

*Western Recorder*

APRIL 21, 1973



"Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." John 12:24

## Garrett Takes Dawson Studies Post

James Leo Garrett, Jr., professor of Christian theology at Southern Baptist Theological Seminary in Louisville for the past 14 years, has been named director of the J.M. Dawson Studies in Church and State at Baylor University, Waco, Texas.

Founded in 1957, the Dawson studies program embraces the departments of

history, political science and religion with the purpose of stimulating academic interest and encouraging research in the broad area of church and state.

Aspects of the Dawson studies include a graduate degree program in church-state, an annual lectureship, the J. M. Dawson Church-State Research Center and publication of the *Journal of Church and State* three times a year.

Garrett also will assume a position as professor of religion at Baylor as well as serving as editor of the church-state journal. He is to assume his new duties in mid-summer.

The new director holds a bachelor of arts degree from Baylor, bachelor of divinity and doctor of theology degrees (with honor) from Southwestern, a master of theology degree from Princeton Theological Seminary and a doctor of philosophy degree from Harvard University.

He also has done additional study at Texas Christian University, Catholic University of America and the University of Oxford.

## Missionary News

Mr. and Mrs. G. Wayne Buck, new missionary associates to Israel, are attending orientation at Callaway Gardens near Pine Mountain, Georgia. They may be addressed: P.O. Box 535, Pine Mountain, Georgia 31822. Mrs. Buck is the former Jeannine Strange of Lexington.

Mrs. J. Kenneth Park is on emergency leave and may be addressed: 756 North 22nd Street, Paducah, Kentucky 42001. Mr. Park remains in Chile. They are Kentuckians; he is a native of Paducah and she is the former Divina Key of Nortonville and Paducah. When appointed by the FMB in 1964, they were living in Louisville where he was a student at Southern Seminary and minister of education at Baptist Tabernacle.

William A. Cowley, missionary to Nigeria, has been awarded the doctor of philosophy degree in international and comparative education and African studies by Michigan State University, East Lansing. Cowley was born in Meade County and also lived in Irvington for a short time. Mrs. Cowley is the former Audrey Evans of Florida. When they were appointed by the FMB in 1955, he was assistant professor of speech and she was the Baptist Student Union director at Georgetown College.

James R. Barron, missionary to Ghana, has been awarded the doctor of theology degree by Southern Seminary, Louisville. When the couple was appointed by the FMB in 1968, he was pastor of Wickland Baptist Church, Bardstown.

### Church Chuckles by CARTWRIGHT



"My husband in church! Remember, you're seeing HISTORY being made today!"

## DEVOTIONAL



Bill Amos  
Executive Director,  
Baptist Board of  
Child Care

### THE GOOD SHEPHERD Luke 15:1-5

One of the most familiar passages of Scripture I remember concerns itself with the shepherd and the lost sheep. I remember hearing this over and over as a child and feeling really good that God was and is the kind of Father that will do whatever needs to be done to keep me secure.

As a child, I had those awful moments of fear that while out with my family I might get separated or lost. On one of those few occasions when it happened, how reassuring it was to see my parents coming for me.

Now that I am an adult, I find that I do not worry so much about getting lost. But there have been those times when I had indeed wandered off the path, and in my wanderings gotten confused. Again, how reassuring it was and is to know that God is actively concerned about me and my wanderings and confusions.

It is also important for me to remember that the kind of searching and seeking that God does for each of us when we do wander off is done because we are worth looking for and bringing back. Sometimes it is hard for me to remember that I am important enough for God in Jesus' Christ to seek me out when I go astray. I am always amazed at the relationship between how I feel about myself and how open I am to receive gifts — even gifts from God Himself. But the nature of God in Christ is to keep on looking and searching for that one that is not able to enjoy and share in the warmth and security of belonging. God indeed is the Good Shepherd who chooses momentarily to leave those who are secure to go and help that one back into the circle of belonging.

And as long as He is God, He will continue to do this for us. This certainly does not make our wandering okay. It just reassures us that when it happens the love of God as experienced in Jesus Christ goes beyond any kind of wandering that we choose to do.

## Is There A Future For Rural Churches?

By Gaines S. Dobbins

John A. Broadus, co-founder of Southern Seminary, great preacher and teacher of preachers, was fond of saying to his students: "Young gentlemen, when you go to preach in the city, take your best suit; but when you go to the country, take your best sermon."

That was a hundred years ago. I wonder what advice he would give to today's seminary student?

A century ago, the one-room church building, with its itinerant preacher, was typical and occupied a central place in the lives of farm people living in a scattered rural community. The cities were beginning to take shape and increasing to attract more people from the open country and villages.

The United States population continued predominantly rural until 1950, when country and city population became equal. Since then, rural population has steadily declined while towns and cities have rapidly increased until now the 1970 census shows 73.5 percent city and 26.5 percent country. Rural families continue to move to the city, but very few living in the city move to the country.

This change in population is reflected in the size and vigor of the country churches. While the number of Baptist churches in the country are approximately 25 percent more than city churches, membership totals are wide apart — open country and village members representing 25 percent of total convention members, with city members constituting 75 percent. In round numbers, the former 3 million, the latter 9 million.

These statistics are indicative of the disadvantages of many hard-pressed country church pastors. Size of course is not the only criterion of advantage or disadvantage, for the pastor of the "big" church may be having a harder time than the pastor of a "little" church; but we would do well to consider sympathetically the hardships of

the rural pastor and ways in which he can be aided.

The farmland as distinguished from the industrial area is and must remain the nation's "bread-basket," the loss of which would bring famine, hence the welfare of the countryside and its people become the concern of us all. As a total convention, we dare not ignore the rural churches and pastors and their plight, for historically they have been our chief source of supply of pastors, or missionaries, or other church related leaders.

Let's consider some of the handicaps of the country church minister.

