

Western Recorder

MARCH 4, 1976



Week of  
Prayer  
for  
Home  
Missions

March 7-14  
1976

**A NEW  
BIRTH  
OF  
FREEDOM**

## People And Places

**James V. Dorsett Jr.**, executive vice president of the Louisville Baptist Hospitals, resigned, effective Feb. 13. Dorsett was appointed to this position in 1972. The Louisville Baptist Hospitals are owned and operated by Baptist Hospitals Inc., a corporation affiliated with the Kentucky Baptist Convention.

Seniors of **Clear Creek Baptist School** represent a part of 92 students, sponsors and friends who participated in a 10-day study tour of Israel. Led by D. M. Aldridge and Earl Clark, school officials, the group visited numerous biblical and historical sites of the Holy Land.

**Ralph Cooper** was ordained to the ministry by Immanuel Baptist Church, Paducah, Ky. He will assume the pastorate at Waldo Baptist Church, Metropolis, Ill. J. D. Grey, pastor emeritus of First Baptist Church, New Orleans, La., and past president of Southern Baptist Convention, delivered the ordination sermon. The occasion also marked the celebration of the 50th anniversary of Grey's ordination by the host church.



Cooper

**First Baptist Church, Jackson, Ky.**, had a note burning ceremony Feb. 8 during the morning worship service. The note paid off the church parsonage.

East Audubon Baptist, Louisville, expresses appreciation to **Dr. and Mrs. C. L. Nicely** for their recent term of church service. Nicely was interim pastor for eight months.

**William F. McGibney** was made pastor emeritus upon his retirement Feb. 1 from Blue Ash Baptist Church, Cincinnati, Ohio, after more than 10 years. He has been in the ministry 44 years. Living in Owenton, Ky., McGibney plans to activate his skills in writing, Bible teaching and other pastor-related jobs.

**Pete Leach** of Beaver Dam, Ky., was ordained to the ministry Feb. 15 by Concord Baptist Church of Ohio County Baptist Association. Arnett Williams, pastor of Concord, preached the ordination sermon. Leach will assume the pastorate of Slate Creek Baptist Church also in Ohio County association.

**Ron Pinchback and Mary Lynn Lovingood** were two of 30 undergraduates who spent January in Europe as part of Georgetown College's interterm course, "Classical Greece and Rome."

*The Upper Room*, the world's most widely read daily devotional guide serving readers in 36 languages, is publishing an article by **Eladio Bolanos**, Spanish professor at Campbellsville College. The article, titled "Vacationing With God," will appear in the July-August 1976 issue under date Friday, Aug. 6.

**David Garrard**, a Southern Baptist Theological Seminary student from Georgia, is a practicing magician. He uses magic to get people's attention for the gospel messages he delivers. Georgia Baptist state Editor Jack Harwell recommends him to churches and other groups looking for Christian entertainment.

Welded metal sculpture expressing religious themes by **Matthew Yerkes**, a Roman Catholic monk, will be exhibited at the Campbellsville College Library Mar. 3-27.

**Dean Doster**, pastor of Rosebower Baptist Church, Paducah, comes from Bethlehem Baptist Church near Gleason, Tenn.

Doster attended Mid-Continent Baptist Bible College, Mayfield, Ky., and has a B.A. degree from Bethel College, McKenzie, Tenn.

**Andrew Leigh Gunn**, pastor of Grace United Methodist Church, Gaithersburg, Md., has been named executive director of Americans United for Separation of Church and State. He was named by the National Advisory Council to succeed Glenn L. Archer, director since the establishment of Americans United in 1948.

**J. P. Burdine Jr.** has resigned as director of associational missions for North Dakota for Northern Plains Baptist Convention in order to become associate director of the department of rural-urban missions of the Southern Baptist Home Mission Board.

## Staff Changes

**Carl D. Mullins** has accepted the pastorate of Mouthcard Baptist Church, Pike Association, effective Mar. 1. A native of Breathitt County, Mullins has served several Kentucky pastorates, most recently at First Baptist Church, Warfield, Enterprise Association.

**Hankins F. Parker** has been called as pastor of Melbourne Heights Baptist Church, Louisville, effective Mar. 14. A native Floridian, he has been serving Miami Springs Baptist Church since 1962. Earlier he served Highland Baptist Church, Louisville, and First Baptist Church, Paducah. He is married to the former **Parker Frances Currey** of Florence, Ala. They have three daughters, Ann, Jane and Betty Lyn.



Parker

**Thomas Jenkins** has accepted the pastorate of Berea Baptist Church, Berea, Ky. Leaving Corn Creek Baptist Church in Trimble County, he assumed his position Mar. 1. A native of Georgia, Jenkins is a graduate of Georgia Southern College and Southern Seminary.



Jenkins

A former Kentucky pastor, **Harry N. Hollis** is director of family and special moral concerns for the Christian Life Commission of the Southern Baptist Convention, Nashville. He is the author of a new Broadman book, "Thank God for Sex!" This is the first in a five-part series on contemporary moral issues and the law.—Editor

A Southern Baptist pastor recently appeared at a public hearing in Nevada to testify against an ordinance which would make prostitution legal in his county. He spoke strongly against the ordinance and he assumed that he would be joined by other community leaders. But most of them refused. The ordinance passed.

What happened in Nevada may soon happen throughout the country unless responsible citizens get involved now in protecting the moral health of their communities. Some people have defended prostitution as a necessary evil or as a

show concern about the incredibly serious venereal disease epidemic in this country. But legalizing prostitution will not change the picture that much. Careful health checks will not prevent prostitutes from spreading venereal diseases between checkups. Most venereal disease in this country does not come from prostitutes anyway.

3. "Prostitution is a victimless crime which should not be controlled by laws." That's absurd! Exploited and abused prostitutes are certainly victims. Paying customers are victims of a dishonest sexual charade. Families of participants in prostitution are unfortunate victims. Indeed, society itself is the victim of the sordid business of prostitution.

4. "Legalizing prostitution will protect both prostitutes and their customers from violence." Nonsense! The best way to eliminate violence is not to legalize prostitution. People who want to stop violence should be concerned with trying to stop prostitution, which certainly does violence to bodies and spirits.

From a Christian perspective, prostitution must be condemned as a sin because it is a misuse of the beautiful gift of sex, because it leads to exploitation, deceit and possibly disease, because it cheapens bodies and spoils spirits and because it may break up family structures.

The Bible calls on Christians to be "salt and light" and seek to correct social problems. Something can be done about prostitution. Legalization is not the answer. Here are some things Christians can do:

1. Work for effective laws to govern prostitution. The laws should be aimed not only at the prostitutes but also at their customers. The way to deal with prostitution is not to stop arresting the women but to start arresting the men as well. The laws should also point toward rehabilitation of prostitutes.

