to realize the importance of Church Training in the life of their church, Johnson said. He envisions a growth of the program in churches as pastors, deacons and other leaders stress the importance of adequate training for church members.

"It's a difficult educational program to get people to realize that Church Training has the largest responsibility of any organization in the church," he said. "It has to train everyone."

"If members were part of Church Training the task of the church nominating committee could be made much less difficult," Johnson reasoned. "They could have trained people to assume the various church positions," he added.

Johnson described the major problem in developing new Church Training programs as closed lines of communication.

The association territory is so spread out, he said, that it is almost impossible to conduct a mass meeting to promote Church Training.

Because of this difficulty Johnson said he has found it easier to work on a one-to-one basis with pastors in attempting to open communication about Church Training.

"Another problem," he said, "is that many churches see Church Training as an extension of the morning Sunday School hour and they figure if they have a Sunday School why have a Church Training."

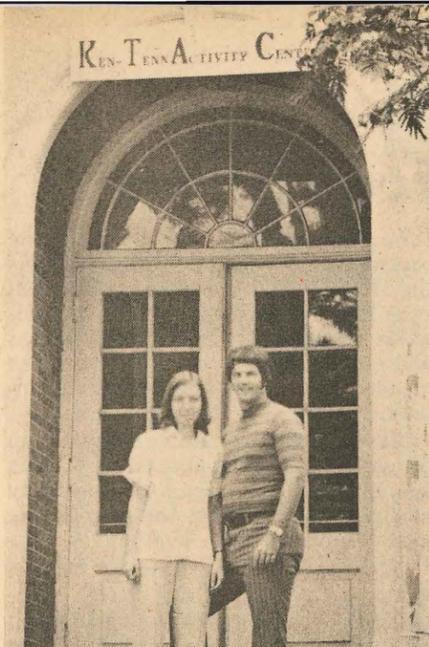
"I try to show them that the two are different and every church needs both," Johnson explained.

Building new Church Training programs is not Johnson's only concern as association director. Much of his time is devoted to visiting churches with existing Church Training groups to stimulate more interest in the program.

"Church: The Sunday Night Place" has been a terrific program in arousing more interest in the church," he said.

The ideas and plans developed in Nashville, Tennessee, by the Church Training department of the Baptist Sunday School Board are "extremely helpful" in boosting sagging Church Training programs, Johnson explained.

Johnson said as he evaluated his work and progress made that Church Training is growing now in the association but because of its importance in leadership training he said he plans to keep working toward the goal of 100 percent participation with association churches.



KBC SPONSORED CENTER DEDICATED — James R. Markham, a native of Owensboro, and his wife, Connie, pose at the entrance of the recently dedicated Child Care Center in Jellico, Tennessee. Sponsored jointly by the Baptist conventions of Tennessee and Kentucky, First Baptist Church, Jellico and the Southern Baptist Home Mission Board, the center offers a complete community activities program.



NEW HOME FOR NEW STUDENT — Fern D. Robinson, left, a Tennessee pastor welcomes Gabriel R. Collett and family to their new mobile home on the campus of Clear Creek Baptist School in Pineville. Collett recently enrolled in the school to prepare for the gospel ministry. Mrs. Collett, the former Sharon Childers, is a former resident of Bell County and a member of Blackmont Baptist Church. When Collett graduates the trailer will become the property of Clear Creek. The new student is one of 80 entering freshmen at the Bible school.

RESULT OF COURT SUIT—

HMB Takes Control Of Church Building

An Ohio court has upheld a clause in the "special covenant agreement" between the Southern Baptist Home Mission Board and the churches obtaining board building loans. The clause requires the churches to remain in fellowship with their local association, state convention and the SBC or pay off the loan immediately.

The mission board will take over the property of Barnett Road Baptist Church in Columbus, climaxing a two-year legal tussle. The difficulty started when the church went "independent," severing ties with the Columbus Baptist Association, the State Convention of Baptists in Ohio and the Southern Baptist Convention. The pastor was James E. Moody.