### Declining population

In 1950, United States population totaled approximately 150 million plus, about 75 million rural and 75 million urban. Twenty years later (1970) towns and cities had gained approximately 25 percent while open country and villages had lost 25 percent. During this period, there was steady movement of population to towns and cities and away from country and villages. Naturally, increment by increased birth rate was proportionate. Many factors combined to reduce farmland population, as we shall see, with distressing consequences for many if not most rural churches.

### Farm syndication

Until fairly recently, farms were owned and operated by resident farmers. There were large plantations, but most farms were relatively small. These small-time farmers were notoriously independent. The majority, with their families, were church-going and were attracted by the Baptist polity of independence of the local church. They took justifiable pride in their churches and while they could not pay fancy salaries, they saw to it that their "preachers" were provided with ample foodstuff. Often the churches were "family affairs," the membership consisting largely of kinsfolk. The preach-

er would usually serve more than one church, but on his off-Sundays the church met for Sunday School and Church Training, with worship service conducted by a layleader. The "annual revival" was a notable occasion, sometimes lasting for two weeks, and was the main dependence for additions to the membership.

Much of this pattern has undergone radical change. Syndicates have bought up small farms and consolidated them under a central management. In many cases the dispossessed farmer and family have moved to town or city. The farm syndicate is primarily concerned with production and profits and only incidentally if at all with the church and its pastor. True, there remain many independent farmers, but they are invariably influenced by the new methods and concepts of "scientific farming" introduced by the syndicate.

### Mechanized farming

In the old days, almost everything done on the farm was done by hand. Farm workers were appropriately called "hands." My father, a Mississippi farmer, introduced a cane mill, turned by a horse and fed by hand, for extracting cane juice from which molasses was made. Another innovation was a mowing machine, horse-drawn, for harvesting oats and wheat. The cotton gin had been invented, to which he took loads of cotton to have the seeds removed and the seedless cotton compressed into bales. His cash crop was cotton, for which he rarely received as much as it cost him to raise and market. Our family of eight children had enough to eat and to spare, but very little money. We delighted to "put up" the preacher on our Sundays for entertaining him.

In fifty years this pattern has radically changed. The horse and horse-drawn vehicles have practically dis-

(Continued on page 15)

## WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

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## Jesus Festival Accomplished Goal

Bob Terry  
Associate Editor

As one reflects on the Jesus Festival three things must be remembered. First, young people were involved in the program. Second, young people attended in greater number than any other event in recent years. The third item is that God spoke through the Jesus Festival.

Granted, young people were not as involved as was first projected. In the beginning, it was hoped that youth choirs could make the trip to Louisville's Freedom Hall a caravan of sorts. First plans called for choirs to appear in shopping centers, town squares and anywhere else they could get permission to sing their praises to God, give personal testimonies and pass out Christian tracts.

In the final form, few, if any, planned these activities. Instead, most of the involvement came when the young people gathered in mass choirs to sing their Christian folk musical selections. Yet, more than 200 youth choirs joined in the Jesus Festival in this manner; that in itself is an accomplishment.

Secondly, young people came in great numbers. By 6:00 p.m., Freedom Hall was half full and people continued to stream in well into the program, which began at 6:30. Last year's Foreign Mission Board Appointment Service drew far fewer, as did the Arthur Blessitt Rallies in 1970 and 1971.

On the basis of reports from churches throughout Kentucky, the state staff had deemed it necessary to make contingency plans in case an overflow crowd swarmed the auditorium. There is little doubt that had the weather been more typical of April, Freedom Hall would have been filled.

One must not miss the point that the young people of our churches liked the idea of a Jesus Festival and wanted to be a part of it.

Thirdly, God spoke through the Jesus Festival. One hundred and thirty-five public decisions is a figure to be thankful for. Thirty-three first-time professions of faith in Jesus as Saviour and Lord makes this writer rejoice. Obviously, there is no way of knowing if all of those coming forward will live out their decisions but neither is there any guarantee that every

one walking down an aisle in our churches will live out his or her decision. God used the event to reap a harvest and that is the focal point.

This is not to imply that the Jesus Festival was without problems. It had several. The halls were constantly peopled with youths. Some attenders were more interested in making paper airplanes out of Super Summer '73 posters than most anything else. And some couples found each other the major attraction. But these are the type of problems one has anywhere a large group of young people gather. The amazing thing to this writer is that so few young people would fall into these categories, especially since about 2,000 persons sat behind the stage and could not see any of the program.

Some found the music and choreography offensive and left. Others simply endured to the end. Certainly this was not the type program designed for a sanctuary and some of our number find these new patterns of worship and praise rather hard to swallow. I have to admit, the program did have more rock music and choreography than I am comfortable with.

And while the Spurrllows did a masterful job in getting the audience members to project themselves into the music of celebration, I was disappointed in the evangelistic emphasis. A cartoon type film interspersed with a few songs and a little dialogue was not as appealing as I had hoped for.

Yet, all of these are personal impressions that cannot lessen the impact of the Jesus Festival. The program was designed for young people; they came. It was to be an evening of celebration; and it certainly was. The Jesus Festival was to present Jesus as Saviour and Lord; 135 people responded to the invitation. The Jesus Festival accomplished what Kentucky Baptists prayed for when it was designed.

Perhaps we do not need another Jesus Festival in 1974. Perhaps we do not need another Arthur Blessitt type rally or Foreign Mission Board appointment service. But I do earnestly hope that Kentucky Baptists will continue to sponsor some statewide meeting with young people involved in the planning and with a program that communicates to young people.

WESTERN RECORDER

## The Resurrection Is More Than Something To Believe

Baptists have never put much emphasis upon special days of the religious calendar. To us every day is holy since it is a gift of God and every Sunday is resurrection day because God chose this day of the week to bring His Son from the grave. We do join other Christians, however, in observing Easter as a special season for reflection upon the death and celebration of the resurrection of Jesus. This is proper in light of the supreme place the resurrection of Jesus has in our faith.

