

WESTERN RECORDER

KENTUCKY BAPTIST NEWS JOURNAL

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Home Mission Board announces changes . . .

. . . in structure

The Southern Baptist Home Mission Board's directors voted at their summer meeting to make changes in the agency's efforts to plant and strengthen new churches and expand work among cultural and ethnic groups.

The changes included elevating the departments of language missions and church extension to division status in the Missions Section.

Also, directors approved a reorganization of the associational missions division, to provide stronger emphasis on planning and training functions, a board spokesman said.

"These are not changes just for the sake of change," said William G. Tanner, executive director-treasurer. "The restructuring is the culmination of three years of careful study, seeking to determine how we can be more effective in our plans to reach our nation for Christ, and to fulfill the twin aims of Bold Mission Thrust—evangelization and congregationalization," Tanner said.

He said elevation of language missions and church extension, the two areas most responsible for the efforts to congregationalize the nation, gives them enhanced visibility and puts them in closer relationship to administrative leadership.

To elevate the two new divisions, directors approved a proposal to divide the missions ministries division into three divisions.

Under the reorganization, M. Wendell Belew continues as director of the missions ministries division, which supervises the work of the departments of interfaith witness, Christian social ministries, cooperative ministries with National Baptists and special missions ministries.

P. J. (Jack) Redford, who has been director of the department of church extension, becomes director of the division of church extension and Oscar Romo, who has headed the language missions department, becomes director of the division of language missions.

. . . in staff

Three staff members of the Southern Baptist Home Mission Board were given new responsibilities at the directors' July meeting.

Ed Seabough, 46, on the staff since 1968, was named associate to executive director-treasurer William G. Tanner.

Kenneth Day, 49, a staff member since 1965, was

promoted to director of the Communications Division.

Irwin Dawson, 51, a board staffer since 1966, was transferred from his job as associate director of the department of language missions to become associate director of the department of missionary personnel.

Directors created the post of associate to the executive director-treasurer, eliminating the position of assistant executive which has been vacant since the election of Tanner to head the executive staff three years ago.

Seabough, a native of Aurora, Mo., will assist Tanner in "interpreting, evaluating and correlating programs and ministries of the board and serve as liaison on behalf of the executive director to SBC leadership."

Seabough will continue work in areas of public relations, special programs and events and promotion. Before his election as Tanner's associate, Seabough was director of public relations and special events.

Seabough is a graduate of Southwest Baptist College (Mo.), Southwest Missouri State College and Southwestern Baptist Theological Seminary. Prior to becoming director of public relations and special events, he was director of personnel recruitment for the Board. Previously, he served for eight years as consultant to the student department of the Baptist Sunday School Board and as Baptist Student Union and music secretary in the Oregon-Washington Convention, now the Northwest Baptist Convention.

He is author of three books for college students, two books for home mission study, and recently completed "The Doctrine of Missions" for the church training department of the Baptist Sunday School Board. He also is an award-winning lyricist, having written the lyrics for 17 musicals including "Encounter," "Joy," and "The Fabric of Freedom." Several of his hymns are included in the Baptist Hymnal.

Day, a native of Greenfield, Tenn., becomes director of the Communications Division, succeeding James M. Sapp, who took early retirement last September.

As communication director, Day will oversee the work of editorial, art, audio-visuals and promotion at the Board. He will be responsible to administer and develop a "balanced and effective Home Mission Board communications effort."

Day, a graduate of Union University, Bethel College (Tenn.), and Southern Baptist Theological Seminary, has been director of the promotion department of the board since 1965. During his tenure at the board, he earned a doctor of ministries degree from Southern Seminary, focussing attention on develop-

ment of a promotion plan for the board.

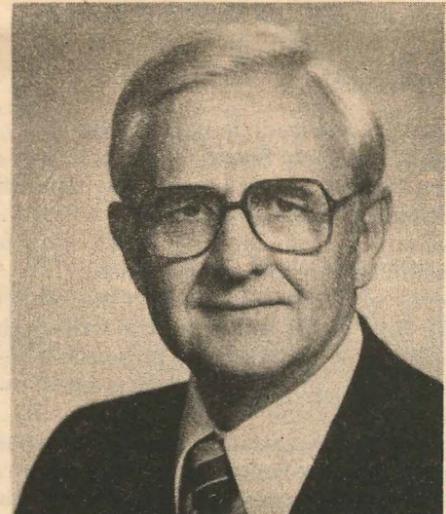
Prior to coming to the board, Day was associate secretary of direct missions at the Baptist General Convention in Texas, state director of missions for the Michigan Baptist Convention and a pastor in Lansing, Mich., and Tennessee. He is a chaplain in the U. S. Naval Reserve.

Dawson replaces Kenneth Brooks, who resigned from his staff position to accept missionary assignment in Hawaii.

Dawson, a native of Richmond, Va., has been associated with language missions at the board since 1966, after having been director of language missions for the Arizona Southern Baptist Convention. Previously, he was missionary pastor of a Spanish-speaking mission in Sacramento, Calif., and a pastor in North Carolina. He is a graduate of the University of Richmond and Southern Baptist Theological Seminary.

Dawson will assist in recruiting, screening and recommending candidates for missionary appointment, working primarily in the western United States, Hawaii and American Samoa.

Brotherhood Commission considers James Smith



James Hillman Smith, 58, executive secretary of Illinois Southern Baptists, will be recommended as the executive director-treasurer of the Southern Baptist Brotherhood Commission.

Jack Knox of Germantown, Tenn., chairman of the commission's search committee will submit Smith's name at a meeting of the commission's trustees July 26 in Memphis.

Knox said the recommendation carried the unanimous endorsement of the eight-man search committee.

If approved Smith would become the fifth executive director of the agency, succeeding Glendon McCullough who served seven years before his death Aug. 23, 1978, in a traffic accident.

Smith has been chief administrative officer in Illinois since 1967. Prior to his work in Illinois, he was pastor of churches in Oklahoma, Missouri and Arkansas. He has served on the Missouri Baptist Executive Board and on the convention staff.

Smith has been a trustee of the Home Mission Board and is presently a trustee of Judson College and Southwest Baptist College. He is also on the board of overseers of Boyce Bible School of Southern Seminary.

Born in Somerville, Ala., Smith received a diploma from Moody Bible Institute and holds degrees from John Brown University and Central Baptist Theological Seminary.

He is married to the former Nona Lee Lockwood of Ponca City, Okla. They have three sons and a daughter.

