



Mrs. Byrdwell



Daley

BLUEGRASS BILLBOARD

Mrs. Byrdwell national leader

Mrs. Anna Mary Byrdwell, Baptist Women director of Kentucky Woman's Missionary Union, is heading up national WMU planning for 1982-83.

Mrs. Byrdwell is chairman of a WMU dated plan work group for 1982-83. This panel will suggest activities, materials and curriculum for the year.

Mrs. A. Harrison Gregory, national WMU president, appointed Mrs. Byrdwell and 18 other state and local church WMU leaders to the dated plan work group. Mrs. Byrdwell directed the major meeting of the group Feb. 25-29 in Birmingham, Ala.

Planning is done for each age group and general administration in WMU. The WMU executive board will vote on the 1982-83 dated plan in January 1981.

Alma mater will honor Daley

C. R. Daley, Western Recorder editor for 23 years, will be one of three recipients of the 1980 Southern Seminary Alumni Award June 11 in St. Louis. Daley was a unanimous choice of the award's nominating committee and will be recognized at the seminary's alumni luncheon during the annual Southern Baptist Convention meeting. The event will be held at Stouffer's Riverfront Towers.

Daley received the ThM degree in 1947 and ThD degree in 1953. He has taught Greek, Latin, Old Testament and philosophy at Georgetown College. He served the pastorate of Harrodsburg Baptist Church immediately before going to Western Recorder.

Other recipients of the seminary's 1980 alumni award will be Dotson Nelson, pastor, Mountain Brook Baptist Church, Birmingham, Ala.; and Sara Ann Hobbs, director of missions, Baptist State Convention of North Carolina, Raleigh.

Doss improved, but not Faw

Milford Doss Jr., a Baptist layman who contacted cerebral malaria while involved in evangelistic efforts in Nigeria, has been released from the Veterans Administration Hospital, Lexington, and continues to improve daily.

Doss was originally treated for malaria at the University of Kentucky Hospital, Lexington, but was transferred to the veterans hospital to continue treatment for pneumonia.

Another member of the team, Wiley B. Faw Jr., was hospitalized with the same type of malaria for nearly a week in early February and then released.

Faw said Mar. 10 he will enter a hospital for treatment of schistosomiasis, a parasitic disease which affects many internal organs. He said his doctors believe he most likely contracted this illness during a 1978 visit to Nigeria because of the number of parasites that have developed.

Faw said despite his illnesses he would like to return to Nigeria next year.

"It is a tremendous thing for a missionary kid to get to go back to his own country as a minister of God, ministering to a people he has grown up with," he said.

The senior Faw is a Southern Baptist missionary stationed in Gombe, Nigeria.

Piecemeal

A gradual return from a SALT-free diet?

by Ray Furr, Staff Writer

More than 200 concerned people assembled at Meyers Park Baptist Church, Charlotte, N. C. Mar. 14-16 to address the current problematic issue of making world peace. This was the second peace conference held by a Southern Baptist church. The event was hosted by the church's world citizenship group, "Mission to the Future." The agenda consisted of four addresses to the participants, two open forums and 12 workshops.

Eugene Owens, pastor of Meyers Park, opened the conference by addressing the "Theological Foundations for Peacemaking." He spoke of peacemaking as being a "noisy business." Owens reminded the congregation of the 60's when the American people made a noise that changed the minds of many against one war. "The nuclear era has changed everything except our way of thinking and now we must change our minds." Owens emphasized Christians are called, commissioned and commanded to move towards bringing peace to the world.

Glen Stassen, associate professor of Christian ethics at Southern Baptist Theological Seminary, addressed the subject of "Current Threats to Peace." Stassen compared the present Russian invasion of Afghanistan to the 1968 Russian intrusion into Czechoslovakia. At that time SALT I was being discussed but the talks ceased because of Russian interference. "We have increased our power of destructiveness," warned Stassen. He also said the United States theoretically has the power to deliver more than 6500 megatons of nuclear explosives on more than 11,000 targets. Stassen emphasized the increased likelihood of the use of nuclear weapons. "The control must be mutual." The cessation of SALT II negotiations has again led to an escalation of the arms race. "It is imperative we take the forgiving words of Jesus concerning our brothers to the people of Russia for the survival of those we love," Stassen concluded.

Mike Clark, a minister of the Disarmament Program at Riverside Church, New York, emphasized the seriousness of the nuclear world. "We are spending about \$425 billion a year on defense." Clark stressed the possibility of nuclear war before the end of the century. "Registering for a new draft may mean we are registering for a new apocalypse."

"The democratic crisis is the most serious crisis we face," he assured. "Most Americans do not realize we are moving faster than we can comprehend."

Clark challenged the conference participants to make the difference in United States policy. "The

nuclear threat is a threat to our whole creation and now Christians are beginning to realize the response is one of faith."

He contended, "Southern Baptist churches, in the next 10 years, may well be a crucial determining factor in the outcome of the century."

Bill Elder, director of Christian citizenship, Christian Life Commission, exclaimed hope in the time of anger and frustration. "We must recover the ministry of hope and peace. There is a need for an honest appraisal of all those areas through which we can work to bring peace."

Elder emphasized the diversity which exists among peacemakers. However there is a unanimous opinion all want peace but we must be realistic in our expectations.

"Policy is shaped in an election year," he said. "Public opinion is the most important policy-maker."

Thus the reason Presidential candidates are not addressing the peace issue is because the voters are not pushing the nuclear disarmament programs. Elder was correct in saying the primary concern of Americans is inflation and the rising costs of living.

All four men urged the participants to write letters to their congressmen concerning issues on peace. They also encouraged the forming of peacemaker groups in the local church to educate people of the church.

No room in the inn

All rooms specially allotted for use by messengers to the annual Southern Baptist Convention meeting in June in St. Louis are gone, according to Tim Hedquist, convention manager.

But, Hedquist said, the SBC housing bureau is trying to secure extra rooms for persons who still need them and aren't in contact with outlying hotels, where other rooms may be available.

Hedquist suggested persons needing rooms contact him at the SBC Executive Committee in Nashville for information about available rooms. No calls will be accepted by the housing bureau in St. Louis.

He said rooms filled up quickly because of cooperation by state Baptist conventions in distributing registration forms early.

Hedquist's phone number is (615) 244-2355. His address is 460 James Robertson Pky., Nashville, TN 37219.

Sound thinking

Baptists air their differences

Broadcast deregulation, which died in the 1979 Congress, is resurfacing again on two fronts.

In Nashville the Christian Life Commission of the Southern Baptist Convention is urging Southern Baptists to oppose a Federal Communications Commission proposal and legislation in the U. S. Congress leading toward deregulation of radio.

In Washington the U. S. Supreme Court has agreed to decide if the Federal Communications Commission may decline to review radio licensees' program content when broadcast licenses are renewed or transferred.

The FCC's position is the Communications Act of

1934, under which the agency operates, gives it the discretion to allow "marketplace forces" to determine the content of radio stations rather than to impose its own standards.

