

# YOUR CHURCH CAN MOVE THE WORLD



SEPTEMBER 21, 1974

*"They gave to anyone as he had need." (Acts 2:45b)*

*Listing of Cooperative Program gifts on pages 16-23*

## Staff Changes

Three faculty members have been appointed at Campbellsville College. They are **Wilbur Meek**, **James Edward Weedy** and **Betty Yankey**. Meek was appointed as the new chairman of the department of economics. He is a doctoral graduate of Columbia University. Weedy, with an MS degree from the University of Southern Mississippi, will be the new professor of business administration. Yankey, appointed as instructor of business, received her masters degree from Western Kentucky University.

Spring Meadows Children's Home in Middletown has a new director, **Wayne Crosby**.

Crosby comes to his new position from the Epworth Children's Home in Columbia, South Carolina, where he served as social worker and director of Epworth Pines Camp.



Crosby

In addition to experience at Columbia, Crosby served the Connie Maxwell Children's Home, Greenwood, South Carolina, as director of activities.

Crosby is a native of Walterboro, South Carolina. He received his BA degree from Furman University and attended New Orleans Baptist Seminary and the University of South Carolina.

Crosby has also served as associate pastor and minister to youth at First Baptist Church, Charleston, South Carolina.

Crosby is married to the former Evelyn Nettles. They have one son, David,

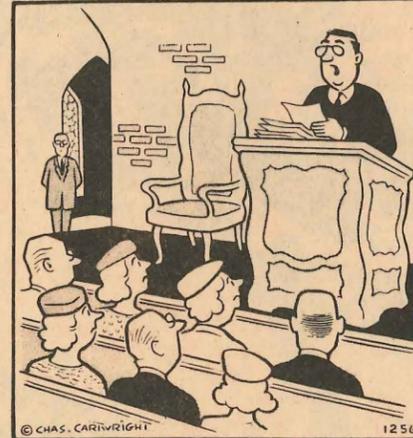
and will reside on the Spring Meadows grounds.

**D. L. Barnett**, who has been Ohio County associational missionary for the past 12 years, will retire from the post on December 31. He and his wife reside at Beaver Dam.

Recommendations and applications for the vacancy should be sent to Wesley O. Hanson, 415 Liberty Street, Hartford, Kentucky 42347. Hanson is chairman of the missionary personnel committee.

Georgetown College has appointed three new faculty members. They are **Cheryl James**, **Tom Mullins** and **Suzanne H. Peal**. James, an MA graduate of the University of Cincinnati, will serve as an assistant professor of physical education, health and recreation. Mullins will be an instructor in physical education and assistant football and head wrestling coach. He earned an MA degree from Georgetown College in 1971. Peal, who has completed course work for the EdD degree from University of Kentucky, was appointed as an instructor in the department of business administration and economics.

### Church Chuckles by CARTWRIGHT



"I've recently received some threatening letters - let me read you this one from the mortgage company."

## DEVOTIONAL



A. W. Walker  
Director of Missions  
Sulphur Fork Association

"He that hath ears to hear, let him hear." (Matthew 11:15)

The Bible indicates that there are many kinds of ears. There are deaf ears, for the Bible speaks of people who have ears, but they do not hear. There are itching ears, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap up to themselves teachers having itching ears, and they shall turn away their ears from the truth and they shall be turned unto fables." (2 Timothy 4:3-4)

People do different things with their ears. Some people cover their ears and refuse to hear. When Stephan was dying he said, "Behold I see the heavens open and the Son of Man standing on the right hand of God." When the enemies of Stephen heard this they stopped their ears so they would hear no more. Some people stop their ears to the cry of the needy. The wise man said, "Who shall stop up his ears at the cry of the poor, he shall not be heard." (Proverbs 21:13)

There are people who have ears like sewers. Every evil thing is received and welcomed. A sewer is lower than the level of the street and receives all filth and waste. The ears of many are lower than the street—filthy talk, suggestive stories and vile jokes flow into their ears. People do not have to hear filth, they can always move away from it.

God wants us to have hearing ears, not hearing sounds only, but hearing with understanding and obedience. "The heart of the prudent seeketh knowledge." (Proverbs 18:50) Jesus said, "Blessed are your eyes for they see and your ears for they hear." (Matthew 13:16) He wants us to hear his words. Jesus often spoke and would close His remarks with the words "He that hath ears to hear, let him hear."

The Christian who has prepared himself by prayer and the reading and study of the Word is able to discern immediately what is the Word of God and what is not. For God never speaks contrary to what is found in His written Word.

## Can We Afford This Costly Luxury?

By Robert L. Hartsell\*

"About 1,000 of this denomination's pastors are leaving the ministry each year," says Jim Newton in a June *Home Missions* article — an article adapted and circulated to many newspapers by Baptist Press.

Let me tell you about one of those pastors, then talk about one neglected aspect of this question.

Bob was a ministerial student at 17, attending a Baptist college supported by dedicated, sacrificial Christian stewardship. Before graduating he had received financial aid from the state Baptist convention for two years.

After an Air Force hitch he earned two degrees from a seminary supported by Cooperative Program funds — tuition free. Baptists had a big investment in his education.

Moreover, during college, Air Force, and seminary he directed music in several Baptist churches and was pastor of one. Baptists were paying his salary and giving him experience — two more big investments.

Then came two years service as minister of education followed by two more pastorates in a "pioneer" state. After that, doors to local church ministries closed; doors to teaching opened. Nine years and two more degrees later, Bob is teaching in a state college. Out of the ministry?

Only vocationally, and that not by choice. Bob is one of the thousands of "unclassified" Baptist ministers listed in the Southern Baptist Convention Annual — former pastors, ministers of education, etc., now secularly employed. But he, and hundreds, perhaps thousands, like him did not choose to "leave the ministry"; God used circumstances to remove him from a position in a local church — vocationally. He still serves churches on a temporary or part-time basis.

But that's not the point of this article. The point is that Bob's new professional field is one that Southern Baptists could use to advantage: human communication.

For nine years he has sought ways to channel his years of education, ministerial experience, and professional competence back into Baptist circles — without avail, until recently. Only since last April has he been involved in communication-related projects with Home Mission Board personnel and one state Baptist convention.

Baptists have invested thousands of dollars in his education and years of their own lives in his experience. Now multiply Bob by the other thousands. Can Southern Baptists afford this cost-

ly luxury? Is this good stewardship?

Many of these men would like to be back in the pastorate, or other church staff position — and, without question, they are desperately needed. Many others, like Bob, have new professional skills which churches, associations, state conventions, or Southern Baptist Convention agencies or institutions could use. But currently there is no denominational machinery for locating the men who are willing to share themselves, identifying their skills, registering their availability, and providing information to the people, agencies, or institutions who need them.

Is the Southern Baptist Convention so rich in money and men as to spend millions of dollars educating thousands of ministers only to set them on the shelf if they are removed from local church positions?

Can the SBC, in good conscience, ignore this vast untapped reservoir of potential service? These men — educated, experienced, many in their prime, many with additional educa-

tion and professional competencies gained since leaving their last pastorate — constitute one of the greatest unused resources in Southern Baptist life; their potential for service is staggering.