Religious leaders support Carter

Forty-seven national religious leaders, including four Southern Baptists, have signed a document promising to urge their groups to support President Carter's call to action against the nation's energy, economic and moral woes.

Five of the leaders issued a statement at a New York news conference the day after Carter warned that restoration of "faith and confidence in America is the most important test we face."

"All Americans, as a part of God's family, have a duty in charity and in justice to join hands in meeting the crisis squarely," said the one-page document. It was written by four of the leaders who spent more than four hours with Carter at Camp David.

"There can be no hanging back, no waiting for others to carry the load, no naive expectations that our problems will be solved by technology and money alone," the statement said.

Four of the 10 participants at Camp David were joined by a fifth person, William Howard, president of the National Council of Churches, at the New York conference. The four are Jimmy R. Allen, immediate past president of the Southern Baptist Convention; Cardinal Terence Cooke, representing the U. S. Catholic Conference; Claire Randall, general secretary of the National Council of Churches; and

Rabbi Marc Tanenbaum of the American Jewish Committee.

Other Southern Baptists who signed the statement are Harold C. Bennett, new executive secretary-treasurer of the SBC Executive Committee; Adrian Rogers, president of the Southern Baptist Convention and pastor of Bellevue Baptist Church, Memphis, Tenn.; and Foy Valentine, executive secretary-treasurer of the SBC Christian Life Commission.

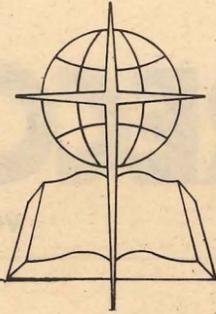
The leaders promised to take steps to urge reduction of energy consumption in houses of worship, considered among the biggest energy wasters.

They also said they will ask their religious bodies to establish emergency assistance programs for those hurt by spiraling fuel costs; will educate their people on the moral issues underlying the present crisis; and will urge government leaders "to move with greater speed in responding to our present economic and energy needs."

At the news conference, Allen said he was concerned about the "instant gratification mindset" of Americans. "We dread discipline rather than welcoming the opportunity to move toward common goals."

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

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C. R. Daley

Daley Observations

The basic issue in Houston

In spite of all the press coverage at the time and all the reports and interpretations since then, many Baptists in the pews don't really understand what happened in the Southern Baptist Convention last month in Houston. This is understandable in that the "inerrancy" issue has technical points familiar only to those who have been through the academic discipline. Not even all those in Houston knew what was happening to say nothing of those who missed Houston.

The crux of the issue is how the Bible is inspired by the Holy Spirit. There is hardly a Southern Baptist who questions the inspiration of the Bible but there are different views on how it was inspired. Does the Holy Spirit allow for the possibility of errors geographically, historically or in any other way in the Bible or does the Holy Spirit so inspire the writers that human errors or mistakes are impossible? Is the Bible absolutely infallible and inerrant in every detail historically and scientifically or is it infallible in its revelation of God's truth though in some places it reflects the cultural, scientific and historical features of the periods in which it was written?

A further refinement in the debate centers on what version, if any, is absolutely infallible and inerrant. Even advocates of absolute inerrancy who have seriously studied the history of texts of the Bible admit there is no version now available which is free of all mistakes. Translators, copyists and others working on translations through the centuries have all made errors. The most ancient manuscripts of books in the Bible ever discovered have differences which means one or the other or both are wrong. If there is a perfect version, which is it?

This is the focal point of the present debate. Inerrancy advocates claim the original manuscripts were perfect though not one fragment of any original book of the Bible has ever been found nor is it likely ever to be found. And so this claim is a hypothetical one based on faith and not on known fact.

Other equally sincere Bible believers say it's not all important what the original manuscripts looked like nor whether they were perfectly free from historical or scientific mistakes. These scholars say the Holy Spirit's inspiration not only made certain the original documents were trustworthy to reveal God's truth but that the same Holy Spirit has guided the copying and translating through the centuries so that today's versions are reliable and trustworthy. They point out that a Bible is a book of religion and not a

history or science textbook and the infallible revelation of God in the Bible doesn't depend upon historical or scientific inerrancy.

To this the inerrancy advocates reply that if there were one mistake historically or scientifically in the original manuscripts of the Bible, none of it can be trusted.

Were all these things discussed in Houston? No. Actually, very little of any of this was said in convention sessions.

The confrontation between the two views took two other forms. These forms were criticism of seminary and college teachers and the election of convention officers.

Seminary and college teachers were criticized by the inerrancy advocates because some of them, while affirming belief in the divine inspiration and complete authority of the Bible, will not speculate on the absolute inerrancy of original manuscripts they have never seen. They say this doesn't really matter. What's important is that the Bible we have today is completely trustworthy. All the presidents of our Southern Baptist seminaries say they know of no seminary teacher who does not believe in the divine inspiration and complete authority of the Bible though they are not required to sign a statement that they believe in the inerrancy of the original monographs.

The showdown in Houston between the two groups also came in the election of convention officers. Who is convention president is important because the president has some appointive powers which in time could lead to change in the constituency of trustees and ultimately to getting rid of undesirable faculty members.

Inerrancy advocates were determined to elect a president of their choice in Houston. They worked long and hard for this and succeeded. The rest of the messengers made no effort to organize a campaign nor to agree on one nominee to go up against the "inerrancy" candidate and thus the easy victory for the "inerrancy" candidate.

I hope this additional explanation of events at Houston is helpful and not further confusing.

"Honorary" or "Associate" church membership

Several Western Recorder readers have recently requested information on "honorary" or "associate" membership in Baptist churches. The questions doubtlessly were raised by recent press reports in which reference was made to such classifications of Baptist church members.

Messengers to the Southern Baptist Conven-

tion in Houston last month learned that Judge Paul Pressler, a leader in the successful effort to elect a convention president committed to "inerrancy," had used messenger credentials not from the church of which he is a regular member but from a congregation of which he says he is an honorary member.

Another Western Recorder reader has asked about "associate" membership after reading a news story in which a person was described as an associate member of a Baptist church.

"Honorary" or "associate" membership in Baptist churches is a rare thing. Traditional Baptist church polity recognizes no such membership though the local church is completely autonomous and can adopt whatever policy it wants to relative to membership.