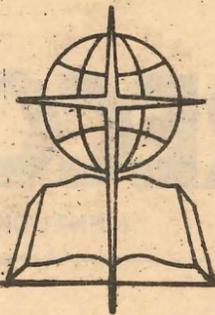
Three bills currently before Congress also point toward allowing deregulation. They are HR 6121 in the House and S 611 and S 622 in the Senate.

Harry N. Hollis Jr. and William H. Elder III of the Christian Life Commission urge Southern Baptists to oppose such legislation and to write also to the FCC, 1919, M St., N.W., Washington, DC 20554 before Mar. 25 to protest its deregulation proposal.

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

WESTERN RECORDER
(ISSN 0043-4132)

C. R. Daley Jr., Editor
James H. Cox, Associate Editor
Paul Whittier Jr., Business Manager



Published by Western Recorder Inc., Box 43401, Middletown, KY 40243 weekly, except for one week in July and December. Second class postage paid at Louisville, Ky. POSTMASTER: Send address changes to Western Recorder, Box 43401, Middletown, KY 40243.

Subscriptions: Single, \$4.46; foreign, \$4.50; church budget, \$3.25. Payable in advance, except church accounts, which require tax exemption number.

Directors: Billy D. Marcum, Brandenburg, chairman; William S. Blakeman, Winchester, vice chairman; Glenn Durham, Harlan, secretary; John Christian, Hopkinsville; Curtis Erwin, Glasgow; Garnett Hulette, Frankfort; William D. Jagers, Cynthiana; O. G. Lawless, Bowling Green; Ronald P. Moore, Highland Heights; Gene Reynolds, Catlettsburg; Gilbert Sapp, Russell Springs; William J. Sullivan, Louisville.



C. R. Daley

Daley Observations

Baptists' involvement in political arena is proper

First Baptist Church, Paducah, is forming a committee to become informed on and to keep the pastor and church informed on local, state and national legislation that has moral dimensions. Word has also come that similar plans on the associational level are being considered by Baptist churches in Graves County.

This is excellent. Moral forces in that area of Kentucky have a strong friend and ally in Joel Ellington, state representative from district 4. Ellington has quickly proven to be a force for righteousness in the General Assembly.

The forces for righteousness can be aroused but it's usually a slow process and sometimes it's too late to head off harmful legislation. In the meantime sinister forces are working 24 hours a day, 365 days a year. Legislators are constantly pressured by these forces and unless they hear from voters concerned for morality some of them succumb. This appeared to be true to some extent on SB 125 preparing the way for a state approved lottery and other gambling in Kentucky.

Churches should be interested and involved in the political process. Government is ordained by God to insure an orderly society in which churches can do their mission. Morality cannot be legislated but laws do have much to do with the moral atmosphere of a community or state. Those doubting that should visit states like Nevada and New Jersey and sense the moral affliction due to open gambling and its accompanying evils.

It is easy for churches to wash their hands of such responsibility and leave it to the devil and his gang. It is also easy for churches to become so involved in their own good programs and activities everything else is shut out. All Southern Baptists are now involved in Bold Mission Thrust and that is the way it should be but another bold mission thrust is going on around us that should not be ignored. This is the thrust of political and social evils that compete for the same people we are after including some of our own members.

There are signs that too many churches are turned inward. There is small comfort in having an ideal education program, a large congregation on Sunday morning, an all time high income and the most magnificent building in the community if the forces of evil are taking the community around us down the road to hell.

The new committee in Paducah First is simply called the Legislative Committee. The committee name is not important but its function is. Some might call it the Public Affairs Committee to identify it with similar functions of a state and national Baptist committee under this name.

seful such a committee in every Baptist church and association would be right now! We have a grave situation in the General Assembly in Frankfort at this moment. Legislators are faced with several proposals which will radically affect the moral atmosphere of Kentucky. Frankly, moral forces on the scene are doing little to stem the tide. A few preachers including Billy Hurt and Malcolm Lunceford of Frankfort have done some good. By far the hardest worker is Delbert Butts, executive director of the Kentucky Temperance League, who desperately needs help.

Delbert knows his way around in Frankfort. He knows every legislator, many of them by their first name. Some actively help him, and all respect him. He is a registered lobbyist. A disappointment is that legislators tell Butts they are not hearing from many church people on current legislative proposals.

It might be too late already for this session of the General Assembly but it might not be. Get in touch with your representative and senator and Governor Brown to ask help in preventing enactment of HB 586, HB 555 and SB 125.

The only way to stay on the alert is to have a committee in every church and every association giving attention to legislative proposals with moral implications. Consider it!

Petition against movie is baseless

Another campaign for signing petitions of protest against some evil project is under way among churches. The one currently making the rounds in Kentucky is directed against an alleged movie that would depict Jesus as a homosexual and his mother Mary a prostitute.

The movie is supposed to be sponsored by a publishing company in Chicago. This company has been contacted by the Southern Baptist Christian Life Commission and Radio and Television Commission and assurances have been given that such a movie will not be made. This company considered the project more than three years ago but abandoned it completely because of public protests.

So don't get excited about the petitions making the rounds. Wait until the enemy actually appears before firing. Otherwise, we appear ignorant and our credibility and influence diminish.

Trust responsible Southern Baptist agencies and this publication to alert readers to real dangers of this kind.

Guest Editorial

TV religion

by J. Everett Sneed, Editor,
Arkansas Baptist Newsmagazine

Did Christ ordain the electronic church, or did it ordain itself? This editor-preacher has long been troubled by the question. Since we have been involved in, and supportive of, innovative ministries, we have tried to keep from condemning a ministry simply because it is new, costly or previously unacceptable. However, the longer we watch certain TV evangelists'

preaching — "bring ye all the tithes into my house" — the more convinced we are that Christ didn't intend for Christians to support non-church alliance, non-doctrinal, non-financially accountable "evangelists."

We have become so accustomed to TV entertainment, TV education and TV morality, that we are easy prey for TV religion. *The mere fact that an evangelist is on TV doesn't mean that he is immoral.* There are many fine God-called evangelists who appear on television. However, the converse is, also, true. *Appearing on TV does not necessarily indicate that one is an evangelist in the New Testament sense of the word.*

A study of Paul and Peter, perhaps the best examples of evangelists, will help us to set criteria that a legitimate evangelist will follow. Peter and Paul: (1) preached salvation by grace; (2) emphasized the importance of the local church; (3) did not get rich at the expense of believers; and (4) were always willing to speak to large or small audiences.

It is of greatest importance to most Baptists that the New Testament doctrine of salvation be taught. The Bible is clear that sinful man is saved by God's grace and not through works (See Eph. 2:8-10). The apostle Paul warns, even if an angel from heaven preached a gospel of any other kind, "let him be accursed" (Gal. 1:8).

Yet, many Baptists have unwittingly given to the financial support of men who do not believe in salvation by grace. A prime example is Garner Ted Armstrong. His former denomination, the World Church of God, believes in works salvation. They teach that one can only be rightly related to God by keeping the Old Testament law. They, also, maintain that the wicked will be annihilated (instantaneously destroyed) at the end of the age.

