



WESTERN RECORDER

JUNE 17, 1976

Ordination and Disordination

How are Baptists to deal with unethical preachers who mess up one church after another? This was a question raised and discussed recently in a seminary course on ministerial ethics. Considering the way Baptists do things, there is no easy answer to this question.

Granted there are but very few such preachers. But one is too many. One unethical preacher is enough to reflect poorly on all preachers, on churches and even upon Jesus Christ. Such a preacher should not be allowed to continue his devastating ways but how is he to be stopped? Baptist polity and practice make it very difficult.



The strong belief in the autonomy of every local Baptist church is involved in any answer. Autonomy of the local church is a precious Baptist distinctive and it has been a Baptist hallmark through the centuries. For Baptist churches rejection of any kind of ecclesiastical system and refusal to be

controlled directly or indirectly by denominational officials or any other outside force are not mere theoretical principles. They are universally practiced by Baptists.

This freedom of a church by virtue of local autonomy is precious but dangerous. Its blessings can become curses if it is not used responsibly. And this is the case too often.

Endorsement of a Baptist preacher generally is expressed by ordination. It is the Baptist practice that a local church and not the denomination decides upon the validity of the call of one of its members into the ministry. Once a person is ordained, seldom is any question ever asked about his credentials. When he becomes a pastor his name is added to the listing of Southern Baptist ministers. Though we don't mean in this way to vouch for everyone on the list, the government and others seeking to know who is an approved Baptist minister generally consider the lists in a state Baptist or Southern Baptist annual as official.

This being so, Baptist churches should be far more careful than most are in the matter of ordination. There is no place where Baptist churches are more careless and irresponsible than in ordaining ministers. Almost anyone can be ordained and there is almost no way to be disordained.

This is irresponsible and unethical on the part of a church. Ordination entitles one to certain benefits not extended to unordained preachers. Among these are some tax exemptions and discounts without having to prove one is a bona fide minister.

Since there is no provision beyond the local church for judging the validity of the call of a Baptist preacher, ordination by a church should be a very serious matter. In many churches this is not so. About all one has to do to be ordained is to request it. The church is usually so proud to have one of its own to enter the ministry that little consideration is given to the genuineness of the call. Once

ordaining someone, the ordaining church seems to feel it has no further responsibility.

Does a church have the responsibility to withdraw the ordination of one who quits the ministry or one who by his behavior proves unworthy of ordination? I think so. If a congregation says by ordination it believes a person belongs in the ministry, it should by revoking the ordination say when it considers one no longer worthy of this trust.

A church should keep track of those it ordains. It should not let one it ordained go from church to church leaving a string of unpaid bills, extramarital affairs or other immoral acts. A church calling a pastor should confer with the church which ordained him as well as other churches where he served. This would prevent harm and heartache later on the part of churches and pastors.

Ordination should be the climax of a period of test. In this way some mistakes in ordination would never be made. Paul exhorted Timothy, "Be in no hurry to lay hands on anyone for the Lord's service" (I Tim. 5:22 TEV). There are ways short of ordination a church can recognize and encourage those feeling they are called in the ministry.

Churches Can Be Unchristian

Churches have personalities just as do individuals. Church personalities develop over a period of years and are determined by several factors. One of these factors goes all the way back to the beginning of the particular church. Some churches begin in a bad spirit resulting from controversy and a church split. Some congregations beginning this way overcome this bad spirit but others never do.

Another factor in molding church personalities is the type of church leaders in it. In one sense the personality of a church is but the extension of individual personalities in the congregation. One strong person's influence can affect a church for a generation or even longer since one generation tends to teach the next generation.

The kind of pastors serving a church affects the personality of the congregation. A church reacts to pastoral leadership and tends to brand all preachers by one who is lovable or one who is unlovable. Churches that treat one pastor with love and kindness are likely to treat all pastors the same way. Churches that make it hard on one are likely to make it hard on all pastors.

The spirit and atmosphere of the community in which it is located often affect the spirit of a church. Community factionalism, unethical business rivalries, family feuds and even rival politics in a community often show up in churches. The results are tragic. No matter how careful and diplomatic a pastor is, he is eventually caught in the crossfire. He has to leave after a short time or minister under extremely difficult circumstances.

Ordinarily a church can be judged by the way it treats a pastor. Where hostility and hard feelings prevail among church members, the pastor eventually and inevitably is a victim. Where church members love each other and work together, these virtues are extended to the pastor.

Churches can be unmerciful and downright unchristian toward a pastor. He can be criticized, abused, ridiculed and even lied on while supposedly good people stand by without defending him. He can be discharged on a whim and be homeless and jobless within one or two weeks.

The family of a pastor often suffers more than he does. His wife's very soul can be crushed by vicious tongues and his children can receive permanent personality scars from inhumane treatment.

On the other hand many churches are known for their warmth, generosity, thoughtfulness and compassion. The same factors in molding church personalities are involved

in a positive way instead of a negative way. This doesn't mean there is no disagreement nor conflict in these congregations. It means members are mature enough to disagree in love and to use conflict creatively. A pastor and the members of such churches have a bit of heaven on earth.

Churches, as well as individuals, will be judged by God. What's more is that non-believers judge churches and Christianity by the way churches behave. Wouldn't it be tragic if a church planted in a community to point people to God actually turned out to be a negative influence pointing people away from God and church.

Changing personalities is extremely difficult for churches but not impossible. What about this for a starter? Spend as much time in sincere prayer for as in listening to and joining in criticism of the pastor and fellow members.

public informed on the work that is being done and carried on by our churches and the Southern Baptist Convention should be left to the press, television and radio?

Precious space in the *Western Recorder* should not be taken up to aid any candidate or political party.

I am dismayed when our state Baptist paper picks up the chorus.

The special report should have been labeled a political advertisement.

Mrs. Matilda Phelps, Ferguson

WASHINGTON VISITORS

Baptists visiting Washington are invited to a performance by the Home Mission Board troupe of the musical drama, "The Fabric of Freedom," on the Ellipse (between the White House and the Washington Monument), June 24 and 25, beginning at 7:00 p.m. each evening. A Washington area choir will share in this celebration of our American and Christian heritage.

The D. C. Baptist Convention is also sponsoring a Bicentennial Visitors' Booth (tent) on the Washington Monument grounds June 1 through Sept. 4. Presentations by a music-puppet team of college students, information about churches and special events, a pictorial display of religious life in America, and appropriate tracts and scripture portions will be offered visitors.

James A. Langley, Washington, D. C.

(Continued on Page 9)

Baptist Forum

DEPLORES EDITORIAL

The editorial concerning the Baptist Faith and Message Fellowship in the June 3, 1976 issue was a gross perversion of the truth and therefore was grossly void of integrity. It really missed the mark. I am not a member of the Baptist Faith and Message Fellowship nor does our church purchase literature from any other source except the Sunday School Board of the SBC, but, I deplore dishonest journalism and have no respect for journalism that is sensationalistic or purposefully inaccurate. I want to believe that the editorial was written out of ignorance rather than reason that has been twisted by bias and prejudice.

Please note the following: (1) In the advertisement by the Baptist Literature Board in the January issue of the *Southern Baptist Journal* it was clearly stated that "The Baptist Literature Board has no official relationship with the Baptist Faith and Message Fellowship or the *Southern Baptist Journal*. And yet, the BFMF was accused of being "caught in deception and double dealing subterfuge." The BFMF had no part in it! And (2) In a news article, also in the January *Southern Baptist Journal*, there was a report of the beginning of the Baptist Literature

Board but it did not give any official sanction by the *Journal* nor by the BFMF.

I am impressed by the crushing blow that was delivered to the BFMF. It was a prime example of "overkill," like ants being crushed with a sledge hammer. But, an illegal weapon was used. One must agree with the statement: "Zeal and dogmatism tend to destroy moral and ethical principles," especially "when zeal ignores truth and integrity." I believe the concluding example of this was Billy James Hargis????