I have never seen a Baptist church constitution which provided for "honorary" or "associate" membership though some churches do have such a membership category. Such membership is not recognized by the state Baptist convention or by the Southern Baptist Convention. (Judge Pressler was clearly not a bona fide messenger.)

A number of Baptist churches do accept what is generally called "watchcare" membership by which a person does not bring formal membership but is accepted as a part of the fellowship. This is generally for a limited period of time. Some Baptist churches in college and seminary communities have such provision for students who for valid reasons want to keep membership in their home churches but who want to worship and to participate in the life and fellowship of the local congregation.

A few Baptist churches accept non-Baptist Christians for "spiritual watchcare." These are welcomed for worship and fellowship but ordinarily would not be invited to teach, hold any kind of church office or vote in business meetings.

"Honorary," "associate" or "watchcare" membership poses no particular problem for Baptist churches nor the denomination. There is no trend in the direction of more use or abuse of such membership categories.

Incidentally, we do have categories of Baptist church membership that do pose a serious problem. These are called "inactive" or "non-resident" members. Out of our bragging number of 13.2 million Southern Baptists more than 3.5 million are not in reach of their churches and more than that number are inactive.

It is tragic when Baptists move away but do not take their church membership with them. The only thing more tragic is not to move away but to desert the church of which one is a member.

Baptist Forum

Overt political activity

The Houston convention passed the resolution "that this convention go on record as disavowing overt political activity and organization as a method of selection of its officers." Other important statements are in the resolution but this statement received major attention. The resolution was written somewhat impromptu but the words were carefully chosen and merit careful attention by Southern Baptists.

The resolutions committee evidently defined the words enough to be in sympathy with them but refused recommendation because they could "not be defined to the satisfaction of all." What can be defined to the satisfaction of all? Those who would object that the resolution cannot be enforced have missed the point of a resolution. A resolution expresses group opinion; it is not the formulation of a rule to be enforced. By laws and motions have that purpose.

These words are not without meaning; they express the body's understanding of Christian conduct in the convention's election process. They form a group standard for guiding messengers.

The resolution refers to disavowing "overt political activity and organization." "Overt" recognizes that a total absence of political-type activity is impossible if one person speaks to another about office selection. "Overt" and "organization" suggest there are limits beyond which messengers should not go in setting up machinery to manipulate the election process. Because it is a resolution and we are Baptists each messenger will have to interpret for himself/herself what are those limits and what is appropriate in light of the resolution.

At the heart of the resolution is a mutual plea for an atmosphere where trust is possible and promoted. We need to be able to trust the Lord, one another and our election process. Our officers deserve to be elected in a manner which generates the greatest trust in their leadership. Without trust we will need to set up elaborate and expanding procedures or we run the risk of developing a system in which organization and/or money determines elections. The whole relationship of Baptists is one of trust. Our convention functions to the degree we trust one another and the degree we trust one guidance. This makes the Lord for his guidance. We trust the rest of the resolution more important than that which we "disavow." If a high level of trust exists anywhere, should it not be among Christians?

Ernest White, St. Joseph, MO

Conservative, Fundamental, Liberal???

I hope Baptist Press will never, where it has the choice of terms, refer to the current discussion among Southern Baptists about the Bible in terms of "conservative" and "liberal." No one has yet stated any position which, by the widest stretch of one's imagination, could be called "liberal." The correct categories are "conservative" and "fundamentalist."

It took a bit of repetition in Houston, but the secular reporters finally began to use these categories which may not be considered complimentary by some elements; but, at least, they do not upset the rank and file of our members

as the term "liberal" does.

Finally, I know the force of the argument, "a perfect God could not utter an imperfect sentence," but I would like to remind all concerned that the God and Father of our Lord Jesus Christ used the incarnation for his supreme revelation (the word became flesh); and that the perfect God created a universe which, no matter how good it was, included a serpent who could enter the Garden of Eden and tempt Adam and Eve who could choose wrongly. The argument from the nature of God loses some, if not all, of its force when we go to the Bible and not human logic for our data. God is perfect and in his providence has given us today Bibles that are perfect as the instruments of his purpose—which is to bring us to perfection in Jesus Christ our saviour and lord.

If that is liberalism, then the label can be used.

I honestly think there are two groups of conservatives debating. One of which says, "The Bible that was (the autographs) had truth without any mixture of error for its matter." And another says the Bible that is "has truth without any mixture of error for its matter." It would not have an appropriate journalist edge, but absolute accuracy would cause you to refer to these parties as "conservative I" and "conservative II."

Duke K. McCall, Louisville

Modern Phariseeism attacked

It is too bad so many of our number were led to believe a vote for Bro. Adrian Rogers was a vote to "protect" our Bible. Every generation has its Bible "protectors." The spirit that prompts this type of protectionism soon erupts into the accusing of those who disagree with them of heresy. The insecurity of their position is glossed over by layers of religious verbalism and the use of emotional appeals and scare tactics.

I would hope that the real gains Southern Baptists have made in responsible biblical studies through our fine seminaries and colleges will not now be muffled by those who disseminate this brand of modern Phariseeism. I pray for and have faith that most of our denominational leaders have the spiritual discernment not to be intimidated by this latest brazen show of religious demagoguery.

Don Meloon, Louisville

A vote of confidence

I have been deeply saddened by the recent actions of certain groups within our convention. I truly believe both the political maneuvering behind the scenes and the totally groundless accusations made against many of our great seminary professors have no place among Christian people.

I am a graduate of Southern Seminary and I am very grateful for the opportunity I had to study there. It was a great experience and truly a privilege to be taught by professors who deeply loved the Lord and the scriptures. They taught me to stand, as they did, upon the inspiration and the authority of the scriptures, to search for and to discover every bit of God's truth possible and to allow that truth to permeate my total being and to transform my life.

I owe a tremendous debt to Southern Baptists for providing me the opportunity to have that kind of spiritual and

educational experience.

I want to affirm my complete confidence in the faculties and in the administrators of our seminaries. I believe a grave injustice has been done to some truly great ministers of God.

Gayle L. Clifton, Louisville

Politics; is that all there is?

The well oiled political machine which recently elected its candidate Adrian Rogers as president of our convention is impressive. Their strategy, perseverance and organization directed toward getting their own way were overwhelming in Houston. They appear to be a quite powerful group.

Is it not a shame that their view of what others must believe about the Bible apparently received more thoughtful strategy, perseverance and organization than the task of sharing the good news of Jesus and the kingdom of God? Some of our conservative brethren give every appearance of being more interested in having folks agree with them than they are in leading others to meet the Christ. Of course, seeking power to lord over others is much more attractive than following and bearing witness to one whose way leads to the cross.