2. Encourage community officials to enforce anti-prostitution laws. What is needed is not an occasional crusade against prostitution just before elections are to take place. Rather there must be

# Legalized Prostitution: Journey into Moral Madness

by Harry N. Hollis Jr.  
for Baptist Press

positive good, but previously these defenders have been the exceptions. Now, however, their number is increasing.

To most Christians the legalization of prostitution is moral madness. All prostitution, including legalized prostitution, is immoral. To prevent prostitution from becoming legal throughout the nation we must seek to understand what is happening and work to diminish it everywhere.

Should prostitution be legalized? Some people think so. Here are some answers to arguments offered in support of legalization:

1. "Prostitution is the oldest profession in recorded history. It cannot be stopped so it might as well be taxed. Governments can certainly use the revenue." This is a defeatist approach. And it's a morally flimsy one. Shall we tax every activity that is likely to bring in some money? Certainly not! Any government that has to depend on the taxation of prostitution for survival does not deserve to exist.

2. "The legalization of prostitution will enable government to stop the spread of venereal disease by seeing that the prostitutes get regular checkups." We should

Here are some arguments against legalization:

1. Prostitution should not be legalized because the government must not be a partner in such a degrading business. It must not participate in sexual exploitation and moral sickness. Can a government in such a dirty business demand respect from its citizens? Certainly not.

2. Even if all prostitution cannot be eliminated from society, the law should uplift moral ideals. Stealing will always exist. Shall we make stealing legal because of this? No! The law should plainly demonstrate that improper behavior is not approved by society.

3. Prostitution leads to the serious exploitation of women, and it should be one of the first areas tackled by all people interested in human liberation. It violates the right of women to be human beings.

4. If prostitution is legalized, it will victimize more and more people. Streetwalkers will get more customers in a central location. Also women on the borderline in their decision about becoming prostitutes may very well be influenced to do so by the fact that it is sanctioned by law.

fair enforcement of these laws throughout the year.

3. Seek to explode the myths about prostitution which are so popular in our society. Hookers are not happy! They are troubled people. Suicide rates are high among them. The glamorous myths about the joys and harmlessness of prostitution must be exploded by people who believe in truth telling. As long as these myths persist, prostitution will continue to exploit people.

4. Work for the rehabilitation of prostitutes. Most prostitutes would do something else if they could find alternatives. Some need job training; most need counseling to help them straighten out their lives. Rehabilitation of prostitutes will not be an easy ministry, but it is a genuine opportunity for Christians to demonstrate Christ's love for people in desperate need.

5. Teach through actions and words the standards of sexual morality set forth in the scriptures. The Bible teaches that prostitution is a sin. Share the good news that sex expressed in a marriage covenant is a source of joy and pleasure given by God for the enrichment of human life.

## WESTERN RECORDER

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

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## An Example of Clear Communication

Clear communication is one of the greatest skills in human experience. Its use promotes understanding and good will; its absence often leads to misunderstanding and bad feelings.

The ability to communicate seems to be easy for some and almost beyond acquiring for others. Ordinarily we think education and training assure one of the ability to communicate clearly but this is not always so.

Considering modern methods of education, one with little or no formal classroom experience often comes out as well in spelling and clarity of expression as one with a diploma. Correct spelling was once considered a necessary characteristic of clear communication. Not so, today. College graduates flunk a spelling test like a grade schooler.

Correct spelling is highly desirable but not necessary in clear communication. I am indebted to *Floyd County Times* Editor Norman Allen for the following example of communication of rare quality.

### ADVICE TO A BRIDE

"Doing the family wash was quite a bit harder for Grandma than in these days of automatic washers and dryers. Here is one old-timer's authentic 'receipt' in its original spelling, written for a bride, a few generations ago:

- "1. Bild a fire in back yard to heet kettle of rain water.
- "2. Set tubs so smoke won't blow in eyes if wind is pert.
- "3. Shave one hole cake of lie sope in bilin water.
- "4. Sort things, make three piles. 1 pile white. 1 pile cullord. 1 pile work britches and rags.
- "5. Stur flour in cold water to smooth, then thin down with bilin water.
- "6. Rub dirty spots on board, scrub hard, then bile. Rub cullord, but don't bile — just rench and starch.
- "7. Take white things out of kettle with broom stick handle, then rench, blew, and starch.
- "8. Spred tee towels on grass.
- "9. Hang old rags on fence.
- "10. Pore rench water on flower bed.
- "11. Scrub porch with hot soapy water.
- "12. Turn tubs upside down.
- "13. Go put on cleen dress, smooth hair with side combs, brew cup of tee, set and rest and rock a spell and count your blessins."

This is what I regard as classic communication. Any bride who cannot get this message with one reading or hearing is too dense to be married. Prospective brides getting this message but unwilling to follow these directions are not ready for marriage or they should seek a proposal from an automatic washer and dryer.

## How Many Offerings on One Sunday?

Baptist editors are not known to set many records other than in the number of times they put their foot in their mouth. But by chance I participated recently in services on one Sunday where a record might have been set. At least, I challenge *Western Recorder* readers to match or excel it.

Five offerings were taken in the services I attended Feb. 1. This is how it happened.

Our Sunday school class has a flower fund and also regularly makes a small contribution to the Baptist Student Union at the University of Louisville. Feb. 1 was a Sunday I was present to make a modest contribution to this fund.

The second offering was the regular offering in the morning worship which is always one of the most meaningful parts of my worship experience. This Sunday also happened to be the regular Sunday each month for observance of the Lord's supper. Following this observance we always contribute to the benevolence fund and this made three offerings that morning.

The other two offerings came about in a surprising but understandable way. The Union Baptist Church and the Big Bone Baptist Church in Northern Kentucky Association joined in a Hosea study in which I was the teacher. The first study session

was a joint evening worship service for the two congregations and so both churches took their regular Sunday evening offerings. This made five offerings on one Sunday.

Ordinarily, I resist extra offerings for this and that. I strongly approve the united budget approach where all the ministries of the church are included in the church budget. But I felt no inner resentment to these five offerings on one Sunday. Three of them were church offerings which are always in order. The benevolence offering is a very tangible way to assist in urgent needs always close at hand and the small gift in the Sunday school class to maintain a flower fund and to help provide materials for dedicated Baptist students are proper.

Baptist order of worship varies from church to church. Different items are included or excluded according to the desires of the pastor and congregation. But there is one invariable. So if, looking for a Baptist church, you find yourself in a worship service where no offering is taken, you know you are in the wrong church.

If you are offered opportunity to participate in five offerings on one Sunday, cheer up. Look around in the pew racks and find a Lottie Moon or Annie Armstrong envelope. A half-dozen offerings would better this editor's record.

## BAPTIST FORUM



### TV TITHING

Dear Editor:

Committed Christians are concerned to give their offerings to God through a church or Christian movement which is worthy. Most Christians want to be responsible stewards. We are often concerned about the advisability of supporting various appeals made for money by mail and over the broadcast media.

