

**Western
Recorder**

AUGUST 30, 1975



“Train up a child in the way he
should go and when he is old, he
will not depart from it.”
(KJV) Proverbs 22:6



BAPTIST GARDEN—First Southern Baptist Church in Alton, Illinois, uses part of its land to help beat the economic crunch. Roped-off plots of ground furnished by the church are used by the appreciative gardeners who find the use of the ground much to their liking. The Baptists, along with some Presbyterians and some Catholics have joined in the venture.

SBC Church Directories Now Available

The "Directory of Southern Baptist Churches," a comprehensive list of churches in the Southern Baptist Convention, has been revised to provide a more accurate listing of Southern Baptist churches in the United States.

The Southern Baptist directory, the only publication of its kind, functions as a help to churches in communicating with sister churches, facilitating church letter transfers and providing geographical information to families moving to new areas.

The directory is valuable to churches participating in several new Southern Baptist projects of finding and enlisting church members and prospects. These include "Hello Baptists," "People Search," "Reach Out '75" and "The Covenant Fellowship Emphases."

The 1975 update of the "Directory of Southern Baptist Churches" is available from the Materials Services Department of the Southern Baptist Sunday School

Board, 127 Ninth Avenue, North, Nashville, Tennessee 37234. It is also listed on the undated materials order form.

Church Chuckles by CARTWRIGHT



"Question No. 1 — is he worth saving?"

DEVOTIONAL



P. Clay Carter
Beechland Baptist Church
Pleasure Ridge Park, Ky.

We probably think of sin as basically being too pushy with God. It follows, then, that righteousness would be learning how to stifle ourselves. The daily motto for an aspiring saint might be "When in doubt, do nothing."

Harvey Cox in a book entitled "On Not Leaving it to The Snake" has suggested that these assumptions are based on a misinterpretation of The Fall in Genesis. We have understood the rebellion there to be grasping for inappropriate liberties. He suggests that reaching for forbidden fruit was not the Sin, but rather the result of Sin, and the Sin was letting the serpent assume the authority that rightfully belonged to humanity.

The teachings of Jesus illustrate this quality of Sin. In the Parable of the Sheep and Goats, the goats were damned because they rejected opportunity; in the Good Samaritan, the sinners are identified by their non-involvement; in the Parable of the Talents, the only one condemned was the one who buried his assets.

But how does this idea fit into our everyday struggle with our desires to do things we know to be un-Godly? The sins of the disposition — envy, irritability, unconcern — these are expressions, not of our desire to be too much, but of our reluctance to be as completely loving as we were intended to be. The sins of the flesh — promiscuous sex, addiction to drugs and alcohol — these are not results of our seeking too much in life, but rather, symptoms of withdrawal from the fullest experience of love and living. The sins of the spirit — worshipping things that are less than God — this too is evading completeness.

This means that religion is not a device to repress and shackle people, but actually an effort to liberate people to become themselves. "For freedom Christ has set us free. . ." (Galatians 5:1).

We have been created to have dominion, to exercise authority under God, to live creatively and lovingly in the world. Sin is deciding to be smaller than God made us.

SIXTH IN A SERIES—

The Genesis of Giving



By

James R. Sullivan

Past President

Sunday School Board



The way of pure designation may magnify the importance of the giver, but it is expensive and difficult. It is a bunglesome way of record keeping and denominational financing. Giving on an undesignated basis into a unified budget magnifies the church instead of the individual giver and declares the confidence of the donor in the sincerity and commitment of the congregation of which he is a part.

When our various Baptist conventions meet in annual session to discuss budgets after intensive study and analysis by a previously selected small committee in advance, its decisions are far more apt to be valid and balanced. Recommendations are made on the basis of the causes involved and the cost of their operation. Percentages are agreed on to meet the needs of everyone insofar as contributions can meet those needs. Not only is there a better balance in giving, but the record keeping is simplified. All the worthy causes of the church are involved as one participates in undesignated giving to his church Sunday by Sunday.

Many of us have found that the best system is to tithe Sunday by Sunday through the church budget on an undesignated basis, and to designate individual gifts given over and above the tithe. When the Bible refers to tithes and offerings, it perhaps had such a plan in mind. Anyway, it is a good and proven practice, worthy of its goals, simple in its operation, and rewarding to the faithful stewards who have found giving a joy and yet want each gift to be worthily used in a maximum way for God's glory.

Baptists by tradition have reserved the right to designate their gifts to and through the churches. This is right. By this means the donor can be sure that his gifts will not be used for something violating his conscience, or promoting something to which he is opposed. With our priesthood of the believer concepts as Baptist people it could be no other way. This practice is correct and should be preserved.

At the same time, there is a better way to carry out group support of church projects through group participation than by each designating his gifts. The right to designate, like all rights, can be abused also.

It stands to reason that if one hundred members of a church congregation all designated their gifts to each cause in which he had personal interest, the book-keeping processes would bog down under the sheer details of impossible record keeping. Too, the giving would tend to be based more on emotions than needs, and on heart appeal rather than the cost of operating individual causes involved. For instance, children's homes have more emotional appeal and would tend to get much more money than Baptist colleges, when colleges are more expensive to construct and maintain.

Logic would say that giving would come out at essentially the same place, with perhaps a little more intelligent giving, if the one hundred people of the local church congregation would meet in advance in a business meeting and decide together ahead of time how their individ-

ual contributions would be divided. Some would champion one cause as their favorite. Others would speak for other causes. In the end all causes would have their merits presented. On the basis of the presentations, the group could decide in advance on the most satisfactory way to share the funds to support the worthy causes involved. Such planning would come out at essentially the same place as far as dollars and cents are concerned. It would be much more economical to promote. It would be simple to record.

This is the theory behind a church's unified budget. It is also the rationale behind the Cooperative Program. It is the logic behind our group giving as we practice it. We tend to take the system of unified church budgets for granted today, forgetting the difficulties our fathers faced before it was developed. Indeed some of us can remember when perforated envelopes were used so that each individual could designate how he wanted his money to go Sunday by Sunday as he gave through use of the church's offering plate.

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. 149 August 30, 1975 No. 33

C. R. DALEY, JR. Editor

PAUL WHITLER, JR. Business Manager

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

BOARD OF DIRECTORS
WILLIAM D. JAGGERS, Prestonsburg, Chairman; JOHN M. SYKES, Ashland, Vice-chairman; MRS. J. S. WOODWARD, Lexington, Secretary; ROLLIN S. BURHANS, Bowling Green; WILLIAM CALDWELL, Danville; STANTON CARNEY, Paducah; GLENN DURHAM, Loyall; W. KEN FORMAN, Campbellsville; JOHN KRUSCHWITZ, Fort Thomas; BILLY D. MARCUM, Brandenburg; HAROLD J. PURDY, Madisonville; C. CARMAN SHARP, Louisville.

SUBSCRIPTION RATES
INDIVIDUAL, \$2.75, plus 5% sales tax, total \$2.89. FOREIGN, \$3.00. CHURCH BUDGET RATE, \$2.00 per year. All subscriptions except church accounts payable in advance. Church accounts must have a tax exemption number to be exempt from 5% sales tax. When making change of address, please send a recent label from your paper and the new address, including ZIP code.