Unfortunately much of the Easter celebration we know has no Christian significance. The word itself comes from Eastre, the name of an old Teutonic goddess of spring, and the Easter bunny and colored eggs have no connection with the true meaning of the resurrection. Like Christmas, Easter is an adaptation of a Christian celebration to pagan festivities which centered around nature worship and the changing of the seasons. When we go along with these pagan based practices we should be careful to teach our children they are a part of our culture and not our worship.

The heathen vestiges of Easter should not prevent our proper observance of the resurrection of Jesus. No other event in the Christ story is given such prominence in the New Testament. It was the turning point in the experience of the early disciples. Though impressed by His birth, His teachings and His miracles, it was His resurrection that convinced them He was really the Son of God and the promised Messiah. The apostle Paul never mentioned the virgin birth but could scarcely refer to the gospel without emphasizing the death and resurrection of Jesus. This is

not to say Paul rejected the virgin birth but to him the resurrection was God's supreme act in the incarnation experience.

The resurrection is the foundation of our faith. When doubt arose among the Corinthians about the resurrection of the dead, Paul hastened to say that if Jesus did not rise from the dead, our faith is vain and we are still in our sins. There is no gospel apart from the resurrection.

The resurrection of Jesus then is a cardinal tenet of our faith. We may debate some doctrinal issues but the resurrection is one of the non-negotiables. It was a reality and not a religious rumor. It was an objective fact and not merely the subjective experience of his disciples as some have claimed.

But to accept the resurrection of Jesus as a fact is not enough. Intellectual assent is not Christian faith. To believe the objective facts about Christ is one thing, to put one's faith in Jesus and accept him as a way of life is another. The resurrection is not only a truth to accept but is a way of life to experience. It is not enough to know He arose and appeared to His followers. The question is whether we have met Him as the living Lord and whether our hearts burn as He walks the paths of life with us daily.

For the world Easter may be a time for candy, colored eggs, colorful new clothes and even an annual pilgrimage to church but to true Christians it is far more. It is to identify again with the death of our Lord and to declare in word and life to the whole world that He lives in us and in all who will let Him in.

## BAPTIST FORUM



### ABORTION AND BAPTISTS

Dear Editor:

In the March 31 issue of the *Western Recorder*, on page 6, there is a short article about the Baylor University Medical Center and the abortion issue. I am glad that you do print such articles as this. Not that I agree with what is being done; however, I believe that the Baptist people have a definite need to know what is happening, especially if it is being done in the name Southern Baptist.

Those changing their stand on abortions are saying, in effect, that they were wrong all these many years, or

and be sure that there is no other way that God has made some changes in His laws concerning murder. Were we wrong then, are we wrong now? When I read the Bible I get the impression that the Holy Spirit was in Mary from the first. To me this means that the soul is there when the sperm unites with the egg, and God is beginning the process of forming a body for the soul to live in during the earthly existence. To wilfully terminate this process for any cause other than to save the mother-to-be's life is an act of murder. Even when the abortion is to save the life of the mother-to-be, the doctor and patient must engage in much prayer

to save the woman's life. We will answer to God for our every act; therefore it is necessary to seek and comply with the will of God.

Cynthiana, Ky. Thomas E. Downer

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## Southern Seminary Prof Elizabeth Hutchens Ordained To Gospel Ministry

Elizabeth G. Hutchens, associate professor of religious education at the Southern Baptist Theological Seminary in Louisville, was recently ordained to the gospel ministry by Baptist Temple in Alexandria, Virginia.

Miss Hutchens, a child care and child development expert at the Baptist seminary, is currently on sabbatic leave and is serving as a chaplain intern at St. Elizabeth's Hospital, a federal government mental health institution in nearby Washington, D.C.



She is the first woman staff member of a Southern Baptist Convention agency ordained to the gospel ministry, and is believed to be the fifth woman ordained to the gospel ministry by a Southern Baptist affiliated church. She is the second in Virginia.

News reports on the ordination indicated that she was accepted by the hospital as a chaplain on the understanding that she would be ordained, since federal regulations require ordination of persons functioning as staff chaplains. Until her ordination, she has

been classified by the hospital as a "chaplain intern."

She plans to return to Southern Seminary in August when her sabbatic is ended, feeling that her calling is teaching, at least for the present.

At St. Elizabeth's hospital, she has been conducting worship services, leading discussion groups, counseling on religious matters, and visiting ill patients. Her new status as an ordained chaplain rather than unordained chaplain intern does not change her responsibilities.

Her ordination was requested by Crescent Hill Baptist Church in Louisville where she is a member.

She was examined for ordination by a presbytery of Baptist ministers reported to be the largest group to examine a candidate for the ministry in the Mount Vernon Baptist Association. The group voted unanimously to recommend her ordination.

Miss Hutchens is a native of Newton, North Carolina, and holds degrees from Wake Forest University, Winston-Salem, North Carolina; George Peabody College, Nashville; Southern Seminary in Louisville; and Teachers College, Columbia University, New York, where she earned the doctor of education degree. (BP)

## FBM Appoints New Missionaries

The appointment of 27 missionaries, election of a new area secretary, a report of record Lottie Moon Christmas Offering funds received for foreign missions, and a call to double the missionary force in South Vietnam were highlights of the Southern Baptist Foreign Mission Board meeting in Mobile, Alabama.

More than 8,000 persons witnessed the evening appointment service at Mobile's Municipal Auditorium. In addition to the appointment and testimonies of missionaries, a missions message was delivered by Baker J. Cauthen, the board's executive secretary.

Following his message, 586 persons responded to a call to Christian commitment.

Among those appointed as missionaries were: Mr. and Mrs. Russell A. Herrington of Louisville, to Costa Rica; and Mrs. W. J. Jennings of Louisville, to Brazil.

Elected as area secretary for the recently created administrative area of Eastern and Southern Africa was Davis L. Saunders, presently on furlough

from his assignment as field representative for the area. He will assume the new responsibilities effective June 1.

He and six other area secretaries will administer mission activities in 76 political or geographic entities.