Keat Wiles, Louisville

Thank you Kentucky Baptists

I would like to use your paper to thank Kentucky Baptists. My wife and I both graduated from Georgetown College and recently I graduated from Southern Seminary. Kentucky Baptists have contributed much to our lives and ministry. They have never ceased to pray for us, financially support us through the Co-operative Program and extend to us opportunities of service. For all of these and more we are grateful and thank God.

The quality of leadership I received and am currently receiving from the professors and administrators of Georgetown College, Southern Seminary and the Kentucky Baptist Building is of the highest quality anywhere. I have often been challenged by their academic excellence, but I am more impressed with the many dedicated Christians who were willing to pray with me, love me even when I was in the wrong and in many ways exhibit a constant Christ-likeness to a young minister.

Again I say thanks to all Kentucky Baptists that have directly been responsible for my salvation and my training. I pray the fruits of my ministry will in some way repay the great debt of love I owe so many.

Ken Perkins, Bardstown

Baptist beginnings questioned

I recently received 10 pamphlets known as the Baptist Heritage Series. Even though there is good reference material in them concerning modern Baptist history and Southern Baptist history, I must say I am disappointed in their one-sided slant. That slant is that Baptists began with John Smyth or Thomas Helwys.

I realize the name "Baptist" is a recent name but there always have been churches true to Bible doctrine since Jesus took the "material" of repentant, baptized followers of John the Baptist and built his church. I also realize a church claiming the name

"Baptist" does not make it Baptist; that it is doctrine and practice that shows a church to be Baptist. Surely there is good Baptist scholarship today that can give the other side of the issue of Baptist beginnings.

In the New Testament I read of the church in Jerusalem, the church in Antioch and the planting of churches in Europe. Churches came out of churches. I do not think it scholarly to dismiss lightly such books as *The Trail of Blood* by J. M. Carroll or *A Concise History of Baptists* by G. H. Orchard. I believe our Baptist heritage goes back much further than John Smyth or Thomas Helwys. And, for that matter, our Baptist heritage did not come through them or even Roger Williams. I believe there are men available today that can show us this.

Ray Gilliland, Benton

Boatwright praised

Recently I had occasion to talk with Roy E. Boatwright of Louisville about his Bible monologs. He has developed this specialty after retiring as state Sunday school director for Kentucky. Roy does monologs of Job, Judas, Peter, Boaz, John and others, complete with costumes.

Most of your readers may already know this, but in case the word hadn't gotten around, I wanted to help others be aware of it.

Roy will probably be surprised to read this, for he did not ask me to write on his behalf. I write because I admire anyone who looks for new and innovative ways to keep busy in retirement.

Robert J. Hastings, Springfield, IL

Believers baptism by immersion

A Southern Baptist church should be able to accept letters of recommendation of membership from all other Southern Baptist churches without question. This is a matter of honor and integrity among churches of like faith and order.

Unfortunately a few of our churches have begun the practice of accepting members from other denominations without baptizing them. This does not adhere to scriptural teaching on believer's baptism, and it is unfair to the vast majority of sister churches that still insist on scriptural baptism for all members.

For baptism to be scriptural the person being baptized must be a believer (be saved) before being baptized, and the baptism must be by immersion. The church must also believe in believer's baptism and baptize by immersion. Otherwise, Christ has not authorized that church to baptize and no real baptism has taken place.

Many who are accepted by Southern Baptist churches from other denominations without being scripturally baptized will eventually go forward in other Southern Baptist churches to move their letters. This creates a dilemma for the receiving churches.

Such a dilemma should not exist among Southern Baptist churches. It will not exist if all our churches follow the biblical teaching on believer's baptism by immersion. Then letters from one Southern Baptist church can be accepted by other churches in good faith and without question.

William R. Hagan, Taylorsville

Baptist News in Brief

Senators work to end foreign missionary tax

Senate legislation is in the works and in the wings to exempt from federal income taxes the first \$20,000 earned by overseas American charitable workers, including missionaries.

Thad Cochran, R-Miss., has introduced Senate Bill 1372 to counteract the Foreign Earned Income Act of 1978 that requires workers who are subject to local income taxes in foreign countries to pay from \$1,000 to \$4,000 annually in additional U. S. income taxes.

John Chafee, R-R.I., is preparing similar legislation. Senate observers give Chafee's effort a better chance of passage since he is a member of the Senate Finance Committee.

Representatives of the Southern Baptist Foreign Mission Board have said the Foreign Earned Income Act would cost SBC missionaries as much as \$1 million if implemented as written.

Churches must comply with energy rules

Both the sanctuary and educational buildings of churches are covered by the new administrative rules on heating and cooling in public buildings, according to the general counsel's office of the Department of Energy.

The rules, published in the Federal Register July 5, 1979 went into effect on July 16. They provide that a public building may not be cooled below 78

degrees Fahrenheit in the summer nor heated above 65 degrees Fahrenheit in the winter.

The rules also provide that during the time a building is to be unoccupied for a period of eight hours or more the heating system must not be operated unless the outside temperature falls below 50 degrees Fahrenheit. The cooling system must not be operated at all.

Failure to comply could lead to civil penalties up to \$5000 for each violation. Any person who willfully violates the rules may be subject to criminal penalties of up to \$10,000 for each violation.

Church reaches 1000th adult in three years

The first Sunday of July, Michael Garrison, 22, became the 1000th adult to profess faith in Jesus Christ at Berea Baptist Church, Woodridge, Ill.

The church did not exist three years ago.

Pastor Frank Radcliff said the 1000 adult conversions in their three-year history does not include persons who have accepted Christ in their two children's churches and another worship service for the Spanish-speaking.

"I feel children's decisions are important," Radcliff said. "I don't want to leave them out, but this figure was in the adult worship."

Radcliff said the church is considering a 200-acre tract of land on which to

enlarge their church, Christian day school, mission outreach training and ethnic work.

House moves to block IRS private school regulation

Three amendments affecting church operated schools were added to the Treasury-Postal Services Appropriations Bill by the U. S. House of Representatives before sending it to the Senate.

The House adopted one amendment by a vote of 297 to 63 which would have the effect of stopping an IRS procedure threatening private school tax exemption because of alleged racial discrimination.