Constituted with the aid of the association, the state and Home Mission Board in 1967, the church cut its Southern Baptist ties in December, 1972.

In January, 1973, eight former members filed suit in the Franklin County Court of Common Pleas stating they represented the true congregation which started the church. They asked that Moody and his congregation be vacated from the property and it be turned over to the state convention for a Southern Baptist church.

The Home Mission Board was also listed as plaintiff in the suit, asking a judgment against the church for \$48,415.62, plus interest. The amount was the balance due on a \$55,000 loan the HMB had made to the church in 1972.

The lawsuit charged that in disassociating itself with the association, state and Southern Baptist Conventions, the church had violated a clause in the "special covenant agreement" which is included in the granting of every HMB loan.

The agreement states: "that the church will at all times, while this loan is in effect be a Southern Baptist church maintaining fellowship with the Southern Baptist Convention, its local state convention and its local association. In the event (the) church ceases to be a cooperating church, (the) board shall have the right to accelerate maturity on the loan. Non-cooperation shall be determined by the state convention and/or by (the) board."

In a judgment handed down in January, 1974, the court ruled against the request of the former members to vacate Moody and the others from the property, stating: "The court . . . finds that there is not a substantial minority, who are members of said church. . ."

But the court ruled that the church had breached the special covenant agreement and ordered the church to pay off the loan.

The church could not refinance the loan, and the board obtained an order authorizing foreclosure.

Foreclosure, however, was avoided by an out-of-court settlement, according to Robert H. Kilgore, director of the division of church loans.

The church will turn the building and its contents over to the board after the first Sunday in September.

Several possibilities are being considered for a new church on the property, Kilgore said. A Southern Baptist church in an adjoining neighborhood is considering relocating at the Barnett Road site. Several others have indicated a willingness to begin a mission there and some of the former Southern Baptist members are expected to return.

"Of course, we would have preferred not to have gone through all this," Kilgore said. "But we are pleased that a Southern Baptist witness will be continued on the site."

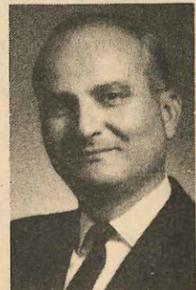
"We are also pleased," he added, "that the special covenant agreement clause was upheld. This will strengthen our position in any future dealings with churches questioning the affiliation provision."

Franklin Street Sets Installation For Lamb

An installation service will be conducted by the Franklin Street Baptist Church, Louisville, on September 8 to welcome their new pastor, Dr. Elroy Lamb. The installation will take place in the regular morning service. A picnic lunch will be served at noon for the members and visitors.

Lamb is a native of Calloway County, Kentucky, a graduate of Baylor University and Southern Baptist Theological Seminary. His Kentucky pastorates include associate pastor of West Broadway, Louisville; pastor of First Baptist in Paris; and Lexington Avenue in Danville. He also served as pastor of Parkway Baptist in Miami, Florida, and First Baptist in Albemarle, North Carolina. He was a chaplain in World War II and in the Korean conflict.

He is married to the former Jean McKercher of Louisville. The Lambs have one daughter, Lisa, and one son, Richard.



Lamb



DIVORCEES...

Will The Church Ignore Them?



Churches can no longer ignore divorce. The problem is too serious to have business as usual. Southern Baptist churches are confronted with either ministering to divorced persons or losing them completely.

Both Foy Valentine of Nashville, Tennessee, leader of a Bible and Life Conference at Ridgecrest Baptist Conference Center, and Charles V. Petty of Raleigh, North Carolina, guest lecturer, agreed on the assessment of the problem of divorce.

We Can't Ignore Them

Valentine, executive secretary-treasurer of the Southern Baptist Christian Life Commission and sponsor of the conference, told the conferees, "Christians and churches cannot ignore the hurt, the suffering, the needs, the opportunities and the responsibilities that are related to divorce."