Cauthen told the board that record receipts of \$18,391,411 have already been reported for the 1972 Lottie Moon Christmas Offering for Foreign Missions.

The goal for the annual offering sponsored each year by the Woman's Missionary Union in Southern Baptist churches was \$18 million. Total receipts for the offering will not be tabulated until the end of April.

The call to double the number of missionaries in South Vietnam came as a resolution from the board's committee on Southeast Asia.

The resolution adopted by the board emphasized spiritual and physical needs of the people, "limitless opportunities" for missionary endeavors, and the agency of capitalizing on existing peaceful conditions for the extension of Christian witness. (BP)

This  
And  
That

\*\*\*\*\*

FRANKLIN OWEN

Executive Secretary, Kentucky Baptist Convention



**Jesus Festival:** Our abiding gratitude to a good staff and for each member's part in the Jesus Festival. We are especially grateful to Gene Quinn, the general director, and to his able assistant, Don Blaylock.

Our people estimated the crowd at 12,000.

According to our counselors, there was a total of 33 professions of faith, 79 rededications, 6 commitments to church related vocations and 19 other decisions.

**College Scholarships:** The Matching Funds Scholarship Offering in the churches, observed February 18, has reached \$4,480.31. This adds to the \$6,900 that was already in the fund at the state level. Expenses in promoting the offering amounted to \$1,323.13. I'm not ready to make a final report except to say it looks like we shall have almost enough money on the convention level to respond to all the clearly eligible applicants. There were other applicants who did not perfectly fit the rules, whose names we are holding for possible consideration if funds go that far. I expect to communicate soon with all applicants concerning the availability of the state convention's matching scholarships.

**Camp Rabro:** Brotherhood director Forrest Sawyer wants it known that all boys, grades 4-12, are eligible for Camp Rabro this summer whether or not there is an active RA chapter in their particular churches. We'll have a new swimming pool and a new dining hall this year.

**Convalescence:** I have received a tremendous mailing of get well cards, letters, et cetera. People have been so wonderful. Work has piled up too and goodness knows when I would get caught up if I were to try to respond to all these good wishes. I hope the penetration of this column is sufficient for me to have reasonably communicated my abiding gratitude to all. You have warmed my heart and strengthened my life. Kentucky Baptists are great people.

God bless them all.

Yours in Christ,

*Frank Owen*

WESTERN RECORDER

## Young People Flock To Jesus Festival, Night Features Celebration, Evangelism

by Bob Terry  
Associate Editor

The temperature inside Freedom Hall, Tuesday evening, April 10, gave little hint that outside the mammoth auditorium a freezing snow gripped Louisville and most of the rest of Kentucky.

Inside, the temperature was high as young people sang praises to God, shouted cheers for Jesus and testified about what God meant to them.

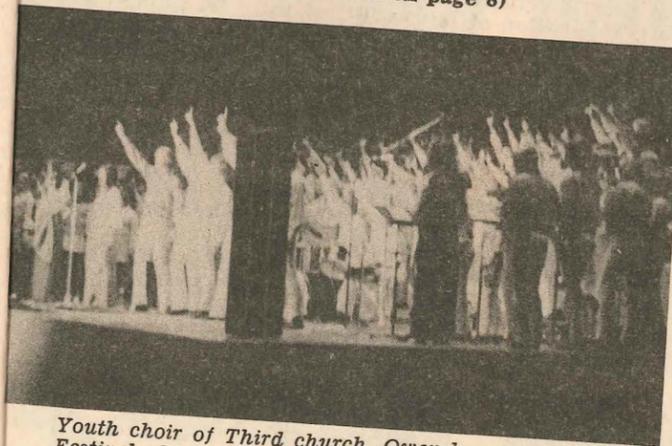
The event was a Jesus Festival sponsored by the Kentucky Baptist Convention and the General Association of Baptists in Kentucky. And youths from across the commonwealth swarmed in to Louisville for the celebration.

By 5:00 p.m., combined choirs began to sing various selections from Christian folk musicals. By 6:30, spontaneous Jesus cheers were echoing in the halls. When Don Blaylock, emcee for the night, stepped to the microphone, one could almost feel the anticipation in the air. Like one huge choir, the young people sang "I've got peace like a river in my soul" and "Amazing grace how sweet the sound that saved a wretch like me."

Youth choirs from Bowling Green, Mayfield, Owensboro, Northern Kentucky, and the General Association took turns singing selections about God as friend and saviour. Special spot lights and flashing colored lights added to the drama of the presentations.

University of Louisville student Bill Gambrell was the first of five students to share his testimony with the 12,000-13,000 young people present. "Christ

(Continued on page 8)



Youth choir of Third church, Owensboro, sings at Jesus Festival. The "one-way" sign pervaded the audience.

APRIL 21, 1973

### BEVERLY DuVALL Thorn Hill Baptist Church, Frankfort

The Jesus Music Festival was almost all singing and the person everybody was singing about was Jesus Christ.

Don't let anybody ever tell you that for the Holy Spirit to be present at a place you have to have a preacher preach a message because this isn't true. The songs that all of the different groups sang were beautiful and there was a message in the words of the songs.

The Holy Spirit was present at the music festival and this was evident by the number of decisions that were made when the invitation was given.

There were a few testimonies given and all over Freedom Hall you could see people pointing their finger upward representing that there is only one way, and that way is through Jesus Christ.

### JO ANN JONES First Baptist Church, Sturgis

The Jesus Festival at Freedom Hall was a meaningful experience, yet I was a little disappointed due to several minor distractions that mounted as the evening progressed. A certain amount of movement is to be expected at such a gathering but I can't help but believe that much of the "wandering" was unnecessary. This was probably the most noticeable flaw of the evening.

Also, my location left much to be desired as I was at the back of the stage and our group had difficulty hearing at first. This was especially annoying when the projector was used, as we were seated behind the screen for most of the program.

