



Daley Observations

The Security of Ministers Is Found in Faith

Those who truly trust in the Lord are supposed to know their security is not in this world. Jesus made it plain that only those willing to give up the security of this world should try to follow him. Nevertheless, it is hard to live in this world without being caught up in its thinking and value judgments. Even ministers of the gospel are not immune to this temptation.



Job security is one of the universal concerns of humanity. How to be assured of an income to meet basic material needs concerns ministers of the Lord as well as others. But job security is not easy to come by for ministers. I know no Baptist churches nor ministers who sign contracts for indefinite employment and income. Generally it is understood that churches and ministers can terminate their relationships with each other with proper notification on the part of either.

It is natural that preachers take this insecurity in consideration when making decisions. Those close to ministers or those serving on pulpit committees know how the thinking goes among most Baptist pastors and staff members. For those who don't know, here is how it goes.

As long as a preacher is under 45 and is producing what is regarded as good results, he is wanted by his own congregation and is sought by other congregations. Between 45 and 55 a preacher had better be in the church of his dream or he will never make it. Between 55 and 65 he will have few opportunities to move unless he is exceptional or is willing to move down, as we say. This means he is willing to take a smaller church with less prestige and income.

Such thinking might be criticized but preachers are made to think that way by the attitude of churches. After all, God doesn't always have his way in the case of the calling of pastors by churches. He could do so but respects the freedom of churches and preachers too much to coerce them against their wills.

But God takes care of his own if only they trust him and this is all he promises. The wait may be long and painful and what God provides may be far from what they planned

or wanted but it will turn out to be a blessing.

Consider some such situation as the following. A good and sincere minister finds himself in that critical decade of his fifties. He has done well in the church he serves for 10 or more years but by this time his charm has worn off with some members who would like to see him leave. He realizes his ministry is not as effective as it once was whoever may be at fault.

He would gladly consider moving but due to his age and the impression that he will stay where he is until retirement, he has no opportunities to leave. In some instances the size of his congregation and his salary are such that few churches could match it and so they give him little or no consideration.

Suppose the situation deteriorates and his ministry becomes a more painful experience for him and the church. The church is too considerate to throw him out but the longer he hangs on the more miserable everyone becomes.

The standard advice of preachers to one another is not to resign one place until there is another place to go. Not only is it harder for a pastor without a church to be considered by other churches but a preacher with a family cannot survive long on savings from preaching.

And now here's the point of this editorial. Experience proves that the preacher who faces such a situation and exercises enough faith to resign for the welfare of himself and the church will come out all right. The Lord never deserts his faithful servants though they suffer and it sometimes appears God has forgotten.

As one sitting somewhat securely in a denominational job I would not presume to tell any preacher when he should resign. That is between him, the church he serves and the Lord. But I have lived long enough to know God makes a way for those who trust him.

To resign without anywhere to go may require giving up pride and losing face with fellow ministers caught up in the success syndrome. To go from a large, prestigious congregation to a small relatively unknown church is to be misunderstood by some but it may be the beginning of a more glorious ministry. But all this is necessary in the first place for the Lord to have his way. One exercising such faith and sacrifice may be hurt but never destroyed nor forsaken by the Lord.

Thanks to Kentucky Baptist Woman's Missionary Union

Life is made up of routine experiences punctuated with special heart warming moments. Even the routine in life is exciting when we live for Christ's sake but some earthly experiences are a foretaste of heaven. One such moment came my way recently and I am sharing it for the blessing it may be to others.

The experience is related to the ladies of the Kentucky Baptist Woman's Missionary Union. Leave it to the missionary-hearted ladies to be there at the right time with the right provision.

Several months ago Kentucky Baptist Woman's Missionary Union director Kathryn Jasper came by to express concern and interest for the special needs of Western Recorder at that particular time. She asked if there was some particular ministry of Western Recorder which might be included in the special state mission prayer and offering each year.

Instantly there came to my mind the practice of sending Western Recorder without cost to all Southern Baptist foreign missionaries with Kentucky connections. This is an

expenditure of several hundred dollars a year but one we gladly make. Miss Jasper offered to share this with her Woman's Missionary Union Executive Board for possible inclusion in the 1977 Eliza Broaddus State Mission Week of Prayer and offering.

And what happened? A letter and a check for \$500 came last Friday from Miss Jasper. The ladies not only adopted this project for 1977-78 but asked why wait until then. They are starting immediately to underwrite this ministry and the missionaries on our mailing list will be informed of this provision by the ladies.

Most of us receive so much Baptist mail that we tend to ignore it. Not so with missionaries. Of all groups receiving

Western Recorder, foreign missionaries most often express appreciation for the state paper. It is like a weekly letter from home though it is often four to six weeks reaching them.

This most thoughtful and generous gesture from the Woman's Missionary Union ladies is typical of the cooperation and mutual assistance among Baptists in doing the Lord's work. And it is altogether appropriate. We are all on the same team with the same objective. It doesn't matter who shoots the goal or gets the credit as long as we win the game. It is reassuring to have the Woman's Missionary Union ladies as teammates as well as cheerleaders.

Baptist Forum

I have read with much interest the prophecy series by Dale Moody, and while I do not agree with some of his conclusions, I do respect his outstanding scholarship and feel that he has made a splendid contribution in presenting his views and interpretations. Perhaps others will wish to present other views on the subject. I have no purpose in doing so in this letter.

I do, however, wish to add what might be called a "sidelight" to one of the statements made by Dr. Moody. He listed B. H. Carroll as a postmillennialist, which, of course is true. One has only to read his books on Revelation or on Daniel to see that this is the position which he espoused. However, I wish to add a note to that fact, a note which might be lost to history if someone did not write it down.

While I was pastor at East Church, Paducah, from 1932-1943, the late W. H. Horton was pastor of First Church, Mayfield. Dr. Horton spoke at East Church and at other Paducah meetings, but I heard him most often at the West Kentucky Baptist Pastor's Conference, which during those years met regularly once a month at the Mayfield church. One of the subjects discussed from time to time in this conference was prophecy, and Dr. Horton often was asked to lead in these discussions. He was premillennial in his position, and was an able preacher and teacher of the Bible. On more than one occasion I heard him relate the following story:

During the last years of Dr. Carroll's life Dr. Horton was pastor in Palestine,

Texas, a city located about 100 miles east of Waco. Dr. Horton said that he had numerous occasions for fellowship and conversation with Dr. Carroll during those years. Dr. Carroll died in November, 1914, about five months after World War I had begun, and before his death Europe already was aflame. Moreover, for some years before the War there were evidences that one was coming.

Dr. Horton said that he discussed the dangers of war and the war itself with Dr. Carroll, and that he (Dr. Carroll) stated that he wished that he could live long enough to rewrite his books on Revelation and Daniel, since he had been mistaken in his position. He had believed that the preaching of the gospel and the growing influence of Christianity would bring a warless world and usher in the millenium. (One can see this conviction as he reads Dr. Carroll's commentaries.) When the threat of war, and then the war itself, came, Dr. Carroll evidently saw that he had been mistaken in his position.

Dr. Horton also related an experience of Dr. Carroll, in those late years of his life, supplying for one of his former students, and announcing in advance that he was going to speak on the Second Coming. The pastor, who was evidently premillennial in his position on the Lord's return, told his former teacher that he would be glad for him to speak on this subject, but that he reserved the right to answer him in a later message. When Dr. Carroll spoke, however, his message

evidently was much like the premillennial position, if not that, and the pastor told Dr. Carroll that what he had preached was not what he had taught in his classes. The old preacher and teacher is reported to have replied that he was preaching the Word as he understood it then.