If this matter strikes you as being important, talk to your pastor about it and urge him to express his concern in denominational circles. Or drop a note to the Church Administration Department, Sunday School Board, 127 Ninth Avenue, North, Nashville, Tennessee 37203, expressing your views. A grassroots response is needed to help get denominational machinery moving.

There are literally thousands of Bobs who are ready and willing to serve you and our denomination as soon as machinery is set up to channel their services back into church and denominational life.

"Bob" is neither a hypothetical person nor a fictitious name; "I who write unto you am he."

\* Robert L. Hartsell spent 15 years in local church ministry, including student positions, before entering the teaching field. He is currently associate professor of speech communication, Southern State College, Magnolia, Arkansas.

## Baptist Illiteracy: A Plague

In a day when the American populace is better educated than in any previous era in the history of the nation, it may seem strange to be writing about illiteracy. But there is an illiteracy that plagues many Baptists today.

Baptist illiteracy is still very much with us. As editor R. G. Puckett of the *Maryland Baptist* recently stated, "How many of our people have any grasp of the history of Baptists? The Southern Baptist Convention? Their own state constitution? Even their own local church? How many have read the SBC constitution? The state convention constitution and by-laws? How about even the local church constitution, statement of faith and covenant? And since it is so much in the news now, how many have really acquainted themselves with the Baptist Faith and Message Statement?"

Though some Southern Baptists are acquainted with the history of Baptists, the vast majority of our people have yet to discover the riches of their magnificent heritage. Such Baptist illiteracy need plague our people no longer. Resources are available which can help Baptists know and appreciate their heritage.

Robert A. Baker, chairman of the Historical Commission, SBC, and long-time professor of church history at Southwestern Baptist Theological Seminary, has written a new history of Southern Baptists entitled *The Southern Baptist Convention and Its People, 1607-1972*. Released by Broadman Press April 1, this 478-page volume is the most accurate, comprehensive, and best written history of the denomination ever produced. Baker tells the thrilling story of Southern Baptist people as well as the development of the organized life of the denomination. He discusses the revivals and doctrinal emphases which fed the early Baptist awareness, the divisive controversies which threatened the denomination's health and life, the distinctive polity which facilitated voluntary cooperation, the missionary and evangelistic concern which stretched Southern Baptist horizons, and the factors which contributed to the tremendous growth and development of the denomination.

The *Encyclopedia of Southern Baptists*, a three-volume work published by Broadman Press, is another basic source for study by those who would discover for themselves the rich heritage of Southern Baptists. Many excellent state Baptist histories have been published in the last 15 years. Histories of local churches, associations, institutions, agencies, and organizations are also available to help our constituency know their heritage.

Join with us in encouraging Baptists to utilize these resources. This is the way to stamp out Baptist illiteracy!

## WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243  
Vol. 148 September 21, 1974 No. 36

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Owned and published weekly, except one issue in January and July, by the Kentucky Baptist Convention, Kentucky Baptist Building, P.O. Box 49401, Middletown, Kentucky 40243. Second class postage paid at Middletown, Kentucky.

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### Unsung Baptist Heroes

Not only is many a flower born unseen to waste its sweetness upon the desert air but many a servant of the Lord is born to serve in obscure places and to minister sacrificially beyond the gaze and recognition of the world. As Kentucky Baptists today we owe more than we can ever know to men whose dedicated hearts and loving labors helped mold us into a strong and united mission minded religious group. This is worth recalling as we pray and give for state missions this month.

Early Baptists in Kentucky were a pathetic sight. They were few, fiercely independent, distrustful of each other and divided in doctrine. Some were anti-missionary to the core because of their view of the sovereignty of God, election, foreordination and predestination. Some were convinced that education for a preacher was wrong because it eliminated inspiration and the gift of a message from the Holy Spirit. Sunday schools for the same reason were also evil and were prohibited in some early Baptist churches in Kentucky. Preachers who accepted pay for preaching were false prophets and merchandisers of the gospel.

Out of such an unpromising beginning how did we come to trust one another enough to grow into a co-operating denomination numbering over 690,000 and engaged in a \$5 million annual mission outreach besides the local church ministries? One thing is certain. Human resources alone could never have accomplished it. It was not brought about by denominational workers in an office or on infrequent visits to the churches.

Denominational leadership has an important place in creating and maintaining confidence and credibility but someone closer to the people in the pews must champion denominational plans and programs. I met one of many of these recently when our Kentucky mission program was presented by Baptist Building staff members in 50 churches of Rockcastle and Tates Creek associations.

### A False And Vicious Accusation

The spirit and tactics of heresy hunters are demonstrated in the September issue of *The Southern Baptist Journal*, the publication of the Baptist Faith and Message Fellowship. On page 2 of the publication Editor Bill Powell accuses Dr. Estill Jones of teach-

For the Sunday morning service I was with Fairview Baptists and Pastor Ray Dean. A \$50,000 building program is in progress at Fairview and the congregation has only the basement floor to use. It was an inspiring experience to see again how well several classes can get along in one room. It was more inspiring to see some of Pastor Dean's ideas practiced in all the classes. One of these is an individual Bible reading plan reported on each week in Sunday School. More than 1,000 chapters were read the week before my visit. Included was one new adult Christian who has already read the Bible through once this year and now is on his way through again.

Pastor Ray Dean did not inherit his convictions but came by them through a personal pilgrimage. He grew up in a United Baptist Church which would not tolerate a Sunday school. He, however, was so convinced the Bible should be taught that he started a Sunday school and finally was allowed to use the church building at a different time from worship services.

For many years he was superintendent of the school and taught the adult class. Then came the day his fellow believers were convinced he was called to the gospel ministry and they called for his ordination. He agreed, was ordained and became their pastor. He continued to make a living sawmilling while making his life in the gospel ministry.

Today it's the same story but in another church. His sawmilling days are over but he still operates a gristmill on Saturdays. At 76 he has offered to retire but his members will not agree. And so he continues to minister with his Volkswagen, Bible and evangelistic heart.

As he put me out to rejoin the group of speakers I was humbled by the realization I had been in the company of true greatness and I thanked God again for unsung Baptist heroes.

ings that resulted in his being fired along with other professors from the Southern Seminary faculty in 1958.

In commenting on a series of articles written by Dr. Jones upon the request of a committee of state

editors, Powell says, "Many hope that the position and teachings of Dr. Jones do not cause the serious trouble that was caused on the occasion of his being fired by the seminary trustees."

Editor Powell is apparently a miracle man finding heresy where it does not exist and knowing more about the 1958 seminary episode than the participants. It was not a doctrinal dispute and no responsible person made this claim in 1958 nor since then.

As the state editor on the scene in 1958, I spent many hours trying to find and report the truth about the unfortunate controversy. I talked more than once to the seminary administration, to several trustees and to all the teachers involved. I was invited to sit in and report the all night meeting conducted by former Southern Baptist Convention presidents seeking reconciliation. There was never even a faint suggestion that the teachings of the professors were involved.

In light of the facts it would be interesting to know where Editor Powell got his information. Was

this false information given him by someone or is it the figment of his own imagination?

What is more disturbing than erroneous accusations is the spirit of such journalism. It is more concerned with destroying persons than standing for truth. It is quick to condemn without reason and crucify without cause.