Up to this point I have been rather critical of the Festival, but it is impossible to believe that there was anyone present who did not enjoy the Spurrllows and gain from their message. Also the church groups that participated before the Spurrllows contributed greatly to the program. I'm sure that we were all blessed by the service, and perhaps with the elimination of these problems and better attention on our part, next year's Festival will be even more meaningful.

Thank you Kentucky Baptist Convention for sponsoring this event for the youth of Kentucky.



The joy of deciding for Christ

has made a difference in my life," he said, "and he can make a difference in your life too." Louisville Evelyn Cole said, "I'm here to tell you that Jesus is everything. If you don't have him you have nothing."

Leitchfield high school student Caren Bratcher said that two years before she was a church member but didn't know what it meant to be "turned on to Jesus." "Since I've given my life completely to him, life is better than it ever was before."

Eastern Kentucky University student Bill Hale told the youths not to make the mistakes of the adults. "Don't let money or a girl friend be first in your life," he warned. "First place belongs to Jesus."

Linda Bunton, a young housewife from Louisville, told the audience that Jesus had given her reason to live and that she wanted everyone to know about her Saviour.

When the Spurrflows appeared, the audience was headed for new "highs."

Using slides, flashing lights, choreography and other professional skills, the 16-member singing group captivated the young people. Mixing religious songs with patriotic songs, the singers had the young people standing in their chairs clapping, pointing the "One Way" sign toward heaven and singing at the top of their voices.

At this point, one adult chaperon asked another, "What are they singing?"

"I don't know, I can't understand it," the other replied. "But they do," he said, pointing to thousands of swaying youngsters caught up in the music. The song was "O Happy Day, When Jesus Washed My Sins Away."

After a lull of jokes, hand shaking in the audience and promotion of Spurrflow records, the program shifted.

Songs, skits and a movie about questions in life, all pointed toward the decision service that followed. As the musicians sang "Try God," 135 young people filed down aisles to make decisions for Christ. Thirty-three indicated

(Continued on page 9)



Caren Bratcher

**KEITH POWERS, Youth  
Woodland Baptist Church, Middletown**

I believe that the Jesus Festival as a whole was a huge success.

What impressed me most about the Jesus Festival was the response of the audience to the people leading it. The audience seemed to get into everything that the choirs and rock groups did, by clapping their hands or singing.

There were several testimonies for Jesus given by young people that was a great inspiration to me as well as others who attended the program.

I think the big attraction of the evening was the Spurrflows. People who looked as if they were half asleep through the whole program began to clap their hands and sing as the Spurrflows stepped onto the stage.

Towards the end of the program Don Blaylock, master of ceremonies for the festival, led an invitational hymn for those people who wanted Jesus Christ to become a part of their lives. As the Spurrflows sang the hymn of invitation people began to get out of their seats and walk down the aisle for the first time to publicly profess their faith in Jesus Christ.

I personally believe that the Jesus Festival was a true Christian experience for thousands of people.

**TIM TOWNSEND  
Evangelism Chairman, Long Run Association  
Buechel Park Baptist Church, Louisville**

It was evident Tuesday night, April 10, that the General Association of Baptists and the Kentucky Baptist Convention had found what the young people wanted. The huge crowd and unrestrained enthusiasm was a clear indication that music is the medium that communicates to youth. These conventions are to be commended for a program that certainly required much planning and expense.

It was a night of entertainment. The Spurrflows were definitely a smash hit and the absolutely wild response after singing "Oh Happy Day" was never surpassed in a basketball tournament there.

In the midst of the Jesus enthusiasm I could not help but think of the crowd welcoming Jesus as King in Jerusalem. I pray that the commitment and celebration of faith will last more than One Happy Day in the lives of these young people.

Dear Friends:

I take pleasure in welcoming you to this state-wide Jesus Festival. Today, you will all share in an experience of deep significance—that of renewing your faith in God. I would like to take this opportunity to commend each of you for participating in this worthy endeavor and to congratulate you for your efforts in making the Jesus Festival a resounding success.

Best wishes for a pleasant and rewarding day.

Sincerely,  
*Russell A. Ford*

# Jesus Festival

professions of faith. Seventy-seven said they were rededicating their lives to Christ. Six committed themselves to church related vocations and 19 others indicated another type decision.

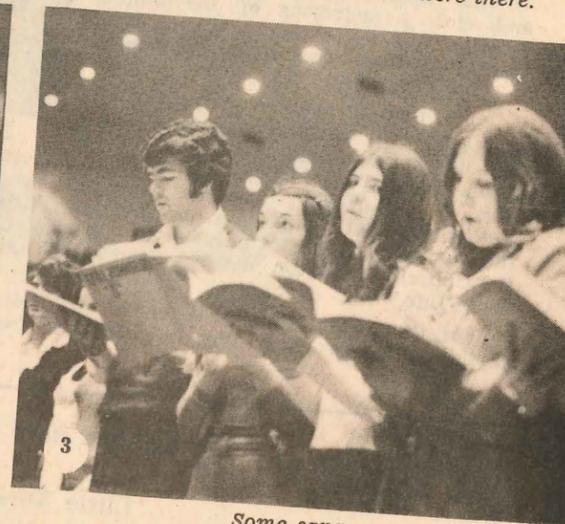
As the young people came, counselors mingled among them helping them indicate their decisions on decision cards and giving them a Bible and material about living a Christian's life.

By 9:45 the benediction had been pronounced and the building was almost empty. Only a few lingerers remained trying to keep the spirit of what had happened as long as possible.

1 People arrived at Freedom Hall by the busloads until between 12-13,000 were there.



2 By 6 p.m., the place was half filled; by 7 p.m., most were there.



3 Some sang



4

Some found other interests



5

But when the invitation was given God worked His miracles in hearts and 135 made public decisions.

# Mrs. William Ellis To Preside At WMU Meet

When the 70th annual meeting of Kentucky's Woman's Missionary Union begins Thursday evening, April 26, Mrs. William Ellis of Shelbyville will be presiding. As state president, the Shelbyville resident presided over her first convention in 1972. This gathering will conclude her second year in office.