There is nothing in Dr. Carroll's books (I have his commentary and a number of volumes of his sermons) to corroborate such a change of position, but I am reporting what I heard Dr. Horton tell, and I am sure he was reporting it as he remembered it. It is an interesting sidelight in Baptist history.

Of course, many theologians at the beginning of this century, believed that the 20th Century was about to usher in the millenium. They believed that it would be brought about by the work of the churches and the preaching of the gospel. There are few who hold this position today, and I wonder what these men of that day would say now as they looked back on what some have called "the bloodiest century of history."

God does promise a world in which "the kingdoms of this world are become the kingdoms of our Lord," but it is not to be brought about by the work of the church but by the return of the Lord himself.

Joe T. Odle, Jackson, Miss.

D Baptist News in Brief

McCartney to Texas PR

Richard T. McCartney, an Oklahoma public relations counselor, was elected director of public relations for the Baptist General Convention of Texas, a post he previously held.

Orville L. Scott, director of the department since 1972, asked to be relieved of administrative responsibilities to return to full time writing as director of news and information for Texas Baptists.

McCartney, 49, had been president of Arthur Davenport Associates Inc., Oklahoma City, 1968-76, and directed public relations for Texas Baptists, 1962-68. He was director of public relations for the Baptist General Convention of Oklahoma, 1958-62.

Anita's on Again

Entertainer Anita Bryant, who lost a potentially lucrative television contract because of her highly publicized opposition to passage of a Miami Metro homosexual rights ordinance, has been offered the job again.

Spokesmen for her and the Singer Company, chief sponsor for the show, said negotiations have been resumed with Miss Bryant to be hostess for a pilot program of a 13-week long TV talk show series to be aired in the fall.

Singer officials said the earlier decision had not been cleared with top management. Singer executive vice president W. Paul Tippett Jr. said Singer fully supports Miss Bryant's rights to take a personal position on legitimate issues "not related to her commercial environment with the company."

Sr. Adults, Ridgecrest Hasn't Forgotten You!

"Serve the Lord with Gladness" is theme of senior adult spring jubilees May 2-6 and May 9-13 at Ridgecrest, N. C.

Participants will choose one workshop from 11 selections and remain with that group for the week. Several workshops deal with mission opportunities for senior adults. Others include music, drama, Bible teaching, creative writing, media center service, hand crafts, nature crafts and discipleship training.

Nightly worship services will be led by J. Winston Pearce, Buies Creek, N. C., retired pastor and professor.

Cost is \$71 per person, two to a room, or \$94 for single room. Mail reservations to Box 128, Ridgecrest, N. C. 28770. A deposit of \$25 toward total cost should accompany reservations.

EBREA to Ridgecrest

The Eastern Baptist Religious Education Association (EBREA) will convene at Ridgecrest, N. C., July 15-16. Its theme is "The Minister of Education as a Professional."

Speakers include Baptist Sunday School Board staffers Joe W. Hinkle, secretary, Family Ministry Department; Brooks Faulkner and Will Beal, consultants, Church Administration Department; and John Hendrix, special projects consultants, Church Training Department.

Perry Q. Langston, professor at Campbell College, Buies Creek, N. C., is president of EBREA.

BPRA Coming to State For Sessions Next Week

Baptist communicators throughout the nation will converge on Louisville next week (Mar. 28-30) for the 23rd annual workshop of Baptist Public Relations Association.

Principal speakers include Lawrence Ragan, editor and publisher, The Ragan Report, Chicago, Ill., and Carroll Hubbard Jr., U. S. Congressman from Kentucky's first district.

More than 150 persons have pre-registered for the event which meets at

the Marriott Inn, Clarksville, Ind., opposite downtown Louisville. Seven institutions of the Kentucky Baptist Convention will host the convention at a dinner in Louisville during the event. Sightseeing and PR shop tours of Louisville are also scheduled, along with eight individual workshop options from which participants may select.

Southern Seminary will host the group for its closing banquet.

Anyone interested in registering who has not done so already may call Jim Cox at 1-502-245-4101.

Texas Baptists Blast Pari-Mutuel Measure

The Texas Baptist executive board struck a sledgehammer blow at a pari-mutuel gambling bill (H. B. 1499) introduced the same day in the Texas House of Representatives by Laredo Representative Billy Hall.

Almost simultaneously, at its quarterly meeting in Dallas, the 192-member executive board said, "We are sick and tired of a few legislators trying to convince the entire state government that it should evade its responsibility by allowing local option elections on gambling."

Among its reasons for opposing pari-mutuel gambling the board cited regressive taxes, corruption of public officials, increase in organized crime and wealthy sportsmen capitalizing on the misfortunes of the poor.

The board, which urged Texas Baptists to call and write elected officials, directed the Texas Baptist Christian Life Commission to make available to churches specific information on positions taken by legislatures on gambling.

"We are fed up with exaggerated claims of gambling revenues when national studies flatly contradict such claims," said the board.

TV Portrays Gifted Child

The troubles experienced by an intellectually gifted 13-year-old boy in his junior high school environment are vividly dramatized in an original TV play by Emmy award winner Allan Sloane, "Sit Down, Shut Up or Get Out." It will be presented on the NBC-TV network Sunday, Mar. 27, 5-6 p.m.

Work with the Deaf? Help's on the Way!

Workers with deaf children (grades 1-6) will have opportunity to participate in a leadership training conference July 30-Aug. 5 at Ridgecrest, N. C.

Participants will learn how to effectively use the "Resource Kit for Teaching Deaf Children" recently introduced.

Leaders include Ginny Davis, design editor, children's section, Sunday School Department, Baptist Sunday School Board, and Karen King, teacher of deaf children, Columbia, S. C.

Reservations, with a \$15 fee, should be sent to Box 128, Ridgecrest, N. C. 28770.

Student Teams Available

Two teams of five college students each will be available to minister in churches throughout the state this summer, according to the Kentucky Baptist Convention's Student Department, which sponsors the teams.

One group, the Son Share Players, will present Christian drama and lead workshops in this area. This performing group will have six to eight plays from which churches may select.

A creative ministries team will lead in youth revivals, weekend retreats, vacation Bible schools, Backyard Bible clubs, recreation activities, church fellowships and youth camps.

Both teams will be on the road June 20-Aug. 15. Scheduling has begun for them now and may be arranged through the Student Department in Middletown.

Brotherhood Names Lady

Miss Lynette Oliver, comptroller of Orgill Brothers and Company, a wholesale hardware firm in Memphis, has been named director of the business section of the Southern Baptist Brotherhood Commission. A Methodist, she will lead in preparing and administering the commission's budget and directs accounting, purchasing, office personnel coordination, insurance, building and properties.

Nutt to Nashville

Louisvillian Grady Nutt will be on the

program for a first national conference on youth ministry Apr. 25-28 at Nashville's First Baptist Church and the Baptist Sunday School Board.

More than 800 ministers of youth and older youth leaders are expected to attend. It is sponsored jointly by the Sunday School Board, Woman's Missionary Union and Brotherhood Commission.

A \$55 fee for one person, or \$80 for husband and wife, should be sent to Bob R. Taylor, Church Administration Department, BSSB, 127 Ninth Ave., N., Nashville, TN 37234.

Mountains to the Mississippi

Miss Mays Recuperates

Blance Mays, Baptist Book Store manager in Louisville for many years, has been moved to Crest Park Nursing Home, Wynne, Ark., following knee surgery.

St. Matthews Opens Drive

"Let Us Build" is theme of a \$500,000 campaign launched by St. Matthews Baptist Church, Louisville, to raise funds among its membership for two new wings. Ground-breaking is scheduled later this year for new facilities for preschool, children's and youth departments, office space, recreation and dining, plus renovation of much of the church's existing plant. J. Altus Newell pastors.