It may sound easy to identify those who preach false plans of salvation. But many are experts at avoiding any revelation of their false doctrines. The following guidelines may prove helpful in determining a preacher's soundness: (1) Legitimate evangelists and preachers will present the New Testament teachings on salvation frequently; (2) They will encourage those making decisions to unite with a local New Testament church. If in doubt about a particular ministry, contact The Department of Interfaith Witness, Home Mission Board, 1350 Spring Street, N.W., Atlanta, GA 30319.

Many super stars of the electronic church say little or nothing about local New Testament churches. The Bible, however, is clear on the fact that every believer needs the strength to be gained from fellowship with other believers. The importance of the local church is shown by the frequency of its mention in the scriptures. The word "ekklesia" (church) is used 117 times in the New Testament referring at least 92 times to local congregations.

Any legitimate evangelist or preacher is glad to open his financial records to the public and does not accumulate vast personal wealth from the sacrificial gifts of others. Though Billy Graham receives large sums of money (more than 38.4 million dollars in 1977), he is carefully audited by outside firms and lives on a very modest salary. On the other hand, Jim Bakker and his wife, of the PTL Club, receive a \$90,000 annual salary, plus a clothing allowance and the use of a \$200,000 home.

It is alarming that the combined incomes of some of the evangelists exceed that of some mainline denominations. We can only hypothesize as to how much is lost to legitimate churches. But the amount is considerable.

We have a duty to properly use our time, energy and money. This includes giving a tithe to our own local church first, only then should we share our income with other legitimate organizations. We have a responsibility to be alert to what evangelists preach. We have a task to perform — the one that Christ gave us — that of reaching the lost! Radio and television should be a part of this ministry. But the burden is ours to sort out the scoundrels from the evangelists.

Interesting People

Helen Brown Duncan: radiant at 94

by C. R. Daley, *Editor*

Anyone doubting that old age is a matter of attitude instead of years should meet Helen Brown Duncan who celebrated her 94th birthday Mar. 2 with the zest of a teenager. There's absolutely no way to tell Mrs. Duncan is 94 except by the calendar.

Mrs. Duncan, an outstanding lady in her own rights, is the widow of B. N. Duncan, one of the outstanding preachers and denominational leaders produced by Kentucky. The couple was never blessed with children but judging by the number of birthday visitors and gifts, Mrs. Duncan has more than enough friends to make up for the lack of family members.

Helen's home is now Baptist Home East, an outstanding retirement center near Louisville. She moved here last year from a retirement home in Marion in Crittenden County where her husband was reared, where he served as pastor and where he is buried. Her window looks out over a cornfield in eastern Jefferson County and she spends her time reading, watching television and writing many letters. She dresses attractively every day and walks to all her meals in the dining area.

Her life has been rich and full and she recalls exciting experiences 50 years ago as clearly and vividly as if they occurred yesterday. After a two hour conversation which went past dinner time, she was still vigorous. Her mind is very alert with not even a hint of senility.

Helen Brown, born near Frankfort, had the misfortune of losing her father when she was still a small child. She had the good fortune, however, of being reared and educated in an excellent Versailles orphans' home. There she had special training in domestic science which is now known as home economics. Upon finishing her training in the home, she enrolled in Midway Junior College.

Her training led her to a career as a dietician and her religious commitment led her to Baptist institutions. She was the first dietician for the Woman's Missionary Union Training School in Louisville, dietician and dean of women at Cumberland College and dietician for Bethel College in Russellville.

It was at Bethel she met B. H. Duncan and from that moment they were inseparably linked to each other and to the Lord. Duncan was a star student at Bethel, winning the prestigious oratorical award and showing the promise which he later proved in pastorates and as editor of the *Arkansas Baptist*.

As a boy on a Crittenden County farm, Duncan found little use for formal education and so he became an expert in the tobacco field but could scarcely read and write. When he felt and responded to the call to preach, he knew he had to get an education and so he returned to school, graduating from high school at the age of 24. After Bethel and marriage he moved with Helen to Louisville to attend Southern Seminary. Living in Parkland, he walked more than three miles a day, one way, to classes at the seminary on Broadway.

Always an excellent preacher, Duncan was a sought-after pastor. He served Franklin Street in Louisville and Marion in his home county before going to South Carolina. From there it was to Georgia and Arkansas. He was pastor at Hot Springs when invited to the *Arkansas Baptist* editorship. He quickly became an influential editor but is remembered most for his courage and quiet confidence in facing death from incurable leukemia. His editorials revealed the struggle of a brave and victorious saint with the faith of Job.

A lot of people have contributed to the long and useful life of Helen Duncan but there's no doubt about the two most influential persons in her life. The first is her husband, the greatest Christian, she says, she ever knew. Her face lights up like that of a young maiden in love for the first time whenever his name is mentioned and she'll not talk long about herself or anyone else before extolling his virtues.

The second most influential person in her life was her mother, who was reared by parents who were



Helen Duncan in animated conversation with the editor.

members of another faith but who became a Baptist by reading the New Testament. Her mother was evidently a very strong person who spoke her piece and there's no doubt that trait was passed on to her daughter.

A painful case of shingles keeps Mrs. Duncan from

attending church but she persists in lifelong practices like reading the Bible and tithing. Guess what she was doing when I arrived to visit her the day after her birthday? She was figuring the tithe on her birthday gifts. It's going to the Annie Armstrong Easter offering for home missions.

Revival in Romania: Experienced

by Lewis A. Drummond

Every pew was packed—really packed. The aisles were likewise filled. People stood outside looking through the windows. There was not a square foot for another person. The service began. Great singing! Two sermons! Marvelous solos and choirs! Joy all around! Countless people converted! No doubt, we were experiencing a real spiritual awakening. It was glorious to behold.

It all began when my wife and I drove to Romania from our sabbatical leave base in London. We had long wished to minister in old "Transylvania," modern Romania. The glowing report of the great Baptist churches had come to us often. The fact that a deep religious revival was afoot in the country had thrilled us many times. Now we actually saw it as we traveled from church to church preaching in the midst of the profound spiritual stirring.

Our itinerary took us first to Cluj, Romania's second largest city. There we were met by our dear friend Dr. Ioan Bunaciu, president of the Baptist Seminary in Budhapest. He became our guide and traveling companion the hundreds of miles we journeyed throughout the country. We spoke in city, rural, large, small, every kind of church that great nation offers. Time after time, the thrill of the deep moving spirit was tremendous.

In the beautiful capital city, Budhapest, I lectured in the seminary on evangelism. The dedication, sacrifice and commitment of the young preachers studying for the ministry were great. They were so open, eager and enthusiastic in their love for Christ. Their commitment to winning others was a real challenge.

The one overwhelming thing, however, was the love and graciousness of the Baptist people. To see the depth of their surrender to Jesus Christ was a rebuke and an inspiration. They have truly learned to "count everything as loss because of the surpassing worth of knowing Christ Jesus" (Phil. 3:8). The friends made will never be forgotten.

The Baptist leaders were such a help, especially Dr. Bunaciu. They paved the way, opened the doors and made the trip possible. Thank God for them. We must pray for them that they can be used by God to develop the great work now in progress.