This is the same approach taken by John R. Rice who makes a living by printing false accusations against Southern Baptists. We have come to expect this from Rice and don't dignify his false accusations with response. Those who want to believe him will do so whether he uses facts or falsehood.

We could have hoped for more ethical journalism from Editor Powell in light of his claims to be one of us and interested in telling it like it is. But alas Editor Powell demonstrates the zeal of a heresy hunter who is more concerned to destroy his Christian brother than to check out the facts he uses.

Orthodoxy without honesty is mean and charges without verification are vicious.



### CLARIFIES ORALISM

Dear Editor:

It was with interest that I read Mrs. Midkiff's letter concerning the oral deaf. Let me say I appreciate her attempt to expand the concept of deafness by informing us of the oral deaf. True there are some who function relatively well in a hearing world, but then so do those deaf people who communicate manually.

It is not my desire to raise the old debate of the oralist versus the manualist in the *Western Recorder*. Too many deaf children and adults have suffered enough from that controversy already. I merely want to clarify the issue for those of us workers and deaf persons who use total communication, ie., signing, lipreading, speech, or whatever is necessary to communicate. These deaf people do not live in a ghetto. They live and work in the midst of a hearing world. True they have organizations composed primarily of deaf people, but then don't we as Christians have organizations of our "kind."

Some of the loneliest deaf people are the oralist. Those who weren't fortunate enough to have good enough speech that any hearing person can understand them are simply left out.

They are like people without a country, neither hearing nor deaf. If oral deaf persons can function so well why the need for Oral Deaf Clubs?

Too long the false hope of making deaf children hear has been held out to parents. We must be realistic and work toward the integration of all peoples, whatever their language.

Louisville, Ky. Carl L. Enoch

### THANKS, KENTUCKY BAPTISTS

Dear Editor:

After winning the Kentucky Speakers Tournament, I represented the state of Kentucky at Ridgecrest this summer. I want to say "Thank you" to every Kentucky Baptist for making this possible.

It was a week that I shall never forget. There was fellowship with youth from Texas to Pennsylvania. Our fellowship began in the early morning with hikes or Bible study and ended each evening with worship service and ice cream at the Nibble Nook. Wonderful letters of encouragement have been received from many individuals. That week, among God's mountains and trees, studying the Bible, hearing Dr. Sullivan, seeing the "Festival of Night and Light," and playing softball for the Kentucky team, was a week every youth should experience.

Thank you Kentucky Baptists for making it possible; thank you for your many letters and prayers.

Cadiz, Kentucky John Taylor

### LIKES SUNDAY SCHOOL LESSON

Dear Editor:

I have not words with which to thank you for the many happy years the *Western Recorder* has brought me in being better prepared for my Sunday School class of senior ladies in my church.

I have recommended it to our superintendent, Mr. James Quarles. I trust I shall always be able to have it in my home.

I am a senior citizen with not too much finance, but I trust that God will be gracious enough to allow me to have the *Western Recorder*.

Hopkinsville, Ky. Mary A. Tooley

Is the . . .

*Western Recorder*

in your . . .

*Church Budget?*

If not, why not . . . ?

*Every Family*

deserves to know!

## Baptist Aid Helps Roberts Family

Gifts resulting from a *Western Recorder* editorial on March 16, 1974, concerning a financial crisis in the Norbert L. Roberts family of Louisville, have totaled \$6,263.31, according to the effort's coordinator.

Anna Mae Banks, who has for six months received contributions for the Roberts family, reported the total this week.

The March editorial, written by *Western Recorder* editor C. R. Daley, appealed to readers for assistance in alleviating the family's debt due to an illness of Mrs. Roberts.

Mrs. Roberts was stricken by Huntington's disease, a malady affecting the nervous system which required her being placed in a nursing home. Roberts, who works at Chemetron Tube Turns and makes slightly more than \$400 per month, also has a 16 year old daughter living at home to support. Debts (including a nursing home bill for \$2,307 at the time of the editorial) forced Roberts to discontinue buying a home and move into an apartment.

Daley said in the editorial the suggestion might be considered objectionable by some readers, but that the *Western Recorder* would report results of the effort. He also wrote that he

alone would take responsibility for the appeal.

Miss Banks, who is also employed at Chemetron, said most of the donations were made prior to June of this year, and have slacked off considerably since that time.

Roberts reports about \$50 a month is still being received and this is a life saver. It helps him pay the \$246 a month which is his share of the cost to keep Mrs. Roberts in a nursing home. The state pays for part of her care.

Mrs. Roberts continues to lose ground in her struggle with the rare disease. She is now on a diet of baby food and has lost the power of speech.

The 16 year old daughter is a junior in high school and takes care of the apartment. She received a \$100 gift to buy some much needed clothes soon after the editorial described her need last spring.

Roberts says he can never thank the contributors enough. The help has changed his whole outlook. Before the help came he was hopelessly in debt. Now with the continuing contributors he is staying even by straining and with the added income from overtime.

## Record Enrollment Includes Kentuckians

Two hundred Kentucky students were among 1,316 enrolled for fall classes as Southern Seminary kicked off a new semester with the largest student body in its 115 year history.

Thomas C. Sherwood, registrar, reported that when all figures were tallied the largest previous fall semester, 1956 with 1,286 enrolled, had been surpassed.

Two other all-time marks were shattered as the Louisville school began the 13th consecutive year with an enroll-

ment increase.

The 375 degrees awarded during the 1973-74 school year, just ended, exceeded the previous high of 365 set in 1958-59, the seminary's centennial year.

The fall 1974 entering class of 453 students is up 32 percent from last September, toppling a previous record set in 1954. Included are 48 students enrolled in the new Boyce Bible School, a division of the seminary designed for pastors without college prerequisites.

## Man Sues To Recover Tithe

Claiming he did not get the rewards promised him when he tithed, a Miami church member recently sued his church for the 10 percent of his income he had given.

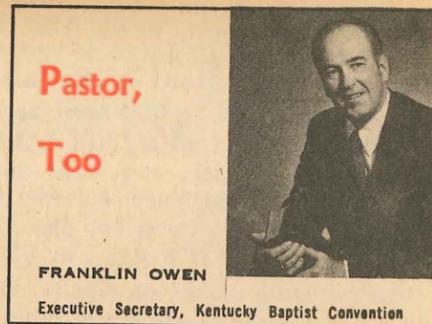
Hugh McNatt, after receiving an \$800 check, agreed to drop the suit. The 43 year old unemployed electrical worker claimed he had been misled by sermons that promised "blessings, benefits and rewards" to tithers.

Soon after knowledge of the suit against the Allapattah Baptist Church had spread, Alton S. Newell, a Texas businessman, sent a letter to the

church's lawyer and Donald Manuel, the pastor.

"I sympathize with anyone who gives money to the church and expects God to immediately hand it back to him — with interest," the letter said. "I have never tried to make a deal with God like that, but for 36 years my wife and I have found that God will honor those who honor him."

Newell, who invented the Newell automatic shredder, enclosed a check for \$800 and a copy of his autobiography.



Pastor,  
Too

FRANKLIN OWEN  
Executive Secretary, Kentucky Baptist Convention

I go up and down this state talking Cooperative Program, urging the people to give more liberally to the denomination's world mission budget. I believe in it as the best form of giving and budgeting, both at home and abroad.