A second amendment attached to the bill specifies the particular procedures private schools have objected to since the announcement in the Federal Register last August. The IRS proposal threatens the loss of tax-exempt status unless private and religious schools meet certain quotas of minority students and staff.

The third amendment would allow an individual to claim a charitable deduction on income tax even if the contribution was payment for tuition at a religious school.

Oncology symposium

Highlands Baptist Hospital and Highlands Baptist Medical Oncology Unit will sponsor a symposium entitled "Topics in medical oncology" Sept. 18.

The morning and afternoon sessions will be directed to nurses, chaplains, ministers, social workers and others who work with cancer patients and their families. Discussion will be devoted to assisting patients help themselves based on their resources and maintaining a quality of life based on the philosophy of hope.

The evening session will be a panel of three physicians speaking on Hodgkins Disease.

For information, contact Pat Strait, symposium coordinator, 810 Barret Ave., Louisville, KY 40204, (502) 583-4841, ext. 432.

WFU story continues

A second opinion from a Winston-Salem, N. C. law firm says Wake Forest University trustees were legally correct when they took from their charter a provision which allowed the Baptist State Convention of North Carolina to elect new trustees.

The opinion, from the firm of Womble, Carlyle, Sandridge and Rice hired by the university, is in direct contrast to the opinion of a Charlotte, N. C. firm which said the trustees action had "no legal efficacy" and would not stand up in court.

The firm of Fleming, Robinson, Bradshaw and Hinson released its report in late May. It was hired by the convention to study trustee action of last Dec. 8 which removed the election-right clause from the university charter.

Gatlin speaks to RA's

Larry Gatlin picking his way to the top

by Mike Livingston

From New York, Billboard magazine calls him, "The superstar of the future." In Hollywood, Johnny Mathis calls him, "The best singer I've heard in 20 years." And closer to home, and heart, in Nashville, Johnny Cash calls him, "Everything a picker ought to want to be."

All the praise is for singer, songwriter Larry Gatlin, who since 1971 has written hit songs for Johnny Cash, Kris Kristofferson, Elvi Presley, Johnny Rodriguez and many others. And within the last two years he's become one of the country's faster rising singing stars.

Gatlin shared his music and Christian background with 2300 teenage Royal Ambassadors in Nashville at the 6th National Royal Ambassador Congress.

"I've been a Baptist for about a year . . . and I like it pretty good," quipped Gatlin, a member of Nashville's Woodmont Baptist Church.

He told the Royal Ambassadors that fellowship with members of his Sunday school class at Woodmont is one of the joys of his hectic performer's life.

Now, in the midst of one of his most successful years, Gatlin is looking ahead to a project he predicts will be one of the highlights of his career.

"Penny Annie," one of his best known songs, is being made into a film and Gatlin will not only supervise the script but will also write the musical score and make his acting debut in the male lead.

The song, written in 1973, is one of Gatlin's more somber tunes. It is the story of a "rag-tag little girl with big blue eyes and yellow hair," who begins by dancing for pennies at the county fair and ends as a drug addict, "dancing to a different tune." Gatlin will play the part of the young man who meets Annie as a child and narrates her story.

Gatlin has been performing in public for nearly 20 years. When he was 6 he and younger brothers Steve and Rudy, 4 and 2, formed a gospel trio that appeared at family and church gatherings. His brothers are still an integral part of the act.

The son of an itinerant Texas oil driller, Gatlin

was born in Seminole (pop. 5009), but wound up in Odessa (pop. 78,380). He went to the University of Houston on a football-baseball scholarship based, he now jokes, on "my deceptive speed: I was slower than they thought."

After a semester of law school Gatlin split for Las Vegas to try out his rich baritone voice with Elvis' backup group. Instead, he wound up back in Texas as a lonely solo act making countless one-nighters.

But now that's all changed: His records are selling . . . his price is up . . . he has more booking offers than he can possibly fill. He's been doing some prime TV shots and fans of country music last year named him their favorite male vocalist of the year, songwriter of the year and named his group band of the year.

Gatlin's songs—which include "Broken Lady," "I Don't Wanna Cry," "Statues Without Hearts" and "I Just Wish You Were Someone I Loved"—are products of his mind as well as his vocal abilities. Long considered one of the more sensitive songwriters in the business Gatlin records his own material almost exclusively and although he seldom "pitches" his songs to other artists there is a constant demand for "Larry Gatlin" songs.

"I've been fortunate for the last couple of years," Gatlin confesses. "The fans are starting to accept my music and I feel my number one obligation is to get onstage and sing better tonight than I did last night. I have made a vow to them that I'll walk up there sober. I will not be taking drugs. I'll have my hair

combed, my teeth brushed, and my armpits dusted real good with some kind of spray. The clothes'll be clean and the band'll have the same thing.

"My life is very simple, very comfortable. I'm not into rhinestones and turquoise suits. I don't like flash. The music is the most important thing.

"I want my music to reach as many people as it can," Gatlin said recently in a telephone interview from his home. "I love country music but I believe all kinds of people can relate to my songs."

Home is the Nashville suburb of Antioch where Gatlin relaxes with his wife Janis, their daughter Kristen, 6, and son Joshua, 3.

"I know this is not vogue for a 30-year-old man to say," he ventures, "but I was meant by God to write and sing with my brothers. Not just to entertain but to move and touch people's hearts."

"I believe God gave me a gift for writing. Again, I'm not sure how well I do, but I know I have this overwhelming desire to share these things with people. I've been doing this for 24 years and it's not only what I do . . . it's what I am," he says, displaying the serious side of Larry Gatlin.

But he also has an offbeat sense of humor and appears to be basically easygoing. His boots, he scoffs, are "the best thing in the act."

When the Gatlins joined Woodmont Baptist Church in Nashville two years ago pastor Bill Sherman didn't know who the singer was or what he did for a living. "The Sunday he joined my wife said to me, 'Don't you know that guy's one of the hottest numbers on the Grand Ole Opry?' and I told her I never heard of him. We still just treat him like everybody else and I think Larry appreciates that," Sherman says.

"Larry is a fine Christian gentleman and he is an active church member. He is active in attendance, in contributions and in interest," says Sherman. "Because of his schedule we obviously can't give him a Sunday school class, but when he's in town, he's in church. He's a tither; he attends church on Sundays and Wednesdays and he takes an active part in the Bible discussions."