Therefore, the following guidelines have been developed which may be helpful in determining what appeals for support deserve a positive response:

1) REMEMBER the Bible teaches that our tithes are to be brought to the local

church. However, some Christian movements seem Christ centered enough to merit our support, too.

2) BEWARE of supporting movements and programs which focus too much attention on one person, usually called founder, president, etc.

3) KNOW the doctrinal position of the person or movement. We can very easily be supporting ideas and doctrines contrary to sound biblical truth.

4) EXPECT the same level of responsibility and reporting of ministry and money that you expect from your local church.

5) WHEN you feel inclined to support a movement, radio or television program,

write to them to express your interest and request the following information *before* sending *any* money: a) names and addresses of the controlling board or trustees; b) name of the firm which does their annual audit or confirmation that annual audits are done; c) a copy of this year's budget or at least a summary of last year's financial operations; d) details of the support arrangements and amounts involved for the person leading the program or movement; e) references from pastors of established churches which have first hand knowledge of the movement or program.

There are many movements and programs which are not worthy of the sacred offerings of God's people. Some are legitimate and need our help. If we use some or all of the above guidelines, we will become more responsible Christian stewards.

Harold G. Meers Sr., Library, Pa.

## BAPTIST NEWS BRIEFS

### 'PENTHOUSE' AND THE PRINTERS

The Meredith Corporation of Des Moines, Iowa, publisher of *Successful Farming* and *Better Homes and Gardens*, has fired eight employees who objected on religious and moral grounds to accepting work assignments on *Viva* and *Penthouse*, both printed under contract by Meredith. Two other employees resigned. Published by Penthouse International, Inc., of New York, the two magazines use photography featuring nudity. The corporation has maintained that it will not rehire the employees unless they consent to work on all the magazines it prints.

William E. Macklin, a union officer and a 24-year employe who was fired, said that to continue working at Meredith under present policies would be "contributing to the moral degeneracy of the nation." Meredith has acknowledged receiving several hundred letters protesting the firings and canceling subscriptions to *Better Homes and Gardens* and *Successful Farming*.

### FOREIGN MISSION BOARD LOOKS 25 YEARS AHEAD

The Foreign Mission Board has presented plans for the next 25 years that emphasize the objective of preaching the gospel of Jesus Christ to every person in the world. To reach that objective, the board's plans envision, by the year 2000, at least a 100 percent increase in the number of missionaries, a 50 percent increase in the number of countries in which missionaries serve and an accelerated tempo of volunteer lay involvement overseas. Missionary numbers would increase from over 2,600 now to more than 5,000, countries where missionaries serve from 81 to 125, and volunteers from 3,000 to 10,000 per year by the end of the century.

Highlights of the board's plans include proposals to greatly expand efforts in evangelism, especially in urban areas and among students and other young people. A four-phase plan for major city evangelization, including preparation, penetration and saturation, campaigns and follow-up has been outlined.

The report, presented to the SBC Executive Committee, will be voted on by the Southern Baptist Convention at its annual meeting, June 15-17, in Norfolk, Va. It projects vastly increased use of mass media to play a vital role in mission efforts. That would include increased use of radio, television and publications and also cites the need to take advantage of the technological revolution by using such things as satellites and computers as "servants of Christian missions."

Other emphasis will include increased and more effective leadership training for national Baptists through strengthened seminaries, theological training by extension, and lay leadership on the board's far-flung mission fields. Accentuated attention to human need—through health care, disease prevention, benevolent and social ministries and vigorous and prompt attention to world hunger and disasters—is also to be highlighted.

The Foreign Mission Board expressed a commitment to church development and projected a tenfold increase in the number of churches on foreign mission fields from 7,339 in 1975 to some 73,400 by 2000. The report calls for corresponding increases in baptisms, which numbered 70,712 in 1975. (BP)

### BAPTIST BOND BROKER INDICTED ON 10 COUNTS

Henry C. Atkeison, a church bond broker and dealer and former Southern Baptist pastor, has been indicted by a federal grand jury on 10 counts of defrauding church bond and investment certificate investors and misusing the proceeds from sales. If convicted as charged the 47-year-old Atkeison could be fined up to \$90,000 and/or imprisoned for up to 20 years.

Atkeison did business under the legal corporate names of Ambassador and Atalbe Christian Credit Association Inc., both headquartered in Brentwood, Tenn., a Nashville suburb. Ambassador and Atalbe are currently before U. S. Dist. Court Judge L. Clure Morton in connection with a civil suit filed by the Securities and Exchange Commission. Nashville attorney Fred Bryan has been appointed trustee for the two companies which now have a status "tantamount to bankruptcy," according to E. Warner Bass, a Nashville attorney representing Bryan. (BP)

Layman  
President



Franklin Owen

It is my privilege this year to team with a layman as president of our Convention. Henry Huff is the first layman to be elected to the office since Congressman Eugene Siler closed his term in 1954.

It is my belief that Baptists have demonstrated that they like to elect laymen to high office when they get a bonafide chance. Such chance comes only rarely. Qualified, able laymen must be busy in their own professions and life work. Churches recognize that the operation of the religious establishment is a prior responsibility of the ministers. They are able to make all of the meetings and give the time and service required by so many committees and boards and agencies. Laymen can't always do this and even those capable of the tallest leadership are not to be wisely chosen if they can't spare the time and strength.

There are some unique advantages, though, in choosing a layman when we do have a chance. Mr. and Mrs. Huff are visiting frequently among the churches of our state on Sundays. He doesn't have a pulpit to command his presence and his Sunday school class is willing to share him. If you are interested in a layman for your pulpit some Sunday, he has my hearty recommendation. He is widely and deeply informed concerning Baptist life.

Mr. Huff did not just bounce into the presidency because he is a layman. He has, for years, been used in all sorts of denominational positions to which he has given faithful attention. He has held jobs at all levels in local churches.

Our president is a lawyer by profession and has rendered many services to the Convention, as have other men in this profession. My own office is especially grateful for legal counsel. I told my friend, Joe Stopher, when I came to office that any time I faced legal decisions about \$7.25, I would be calling him or some other Baptist lawyer friend.

Praise God for the laymen. The church wouldn't get far if it didn't have anyone but preachers. It is even the generosity of the laymen that makes it possible for preachers to give their full time to the work. Now and then the church gets a chance to declare the sameness of all servants of Christ by electing and using the strong leadership of a dedicated layman like Henry Huff.

## Native Kentuckian

# As Fox Begins Retirement, Career of Planning Ends

by Theo Sommerkamp

He earned a bachelor's degree in business administration at age 48, his first academic attainment. Three years later, he followed it with a master's degree in the same field.

As part of the master's program, he presented a thesis on church pension plans, the first ever written in this field.

When Southern Baptists asked one of their agencies to consider providing life and health insurance for ministers, he launched the program to meet the Convention's request.

A Kentuckian turned Texan, he "swapped even" in a trade of residences in two cities when moving from Louisville to a new position in Dallas.