Christians Behave In Crises

The behavior of people in Louisville and Jefferson County during the coming weeks and months will be in the eyes of the entire nation. Our reaction to court ordered busing to achieve school desegregation will either commend us or condemn us with millions who are watching. Even more important is the fact that God is watching our behavior.

Our Christian commitments should have much to do with our behavior in such a crisis. True Christians are known not only for their strong moral convictions but also for their Christlike conduct. Above all Christians are calm and restrained in such a tense situation.

The rightness or wrongness of forced busing is not the issue when it comes to our conduct. Few people believe court ordered busing is the answer to segregated public schools. However, as of now it has been ruled the law of the land and Christians are obligated to obey civil powers. The Apostle Paul was clear on this matter.

"Everyone must obey the state authorities; for no authority exists without God's permission, and the existing authorities have been put there by God." (Romans 13:1 TEV)

The only exception to civil obedience for the Christian is when a violation of his conscience is involved. What one might disagree with as a policy is not necessarily a violation of conscience. Only when obedience to the state is disobedience to God are we justified in defying the law and even then we must be willing to submit to the punishment for the disobedience. Only those who believe God is the author and approver of segregation and second class citizenship for blacks can conscientiously defy the busing court order.

The Bible is not silent on our conduct in such a crisis. In the Old Testament Daniel and the Hebrew children refused to bow down to pagan

gods and the Babylonian rulers because this would mean renouncing Jehovah. They were saved and blessed by God for their stand.

But in the New Testament neither Jesus nor Paul advocated civil disobedience though many civil practices were wrong. Slavery and other evils were the order of the day but no resistance movements, no demonstrations nor boycotts were organized by Jesus. He never condoned wrong but he advocated civil obedience while proclaiming and practicing a gospel which would bring justice and equality among people.

The political, civic, educational and religious leadership of our community is to be commended for forthright statements and sincere efforts to comply with the court order without disruption of our children's education. Surely we will join them and follow their counsel instead of joining resistance groups which can only intensify the problem and the trauma.

We need to realize we are now paying for some of our sins and those of our forefathers who sanctioned and perpetuated segregation. This may seem unfair but it's the unbending law of sowing and reaping.

Our United States constitution guarantees equality in treatment for all Americans of all ranks and colors. The courts have ruled that equality in education can be achieved only by putting whites and blacks in the same schools. Time only will tell whether this is right or wrong.

If it proves to be right, we surely had better not fight it. If it proves to be wrong, the ingenuity of blacks and whites of good will will find another way.

In the meantime our community can set a good example and thus help itself and help other communities who still have to face this problem.



Valuable Helps For Churches

Baptist churches are not required to use any help from any denominational agencies but churches of no denomination likely have more available helps than do our local Baptist churches. The pity is that in spite of our efforts to keep all churches and church leaders informed as to what is available, too many need and look in vain for valuable helps without ever finding them.

One of the important functions of a Baptist state paper is to inform its readers of valuable sources of help for ministering in today's world. In the last several days two such helps for churches have come across my desk. With enthusiasm I share these with *Western Recorder* readers.

The first is a kit of material produced for churches in helping those struggling with vocational decisions, especially church related vocations. Materials include a well written book treating the theology of vocations and suggesting how churches can help those struggling with calls to church related vocations.

The packet also includes an hour long cassette tape on discovering God's gifts and exploring church vocations. There is also a separate brochure on church vocations such as the pastor, the minister of music, minister of education, minister of church recreation, church secretary, etc., and much more.

The matter of God's call to special service and how one really knows he is called is of special concern to me. I struggled with such a call for many years before surrendering. My church was of no help whatsoever to me in this struggle and I strongly urge every Baptist church to use this and any other material in helping its young people in a vocational choice whether this choice is church related or not.

Such a ministry by the church might keep some from entering the ministry who realize later they were not called as well as help some who are truly called to realize it and to begin preparation.

The other new material is a resource kit with suggestions for celebrating the national bicentennial this coming year. Baptists were prominent and influential in the beginnings of our nation. In Kentucky we will not only be observing the national bicentennial but also the 200th anniversary of Baptist preaching in Kentucky.

Every Baptist church should plan some appropriate bicentennial activities. It will be surprising how easy this is made by the bicentennial resource kit which sells for six dollars.

Both kits can be ordered with other literature from the Southern Baptist Sunday School Board. Use the order blank for the fourth quarter, 1975 undated materials.

BAPTIST FORUM



PASS RESOLUTION

Dear Editor:

Our church recently adopted this resolution:

Be it resolved that we, the congregation of the Shively Heights Baptist Church of Louisville, Kentucky, composed of over 1100 members, in business session on August 13th, 1975 do hereby go on record as following:

1. It was with deep regret and much disappointment that we heard our President's wife on CBS' "60 Minutes" state that a premarital affair might be a "worthwhile encounter" for her daughter and by implication for the daughters of America.

2. One is not surprised to hear the pornography peddlers, the playboy

crowd, the prostitutes, or the X-rated movie producers talk like this but the First Lady of the United States of America — how tragic! As one prominent leader responded — "What has happened to us?"

3. Edward Gibbon in his classic, *The Decline and Fall of the Roman Empire*, gives as one key reason for the collapse of Rome the lowering of basic moral standards. Can Betty Ford not see what's happening to our beloved America; is she not willing to listen to the lesson of history?

4. Our congregation firmly believes in the morality of the Bible, the divinely inspired Word of God. God's moral standards are absolute and unchanging. Proverbs 14:34 says: "Righteousness

exalteth a nation: but sin is a reproach to any people."

5. We call upon Mrs. Ford to publicly apologize for her remarks and to acknowledge her error.

6. Furthermore, we implore our President to re-examine his reported position of letting his wife "speak her mind" if she's going to speak so carelessly and foolishly.

Louisville, Ky. Tommy Taylor, Pastor

NEED TO SPEAK UP

Dear Editor:

It is time that Christian people spoke out against the ungodliness that grips our land. We have been silent long enough. Drunkenness, immorality, theft, lies and every evil you can imagine resides in the highest offices in this nation. This is a judgment on our silence as God's people.

What Isaiah said of Israel can be said of us: "I will give children to be their princes, and babes shall rule over them."

(Continued on page 15)

BAPTIST NEWS BRIEFS

STUDENTS DISTRIBUTE 51,000 BIBLES

Baptist students on more than 300 campuses distributed Bibles to nearly one-fourth of the international students enrolled in U. S. colleges and universities, a Southern Baptist National Student Ministries spokesman said here.

Benton Williams told 2,500 students attending the Glorieta Student Conference at Glorieta Baptist Conference Center that internationals received more than 51,000 Bibles in their own language during the first year of a distribution campaign in cooperation with the American Bible Society.

Some 227,000 internationals attend college in the U.S., said Williams, a consultant in international student work for National Student Ministries of the Baptist Sunday School Board, Nashville. (B.P.)

48 STATES SEND S.B.C. MESSENGERS

Forty-six of the 50 states covered by Southern Baptist Convention-affiliated churches were represented by 16,421 elected "messengers" to the SBC annual session last June in Miami Beach, according to statistics released here.