Now and then, though, I have an impression in making such rounds to say, "Pastor, too." The same applies to all of the church's ministries. I am particularly conscious here of the pastor in the small church that has only the one minister.

When I see a noble man serving faithfully in a church whose giving strength can do little more than carry its own load, I always want to admit that the first human obligation is to this man of God who gives his life and places the material fate of himself and his family in the hands of the Lord and the congregation. God-called men in the ministry simply have to trust that the people will deal with them as equitably as circumstances permit.

Many of the churches are beginning now to look to their budgets for the next denominational year. During the past year inflation has been about 12%. Ministers who have been close to the margin of minimum sustenance previously, have gone under during the past year.

As you write your budgets, remember your ministers first. I especially want to speak for noble, quiet, steady, faithful men in churches barely capable of their adequate support. Our Kingdom work depends, perhaps, most of all upon the ability of such men to function effectively in their tasks which they scarcely can do if the material necessities for themselves and their families are not met.

Our Convention office conscientiously persuades the best possible response from all the churches to the Cooperative Program, but only as they also consider their prior responsibility to God's servants who are so necessary to the on going of all our denomination's work. Look carefully at your pastor's pay. Consider the fringe benefits that could mean more to him than salary.

God is our judge. He knows what we could really do. Do your best for the Cooperative Program — "Pastor, too." —Frank Owen

WESTERN RECORDER

STATE MISSION OFFERING —

## Supports Much Of Convention's Work

Kentucky Baptists annually observe a week of prayer for state missions. This event, sponsored by the state Woman's Missionary Union, offers church members an opportunity to focus on the immediate needs inside Kentucky.

A major part of the week of prayer is an offering which undergirds much of the work done by the state convention and the WMU.

This year's goal of \$170,000 represents an increase of \$20,000 over the 1973 target. Churches observing the Week of Prayer September 8-15 or some other convenient week, will forward their offerings to the state WMU headquarters. From there it will be distributed according to guidelines adopted by the WMU board.

The largest single portion will be used to support building funds of churches with financial need. The \$45,000 expenditure will be allocated to qualifying churches by the finance committee of the KBC executive board and the state WMU board.

Other building allocations will be used for sites at Cedarmore Baptist Assembly, Cedar Crest, Rabro and the youth camp share the largest appropriation, \$14,000, followed by Boone Lodge, \$10,000, and Ferguson-Jaegle conference center which receives \$2,000.

The \$71,000 building grant is the largest division in the proposed budget. Missionary salaries, equipment, and gifts will be partially funded through \$40,500 expected to be collected during the "Week of Prayer."

Kentucky foreign mission appointees receive \$200 for purchase, repair and

renovation of equipment necessary in their ministry. A total of \$1,500 is allocated for equipment.

Salaries for association missionaries will be supplemented by \$37,000 appropriated in the budget. A chaplain at General Hospital in Louisville will receive a \$5,000 portion of the salaries fund.

One hundred Kentucky women missionaries will be provided with a \$20 Christmas gift from the salaries division.

The WMU program budget will receive \$28,600 to be used in support of camps, workshops, age-level activities and a camp worker's salary and travel expense.

Student work division allocations total \$11,500 under proposed budget guidelines.

This includes \$2,500 to both Oneida Institute for band expenses and Clear Creek Baptist School for nursery facilities to enable student wives to attend classes.

Mountain pastors from churches unable to provide adequate compensation will be entitled to apply for travel expenses from a \$1,000 fund.

Children of Kentucky foreign and home missionaries are provided the opportunity of receiving financial educational assistance from a \$500 fund in the budget.

Seven students are provided travel expenses totaling \$2,000 while performing summer assignments.

The budget also calls for a \$3,000 appropriation to be used for international students attending a Baptist Student Union conference.

Scholarships and loans for nurses,

Week of prayer  
state missions



my  
neighbor

state missionaries' children and Kentuckians applying through the convention's matching scholarship fund are earmarked to be allocated \$6,600.

Interracial work between the KBC and other conventions has been provided \$3,450 in the Week of Prayer budget.

Portions of this funding will be used to provide three field workers and scholarships to Simmons Bible College in Louisville.

Woman's Missionary Society work will receive aid from the offering also.

The final budget division is classified miscellaneous and contains an \$8,350 proposal.

Included in this division is \$1,000 for the purchase of a panel truck at Marrowbone Mission, a \$500 allocation for the mountain missions conference, and \$200 for area fellowships organized by Hicks Shelton, KBC director of evangelism.

Funds for emergency requests are included in this division. The \$6,500 total here will allow flexibility within the budget.

## Kentuckian To Head Florida WMU

Bernice Popham, a native of Battletown, Kentucky, and a graduate of both Southern Seminary and Georgetown College, has been named Woman's Missionary Union director for the Florida Baptist Convention.

Miss Popham, who will assume her new duties October 1, will be leaving the WMU directorship post of the Southern Baptist General Convention of California. She is replacing Carolyn Weatherford, who will succeed Alma Hunt as executive secretary of the WMU for the Southern Baptist Convention.

Miss Popham previously served in the North Carolina State Convention of Baptists as a director of Girls in Action, Sunbeams and Mission Friends.



Ordained as a deacon by the Sanyati Baptist Church, E. Philip Langley is the first Southern Baptist missionary to be ordained by a Rhodesian church. Deacons being ordained (front row, left to right) are Petros Maya, Langley and S. Gazi. Laying hands on the deacons are (left to right) Mufundisi Muchechetere, pastor, Baba Chironga and Mufundisi Semwayo, chaplain of the Sanyati Baptist Hospital.

SEPTEMBER 21, 1974

## Black Baptists Reprimand Home Mission Board

The black National Baptist Convention, USA, Inc., recently scolded Southern Baptists for taking a parental stance toward relations with the black convention.

The 6.3-million person body passed a resolution to ban the use of such analogies as "instructor-pupil" and "giver-receiver" in reference to black-white relations.

Aimed at creating an environment for relations on an equality basis, the move was made at the convention's annual meeting in Buffalo, New York. The resolution was presented and written by Joseph H. Jackson, convention president.

Jackson used as his main premise for the resolution a quotation from a SBC

Home Mission Board pamphlet. The pamphlet allegedly said one of the duties of the board is to "take all prudent measures for the religious instruction of the colored population."

Emmanuel McCall, black director-elect of the HMB's department of cooperative ministries, said the SBC must be honest and acknowledge it has taken a paternalistic approach in relating to black Christians in the past. But, he added, this approach was reformed five years ago.

"Since 1968 we have been moving from a paternalistic to a fraternalistic stance and instead of trying to be our brother's keeper we have been trying to be our brother's brother," McCall explained. "We have been trying to

help Southern Baptists move from being a keeper to being a brother."

McCall also said the resolution's reference to the SBC stance in 1845 was "quoted out of context because that same pamphlet contains the Home Mission Board's new philosophy on work with National Baptists formulated in 1972."

He added the new philosophy stipulates that Southern Baptists work cooperatively with National Baptists, consult them on all projects related to their conventions and not look on them as an unequal mission field.

"We would welcome the opportunity to discuss our stance toward National Baptists with Jackson and clarify our posture," McCall added.