Tom Atwood, Paducah

POLITICAL ADVERTISEMENT

In the May 27 issue of the *Western Recorder*, pages 8 and 9, there is a special report on the qualifications of a certain candidate for the presidency of the United States.

The article goes to great length extolling the goodness and fitness of the man for office.

Now, I am not doubting his qualifications, nor his sincerity, but don't you agree that the *Western Recorder*, which was founded to further the work of our Lord Jesus Christ, and to keep the members of our churches and the

Baptist News in Brief

New Chairman, Record Budget for Commission

Members of the Southern Baptist Stewardship Commission approved a record 1976-77 budget of \$1,032,568, named a new chairman and approved a concept of calling for a national emphasis on biblical stewardship development and increased Cooperative Program (CP) unified budget support.

The latter is a positive response to a 65-page report by a 21-person Missions Challenge Committee, mandated by Southern Baptists in 1974 to study the potential of the 12.7 million-member denomination's world-wide missions advance in the last 25 years of the 20th century.

The new Stewardship Commission budget is \$162,406 above the current budget and was arrived at through a new budgeting process which listed the cost of each ministry of the commission as it relates to program statements, according to A. Rudolph Fagan, the commission's executive director-treasurer.

The commission's new chairman is Lyle Garlow, assistant executive secretary and director of public relations for the Baptist General Convention of Oklahoma. Vice chairman is David C. (Bill) Bates, a layman from Pineville, La., and Eugene Fleming, pastor of

First Baptist Church, Franklin, Ky., is secretary.

The proposed biblical stewardship development and increased CP support emphasis, in keeping with the Missions Challenge Committee report, would be designed "to teach the biblical revelation of Christian stewardship challenging every church member to a new level of sacrificial giving," Fagan said.

BWA Commission Lists Nine Southern Baptists

Carl H. Lundquist, president of Bethel Baptist Theological Seminary, St. Paul, Minn., is chairman of the Baptist World Alliance's new 37 member international Study Commission on Church Life, which includes nine Southern Baptists.

Commission secretary is Emanuel A. Dahunsi, general secretary of the Nigerian Baptist Convention, according to Robert S. Denny, BWA general secretary who made the announcement.

Southern Baptists on the Commission include: Larry G. Rohrman, Jackson, Miss.; Findley B. Edge, Louisville; Inez Fletcher, McLean, Va.; Elias Gomes, Rutherford, N. J.; Warren C. Hultgren, Tulsa, Okla.; Lee B. Satterfield, Altavista, Va.; Pat Baughman, Hilton Head Island, S. C.; Howard B. Foshee, Nash-

ville; and Julian H. Pentecost, Richmond.

Despite the importance of the local congregation in Baptist thought and practice, Denny said, there has been little opportunity for exchange of ideas on how to nurture and help the local congregation until now. The commission is expected to provide such an interchange between scholars and practitioners from various cultures and conventions, Denny noted.

Hall Named to Hospital

Dennis Allison Hall, 29, has been named executive vice president and chief executive officer of Central Baptist Hospital, Lexington, effective Sept. 1. He is presently executive director of Hardin Memorial Hospital, Elizabethtown.

Baptist Groups Increase

Nine Baptist bodies in North America, led by the Southern Baptist Convention, increased numerically this past year, according to the Baptist World Alliance. The Southern Baptist Convention had a net gain of over 200,000 church members, coming to a high of 12,735,663 in 34,902 churches.

Double Exposure

The just man walketh in his integrity: his children are blessed after him (Prov. 20:7).

Some fathers are willing to spend anything in the world on their children except themselves. Yet, children are poor men's riches.

"It is a wise father that knows his own child" says Shakespeare in *The Merchant of Venice*.

The father who loves, plays and worships with his children makes a contribution no one else can that blesses for a lifetime, and leaves an example to nourish future generations.

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Christian Education

Smith is Counselor

Eddie Smith, a 1976 graduate of Georgetown College, has been named an admission counselor at his alma mater, according to Ray Alexander, executive vice president. Smith is a native of Mt. Olivet.

Routh Receives Award

Porter W. Routh, executive secretary-treasurer of the Executive Committee of the Southern Baptist Convention, received the E. Y. Mullins Denominational Service Award during commencement ceremonies June 4 at Southern Seminary. The award, presented by seminary President Duke K. McCall, is the highest honor bestowed by the seminary. It is named for the former president and professor of the seminary, who also served as president of the Baptist World Alliance and the Southern Baptist Convention.

Routh, who has served as the convention's central administrative staff officer since 1951, is a Southern Seminary alumnus and has filled many areas of denominational service.

Routh also addressed the seminary's graduating class of more than 230.

Colegrove Heads KAPCA

Michael B. Colegrove, director of admissions, enlistment and financial aid at Cumberland College, was recently elected president of the Kentucky Association for the Promotion of College Admissions (KAPCA) for 1977-78.

Ky. Students Graduate From Union University

Five students from Kentucky received degrees in the 151st commencement exercises at Union University, Jackson, Tenn. They are: Betty Bone Lemonds, Arlington; Deborah Y. VanVactor, Gilbertsville; Randy Marc Rains, Mayfield; Stephen Claude Cooper, Paducah; Deborah T. Hargis, Stearns.

Adkins Named to Campus

Dale Adkins assumed the position of Baptist campus minister at Eastern Kentucky University, Richmond, on May 15. He is a Louisville native, a

graduate of Morehead State University and Southern Seminary. He is married to Wanda Pollard of Brooksville.



Adkins



Reeves

African Mission Ends

The G. Willard Reeves will complete a year's ministry in Malawi, Africa, and return to the states by the end of July. Reeves is professor of religion and head of the department of religion and biblical languages at Cumberland College, Williamsburg. He was granted a sabbatical leave by the college in order to teach at Chancellor College, University of Malawi. Reeves taught those students in the university who wish to teach religious studies in Malawi.

Grants, Gifts to 5 Baptist Schools Exceed \$3 Million

A \$2 million grant from the U. S. Department of Health, Education and Welfare (HEW) has been received by Mars Hill (N. C.) College, the largest in the Baptist school's 120-year history. Three other Baptist schools are sharing more than \$850,000 from an estate, and another Baptist university received \$350,000 from a separate source, to complete a science center.

A Mars Hill spokesman said the award to that school was made by HEW under Title II of the Amended Higher Education Act of 1965 through the Advance Institutional Development Program (AIDP) and will allow the college to complete its full development as a senior college.

Mars Hill College was the only North Carolina school out of 32 colleges and universities which received part of the nearly \$57 million in AIDP funds, the spokesman said.

Sharing portions of the estate of the late Mrs. Esta Mae Johnson of San

Antonio, Tex., were New Orleans Baptist Theological Seminary, Baylor University in Waco, Tex., and Howard Payne College in Brownwood, Tex. New Orleans has received about \$393,000, a seminary spokesman said. A Baylor spokesman said that school had received about \$273,000, while a Howard Payne spokesman said their share was about \$190,000.

Receiving \$350,000 from the J. E. and L. E. Mabee Foundation of Tulsa, Okla., was Houston Baptist University, according to the Baptist Standard, Texas Baptists' newsmagazine.

CC Students Spend Vacation in Mission Work

Fourteen Campbellsville College students will spend all or parts of their summer in mission endeavors sponsored by agencies of the Southern Baptist Convention. Their destinations include Germany, the Dominican Republic and parts of the U. S. from New York to Oklahoma.

The agenda includes a sports mission project in the Dominican Republic and work with non-English speaking church groups in New York City.

Seminary Drive Tops \$25,000 Goal

Midwestern Baptist Theological Seminary, Kansas City, Mo., exceeded a goal of \$25,000 set two months ago in a drive to establish a Burlan A. Sizemore Jr. Memorial Lectureship in Biblical studies, it has been announced.

Sizemore was professor of Old Testament and Hebrew at Midwestern when he was killed Mar. 21 in a head-on auto accident.

The lectureship was announced as reality at a memorial service in late May, during which the school's senior class presented the seminary with a grand piano they helped purchase in Sizemore's honor.