"The divorce rate has been climbing steadily so that now the United States has the highest divorce rate of any

nation on earth," reported Valentine, "and in most urban areas there are as many divorce suits filed as there are marriage licenses issued each year. Instead of getting better the matter is actually getting worse. This touches every church and almost every family in our churches."

"Christians are responsible for a ministry of reconciliation to divorced persons, and churches must do far more practical ministries for the divorced than we have thus far undertaken. We are responsible, too, for providing clear Bible teaching, strong Bible preaching and consistent Christian discipline so as to preserve Christian marriage and develop Christian homes. God's ideal has always been one man and one woman, joined together for life in the bonds of holy matrimony," he added.

People Will Listen

Petty, executive director of the North Carolina Baptist Christian Life Council, told the group that much of what

churches say and do about divorce has no meaning to people, therefore, he said, "I am convinced people will listen and respond when church leaders talk openly and honestly about divorce."

He outlined ways in which to minister to the divorced person: (1) Ministers should preach on the subject — the emphasis should be both on the sinfulness of the problem as well as the spirit of forgiveness. (2) Churches must sponsor conferences for singles as well as teach and study Biblical principles on divorce. (3) Christians should visit people who are divorced to provide emotional support, personal assistance in finding jobs and care for their children. (4) Both churches and individual Christians must press for more institutional support.

Petty said his impression is "that about 90 percent of all Southern Baptists are sympathetic toward divorced persons. However, the other 10 percent do great harm to those who are sincerely trying to find God's will in their life."

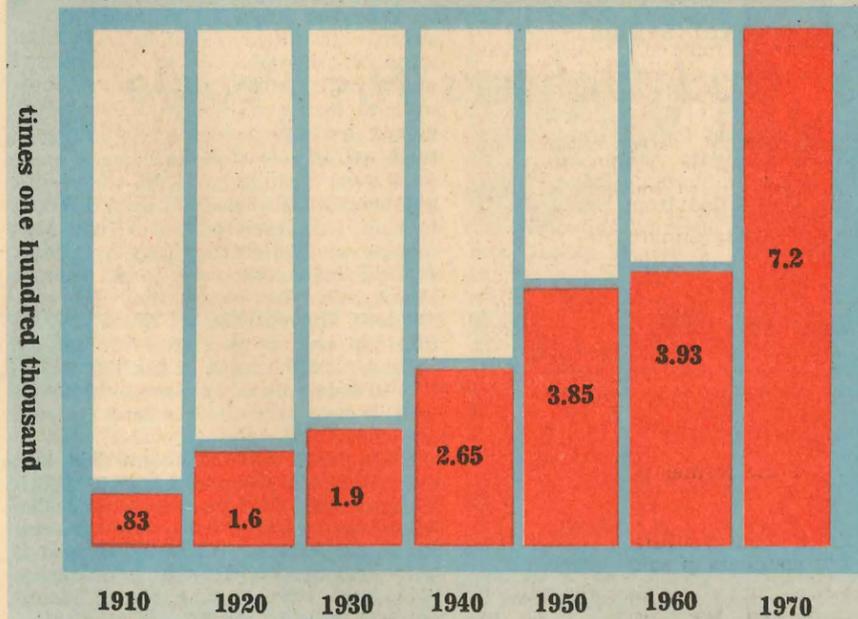
Negative Remarks Hurt

"Unfortunately," he continued, "a snide remark in a Sunday School class or a negative word from the pulpit is often all the divorced person hears. In a survey I have taken," Petty continued, "I discovered the distressing facts that 70 percent of Baptist people who are divorced said that no one came from the church to visit them after their divorce."

"We must involve the divorced person in the life of the church," stressed Petty. "We must actively recruit qualified divorced persons for places of leadership within the church. The church is a couples oriented organization, so we must take special efforts to make provisions for the divorced."

"A divorced person," concluded Petty, "becomes fair game for all sorts of abuse, exploitation, ridicule, gossip and avoidance. One of their most pressing needs is a community that cares about them. What communities should be better equipped to do that than the churches?" (BP)

Growth Of Divorce In The U.S.





SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for September 15, 1974)



LIFE AND WORK SERIES

An Immoral Woman

John 8:1-11

While Christ was teaching in the area of the temple in Jerusalem, the scribes and Pharisees, who repeatedly sought opportunities to take advantage of and entrap Him, brazenly barged into His presence, bringing to him a woman whom they had snoopingly caught in the act of adultery. According to the law of Moses (Deuteronomy 22:23-24), such a person should be stoned when her sin was attested to by two persons. These critics did not have any compunction of conscience about exposing this woman to public humiliation, if thereby they could use her as a snare with which to incriminate Christ. The situation afforded them an opportunity to put Christ on the spot or to present Him with a dilemma. They asked Him if the law of Moses should be administered in this case or would He propose another rule by which they should go? If they could get Him to say that the woman should not be stoned to death, but should be released, they would accuse Him of being an enemy of Moses by breaking the law, which prescribed the death penalty. If He should agree with Moses and declare that the woman should be executed, they would accuse Him of usurping the power of the Roman government, and He would then be in trouble with the officials who had the sole authority to impose the death penalty upon the inhabitants of Jerusalem at that time.

Christ did not reply to His hypocritical questioners, but, acting as if He were ignoring their question, from His seated position He merely stooped and began writing with his finger in the sandy soil. Since nobody knows what He wrote, any speculation on our part is unnecessary, unwise, and useless. Undaunted by His ignoring them, and thinking that perhaps they had puzzled and perplexed Him to such an extent that He did not know what to say, His questioners pressed for an immediate answer. Christ stood erect, removed Himself from the dilemma in which they had placed Him, cut through the tangled web of their hypocrisy, and replied in a way which was quite different from what anyone else would have answered.

Knowing that they wanted to murder the Messiah, while pretending that they

were shocked by the adultery of this woman, but allowing the man who committed adultery with her to escape without even bringing a charge against him, Christ exposed the unfitness of the scribes and Pharisees to the sitting in judgment on her. Christ confounded them by saying, "He that is without sin among you, let him first cast a stone at her." How appropriate that remark was! Christ was willing for any of them who had never committed adultery in their hearts to stone the woman for her sin. He knew that they were guilty of sin, but they needed to realize that fact for themselves and to recognize the folly of what they had been seeking to do. Again, Christ stooped and wrote in the sand.

Realizing their lack of qualifications for executing the woman, beginning with the oldest, all of the thoroughly humiliated critics withdrew themselves with the least notice possible from others. On other occasions, as well as this one, Christ warned His listeners about the inevitable judgment of those who are quick to condemn others, while remaining blind to their own sins.

Standing erect again and observing only the sinful woman standing there,

INTERNATIONAL SERIES

God Delivers His People

At the time of today's lesson Abraham's descendants were toiling as slaves in Egypt. Through fear of losing his life Moses fled from Egypt to Midian. There he married Zipporah, the daughter of a Midianite priest, and settled down to the life of a shepherd for the next forty years. There Moses learned many things about God and His will for him. While Moses was keeping the flocks of Jethro, his father-in-law, his attention was arrested by a flame burning in a bush, but it was not being consumed by the fire. As Moses turned aside and drew near the bush, God told him to remove his shoes because he was standing on holy ground. There God revealed to Moses His desire for him to come to the aid of his afflicted people and to deliver them from bondage and oppression in Egypt.