The host state, Florida, topped the number of registrants with 1,869, followed by North Carolina, 1,649; Georgia, 1,474; South Carolina, 1,388; Tennessee, 1,306; and Texas, 1,210.

Other attendance ranged from one messenger each from Nevada and Rhode Island to 947 from Kentucky. Twelve states ranged between over 100 and under 1,000 — Kentucky, 947; Mississippi, 801; Virginia, 800; Missouri, 703; Louisiana, 561; Oklahoma, 443; Arkansas, 391; Illinois, 294; Ohio, 237; Maryland, 214; California, 156; and Indiana, 146. Four others sent above 50 (Kansas, 63; Michigan, 62; Arizona, 54; New Mexico, 53). Puerto Rico, a U. S. territory, sent 10, topping 14 states in registration totals and equaling Alaska's representation.

The total registration ranked third in all-time attendance behind Dallas in 1974 (18,190) and New Orleans in 1969 (16,678). It was only the fourth time in 118 conventions in 130 years of SBC history that registration topped 16,000. The Dallas convention in 1965 registered 16,053, then a record. (B.P.)

ALASKAN HEAT WAVE

Amidst temperatures in the mid-80's, a near record for the area, the Alaska Baptist Convention, meeting here, voted a record budget of \$524,024 and heard of a projected land sale which would net \$1 million.

Meanwhile, one "messenger" to the 30th annual meeting of the convention, one of 33 state Southern Baptist conventions covering all 50 states, suffered near collapse with heat prostration.

While the cold-weather-oriented Alaskans battled the "heat wave," convention business proceeded. Virgil Chron, pastor of Muldoon Road Baptist Church, Anchorage, Alaska, was elected to a second term as president.

The convention's executive board reported the projected sales of 50 acres of land for \$1 million, with the proceeds to go into an endowment fund for the Alaska Baptist Family Service Center. The land, a gift to the convention, was designated for that purpose.

The convention will designate \$42,782 of its new budget for use by the national Cooperative Program unified budget for world wide missions causes.

The 1976 annual session of the Alaska Baptist Convention will meet Aug. 10-12, at First Baptist Church, Sitka, Alaska. (B.P.)

SOUTHERN SEMINARY ADDS NEWS PERSONNEL

Miké Diduit (pronounced Did-way) and Nancy Carter will serve as news director and feature editor respectively at Southern Baptist Theological Seminary.

Diduit, a native of Sandwich, Ill., is a graduate of Stetson University, Deland, Fla., where he served on separate occasions as editor and business manager of the *Stetson Reporter*. He has been a youth director and youth evangelist during summers between college years. He will serve as managing editor of *The Tie*, Southern Seminary's alumni publications, among other duties as news director.

Miss Carter, a staff writer for the Southern Baptist Foreign Mission Board, Richmond, Va., before accepting the Southern Seminary positions, is a graduate of Westhampton College of the University of Richmond, where she edited the campus newspaper. She is a native of Chesapeake, Va.

Both Diduit and Miss Carter will continue their studies at Southern Seminary. (B.P.)

Moral Obligation

By
Franklin Owen



I see a moral problem in Baptist life resulting largely from the unwillingness of so many of our churches to consider anyone but young pastors.

We encourage young men to give their lives in the Gospel, but few churches want them after their youth fades. Many good men are treated as unemployable long before they cease to need income for themselves and their families. The ministry as a profession has only limited financial outlook and its preparation sometimes costs a great deal. To give its volunteers only short careers can be downright inhumane.

The moral problem results also in practical problems. For example, I sometimes encounter bright young men with a sense of calling to the ministry, but who are afraid to commit themselves for fear the churches will only want them through their thirties and forties. They wonder what will happen to them and their families after fifty or sixty.

Most any profession now has a longer span of generally appreciated service than pastors. Many churches badly need elder statesmen type men, but have never called anyone for the role but young men. (Excuse me, young men, I am pleading for your future, too.)

God blesses many churches that love and support veteran leaders who aren't yet eligible for 65 year retirement. Older ministers may not always "relate well to the young people," but children under their ministry may be getting much from the community presence of a long revered man of God. (Did you ever read "The Great Stone Face"?)

But back to my question. Could we as a denomination establish unemployment insurance for deserving former pastors, under 65, whose services the churches no longer seek? Some of these men resign in discouragement, discerning that the people want a change. Some have broken hearts. Some are just plain "fired." No churches call them.

What about unemployment insurance? Could it be administered? Would it have more problems than we could handle? Organized labor does — could we?

If the churches consider these men whose only serious fault is more than 50 (but less than 65) birthdays, do we have a moral obligation to consider such provision?

A Plea To Churches For The Pastor's Salary

By Ralph Duncan

Most Baptist churches need a full-time pastor located in their community. But he has to live! Christian people are as responsible to meet their pastor's money needs as he is to provide the church's spiritual ministry. (I Corinthians 9:13-14).

When a pastor assumes the responsibilities of church leadership he must keep an automobile that will start when necessary. He also needs to dress presentably enough not to be conspicuous in public places.

He must provide schooling and medical care for himself and his family. If he does not have maximum hospitalization and other insurance, he is flirting with disaster.

Many pastors I know provide their churches' official transportation. Constantly they go, go, go on church business, visiting, witnessing, recruiting and attending meetings.

The best time to discuss a pastor's financial needs is before he is called to a church, and churches are morally obligated to generously meet their pastor's needs. Thereafter, churches should review the pastor's salary at least every six months.

A few years ago a highly respected city mission superintendent said to me, "About the only way a church in my city will give a pastor a raise is when they call a new pastor on the field."

Sometimes fringe benefits, such as paid vacations, hospital, and life insurance and retirement benefits will equal one-half of industrial workers' incomes. Thus, fringe benefits should likewise be a significant part of a pastor's income!

I know a pastor who for four years, making severe financial sacrifices, served a small Southern Baptist Convention church in a "pioneer area." Strangely, many new members of the church for two years were opposed by older church leaders in an attempt to give the pastor a salary increase. (At that time the church had a \$2,000 monthly balance in its general fund.) But that same church raised their new pastor's annual salary \$2,000. The increase helped. . . the new pastor. But it took the former pastor two

years to recover from dollar losses he had incurred.

Occasionally some smaller churches go far above others in their efforts to provide for their pastor and his family. However, even these may become slack and what previously was an adequate income may become only existence wages.

Dr. Hal D. Bennett, long-time Baptist minister, said, "Some churches. . . don't really intend to deprive their pastor. They don't plan to force him into debt. They don't deliberately set out to make him so money-conscious that he has to look around for a place to serve, 'where I am more appreciated.' They don't meet his needs because they can hardly believe such day-to-day obligations exist for one of God's special men."

Facing the financial facts of life seldom is easy for an individual or a church. And for a church to admit failure to provide an adequate salary for its pastor is a painful lesson in humility for its leaders. But it's better for church leaders to be humbled than for God's man to suffer and annually take cuts in his salary. That's what I said. . . cuts in salary! A church that has not given its pastor a raise of at least twenty per cent during the past two years

has cut the man's wages due to the continuing rise of inflation.