Potts Marks Anniversary

W. G. Potts observed his 67th anniversary in the ministry Mar. 6 by preaching for Herman E. Rowlett, pastor of Fourth Avenue Baptist Church, Louisville. Rowlett was converted in a revival meeting in 1918 in which Potts did the preaching.

Double Exposure

What sage observed, "If winter comes, can spring be far behind?" After one of the cruelest winters ever experienced, now we may smile again as we realize, by the calendar, at least, spring has arrived. And now . . . can spring fever be so far behind? Melancholy days will soon blend into warmer, shorter nights. March winds (see picture) will give way to April showers, and then—those gorgeous May flowers! Somehow it's a time of beginning again. A time to be refreshed after the snows of yesterday before experiencing the joys of tomorrow. And a time to pause and say "Thank you, God," for it all.



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Dispensationalism Revisited

Recently *Western Recorder* carried a series of articles by Southern Seminary professor Dale Moody. One of them [Feb. 24 issue] was titled "Dispensationalism." Bill Hall, of Danville, Ky., replied to that article, and his reply is included here in full. In doing this, he sent a carbon of his letter directly to Moody, whose response appears on the facing page.

Reply

by Bill Hall

It is obvious that Moody is hypersensitive to Pretribulationists. Much heat and salt were thrown into certain statements. It would seem that he has been influenced by Reese, who wrote the classic work of Posttribulationism. He laced his book with acidic and sulphurous references as well as hostile invectives on the mentality of Pretribs.

I am forced by space limitation to digest huge discussions into pointed questions. To digest is to divest the ideas of logical and scriptural argumentation. I ask the following questions of Professor Moody, whom I love as a brother in Christ.

(1) Why have a Rapture at all if the Church will remain on earth during the Great Tribulation? How can the coming of Christ for the Church be "the blessed hope" of the Church if the ravages and wrath of the Great Tribulation have to be experienced in order to be alive when it occurs?

(2) What about the great events that are to intervene between the Translation of the Church and the establishment of Christ's Kingdom on earth? These events relate to the Church in Heaven, Israel and the nations on earth, and the return of Christ to earth with His saved hosts.

(How is it to be explained that most Premillennialists are Pretribulationists?)

(4) What is the identity and destiny of the New Testament Church as distinguished from the destiny of Israel and the nations?

(5) How can it be logically denied that the early Church held and cherished the view that Christ's coming after the Church was an imminent event?

(6) As to the idea of "Dispensations,"

is there an awareness of the dictionary definition of the word? How can one deny that the scriptures mark off more than two (as Moody claims) distinct periods of history when God dealt with and tested people on earth, particularly, His people, in differing ways and with various means? The idea of Dispensational truth goes back much farther in history than 1830. Augustine of Hippo discussed them in the 4th century.

(7) Even though the elaborate system of Eschatology, known as Dispensational Premillennialism, is of recent historic vintage, do we not understand that God makes truth apparent as it becomes more relevant to life and the unfolding of His plan? Even in the life of Jesus, He began to make clear His death, burial and resurrection only after Peter's confession in Matthew 16. The doctrines of the Holy Trinity became systematized in the 4th century; human depravity in the 5th century; and the Priesthood of the believer in the 16th century.

Viewpoint

(8) How are we to account for the complete disappearance of the Church from earth in Revelation 4:1, before the grim Tribulation passages even begin?

(9) Is there a distinction between the coming of Christ in the air (not the Parousia) and His coming in glory (which is the Parousia)? Without this, confusion reigns!

(10) How are we to explain our Lord's strong language of imminency as He warned His followers to be ready, to watch and to prepare for the unexpected, at any moment, surprise appearance to them? Imminency means, "at any moment with no identifiable events preceding."

(11) Although, as is said in the article, there is no specific reference to the Tribulation in John 14:3, I Thessalonians 4:17, and I Corinthians 15:52; will it be admitted that they do not refer to the Millennium either, or the Anti-Christ, but they do bear witness to the truth of the Rapture of saved people?

(12) Why are we not instructed to look for the AntiChrist instead of Christ; the

battle of Armageddon instead of the Marriage Supper of the Lamb; the Great Tribulation instead of supreme joy?

(13) Why did the Lord Jesus use Noah and Lot as the only Old Testament illustrations of His coming? Noah was lifted out of the Flood before it came and Lot was carried up from Sodom before it was destroyed. Noah had not one drop of water on him; neither was one of Lot's whiskers scorched.

(14) How are we to account for Daniel's amazing vision and prophecy of seventy "heptads" or "sevens," which have been precisely fulfilled in history with the exception of one remaining period of seven years reserved for God's final dealings with Israel? The Church has no place in this at all.

(15) What about the surprise element expressed in the Bible which is to accompany Christ's coming after His own and the glaring contrast between this and the awesome, public brilliance as well as universal observation of His coming to earth to establish His Kingdom?

(16) Can it be admitted that the Church Age began with a miracle (Pentecost); will end with a miracle (Rapture), and in between these miracles, occupies a unique place of its very own in history?

(17) Will it be admitted that, according to the theory stated in the article, the Lord Jesus Christ could not come after His people, to Rapture them, today?

(18) Can you see two things in II Thessalonians 2:3-8? One, that someone, "he," is restraining evil and the appearance of the man of Sin? That the term "falling away" in verse 3 is derived from a Greek word meaning "a catching away" or "a snatching up"? Who is it that hinders the growth of evil? Who is it that will be "snatched up"?

(19) Where does Christ spend His "honeymoon" with His bride? Is it in the "Home" He has prepared, or is it on the bloody and troubled grounds of an earth caught in the vise of Tribulation agonies?

If one last bit of vanity and mischief were to be granted me at the time of the Rapture, I will yell to all my Posttribulation brethren as we ascend the skies with Christ, our Lord, "Aha, I told you so!"

Response

by Dale Moody

May I answer the 19 questions put to me by brother Bill Hall? Since only two have reference to scripture, I'll answer them first.

(11) That is what I said. Read again.

(18) 2 Thess. 2:1-12 is the only scripture to which you appeal. The Greek word in v. 3 for "falling away" is *apostasia*, from which the English apostasy comes. E. Schulyer English, editor of *The New Scofield Reference Bible*, once argued this in his book on *Re-Thinking the Rapture*, but he was not able to convince his own committee of such nonsense. One is really mixed up when he thinks the Apostasy is the Rapture. The restraint or the restrainer in vs. 6, 7 is Michael the archangel as in Dan. 10:13,21; 12:1, Rev. 12:7; 20:1-3. V. 1 says the Second Coming (*Parousia*) will come before the gathering of the saints, and vs. 8,9 says that the *Parousia* of Christ will be after the revelation or *Parousia* of the Man of Sin or Lawlessness (Antichrist). How can language be clearer? Belief in two *Parousias* of Christ is heresy!

If there is space, here are my answers to questions that use no scripture, but I will answer with scripture.

(1) The saints raptured are "to meet" Christ, not to escape suffering. See also Matt. 25:6 where the same word is used. Did the wise virgins stay out on the street seven years?

(2) There are no "great events" between the resurrection of the righteous dead and the reign of Christ on the earth. See Rev. 20:4. The resurrection of the dead and the rapture of the living take place "together." See I Thess. 4:17.

(3) Most modern Premillennialists have been Pretribulationists because they have followed the vision of Margaret MacDonald, A.D. 1830, rather than the vision of John, A.D. 68-70. See Rev. 19:11-21. *The Scofield Reference Bible* made Pretribulationism popular. It is time to turn from the notes to the text.