His oldest son also became an ordained minister, specialized in church music, and

wrote words and music for "I'll Tell the World."

His only daughter married a Southern Baptist preacher, and his other son copied after his father, entering the insurance business.

These are a few of the major highlights of the life of Baynard F. Fox, a "who's who" of Southern Baptists in retirement and insurance protection.

Fox retired at the end of February after helping administer this retirement and insurance protection for the denomination's ministers and church and denominational employes for nearly 30 years.

After two years as Kentucky state annuity representative, during which he also traveled in a number of other states to promote retirement plans, Fox became regional representative for the entire southeast.

Later, as more state conventions, jointly with the Relief and Annuity Board, employed "state annuity secretaries" to promote the plans, Fox became a two-state annuity representative for Kentucky and Tennessee.

During this time, Fox maintained home and office in Louisville, and with no fanfare undertook his middle-age excursion to the university campus to obtain bachelor's and master's degrees.

He chose schools near his Louisville home to enable him to work full time and study simultaneously. He surprised colleagues twice with graduations, first from Georgetown College and later from the University of Louisville.

Though Fox was born and grew up in Stephensport, Ky., almost in the shadow of Southern Baptist Theological Seminary, he does not have a seminary degree.

He chose the secular study of business and economics because he was dealing, day by day, with promoting retirement and insurance programs.

The home church at Stephensport ordained him at age 25. Fox served several months as its pastor. His wife, Thelma, an artist, painted a picture of this little church for his office wall.

During his 10-year span as pastor Fox served four Kentucky churches.

To make an adequate living for his growing family during some years "I had to sell insurance and several other things," Fox recalled.

The growing family included his eldest

son, Baynard Layne, who later served several SBC churches as minister of music.

The other son, Randall, studied accounting and now is vice president and comptroller of an insurance company in Louisville.

Rebecca, the daughter, is married to Robert W. Jakoby, pastor of the Southern Baptist church in Chanute, Kan.

He feels a sense of divine destiny in the years 1938-41. A Louisville insurance agency offered him a full time job just when he badly needed work.

Fox went to Dallas in 1964 as the Annuity Board began a new type of ministry—group life and health insurance for ministers.

The Foxes put their Louisville home up for sale. A woman house-hunting liked it. But, she said, she would have to dispose of a home in another city to get money to buy it.

Turned out the other city was Dallas, to which Fox was moving. The woman described her house in Dallas, and the Foxes liked what they heard.

To shorten the story, they negotiated an "even swap" of the two homes. The Dallas residence, by coincidence, is located on Fox Hill Lane.

In his new Dallas position as director of the life and health benefits department Fox found the office swamped with applications from ministers. "In one weekend alone, working from dawn to near midnight each day, I personally processed about 5,500 applications," he remembers.

In 1970 Fox took yet another position in the Annuity Board office—that of director of development, marketing retirement and insurance plans for ministers and church workers.

Two years before his retirement Fox moved into the research area. He made surveys to help the board increase the use of plans by pastors of churches with less than 200 members, where the need for retirement protection is greatest.

More and more churches, Fox noted, are recognizing that all their employes, not the pastor alone, need retirement and insurance protection, but "we still have a long way to go.

"But I think it's remarkable what we (as a church pension plan) have done, when you consider it's on a purely voluntary basis—in contrast with industry, where there are labor unions to exert heavy pressure for better retirement benefits," he added.



Fox

## Face Lifting OK'd At Georgetown Dorm

Ray Alexander, executive vice president of Georgetown College, has announced that the College's board of trustees has approved the renovation of Herbert Anderson Hall, the largest men's housing unit on the campus.

The project calls for the complete redesign and renovation of the bathroom facilities and extensive improvements in the plumbing and heating systems of the dormitory.

One new recreation room will be included on each of the dormitory's three floors. Each of these rooms will include a lounge area, table games and vending machines.

The contracting firm of Eubank and Steele will be responsible for the renovation. The recent renovations of Giddings Hall and Cooke Memorial Library were also completed by that firm.

Total cost for the renovation amounts to approximately \$350,000. This money is made available through the college's maintenance reserve fund.

Besides this renovation, the board of trustees has approved additional Anderson Hall improvements. Plans call for landscaping and a surfaced parking lot with one section set aside for outdoor recreational facilities such as basketball and volleyball courts.

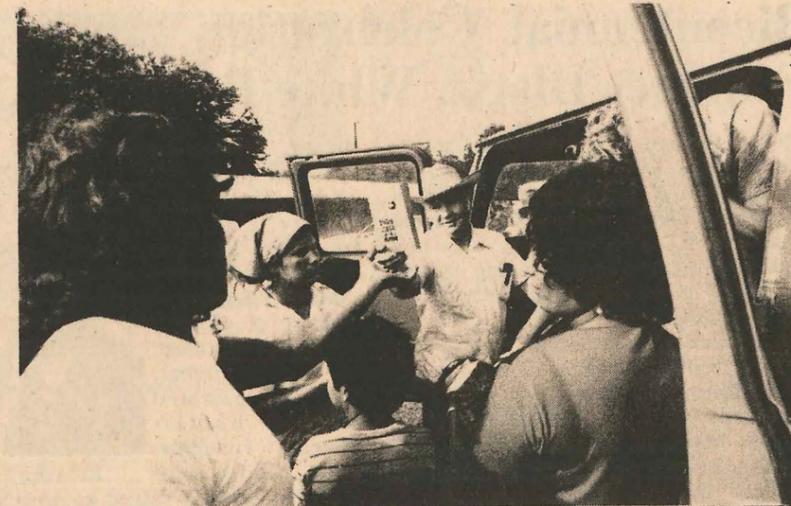
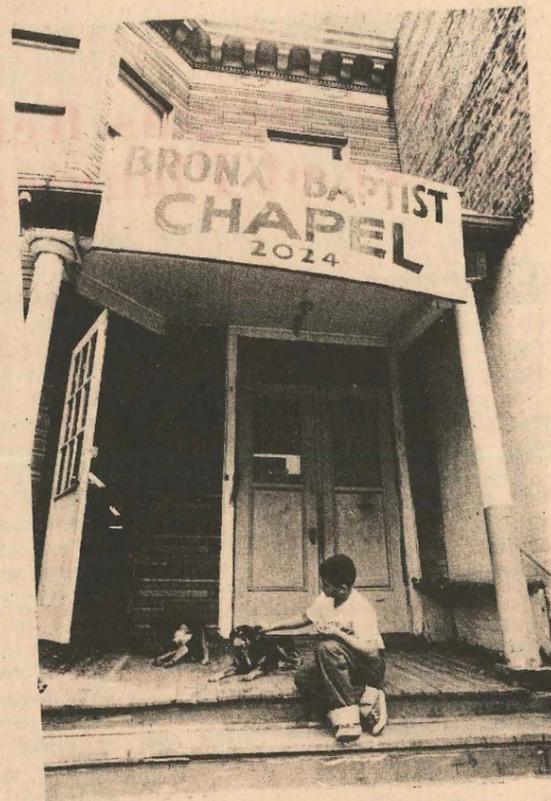


"Give me your tired, your poor, Your huddled masses yearning to breathe free."