Among those she will welcome to the WMU annual meeting at Severns Valley Baptist Church, Elizabethtown, will be the national executive secretary, Miss Alma Hunt, and M. Thomas Starkes, secretary of the department of interfaith witness for the Home Mission Board.

Miss Hunt will bring the opening and closing addresses of the annual meeting. Starkes, author of the recently studied *No Man Goes Alone*, will speak Saturday morning.

According to Miss Kathryn Jasper, state WMU executive director, music will play a large part in this year's program. Among the features are selections from "The Messiah" to be performed Thursday evening. Also the Severns Valley choir will sing Thursday evening. Friday afternoon the Kentucky Baptist Chorale will perform. Calvary Baptist Church, Lexington, will present the folk musical, "Celebrate Life," that evening.

For the second time, a luncheon will follow the completion of the program. This luncheon will be attended by

the program personalities who will give brief synopses of the information presented during the regular program.

"What we are attempting," explained Miss Jasper, "is to provide the working women with an opportunity to meet these people and to hear first hand about their work."

"Even though we are again using the weekend dates, we believe the luncheon will be of help to working women especially."

The luncheon is open to any desiring to attend. However, reservations for the event must be made in the state WMU office no later than April 24.

Below is a complete listing of the Woman's Missionary Union annual meeting program.

## Thursday Evening — 7:30 O'Clock

- Prelude
- Meditation ..... Selections from "The Messiah"
- Hymn No. 452 ..... George W. Warren  
"Heralds of Christ"
- Organization
- Welcome ..... Mrs. Roy Keith  
Dr. Verlin C. Kruschwitz
- Recognition of Local Committees
- Announcements
- Meditation ..... Miss Jane Hix

(Continued on page 11)



Miss Ellis

Consider . . . the real live story of Teresa who was helped by the Sunday School Charity Fund.

Little Teresa had been sick for days before she came to the doctor. By the time she was brought to the doctor's attention she was already dehydrated, along with other complications. The doctor recognized the need for immediate hospitalization and knowing the destitute condition of the mother, called the Chaplain at the local Baptist hospital and agreed to accept the case without charge if the hospital would take it as a Sunday School Charity case.

Through the Sunday School Charity Fund *You Were There* helping in an emergency time of need to continue the healing ministry of the Master. "I was sick and you ministered unto me." When Lord? When needed.

There are many other cases of "Little Teresa" who need help physically and financially. Will you help? Will you *share*? You will have an opportunity to do so through the Sunday School Charity Fund Offering on . . .



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IF...  
YOU SHARE!**

**MOTHER'S DAY • MAY 13**

- Prepare the Way
- Through Mission Friends ..... Miss Nancy Jo Watson
- Missionary Love Gift Response ..... Mrs. Marshall Phillips,  
Missionary to East Africa
- Hymn
- Offering
- Message in Music ..... Church Choir,  
Severns Valley Baptist Church
- Prepare the Way ..... Miss Alma Hunt

## Friday Morning — 9:30 O'Clock

- Prelude
- Hymn
- Lord, Give Them Strength ..... Mrs. C. P. Gunther
- Recognitions
- Announcements
- Meditation ..... Miss Jane Hix
- Prepare the Way
- Through Girls in Action ..... Miss Nancy Jo Watson
- Hymn
- Kentucky WMU Preparation —  
1971-72 ..... Miss Kathryn Jasper
- Service Award Presentations ..... Mrs. J. Chester Durham  
Rosa Fiechter — 10 years  
Ann Griffin — 25 years

INTERMISSION

## Friday Morning — 10:45 O'Clock

- Hymn
- Prayer
- Meditation ..... Miss Jane Hix
- Prepare the Way
- Through Acteens ..... Mrs. Marvin Byrdwell, Jr.
- For Anniversary Celebration ..... Mrs. H. C. Randall
- Business
- Solo ..... Mrs. James Neal
- Preparing the Way in the United States ..... Nathan Porter

## Friday Afternoon — 2:00 O'Clock

- Prelude
- Hymn
- Prayer
- Meditation ..... Miss Jane Hix
- Prepare the Way
- Through Baptist Young Women ..... Miss Wanda Carpenter
- Announcements
- Offering
- Male Chorus ..... Kentucky Baptist Chorale  
Eugene Sutherland, Directing
- Preparing the Way
- In East Africa ..... Rev. and Mrs. Marshall Phillips  
Glendale Children's Home
- Open House (Transportation Provided)

## Friday Evening — 7:30 O'Clock

- Prelude
- Musical Drama ..... Calvary Baptist Church Choirs,  
Lexington
- Choral Director: Mrs. Jack Fife  
Drama Director: Mrs. David Stull
- Prayer
- Prepare Across the Earth
- The King's Highway ..... Dr. Jesse C. Fletcher

APRIL 21, 1973



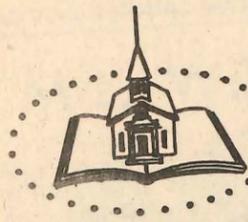
## Saturday Morning — 9:30 O'Clock

- Prelude
- Hymn
- Lord, Give Them Strength ..... Mrs. C. P. Gunther
- Meditation ..... Miss Jane Hix
- Prepare the Way
- Through Baptist Women ..... Miss Rosa Fiechter
- State Missions Week of  
Prayer Presentation ..... Mrs. Ray Mullendore  
Rev. Robert C. Jones
- "I've Got a Secret" ..... Mrs. J. Brandon Price
- Hymn
- Preparing the Way
- Through Interfaith Witness ..... Dr. M. Thomas Starkes

INTERMISSION

## Saturday Morning — 11:00 O'Clock

- Hymn
- Announcements
- Business
- Report of Committees
- Election of Officers
- Dedicatory Prayer
- Duet ..... Miss Alma Hunt  
Mr. and Mrs. Allen Case
- Prepare the Way through WMU ..... Miss Alma Hunt



# SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for April 29, 1973)



LIFE AND WORK SERIES

## Lord Of Life

### Christian commitment I Corinthians 15:58

This verse mentions three things of tremendous importance:

1. *Consistent steadfastness*: "Be ye steadfast, unmoveable." One of the outstanding needs in the work of the Lord is for people who will remain steadfast and consistent in their service for Christ.