Above all, it was the glory brought to God by the salvation of so many people that was the climax. In the final analysis, that is what a true awakening is. It was simply glorious to see so many respond to the gospel. People of all ages and places in society found the Saviour. I had often longed to see such a sight. Our thanks to the leaders who permitted us to come and minister to the gracious churches, through whom we were privileged to see and experience revival in Romania.

Certification

Southern Baptist status symbol?

There is a common expression which says, "Where there are two Baptists, there exists three opinions." Perhaps this phrase was coined after a discussion on ordination.

Robert A. Baker has written: "At least one statement may be made about the Baptist view of ordination without any possibility of successful contradiction: Baptists anywhere in the world have never totally agreed on the question of ordination."

Baptists have not adopted a set procedure or meaning for ordination and probably never will. However, most would agree the ceremony is of no sacramental importance. Charles Haddon Spurgeon deemed ordination unnecessary while the Philadelphia Association reprimanded those who did not practice the ritual.

Perhaps Baptists have refused to consider ordination as a sacrament because denial expresses a resistance to the ritual exercised within the Catholic orthodoxy. Then again it may be a way of remaining a non-creedal people. Whatever the reason, one must ask, "What does ordination mean?"

There is little doubt it bestows a somewhat functional role. Even early Baptist associations agreed that without an ordained minister the ordinances of the Baptist church were not valid. Universally Baptists would not view ordination as the channel through which the ordained receives any kind of special powers or grace.

Ordination may also bestow recognition of professional status. Legally the ordained minister can perform marriages, funerals and other similar services.

No one can actually say what ordination means in the Southern Baptist tradition, yet many ministers will acknowledge it as being professional recognition.

"Ordination eases the minds of the pulpit committees that interview you and it makes it easier to work with the pastors in your association," informed Lee Taylor, pastor of Riverview Baptist Church, Taylorsville. "It's a reference point in my ministry," commented Wayne Padgett, pastor of Plum Creek Baptist Church. "It was the final approval of the church recognizing me as a professional minister."

Who ordains?

Southern Baptists are noted for the autonomy of the local church. It is the local church which ordains one to the ministry. Herschell Hobbs, in "The Encyclopedia of Southern Baptists," suggests a similar procedure to which most Southern Baptist churches adhere. At the discretion of the church, a council of ordained ministers is called from the association. This council interrogates the candidate to examine the Christian calling, experience and doctrinal beliefs.

The local church can accept or reject the recommendation of the council. It is interesting that many interrogations are held only an hour or two before the formal ceremony begins. In many cases the congregation is present before the council has completed its action. Therefore, one wonders how seriously the ritual is taken and if in reality ordination is no more than the church's public stamp of approval on the minister.

Where do I begin?

Licensing

The Baptist practices of licensing and ordination can possibly be traced to 1 Tim. 5:22 in which churches were exhorted to "lay hands suddenly on no man."

Down through history very little has been written on the licensing of ministers. Charles Deweese, SBC Historical Commission, said, "I could not find any essay or book which had been written on this subject."

One of the most important writings related to this subject is found in "The Customs of Primitive Churches," written in 1774 by Morgan Edwards, the first Baptist historian in America. He stated, "The election, or outward call, of a person to the ministry is an act of his church, excited by knowledge of God's having endowed him with some, and a belief of his having endowed him with all ministerial qualifications: this act admits of the following gradations; first, their moving him by common suffrage to a private trial of his believed qualifications: the motion complied with and proof given, they, secondly, vote him, by the like

suffrage, to be a minister; and to give him a written certificate of the vote to be a warranty or license to preach in public, when occasion requires: next, he is ordained, and settled . . ."

This writing indicates the licensing of Baptist preachers is a practice over 200 years old.

It is interesting to note J. R. Graves and George W. Truett, two prominent men in Southern Baptist history, were licensed without their permission. Their churches felt they had ministerial qualifications so licensed them without their endorsement.

Ordination

In a series of articles on "Corrective Church Discipline," P. H. Mell, president of the Southern Baptist Convention from 1863-71 and 1880-87, answered the question, What is ordination? He responded, "I would say ordination is, by ceremony, a solemn public recognition of one who it is believed, God has called to preach his gospel and administer his ordinances."

John E. Steely, professor of historical theology, Southeastern Seminary, upon close examination of Baptist documents, noted two prevailing characteristics of ordination: "a lack of any notable development in the practical exercise of this function and the absence of any coherent and generally acknowledged interpretation of its meaning for the individual or church concerned."

The ceremony of ordination has been described in Baptist literature as a public worship service conducted in the candidates' home church or in the church to which the minister has been called to serve. The purpose of ordination is not to bestow ecclesiastical authority, but to recognize the call and gifts of a minister.

Each local church is the ordaining body. Southern Baptist autonomy allows each local church to determine its own practices and procedures regarding ordination. Steely states, "The New Testament provides the background for the modern practice of ordination but it cannot be said to provide a model or pattern to be followed." It is generally agreed there is no Southern Baptist systematic theology pertaining to the practice of ordination.

Although each church determines its own ordination service a typical ceremony will include a sermon; the ordination prayer, laying on of hands, a charge to the newly ordained minister, a charge to the church, presentation of a Bible and the benediction.

In addition to the varying practices associated with the ordination service each state also has varying legal requirements. For example, in Illinois a licensed minister may conduct legal ceremonies such as weddings and funerals, but in Kentucky a minister must be ordained and bonded or licensed and bonded to perform any legal ceremonies within the state. In Louisiana only an ordained minister can conduct legal ceremonies.

A taxing question

"The purpose of ordination is not for a tax relief or advantage. I don't think a church would ordain just to give someone this advantage, but the fact remains there may be a tax advantage to those ministers who are ordained," explained C. Richard Broome, treasurer at Southern Baptist Theological Seminary.

Ordination, or the equivalent of ordination recognized by other denominations, makes possible a housing allowance which does not have to be reported as income. According to "Minister's Guide for Income Tax," prepared by the SBC Annuity Board, the allowance may be either the rental value of a home owned by the church and supplied to the minister or the amount necessary for renting or providing a home.

The allowance may be used as rent, purchase of a home including down payment, mortgage, legal fees, title, installment payments, interest, taxes, fire and home liability insurance, repairs and for the expenses of operating and maintaining a home.

If an ordained minister purchases his or her own home an allowance equal to the fair rental value of the house plus the cost of utilities may be excluded from the gross income.

Any housing allowance must be designated, in advance, by some official church action.

A retired minister can also exclude a portion of his

pension income as housing allowance.

The logic behind the allowance is, anyone required by his employer to live in housing associated with his job does not pay income tax on the property. This means an unordained minister or any secular employee required to live in employment-related housing does not pay income tax on the property. However, an unordained minister who purchases his own home cannot claim a housing allowance.

The tax advantage provided by the housing allowance is partially offset by the fact an ordained minister, working for a church, is considered self employed and must pay a higher percentage of social security tax.

Certification from three perspectives

The associate view

Greg Brooks, associate pastor, Highland Second Baptist Church, Louisville, was ordained Mar. 2 by College Park Baptist Church, Orlando, Fla., his home church.