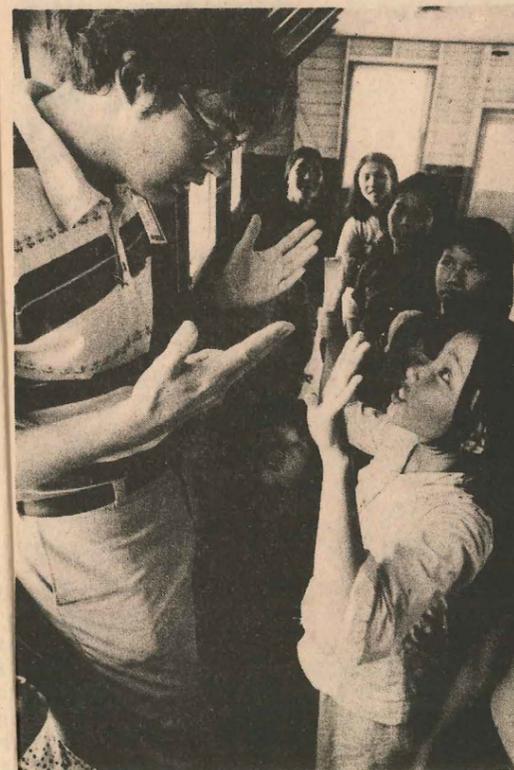
(UPPER LEFT) The Resurrection Baptist Church in Miami ministers to ethnics in search of freedom. Over 1,000 language missionaries serving more than 30 different ethnic groups are supported from the \$2,600,000 allocated through the Annie Armstrong Easter Offering for Home Missions (UPPER RIGHT) New York City's Bronx Baptist Chapel ministers to numerous hearts searching for truth. Sam Simpson, pastoral missionary, leads the work here. (LOWER RIGHT) South Dakota State University's student ministry aids students in their search for freedom to find Christ through a realization of his love. The ministry is affiliated with the Northern Plains Baptist Convention, a pioneer convention of the Southern Baptist Convention.

# A NEW BIRTH OF FREEDOM

Week of Prayer for Home Missions  
March 7-14, 1976  
Annie Armstrong Easter Offering  
National Goal \$9,500,000



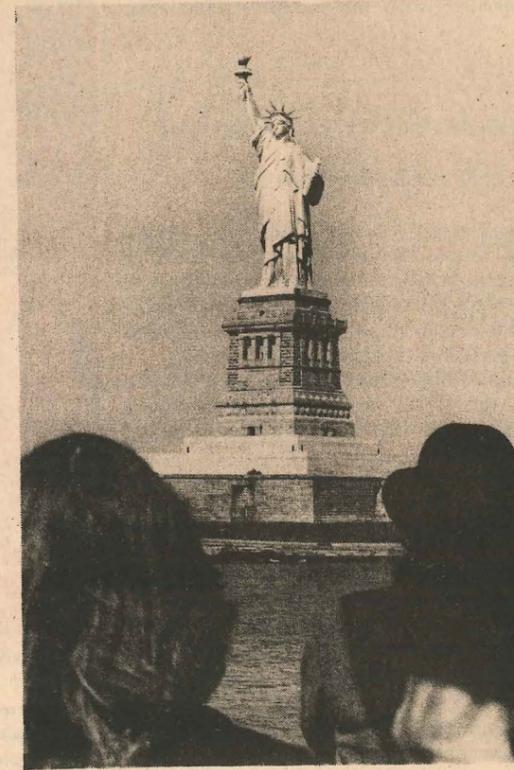
(UPPER LEFT) Prisoner counseling in Moorefield, W. Va., is being conducted by Homer Albright, pastoral missionary. Annie Armstrong Easter Offering allocations aid pastoral missionaries in ministering to those in search of freedom. (LOWER LEFT) Vietnamese children at Fort Chaffee, Ark., learn the intricacies of English through David Smith, Christian social ministries missionary. Christian social ministries will receive \$985,000 from the Annie Armstrong on Christ's freedom. (UPPER RIGHT) Spanish language New Testaments are distributed by Clarence Hanshaw, director of missions for Savannah River Baptist Association. These migrant workers in South Carolina utilize translated publications in their search for freedom. (LOWER RIGHT) "Freedom is what we have." As Christians we understand Christ's blessing of freedom. As Americans, we understand freedom's blessing. The \$9,500,000 Annie Armstrong Easter Offering goal will allow the message of freedom to be spread throughout the Home Mission Board.



Though millions have found freedom from political restraints in accepting this invitation, they have yet to answer an invitation to complete soul liberty.

A closeknit brotherhood of Christians must unite to reach out with open arms extending answers to questioning minds and searching hearts.

"A New Birth of Freedom" can be offered to fellow citizens through renewal of concern and love during the Week of Prayer for Home Missions and through giving to the Annie Armstrong Easter Offering.



## Bicentennial Celebration April 19 Features Black, White Personalities

The General Association of Baptists and the Kentucky Baptist Convention have voted that April 19, 1976 be a day of celebration of 200 years of Baptist preaching in Kentucky. The day-long session with theme "Proclaiming Liberty in Christ" will be held at Harrodsburg Baptist Church.

A. Russell Awkard, Verlin Kruschwitz, Manuel Scott and Wayne Ward will be among featured speakers.

Awkard, born in Boston, Mass., and raised in Silver Springs, Md., has been pastor of New Zion Baptist Church, Louisville, since 1972. The Howard University graduate also pastored the Shiloh Baptist Church, Fredericksburg, Va. In 1975 he was elected president of the Louisville Integrated Ministers Conference and has served in various positions within the regional Baptist conference.



Awkard

Verlin Kruschwitz has served as pastor of Severns Valley Baptist Church, Elizabethtown, since 1952. Prior to that he pastored St. Matthews Baptist Church, Louisville, Nebo (Ky.) Baptist, and Zion

Baptist Church, Columbia, Ky. The Michigan native attended Taylor University, Upland, Ind., and Southern Seminary, Louisville.