2. *Continuing service*: "Always abounding in the work of the Lord." Inasmuch as He has given every Christian a work to do for Him, each one should be faithful in the doing of it. We must labor in unbroken fellowship with Him, and in dependence on Him for the strength that is needed to comply with His will.

3. *Certain success*: "Forasmuch as ye know that your labor is not in vain in the Lord." As surely as you are diligent and faithful in working with and for the Lord, He will give you success and appropriate rewards.

### Concerning the collection I Corinthians 16:1-4

Since there is an intimate relationship between doctrine and duty, for Christians there is no alternative except to contribute to the work of the Lord.

1. *The collection of the gifts* (verses 1-2).

Gifts were not to be collected for the Corinthians or for use in their local work, but they were to be taken for their fellow-Christians whom they had never seen. Because his time was so precious and was needed for more important matters, such as preaching the Word of God, Paul declined to be a money-raiser, and urged them to proceed with the collection of their gifts, thereby obviating the necessity of raising the money when he arrived on the scene. Paul taught that the giving of Christians should be: (a) periodic — "Upon the first day of the week"; (b) personal — "Let every one of you"; (c) provident — "Lay by him in store"; and (d) proportionate — "As God hath prospered him."

2. *The conveyors of the gifts* (verses 3-4).

Wisely and tactfully Paul suggested that the Corinthians select some reliable and responsible persons to convey their gifts to Jerusalem. Should they so desire his services, Paul expressed a willingness to accompany their approved conveyors to their destination.

### Paul's plans I Corinthians 16:5-9

Paul had planned to spend the winter with the Corinthians, but as always his plans were subject to the Lord's will. He stood ready to do God's will, no matter what it might be. For two good reasons Paul remained longer in Ephesus — opportunity and opposition. Wherever the gospel triumphs, opposition always arises. Christians must keep their eyes on their opportunities instead of their opponents.

### INTERNATIONAL SERIES

## Man Responds Through Faith

### Confession of Thomas John 20:26-29

When the news reached the apostles that the women had seen Christ alive after His body has disappeared from the sepulcher, they assembled again in the upper room, that place of hallowed memories. While they were assembled there in mourning, Christ appeared to them and said, "Peace be unto thee." He then gave them a task to perform: "As my Father hath sent me, even so send I you."

Thomas was not present at that memorable meeting. He was not present because he did not expect Christ to be there. Doubtless he would have been present had he known the Lord would be there. Because of his absence Thomas missed the privilege of seeing Christ, the thrill of a great joy, the gift of peace, the commission to a great service, and a fresh anointing of the

### Challenging exhortations I Corinthians 16:13-14

1. "Watch ye." It is important that we set a watch over our thoughts, words, and actions, and be alert to dangers within and without.

2. "Stand fast in the faith." Strike the roots of your faith deep into the soil of God's truth and be steadfast.

3. "Quit you like men." Show yourselves men. Act the manly part.

4. "Be strong." Be strong in faith, in love, and in loyalty to Christ.

5. "Let all your things be done with charity." Love should control our thoughts, motives, words, and deeds.

### Conclusion I Corinthians 16:21-24

Paul closed his letter with the assurance of his abiding love for the Corinthians, and a strong appeal for them to exemplify the highest form of Christian living.

Holy Spirit.

When the other apostles sought out Thomas and informed him that they had seen Christ, Who had arisen from the dead, he refused to believe their testimony concerning the resurrection of their Saviour. Thomas told his colleagues that he would not believe that Christ was alive until he could see and touch Him. It is not surprising that Thomas descended to the depths of despondency. On many occasions unbelief robs people of God's blessings.

On the next Lord's Day Thomas was present with the other apostles. Christ appeared again in their midst and bestowed peace upon them. Knowing all about the doubt and unbelief of Thomas, as well as the bold statement which he had made on the previous Lord's Day, Christ invited him to do precisely what he said he had to do before he would believe, namely, examine His

WESTERN RECORDER

hands and His side. Christ offered to permit Thomas to inspect His wounds or visible scars of the crucifixion. When he did so, Thomas was convinced and immediately gave utterance to the brief but full and great confession of the Lordship and deity of Christ: "My Lord and my God." Christ immediately commended Thomas for his outburst of adoring faith. In His approval of the faith of Thomas, Christ commended even more highly those who believe on Him Whom they have not seen.

### Confession of Christians Romans 10:6-11

Multitudes want to say, offer, give, sacrifice, or do something in order to obtain salvation. By their noble thoughts, unselfish actions, generous contributions, and so-called good deeds they hope to earn the forgiveness of their sins and get to heaven. But all such attempts are futile. Salvation is never an achievement, but always a gift from God.

Through His glorious gospel our Lord hast brought His saving message to sinners, and placed righteousness within the reach of every penitent soul. Many have cherished the belief that salvation is available through works, but they have been mistaken. Those who have received salvation know from experience that salvation does not come through the works of man, but through believing on Christ. Concerning the way of salvation Paul wrote: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." This salvation, which has to do with the past, the present, and the future, includes deliverance from the penalty of sin, the power of sin, and the presence of sin.

After one believes on Christ as Saviour, he is obligated to confess Him as such before others. Confession would not be anything more than empty words unless it arose from genuine faith in the heart. Confession is the external evidence of faith. If one truly has faith in Christ, he cannot help but confess it by word and by life. Our Lord requires those who are His to acknowledge that fact to the world. The inward faith must be expressed by the outward testimony. In other words, genuine faith in Christ must issue in faithful witnessing to others for Him. True Christians will not remain silent when they have opportunities to speak for their precious Saviour and wonderful Lord. It is our inestimable privilege and imperative duty to share the gospel of Christ with all who have never received the Saviour, even though some who listen to us may reject the Christ Whom we proclaim.