Brooks views his ordination as a blessing upon his ministry, a time when he was set apart for a specialized task.

Reflecting upon his ordination Brooks states, "I don't think a person can go through ordination and not be changed—but the change is not tangible. The change is a heightened feeling of utter dependence upon God—a realization you have been set apart."

After he was called as associate pastor at Highland Second Brooks approached his home church about the possibility of being ordained.

"College Park readily acknowledged my request for ordination," he declared.

Brooks was licensed by College Park Aug. 17, 1977, 10 days after his public profession of ministry.

Brooks' ordination council consisted of 40 men, including six ordained ministers. He explained the council did not "confront me with any real difficult issues and only asked two doctrinal questions." For Brooks the ordination service was a very worshipful experience. Many of his relatives took part in the actual ceremony, adding to its significance.

When asked if the church should play a responsible part in his future ministry he replied, "By setting me apart they have become a part of my ministry. I hope they would keep abreast of my ministry and continue to support me. I think it is very sad when churches do not support or feel responsible for those they set apart."

Even though his ordination was a significant experience, Brooks doesn't feel it makes him any more of an agent to God than before.

Future plans? "Someday I would like to be the director of the Baptist Joint Committee on Public Affairs. I have always been very politically oriented. I was intern for the Joint Affairs Committee in 1978 and would love to go back," exclaimed Brooks.

A woman's touch

"The whole thing was surprisingly positive. I was afraid we might get picketed!"

These feelings and fears were expressed by Janet Tharpe, who was recently ordained by Robertsville Baptist Church, Oak Ridge, Tenn. Although Miss Tharpe is a member of Crescent Hill Baptist Church, Louisville, she felt being ordained by her home church would give the ceremony more significance.

Though the expected opposition to her ordination did not come, it wouldn't have been a new experience if it had. When Miss Tharpe first applied to enter the masters of divinity program at Southern Seminary three years ago members of the administration tried to persuade her to consider the religious education program instead.

"I had an RE background from college so I really wanted to enter the theology program," she attested. "When it looked like I was going to be refused I remember sending a letter in essence saying 'I give up. I'll enter the RE program.' Shortly afterward, I received a letter of acceptance into the MDiv program. It was when they allowed me to register for Greek that I knew I had truly been accepted into the program."

Miss Tharpe's job as Salvation Army chaplain required her to be ordained. "But I would have asked to

by Western Recorder staff writers
Ray Furr and Gail Rothwell

be ordained anyway. I had already planned to ask my prospective employer to support my decision," she asserted.

To prepare her church for the possibility of ordaining a woman she asked them to license her two years ago, which they did.

Miss Tharpe, who planned her own ordination service, views ordination as a covenant between the minister and the church. "I wanted my home church to understand I am an extension of them. I would hope they feel somewhat responsible for me. I feel responsible for them."

Her chaplaincy work for the Salvation Army Alcohol Treatment Center deals mainly with male clients. "Not many women alcoholics come into the center," she explained. The reaction she most often receives from her male clients is, "I don't believe in women preachers, but you just teach the Bible."

When asked if she had any advice for other women seeking ordination, she responded, "You never know until you ask. I know I was surprised. I am very proud of my home church. I only hope ordination for other women will go as smoothly as it did for me."

"My ordination had a uniting effect upon the church. After the service one man said to me, 'Now you can come back and preach.' I said 'Really?' He said, 'Yes.' So I am waiting to hear from them."

One interesting sidelight is her ordination certificate. "I consider my certificate very valuable," she declared. "Someday it may be an antique. You see mine says 'his'; someday, I hope it will say 'her's'."

The relationship

In terms of cleansing, concentration and dedication there is a tremendous significance and symbolic biblical meaning associated with the ordination process.

Both licensings and ordinations are basically ceremonial and, according to J. Ralph Hardee, professor of religious education, Southern Seminary, do not affect the authenticity of a person's ministry.

Hardee advocates licensing as a trial period, a learner's permit, to ministry. "This period should be a time when the minister can work out problems, potential mistakes and gain assurance that God is in this commitment to a full time ministry."

According to Hardee ordination is traditionally a more serious process than licensing. He believes the two should not be unrelated, and one should precede the other. He explains, "More should be done to make ordination a significant experience for ministers. For example, licensing can be done when a person makes the initial commitment to ministry. This affirms him as he begins the process. Ordination is the culmination of this process—a combination of education, supervision and experience."

In layman's terms, "licensing is the courtship prior to the marriage, and it is not unusual for many engagements to be broken. Ordination is like a mission becoming a church."

Revocation of ordination

There are ministers who have in times past not portrayed the integrity which one might expect them to uphold. Therefore, as one might suspect, there must be a way to annul an ordination. This revocation should be the act of the ordaining church or the church where the minister holds his present membership. This is a correct assumption only we have not practiced this unofficial procedure enough to come to any definite conclusions. Thus the practice or possibility of a person reverting to unordained status is as ambiguous as the meaning of ordination itself.

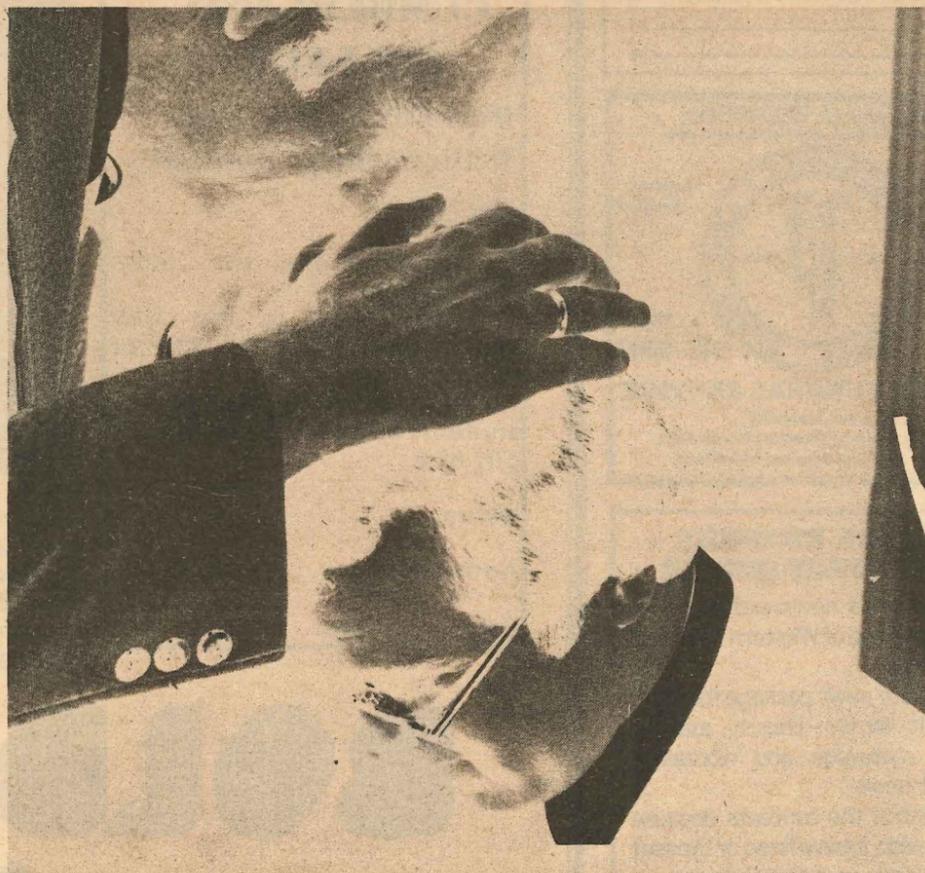
Recent developments

One of the more recent and controversial questions regarding ordination is the practice of ordaining persons to specific ministries outside the traditional pastoral role. Should churches ordain ministers of education, youth, music, children, etc., or persons who intend to be missionaries, chaplains, teachers or denominational workers? This leads naturally to the question of ordaining women.