Church leaders, if you are concerned about your pastor's welfare, appoint a committee that will honestly evaluate his needs. Determine his annual income and compare it to the income of respected leaders in the church. Try to get an accurate estimate of the number of miles your pastor drives his car per year on church business. Then, accept the hard fact that it costs the pastor at least 12 cents per mile for the mileage he expends on church business. (I know numerous pastors who drive 20,000 miles per year on church business, but it is a rare and fortunate minister who receives \$2,400 per year car allowance above his basic salary.)

When the study is completed, several options are open to the church. The most obvious one: give the pastor a raise! Others might include two churches being served by one pastor. Or a student pastor may be the best possible compromise.

A long held axiom in Baptist life should still hold true. Namely, that when Baptist people recognize a need they become concerned about it and do something about it. Some churches recently have done positive soul searching in respect to their pastor's salary. Has yours?



NEW OFFICE — Pictured above is the new Baptist Building of the Warren Association of Baptists. The new building, located at 1435 High Street in Bowling Green, is the result of much prayer and financial support. This marks the first time in the association's 85-year history that it had its own building to use.

Optimism Is His Trademark

By Tommy Smith

Growing pangs of pessimism are rapidly flooding our society today. With them are often heard cries of despair by those who are concerned over the ills of our society—those whose faith has become uprooted and grown feeble by this torrent of "hopelessness."

One individual who is concerned with this tidal wave of seemingly darkening days is Forrest Ray Sawyer, director of brotherhood for the Kentucky Baptist Convention. As he serves in this state-wide capacity, Sawyer seeks to dam up these shallow cries and to show how God's redeeming love is ever-present today.

The brotherhood director's efforts are not the direct results of guidelines laid down by his job. Rather, they are the offspring of his lifestyle that has resulted from "following the will of God."

Early Influence

Sawyer's first knowledge of God and His love came from his parents, Frank and Gracia Sawyer.

Born June 18, 1915, the son of an oil field worker and a homemaker, young Sawyer first saw the light of day near Duncan, Oklahoma. At the age of five, his father surrendered to preach and the family moved to Shawnee, Oklahoma.

Sawyer attended grade school in Shawnee and high school at Meeker High

School. While at Meeker, he played football and baseball. After graduation from Meeker, Sawyer enrolled in Eastern Oklahoma State University. During college, he played football and was named to the all-conference team and honorable mention All-State team at his fullback position. He also punted for the team and averaged around 41.5 yards per kick.

Other activities in college included playing basketball and singing in a male quartet and glee club. Graduation came for the young man from Duncan in 1937 when he received an AA degree in music.

In November, 1938, Sawyer moved to Salem, Illinois, where he began working for the Magnolia Petroleum Company. Salem was also the town where he met his bride-to-be.

Love at First Sight

Sawyer's first glimpse of his future wife came at First Baptist Church in Salem.

"She was singing in the choir.

"I knew if I dated her I would marry her," mused the brotherhood director.

His first date with his "dream girl" consisted of attending the state training union convention together.

Reflecting back upon this initial encounter, Sawyer stated, "I was 'horn-swaggled' into going."

"Her sister and some others got together and planned the whole thing. It wasn't exactly my idea of a perfect first



Look familiar? If you don't recognize the young child above don't feel like you've failed. The cute little boy is Forrest Sawyer at a very early age and even here he looks pretty optimistic about life.

date, but it really didn't matter," he added.

The young petroleum worker and his fiancée, the former Iris Eileen Guyman of Salem, married October 12, 1940 and remained in Salem.

During a revival service in November, 1945, Sawyer realized that he was not doing what the Lord wanted him to do. Burdened by this conviction, he talked with a friend and during the conversation finally 'heard' what many had been saying for so long—that the only thing one need do is be 'willing' to do God's Will."

The determined and newly committed young oil man felt that he should attend seminary, so he quit working for the petroleum company. He then packed up all of his belongings and was ready to depart for Southwestern Baptist Theological Seminary in Fort Worth, Texas, when his pastor, James M. Baldwin came with a message.

"My pastor told me that a committee from the state brotherhood department wanted to talk to me about becoming director of the department for the state of Illinois. I didn't know what to do, but I went and talked to them and accepted," Sawyer noted.

Until June, 1951, Sawyer served as director of the brotherhood department and then resigned to become head of the same department in Alabama. In 1955, he resigned and re-entered private business until 1958. At that time, the Kentucky

(Continued from page 8)

Baptist Convention called him to the position as director of its brotherhood department, a capacity he still fills today.

Works to Stimulate

As director of brotherhood, Forrest Sawyer's primary task is to promote the involvement of men and boys in Baptist churches throughout Kentucky to become active in a program of missionary education. This involves stimulating the participants to carry out Christ's mission to the world, rather than stifling it within the church's walls.

As he puts it, "This is not a job to enter into blindly. One needs to know where he's going before he can get there."

With this kind of philosophy, Sawyer's job is much easier and one that is satisfying and rewarding.

"For me," he states, "satisfaction comes in seeing a man who didn't know he could do anything find out that he can and then get to work."

If and when all of the above is accomplished, it seems like that would bring to an end any responsibility that the brotherhood director might face. However, this is not the case for Sawyer as he deals with men and boys.

"In working with men in churches I always try to remember that it's impossible to know how much of a load a man is carrying or what kind of circumstances he has encountered in getting to where he is today. I feel that my task is not to change everything a man is doing or to put him into a mold. It's simply to love that individual for what he is because of God's love and to try and motivate him to become a worker for the Lord," he said.

It appears that Forrest Sawyer has discovered something valuable during his lifetime that can be utilized whether he be at work or at home at 12020 Old Henry Road in Anchorage.

This 'something' is a sensitivity to the uniqueness of an individual. With this sensitivity also comes a yearning to convey the redeeming love of God—a love that calms a storm-tossed life or dries up cesspools of fear.

It is without doubt that Forrest Sawyer encounters many pessimists during his 30-to-50,000 mile travels each year. With each encounter, one can rest assured that this brotherhood director is not threatened or tempted to join in with these numbers.

Why? Because of his love for God and man which strikes the word 'failure' from his vocabulary.

SBC Churches Report Growing Violence

In Fort Worth, Texas, recently a church treasurer delivering Worth Baptist Church's Sunday collection to a bank's night deposit window was shot in the back and robbed. He died as his teenage daughters watched in horror.

In Donelson, Tennessee, three deacons at First Baptist Church were counting the offering when four armed men wearing ski masks took up the collection at gunpoint.

In Charlotte, North Carolina, staff members at Woodlawn Baptist Church came to work one morning to discover the offices ransacked and thousands of dollars worth of new music equipment gone.

Many churches are putting feet to prayers for God's protection by hiring extra security guards, installing burglar alarms and surveillance systems and adding additional lights. Unlocked door policies have gone the way of the passenger pigeon and the five cent cup of coffee. Doors are kept locked at all times.

Protection is expensive. First Baptist Church of Dallas, largest church in the nation's largest Protestant-evangelical denomination, reportedly spent "between \$40,000 to \$50,000 on extra guards over the past year." The April 21, 1975, issue of *U.S. News and World Report* said the church "is installing a new lock system for the building. Already in use is an electronic surveillance system."