"There is no way in which a memorial takes the place of a man," Midwestern President Milton Ferguson said. But, "it is hoped the beautiful notes from a grand piano and the serious study of the Bible . . . will become a vital support of the student's search for truth and meaning. . . ."

Western Recorder

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

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SUBSCRIPTION RATES

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Convention News

Let the Church Stand Up!

by Jaroy Weber, President, Southern Baptist Convention (President's Address)

A friend and I were traveling together and came to Athens, Greece. Our guide took us out to see the Acropolis, where we were enthralled with the historic Parthenon which had stood for 25 centuries as one of the great places of beauty in the world.

Suddenly, I noticed scaffolding on one side and I asked an English engineer, who seemed to be in charge of the work force, what they were doing. The men around the building were washing the columns and cornices with soap and water and I asked why this was necessary. He said, "The Parthenon is suffering from the corrosive breath of the 20th century Athens." He went on to explain that metal particles were expelled from the industrial smoke stacks of the city. These metal particles often came to rest on the marble of the Parthenon. The humidity caused them to oxidize, making not only brown spots on the once pure white marble, but also penetrating through the fine grain of the marble making it very brittle. What the wind and weather had not been able to do in 25 centuries was being destroyed in one century; hence it needed an annual cleansing, renewal and restoration. No one could help but make a quick application to our plight as a civilization. We, too, are suffering from the corrosive breath of materialism, secularism, commercialism and godlessness.

Religious denominations and individuals are victims of the same corrosive breath in our modern day. The theme of this convention is LET THE CHURCH STAND UP and I am here to remind you, and remind myself, that we have an inescapable obligation to be instruments of cleansing, renewal and regeneration.

The Church is the body of Christ, the family of God, the company of the committed, the redeemed and waiting insur-

rectionists who look for a coming King. The Church is here to make better people who in turn will make a better world.

Baptists have known the blessings of God in an amazing way. Our forefathers in the faith began as a handful of ridiculed people in America. Southern Baptists alone have grown to almost 13,000,000 members. Baptists have made a great contribution to the religious liberties enjoyed by our nation.

Our Baptist growth, under God, through years of persecution to prosperity, has come as a result of the grace, the unmerited favor, of God. Recent statistical reports reflect that in the past year we Southern Baptists have grown in membership to 12,735,663, a net increase of 1.8 percent.

There are reasons for this marvelous growth and expansion. First, we are people of the Book. Those churches that reject the Bible are failing and losing members but those churches that are faithful to the Word of God are growing. There is a great emphasis on making Bible preaching practical and applying its teachings to the lives of people.

We have begun to emphasize anew the joy of a Spirit-filled life, indicating that every believer has gifts of the Spirit which are used to build up the church. We do not need to remain silent or be confused by others who teach in error about the word of God's Holy Spirit.

Baptists must feel deeply that this is the time and the hour for Christ and His church to act.

This is a time of world hunger, inflation, credibility gaps, loose morals, bad government, divorce and drunkenness, but our greatest problems are spiritual and our greatest contributions can be through the Church presenting Christ as the answer and solution to all man's needs.

We read in II Chronicles 7:14, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." This is the ageless

formula for spiritual peace, spiritual prosperity and spiritual power.

The late columnist, George Sokolsky, has depicted our need in a statement, "Wake up, America!" "We have sinned. We have sinned as individuals; we have sinned as a people. We have erected false idols; we have followed false prophets. We have accepted the sly speeches of glib men rather than the majesty of tradition. We have deserted liberty and human dignity for wanton security, for promises of plenty. We have preferred wisecracks and gags to wisdom and experience. We have listened to the sirens of internationalism and have forsaken patriotism. We have forgotten Moses, Christ and Aristotle and have toyed with Marx, Lenin and Stalin."

The transformation will come when we are ready to repent. Repentance is often difficult because we are not sensitive to our sins. **LET THE CHURCH STAND UP!**

We must stand for stronger Christian homes. The home must stand to speak of the biblical principles governing marriage, family and sex . . . **LET THE CHURCH STAND UP!**

Divorce has reached epidemic proportions, even in church families, until in some sections of our nation there are more divorces granted than marriage licenses. Teenage drinking is rapidly catching up with our concern over the use of narcotics. Planned Parenthood reveals that every third pregnancy in the United States involves a teenager. Girls nine, 10 and 11 years of age regularly ask for birth control devices. Faithful and obedient churches cannot stand by irresponsibly to leave these crying evils unchallenged . . . **LET THE CHURCH STAND UP!**

The Church must penetrate the world as Jesus reminds us, "Ye are the salt of the earth." This we will do through our emphasis on evangelism and missions and through our emphasis on applying the Good News in all of life . . . **LET THE CHURCH STAND UP!**

Let the Church stand up for our country. To be sure we cannot equate patriotism with Christian patriotism or substitute love for country above our love for God. We do, however, have a duty to love our country and express gratitude to God that we live in a nation where freedom of religion is permitted.

Reaffirmation Of Faith

by Warren C. Hultgren, Pastor, First Baptist Church, Tulsa, Okla. (Convention Sermon)

This is a very exciting and demanding day in which to be living. I would rather be living and serving today than in any other period of time I know. There is the clash of political ideologies, the accelerating thrust of science, the economic, racial and employment tensions of our day. These and a score of other crises remind us that this is a time in which we must declare God's Word. We must readjust our priorities and reaffirm our faith in the living Lord.

Against this background of anxiety and apprehension we must be sure that Christ is real in our lives. The truth is that the world is less and less impressed with the denominational nomenclature over our sanctuary doors. They do seek to see if what we preach and teach is personally meaningful, ethically determinative and spiritually transforming. The world, however, in its search for meaning and fulfillment must find it in Christ, and they will take note only when those of us who profess to possess him live Christ-like lives.

It is to this need I address myself and share the hope that God will be enabled to speak to each of us.

Christian faith can be very superficial. Paul, writing as a battle-scarred servant of God, speaks of KNOWING Christ. This is far more profound and much deeper than casual, intellectual understanding.

Every generation must resolve the recurrent heresy that good form, correct ritual, proper vocabulary and orthodox theology are all that it takes to please God. The ancient pagan religions of both Greece and Rome continued to be practiced long after the vitality of those religions disappeared.

Listen to these words: "this people draw near me with their mouth . . . honor me with their lips while their hearts are far from me." Again: "God, your people are talking about you in the streets and at the doors of their houses, saying one to another, 'Come and let us hear what is the word from the Eternal today!' They come to you as usual, they sit in front of you, they hear your

words, but, they will not obey them; their lips are full of lies, their minds are set upon their selfish ends, and they heed you as they would a love-song beautifully rendered and well played . . . they hear your words but they will not obey them." See it again in Paul's inspired word to Titus: "They profess to know God, but they deny him by their deeds."

The Christian faith is absolute surrender to the Lordship of Christ. Christ as Lord must make a difference in the life-style, decision-making process and the value structure of our lives. He is much more than peace of mind, problem solver, partner, provider, power source or purifier of our sins . . . He is LORD!

A wise man once said that our problem is not so much that we are weak. It is that we are not as strong as we could be if we would only avail ourselves of the living presence and power of our lovely Lord. The early Christians did not feel it was their primary task to keep religion alive. Their personal experience kept the faith going, growing and glowing—the power of his resurrection.

The good news to a bruised, beaten, defeated, discouraged, hungry, weary world is that "Christ died for our sins according to the scriptures; and that He was buried, that He rose again the third day according to the scriptures" (I Cor. 15:4).

There is no question in my mind but that many active members of our churches have a subtle, secret suspicion that there must be more to Christianity than they have seen, heard or personally experienced. This is true in every denomination. They are inspired by the music, the sermons are intellectually respectable, the fellowship seems unique and the building itself is lovely, yet, there is still something missing in many lives. We must touch the living Christ in and through our worship. This is precisely the difference between the historic Christ; we have stopped too soon. We proclaim a living Christ, available, adequate, commanding, demand-

ing, convicting, comforting . . . alive and here now!