Many churches have for years ordained women as deacons. Individual church polity determines whether a church will ordain women and others in specialized ministries.

*"In the presence of God and of
Christ Jesus and of the holy angels
I solemnly call upon you to obey these
instructions without showing any
prejudice or favor to anyone in
anything you do. Be in no hurry to lay
hands on someone to dedicate him to
the Lord's service."*

(1 Tim. 5:21-22, TEV)



Aluminum Siding, quality work. Call Colville Aluminum Exterior Decorators (502) 425-3102.

General Foreman: The Southern Baptist Theological Seminary. High school diploma or GED; seven years vocational training/experience as a journeyman carpenter with a minimum of five years experience including some supervisory duties. Some experience in plastering and painting preferred. Call (502) 897-4721.

For Sale: 19-20' pews, 1-40" pulpit, 2-pulpit chairs, 1-Lord's Supper Table (71"), 2-Lord's Supper chairs, 1-94" Table. If interested in purchasing any of these items please call or contact the Lewis Lane Baptist Church, 1820 Mohawk Dr., Owensboro, KY 42301, phone: (502) 684-4266.



Pews, Pulpit and Chancel Furniture

Phone 704/322-8380
Dept. J. P.O. Drawer 2187
Hickory, North Carolina 28601

SUMMER TOURS

Hawaii

July 15 - 22 - \$699

Europe & Oberammergau

August 5-19 - \$1598

Write or Call

Jim Highland

Box 43, Shelbyville, Ky.
633-3460

Name _____
Address _____
City/State _____
Phone _____

SERVING ALL RELIGIONS
Prices to satisfy every preference and need

AIR CONDITIONED PARKING AREAS

149 Breckinridge Lane Phone 896-0349

PEARSON FUNERAL SERVICE
Louisville, Kentucky
Member: Ky. Funeral Directors Burial Assn.
Member: National Selected Morticians by invitation

WESTERN RECORDER CHURCH PAGE SERVICE

- Your church's news exclusively on the back page of Western Recorder every week
- A complete news package for every resident family—church, associational, statewide and worldwide Baptist news
- You control the contents because you provide typewritten or typeset copy exactly as it is to appear
- Your cost—\$7.00 weekly (you may omit any weeks you wish and avoid the \$7.00 charge)

Join the growing number of churches reducing clerical time and printing expense while avoiding costly postal rate increases. Let us have the opportunity to share this exciting new service at no obligation to your church. Sixty day free trial plan available.

WESTERN RECORDER
Box 43401 • Middletown, KY 40243
(502) 245-4101

Why not sponsor a student like Cindy Wilkerson through Cumberland College Scholarshare

Meet Cindy,

Cindy is a bright, beautiful star in a world that seems to be growing continually dimmer.

Bound for law school, Cindy is an idealist who has become slightly disenchanted with many of the reasons others strive for a law degree. "When you talk to many law students they only talk about how much money they can make. No one seems to want to help people anymore," said Cindy.

"I want to be known as a people person. That is, I want to help people who can't help themselves, and I want to help as many as possible. People are much more than a Social Security number."



CUMBERLAND COLLEGE

Post Office Box 191
Williamsburg, Kentucky
40769

- Please send me more information
- Yes, here is my first sponsorship check of \$10 or more \$
- No, I can't sponsor a student, but here is my special gift of \$

Name
Address
City State Zip

For a gift of ten dollars or more per month you can sponsor a student. We will send you a picture of the student selected to receive your help, a Certificate of Appreciation, a wallet-sized sponsorship card, and an annual progress report on what your hard-earned dollars are doing to help a student here at Cumberland College. Besides, you'll enjoy that warm, and wonderful feeling that comes from helping a student.

BOLD THRUST FOR KENTUCKY BAPTIST EDUCATION

Christian Education

Going to the dogs

If awards were given for the most unique way of paying for a seminary education, Jan Humphreys, a third year theology and religious education student from Herrin, Ill., should definitely be a candidate. Miss Humphreys, along with her cocker spaniel, Brandy, raises puppies to help finance her education at Southern Seminary.

Brandy became a member of the Humphreys' family in 1976. Soon after the cocker's arrival, she had a brainstorm: why not let Brandy help pay for some of her expenses? Brandy, quite willing to oblige, has given her three litters of puppies—one in 1977, one in 1978 and the last one on Jan. 4, 1980.

Miss Humphreys became interested in such a project while growing up on a farm in Illinois. There she learned a great deal about taking care of animals from work with her father. When she was in the sixth grade she had a pet collie. She hoped to raise collie puppies in order to earn enough money to buy herself an Arabian horse, but the plans never worked out. Still, she has never forgotten her goal of raising puppies.

The long-awaited opportunity came when Brandy had her first litter in 1977. Since then her canine capers have kept the cash coming in and have made it possible for her to prepare for ministry at Southern Seminary.

Due to her interest and skills in veterinary medicine, she is able to

deliver and care for the puppies herself. She also gives the puppies their needed shots, which cuts down her expenses considerably.

Miss Humphreys prefers to sell the puppies when they are 6-8 weeks old. "Everyone who comes to look at Brandy's litter wants to take one home," she says.

Brandy's litter of six puppies in December 1978 allowed her to go to the Florida Recreation Lab during January's term of classes. Planning to breed Brandy again this summer, another litter will allow her to study in Israel with a seminary group in December.

She entered Southern in February 1978 and is planning on graduating in May 1981. She is especially interested in foreign missions and spent last summer working in a resort ministry in Hawaii. In looking to the future, however, she is considering general mission work. Being very much at home in the areas of education, agriculture and veterinary medicine, she says: "We are needed very badly. I'm not sure where I will be sent or what I will do, but I know doors will open."

Chances are good that when doors for ministry do open for her, a pretty blonde cocker spaniel named Brandy will be by her side. They're both dogmatic about one thing: a dog is not just a man's best friend.



Jan Humphreys and her most recent cocker family.

INTERNATIONAL SERIES

Thomas

John 11:16 Prone to look on the dark side of things, it was with despair Thomas heard Christ's proposal to return to Judea. When Christ insisted on going to face what the apostles thought was an inevitable death, Thomas said "Let us also go, that we may die with him." We can admire the great love and heroic loyalty of Thomas as expressed in his bold declaration of his willingness to die with the Saviour, if need be, rather than to live without him.