Russell Dilday, pastor of Atlanta's Second Ponce De Leon Baptist, said that church has provided addition lighting and installed burglar alarms and equipment at a cost of about \$10,000 over the past three years.

"We aren't in a heavy crime area," he said, "but whenever I attend a meeting of metropolitan pastors that's the main topic of discussion."

Adrian Rogers said Bellevue Baptist Church, Memphis, has bought property around the church plant and cleared it away for parking. "We have electronic burglar alarms," he said, "and we've moved our scattered church offices into a more compact complex. We have uniformed patrolmen on the parking lots and we've increased parking lot lighting and landscaping to give a campus effect and still allow people to see what's going on."

James Pleitz, pastor of First Church, Pensacola, Florida, reported "a real problem" in his city.

"Deacons patrol the building during services and we have armed policemen on the parking lots around the church," he said. "We leave the Sunday morning offering in front of the sanctuary until the end of the service when it's bagged, taken to the bank by several men, and counted the next day by a committee."

At Immanuel Baptist Church, Lexington, Kentucky, some unused rooms in the educational building were converted into a rent-free apartment for college boys who serve as live-in caretakers. "It's worked out fine thus far," said Ted Sisk, Jr., pastor.

At Fort Worth, where the murder and robbery occurred, pastors at University and Broadway Baptist Churches described themselves as very fortunate and said "nothing really major has happened to them."

John R. Claypool, Broadway pastor, also reported churchwide precautions. "We try, through Broadway's community ministry, to get at the people redemptively so we do not have to experience their frustrations negatively," he said.

"We have not built walls around the church. We do have to have security policemen about and that sort of thing, but that is more a precautionary measure than anything else."

W. O. Vaught, Jr., of Little Rock, said that precautionary locks, lights and a burglar alarm connected to the fire department didn't deter a break-in at Immanuel Baptist Church. Five plate glass doors were destroyed with a crowbar and the church sustained damages amounting to more than \$3,000 before the culprit was finally discovered.

Churches, in their battle against robberies and vandalism, are trying to bell the cat. But it's expensive and, occasionally, embarrassing.

Orville Scott, public relations director for Baptists General Conventions of Texas, reports that when his church, First Baptist, Richardson, finally installed a silent alarm system the first person to trip it was the pastor, Clyde Fant.

Fant had decided to stop by his office one Saturday afternoon. As he reviewed the next morning's sermon in his office, he was forced to stop and produce identification for some of the city's armed policemen, who suddenly appeared at his door and expressed great interest in his business there. (BP)



Shown above is Forrest Sawyer [left] at a brotherhood conference held in 1950 at Ridgecrest Conference Center. Standing with him is Bernard King, [center], then assistant to the executive secretary of the Georgia Baptist Convention; and John Baker, then regional manager of Mack Trucks in Atlanta, Georgia.



Extend a helping hand to the world —
Give through the Cooperative Program

Staff Changes

Wayman W. Hayes is now pastor of the Emmanuel Baptist Chapel, a mission of the First Baptist Church in Bowling Green. Hayes is a native of West Virginia, a graduate of Clear Creek Baptist School and also attended the University of Kentucky.

Other Kentucky pastorates for Hayes includes Mt. Olivet Baptist Church in Mt. Olivet, Mt. Pleasant Baptist Church in Nicholasville and the First Baptist Church in Liberty. Mrs. Hayes is the former Edna Tichnell. The couple has three children enrolled in college.



Hayes

Melisa Tosh has been called as minister of music by the Lake Dreamland Baptist Church, Louisville. Miss Tosh is from Kingsport, Tennessee, and is a graduate of Middle Tennessee State University. Presently she is enrolled at Southern Seminary and has served as a part time Children's Worship Director at Shively Baptist Church, Louisville.

Gerald I. Miller, Sr., has accepted the call of pastor by Dallasburg Baptist Church in Wheatley. He comes to the church from South Hampton Baptist Church in Owensboro.

The new Dallasburg pastor is a graduate of Kentucky Wesleyan College and will be attending Southern Baptist Theological Seminary in Louisville.

He is married and has three sons.

Campbellsville College in Campbellsville announces the addition of Wai-Kin Che and Michael McMahan to its staff for the upcoming year.

Che, a naturalized American citizen, has been named assistant professor of sociology at the college.

He is a graduate of Hong Kong Baptist College and will receive the doctor of philosophy degree from North Texas

State University this month. He has also studied at Mississippi State University and holds the master and bachelor of arts degrees in sociology from Mississippi College.

The new assistant professor of sociology is married and has one son.

McMahan, from Baton Rouge, Louisiana, has been named to the position of assistant professor of biology at the college.

He is presently completing course requirements for the doctor of philosophy degree in biology at Louisiana State University. He holds the bachelor and master of science degrees from the University of Mississippi.



McMahan

J. Richard Carlton has been named as Coordinator of Alumni Affairs at Georgetown College in Georgetown, according to school officials.

Carlton is a native Kentuckian and a graduate of Georgetown College. He is also a graduate of Southern Baptist Theological Seminary in Louisville and has studied at the University of Cincinnati.

The new Georgetown faculty member is married and has three children.

James Burt Davis has resigned as pastor of the Emmanuel Baptist Church, Marion, to become the pastor of First Baptist Church, LaCenter. He assumed his duties in LaCenter on July 13.

People And Places

Dallasburg Baptist Church in Wheatley recently dedicated its new outdoor recreational facility. The young people of the church raised much of the money for the building and also did much of the actual construction themselves. Included in the facility is a full-size basketball court and areas for tennis, volleyball and horse-shoes.

Miss Suzanne M. Coyle, daughter of Mr. and Mrs. Bruce Coyle of Lebanon, Kentucky, has spent the summer in a Clinical Pastoral Education Program at Hawaii State Hospital in Kaneohe, Ha-

wai. As a chaplain trainee, Miss Coyle has been involved in leading worship services, music therapy and counseling patients. Her ministry as a chaplain was under the auspices of the Southern Baptist Home Mission Board.

This fall Miss Coyle will resume her duties as chaplain of the Central YMCA in Philadelphia, Pennsylvania and will be a senior in the Master of Divinity Program at Princeton Theological Seminary.

Clear Creek Baptist School in Pineville reports a donation of \$8,500 to the school given during a recent alumni homecoming. The gift will help to ease a critical student housing shortage on the school's campus. The gift came from churches in six states which recently observed "Clear Creek Day."

Seventh Street Baptist Church in Lexington, Kentucky announces September 14 as the time for the church's homecoming day. C. H. Gordon, pastor of the church, urges all former members to attend. Activities scheduled by the church include a homecoming sermon to be delivered by former pastor Thomas Moody, lunch and special music and fellowship during the evening.

Cumberland College in Williamsburg recently hosted four Bible Schools in the Whitley County area. The college's Love-in-Action organization held the Bible schools and was assisted by a group of teenage volunteers from Hazelwood Baptist Church in Louisville. The Cumberland group also traveled to Chicago to work with inner-city and migrant work.