The greatest success story of all human history has been the spread of the Christian gospel and its impact upon the world. Within 50 years of Christ's resurrection, there was a church in every major city of the Roman Empire. Nero (37-68 A.D.) said that he found a multitude of Christians to persecute.

We smiled when we read about the crusade Billy Graham conducted in San Francisco. A minister there came out to denounce the evangelistic effort and predicted it would put Christianity in the San Francisco area back 200 years. After a very successful crusade there, Mr. Graham spoke to the ministers and the press. In the course of his remarks, he indicated he wanted to apologize for failing. He said, "I did not want to set Christianity back 200 years, I wanted to set it back 2,000 years!!" This means a life centered in Christ rather than in things, in His Will rather than in our own . . . a life of selfless service for others in Christ's name.

No one can take the scripture seriously and not realize that as there was a beginning of things as we know them, there shall also be an end. The thought of history culminating is not only the teaching of God's Word but also the result of human logic. We come to understand that history not only has movement, but it has purpose and destiny.

Men have always instinctively and intuitively been creatures of hope. We have known that as sure as God is God, there must be a time when wrongs are righted, vice receives its retribution and virtue its reward. Because ours is a world of moral law and spiritual realities, there must be an end to history as we know it and share it. Man's hope is as old as time. Job was able to see beyond his day to the new day in God.

This is the ultimate essence of and goal of Revelation. Irrespective of your eschatology and millennial views, the recurrent theme is of the victory in Christ, the Conqueror of sin, of death and of the grave. He is the beginning and the end, the Eternal One.



Weber

'Will No Longer Compromise On Civil Rights;' Buchanan

by Jim Newton

Congressman John Buchanan Jr., a Republican representing suburban Birmingham, elected to the U. S. House of Representatives during the Goldwater sweep of 1964, took a stand on the race issue this year that could conceivably cost him his job.

"I will not any longer compromise on civil rights," Buchanan, a Baptist minister and former Birmingham pastor, stated in a widely quoted story appearing in the Washington Post in late March.

"I'm at the point in my political career where I'd rather lose than fail to do what I think is right," he declared.

The Alabama congressman was referring to a stand he took in seeking to lead Congress to adopt a constitutional amendment which would give congressional representation to the 800,000 residents of the District of Columbia.

The Buchanan amendment failed to pass Congress by 45 votes, since a two-thirds margin is required for a constitutional amendment. But Buchanan isn't giving up on it.

The Alabama representative has teamed up with a black Baptist minister from the District of Columbia, Walter E. Fauntroy, to lead the continuing fight for full congressional representation for the people of the District of Columbia.

Both the conservative Republican representative from Alabama and the black delegate from the district see it largely as a racial issue.

"Nobody will say it, but it's the dog-gone truth," Buchanan said. "The fact that this city is overwhelmingly black has been and is part of the problem." He added there is an "underlying prejudice working against the amendment."

The issue, however, is much deeper, Buchanan said in an interview at his office in the Rayburn Building adjacent to the Capitol.

"It is a question of taxation without representation, and this was the major issue which led our forefathers to start the American Revolution 200 years ago," the Congressman said. "The fact

is, almost 800,000 American citizens in D. C. cannot vote for a representative in Congress," he said.

Buchanan, like most congressmen, does not live in the district, but in suburban Maryland. But he is deeply concerned and involved in the city itself.

For several months, he was interim pastor of a bi-racial, inner-city church in the southwestern part of the city — Riverside Baptist Church.

An active member of the congregation, the Alabama congressman worships there almost every Sunday, and his wife is the church's paid music director.

But Buchanan said his concern for black people did not come from getting involved in a bi-racial church in Washington. Rather, he said, it came from being reared in a Christian home in Birmingham.

Buchanan is the son of a Baptist pastor, the late John Buchanan Sr., who for 20 years was pastor of Birmingham's Southside Baptist Church. The senior Buchanan died May 17, 1976, after an extended illness.

Buchanan followed in his father's footsteps as minister of education for the Southside congregation, and later was pastor of Centercrest Baptist Church in Birmingham.

Even as a pastor, Buchanan was a vocal Republican. He became concerned about national issues, especially foreign policies and the role of the federal government in trying to solve national problems.

One weekend while they were talking in the kitchen, Buchanan told his wife Betty, "Honey, sometimes I think I ought to run for Congress myself to try to straighten out what's wrong with the country."

Betty mentioned her husband's comment to a Republican party leader in Alabama. The next day Buchanan received a phone call asking him to consider the Republican nomination as a candidate for Congress.

"Betty and I prayed about it for three weeks, and felt this was what I ought to

do," he recalled. He resigned as pastor of the Centercrest church in 1962 to campaign for Congress during the next six months.

Buchanan lost the election and was without a job. He couldn't seem to find a church that was interested in an ex-pastor and defeated political candidate.

He was committed, however, to



Buchanan

politics as his ministry. For the next two years, he served as interim pastor of several Alabama churches, did some public relations work and helped organize the Republican Party in Alabama.

In November 1964, he was elected to Congress on the Republican ticket as part of the Goldwater sweep.

Buchanan, however, does not feel that he left the ministry to run for political office. Rather, he feels he was entering a different kind of ministry that would give him a broader witness than before.

"My concept of the call to ministry is that all Christians are called both to salvation and service, and that Christianity is our full time vocation. I feel a very clear calling to the ministry of government and politics. This is my ministry here," he said, waving toward the halls of Congress.

Mountains to the Mississippi

Cornishville Baptist Church honored Charles W. Holland and his wife on May 30th with the presentation of a silver serving tray. This was in recognition of the Holland's five years of service at Cornishville. Holland is retiring from active service with over 30 years in the ministry.



Holland

The Hollands will reside in Louisville and he will be available for pulpit supply work.

T. L. McSwain, pastor of First Baptist Church, Richmond, received the doctor of ministry degree from Lexington Theological Seminary on June 4. His thesis was written on the topic, "Human Rights and the Dilemma of Abortion." McSwain is a graduate of Wake Forest University and Southern Seminary. He is a former president of the Kentucky Baptist Convention.

Beechmont Baptist Church, 4574 South Third Street, Louisville, will present a special emphasis during the month of July entitled "Our American Heritage." A variety of special programs and activities are planned commemorating the 200th anniversary of our nation and its religious dimensions. Eugene Enlow is pastor.

The Sunday school of Woodburn Baptist Church recently dedicated an entire day in honor of Mrs. Homer Murray who has taught preschoolers in the Sunday school for 40 years without interruption. Affectionately known as "Miss Malley," Mrs. Murray has been a great influence for good in the lives of hundreds of children. Forty-five of her former pupils were present for the special recognition. O. S. Murphy is the Woodburn pastor.

Kentucky Baptist pastors and their wives are invited to participate in the Summer Preachers' School, July 12-16 at Union University, Jackson, Tenn. The invitation comes through Bob Agee, Union dean of religious affairs, who says a unique program with the theme "Developing an Evangelistic Ministry" has been planned for this summer. Among the program personalities is Herschel H. Hobbs. Reser-

vation forms may be received from the office of Dean of Religious Affairs, Union University, Jackson, Tenn. 38301.

Glendale Children's Home alumni will return to the campus for a reunion June 27. An alumni meeting is scheduled at Gilead Baptist Church 10:00-10:45 a.m., with a worship service at 10:50. The noon meal will be served at the home. A special invitation to all who were at Glendale between 1960-69 has been extended.

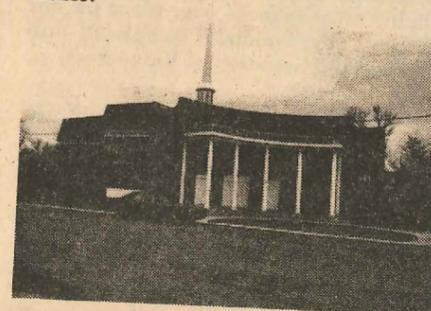
Funeral services were conducted June 5 for H. B. M. Hatler, well-known Baptist pastor in Kentucky. He has lived in Eddyville since retiring. He was very active in supply preaching during retirement years.