John 14:1-7 On the night before his crucifixion Christ told his disciples that he was going to leave them. They looked at each other, troubled at the thought of separation from him. Observing the look upon their faces and of anguish in their hearts, Christ said: "Let not your hearts be troubled: ye believe in God, believe also in me." He assured them he was going to another abiding place to prepare for their coming, and in due time would return for them, and receive them unto himself.

In comforting his disciples Christ said: "Believe also in me." He meant for them and us to believe in him as a person and omnipotent Saviour. Christ's panacea for sorrow has three elements: faith in Christ, hope of heaven and the hope of Christ's return.

John 20:24-29 When Christ appeared to the disciples on Sunday evening after his resurrection, Thomas was not present. Thinking Christ had stood for a lost cause and that he was dead, Thomas had lost hope. Thomas missed the privilege of seeing Christ and a fresh anointing of the Holy Spirit.

The other apostles sought out Thomas and informed him they had seen the risen Christ. He refused to believe their testimony and asked for proof.

On the next Lord's day Thomas was present and Christ offered to permit him to inspect his wounds. When he did so Thomas was convinced and exclaimed: "My Lord and my God!" The Lord commended him for his adoring faith and let him know it would have been better had he believed the Saviour had risen from the dead without having to see for himself.

LIFE AND WORK SERIES

Coping with persecution

Revelation was written by John during a time of persecution for Christians. Its message was intended to encourage and strengthen them.

Revelation 1:9 To his readers John identified himself as their "brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ." John was in exile on the island of Patmos in the Aegean Sea. John had been banished to that island because of his preaching the gospel of Christ, so he wrote as one who was suffering along with them. John assured his readers that if they would remain loyal to Christ their Lord would enable them to triumph.

Revelation 2:8-11 Persecution of the church at Smyrna was most severe, because it was located in the center of emperor worship and had a high percentage of Jews in the population. Satan influenced those who worshiped the emperor to hate the Christians in Smyrna and caused the Jews to demonstrate their wrath against them because some of them had left Judaism and embraced Christianity. The Christians passed through great tribulation, lost their property through confiscation and were subjected to terrible slander. Christ knew everything about the members of the church and spoke of them in terms of high commendation and appreciation. He challenged them to remain faithful unto death and assured them he would give them a crown of life for doing so.

Revelation 6:9-11 In this vision John beheld those who had been slain because of their faithfulness to God's Word. They were inquiring as to why God delayed acting in their behalf and vindicating them. To each martyr God gave a white robe, which symbolized purity and vindication. He told each one to rest in his presence and explained he had delayed until others had suffered a similar fate.

Revelation 11:15-18 This declaration from heaven—the coming of the time when the kingdom of Christ shall conquer the kingdoms of the world—should cause us to praise him and give him our very best in service.

Outlook

Frank Owen

Cooperative Program receipts from the churches last month marked the highest February giving in our history—\$757,353.33. It also marked the halfway point of the current fiscal year. Receipts for that six-month period were 14.88% above the previous year—\$4,425,840.69. I believe this is the highest rate of increase we have achieved since we entered the first five-year phase (1977 to 1982) of BOLD MISSION THRUST.

The adopted Bold Mission goal of both the State and Southern Baptist Conventions was to double our gifts in the five-year period. Fifteen percent per year for five years would result in doubling the amount in that length of time. Thus, at approximately halfway through the five-year period we have climbed within a tiny fraction of the rate of increase required to reach the goal. Now the question is how can we recover from having fallen below that rate through the first half of the five-year cycle?

Obviously our appeal to the churches now, must be to consider whether they can double the Cooperative Program record of 1977 by 1982.

Of deep concern in the above consideration is the dreadful inflation suffered in all of our work and how hard we have to run to stay in the same place. This is especially true, for example, in Foreign Missions. Inflation is world wide. That is why it is so hard to stop in our own country. It is worse in other countries than here. The Foreign Mission Board suffers dreadfully increased costs overseas and needs all of the support we can give it even to keep up the same level of work. Our goal is to double our witness thrice in this century.

We thank God for the churches in their growing response to what we (Baptists all over) are trying to do. Our staff people are in continuing contact with associational Missionaries and Moderators about the coming second round of associational training sessions for church leaders who are concerned for BOLD MISSION THRUST. The entire program is no more and no less than a plan to challenge and lead Baptists of our generation to take seriously and strive mightily to fulfill the demands of the Great Commission for our day.

Baptist News in Brief



R. Smith



Rutledge



Grubbs



Steen



Day



H. Smith

Smith to lead prayer effort

Rogers M. Smith, 26-year-veteran of the Baptist Foreign Mission Board staff, has been named special assistant to the board's executive director with primary responsibility for correlating intercessory prayer.

Naming Smith, executive director R. Keith Parks is moving toward increased utilization of Southern Baptist prayer power which he pledged at his January inauguration.

Smith has been administrative associate to former executive director Baker J. Cauthen for 21 years. He will continue administering Margaret Fund scholarships for missionary children and add new responsibilities for working with 253 emeritus missionaries and with state Baptist foundations.

Mid-Continent loses Rone

The retirement of Wendell H. Rone Sr. as president of Mid-Continent Baptist Bible College, Mayfield, has been announced. President Rone will retire when a newly elected president is ready to assume responsibility or upon his 68th birthday in August 1981, whichever is first.

In the meantime a presidential committee has been selected to assist in a smooth and efficient transition of administrations. The committee is composed of James Tharp, chairman; David Stephenson and Don Farmer. This committee has worked out a transition plan in which some of the former responsibilities of the president have been assigned to other staff members.

A president search committee is in the process of being appointed by Tharp, chairman of Mid-Continent trustees.

FMB focuses on Rutledge

Don Rutledge, 49, will join the Baptist Foreign Mission Board June 1 as special assignment photographer in the board's Communications Department. He will photograph world missions for use in the board's publications.

Since 1966 Rutledge has been director of photojournalism services in the Department of Audiovisuals, Baptist Home Mission Board, Atlanta.

Grubbs resigns lay post

W. Eugene Grubbs, consultant for laymen overseas and relief ministries for the Baptist Foreign Mission Board, has announced his resignation for Aug. 31.

Grubbs went to the board in 1971 as consultant for laymen overseas and took on additional responsibilities for hunger relief and disaster response in 1975.

Beginners find help at ole workshop

The former chaplain at Louisville General Hospital, John Steen, is organizing a Christian Writers' Grand Ole Workshop to be held May 14-18 at Belmont College, Nashville.

Steen was the first full time chaplain at General Hospital. He was later the first editor of *Mature Living*, a magazine for senior adults produced by the Baptist Sunday School Board.

The workshop will include editors from Abingdon Press, Benson Printing Company, Broadman Press, Triune Music Inc., Thomas Nelson Inc., maga-

zine editors and freelance writers.

The focal point of the workshop will be an awards banquet with prizes for the best submission in non-fiction, fiction, poetry and religious music.