The 17th annual State Brotherhood Convention of Baptist Men will meet at First Baptist Church in Paducah on October 2 and 3. The program will feature special music by various groups, testimonies, two messages and various conferences. A golf tournament will also be held from 9-12 a.m. during the convention. A West Kentucky bar-b-que will also be held the closing session.

Western

Recorder . . .

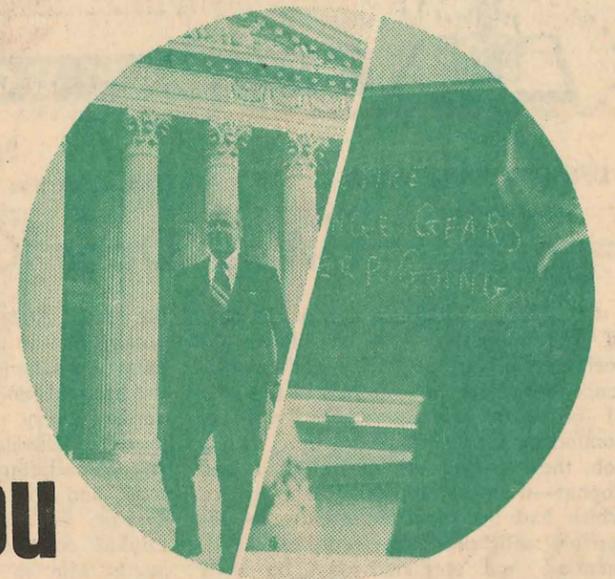
For Baptists

On The Go

WESTERN RECORDER

The BAPTIST JOINT COMMITTEE ON PUBLIC AFFAIRS-The ANNUITY BOARD

Government... Minister's Retirement... the Cooperative Program...and You



Through the Baptist Joint Committee on Public Affairs, you speak out when Baptist principles are jeopardized by governmental action. Through the Annuity Board, you extend a hand to care for retired ministers, their families, their widows. Your involvement—firsthand—in these worthy ministries happens because you and your church support the Southern Baptist Convention's Cooperative Program. The Cooperative Program, in turn, supports the Joint Committee and the Annuity Board.

The Baptist Joint Committee on Public Affairs

Government affects the lives of all people, both indirectly and directly. Therefore, it is of utmost importance that the objectives of the state and of religious institutions be properly related. The right balance of these two is necessary to provide freedom for the gospel to penetrate and transform society according to principles set forth in the New Testament. For these and other reasons the SBC and eight other Baptist Bodies sponsor the Baptist Joint Committee on Public Affairs.

The Joint Committee relates to many issues vital to Baptists—such as religious liberty, church-state relations, and public affairs. The Committee is authorized "to act in the field of public affairs . . . whenever Baptist principles are involved, or jeopardized through governmental action and "to inform Baptist constituencies of governmental measures affecting . . . relations between church and state and the right application of Christianity to the life of the nation."

Committee members often testify before Congressional committees on religious issues. For example, members testified before the House Ways and Means Committee against proposed legislation for the removal of tax deductions for charitable contributions.

The Annuity Board

Retired ministers and church employees need security to accompany them after they disengage from active service. Through the Annuity Board, Southern Baptists are taking care of these retirees. Over \$4.5 million dollars a year are spent bettering the retirement picture for ministers and other staff members in the churches. Funds from the Cooperative Program, as well as additional funds from individual churches, provide not only retirement benefits, but widow benefits, child benefits, child education benefits, and disability benefits.

The retirement plan of the Annuity Board provides for "vesting" and "portability." Vesting means the individual has rights to pension credits he can never be deprived of. Portability indicates the plan crosses state lines and shelters the pastor as he changes locations of his pastorate.

Your contributions through the Cooperative Program support both the Joint Committee and the Annuity Board. Through the Program, you and your church extend a vital ministry to many areas. You provide the MEANS to the WAY for Christ.



COOPERATIVE
PROGRAM
50th ANNIVERSARY

Tenth in a series of ads on the Cooperative Program.



SUNDAY SCHOOL LESSON

LIFE AND WORK SERIES

By H. C. Chiles
(These Lessons for September 7, 1975)



Why Does God Allow This?

Of all who had known Job in the days of his prosperity, and had been the recipients of his hospitality and benevolence, only three came to him in the hour of his dire need, with a view to comforting and helping him. Upon seeing Job, these friends—Eliphaz, Bildad, and Zophar—were shocked at his appearance which had been marred greatly by his terrible affliction. They wept, rent their mantles, and sprinkled dust on their heads. For seven days they sat in his presence in unbroken silence.

Job 3:1, 20-21

Job's lamentation centered around three questions: Why was I born?, Why did I not die in infancy?, and Why is my life being prolonged?

Job deplored the day of his birth. He would have been pleased if both the day of his birth and the night of his conception could have been so enveloped in thick darkness as to lose their places on the calendar. He did not want another child to be born on his birthday, and to face the possibility of sharing a fate like his. In his prolonged suffering Job had wondered why God let men be born to a life of misery. Not only did Job wish that he had never been born, but he also wondered why he could not have been one of the babies who died at birth. Not knowing the reason for his misfortune, it is easy to understand why Job was perplexed, and why he wished that he had died at birth and thereby escaped all of the anguish which he had experienced. Not understanding why God prolonged the life of a wretched person like himself, and believing that death was the great emancipator for such as he, Job eagerly longed for death, but he refused to curse God as Satan had predicted he would do and as his wife had suggested he should do. There is not any evidence that Job asked man to put him out of his misery or that he ever contemplated suicide. Life and death are in God's control alone. Pleasure and pain are two experiences of the earthly life as men live it.

Job 6:1-4, 8-11

The speech of Eliphaz did not lessen the pain or assuage the grief of Job in

the least. After being subjected to the cruelty of the cutting reproof and the false accusations which had fallen from the lips of Eliphaz, Job certainly felt that he had every reason to be vexed and troubled. The patriarch believed that his intense suffering, his increasing agony of soul, and his living on the brink of despair, in addition to the rebuke of Eliphaz, constituted sufficient grounds to justify him in voicing the complaints which he uttered. He refused to yield to the wishes of those who were attempting to silence him lest he might utter some blasphemous statements. He sincerely believed that he had the right to cry out against God, so he kept on expressing his anguish of spirit and bitterness of soul.

Unaware that God had permitted Satan to afflict him in order to test and to prove the genuineness of his faith, Job concluded that God was firing poisoned arrows into his body and spirit. Concluding that his strength was not equal to the strain that was placed upon him, and

believing that death would be the easiest way of obtaining deliverance from his afflictions, Job longed for death. He could not understand why God would not put an end to his suffering by taking his life.

Job 7:11, 20-21

With his body wracked by constant pain and misery, and his spirit vexed grievously, and not seeing the faintest hope of a better day, Job thought that he was justified in demanding to know why he had to be tried severely, constantly, and indefinitely. Thinking of God as coming to him every morning with His tortures and every night with His terrors, Job was anxious to deal personally with Him. Thinking that God was keeping him alive just to torture him, and convinced that he had undergone sufficient punishment already, if he had sinned, Job wanted God to forgive him and to let him die in peace. He was exceedingly anxious for God to grant his request for death without further delay.