Exodus 3:7-10

Even though the Israelites were un-

because her accusers had stolen away out of guilt and shame, Christ said: "Woman, where are those thine accusers? hath no man condemned thee?" She said: "No man, Lord." Acting in the role in which their questions had placed Him, inasmuch as her accusers had sneaked away without presenting any evidence or proof that she was guilty of the charge made against the woman, Christ threw the case out of court, as it were, saying, "Neither do I condemn thee: go, and sin no more." The merciful and compassionate Saviour refused to condemn her. While He did not condemn the woman, He, of course, did not condone her sin. He called her to repentance and commanded her not to repeat her sin. Christ wanted her, as well as all those who read this story from God's Word, to know that by the grace of God sin can be forgiven, and that sinful habits can be overcome through the power of God. Just as our Lord was challenging this woman to make a complete break with her sinful past, He would have all who trust Him as their Saviour and receive His salvation to live victoriously and to be useful in His service during the remainder of their lives. ■

aware of God's presence. He had seen their afflictions. God had heard their cries even though, as far as the record is concerned, they had not been directed to Him. God knew all about their sorrows, even though they may have considered them unknown to all except themselves. In compassion He announced His purpose to Moses, saying that He had come down "to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land, unto a land flowing with milk and honey."

Moses was eminently qualified and exactly fitted for the position which God intended that he should fill. The commission which he received was urgent—"Come now therefore, and I will send thee unto Pharaoh." Moses exclaimed, "Who am I that I should go unto Pharaoh?"

This mission or assignment appeared to Moses as being too great for him,

so he voiced his objections and made his excuses. Possibly the objections which he offered were prompted by a sense of his own weakness, but Moses discovered that God never calls a person to a task without supplying adequate strength for its accomplishment.

Exodus 19:3-8

God protected the children of Israel from the plagues, provided for them the basic needs of water, food, and protection from their enemies, provided a great leader for them in the person of Moses, delivered them from bondage in Egypt, chose them for a specific purpose, and guided them by a pillar of cloud or of fire.

Three months after the Israelites had left Egypt, they arrived at that awe-inspiring mountain called Sinai. God summoned Moses into His presence on Mount Sinai and there assured him that He had great and numerous blessings in store for the children of Israel, provided they would obey Him. God charged Moses, the mediator between God and His chosen people, to inform the people that if they were disobedient to Him they had no right to claim or to expect His blessings upon them. Compliance with the divine will constituted the basis upon which they might become the recipients of His blessings.

Because love is a much greater motive for action than anything else, God reminded the people of how He had provided food and drink for them when they were facing death from starvation and thirst, lovingly and tenderly exercising painstaking care over them in a manner far surpassing the eagles which bear the eaglets on their wings easily and swiftly. Consequently, they were obligated to do their part by exercising a redemptive ministry in the world, out of appreciation to Him Who had done His part by them. There were two sides to the covenant, namely, what God would do and what the people would do. God was not obligated to honor the covenant until the people had met the conditions. Inasmuch as God had created, sustained, redeemed, and cared for them, they were expected to obey His commandments.

After God declared His ownership of all the earth, revealed that He had chosen the Israelites for a specific ministry, and made it known that He expected them to respond with a ready and cheerful obedience, Moses descended the mountain and conveyed God's message to the elders and they in turn to the people. Without any hesitation the people cheerfully, readily, and wholeheartedly pledged themselves to do what God had commanded them through Moses. Their ratification of the covenant was prompt and commendable.

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SEPTEMBER 7, 1974

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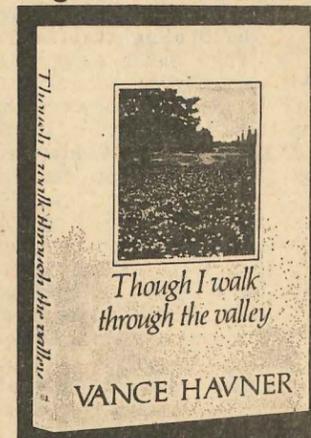
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EUTHANASIA

(Continued from page 3)

the right to determine the conditions under which he does not want to continue physical existence? The actions of Jesus, Paul, and other followers of Jesus indicate that they were guided by the understanding that they had that right. When and if the prior question of the right to choose death under specified circumstances is decided, the problem then is spelling out the medical and legal problems involved in making the decision and carrying it out.