(4) The fullness of the Gentiles and the fullness of Israel take place at the same time. See Rom. 11:12,25f. The church as the one body of Christ includes both redeemed Gentiles and redeemed Israelites. See Eph. 2:14-18.

(5) The church of the New Testament believed that Christ would return "immediately after the tribulation." See Matt. 24:29. Also Mark 13:24; 2 Thess. 2:1,8f.

(6) The New Testament speaks of only one "dispensation," i.e., one stewardship of the gospel. See Eph. 3:2. It does speak of two ages. See Matt. 12:32; Gal. 1:4; Heb. 6:5.

(7) The church was founded during the ministry of Jesus, not at Pentecost. See Matt. 16, 18.

(8) The church is not mentioned in Rev. 4:1. Churches are mentioned in Rev. 1-3 because that is the vision of the seven churches. The vision of the Great Tribulation is seen in Rev. 4-16, the vision of the Second Coming is seen in Rev. 17-21:9, and the vision of the New Jerusalem in Rev. 21:9-21:16. The phrase "in the Spirit" divides the four visions. See 1:10; 4:9; 17:3; 21:10.

(9) The *parousia* (coming) of Christ is the coming in the air. I Thess. 4:15-17. They are not two events.

(10) See (5).

(12) The blessed hope looks beyond Tribulation, Antichrist and Armageddon. See Rev. 19:11-21.

(13) The wicked are "taken away" and the righteous are left to reign with Christ. Matt. 24:37-39.

(14) It is nonsense to say that God deals only with Israelites during the time of tribulation. Rev. 7:11.

(15) The surprise element at the coming of Christ "immediately after the tribulation" is clearly taught in Matt. 24,25.

(16) The church did not begin at Pentecost. (See (7)).

(17) See answer in (5).

(19) Christ spends his "honeymoon" with his bride during the thousand year reign (Rev. 19:7-9) and then forever (Rev. 21:2). That is indeed a long "honeymoon."

Brother Bill, in only two of your 19 questions have you appealed to the scriptures. You use only a logic based on a false premise, i.e., the premise of a Pretribulation Rapture. Matt. 29:29-31; Mark 13:24-26; and 2 Thess. 2:1,8f say plainly that the saints will be gathered at the end of tribulation. These three passages alone speak of the relation between the Great Tribulation and the Gathering of the Saints at the Second Coming of Christ. Not one passage puts the Gathering of the Saints and the Second Coming of Christ before the Great Tribulation. The score is three to nothing. You need to soak your soul in scripture so that you will not be carried away by the logic of a false premise. And I love you too! Let us get together for a study of the scriptures in my class or in your church. Meanwhile, send me just one scripture that says the Rapture of the living saints comes before the Great Tribulation.

Personnel Changes

Wright Pastors in Fla.

Magnolia Baptist Church, Altha, Fla., called Richie Wright, a student at Baptist Bible Institute, Graceville, Fla., as pastor and ordained him on Mar. 6. Wright and his family will reside in Altha. He is studying for a degree in theology and expects to graduate in 1978.

Wright is a native of Neon, Ky., and his wife, Sheryn Mills, is from Cleveland, Ohio. He was in the United States Air Force before enrolling at Baptist Bible Institute.

Maddox Accepts 12th St.

Sidney Maddox has accepted the pastorate of Twelfth Street Baptist Church, Paducah, and will begin his official responsibilities no later than May 1. Maddox served First Baptist Church, Hopkinsville, 19 years.

He is a native of California where his father and mother went as missionaries upon graduation from Southern Seminary. The Maddox family, originally from Ohio County, Kentucky, is famous for the number of preachers and missionaries it has produced.

Maddox is a Southern Seminary graduate. He has been president of the Kentucky Baptist Convention and is now on the Southern Baptist Executive Committee.

Turlington Off to Iran

Henry E. Turlington, pastor of University Baptist Church, Chapel Hill, N. C., has resigned and has been reappointed by the Southern Baptist Foreign Mission Board as missionary to Iran. Turlington, former faculty member of Southern Seminary, will be pastor of the English-speaking church in Tehran.

Chaffin Resigns

Rick Chaffin, minister of education at Highland Baptist Church, Louisville, has resigned to accept a similar post at First Baptist Church, Cape Coral, Fla., effective Apr. 17.

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Where Are They Now?

An era passes . . .
but a legacy remains.

by Jim Cox
and Charles Willis

What happens to those who have invested a large part of their lives in denominational work upon retirement from active service? For some, the pace is altered very little.

This is a story about a few of them. By virtue of their number and particular assignments, Sunday School Board employes, among Baptists, have had more exposure to the people than any other group of denominational servants. The very nature of the work has dictated that their names be mentioned more frequently in our church literature and through Baptist state papers than some others.

We have seen them on the conference circuit, at summer assemblies, conventions and in our local churches.

We have read their books, curriculum materials and articles.

In short, many of them were household words in a bygone era.

While it is impossible to include all we would like to due to space limitations, a few of the better known personalities have been selected at random.

While all of these have served faithfully and well, their contributions shall not soon be forgotten. Rather, the legacy they have left us will continue to influence succeeding generations.

Clifton J. Allen, who was employed by the Sunday School Board for 31 years before his retirement at the end of 1968, now resides with his wife, Hattie Bell Allen, a familiar Baptist writer, in Winston-Salem, N. C.

For seven years Allen was associate editorial secretary but is best remembered as the board's editorial secretary from 1945-68. In this capacity his name appeared in most of the board's periodicals as final authority on content.

Since retirement Allen has traveled extensively, teaching in the Spanish Theological Seminary, Madrid; visiting Europe, Nova Scotia, Jamaica and the Orient. He is currently recording secretary of the Southern Baptist Convention, providing him frequent opportunity to visit in Nashville.



Allen



Dr. Byrd

Annie Ward Byrd, editorial coordinator in the Church Services and Materials Division until 1972, had earlier been editor of youth Sunday school lesson materials. She served the board 31 years.

The author of two books and now working on a third, Dr. Byrd spent six months in East Asia for the Foreign Mission Board since retiring. She has also traveled to the Caribbean.

She continues to be faithful at Nashville's First Baptist Church where she is an adult women's teacher and WMU Bible study leader.

Howard P. Colson never quit work when he retired two years ago. Leaving the board, where he had succeeded Clifton J. Allen as editorial secretary, he

joined the SBC Seminary Extension Department, Nashville, as assistant to the director half time.

He has completed a new Boardman book, *I Recommend the Bible*, and maintains several writing assignments for Sunday School Board periodicals at all times.

Colson served the board 25 years. He had held several editorial capacities in the Sunday School Department before rising to editorial secretary.

An adult men's teacher at Nashville's Immanuel Baptist Church, he exclaims, "I have been busier since retiring than I was before!"



Colson



Howse

W. L. Howse is recalled as director of the Sunday School Board's former Education Division during his entire 17-year tenure. In this capacity his name also appeared on most of the board's periodicals.

Following retirement in 1971 Howse served with the Foreign Mission Board in East Asia, Middle America and the Caribbean. Recently he and his wife, Genevieve, moved to Richmond, Va., where he is a consultant to the Mission Support Division of the Foreign Mission Board.

Herman L. King was executive assistant to the board's executive secretary-treasurer immediately before retirement in 1972. Earlier, he had been director of the Publishing Division, 1958-70, and before that held several responsibilities in the Sunday School Department. He had a 35-year career with the board.

King and his wife, Hazel, continue living in Nashville where he is associate Sunday school director and deacon chairman at Judson Baptist Church. He remains quite active in several civic, fraternal and religious organizations.