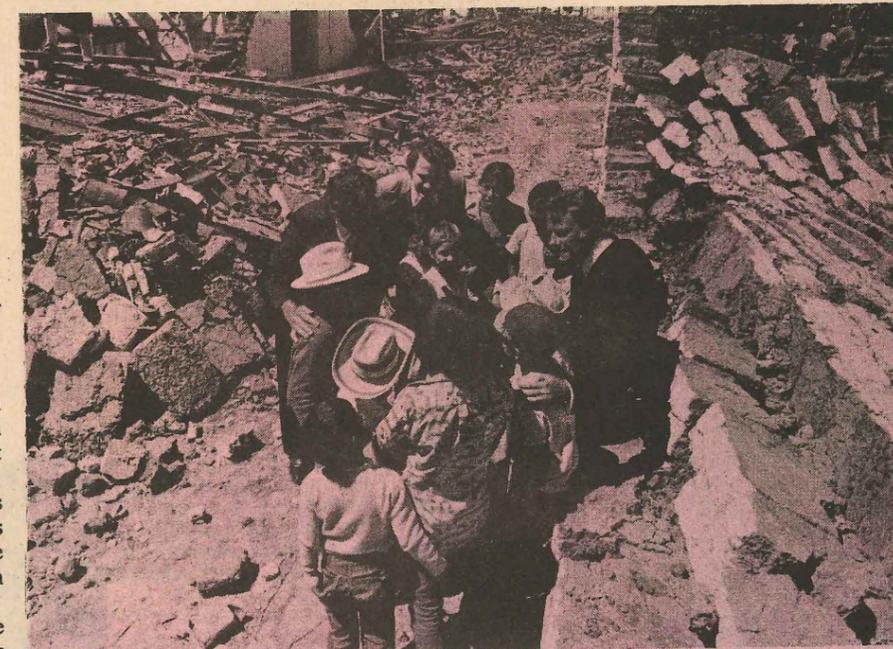
Manuel Scott is a native of Waco, Tex., attended Bishop College, Dallas, and has pastored Calvary Baptist Church, Los Angeles, Calif., since 1949. He formerly served as president of the Sunday School and B.T.U. Congress of the Western Baptist State Convention. Scott has been a member of the executive



Scott



Ward



Billy Graham visited the village of San-Martin-Jilotepeque, in the heavily earthquake damaged state of Chimaltenango, Guatemala. "The devastation in Guatemala has stunned me much more than the war damage I saw in Viet Nam," said Graham. The Billy Graham Evangelistic Association chartered 10 727 and 707 jets to fly food and medical supplies into the stricken country.

board of the Western Baptist State Convention and the board of trustees of Bishop College. He is a much sought after revival and conference speaker.

Wayne Ward holds degrees from Ouachita College, Arkadelphia, Ark., and Southern Seminary, Louisville. The Arkansas native has pastored churches throughout his home state and served the Finchville, Ky., Baptist Church seven years. In 1965 he became a full professor of theology at Southern Seminary. Ward has led Baptist World Alliance tours through Europe, England, biblical lands and Central and South America.

### SWBTS Enrolment Up 20% for Spring

The largest spring enrolment ever has been reached at Southwestern Baptist Theological Seminary with a total of 2,813. Included in the figures are 31 students from the state of Kentucky.

According to L. L. Collins, director of admissions and registrar, the present figure is up 20% from last spring's enrolment of 2,343.

Also reported was a record 1975-76 accumulative enrolment of 3,470, which included an unprecedented 1,360 new students. According to Southwestern Seminary's recent Long Range Planning Commission's enrolment projections, the record accumulative enrolment of 3,470 was not anticipated until the year 1998.

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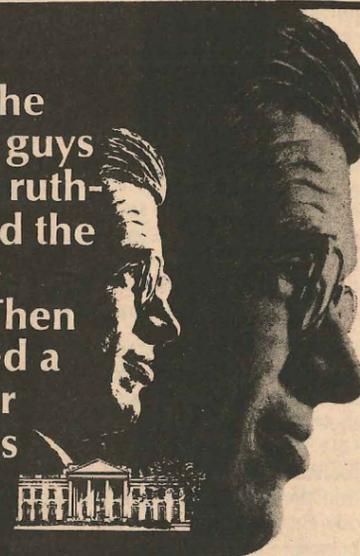
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### Louisvillians Named HMB Appointees

Directors of the Southern Baptist Home Mission Board appointed 28 persons to mission posts in language and associational missions and in Christian social ministries, plus upgrading missionary positions for three others.

Louisvillians Larry and Joyce Martin will serve as director of associational missions for the Detroit (Mich.) Baptist Association.

A native of Eubank, Ky., Martin has been pastor of Louisville's Lynn Acres Baptist Church since 1971. He earned the master of divinity degree from Southern Seminary.

Mrs. Martin is the former Joyce Sweeney of Waynesburg, Ky. She has been education director and day care director for Lynn Acres Baptist Church since 1973. She earned the master of religious education degree from Southern Seminary. (BP)

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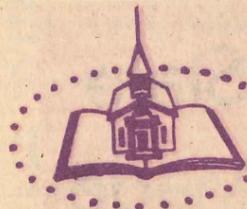
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by H. C. Chiles

(These Lessons for March 14, 1976)

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Matthew 21:28-32

**CHRIST** told the fault-finders who had challenged his authority a parable about two sons. To the first of his sons the father said, "Son, go work today in my vineyard." Rebellious in attitude, he bluntly refused. Later, he had a change of mind, became truly sorry for what he had said, went into the vineyard and began to carry out the expressed will of his father. This son represents those who rebel against God, but afterward repent, believe and produce much fruit in conformity to the will of the heavenly Father.

The father gave the same command to his second son. Without hesitation this son expressed his intention of obeying promptly, but he did not do so. He is like those whose practices do not substantiate their professions. Frequently and unfortunately those who make the greatest pretensions are the ones who actually produce the least.

Christ asked his challengers which of these sons, in their judgment, actually did the will of his father. They replied, "The first." Obviously they were unaware that this parable had a very personal application to them. Even though John the Baptist had received a commission from God to proclaim his message to them, they had refused to yield their stubborn wills to God's perfect will. Their unfavorable response prompted Christ to tell them that even "the publicans and the harlots," whom they considered to be the very scum of society, had repented of their sins and had been living consistent Christian lives. Christ's commendation of those they considered unworthy of notice was interpreted as an unpardonable insult.

Matthew 21:33-41

In this parable Christ employed imagery quite familiar to the Jews to illustrate God's goodness to them. A man owned some fertile land on which he planted a vineyard with the choicest vine. For its protection he fenced it with hedge. For the benefit of those who would watch for any intruders he erected a tower. Expecting fruit as the result of careful planting and diligent cultivation, the owner dug a pit and erected a winepress. After doing all of this, he withdrew from it and left husbandmen responsible for its supervision.

In due season the owner sent servants to bring the fruit from his vineyards, but the husbandmen mistreated and abused them. Finally, he sent his son and they seized him, cast him out of the vineyard and slew him. The householder represents God the creator and owner of all things. The vineyard represents the nation of Israel. The husbandmen represent the rulers and leaders of Israel. The servants represent the prophets and teachers God sent to warn the Israelites about disobedience. The son represents Christ, God's Son.

From time to time God sent his messengers to Israel in search of the fruit which he longed for and rightfully expected, but they received varying degrees of maltreatment and violence. Then, as a final and crowning effort of his mercy, God sent his only begotten Son.