INTERNATIONAL SERIES

Made In His Image

The Trinity conferred regarding the creation of man. After considering the project, and fully contemplating the issues involved, it was decreed that man should be brought into existence. God created man in His own image, gave to him the capacity for fellowship with Him, and gave to him the privilege of subjecting to his will all created things. God wanted man to enjoy the proper relationship with Him.

Genesis 1:26-27

All that anyone knows about the origin of man is what we are told in the Scriptures. The creation of man was the result of God's sovereign decision (verse 26), and by God's direct and immediate act (verse 27). If God had not decided to create man, he never would have been called into being.

When God created man, He made him in His own image, so there is an unspeakable dignity attached to man. What does it mean when the Bible says that God created man in His own image? In no sense of the word does it mean that God is a corporeal being, as man is. There is nothing in the Bible which indicates that God looks like man because He created man in His own image. The Scriptures plainly teach that God is Spirit (John 4:24). So this image was not material or physical, but rather a likeness of personality. Just as God knows, feels, and wills, so man, made in His image, knows, feels, and wills. Man's greatest glory is the fact that he was created in the image of God.

Genesis 2:7

Man was not produced by a process,

WESTERN RECORDER

but he was created by a divine act. Man, the climax of God's creation, and created in His image, was a person with the God-like faculties of intellect, emotion, and will.

God molded or made man out of the dust of the ground, according to His own design and purpose, breathed into his nostrils "the breath of life," and imparted to him that which made him capable of worshipping Him and having fellowship with Him. Adam did not become a living creature until he received from God the breath of life. God was, is, and ever shall be the only source of breath.

Genesis 2:18-25

After God had created Adam in His own image, He placed him in perfect surroundings in the beautiful Garden of Eden, which He had designed and produced with great care. It is interesting to notice that God let Adam look over all the living creatures in existence, but in none of them did he find a complete companionship. None of them answered to the nature made in the image of God, whose name was Adam.

Solitude was not good for Adam. He needed companionship. He needed someone to share his joys and purposes, reciprocate his feelings, and assist him in his labors and enterprises. Therefore, God proceeded to create "an help meet for him." God did so by putting Adam to sleep, thereby preventing him from seeing His miraculous act, taking one of his ribs from his side, and making Eve, and presenting her to him for his wife or helpmate. When Adam realized what God had done for him, he was thrilled with joy.

After God created Adam and Eve, He gave to them the ability to propagate life, but not to create it. Only God can create.

When husband and wife are united in Christian marriage, joys are multiplied, cares are divided, burdens are subtracted, and much happiness is added. Through the union of a man and his wife, God ordained a way whereby life should be propagated. If husband and wife are blessed with children, they are obligated to care for their offspring, to train them, and to rear them in the nurture and admonition of the Lord. It is difficult to exaggerate the importance of the institution of marriage and the family. Becoming one flesh involves a complete identification of one personality with the other in interests and pursuits, under the direction and supervision of God.

"Based on copyrighted Outlines produced by the Committee on the Uniform Series and used by permission."

AUGUST 30, 1975

Read Western Recorder

Do You Still?

SERVING ALL RELIGIONS
Prices to satisfy every preference and need

AIR CONDITIONED PARKING AREAS

1310 S. THIRD Phone 634-3628 149 BRECKINRIDGE LANE Phone 896-0349

PEARSON FUNERAL SERVICE
Louisville, Kentucky
Members: Kentucky Funeral Directors Burial Association
Members: National Selected Morticians by Invitation

UNIVERSITY OF KENTUCKY FOOTBALL PARKING

Reserve your parking place now on Central Baptist Church's grounds, within easy walking distance of Commonwealth Stadium.

Avoid the crowds in U. of K.'s parking facilities. No delay in getting in or out of our lot. For a tax-deductible donation of \$25.00 you can reserve your parking space for all six home games. Single game parking at gate \$2.00 per car. Proceeds to go to B.S.U., Boy Scouts, Mission Action causes, Youth Choir.

Send your donation to:
CENTRAL BAPTIST CHURCH
1644 S. Limestone
Lexington, Ky. 40503

SPIRES **LIGHTS**

BAPTISTRIES

Originator of the fiberglass baptistry.

Niedemann Industries, Inc.
P.O. Box 672, Muscatine, IA 52781 • Phone 319/263-6642
Write for free information kit Dept J21

If Your Man In The Military
Has One Of These APOs
96224 96276 96301 96302

Write Him And Tell Him About
SEOUL INTERNATIONAL BAPTIST CHURCH

Across From the Eun-Ha
Mission Apartments
Yoi-Do Island
Seoul, Korea

Pastor's Telephone 34-2896

"Sound systems designed for the Baptist order of worship"

Since 1948

TECHNICAL SERVICE CORPORATION
2618 SOUTH FOURTH ST.
LOUISVILLE, KY. 40208
502-636-1496

Announcing . . .

2nd Edition of

Dedicated Dave

By G. C. Sandusky

Now Available

Write:

G. C. Sandusky
P.O. Box 258
Monticello, Ky. 42633

CLASSIFIED ADVERTISING

ALUMINUM SIDING, exterior decorating, quality work. Call Colville Aluminum Co., (502) 368-1100.

GOSPEL PIANISTS: Add chords, "runs" progressions. Twenty lessons, "Playing Evangelistic Style Piano." \$4.98. Evangelical Music, WR-1, Wawarden, Iowa 51023.

FOR SALE: Mimeograph Machine — Fully repaired. A.B. Dick electric. Guaranteed. \$175.00. Phone 351-4407 Royalty Printing, 1558 W. Hill, Radcliff, Ky. 40160 (Clip this ad — will run only twice.)

90 DAY FREE TRIAL

Did You Know . . .

1. THAT WESTERN RECORDER will send each resident family in your church a free subscription for 90 days.
2. THAT at the end of that time your church is requested to vote in business meeting whether or not to continue the subscriptions for a yearly rate of \$2.00 per family.
3. That if your church decides to continue

the subscriptions, WESTERN RECORDER will bill the church on a monthly, quarterly, semi-annually or annually basis, whichever the church prefers.

4. THAT if the church decides not to continue the state paper to members, we only ask to know your opinions on ways WESTERN RECORDER can be improved for better service to Kentucky Baptists.

INTERESTED?



Phone us, or fill out the form below and mail it to us today. We will send you additional information and address forms for your resident church members.

No church is too small, no church is too large for this free trial offer.

CHURCH NAME _____

Association _____

Pastor's Name _____

CHURCH ADDRESS _____

Do you need additional information about the free trial offer yes no

To whom should address forms be sent _____

Name _____

Address _____

City, State, Zip _____

Mail to: WESTERN RECORDER, Box 43401, MIDDLETOWN, KY. 40243

502-245-4101

BAPTIST FORUM



(Continued from page 5)

And the people shall be oppressed, everyone by another, and every one by his neighbor: the child shall behave himself proudly against the ancient, and the base against the honourable." (Isaiah 3:4-5). We are ruled, with few exceptions, by fools — drunkards, immoral pleasure-seekers, and playboys.