King



Middleton

R. L. Middleton, perhaps one of Broadman's best known authors, continues living in a Nashville apartment. He retired as the board's Business Division director 15 years ago. He had started out 37 years before that as chief accountant and supervisor of the Accounting Department.

At First Baptist Church Middleton is a senior deacon and deacon emeritus. Still writing, his newest book is titled, "The Gift of Love."

Mrs. Agnes Durant Pylant took early retirement from the board in September 1962, stating at that time, "I want to get out on my own power." But the lady who was the first director of the Church Recreation Department (1954-62) has never slowed down.

In demand as a conference leader, Mrs. Pylant regularly crisscrosses the nation telling people how to have fun and be Christian about it. She is now part time minister of senior adults in her church, First Baptist, Palmetto, Fla. She still writes, and one of her most popular books in recent years has been *Gee Whiz, I'm Old!*

For Agnes Pylant, one finds it hard to believe.



Mrs. Pylant



Mrs. Rice

Mrs. Lillian Moore Rice is a familiar name to children's workers of the not-so-long-ago.

From 1944-61 she was superintendent of Junior work in the board's Sunday School Department. From 1961-67 she was children's book editor of Broadman Press.

Now living in an apartment on Nashville's west side, Mrs. Rice still takes writing assignments from the board. She is currently outreach director of a sixth grade Sunday school department at Woodmont Baptist Church.

Walter Hines Sims has been referred to by friends as "Sines Hymns." He will be remembered as secretary of the Church Music Department following the death of B. B. McKinney in 1952. Sims had been McKinney's associate since 1945. He retired in 1970.

Now living in Shalimar, Fla., Sims is a member of First Baptist Church, Ft. Walton Beach, although he is presently

serving First Church, Crestview, Fla., as interim music director.

He has continued to be active in retirement as a music consultant, clinician, festival adjudicator and interim minister of music.



Sims



Sullivan

James L. Sullivan's career seemed to begin when he 'retired.'

The former executive secretary-treasurer and president of the board (1953-75) was elected vice president of the Baptist World Alliance in 1975 and president of the Southern Baptist Convention in 1976. Both offices keep him hopping across America and around the world. His schedule remains solidly booked months in advance.

He and Velma, his wife, live in the Nashville suburb of Hermitage on Old Hickory Lake. They are faithful in attendance when in town at their church of many years, First Baptist.

Keith C. Von Hagen helped shape many of the policies of the Baptist Book Stores during his 42-year board tenure. At retirement in 1971 Von Hagen was director of the Book Store Division, having risen from several sales-related positions.

He and wife, Elizabeth, share a condominium on Nashville's extreme west side, about 20 miles from downtown.

Von Hagen is presently promotional director for a local realtor, although he has held positions with Bentley and Simon Inc. and his church, Bellevue Baptist, since retiring. He is church treasurer, trustee chairman and chairman of two church committees there now.



Von Hagen



Wedel

Leonard E. Wedel was the man you eventually made contact with if you applied for a position at the board prior

to 1974. As director of the Office of Personnel Wedel and his staff was instrumental in bringing the bulk of the board's present workers to their jobs.

He served nearly 30 years, although he was in the Training Union Department until the early fifties. At that time he became the board's first personnel manager.

Wedel is a life deacon and member of the long range committee of Nashville's First Baptist Church. His retirement home, however, is about 20 miles south, at Franklin, Tenn.

He has taught courses for Tennessee state government at the University of Tennessee-Nashville in retirement. He leads conferences for churches in establishing salary programs, and for pastors and deacons. He is currently preparing a new book and enjoys gardening, cattle raising, woodworking and travel.

Frances Whitworth, best remembered as director of Junior work in the Training Union Department for 18 years, was later editor of juvenile books for Broadman Press. She retired in 1973 following a 30-year career with the board.

Now a resident of Peachtree on Peachtree Inn, Atlanta, a retirement home operated by Georgia Baptists in her native state, she is a member of Atlanta's Second-Ponce de Leon Baptist Church.



Miss Whitworth

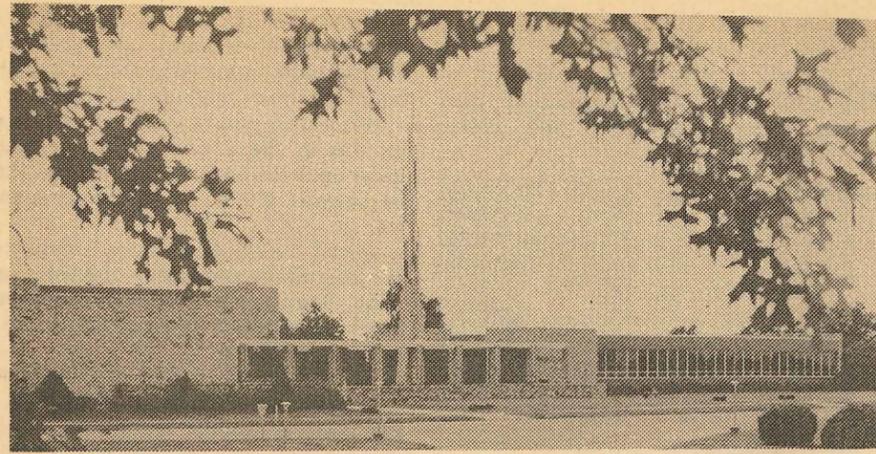


Williams

Loren R. Williams, who retired in 1974, was music sales specialist in the Broadman Division at the time. However, he was better known as editorial and field service supervisor in the Church Music Department. In nearly 24 years with the board Williams became a prominent figure at Ridgecrest and Glorieta music conferences and wherever the board held music events.

His wife, Ruth, retired last year as pastor's secretary at First Baptist Church, Nashville. Williams directs an adult Sunday school department there.

He has been employed by Crescendo Publications Inc. of Dallas, Tex., as music sales and promotion consultant since retirement, working out of his Nashville home.



"The institution started with one chair, one desk, and one typewriter in someone else's room."

This statement from a Feb. 21, 1959 article in Kansas' Baptist Digest describes the beginning of Midwest Baptist Seminary. This is what Millard Berquist faced when he left a large church in Tampa, Fla., after 10 years as pastor, and came to Kansas City as president of Southern Baptists' sixth seminary.

20 Years and Counting

A Man Who Started Something

Leaving Tampa's First Baptist Church was not easy. He and Gladys, his wife, dearly loved the church and its people. They were proud that it had led the state in Cooperative Program giving, that it was so active in community and denominational involvement.

"Besides," says Berquist, "I've always loved the pastorate, always been happy in the pastorate."



Dr. and Mrs. Millard Berquist review photographic memories at their home in Mission, Kan.

Sure, he'd been active in both state and national Southern Baptist activities. He'd served as president of the Florida Baptist Convention, had been on the board of trustees of Southern Seminary for 11 years. He was even a native of Kansas City, had been an honor student at William Jewell College there.

But leave the pastorate? Mrs. Berquist describes her husband's struggle. "I began to sense

there was a battle going on. I never told him what to do. I was afraid I'd interfere with what the Lord wanted him to do."

After much soul searching and prayer, the decision was made. In December 1957 the couple moved from the Florida warmth into one of the coldest Missouri winters on record!

Millard Berquist took responsibility for a school which existed on paper alone, except for a chair, a desk and a typewriter, set up in a rented section of Calvary Baptist Church, downtown Kansas City.

Although classes would not begin until fall, 1958, Berquist began his work of corresponding, purchasing and planning for the new school.

"It would be difficult to convey the exciting experience it is to start something." He still glows with excitement just thinking about it.