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Matthew 24:42-44, 25:1-13

**INASMUCH** as Christ declared that he would return at an undisclosed time, it behooves everyone to receive him as saviour and to serve him faithfully. It is sad, but true, that many Christians are not given to watchfulness and prayer as they should be and as their Lord desires. There is a great need for them to be on guard against the gratification of the fleshly appetites and indulgence in sinful pleasures. Prayerful watchfulness for the return of Christ will greatly increase our spirituality, usefulness and effectiveness as Christians. Prayer is the crowning protection against the evils of this materialistic age in which we are living. When we are beset by evil on every hand, persistent praying will bring the strength which we shall need to live a victorious, Christ-honoring and useful Christian life. Watchfulness and prayerfulness on the part of Christians are preferable to trying to figure out the time of Christ's return.

Christ spoke "The Parable of the Ten Virgins" for the purpose of alerting the disciples and all Christians about his return. In this parable Christ has given us a picture of an oriental marriage festival, which was an occasion of tremendous importance. He portrayed 10 lovely, joyous and charming maidens who were expecting to participate in the festivities. During the interval of waiting for the arrival of the groom, all of the virgins became drowsy, began to nod and fell asleep. The five wise virgins took extra oil along with their lamps because they anticipated the possibility that the bridegroom might tarry long enough for their lamps to consume all of the oil which they contained. Lacking in forethought, the five foolish virgins failed to make the necessary preparation by having an additional supply of oil.

At midnight, the 10 virgins were startled and awakened by a crier who said: "Behold, the bridegroom cometh; go ye out to meet him." They arose, and doubtless trimmed the wicks of their lamps. The wise virgins quickly replenished their lamps with oil and then went forth to meet the bridegroom. The foolish virgins realized that their lights were going out and that they had failed to make preparation by bringing additional oil. Embarrassed, the foolish virgins attempted to beg or to borrow oil from the wise ones, but were not successful. In their absence the bridegroom made his appearance and the bridal party entered the house and the door was closed. The foolish virgins found that they were shut out by the fastened door. They knocked and begged for admittance, but due to their neglect it had to be said to them: "Verily I say unto you, I know you not." For the wise virgins the shut door meant safety, enjoyment and intimate fellowship, but for the foolish ones it meant neglected privileges and forfeited opportunities. Of course, the foolish virgins were fearfully disappointed, but they could not blame anyone except themselves for their predicament. They had simply neglected to make the necessary preparation and were reaping the natural harvest of their neglect.

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## Executive Committee Votes To Study Seminary Campaign

The Southern Baptist Convention's (SBC) Executive Committee, in semi-annual session in Nashville, approved a study to determine the feasibility of a joint fund raising campaign for the six SBC theological seminaries and recommended record SBC Cooperative Program and convention operating budgets for 1976-77.

The 65-person committee also approved a fund raising campaign for Southern Baptist Theological Seminary, approved an SBC Sunday School Board request for launching a magazine for senior adults, and recommended St. Louis as the site of the 1980 SBC meeting, June 10-12.

Among other actions, the committee also approved a complex formula for distribution of Cooperative Program unified budget funds to the six seminaries and recommended a change in the SBC constitution which would decrease the number of local members serving as trustees of SBC boards and agencies.

Actions on the budgets, the 1980 SBC site, and the proposed constitutional change on local members will be among items needing final approval by "messengers" to the 1976 SBC in Norfolk June 15-17.

The feasibility study would determine the need for a joint fund raising campaign by the seminaries of up to \$30 million which would be divided equally among the seminaries. The study grew out of an earlier request by Owen Cooper of Yazoo City, Miss., an Executive Committee member and former SBC president, that the seminaries be allowed to launch a \$100 million joint campaign.

Any such campaign would not go to churches but seek out support from individuals, business organizations and foundations.

In September the Executive Committee allowed Southwestern Baptist Theological Seminary, Fort Worth, to launch an \$8 million fund raising campaign in accordance with the SBC's business and financial plan.

At the February meeting the committee approved a similar \$10 million campaign for Southern Baptist Theological Seminary, Louisville, during the period of January 1977-January 1, 1980.

Either campaign could be coordinated with a nationwide effort but each seminary would keep whatever it raised in local campaigns and divide the proceeds of any joint effort.

The Executive Committee recommended a record \$55 million Cooperative Program budget for 1976-77, which would

include a \$49 million basic operating budget, \$1,080,000 for capital needs and some \$4,920,000 in challenge funds.

The proposed budget exceeds the 1975-76 goal, which calls for a \$51 million total budget, including a \$41 million basic operating budget, \$1,080,000 for capital needs and the remainder in challenge funds.

A convention operating budget of \$909,000 was also approved for 1976-77. That includes the annual budget of the Executive Committee, the cost of operating the annual SBC meeting, the SBC's contribution to the Baptist World Alliance and other items.

The Sunday School Board won approval to launch "Mature Living," a monthly magazine with large type for senior adults, with a first-issue target date of April 1977. A spokesman said the board projects a monthly circulation of 100,000 by the end of the first year of circulation.

The formula for distribution of Cooperative Program funds to seminaries grew out of an increasing need to devise a manner of distribution which would more adequately fund the needs of the seminaries.

The formula, which includes a number of complex factors, was based on a long study by SBC leaders and educational consultants and was unanimously approved by the six seminary presidents.

The basic alteration in the SBC constitution's Article VI on the question of local trustees would change the number of trustees from "the city or vicinity of the state in which the board is located" from 18 to 12. It would also reduce the number of local members from any one church from 5 to 3.

If approved, boards of trustees would be allowed an additional member from each state with 250,000 Southern Baptists, instead of the current 500,000. Each state would also be allowed an additional representative for each additional 250,000, as the SBC constitution now stipulates.

Another suggested change, for Commissions whose trustees are not determined by charter requirements, would reduce local members from 10 to 8 and representatives of the same church from 5 to 2.

The Executive Committee also voted to sponsor a Consultation on Program Budgeting to give SBC agency heads, state executive secretaries and other appropriate personnel more detailed information on the nature and value of program budgeting. (BP)

# Quinns to Teach In Philippines

by Phil Burgess, Staff Writer

This spring Eugene Quinn will change roles for four weeks. During that time the music director of the Kentucky Baptist Convention will teach in the Philippines at the Baptist seminary.

Quinn and his wife Phronsie were invited by the Foreign Mission Board to teach in the seminary's summer institute from April 19 to May 15.

Quinn will teach the ministry of church music while Phronsie will give guidance on the teaching of children in Sunday school. "We will teach two hours a day, six days a week," he explains.

But that's not all. He will work closely with the church music leaders as he conducts a choir clinic in Kuching, Malaysia. A concert will be given in Bangkok, Thailand.

Quinn stated that this trip will give him an opportunity to learn more about the foreign mission program and how to meet the needs of others. He also wants to see how to respond to God's will for others. "We hope the people will be able to improve their service to the Lord through music with special emphasis on evangelism — they are having a crusade in the fall," he said.