Hatler was a graduate of Baylor University and Southern Baptist Seminary. He was also a licensed pharmacist receiving his training at the University of Texas.

He spent 54 years in the ministry. Among his Kentucky pastorates were Ballardsville, Gatliff, Central Baptist in Corbin, First Baptist in Hazard and First Baptist in Princeton.

Memorial services were conducted by H. C. Chiles, Jesse Hatfield and Franklin Skaggs. He is survived by his wife, two sons and two daughters.

The Bicentennial Concerts of the Kentucky Baptist Chorale were attended by approximately 4,000 people. The chorale sang at Harrodsburg, Louisville, Owensboro, Marion, Paducah, Bowling Green and Frankfort during the week, receiving standing ovations at some performances of patriotic and gospel music.



Warsaw Baptist Church, Warsaw, Ky., will dedicate this new church building on June 20th at 2:15 p.m. The first service was held Feb. 1. Robert E. Morris is pastor.

Baptist Forum

(Continued from Page 3)

PASTORS WANTED — APPLY HERE

I have on my desk letters from four of my good friends. All are reasonably successful Baptist pastors. For a variety of reasons they would like to change churches. They are all discouraged and they are waiting patiently while our clumsy Baptist machinery moves.

We keep reading that Southern Baptists are losing 1000 trained pastors a year to secular employment. One reason they leave is because they cannot change assignments when they need to.

It might help if there was a place and person where written resumes of pastors and written resumes of churches could be mutually exchanged. And what would be wrong, or unspiritual, if a pastor applied for a pastoral job? Applying is more honest than our present system, where he tells his friends to put his "name in."

Bob W. Brown, Lexington

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Interesting People

WILLARD K. WEEKS

The Grandest Daddy of 'Em All!

by Jim Cox, Associate Editor

Jim Cox was a Ridgecrest staffer for five summers, 1957-61.

"Checkers on the doors, please . . . Waitresses and bus boys on your nose—toes! . . . Dinner is served, please. Please come all the way to the back. Let's fill up every place at every table, please. Do not block the aisles. Let the hostesses help you be seated."

Then, muffled sounds of a chorus, led slightly off key:

*Thank you, Lord, for saving my soul,
Thank you, Lord, for making me whole;
Thank you, Lord, for giving to me
Thy great salvation so full and free!*

It always began that way. For 17 summers it began that way. It was as predictable as the fried chicken you knew 'Uncle' Vernon Powell and his kitchen staff was going to feed you every Sunday at noon before inviting you back into the kitchen.

I refer to those glorious summers when Willard K. 'Daddy' Weeks presided over the dining hall—and everything else—at Ridgecrest (N. C.) Baptist Conference Center, or Ridgecrest Baptist Assembly, as we knew it then.

What has become of 'the great white father' as he was affectionately known by his devoted staff since retirement in October 1967?

Now 75, Weeks and his wife, Zelma, known as 'Mom' to 'her kids' across America and around the world, are still living right there in the larger Ridgecrest community at Black Mountain, N. C. They continue faithfully in their church and keep ties with local civic organizations which promote a better way of life for all western North Carolinians.

Far from having retired, however, they still have 'assembly blood' in their veins and are serving this summer at Shocco Springs Baptist Assembly in Alabama.

In the 17 summers Weeks was manager at Ridgecrest 'the grandest daddy of 'em all' calculated that he had been privileged to play 'father' to nearly 7,000 different individuals.

A native of Massachusetts, Weeks was educated in the public and trade schools of that state and New York. He joined his father as a building contractor in the firm of E. W. Weeks and Son in St. Petersburg, Fla., early in life.

He met 'Mom,' the former Zelma McKin of Fallasbee, W. Va., one Wednesday night at prayer meeting at First Baptist Church, St. Petersburg. They were married in Clearwater Jan. 18, 1927.



'Daddy' Weeks looks over plans for one of many new buildings completed during his administration at Ridgecrest.

Believing the Lord had a greater use for his life Weeks accepted the call of First Baptist Church, St. Petersburg, in 1928 as minister of education. In 1933 he was called to Main Street Baptist Church, Jacksonville. He returned to the St. Petersburg church in 1941, and in 1945 went to Second Baptist Church, Houston, Tex.

The Sunday School Board approached him about Ridgecrest in 1945 but he was reluctant to leave the local church. In November 1950 he did feel the Lord directing him to the moun-

tains, however, and accepted a second request from the board.

Those who were on his staff in those days remember many things about him, aside from the dining hall experiences.

Each summer morning he arose at the crack of dawn, dressed in suit, white shirt and tie, and marched behind old Pritchell Hall to Rhododendron Hall for staff breakfast at 6:45. He could have waited for the guest meal at 7:30, but he wanted to be with 'his kids.'

He made it clear to every new staffer, "Our door is always open for you to come in and discuss your problems as well as your joys, your heartaches as well as your triumphs." No one ever found it any other way.

Through the years 'Daddy' Weeks had the habit of toting around a pocket full of candy which he shared freely. It was a symbolic gesture of his unending desire to give of himself to others.

On Thursday nights (when the new conference weeks opened in those days) he always mounted the platform in the old Spilman Auditorium to greet those coming in. He assured everybody he and his staff were there to serve them in any way possible.

When he and 'Mom' Weeks first came to Ridgecrest they searched for a passage of scripture which could become a staff theme and be a daily inspiration to every staffer in the years to come. They adopted I Cor. 13, the love chapter, and this scripture was read at every Wednesday night staff meeting for 17 years.

Weeks has continued to maintain devoted interest in his ex-staffers since those years. He keeps a card file on which he writes down the changes of address he hears about, plus when ex-staffers get married, become parents, when they change jobs and every other important thing that happens to them. His Christmas card mailing list includes staffers in many lands.

Today there are young people scattered around the globe who testify to the tremendous impact this great humble servant of the Lord had upon their lives. When they think of Ridgecrest, and especially 'Daddy' Weeks, and so many memories they wouldn't trade for the world, they recall the words of Paul: "I thank my God upon every remembrance of you" (Phil. 1:3).

Kentucky Baptists at Work

KBC Provides News Service

The Kentucky Baptist Convention, through its Stewardship Promotion Department, provides a 4½ minute religious news program to radio stations for use on public service time.

This program, KENTUCKY NEWS-SCOPE, has a number of features which make it attractive to radio stations. It covers news concerning many denominations and faiths, and there is a freshness and informality of news that makes it distinctive from routine religious news programs.

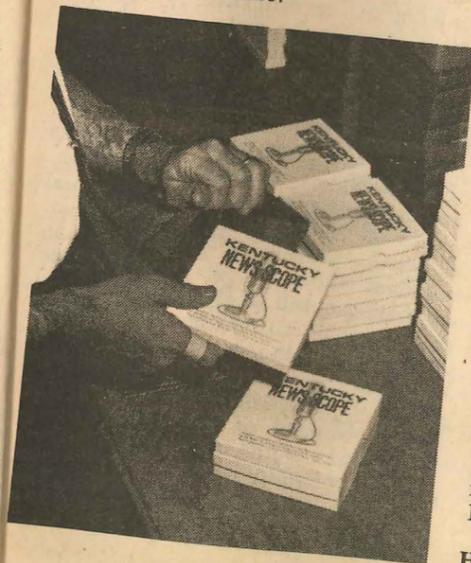
The copy for the news program is compiled and edited each week by Jesse Stricker, director of stewardship promotion for the Kentucky Baptist Convention. The Radio and Television Commission of the Southern Baptist Convention produces the tapes of the program.

During this bicentennial year, a 60 second "Let Christ's Freedom Ring" spot is featured in each news program.

A tape of these spots was provided each of the 100 plus radio stations in Kentucky. Each tape contains five commercial spots for their use on public service time.

A full color television spot was also prepared and sent to 11 television stations in Kentucky.

Through this ministry Kentucky Baptists are broadcasting their witness throughout the state.