He enlisted his first two faculty members, Lavell Seats and Bill Morton. He began talking with other top-notch

faculty people he hoped to acquire. He recruited students, staff, worked on a curriculum and a library.

He worked with the trustees in finding and acquiring a permanent campus site, and creating plans for what would one day be the physical plant — the campus — the home — of Midwest Baptist Theological Seminary.

For 15 years, the energetic Berquist provided the guiding hand for the new school. In 1972, he retired.

He retired, but he has not quit.

He is vocal in the support and encouragement he continues to give to Midwest Baptist Seminary.

He teaches . . . he preaches . . . he lives "ever grateful to God for granting us the unique opportunity of service that has been ours."

Seminary Plans Concert

The School of Church Music of Southern Baptist Theological Seminary has scheduled a number of concerts during the spring semester, all of which are free of charge and open to the public.

The Male Chorale and Collegium Musicum, both under the direction of Michael Hawn, will present a joint concert on Apr. 5 at 8 p.m. in Alumni Chapel.

The two groups will be reunited for a second concert May 9 at 8 p.m. in Alumni Chapel.

The Seminary Choir, directed by Don Hustad, will present a concert May 10 at 8 p.m. in Heeren Hall, located in the School of Church Music building.



Recently six Cumberland College nursing students were forced to put into practice procedures which they had been taught in the classroom, when they saved the life of an injured truck driver. The six heroines are [first row left to right]: Polly Evans, Jellico, Tenn.; Janet Farris, Corbin; [second row left to right]: Helen Parsons, Pennington Gap, Va.; Kathy Taylor, Corbin; Sandy Brooks, Barbourville; and Sandy Robinson, Roseville, Mich.

They're Not Sick and Tired Of Dean Sharp at Cumberland

What kind of job satisfaction can cause the wife of a successful east Tennessee businessman and the mother of a bright 14-year-old son to drive an average of 150 miles each day from her comfortable home just outside Knoxville all the way to Cumberland College in Williamsburg, Ky.?

The long daily drive and the heavy responsibilities accompanying her job have become routine for Theresa Sharp, Cumberland College's new dean of nursing affairs.

"I love my work," Dean Sharp said. "Sure, it's inconvenient to climb out of bed most days before daybreak to get to work on time and to not usually get home until dark or after. But it's what happens between the time I arrive on the job at the Cumberland campus and the time I leave for the day that makes it all so very worthwhile.

"When we began our program at Cumberland in 1973 there was a great need for registered nurses in eastern Kentucky and northeastern Tennessee, and I'm proud our program is helping and will continue to help meet that need," she added.

"Thanks to the constant support and encouragement of Cumberland's faculty, administration, students, benefactors, and many friends, we've been able to establish a high-quality associate degree program in nursing education," Dean Sharp emphasized. "More than 90 percent of our latest graduating class passed their state nursing board exams on the first try!"

Dean Sharp originally joined the Cumberland staff in 1972 as a consultant for nursing education to the Kentucky Baptist college's president, J. M. Boswell.

"We needed a highly competent, pro-

fessional person who also was committed to Christian principles to advise us as to how we could best establish the kind of nursing education program we wanted for meeting our area's needs, and Mrs. Sharp went about her work like a whirlwind," Boswell recalled with a chuckle.

When the preliminary work was completed in 1973 and the college began accepting student applicants for the new associate degree program Mrs. Sharp became director of nursing education with the rank of full professor. During the following two years Cumberland's nursing education program won accreditation by the National League for Nursing and the Kentucky Board of Nursing Education and Nursing Registration. The Cumberland program now has eight full time faculty members and more than 120 students.

"Since our nursing education program can now accept as many as 75 new students each year it has grown to the extent that it needs both a dean and a director, and because of her great professional expertise, familiarity with our program and years of loyal service, Terry (the name she prefers to be called) is the logical person to serve as dean of nursing affairs," said Boswell.

Born and reared in Madisonville, Tenn., this daughter of Mrs. Anna Harris Hunt and the late Taylor Griffith, finished high school with honors at 16. Enrolling at Carson-Newman College "about two weeks after high school graduation," she remembers, she completed three years' study in just two years and two summers. She transferred to Johns Hopkins University, Baltimore, where she earned her B.S. in nursing.

Her work at Johns Hopkins so

impressed the university's hospital officials that, immediately upon graduation she was employed as nurse in charge of their Orthopedic Outpatient Clinic. She later served Johns Hopkins University Hospital as chief orthopedic surgical nurse.

Returning to Knoxville because of illness in her immediate family Terry worked as administrative supervisor in the nursing office at the University of Tennessee Hospital. Earning her M.S. at U.T. she taught classes in management and patient care to third-year nursing students there. Subsequently she served the U.T. Hospital as supervisor and, ultimately, director of nursing.

Terry has also been employed in numerous other east Tennessee health care services, including teaching in St. Mary's Hospital School of Nursing and working for Knox County Schools six years.

Terry is also active in professional nursing organizations. She is the 1976-1977 president of the Kentucky Nurses' Association, a member of the National League for Nursing and Pi Lambda Theta



Dean Sharp

and is Cumberland College's official representative to the Southern Regional Education Board for Collegiate Nursing. She is a past officer of District 2 of the Tennessee Nurses' Association and of the East Tennessee League for Nursing.

Still, she manages to find time for close family life with husband William and son Billy. "When we get the time, and we always budget for it, we spend as much of it as possible outdoors with our horses, dogs and our favorite pet, Jack-Jack, a donkey. I don't think it's healthy for people to spend all their time indoors," said Cumberland College's new nursing affairs dean.

If God be for us, who can be against us?

If God is a God of love, why does he ever permit an ill wind to blow against his children? One day he will not.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4).

But for us who still travel earth's road of life, the "former things" have not yet "passed away": death, sorrow, crying pain and tears.

If you are a Christian, sooner or later you must expect suffering in one or another of its multiple forms. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth . . . But if ye be without chastisement whereof all are partakers, then are ye bastards, and not sons" (Heb. 12:6 & 8). "Chastening" here does not mean God is venting his wrath upon us; rather, it means correcting, forming, shaping, molding, etc.

Back to the original question: "If God is a God of love, why does he ever permit an ill wind to blow against his children?"

First, let us face the awesome fact that we would only be kidding ourselves if we thought some of our suffering entered upon the human race in the first place. Eve must experience pain in child-bearing because of sin. Paul explained to the Corinthian church that because of the irreverent manner in which it had been partaking of the ordinance of the Lord's supper, God had sent sickness and — in some cases — even death upon many in its membership (I Cor. 11:30, 31).

How can we know whether our suffering is due to personal sin? God, your heavenly Father, will always tell you. He'll not tell your neighbor, but he will definitely tell you. No wise earthly parent ever disciplines his child without explaining why; and neither does God who is wiser than we.

But for what other major reasons do Christian people suffer?

Apparently, no human being ever suffered more than Paul with the exception of Jesus (II Cor. 11:23-28). Yet, he is reckoned as one of God's greatest servants. And, too, there is John the Baptist who was imprisoned and ultimately beheaded; yet our Lord said, "Of those born of women, there has not risen a greater than John the Baptist." Definitely, his suffering was not due to personal sins.

Simon Peter warned the disciples in his day not to think something strange was happening when unusual suffering befell them, but they must expect it (I Peter 4:12). He further informed them that similar experiences of suffering were taking place with their Christian brothers in other parts of the world (I Peter 5:9).

Why, then, does God permit his children to suffer? Sometimes he tries us, or simply putting it, he wants to test us just as he did Job. That's why he included the story of that godly man in the holy scriptures.