Death itself is personally remote to most Christians' thinking. The physical experience of it is put out of mind. This can be a failure to exercise responsible faith. While we yet have the facility of responsibility is the time when we need to affirm the sanctity of human life, which we also affirm does not cease with physical death. Each of us lives closer to death daily than we imagine. Why should we not guarantee and then exercise our right to meaningful personal life, a right that should not be thwarted by a meaningless existence devoid of communication and companionship.

BAPTIST FORUM

(Continued from page 5)

concern for the world than our name. Frankly, I don't want to have to take any more time in explaining a name.

So, please leave us SBC until we reach the place where we, along with other Baptist, can be just Baptist People.

I vote for Southern Baptist Convention to remain our name with no "muddle in the puddle."

Church Hill, Tenn. Wayne Provence

Dear Editor:

I would like to express my opinion on the proposed change in the name "Southern Baptist Convention."

Frankly I can see no valid reason to make the change. If the geographical area has grown too large then why not the other regions organize their own convention? That is the way Baptists have always grown. This would give potential leaders places of leadership that they might be denied in the present convention.

Several years ago our local association decided to change the name of the association. The reason for the change I have not been able to learn. The new name chosen was all right for that particular time but now with other areas added it does not identify the churches at all.

The name Southern to me is not tainted and will always remain high in my estimation. I hope that you and your committee will give much thought and prayer to this problem.

Gatesville, Texas Cam McGilvray

ALTERNATIVES

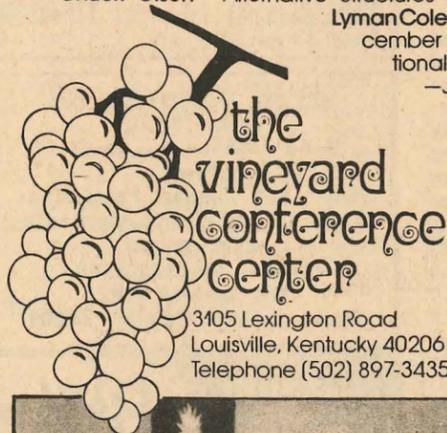
- for "dusty Christians" along the pilgrimage who seek deeper levels of spiritual existence
- for those dissatisfied with a meaningless devotional life
- for those exploring ways to communicate with an alienated society
- for those seeking a relevant church educational program
- for those searching out a different leadership and lifestyle from the win/lose, over/under syndrome of today's competitive existence
- for couples wanting to move beyond the shallowness of an institutionalized marriage relationship into the fullness of a caring relationship
- for prophets who cry out "Is there anyone else out there?"
- for these and many others who are seeking new and deeper levels of ministry and witness as God is creating new wineskins capable of holding the new wine that is being poured out on his people today

THE VINEYARD is a retreat and conference center located in Louisville, Kentucky where persons can explore alternative shapes for personal Christian living, and for their expression within the community of faith, the church. We offer three-day, 42-hour, retreat/conferences led by some of the outstanding renewal leaders in the nation. Participants are lay people, vocational church ministers, and church leaders who are living on the growing edge of God's call to discipleship.