## Missions In Bangladesh: Meeting Tragedy Head-On

By James McKinley, Jr., Missionary in Bangladesh

The huge jet cargo plane touched down easily at the Dacca airport. The load, heavy and precious, contained food for the starving victims of a flood that engulfs two-thirds of Bangladesh.

This is the third time in five years the Bengalis have faced national devastation. The first time, in November, 1970, another flood swept the land killing a half-million people. Then, just four months later, a war for independence took the lives of three million more.

This flood, the worst since 1954 according to Southern Baptist missionaries in the area, has affected 30 million people. The rice crops are destroyed. The next harvest will be at best delayed. The waters must recede before the people can plant.

Coming to the aid of Bangladesh are several mission organizations including the Southern Baptist Foreign Mission Board. The board in its September meeting appropriated a total of \$33,664 for relief efforts related to the floods. Of the total, \$10,000 was from relief funds, \$22,453 came from capital funds to be re-designated from agricultural work to flood relief, and \$1,211 was received as a special gift from the First Southern Baptist Church in Colorado Springs, Colorado.

Already James E. Young, Southern Baptist missionary, with the help of Bengali Christians, has distributed four truck loads of rice seedlings in one area where a crop would have been impossible next year without them.

Thomas E. Thurman, Southern Baptist missionary,

has purchased medicines to be distributed by the Faridpur Baptist Church and missionary Thomas D. Kirkpatrick.

In another area, missionary Carl F. Ryther has supplied 1,000 ducks. These baby ducks grow quickly and will become food for hungry stomachs. Ryther has also purchased and distributed 3,000 baby fish of a fast-growing species that will soon alleviate suffering for some. Orders have been placed for an additional 50,000 baby fish.

R. T. Ruckley began work immediately assisting the Salvation Army and local organizations in supplying food to the desperate people.

The new appropriations will be used for purchasing ducks and fish, sinking tube wells and building houses. Then, also, money will be used for distribution of seed the missionaries hope to receive from other groups.

Ducks will be used now and to build up flocks for the future, and fish will be furnishing food within four months. The houses, built by missionaries in the past, stand today as proof of the permanence of the efforts. Tube wells will supply pure water and therefore aid in alleviating the disease that comes with flooding.

Only one missionary injury was reported related to the flood. Dan Hill, 6 year old son of Mr. and Mrs. D. R. (Danny) Hill, suffered a broken leg in a bus wreck while traveling to a flood area with his father.

In a land that often faces great floods, most agree that this is the worst. Missionaries, though, in most cases sent as preachers, are answering the physical needs of the people as well as the spiritual needs. (BP)



Riddle: When are new church members not oriented to their new found Christianity in a new member's class?  
Answer: When the orientation takes place in a Baptist Young Women's group.

By Larry High

BAPTIST Young Women is usually conceived of as an organization exclusively emphasizing mission study for women 18-28 years old.

But women at Hyattsville Baptist Church, Lancaster, have demonstrated the organization can switch tracks and become new member orientation bound.

Mrs. Dan Lovell, wife of the former Hyattsville pastor, explained that a year-long church renewal, commencing with a spring revival in 1972, sparked recognition of the fresh need for new church member orientation.

The rapid church membership growth dramatized the need for a new slant to the orientation. The church's BYW, then only four strong, instituted a program to meet that need.

They viewed their organization as an appropriate new member training outlet because of the close relationship between missions and Christianity.

"We came to them and offered the new members an opportunity for Christian fellowship," Mrs. Lovell remarked.

Adding that, "The warmth of fellowship is important for a new Christian," she said, "it strengthens them to be with others in the same life situation."

Since the church had no parallel organization for men, the women sought to involve their husbands and other men in the activities as much as possible.

Throughout the period since the church experienced its renewal, the BYW has attempted to offer a strong mission emphasis program. It is highlighted by involvement in the community, according to Sally Watkins, one of the first members of the group.

Discussions, seminars, studies and mission activities involved the entire group, now numbering 22, in the program.

The women sponsored or participated in at least two book studies each year pertaining to missions. Tommy Starkes, director of the interfaith witness department of the Home Mission Board, and Thomas Shelton, KBC evangelism department director, led classes attended by the Lancaster women.

Mrs. Lovell explained that book studies have been particularly helpful to the new church members in their effort to learn more about the Christian life.

Wanda Carpenter, state BYW director, has also been invited to share her

## BYW Utilized For New Role



The four women who were members of the Hyattsville Baptist Church BYW prior to its rapid expansion over the past two years discuss future plans. Mrs. Dan Lovell (left) and Sally Watkins are pictured in the front while Evelyn White (left, back) and Johnetta Broaddus listen to the discussion.

program and thoughts with the women's group.

Community involvement has played a large role in the group's activities. Hospital and senior citizen ministries, in addition to a food closet, were initiated.

Assistance has also been provided to the American Bible Society and the Kentucky School for the Deaf in Danville.

Contempo magazine, a BYW publication, has been utilized for several program ideas presented by the group.

The missions magazine suggests avenues of involvement for local BYW groups and presents program ideas.

Mrs. Lovell said members rotate program responsibility. "They add creative features instead of simply reading the Contempo information verbatim," she said.

The programs are used to acquaint new members with missions. They also present a fuller understanding of Baptist doctrine.

As a result of the group's activities, Mrs. Watkins said mission studies have moved from the arena of the BYW to include the entire congregation.

Fellowship grew stronger when the women decided to conduct their meetings in member's homes instead of church facilities.

Johnetta Broaddus, a BYW member, said moving the meetings into homes created a more relaxed atmosphere. Now closer ties exist among new members.

Fellowship has matured to the point that group participants can openly dis-

cuss their problems and ask questions about their new found Christianity, Mrs. Lovell remarked.

Mrs. Watkins summed up the group's sentiments about the importance of fellowship by stating, "It means more to me than anything else. Just to know there is someone who really cares about you and is willing to share your problems."

Even though Mrs. Lovell recently moved with her husband to a new church field the group continues an extended ministry for new church members.

"The program here has been extremely helpful to me and I look forward to learning more about mission involvement," Mrs. Watkins said.

## S'eastern Seminary Left Weatherspoon Bequest

Two former professors at Southeastern Baptist Theological Seminary, Mr. and Mrs. J. B. Weatherspoon, have left a bequest of \$20,000 to the school for library endowment.

Mrs. Weatherspoon, the former Emily Lansdell, was at one time president of the Woman's Missionary Union Training School in Louisville. The school later became the Carver School of Missions and Social Work before merging with Southern Seminary in 1963.

Weatherspoon died in 1962. Mrs. Weatherspoon died in 1973.

## Ky. Men's Meet Set For Oct. 3-4

Kentucky Baptist men will converge at Central Baptist Church, Winchester, October 3-4 as they meet for the annual Brotherhood Convention.

This year's convention will feature program personalities from across Kentucky and the Southern Baptist Convention.

The revival team of Rick Shoemaker and Denny Allen will be program highlights as they provide messages and inspirational music.

Shoemaker, a student at Cumberland College, has led services in six states since preaching his first sermon in August, 1971.

In addition to appearing with Rex Humbarb on his "Cathedral of Tomorrow" program, Shoemaker has preached in churches, missions, correctional institutions, parks and high school crusades.