It is one thing to serve God when the sun is shining, but what happens when the lights go out? How deep is your loyalty to God? Nothing reveals it like trouble. After the "storm clouds" of suffering move on can it be said of you

And, too, our moments of weakness give God an opportunity to pour out his grace and power in our lives. God revealed this to Paul relative to his "thorn in the flesh." He said to the apostle, ". . . My grace is sufficient for thee: for my strength is made perfect (complete) in weakness (physical weakness)" (II Cor. 12:8).

When this fact was revealed to Paul, he cried, ". . . Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses (mental sufferings) for Christ's sake: for when I am weak, then am I strong" (II Cor. 12:9b-10).

Part of God's "eternal purpose" is to create for himself a new race of people who will rule and reign with him throughout all eternity. Jesus Christ is the "Adam" of this new race. From the moment of our conversion experience till the time of our "home going" God is constantly molding us into the very image of our saviour. When Paul saw this, he exclaimed, "For whom he did foreknow, he also did predestinate to be conformed to the image of his son, that he might be the firstborn among many brethren (brothers)" (Rom. 8:29).

Do you want to be like the Lord Jesus in eternity? Then simply give up and turn yourself over to God and let him do with you what he wants. Don't fight it—surrender.

Can you earnestly pray, "Lord, here am I; do anything to me that you want. Only pour out your grace in my life and give me strength to bear it in a way that will glorify you"?

It is quite obvious that the greatest saints are those who suffer the most. To this writer two of the greatest Christians he has ever known have one thing in common—both are blind.

So when your day of trouble arrives, don't think something strange is happening (I Peter 4:12). As a true child of God's try to look beyond it and say, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). And "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Cor. 4:17).

"What shall we then say to these things? If God be for us, who can be against us?" (Rom. 8:31).

CHRISTIAN SUFFERING

by Marion T. Duncan,
Hopkinsville

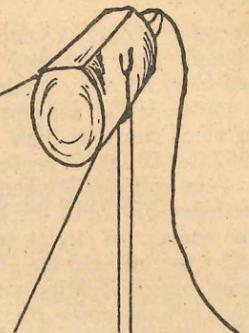
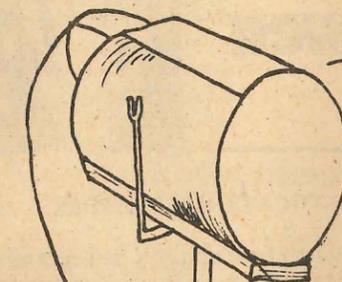
what was said of Job? "In all this Job sinned not, nor charged God foolishly" (Job 1:22).

Again, some lessons can be learned only by suffering.

Jesus could learn obedience to the Father in no other way. "Though He were a Son, yet learned he obedience by the things which he suffered" (Heb. 5:8).

It is one thing to watch people walk down a particular road, but it is something else to literally walk that road yourself. It was one thing for John to write to comfort persecuted, suffering Christians; but it was something else for him to while away his last days lingering in a Roman prison on the Isle of Patmos. "Now," he could say, "I know what I am talking about—I've been there."

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MARCH 24, 1977
WESTERN RECORDER 13

Is Unrelated Church Income Taxable?

by Barry Allen

For many years churches (churches, conventions and associations of churches) and church people have assumed tax exemption as a way of life. Until recent years there had been no real examination of the ethics or the legality of the church tax exempt question. The concept of the separation of church and state has been the basis on which churches have claimed tax exempt status.

In 1950 the Congress passed legislation which gave churches tax exempt status on any of its endeavors whether related or unrelated. Perhaps more significant were Sections 501-514 of the Internal Revenue Code which dealt specifically with the whole concept of church tax exemption. As a result of the tax exempt status provided by the law and the IRS Code, many churches gave in to the temptations which grew out of such legislation. Through the years churches have engaged in many types of businesses, from the manufacturing of wine to the owning of a hotel.

On Aug. 7, 1969 Congress passed the Tax Reform Act of 1969. Although still exempt from income taxes generally, effective Jan. 1, 1976 churches were subject to taxes on income from ongoing business activities not related to their religious or other tax exempt purposes. A brief summary of the law is outlined:

I. DEFINITIONS. The law defines unrelated business income as income from an organization's activity that is: a trade or business, or not substantially related to the organization's exempt purposes, or carried on regularly.

A. Trade of business — Any activity carried on for the production of income from the sale of goods or performance of services. Examples: selling advertising in an organization's magazine, selling goods at a church bazaar, operating publishing houses, radio and TV stations, newspapers, parking lots, restaurants, etc. At times a church facility, necessary for its tax exempt purposes, may also be used by the church in an unrelated endeavor. For example, when a church's parking lot, used by members on Sundays, is used by the church as a commercial lot the rest of the week, the fees from parking are taxable income from an unrelated business.

Special Report

B. Related to exempt purposes — To be related, the activity must contribute importantly to the accomplishment of the church's exempt purposes. The accomplishment of a church's exempt purposes does not include the need for funds or the ultimate use of funds.

C. Carried on regularly — If the activity is not conducted regularly, the income it produces is not taxable even though the activity is unrelated to the exempt purposes of the church. On the other hand, if the income producing activity is of a kind normally undertaken by commercial organizations on a seasonal basis, a similar activity by a church during a significant portion of the season is considered regularly carried on.

II. SPECIFIC EXCEPTIONS

A. Activities in which substantially all the work is performed for the church by unpaid volunteers.

B. Activities primarily for convenience of members, students or employees.

C. Selling merchandise, substantially all of which has been received by the church as gifts or contributions.

D. Generally, dividends, interest, annuities, capital gains and losses.

E. Generally, rents from real property.

This outline is not intended to be definitive nor does it explore all the details and complexities of the subject matter. For more details, see Publication 598, Tax on Unrelated Business Income of Exempt Organizations, available free at any IRS office. If you are unsure whether any of your church's income constitutes unrelated business income, contact your "friendly accountant" or any IRS office.

The increased difficulty of drawing the line between that which is Caesar's and that which is God's has forced politicians and the courts to wander curving paths on the matter of church tax exemption. However, it appears all levels of government, with an increasing need for tax income, will not continue to keep their hands off churches forever!

Frank Owen



BI-VOCATIONAL PASTORS

The Baptist pulpit ministry depends to a great extent on the service of men who carry another vocation along with their preaching and pastoral ministries. The pastors of 715 of our 2,201 KBC churches hold down another job. Four hundred and eighty-nine of these churches are located in the open country and 116 more in very small communities. The entire Southern Baptist Convention (35,073 churches) has more than 9,000 bi-vocational pastors. About 5,400 have fewer than 150 members — usually too few to honorably support a full time minister and family.

It makes me think of my own early ministry in the Ozark Hills — Oak Ridge, Gravel Hill, Burfordsville, Marble Hill, etc. I had no seminary training at the time, but I had sat under a great father and I had elderly minister friends whose counsel I needed and sought. (All the "smartenin' pills" aren't "dosed" out in the classroom.) I worked in the filling stations and painted buildings. I officiated athletic events and sundry other vocational ways of earning a livelihood. I preached on weekends and shepherded some little flocks at a price they could pay (literally \$10.00 and \$15.00 per week—depression years).

I am still not ashamed of the simple gospel that I took to the people, nor of my limited service because I had to work. I am grateful to the people who allowed me to earn my bread six days (except for funerals and such) and accepted my best services on the weekends, paying me what they could.

Not all churches can go "full time" without starving the undershepherd. All ministers can't go "full time" and keep their bills paid. Yet they are witnesses and the darkness does not overcome the lighthouse windows of their modest churches to which they and their people are faithful.