WMU Leadership Conferences Set

Leaders of WMU have the choice of attending WMU Leadership Conferences either of two week-ends (July 23-25 or July 30-Aug. 1) or during the week (July 27-29). For those desiring to attend on the week-end more accommodations are available July 30-Aug. 1 at this time. However, if that week-end is not convenient July 23-25 is not completely filled yet.

One of WMU's emphases for study in 1976-77 is the biblical basis of missions. Robert Bratcher, the translator of *Good News for Modern Man* and chairman of the committee for the translation of the Good News Bible to be available this fall, will lead a series of Bible studies on that subject.

Missionaries to speak at the conferences are Lois Hart, a nurse on furlough from Chile and Mrs. Clarke Scanlon who works in Guatemala.

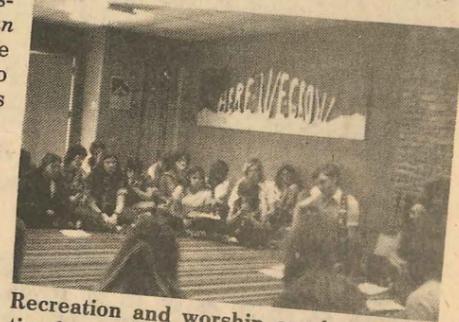
Featured during the conferences will be a book fair, a model of one suggested for each church during WMU Focus Week of 1977. Another feature that provides a model for a

church or association function is a banquet presenting the new magazine promotion campaign.

All elected and prospective leaders of WMU are urged to choose one of the three conferences and get their reservations in to Cedarmore as soon as possible. The training and inspiration to be received will be invaluable to everyone who attends as she plans and carries out her phase of missions education and work in the church or association.

The conferences will begin with the evening meal served cafeteria style from 5:30 to 6:30, and ends at lunch. The first session of each conference starts at 7:00 p.m.

Reservations accompanied with a \$3.00 reservation fee should be sent to: Cedarmore, Box 37, Bagdad, Ky. 40003.



Recreation and worship are key activities for girls attending Cedar Crest and the state Acteen mini-camp.

Personnel Changes

David S. Carter has resigned as pastor of Wildwood Baptist Church, Ashland, to become pastor of Franklinton Baptist Church. He has been active in the



Carter

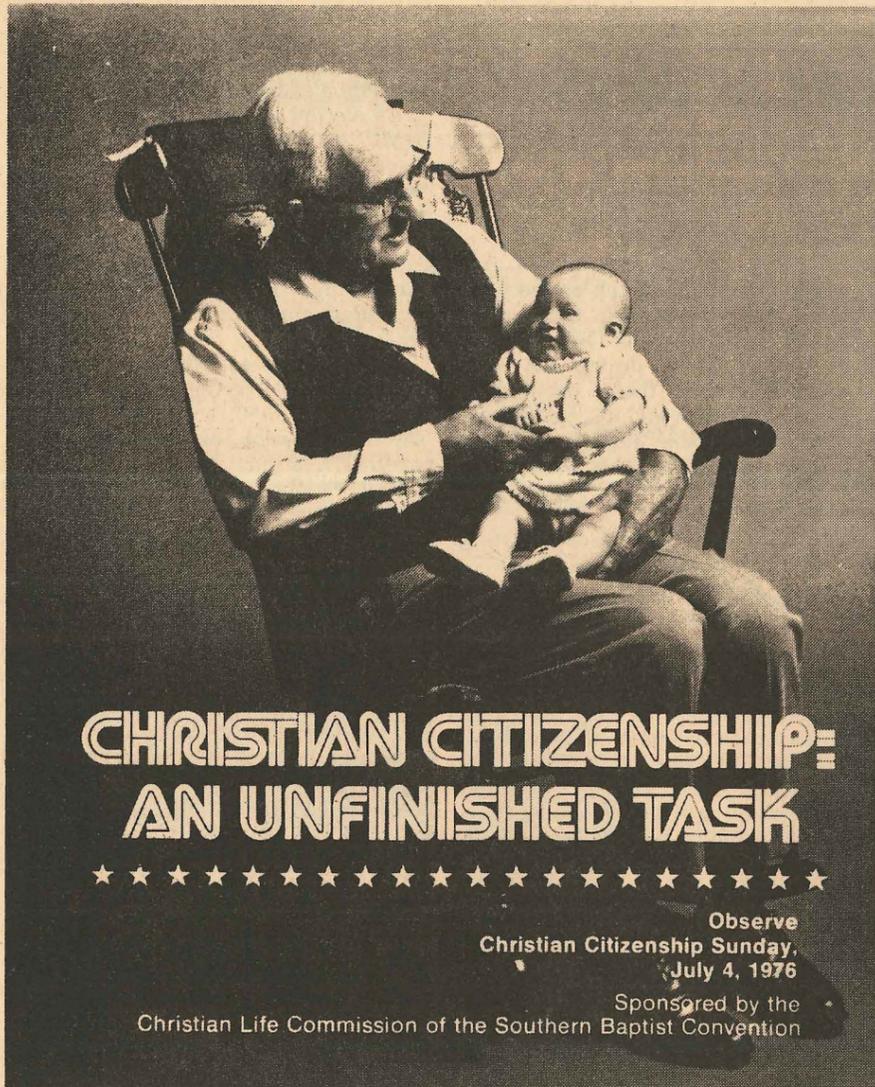
work of Greenup Association, having served as church training director in 1974-75 and as clerk of the association for the past year-and-a-half. He also served as president of Greenup Association's Pastors' Conference for the past year. Carter plans to enter Southern Seminary in August. He and his wife Linda and daughter Ginger are residing in the new church parsonage in Pleasureville, Ky.

Howard Hovde, pastor of Beechwood Baptist Church, Louisville, has resigned effective July 5 to accept the position of director of the Christian Counseling Center, Houston, Tex.

Hovde has been pastor of Beechwood Baptist since June 1973. He had previously served as a pastor for eight years in Madison, N. J., as a chaplain and teacher for three years at Ricks Institute in Monrovia, Liberia, and as associate pastor of Crescent Hill Baptist Church, Louisville.

Hillvue Heights Baptist Church, Bowling Green, announces that Gary Watkins of Brandon, Miss., has accepted the call to pastor. He comes to Hillvue Heights from Pinelake Baptist Church, Brandon.

Jerry T. Clark, a Hopkinsville native, is now with the Southern Baptist Sunday School Board as supervisor of the design and programming section, systems department.



CHRISTIAN CITIZENSHIP: AN UNFINISHED TASK



Observe
Christian Citizenship Sunday,
July 4, 1976

Sponsored by the
Christian Life Commission of the Southern Baptist Convention

Christian Citizenship: An Unfinished Task

by C. Welton Gaddy, Director of Christian Citizenship Development,
Christian Life Commission, SBC, Nashville

The American Revolution is not over. The colonists' relatively new experiment in government "of the people, by the people, and for the people" continues. Each succeeding generation of United States citizens has to secure again an independent government, an open political system, leaders and institutions responsive to the public and the basic guarantees of freedom.

For Christians the never-ending process of government stands as an ongoing opportunity for ministry. Christ commissioned his followers to live as moral salt and light (Matt. 5:13-14), making the difference for good, in the world of elections, legislation, politics

and justice (Luke 20:25).

This year Christian Citizenship Sunday and Independence Day coincide. The climax of the nation's bicentennial observance is also the occasion on which local churches are encouraged to focus on the development of responsible Christian citizenship.

Remember the past and learn from it! A much-acclaimed "Spirit of '76" was a spirit of responsible citizenship and political activism. The nation's founders, strongly influenced by religious beliefs, drew up plans for a government based on freedom, oriented toward the dignity of persons, and operated with justice. These early citi-

zens backed the words of their mouths and the concepts of their writings with the vitality of their lives. They became conscientiously and persistently involved in the task of nation building—a task not yet completed. Responsible citizenship remains the best means of claiming the promises of democracy.