Deadline for sending the \$140 registration fee is Mar. 31. This fee includes room, board and a one day excursion to Opryland. Send to John Steen, 6511 Currywood Dr., Nashville, TN 37205.

A representative Day

Jim Day is a new Broadman consumer representative for the Broadman division of the Baptist Sunday School Board.

Day is a graduate of Union University, Jackson, Tenn., and Southern Seminary.

Prior to moving to the Sunday School Board Day was minister of education at Gallatin Road Baptist Church, Nashville. Before that he was pastor of Ballardville Baptist Church, Crestwood, Ky., and Columbus (Ky.) Baptist Church.

Day will travel in Kentucky, Alabama, Louisiana, Oklahoma and Virginia to contact churches, associations and state offices to make them aware of materials and buying plans available from Broadman Press which could enhance their education and ministries plans.

Smith new coordinator

Harold S. Smith has been named publication services coordinator in the Broadman products department at the Baptist Sunday School Board.

Smith moved to the Sunday School Board from Louisville where he had been pastor of Davis Memorial Baptist Church for the past 10 years. Prior to that he was pastor of Minors Lane Baptist Church in Louisville and Mt. Vernon Baptist Church, Waddy, Ky.

The Alabama native is a graduate of Howard College (now Samford University), where he received the BA degree in religious studies. He also holds the BD, ThM and PhD degrees from Southern Seminary.

As publication services coordinator, Smith will be responsible for working with Southern Baptist agencies developing products to aid them with their publication needs.

Louisville duo appointed

Directors of the Baptist Home Mission Board elected Howard Cockrum as chairman and approved 46 persons for mission service during their March meeting.

Cockrum, a contractor and land developer and Baptist deacon from Knoxville, Tenn., succeeds Robert L. Deneen of Darlington, S. C.

Persons appointed for mission service were eight missionaries, 12 missionary associates and 26 individuals to receive pastoral aid.

Among missionary associates were Andy and Deanna Gee of Louisville.

The Gees, natives of Tennessee, will move to Conyers, Ga., where he will be a church planter apprentice. He has been minister of Christian training in Louisville and previously has worked in Tennessee as psychology instructor, counselor, assistant pastor, minister of music, children's minister and bus ministry director. He's a graduate of Tennessee Temple College, the University of Tennessee and Southern Baptist Theological Seminary.

Purdy to Boyce School

Harold J. Purdy, pastor of First Baptist Church, Madisonville, for 20 years, has been named a faculty member and an associate in administration at Boyce Bible School, a division of Southern Baptist Theological Seminary.

Purdy, a 1942 graduate of Southern, has been a J-term professor at Boyce Bible School for six years. He's a former president of the Tennessee Baptist Convention and was a member of the Executive Committee of the Southern Baptist Convention from 1966-73.

Massachusetts court downs prayer law

Massachusetts' highest court struck down the state's new "voluntary prayer" law just six weeks after it took effect.

The state's Supreme Judicial Court said the law, which required all public school teachers to daily ask a class volunteer to lead in public prayer and excused students who did not wish to participate, violated the U. S. Constitution's ban on an establishment of religion by the state.

Justice Herbert P. Wilkins, who wrote the decision, said the law "could not be saved from unconstitutionality by the fact that prayers were spoken by volunteer pupils or that pupils could choose to be excused from exercises."

In Washington, the director of the Baptist Joint Committee on Public Affairs said he was "very pleased" with the Massachusetts court's decision. James E. Wood Jr., outspoken critic of "voluntary" prayer and periods of silent meditation mandated in public

schools, said "The Massachusetts law, had it been upheld, clearly would have meant using the machinery of the state to mandate religion."

Hawaii executive has heart surgery

Edmond Walker, executive secretary-treasurer of the Hawaii Baptist Convention since 1963, underwent successful open heart surgery for four arterial bypasses Mar. 10 at Straub Hospital in Honolulu.

While in Nashville, Tenn., to attend the winter meeting of the Southern Baptist Executive Committee, he suffered chest pains and was taken to Baptist Hospital Feb. 17. He returned to Honolulu Feb. 22 and was hospitalized Feb. 28.

Carter warned on agents

The Baptist Foreign Mission Board has urged President Carter to establish a clear policy forbidding the involvement of missionaries or other religious workers in intelligence gathering by the CIA or the FBI.

The statement, contained in a letter signed by the board's president, John W. Patterson of Richmond, Va., and its executive director, R. Keith Parks, was approved by the board Mar. 11.

Support continues to grow in the religious community for a bill prohibiting the use of clergy in the intelligence activities of the United States.

The measure (S 2284), introduced last month by U. S. Sen. Walter D. Huddleston, K-Ky., is a proposed charter governing activities of all the intelligence community, including the Central Intelligence Agency and the Federal Bureau of Investigation.

College is . . .

A family affair

It's not too unusual for a parent and child to both be in college at the same time. What is unusual is for a father and his two sons to be in college and at the same small Christian college another father and his daughter to also be enrolled.

For Jerry Howerton and his two sons, Rick and Lance, Campbellsville College is definitely a family affair.

Jerry Howerton is a 45 year old college freshman. He and his wife, Doris, have three children, two boys and a girl.

Over the past 20 years he has been a music and youth leader and an associate pastor.

Howerton is majoring in religious education. His goal is to finish school, then he feels he can be better prepared to work in whatever area of the church he is led.

Rick Howerton, the younger of Mr. Howerton's two sons, is a senior majoring in church music. Rick is married to Julie Clay, also a student at the college. With his contagious smile Rick explains he feels Campbellsville College is a fabulous place where he has learned to grow in the Lord.

As far as having your father as an undergraduate, Rick feels it is just great. Rick said college is something Jerry Howerton's family has always wanted for him because they know it has been a lifetime dream of his.

Lance, the older Howerton brother, is also a senior majoring in music. After graduating in May, Lance is planning to attend Southern Seminary in the fall.

Being a bit more philosophical than

Rick, Lance says he likes going to school with his father, but he can see that if he (Lance) were only a freshman or sophomore he might not have enjoyed his father being in school also.

College is also something shared by Frank Stallings and his daughter, Kim Stallings Smith.

The 42-year-old pastor and retired Air Force staff sergeant points out he has been out of school more years than his daughter is old. He and his wife, Shirley, and their children have lived all over the world while in the military. He is now beginning a college career and majoring in social work and psychology.

Stallings sees college as a new experience. He is glad he chose Campbellsville for himself. Stallings feels there is a very friendly atmosphere and appreciates the Christian emphasis that comes through the teaching. He hopes after graduation he can go to a pastorate where his education can help people and not be just another piece of paper to hang on the wall.

Kim Stallings Smith is a senior at Campbellsville majoring in church recreation and church music. She is married to Leland Smith, also a student at the college. They plan to attend seminary after graduation.

As for her father being a freshman and she a senior at the same college, Mrs. Smith sees advantages besides the obvious ones. "For once in my life," she points out, "Dad will be known as 'Kim's Dad' instead of me being 'Mr. Stallings' daughter'."