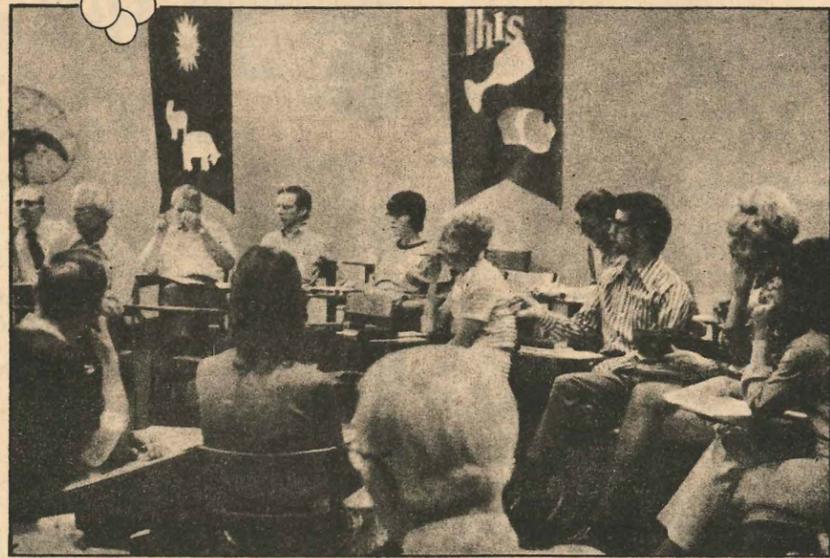
The 1974 fall/winter schedule for your continuing growth includes: Gordon Cosby—"An Inner Journey Into Ministry"—September 12-14; Bruce Powers/Harvey Hester—"A Strategy for Reviving the Local Church" (In cooperation with the Church Training Department, Baptist Sunday School Board)—September 27-28; George Kinnamon—"Creative Communication Workshop"—October 3-5; Paschal Baute/Harvey Hester—"Transactional Analysis and Personal Christian Growth"—October 17-19; Kent Schneider/Sr. Adelaide—"Celebration—Alternatives in Worship"—November 7-9; Ben Johnson/Lyman Coleman—"Serendipity Workshop"—December 14; and Myron Madden—"Vocational Church Ministry—The Power to Bless"—January 9-11, 1975.

The cost for most of the three-day retreat/conferences is \$50, which includes registration fee, two nights lodging and six meals. (The total cost for the Powers/Hester conference is \$27.50, and for the Coleman workshop, \$25.00.)

For further information and reservations write or call Bill Clemmons



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WESTERN RECORDER

Exempt From New Act

(Continued from page 8)

Nelson outlined the safeguards built into the bill for the protection of employees in pension plans. He said the bill would:

1. Set eligibility requirements for pension plan participation based on age or length of service;
2. Establish vesting requirements;
3. Require employers to make contributions to the pension fund sufficient not only to meet current benefit payments, but also to swell the fund so it can pay all pension benefits over a period of time;
4. Tighten existing laws regarding fiduciary responsibility to prevent those who control pension funds from administering them in their own interest;
5. Provide fuller disclosure of plan sponsors' financial dealings;
6. Require that all defined benefit pension plans participate in a government operated termination insurance program to protect employees when a plan terminates;
7. Establish individual retirement account of \$1,500 a year for employees not covered by pension plans; and
8. Allow self-employed persons to deduct 15 per cent of earned income of \$7,500 a year from taxable income for retirement plans. (BP)

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Annuity Board

(Continued from page 8)

benefit to the people the Annuity Board serves," he said. "For the Annuity Board to have been included in the pension reform bill would have substantially added to its operating cost without providing any compensatory gains. Instead of creating advantages, such inclusions would have brought on an adverse affect to benefits paid to our annuitants in the future," Morgan reported.

Morgan spoke only to the impact of the legislation on plans maintained through the Annuity Board. He said several agencies, because of the unusual nature of their responsibilities administer separate pension plans of their own.

They include the SBC Sunday School Board for all its employees and Foreign Mission Board for its overseas mission force. In addition, several state Baptist institutions, including Georgetown College, maintain separate retirement plans for their employees.



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'Win America In Our Lifetime'—Weber

In a major address outlining his goals as president of the nation's largest Protestant - evangelical denomination, Southern Baptist Convention President Jaroy Weber called for fellow Baptists to observe the nation's 200th anniversary by "seeking to win America to Christ in our lifetime."

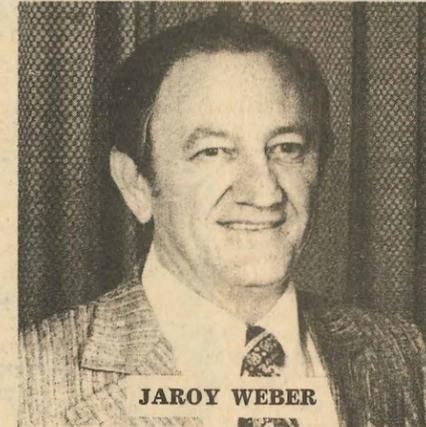
Weber, pastor of First Baptist Church, Lubbock, Texas, issued the challenge at the annual meeting of the Southern Baptist Brotherhood Commission.