Ponder the future and prepare for it! The horizon of this land is darkened by problems such as world hunger, inflation, arms control, human liberation, poverty and international justice which demand tough decisions. Contemporary celebrations must be somewhat tempered by the need to resolve these problems. Christians can be of significant help. These problems are moral concerns about which Christians have ethical insights. Christians can have a voice in whether or not the nation properly prepares for the future while keeping faith with those truths and rights established by the founding fathers.

Assess the present and become involved in it! The past and the future of the nation intersect in the present. Here is where the character and the direction of our government are being decided. Explore ways in which Christians may become more involved in the processes by which candidates for public office are nominated, legislative proposals are drafted, and the priorities of the community are determined.

Local congregations can effectively deal with the theme of Christian Citizenship Sunday in a variety of ways. Special sermons, dramas and musical presentations are popular means of bringing God's word about citizenship to bear upon the contemporary situation. A weekend seminar, a series of conferences, or formation of a study group provides for more in-depth discussion on relevant passages from the scriptures, key issues in a particular community, and specific methods of effective political involvement.

As July 4, 1976 dawns, numerous social problems scream for resolution. Freedom issues are on trial. Influential places of leadership need to be filled. Christian Citizenship Sunday is an excellent time for all Christians to consider the will of God in relation to their personal citizenship contributions in the life of the nation. **The task of Christian citizenship is unfinished.** The cause of Christian citizenship awaits the involvement of persons motivated by Christian truths, concerned for people, and willing to work!

Observe Christian Citizenship Sunday, July 4, 1976!

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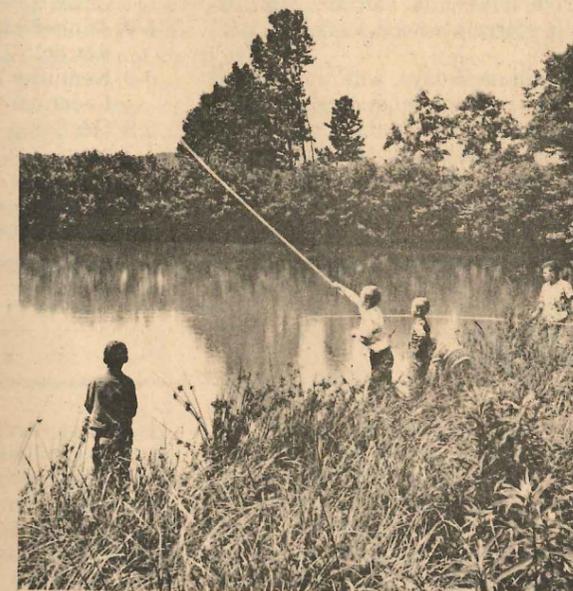
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These models are free, so write for yours now. Thousands have already been mailed, so write today to Dept. 4843 Beltone Electronics Corp., 4201 W. Victoria St., Chicago, Illinois 60646.

Franklin Owen

TODAY'S FAITH

Hosts of us who came along in yester-years had a firmly fixed faith in God as personally revealed and understood in Jesus Christ. We believed in the immortality of the human soul. We believed in sin and guilt and the necessity of redemption from sin and forgiveness of sin as a means of salvation. We believed the promises of God with regard to this as delivered to us in Christ. We believed in the efficacy of the death of Christ in behalf of us sinners. We believed that the goals of this present life were secondary and the goals of eternity were primary.



Modern man seems more and more to settle for a faith that is quite different from the above. Instead of believing in a personally revealed God, the growing modern belief is in an undefined conception of "whatever Gods may be." In rejecting Christ, people reject the personal, human plane reve-

lation of God. God thus becomes subjective rather than objective; merely the mental projection of whatever individual notion one has of him. This is not much substance in which to trust.

Instead of conviction of sin and guilt there is a growing tendency to discount sin. Nothing is really very wrong. Just love everybody and do what feels good and tastes good; enjoy yourself, it's all one grand "love in."

As for the goals of life, the satisfactions of this moment tend to be primary. The satisfaction of man's mortal desires and delights, now supercedes his immortal appetites and values. Yes, squeeze it all in before the cemetery, for Heaven is here and now. This is it. Get all you can out of it. "Live it up." Salvation, rather than being from sin, is from suffering and pain, from poverty, from sickness, from want. Salvation then is here and now. Mortal man can have only mortal salvation. Immortality is scarcely a hope, definitely not a faith.

Through such days, with this kind of beliefs, the church must continue her commission to declare that God has visited us in Jesus Christ, and has told us of our need for forgiveness from sin that dooms.

Convention Calendar

JUNE

- 17-20 Pre-Camp Training—Cedar Crest, Cedarmore
- 18-20 Conference for Deaf—Cedarmore
- 21-25 Kentucky Baptist Youth Week—Cedarmore
- 21-25 GA/Acteen Camp—Cedar Crest, Cedarmore
- 21-26 RA Camp—Rabro, Cedarmore
- 23-25 WMU Executive Board—Cedarmore
- 28-July 2 Kentucky Baptist Youth Week—Cedarmore
- 28-July 2 GA & Acteen Camp—Cedar Crest, Cedarmore
- 28-July 2 RA Camp—Rabro, Cedarmore

JULY

- 2-3 Father/Son Camp—Rabro, Cedarmore
- 5-9 Adult Bible Preaching/Teaching Retreat—Cedarmore
- 5-9 Kentucky Baptist Youth Week—Cedarmore
- 5-9 GA Camp—Cedar Crest, Cedarmore
- 5-9 RA Camp—Rabro, Cedarmore
- 9-10 GA Mother/Daughter Overnight Camp, Grades 1-3—Cedar Crest

Sunday School Lessons

Lessons for June 27, 1976

International Series

The Church and Civil Authorities

Romans 13:1-10

Each child of God has obligations to the human government under which he lives. He should abide by the laws of his city, county, state and nation, and be submissive to said governmental agency unless it should require him to disobey God or to do wrong. The limitation of the Christian's responsibility to be subject to the earthly powers begins only when such subjection contravenes the plain teachings of the Word of God. Always a Christian must obey God in preference to obeying man.

One must obey the law not simply to escape the consequences of wrongdoing, but for the sake of his own conscience which tells him to do right. Moreover, he owes it to his fellowmen, over whom he has influence, to be a law-abiding citizen. It is impossible to disobey God without incurring his displeasure and receiving the due reward for doing so.

It is incumbent upon the Christian that he pay taxes. While we live in the heavens spiritually, we are not to evade our earthly responsibilities. Christians should be better citizens than those who do not claim to be followers of Christ.

We do not believe that, in verse eight, Paul meant to brand all credit-buying as unchristian, for he himself ran a "charge account" with Philemon. Instead of teaching that one should never be in debt, he was saying, "Do not leave a debt unpaid." In other words, "Do not be like the man who was called 'a human dynamo' because everything he was wearing was charged."

Paul enumerated the last five of the Ten Commandments, which have to do with our relationship to others. The commandment, "Thou shalt not commit adultery," strikes at an evil which is growing with frightful rapidity in these days. God's prohibition of adultery is still applicable. The commandment, "Thou shalt not kill," forbids the taking of the life of a human being, whether it be for revenge or some other evil motive. In the command, "Thou shalt not steal," God forbids the taking of that which rightfully belongs to another. Because bearing false witness in public and in private is an abomination in the sight of God, we have the plain prohibition, "Thou shalt not bear false witness." The fifth one, "Thou shalt not covet," regulates the thoughts, desires and longings.

These five commandments can be summarized easily in the words quoted by our Lord, "Thou shalt love thy neighbor as thyself." This debt of love, which we owe to all men, is a continuing matter.



H. C. Chiles Murray, Ky.

Life and Work Series

Freedom to Love and Help

Galatians 6:1-10

When a believer in Christ yields to temptation and is guilty of wrongdoing, a true Christian has a splendid opportunity to prove the genuineness of his spirituality by his attitude and behavior toward the fallen one. Instead of rejoicing over the fact that his brother has been guilty of a breach of conduct, or of displaying an arrogant spirit toward him, it is the duty of the Christian to deal tactfully, carefully, sympathetically, meekly, prayerfully and lovingly with him. He should speak to him about his besetting sin, point out to him the evil of it and emphasize the provision which God has made whereby forgiveness may be received and life may be transformed into a victorious one. The process of "restoring" a person who is spiritually out-of-joint is a delicate one, and requires such skill that only spiritual people can bring him into fellowship with his Lord and his fellow Christians.