Allen, a 26 year old saxophonist, will perform as the men worship through music.

Since rededicating his life to Christ in January, 1973, Allen has been a favorite addition to many Kentucky Baptist sponsored events.

Along with sharing the stirring testimony of his life away from and the path back to Christ the father of three children has committed himself to serving God with his saxophone.

Music will be a major portion of the convention program as two other musicians, Doug Jones, a classical guitarist, and James Niehoff, a composer

guitarist, trombonist and soloist, will also be featured.

Men attending the convention will hear J. D. Grey, pastor emeritus of First Baptist Church, New Orleans, Louisiana, deliver a message and conduct conferences on Free Wheeling with Pastors.

Grey, as convention pastor, will be assisted by music director Derryl Homberg of First Baptist Church, Fort Walton Beach, Florida. Rentz Barkley will serve as organist for the two day meet.

KBC Brotherhood director Forrest Sawyer has arranged a format which he describes as capable of providing valuable practical training for the men present in addition to planned fellowship and recreational opportunities.

Seven simultaneous conferences will be conducted during the convention. Sawyer said they are designed in a manner permitting the men to meet with others in similar life situations.

For example, Sawyer explained, doctors and dentists will be able to meet with other doctors and dentists as they discuss the problems and merits of medical mission projects.

Other conferences are scheduled to discuss methods of leading others to Christ and problem areas men may encounter within the church.

Mission activities will be discussed during convention sessions as Frank Owen, KBC executive secretary-treasurer, addresses the gathering concerning Africa's missionaries.



Shoemaker



Allen

Owen has recently returned from Africa where he witnessed firsthand Southern Baptist work on the continent.

William Snowden, state Brotherhood president, will report to the convention about Trinidad dental clinics.

Snowden, a Winchester dentist, previously served in Trinidad dental clinics as a volunteer.

The convention will be kicked off with the annual golf tournament October 3, at 9 a.m.

Men planning to attend the tournament and the convention should contact Roy Myers or G. T. Cowan at the host church for reservations.

## CLC Service Award To Seminary Head

Citing contributions to church and community, the Southern Baptist Christian Life Commission recently awarded its annual Distinguished Service Award to W. Randall Lolley, president of Southwestern Baptist Theological Seminary.



Lolley

A native of Troy, Alabama, Lolley was pastor of the First Baptist Church of Greensboro, North Carolina, before going to Southeastern as head administrator. Prior to that, he was associate pastor at Broadway Baptist Church in Fort Worth, Texas. He is a graduate of Samford University, Southeastern and holds a doctor of theology degree from Southwestern Seminary.

The award was presented to Lolley by CLC executive director Foy Valentine. The plaque reads that Lolley "has stood forthrightly for the whole gospel of Jesus Christ, combining evangelistic zeal with consistent social action and motivating church members to responsible involvement in the community."

## Summer Missionary Finds Love, Needs In Rhodesia

By Philip Roberts

"Sanyati" is a name not found on any world map. A few months ago I didn't know such a place existed, but it became the center of my life and the hub of my preaching ministry for several months.

Sanyati is a Baptist mission compound comprised of a hospital, a church and a school. It's a place where so many have great spiritual and physical needs and yet so few are there to help. To me it was an unfamiliar name but to the Shona people of Rhodesia it is the reason for many thanks and much praise to God.

Several months ago I would have found it hard to believe I would be preaching the gospel to some who have never heard a word about Jesus Christ. The first thing I came to love and appreciate in the lives of the fellow believers here was their unbridled enthusiasm for Jesus Christ and His word. Never have I found people more eager to know Him in all of His perfection and beauty.

Adults and children alike would run to grab gospel tracts dropped from missionary cars on dusty roads. People would walk nine to ten miles on a dark night in a country infested with snakes to hear someone, anyone, preach God's word.

Church life in Africa has at its core the fellowship and care of its members. No one is concerned about rushing home because when you are at church you are at home. To the African Christian, fellowship with other Christians is as it should be — with it he grows to be a mature and strong Christian, without it he is left to flounder in spiritual infancy.

When one enters the African worship service he is confronted dramatically with its freedom and spontaneity. All are free to be involved in testimonies, prayer and song. Time is unimportant. The preaching will be done without notes, from the heart, communicating Biblical truth and compassion. The African exposes his heart when he sings in worship. Everyone sings and each expresses his love to Christ through songs of praise. I thank God that he allowed me to be a part of a people who were so expressive in their worship.

Although impressed with the beauties and fruitfulness of the church in Africa I was equally awed by its needs and problems. For the average African there is no basic background or understanding of the Bible or its history. Jesus to him is a white European and the Bible is a white man's book writ-

ten by a European. To many, Christianity is a modified form of ancestral spirit worship. Cultivation of the unsaved must be done thoroughly and completely.

The African may have free time



Philip Roberts, summer missionary, shares his testimony with a Rhodesian.

from his job or farm, but the beer hall is often more accessible and inviting than the church. Follow-up for converts is a tedious and laborious task in the vast area of Africa where there are no telephones, where a person may have three sets of names and where their homes can be reached only by miles of walking through the bush.

Africans are hungry for the truth. They want to know the way of God. They want to find the fulfillment in life that only God can give. If we as western Christians approach them with love, understanding and brotherhood, we may see the greatest upsurge of Christianity in Africa since the time of the early church. If we do not reach the African for Christ in this generation, I feel he will doubtless look to communism or any "ism" that gives him self-respect.

Let us give of ourselves to preach and love in the name of Christ in self-abandonment with no cultural strings attached.

Phil Roberts is a graduate of Georgetown College and is currently enrolled at Southern Seminary. In 1971 he served as a summer missionary to Israel under appointment of the Kentucky Baptist Student Union. This year he was supported by the students of Southern Seminary in the summer mission project.

## 68 Students Granted Scholarships

Sixty-eight Kentucky Baptist young people received Matching Funds Scholarships for the 1974-75 school year. The scholarships are awarded annually by the Kentucky Baptist Convention to members of state Baptist churches who plan to attend one of the convention's three colleges: Georgetown, Campbellsville, or Cumberland.

The 68 grants represent an increase of 14 more than awarded for the 1973-74 school year, the first year of the program.

Campbellsville College heads the list of student choice. Twenty-eight scholarship recipients are enrolled at the central Kentucky institution. Georgetown had 25 scholarship students enroll while Cumberland had 15 such students.

KBC executive secretary Frank Owen, who conceived the idea while pastor of Calvary Baptist Church in Lexington, pointed out that the 68 students may not be an accurate number of those receiving help.

"All of the colleges agreed to grant a \$100 scholarship to any student who

received a like amount of support from his home church. The 68 represents the number that the convention was able to help."

He added that some students had to be refused aid because funds were exhausted. "We distributed \$13,600 in scholarships," he said. "That leaves us with \$34.14 in the account which will not be enough to make any award to a student entering in the spring semester either."

For the 1975-76 school year, \$16,300 is budgeted for scholarship aid. This comes from a \$5,000 appropriation from the Woman's Missionary Union and an \$11,300 appropriation from the state convention budget.

"No special offering will be held this year," Owen pointed out. "The gift from the state mission offering is in lieu of that effort."