Sunday School Lessons

Lessons for Apr. 3, 1977

by H. C. Chiles, Murray, Ky.

International Series

Life and Work Series

Jesus Offers Himself

Mark 11:7-10

Among the orientals it was customary for a monarch to ride upon an animal covered with very expensive cloths. As Christ was about to enter Jerusalem as the one who would deliver the people from the bondage of sin, his disciples stripped themselves of their outer garments and placed them on the colt or donkey on which he was about to make his royal entry. They did not have the money to purchase expensive cloths, nor the time to procure them.

Mark 14:32-36

Christ and the 11 disciples went to a garden which was approximately a mile from Jerusalem. The name of the place was "Gethsemane," which means "oil press." Probably it was so named because a press was there, to extract the oil from the olives in the orchard. It was an emblem of trial, distress and agony.

Upon arriving at Gethsemane, Christ divided the disciples into two groups, leaving eight near the entrance of the garden to wait and to watch, and taking three — Peter, James, and John — into the garden with him. Because they were the closest to him in sympathy and in spiritual understanding, Christ chose to stand by him in this solemn hour those who had made the loudest claims of friendship, love and loyalty. Merely to have them near him and to know that they were there to watch and to pray, even though they could not share his burden, was to be a source of comfort to Christ. But Christ did not permit even these to be with him when he prayed, and expressed his complete submission to the Father's will.

Mark 15:33-39

It was nine o'clock in the morning when they crucified our saviour. At noon there came a three-hour period of supernatural darkness which extended over the whole land. In the midst of that darkness, which was a symbol of God's displeasure with the attitude of the people towards his Son, there was heard the voice of Jesus crying, "My God, my God, why hast thou forsaken me?" Far beyond all physical suffering was the turning away of the Father, which to the saviour was agony unspeakable. The ultimate penalty of sin is to be forsaken of God. Christ was separated temporarily from God in order that we might not be separated eternally from him.

Christ died at three o'clock in the afternoon, thus ending for him not only pain and agony but also insult and outrage. The Roman centurion, who was in charge of the execution, was tremendously impressed by the heroic and majestic bearing of Christ and by the supernatural accompaniments of his death. It is no wonder that the centurion readily acknowledged that Christ was the Son of God.

The Penitent Thief

Luke 23:32-46

On a skull-shaped hill overlooking Jerusalem the vilest felons and outlaws were put to death. There, two robbers, who had sinned grievously against God and broken the laws of the land, were crucified with Christ, the guiltless one, in an effort to dishonor and disgrace him. Of all the means of putting people to death, crucifixion was the most horrible and shameful method of execution. In their effort to portray Christ as being the worst of the three, they crucified him between the two robbers. Thus Isaiah's prophecy, "He was numbered with the transgressors," (53:12), was fulfilled.

After removing Christ's garments, the executioners laid him on his back on the cross, which was lying on the ground and drove the cruel spikes through his hands and his feet. Half-way down the upright piece was a peg which gave some support to the body, otherwise the weight of the body would have torn it from the cross. The cross was then lifted on end and dropped into the hole prepared in the ground, leaving him to suffer as the blood flowed from his head, his hands and his feet. In like manner the two malefactors were crucified with him.

A superscription, which contained the accusation against Christ, was placed above his head. It read: "This is the King of the Jews." In order that all who passed by might read it, it was written in all the current languages — Hebrew, Greek, and Latin — the languages of religion, culture, and government, respectively.

At first, both of these robbers showed the baseness of their character by reviling Christ. As the day wore along, one of them observed the wondrous bearing of the saviour and listened to the matchless words which fell from his lips. The perfect innocence of Christ touched this robber very deeply. He ceased to rail at him and a new look came over his distorted features, while the other robber went on reviling Christ.

The penitent thief thus acknowledged that he had sinned, confessed that he deserved to suffer for his sins, repented of his sins and received Christ as his saviour. When this man cast himself upon the mercy of the Lord and received Christ as his saviour, he was happily forgiven and gloriously saved. Regardless of what anybody may say to the contrary, that dying robber was saved by grace through faith in Christ, apart from any ordinance or any works. This contrite robber went from the cross to paradise, whereas the calloused one went from the cross to perdition.

Christ's last cry from the cross was with a loud and triumphant voice. He made it known that he was laying down his life willingly. We ought to make a full commitment of ourselves to him.

A Modern Day Pilgrimage

by Debbie Harris, Staff Writer

At 5:45 a.m. on Mar. 7, 123 persons assembled in front of Norton Hall on the campus of Southern Seminary in Louisville. The members of the group (118 students, 2 professors and 3 bus drivers) were not participants in some subversive plot or protest rally but were embarking on what many of the students called "their pilgrimage to Mecca." They were bound for Nashville, Tenn., to visit the Baptist Sunday School Board.

For over a decade students in the School of Religious Education at Southern have been taking such a journey. A tour goes to Nashville twice each year and every religious education student must take the tour at some time in order to graduate. This semester's group of 118 students was the largest ever to make the trip.

On Mar. 7 the three Greyhound buses left the seminary on schedule at 6 a.m. Few of the passengers remained awake long enough to see sunrise over Elizabethtown.

A breakfast stop was planned in Cave City and everyone seemed perplexed to see the "closed due to water trouble" sign taped to the door of Jerry's restaurant. So the group moved on up the street to the Country Kitchens restaurant already crowded with local residents.

The first stop in "Music City" was the Southern Baptist Convention Build-

ing. After a 45 minute briefing concerning the workings of that building the students were hurried back on the buses and taken to the Baptist Sunday School Board.

The remainder of the day was a whirl of tours of the board facilities and listening to division directors explain their work and the operation of the Sunday School Board.

Each student selected two areas of interest, such as writing and editing, church training, family ministries, working with children or recreation, and attended a workshop about that area.

The board provided lunch for the tour group and every student was given a Good News Bible plus materials about the various departments and the Sunday School Board itself. At 3:30 the buses were reloaded; it was time to return to Louisville.

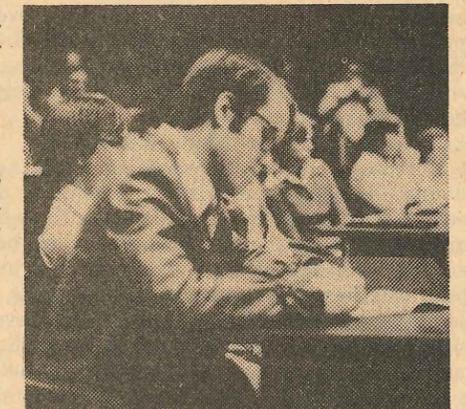
Supper time found the group in Cave City once again, watching the sunset while eating at the town's row of hamburger-fish-chicken restaurants.

The remainder of the trip the students napped, read the materials they had collected at the board, examined the Good News Bibles they had received, and visited with one another. Some studied class notes and textbooks.

The buses arrived at the seminary at 8:30 p.m. and a group of sleepy-eyed "pilgrims" returned to their dormitories and houses.



Above: Roy Hedrick [left], a Tennessee native, and Jack Elliot, from Indiana, both first year students at Southern Seminary, examine one of the unique Bibles on display in the Dargan-Carver Library at the Baptist Sunday School Board in Nashville.



ABOVE: First year student Randy Wilkinson takes notes while listening to the division directors explain the duties of the divisions at the Baptist Sunday School Board.



LEFT: A Wyoming native, Margaret Rice [left], and Debbie Madaris [right], a second year student from Alabama, sleep on the way to Nashville. In the seat behind them Wayne Massey, an Arkansas native, prefers to watch the sleeping Kentucky countryside roll by.