Cabins 2 and 3 enjoy spending the afternoon with Big John, a popular attraction at Camp Rabro for several years. Along with recreational activities, boys are exposed to campcraft, Bible study, missions and RA advancement. Calvin Fields is director of 10 one-week camps for Kentucky RA's.



Donna Milburn [l] and Linda Drake share a Bible story with girls in cabin 7 at Cedar Crest. Bible study is one part of camp life for GA's and Acteens attending summer camp. Mission study, recreation, workshops and crafts are also important. Nancy Ferrell, camp director, reports "great camps" at Cedar Crest this summer.

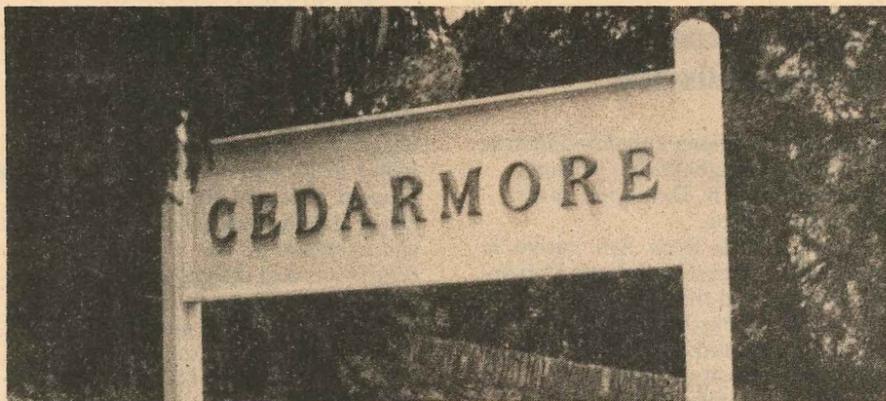


On their way to another activity at Cedar Crest are girls from cabin 10 [l-r]: Margaret Peniston, Danville; Sonya Simpson, Grant County; Christi Darland and Jarleen Griffey, Harrodsburg.

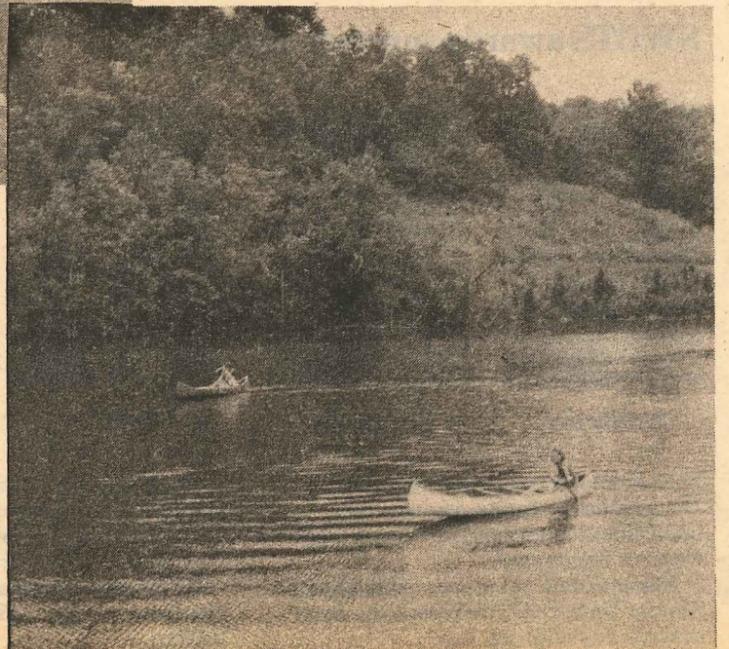
Summer camps

Christian growth is the emphasis for youth at

by Jimmy Hester,
Staff Writer



The youth week theme this year was "Come and see." Besides engaging in recreational activities, as pictured here, youth were led in Bible study from the book of John by pastors from Kentucky churches. Also, summer missionaries conducted "I am . . ." workshops based on sayings of Jesus from John. Youth week director Wanda Carpenter Dobbins reports an average of 213 youth each of the four weeks. She also spoke of the evangelistic thrust of the program. "It's been amazing at the number that have come who are not Christian. Many have made decisions for Christ while here."



Christian Education

Guier UK BSU president

The Baptist Student Union of the University of Kentucky, Lexington, has elected Bennie Guier president for the school year 1979-80.

Guier, born in Cadiz, was baptized at Olivet Baptist Church in Christian County.

In 1973 he graduated fifth in his class from Hopkinsville High School. He earned an AA degree from Hopkinsville Community College in 1975.

Guier received a BA degree from the University of Kentucky in 1977, majoring in political science. He was a member of Phi Beta Kappa.

Guier remained at UK, entering law school. He has completed his second year and anticipates graduation next spring.

While at UK Guier attends Calvary Baptist Church.



Guier



Meigs



Rice



Barnes

Meigs to MWBTS

J. Thomas Meigs, college chaplain and assistant professor of religion at Georgetown College (Ky.) since 1975, has been elected assistant professor of pastoral care at Midwestern Seminary, according to Milton Ferguson, president.

A 1961 graduate of Carson-Newman College, Meigs was graduated from Southern Seminary in 1967 with a MDiv degree and in 1971 with a PhD.

A former teacher and athletic coach in the Duval County Public School System, Jacksonville, Fla., Meigs served churches in Florida, Kentucky and Virginia. In 1970 he was assistant chaplain at Kentucky Baptist Hospital, Louisville.

Meigs, who is married and the father of two children, will begin Aug. 1. He

will be joined by Bob I. Johnson, associate director of the Seminary Extension Department of the SBC, also elected to the faculty. Johnson will be an assistant professor in religious education.

Rice resigns post at Cumberland College

Charles Rice, director of ministerial training and a member of the faculty of the religion department at Cumberland College, has resigned.

Rice has accepted the position of associate pastor at First Baptist Church, Groveport, O.

Rice is a graduate of Cumberland College and Southwestern Seminary. He has been interim pastor of churches in Kentucky and Tennessee.

He is married to the former Marita Morris. They have two sons.

Barnes art instructor at Campbellsville

Ted Barnes has been appointed instructor of art at Campbellsville College, according to W. R. Davenport, president of the school.

Barnes, a Little Rock, Ark. native, is a graduate of Ouachita Baptist University. He received the MA degree from Western Kentucky University in 1976 and just completed the MFA degree from the University of Arkansas.

Barnes lists professional membership in the Southeastern College Art Conference and the Arkansas College Art Conference.