"But," he added, "this does not mean that individuals cannot make donations to this cause. Some students are in Baptist colleges this year because individuals gave for this purpose."

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## SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for September 29, 1974)

### LIFE AND WORK SERIES

## A Life Out Of Control

### Mark 5:1-15

Instead of ignoring people whose lives are out of control, Christians should offer them love and seek to deal with them redemptively, as was the practice of our Lord.

### The Case

When the boat, in which Christ and His disciples crossed the Sea of Galilee, grounded on the beach in Gadara, they heard wild cries on the cliff above them. Looking up, they saw a dreadful wreck of humanity rushing toward them. His hair was disheveled and his body was bleeding from self-inflicted gashes. Abandoned, avoided, and feared, this poor demoniac portrayed the devastation and loneliness of sin. His mental, emotional, and volitional faculties were dominated by the demons, and their mastery had ruined him.

### The Contrast

In contrast to the well-to-do inhabitants who were respectably clad or gorgeously attired, this miserable and wretched creature refused the decency of raiment. Homeless, houseless, and hopeless, he led the life of a vagrant. His agony of mind was so dreadful that he sought to transfer at least a part of his suffering from his mind to his body by cutting gashes in it.

### The Cry

Discerning that Christ was not any ordinary man, he ran toward Him and acknowledged His deity and sovereignty. His loud cry revealed his fear that Christ would use His power to injure him, but his fear was without basis in fact. Nevertheless, he was torn between a desire to come to Christ and a desire to flee from Him.

### The Command

With the calm voice of unmistakable authority Christ uttered the command: "Come out of the man, thou unclean spirit." Instantly there burst forth from the victim a most fearful shriek. At once the taut and tense muscles of the demoniac relaxed. In a moment the demons were cast out of him, whereupon the man became a rational being and the wild look faded from his face.

### The Change

When the demons were cast out of the man his reason was restored instantly, his wild cries ceased, his self-

inflicted wounds were healed, and his soul was saved and granted that peace which passeth all understanding. Not only had he been healed, but he was clothed and in his right mind as he sat at the feet of Christ. What an amazing transformation had taken place in him! He had passed from the companionship of demons into fellowship with Jesus Christ, the Saviour of men.

### The Conversation

While Satan was only one being, he operated through many demons which inhabited human bodies. Even though these demons hated Christ, whom they recognized as the Son of God, they requested Him to permit them to enter the two thousand swine nearby. In response to their request, our Lord consented and, when the demons entered the swine, the hogs became so miserable that all of them rushed over the cliff and drowned themselves in the sea.

The astonished herders rushed into the village and reported what had taken place. Just as people rush to any disaster, so the Gadarenes rushed out of their homes and down to the sea, where they discovered some of the drowned animals floating on the sur-

face of the water. They also observed the man of whom they had been afraid, and whom Christ had healed, sitting at the feet of the Lord Jesus in splendid physical, mental, and emotional condition. But the crowd was not concerned about the man or about anything except the loss of the hogs. So resentful at this loss were they that they actually requested Christ to leave their country.

### The Commission

Out of gratitude to his Deliverer and Saviour, the healed man begged Christ to let him accompany Him and serve Him, thereby proving the genuineness of his love for Him. Christ did not grant his request but commissioned him saying, "Go home to thy friends, and tell them how great things the Lord hath done for thee."

Note that it was a story of personal experience that was required. You are to go home and tell, not what you have believed, but what great things the Lord hath done for you. You are not to tell what great things you have done, but what great things the Lord hath done for you. Let us inform others about what Christ has done for us. ■

### INTERNATIONAL SERIES

## God's People Demand A King

For more than 400 years after the death of Joshua, judges ruled the Israelites, the last and best of whom was Samuel. In spite of his devotion to God and his service to the people, a crisis developed during the latter part of his administration. In his declining years he appointed his sons as his assistants, but they did not measure up to the standard which he had set. They "took bribes and perverted judgment." That caused much dissatisfaction, numerous complaints, and increasing resentment among the people.

Unwilling to be judged by the unworthy sons of Samuel when the aging father passed from the scene, wanting to be like the other nations around them, and thinking that a king would give them better protection from their enemies, the elders approached Samuel and shocked him with the announcement that the people were anx-

ious for their country to be changed into a monarchy. Displeased at their rejection of him, Samuel took the problem to God in earnest prayer, asking for the proper solution. Samuel's grief was assuaged to some extent when God told him: "They have not rejected thee, but they have rejected me, that I should not reign over them" (8:7). Their sin was that of abandoning God and replacing Him with a man. God told Samuel to accede to their request, after warning them frankly of the inevitable consequences. God wanted the people to know in advance that their having a king would not solve all of their problems, that their taxes would be too much and their help too little.

Inasmuch as Samuel was relinquishing his official duties as judge, the occasion afforded him a splendid opportunity to review many of the things

which God had done for the Israelites and to remind them of numerous evidences of His favor upon them.

### A Presentation — I Samuel 12:13-15

Saul was chosen as the first king of Israel. He was very handsome, tall in stature, graceful in build, princely in bearing, and kingly in appearance. Saul had the benefits of health, height, and handsomeness to the degree of striking superiority. Towering above the crowd, but so modest that he concealed himself on the day when he was chosen king, his majestic and impressive appearance commanded the admiration and respect of a nation whose people were fond of pomp and grandeur.

Samuel brought Saul before the multitude and presented him as their king, but made it quite clear that God was still their heavenly King. Saul's coronation was a brilliant and long-to-be-remembered affair, one that marked an epoch in the history of Israel. Samuel assured Saul and the people that the future of their nation would be bright, if both the king and the people, all of whom were answerable to God, would revere, serve, and obey God, but he warned them that the nation would suffer tragic consequences if the king and the people refused to comply with the divine will.

### A Perception — I Samuel 12:16-18

In order that the people might have a clear perception of their great wickedness in replacing the heavenly King with an earthly one, Samuel announced that he was going to ask God to send a great storm of thunder and rain during the season when they harvested the wheat. At that season of the year even a shower was most unusual. Following Samuel's prayer a terrible storm rumbled out of the heavens as an immediate revelation of God's displeasure with their behavior and a vivid rebuke for it. Upon the performance of that miracle, Samuel's listeners got the message that they could not ignore God and get by with it, or rebel against the divine will with impunity.

### A Promise — I Samuel 12:22-23

After warning King Saul and his people, as well as us, that when people walk in the pathway of disobedience, it is certain that they must pay for it in one way or another, sooner or later, Samuel urged them to repent toward God and to serve Him faithfully thereafter.

### A Plea — I Samuel 12:24

Instead of complimenting them for their accomplishments, Samuel reminded them of what God had done for, through, and with them, and then with all the earnestness of his soul he pleaded with them to fear God and to serve Him faithfully and wholeheartedly during the remainder of their lives. ■

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SEPTEMBER 21, 1974

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# Theologian Calls Pardon "Cheap Grace, Bad Policy"

If President Gerald Ford's pardon of Richard Nixon for Watergate wrongdoing "was ignorance we're in real trouble, and if it was collusion, he's in real trouble," a prominent editor, theologian and church historian said in Nashville, Tennessee.

The timing of Ford's decision was bad judicially, policy-wise and theologically, Martin E. Marty told members of the Southern Baptist Convention's Christian Life Commission during a discussion after his address to the commission's annual meeting.