The recent spectacle on national television is an example of what I am writing about — the first lady of the nation advocating and condoning immorality and sensuality. Have we come to this low level? Have we not dishonored the Lord enough already as a nation? Must we now add immorality and sensuality at the highest level — or have they already been present (as history seems to indicate) and we have just not known about them in high places?

The call to all in this nation is that of old: "Choose you this day whom ye will serve? The gods of pleasure, immorality and drunkenness will surely destroy you, but if you are going to serve them then serve them! There is a God who can save us from such destruction. He is real, righteous and He alone is sovereign. Which will it be?" My answer, and I hope it will be that of many, is — "As for me and my house, we will serve the Lord." (Joshua 24:15). There is the only hope we have as a nation!

Dreyfus, Kentucky Jerry Hopkins

BUS MINISTRY REBUTTAL

Dear Editor:

While I am reluctant to take up an undue amount of space on a single subject, I would like to share a few observations concerning Mr. Danny J. Martin's reply to my letter about abuses associated with church bus ministries.

I'm not quite sure why Mr. Martin took such strong exception to what I had to say, since my criticisms evidently did not apply to his kind of bus ministry. In my letter I acknowledged that "there are churches who are doing a fine job with their bus ministries, operating on the highest ethical and spiritual principles." Judging from what Mr. Martin says about his own work as a bus pastor, he belongs in this latter category.

For example, Mr. Martin says that he has to counsel with a child five times about salvation before the child is

baptized. But not all bus pastors do that. I have personal knowledge of a family whose small children were bused to a certain church in our city and on their first Sunday there were brought home with heads dripping wet at 2:00 o'clock in the afternoon.

Mr. Martin says that he deals with personal problems on his bus route. But, again, not all bus pastors do that. You see, I was not merely going on the basis of hearsay when I spoke of the people whose children were bused to churches which did not minister to the personal problems of the family. I had in mind some specific persons with whom our pastor at Baptist Tabernacle had to counsel on several occasions.

Since Mr. Martin goes to such lengths to avoid such problems, my criticisms obviously do not apply to him. That makes it difficult for me to understand why he would feel compelled to defend those who are less principled in the way they carry out their bus ministries.

No, I am not really so "amazed," "surprised," or "flabbergasted" to learn of the responsibilities of a bus worker as Mr. Martin suggests. I have some friends in local churches who do essentially the same kind of work he describes, and I have the deepest respect for them. That's why I hate for them to be lumped in with the charlatans who use cheap gimmicks to exploit children.

With regard to my use of the term "kidnapping" to describe what happened to the children who were taken off the street without parental knowledge or consent, I don't really think that term was unwarranted. Can you imagine what your attitude might be if a black sedan were to stop in front of your house and whisk away your small children without consultation with you? Now, tell me, does the fact that somebody comes by in an old bus with new paint really alter the situation? Are we to say that anyone who can entice children aboard a bus has the right to do so, even without parental permission?

But, again, it should be clear to Mr. Martin that I am not referring to his kind of bus ministry, since he spends 10 hours on Saturday contacting his families and gets up an hour early on Sunday to call them.

Finally, I would like to clear up Mr. Martin's erroneous assumption that all of

us people "griping about a bus ministry" have been sidetracked from the main goal, winning people to Jesus Christ. Last week I heard Richard Jackson, pastor of the North Phoenix (Arizona) Baptist Church, do some "griping" about certain forms of church bus ministry. "If I wanted to reach the people in a trailer court 25 miles from the church," he said, "I would go out there, rent a trailer, and set up a mission, instead of sending a bus to get their children."

His church doesn't operate a single bus on Sunday. Yet during the last eight years, they baptized more than 3,000 people, seventy-percent of whom were adults, and the majority of those adult converts were men.

So, you see, it doesn't necessarily follow that everyone who criticizes abuses in church bus ministries have been "side-tracked from the main goal." Have we gotten an evangelistic tool (buses) so mixed up with evangelism itself (proclaiming the gospel) that we have trouble distinguishing between the two?

Louisville, Ky. Lucien Coleman, Jr.

VIEWPOINT ON KKK

Dear Editor:

"If anyone says, 'I love God,' and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen. And this commandment we have from him, that he who loves God should love his brother also (I John 4:20-21)." These are the words of Christian scripture. Each time the Ku Klux Klan claims that its philosophy of racial and ethnic hatred is Christian, it is really showing that in reality it stands in opposition to all that is truly Christian. Jesus himself, said that love (of both friend and foe) is the identifying mark of the authentic Christian (John 13:34). Now is the time when Christians must openly show their opposition to the hypocrisy of the K.K.K.

Louisville, Ky. L. Wayne Carter

HERBERT C. CRALLE FUNERAL HOME

Edwin R. Hillock, President

Wallace C. Hatler

Phone 896-8821

Frankfort and Peterson Avenue

Louisville, Kentucky

G'town College To Dedicate Renovated Campus Landmark

Giddings Hall, the oldest permanent building on the Georgetown College campus, has been totally renovated and will be formally dedicated Saturday, September 13.

Amounting to more than \$600,000, the renovation project was started after gifts and pledges from individuals, corporations, and foundations resulted from early phases of the college's Challenge of the Seventies campaign.

Constructed in 1838, the building was named for Rockwood Giddings, third president of Georgetown College. Designed by Giddings and J. E. Farnum, a college professor, the structure was built by student and faculty labor with bricks baked from clay deposit on the campus grounds.

Chosen by the National Trust for Historic Preservation in Washington for inclusion in the Historic Register, Giddings Hall has served the college in a number of ways since the 1830's. Originally called Recitation Hall, the building has housed the chapel, library, science laboratories, theatre, classrooms, fraternity and sorority meeting rooms, and faculty offices at one time or another throughout its 137-year history. The structure is now designed as the campus administration center which will house all administrative offices.

In expressing appreciation to those individuals, corporations, and foundations whose gifts to Georgetown College have made the Giddings Hall renovation possible, Robert L. Mills, president of the college, stated, "The renovation of Giddings Hall is another example of the love, faith, and confidence that friends of Georgetown College have expressed to her throughout the years. The realization of this project serves as an inspiration for Christian education in general and Georgetown College in particular. We at Georgetown are deeply grateful and sincerely appreciative to all who have helped make this dream a reality."



Giddings Hall, a landmark on the Georgetown College campus, is shown above after receiving its face-lift. The building is the oldest permanent structure on the campus and serves as the campus administration center.

RESOLUTION

ADOPTED BY THE JOINT FACULTY

OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

August 19, 1975

Whereas, the U. S. District court has ordered the desegregation of Jefferson County Schools this fall, and

Whereas, the effect of this order will result in the busing of 23,000 children, among them our own, beyond their neighborhood schools;

Be it resolved

That the Faculty of the Southern Baptist Theological Seminary commits itself to the peaceful implementation of the law;

That we affirm the constitutional right of peaceful dissent and deplore all acts of violence to persons and property;

That the faculty, staff and students of the seminary be encouraged to work through churches, P. T. A. groups and community agencies to assure the highest quality of public education;

That we appeal to all of the citizens of Jefferson County to work cooperatively with school officials to assure the safety of all children in the public schools.