The son of Mr. & Mrs. Gib R. Barnes of Little Rock, Barnes is married to the former Debra Smith.



At the recent Cumberland College nursing honors banquet, Theresa Sharp, dean of nursing education, presented a cake to college president and Mrs. J. M. Boswell marking Cumberland College's 90 years as an educational institution.

Raymond accepts Oneida position

Ricky Raymond, a native of Cox's Creek, has accepted the position of instructor of music at Oneida Baptist Institute.

A May graduate of Campbellsville College, Raymond received the BS degree in music education. At Campbellsville he was involved in the Baptist Student Union as director of the BSU choir. He was a member of the concert chorus where he was student conductor, and the collegiate chorale. He belonged to the Music Educators National Conference and the Student National Education Association.

A 1975 graduate of Nelson County High School, Raymond is married to the former Debbie Sizemore of Louisville.

Rice-Judson scholars named at SBTS

Two Louisville residents are among 17 Rice-Judson scholars named for 1979-80 at Southern Seminary. They are Marilyn Elaine Brown and Mark Cooke.

Miss Brown is a graduate of Marion C. Moore High School and Cumberland College. She is a member of Bethlehem Baptist Church.

Cooke is a graduate of Cooper High School in Abilene, Tex. He attended Baylor University and plans to graduate from the University of Louisville in August. He is a member of St. Matthews Baptist Church.

Rice-Judson awards are annual \$500 grants for those students who plan church related work in the U. S. or overseas.

Wyrick joins promotion staff at Cumberland

Randy Wyrick, son of Mr. and Mrs. Henry Wyrick of Portland, Ind., has been appointed news writer for Cumberland College.

Wyrick will be responsible for preparing news releases and feature

material concerning programs, personnel and alumni of the college.

Wyrick wrote for the Whitley Republican and is entering his second year as editor-in-chief of the Cumberland College Observer.

Wyrick, a religion major, plans to enter the mission field in home missions. A member of Cumberland's ministerial association and Baptist Student Union, Wyrick participated in the college's summer mission program in 1978. He was pastor of College Hill Baptist Church, Bloomsburg, Pa., a mission of Berwick Baptist Church, Berwick, Pa.

Wyrick and his wife, the former Laura Hill, a senior psychology major from Somerset, live in Williamsburg.



Wyrick

Hughes news director at Southern Seminary

Johnny Hughes, a second year student in religious education, has been named news director at Southern Seminary, according to Darrell Wood, director of communications.

Hughes, from Hartselle, Ala., is a 1977 graduate of Mobile College where he received a degree in religion. He has served with the Courier-Journal in Louisville and Western Recorder. He has written for several denominational publications.

The summer of 1978 Hughes was a student intern in communications at the Sunday School Board.

Hughes is married to the former Lauren Blackwell of Nashville.

SWBTS awards summer degrees



B. Dillehay



W. Dillehay



Guffy



Walls

Four Kentucky students were among 197 graduates during summer commencement exercises July 13 at Southwestern Seminary.

Eugene Hall, president of Oklahoma Baptist University, delivered the commencement address.

Receiving the MDiv degree were Barbara Ann Dillehay and Weston Leroy Dillehay Jr., Maceo. Deborah Kay Guffy, LaCenter, received the MRE degree. Thomas Glenn Walls, Bardstown, was awarded the MCM degree.

Marketplace

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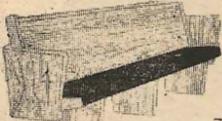
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"I hear they are looking for couples to serve at the Glen Dale Children's Home near Glendale. That part of the state has held an interest for us."

"I know, Henry, let's write the man at Glen Dale Home and ask for a conference. It sure won't hurt to find out what's involved—and whether it's a place where we can be of service. I saw his name in *Contact* a while back... here it is: Mr. Harold Holderman, Glen Dale Children's Home, Glendale, KY, 42740."

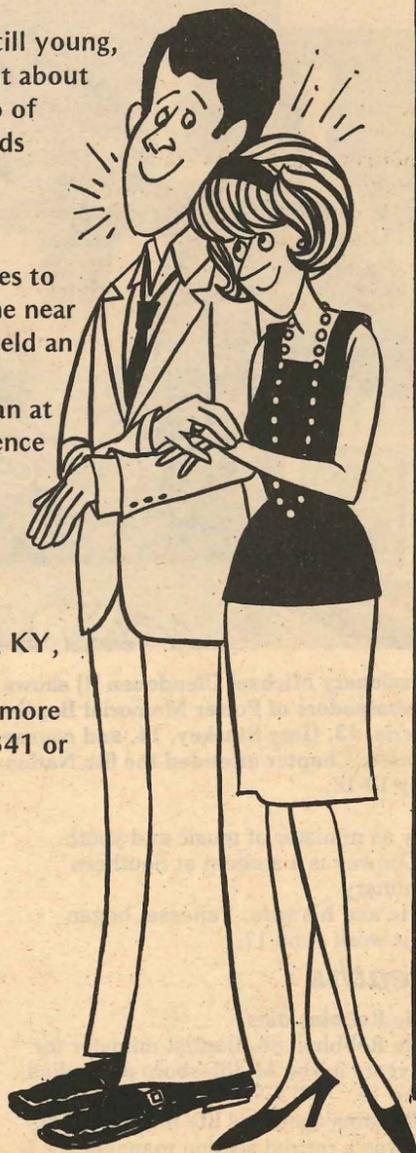
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A WORD ABOUT

HOUSEPARENTING AT

GLEN DALE CHILDREN'S HOME

Glen Dale Children's Home is operated by
The Kentucky Baptist Board of Child Care.



Sunday School Lessons

Aug. 5, 1979

H. C. Chiles

INTERNATIONAL SERIES

God loves and forgives

Hosea 14:1-9 Through his anguish, caused by the unfaithfulness of his wife and the redemptive efforts of his love for her, Hosea understood the greatness of God's love for his wayward people and his intense longing for a requital of his love. God refused to execute the punishment they deserved because he yearned for them to return to him that he might forgive them and through them accomplish his purpose.

Through Hosea God called his people back to him. Backsliding is the condition of life where communion with God has been broken. The backsliding of the Israelites was an indisputable fact.

When God's children backslide, they have less serious views of sin and fall into sinful ways. They are less willing to receive reproof for their sins. A censorious spirit is cultivated and they lose their usefulness in God's service. They subject themselves to divine chastening and bring upon themselves remorse of conscience. This was true with the Israelites.