"My own feeling is that a combination of humane concern, which turned into sentimentality, and impetuous action without enough study — in other words, ignorance — led to a bad decision," said Marty, associate editor of *Christian Century* and professor of modern church history at the University of Chicago's Divinity School.

"It's a bad decision judicially because of unequal justice under law and because he prejudged what a judge ought to have decided: whether or not there could have been a fair trial," the Lutheran clergyman elaborated in an interview.

"Worse, it's bad policy because it won't achieve what it set out to do. It prolongs the coverup. It doesn't bring facts to light. It doesn't give the nation the sense that justice was followed. It ... (and Ford's subsequent statements) ... let people whom the nation knows to have been guilty of crime stand a chance of getting off the hook or of being treated unequally. He either has to pardon those already convicted or be guilty of further public unequal justice."

Theologically, Marty characterized Ford's decision as one which dispensed "cheap grace."

"I'm really puzzled when I hear church people say Mr. Ford was accurately reflecting the Christian sequence. He may have been moved by his faith, but he declared mercy before there was a sign of contrition, remorse or repentance — nor had there been a declaration of guilt. In Christian terms, a pardon at that point of the sequence trivializes the sense of justice and right. Christians have to relearn the sequence."

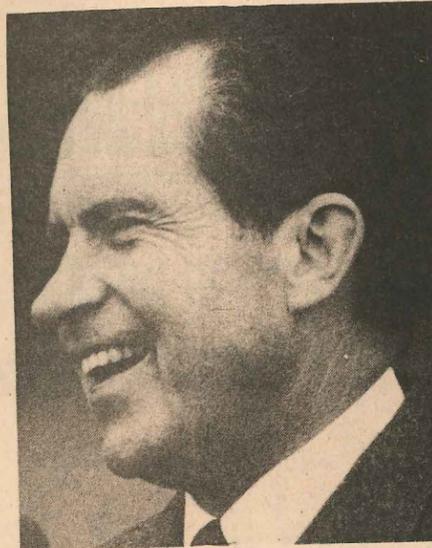
Reflecting on what move Ford can make to prove he had no intent to con-

tinue the Watergate coverup, Marty said, "He could say, 'Just as I single-handedly took the Constitution in hand, I will take one other moral leap and I will lay forth every trace of every



kind of evidence there is. I will open it to a panel of searchers and let the people be a national jury'."

Marty said he doesn't know the background which resulted in Ford's decision, but, he added, "I will say if it would turn out that the darkest guesses are true that there was any kind of collusion or bargain his presidency would be finished no matter how long



it lasts, because I don't think anybody could tolerate that.

"I'm fighting a desperate battle to remain gentle and not turn cynical because I don't think cynicism would produce much," Marty said.

"I believe that Mr. Ford is a pious, searching man. I'm glad he has personal faith. I want that to be asserted in the public realm. He did say he was doing this as a humble servant of God. He said what I like to hear — that he has to respond to a higher law than that of the Constitution. But what is the higher law?"

"We're in real trouble if presidents start thinking God is talking to them and they start pulling capricious surprising acts... The crusades were born out of belief of people who thought they were acting by divine guidance; they produced nothing but bloodshed and injustice... The inquisition was made up of people who thought God was telling them to enforce justice."

Personal faith, Marty said, should not rule out "using your best brains, consultation and listening to many different points of view."

Marty said he could not criticize a leader for leading but that he could criticize the suddenness of the action by an unelected president, unsure of a mandate, in office less than a month and operating in an atmosphere "with so many people more ready than I to believe there was collusion or a bargain."

"If he had gone on television and tried a couple of probes to see where he could lead the people and then someday say, 'I'm risking my presidency, but I am conscience bound to make a move you all may not agree with,' I could have admired him," Marty said.

He said he has never agreed with Ford politically but that he and his politically oriented family had been enjoying "the return of open political debate — unobsessed. I could see in my family the rebirth of respect for a president."

Marty said he has no desire "to see Nixon behind bars — that's not the issue. The issue is: do you let the judicial process bring to light what it ought to bring to light — and make its judgment of guilt or innocence before you pardon." (BP)

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## Boyce Library In Computer Project

Southern Seminary's James P. Boyce Centennial Library has joined a computerized library cataloging project that will hook it to major research libraries in the southeast.

The Atlanta-headquartered system, Southeastern Library Network (SOLINET), will tie the seminary library to about 100 member-school libraries. The



Deering,  
Seminary  
Librarian

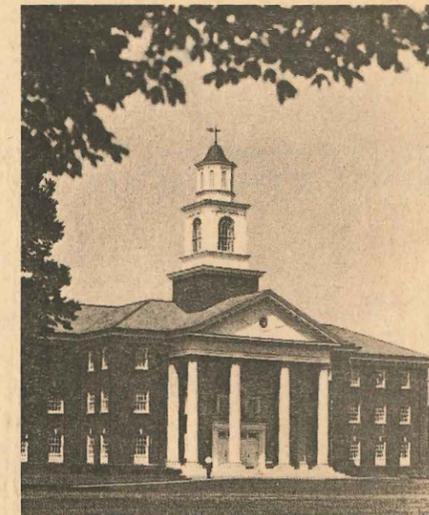
central computer will have the listing of every item entered in each library in the system.

By punching the appropriate code on a keyboard, library employees will have access to all the program's facilities.

Ronald Deering, librarian at Southern Seminary, is, along with the library, a charter member of SOLINET. There are five other seminaries participating.

The program recently received a \$600,000 grant from the Mellon Foundation, after birth from funds of about \$250,000.

During the initial years of the program, SOLINET will be affiliated with Ohio College Library Center in Columbus, Ohio.



Boyce Library

### THE EVANS —

## C'ville Appoints New Missionaries-In-Residence

Mr. and Mrs. Bobby Evans have been appointed missionaries-in-residence at Campbellsville College for the 1974-75 school year.

They will take over responsibilities

handled last year by Wilburn and Betty Hoglen, who have returned to Caracas, Venezuela, after a year's service at Campbellsville.

The Evans are Southern Baptist mis-

sionaries on furlough from work in Malaysia. While on the field they serve in the city of Kuching, Sarawak, on the island of Borneo.

Their work has primarily involved evangelism and church development with the task of beginning Baptist work in the state of Sarawak.

Evans is a graduate of Carson-Newman College and Golden Gate Baptist Theological Seminary at Mill Valley, California.

His wife, Dorothy, is a fourth generation missionary, born in China.

Her father, Robert Bausum, is retired from missionary service in China and will be living in Campbellsville while the Evans are here. Much of his time is spent in speaking to groups, particularly GA groups about mission service.

Part of the responsibility Evans will assume while at Campbellsville is that of directing the activities of the Baptist Student Union there.

He sees the goals for BSU as "Christian growth and Christian outreach," and says he is looking forward to helping the BSU officers accomplish those goals.

There are four children in the Evans family.



SUNSHINERS VISIT GEORGETOWN — The Sunshine Club from Lexington's Rosemont Baptist Church recently visited the campus of Georgetown College. A luncheon in a private dining room of the Cralle Student Center was highlighted by a welcome from Georgetown's president Robert L. Mills who also outlined a brief history of the college.