"We will use Southern Baptist periodicals and hymn arrangements such as we would use here. Tape accompaniments will be used."

Realizing the problem of cultural differences, Quinn related that he plans to keep the programs simple. Although most of the people speak English, they pronounce it differently; also they don't have the sophisticated musical instruments. Most of the churches have small pump organs.

However, the problems are outweighed by the fact that the Filipinos capitalize on things they learn. They are eager to

study new programs that will upgrade church music.

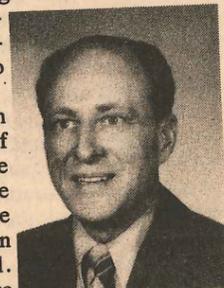
Quinn recalled that he made two other trips of this type. The first was a 1966 crusade to Japan and in 1970 he participated in the Southeast Asia Baptist Crusade.

Quinn recounted that while in Japan he remarked to a lady that he would see her in heaven one day. It was later discovered that she took an English course because she wanted to speak English in heaven. "They are hungry for fellowship with Christians," states Quinn.

Sharing his philosophy of Christian music, he said, "Through music people express their love for God and concern for the lost. It is to win the lost to Christ and have people dedicate their lives to Christ. Music is a means to an end."

Quinn, a native of Marion, Ill., has been music director for the Kentucky Baptist Convention for 19 years. He received the Doctor of Church Music degree from Southern Seminary in 1963.

The Quinns are members of Lyndon Baptist Church, Louisville.



Quinn

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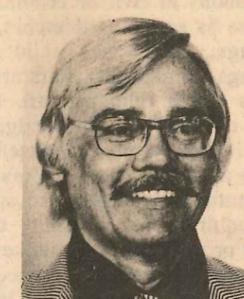
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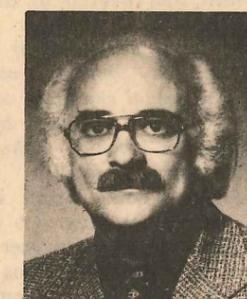
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# Clergy Confidentiality in Kentucky: Questions of Law and Conscience

John C. Bush, Executive Director  
Kentucky Council of Churches

Are conversations between a pastor and those whom he counsels or to whom he ministers protected as privileged communications? Ask most people including ministers and they will say yes.

The fact is, however, that in Kentucky it may not be that simple.

The question of confidentiality and the clergy was explored recently in a seminar jointly sponsored by the Kentucky Council of Churches, Young Lawyers Section of the Kentucky Bar Association and the Central Kentucky Institute for Pastoral Care. Providing insight into the legal situation was W. Stephen Wilborn, Shelbyville attorney and Baptist layman who is also chairman of the Clergy and Law Committee of the Young Lawyer's Section. Presenting the problems and viewpoint of the minister was the Rev. John Serklund, minister of the American Lutheran Church and a chaplain at A. B. Chandler Medical School at the University of Kentucky, and the Rev. John C. Bush, executive director of Kentucky Council of Churches. The event occurred at Lexington Theological Seminary.

According to attorney Wilborn, the matter of privilege in communications between a minister and those with whom he works professionally is covered by a brief statement in the Kentucky Revised Statutes, which was written in the late 19th Century. It says:

*"Nor shall any clergyman or priest testify concerning any confession made to him in his professional character and the course of discipline enjoined by the church to which he belongs, without the consent of the person confessing."*

The statute has been tested in the courts only once, and then not on its merits but incidentally to another case. Even so, that case gives indications of the way in which this statute would be interpreted. The court held that the clergy privilege did not apply because certain qualities were lacking in the case.

First, the case in point did not include a circumstance in which the conversation for which privilege was claimed was "penitential" in nature. The judge held that the element of penitence was necessary.

Secondly, it was not clear that the clergyman was acting according to the established discipline of his church when he participated in the conversation for which confidentiality was being claimed.

Thirdly, it was not established that the

other party to the conversation was of the same church as the clergyman, or of any church.

There were other elements in the case, but these are the crucial ones for our purposes here. These establish that according to this single ruling the privileged communication statute as now written applies only to conversations of a confessional or penitential nature; must be conducted in accordance with the established discipline or policy statement formally adopted by an authoritative body of the minister's denomination; and, perhaps, that the other party to the conversation must be a member of the church served by the minister, or of the same denomination.

## WHAT IS LACKING?

Clearly, this statute under this interpretation is greatly inadequate for the roles now served by ministers in our society. It is easy for the imagination to construct cases which occur often to any pastor, hospital chaplain, campus minister, denominational executive or church administrator which would not be covered by the current Kentucky law.

As it stands, the clergy of Kentucky are vulnerable to having their ministry compromised through being required to give testimony in civil or criminal cases. Such cases as estate settlements, divorce proceedings, adoptions, child custody proceedings, or paternity suits are among the kinds which ministers are likely to possess confidential knowledge about through their pastoral or counseling ministries. In any such cases, or many other kinds, Kentucky ministers are subject to being required to become unwilling witnesses or to face the consequences.

What are the possible consequences? Should a pastor be summoned into court and asked to testify concerning, for example, the fitness of a party in a child custody case to have custody of children, and refuse to do so he would be subject to being held in contempt of court. The punishment for a contempt citation is, normally, to have the person held until he/she purges herself/himself by answering the court's inquiries. In a recent case, Jill Raymond has been in jail in one Kentucky County for about a year because she has refused to answer questions for a Grand Jury. If Miss Raymond was an ordained minister, her circumstances would be no different.

## Mrs. Daley, Mother Of Editor, Passes

Mrs. Chauncey R. Daley Sr. of Newington, Ga., succumbed Feb. 24 in a Sylvania, Ga., hospital following a brief illness.

Funeral services, in part conducted by her son, C. R. Daley Jr., *Western Recorder* editor, were held the following day at Newington Baptist Church. Burial was in a nearby cemetery.

Memorial gifts in her name have been received by the Newington Baptist Church where she had been an active member for many years.

She is survived by her husband and son.

## WHAT CAN BE DONE?

How can this situation be remedied? There is only one way, and that is to change the law. A draft statute has been presented to Kentucky House Speaker William Kenton (D-Fayette), as a result of the seminar. Kenton, a Baptist layman, has expressed interest in the problem and his support for having the present deficiencies in the law changed before they present some Kentucky minister with an embarrassing, costly and unnecessary legal problem.

The draft suggested by a working group of persons following the seminar is based on statutes in Connecticut and Texas. It reads:

*"No ordained minister, priest, rabbi or accredited practitioner of an established church or religious organization shall be required to testify in any civil or criminal case or proceedings preliminary thereto, or in any legislative or administrative proceeding, concerning any information confidentially communicated to him in his professional capacity under such circumstances that to disclose the information would violate a sacred or moral trust, unless the person making the confidential communication waives such privilege herein provided."*