God appeals to backsliders to return to intimate fellowship with him. The results of returning to communion with God is the promise of his blessings. "They shall revive as the corn; and grow as the vine."

That God is both merciful and gracious is indicated by his willingness to forgive those who truly repent of their sins and turn from their evil ways. God is compassionate and appeals to those who persist in their disobedience to repent and comply with his will, assuring them they will experience restoration and enjoy prosperity of soul.

LIFE AND WORK SERIES

One gospel for all people

Where the gospel of Christ has been preached men have proposed a substitute or they have sought to change it.

Acts 15:1-2 When Paul and Barnabas preached the gospel in Antioch, certain teachers came from Judea and denied the ability of Christ to save Gentile believers unless they were circumcised. The attempt to add circumcision to the finished work of Christ brought confusion and contention. Can Christ save or does salvation come through Christ plus something else? Paul and Barnabas refuted these erroneous teachings. It was decided a group should go to Jerusalem and consult with the apostles and elders about the matter.

Acts 15:7-9 In Jerusalem the problem at Antioch was presented hoping to obtain a ruling on the question of whether salvation was of grace, or of grace and of works. Following a lengthy discussion, Peter said the salvation of the Gentiles had not been conditioned on their submission to circumcision or any other ceremonial rite. Therefore, the Jews did not have the right to require of Gentile converts what the Holy Spirit did not require. Peter's masterful statement dealt the critics a severe blow.

Acts 15:12-14 Peter's speech prepared the assembly to hear Paul and Barnabas as they described the great things God had accomplished among the Gentiles. The Lord had blessed their labors and formed among the Gentiles a people for his name. James objected to imposing Jewish obligations upon the Gentiles. He suggested a letter be written providing guidance for the Jewish and Gentile elements in the church and that it be carried to Antioch.

Acts 15:30-31 The council sent the communication by Judas (surnamed Barsabas) and Silas. When members of the church at Antioch heard that salvation is solely by grace through faith they rejoiced. They were anxious to share the good news with others.

World hunger

Frank Owen

Two mental pictures haunt me from World War II years. One is of a garbage dump in the Sarre Basin where military kitchen trucks dumped the refuse. Each time someone's kitchen truck lumbered down the road toward the dump, little children from the roadsides would run and cluster around the back of the truck, fighting over the leftovers as they were scooped out. As soon as the truck was emptied they would run back to their positions along the road and hold out their hands calling to passing military vehicles "Chocolade, chocolade."

The other mental picture is of an old woman in bombed out Munich. Nothing but debris, six to eight feet high in all directions. She was gouging around with an old walking stick seeking edibles buried under the prior holocaust; canned goods, what-have-you, trying to make a meal by night before going to bed somewhere in a cellar beneath the rubble.

Wednesday, August 1 is World Hunger Day. Your denomination is involved and can convey your gift anytime you want to send it. August 1 is an effort to call attention to the plight of so many millions of fellow human beings who go to bed hungry every night. The last two or three years the Foreign Mission Board has steadily increased its capacity to channel our gifts for world hunger to places of greatest need. Our own office has received more hunger-designated funds than usual during the last two and three years. (Just send it to us marked "World Hunger." We will see the Foreign Mission Board gets it.)

The Foreign Mission program which our Cooperative Program gifts support is a pipeline through which we can send promptly and directly the gifts our hearts want to share with those who are hungry. Our primary mission is to propagate the Gospel and win souls to Christ but the whole mission structure is also a means where gifts are conveyed to the hungry and other ministries are performed in Christ's name.



Mountains to the Mississippi

Personnel

Hinson to Long Ridge

Ron Hinson has accepted the pastorate of Long Ridge Baptist Church, Owen County. This is his first pastorate.

Hinson, a native of Chattanooga, Tenn., received a BS from the University of Georgia and an MDiv from Southern Seminary. He plans to do graduate work at Southern in the fall.

Hinson is married to the former Jan Sudderth of Hapeville, Ga. She works in the treasurer's office at Southern Seminary and plans to continue her education in the fall at the University of Louisville.

Hinson's father is R. M. Hinson Sr.,

pastor of First Baptist Church, Hapeville.

Corydon calls Alexander
Arthur Alexander has been called as minister of music and youth to Corydon Baptist Church, Green Valley Association.

Phillips to New Panther
New Panther Creek Baptist Church, Ohio County Association, has called Ron Phillips as pastor.

New Day at Immanuel
Immanuel Baptist Church, Elizabethtown, has called William Jefferson "Jeff" Day as pastor.

Day is a 1972 graduate of Southern Seminary.

He and his wife, Mary, are natives of Louisiana and graduates of Louisiana College. They have one son, Forrest, 14.

Day comes to Elizabethtown from First Baptist Church, Sebree.

Evans resigns to enter school

Gary Evans has resigned as pastor of Ivory Hill Baptist Church, Boone's Creek Association, to attend Clear Creek School.

Page to Beechland

J. L. Page has been called to be pastor of Beechland Baptist Church, Bethel and Logan Associations. He comes to Beechland from the pastorate of Muddy River Baptist Church, Christian County.

Conway to Robards

Robards Baptist Church, Green Valley Association, has called Raymond Con-



Missionary Michael Clendenen [l] shows historical masks of Taiwan to Royal Ambassadors of Porter Memorial Baptist Church, Lexington. RA's [l-r] Keith Norris, 13, Gary Stuckey, 14, and counselor Jesse Baldrige from the Billy Graham Pioneer Chapter attended the 6th National Royal Ambassador Congress in Nashville July 10-12.

way as minister of music and youth.

Conway is a student at Southern Seminary.

He and his wife, Vanessa, began their work June 17.

Deaths

Gale Robbins dies

Gale Robbins, 86, Baptist minister for 50 years in the Middlesboro area, died June 19.

Robbins spent his life in Bell County. He was a retired section manager for L & N Railroad where he was employed 40 years.

Surviving are his wife, Anne Pope Robbins, and nine children.

Boyce S. Jones dies

Boyce S. Jones, 72, died Feb. 12 at Lake Cumberland Medical Center, Somerset.

Jones was a native of Pulaski County. He pastored several churches in Pulaski County and Pleasant Hill Baptist Church near Gravel Switch. He joined First Baptist Church, Somerset, upon retiring.

Jones was a former clerk for Pulaski County Baptist Association.