Sooner or later every person has burdens. Recognizing them is not enough. Paul urged Christians to bear their own burdens, implying that some of them cannot be transferred; for example, the burden of personal responsibility. Everyone must live his own life and render a personal service.

Knowing our proneness to grow tired of doing what is right, God admonishes Christians to persist in well-doing, and assures them that they will reap a plentiful harvest through so doing.

Inasmuch as our golden and priceless opportunities to do good never come again, we should seize them upon their arrival and make the most of them. With so many precious opportunities for doing good afforded us, let us practice doing good to our brethren in Christ especially, but also to those who are not Christians.

Galatians 6:14-18

Paul might have gloried in his remarkable conversion, his extraordinary call to the ministry, his scholarship, his usefulness as a minister of Christ, or his achievements for Christ, but he did not do so. He asked God to keep him from glorying in anything except the cross of Christ.

The marks or scars on Paul's body bore mute and impressive testimony to Christ's ownership of him and his subjection to the Master's will. These brands indicated his personal devotion to Christ and the furtherance of the gospel. If we are not called upon to bear marks of cruelty because of loyalty to Christ, we should bear the marks of the Lord Jesus upon our character—such as holiness, grace, love, meekness and willingness to render self-sacrificing service.

Our Baptist Heritage

The sign on the side of Highway 32-36 near Cynthiana advertises it as "The Oldest Church Building in Continuous Use West of the Alleghenies," and the venerable log structure (1790 vintage) which houses Indian Creek Baptist Church may be just that! What's more, the members of the church, Larkin Bell, Wilbur Smith, Nell McClintock, Jesse B. Endecott and Euna Jean Price are not about to let the world forget.



Jack Birdwhistell

Aided by their fellow Baptists of Union Association, the Indian Creek congregation on May 16 hosted a celebration of Ken-

tucky's Baptist past and renewed their commitment to the future. In a program coordinated by Superintendent of Missions Jim Hildebrand and Moderator John Simpson, pastors and people sang, prayed and testified to what the old church meant to them. Pastor Carl Sears of Falmouth recalled the role of W. L. Crumpler in the restoration of Indian Creek, and Mrs. McClintock spoke movingly of the old communion set which graced the table at the front of the simple, tastefully restored interior. Others remembered pioneer preachers such as Isaac Munson and Henry Webb, both buried at Indian Creek, and later pastors such as Endecott and Bell. All heard A. B. Colvin issue a call for Baptists to hold to the doctrines which the pioneer generation cherished.

Monthly services at Indian Creek serve as a rallying point for those who wish to keep alive the rich Baptist heritage of Harrison County. The history of this church is the history of Kentucky Baptists "writ small," and the grave-stones in its lovely yard are an education in themselves.

Associations in other parts of the state should mark well the example of Union Association and Indian Creek. The possibilities for restoring and utilizing historic church buildings are abundant in Kentucky. Such projects not only bring the churches of an Association closer together, they go a long way toward helping Kentucky Baptists remember both the "faith of our fathers" and the God who has "brought us safe thus far."

Viewpoint

Seven 'Fathers of America'

by Charles W. Deweese and A. Ronald Tonks

Second in a Series

Benjamin Franklin was born in Boston in 1706. The 15th child of a candle maker, he was christened at Old South Church and dedicated to the Christian ministry.

Limited finances, however, prevented his receiving an education, so he learned the printer's trade. Boston's rigid Puritanism soon prompted him to run away to Philadelphia. He expressed a self-confident humanism divorced from both established religion and Christ-centered theology. Yet, during the heart of debate and controversy at the Philadelphia Constitutional Convention it appeared the convention would dissolve in disunity, so Franklin declared:

"The longer I live, the more convincing proofs I see of this truth — that God governs in the affairs of men . . ." Franklin fluctuated in his religious beliefs and accepted the moral system of Jesus but rejected the Messiah and Christ of the scriptures.

Franklin is one of seven "fathers of America" to note not because they are typical or atypical of the religious beliefs of all, but because each in his own way played a most important significant role in the young republic. The list is comprised also of George Washington, Thomas Jefferson, James Madison, Alexander Hamilton, John Jay and John Dickinson.

George Washington was a conciliator and he, almost more than any other man in early America, held the new country together. In 1775 he ordered members of the army to "discontinue profane cursing, swearing and drunkenness." This theme was repeated throughout the orders he gave during the dark days of 1778. He saw patriotism as going beyond the political matters as far as loyalty to God.

Washington was an Episcopalian, although after he became President he never partook of communion. His reasons were probably more political than religious. He did not want the newly formed country to become wedded to one single Christian group. He also had a strong sense of privacy and this is one area he did not want exploited. What-

ever his personal beliefs, he was certainly not an atheist as some have suggested. He was likely a deist.

Thomas Jefferson, like Washington, was raised in a devout Episcopal family. Much of his training was done by ministers. Although Jefferson has frequently been accused of holding no religious beliefs at all, nothing could be further from the truth. His insistence on individual rights which permitted a person to follow his or her beliefs was mistakenly interpreted as an attack on all denominational religion.

Like Washington, Jefferson did not want any debate over his personal religious views while he was in the service of his country. After his retirement, he wrote frequently and specifically about religious matters. He prepared what he considered to be his "Bible," "The Life and Morals of Jesus," a collection of what he believed were the morals and teachings of Jesus.

Jefferson asserted his belief in Jesus was tied to his human accomplishments — a very low Christology and one most Baptists would assert was something less than the full knowledge of Christ, the divine human Lord of the New Testament.

James Madison perhaps more than any other person helped make the Constitution workable. Madison, remembered for his part in the Constitutional Convention and as President of the United States, worked vigorously on behalf of religious liberty. He secured acceptance in Virginia of Jefferson's statute on religious freedom and, vigorously assisted by John Leland, a Virginia Baptist minister, the passage of the Bill of Rights or the first 10 amendments to the Constitution.

Madison was well-trained theological and had studied for the ministry. Then later in his life he continued his religious studies systematically. Despite his wide knowledge, he referred only rarely to his personal religious beliefs. He was apparently a deist, and later a Unitarian. Clearly in his day, he was champion of the persecuted minority. The story of Madison and the Baptists has been related many times. In fact,

without their combined influence, the story of religious liberty in America and throughout the world would be vastly different.

The consuming passion of Madison's religious life was religious freedom. He said, "Freedom to believe in a creed or religion or freedom not to believe must be a basic right in any democratic society."

At the Philadelphia Constitutional Convention, Alexander Hamilton made the major contribution of his life—the formulation of the federal system of government. In his early life, he seems to have given religion only passing thought although he wrote a short statement that seems to suggest a modified deism: "The superior being created man but at the same time endowed man with the right to personal liberty and personal safety."

John Jay, a New Yorker, was perhaps the most traditional in religion of all the founding fathers. His religious views were in sharp contrast to those of Jefferson, Franklin or John Adams. When it was proposed that the sessions of the First Continental Congress be opened with prayer, Jay opposed such a move. He said there was too much religious diversity among the members for the prayers to be efficacious.

Jay attended church regularly and opposed deistic views. He was one of the early presidents of the American Bible Society, of which his son William was the founder.

John Dickinson was also an important founding father of the United States. Although he attended the Second Continental Congress and assisted in the preparation of some of the documents, he refused to sign the Declaration of Independence because he felt such a move was premature.

Dickinson did not widely circulate his religious views. Although he died a Quaker, he appears to have nominally accepted a modified deism. Dickinson makes mention of God but apparently almost as though he did not know him intimately.

The founding fathers' religion: myth and reality? Most acknowledged a divine being. There was as in most leadership groups a degree of egotism and self-glorification, but most believed both implicitly and explicitly that men free to believe as they wished in a free state was the ideal to attain.