Pointing out that the denomination's theme for the fiscal year 1975-76 is "Let Christ's Freedom Ring," he urged Baptists to celebrate the nation's bicentennial with the "proclamation of true freedom in Jesus Christ.

"We must unite the birth of a nation to the need of a new birth in Christ," Weber declared.

He cautioned Baptists against letting civic organizations take over the community celebrations "of our beginning as a Christian nation while we remain silent on the sidelines.

"Let's get ahead of the crowd — lead the way in proclaiming that America was born in the fire of revival, has been sustained by revival and has as her only moral and spiritual hope the revivals which come from above," Weber declared.



JAROY WEBER

Weber called for a renewed emphasis in the SBC on evangelism as he begins his term of office as convention president.

"It is high time that we refine our priorities," he said. "For one full year I'd like everything we do to revolve around the question, 'How is this going to result in direct evangelism?'"

He said he has been convinced for a long time "that every need of our fellowship is met within the incoming tide of evangelism."

He suggested each of the 34,500 churches in the convention re-evaluate

every calendar event, each program and every project in the light of whether it meets the evangelistic task of the church.

"I would like for my church to be one of the first to say in 1976, 'Nothing is permitted in programming or budgeting that does not directly relate to the task of bringing men to God through Jesus Christ.'"

The task of the church, he said, is not political, not social and not educational. "It is to bring men to God through Jesus Christ and to make them more Christ-like."

The ministry of the church must include "social outreach," for without a social ministry, the church is neglecting a part of the whole gospel, Weber said.

"But that social outreach is a means to an end, and that purpose is evangelism," he declared.

Weber said that Southern Baptists have the resources and people to accomplish the task of "winning America to Christ in our lifetime," adding that if he did not really believe it were possible he would feel "defeated before we even start the task." (BP)

Evangelism Department Adds Youth Evangelism Fieldworker



Parrott is pictured with his wife Debbie, a member of the youth team of the Midwest Evangelism Association.

The Kentucky Baptist Convention has named its first fieldworker in the area of youth evangelism. This was accomplished when Jack Parrott was appointed to the post effective Sept. 1.

Parrott, a second year student at Southern Seminary, will work part-time for the department of evangelism to provide training for associational and church leaders working in youth evangelism.

Hicks Shelton, director of the sponsoring department, said, "We are excited about the possibilities of a fieldworker in this area. For the first time we will be able to offer specialized training in one of the most needful areas of church life, reaching young people with the gospel of Christ."

Parrott, a native of Michigan, previously served as a special worker in the evangelism department of the Baptist State Convention of Michigan. Currently, he is director of youth ministries for the Midwest Evangelism Association.

A graduate of Eastern Michigan University, the new Kentucky Baptist Convention worker served as president of the Baptist Student Union of Michigan and as a member of the state conven-

tion's executive committee. He is listed in the 1975 edition of *Outstanding Young Men of America* and holds a Kentucky Colonels certificate.

Shelton emphasized that Parrott would not be the youth evangelist for the KBC. "We are trying to provide a knowledgeable resource person in youth evangelism. Jack Parrott has preached numerous youth revivals in several states. Now we are training him in special youth projects such as Win Our World (WOW!) and Reach Out, a program where students win other students.

"His role will be to work with associations or groups of churches to train leaders to do their own evangelism. He will guide in establishing youth evangelism programs. He will not do the evangelism for them," Shelton emphasized.

Other field workers will be considered as budgetary funds become available, he added.

Those interested in using the services of the youth evangelism fieldworker may contact the evangelism department at the Baptist Building in Middletown. The address is Box 43433. Telephone number is 245-4101.