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APRIL 21, 1973

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# Gleanings

**Mrs. Douglas Hills** of Columbia, South Carolina, has been named new executive secretary of the 97,000 member South Carolina Woman's Missionary Union, auxiliary to the South Carolina Baptist Convention.

Mrs. Hills, administrative assistant and Baptist women director for the South Carolina WMU organization since 1970, will succeed Ruth Province who is retiring from the post. Mrs. Hills assumes the position July 1.

A native of Oxford, North Carolina, Mrs. Hills is a graduate of University of North Carolina and Southwestern Baptist Theological Seminary, Fort Worth.

Prior to joining the WMU staff in 1970, she served for 15 years in several positions in the Sunday School department of the Southern Baptist Sunday School Board, Nashville. She also is a former director of religious education for First Baptist Church, Hendersonville, North Carolina. (BP)

**Mrs. Emma Parker Maddry**, 93, wife of the late Charles E. Maddry, sixth executive secretary of the Southern Baptist Foreign Mission Board, died March 25 in a Montgomery, Alabama, nursing home following an extended illness.

A funeral service was held March 27 in Montgomery. Burial was in Hollywood Cemetery, Richmond, Virginia, following a memorial service March 30 in the chapel of Foreign Mission Board headquarters.

Maddry was executive secretary of the board from 1933 until 1944. Assuming his duties during the depression, he found the board more than a million dollars in debt and with no more borrowing power. By 1944 the board reported it was debt-free for the first time since its creation in 1845.

Mrs. Maddry is survived by her daughter, Mrs. Robert W. Severance of Montgomery, and several grandchildren and great-grandchildren. (BP)

**N. Larry Baker** of Monroe, Louisiana, has been named assistant professor of Christian ethics and pastoral ministry at Southwestern Baptist Theological Seminary, effective August 1.

Baker has been pastor of the Parkview Baptist Church of Monroe, Louisiana, since 1970.

Previously Baker served several churches in Texas, and was a Baptist Student Union worker for the Baptist General Convention of Texas.

A native of Shreveport, Louisiana, Baker is a graduate of East Texas Baptist College, Marshall, Texas, and holds the bachelor of divinity and master of theology degrees from Southwestern Seminary. He is completing requirements for the doctor of theology degree. (BP)

**Robert J. O'Brien** has been promoted to press director in the Texas Baptist public relations department.

O'Brien, 33, will supervise liaison with the mass media and coordinate efforts to provide editorial and public relations needs of commissions, divisions and departments of Texas. He will work under Orville J. Scott.

He joined the Texas Baptist public relations staff in 1968 after three years as assistant editor of Royal Ambassador publications for the Southern Baptist Brotherhood Commission, Memphis.

Previously, O'Brien was a police and general assignments reporter and religion editor for five years on metropolitan daily newspapers in Virginia. (BP)

**David A. Risinger**, a *Baptist Standard* staff writer, will join the Texas Baptist public relations staff as a press representative.

Risinger, 27, will write news and feature articles mostly.

He is a native of Bryan, Texas, is a 1967 graduate of Texas A&M University, College Station, and holds a master's degree in journalism from the University of Oregon.

During two years in the U.S. Army, Risinger supervised the information office for an army training base in California, and was editor of a brigade news publication while stationed in Quang Tri, South Vietnam. (BP)

(Continued From Page 3)

## Future Of Rural Churches

appeared. A power-driven machine prepares the soil, plants the seed, cultivates the growing plants, harvests the crop, and takes it to market. Cows are milked mechanically, cream is extracted from the milk by separator, eggs are incubated, chicks are matured in a brooder, sheep are sheared by an electrical clipper, fruit is preserved and food cooked by an electric or gas range, transportation is by means of an automobile or truck, communication is by telephone, radio, television, babies are born in a hospital, medicine is administered hypodermically, the dead are buried by an undertaker . . . on and on the list may go of activities once performed by the farmer and his family and "hands" that are now accomplished by other means.

The result is the significant lessening of human labor and the need for laborers. The farm is abandoned for town and city centers, business and industry. The one-room country church becomes an anomaly, the untrained itinerant preacher an anachronism. To survive, both must meet change with change.

### Pastoral insecurity

The number of country churches does not measurably decrease with decreased population. Membership grows smaller and so does income. Good roads and rapid transit bring the nearby town church within easier reach. Rural mentality responds to the impact of newspaper, magazines, radio, television, motion picture. The difference between thought pattern and life style of town and country tends to disappear. Yet many country churches perpetuate the outmoded image of the "preacher" whose principal function is to deliver sermons which he is "hired" for a year at a time, thus making it difficult if not impossible to do long-range planning.

Since he must meet the inflated cost of living on inadequate pay, the preacher is often forced to farm or get a secular job in order to subsist. Books and magazines are luxuries he can scarcely afford and attendance on an occasional "refresher" course is out of the question. Many if not most of these small rural churches have not joined the Annuity Board's retirement plan, which adds to the pastor's insecurity as age approaches. It takes a stout heart not to be discouraged by these factors that make for pastoral insecurity.

### Awakened responsibility

We Baptists have long felt our responsibility to provide our ministers with resources to prepare them for more effective service. Just 14 years after the Southern Baptist Convention was formed, Southern Baptist Seminary was established. We now have six seminaries, strategically located. Yet these schools do not and cannot serve the approximately 5,000 ministers in situations that make it impossible for them to enroll.

In the early '20's, two of the seminaries, Southern and Southwestern, inaugurated "correspondence courses" for disadvantaged ministers. These courses did not meet with much response. The idea then occurred to establish a joint Extension Department, with a full-time director and made-to-order courses to meet specific needs. The plan caught on and for two score years has been vigorously promoted. The department seeks to meet a two-fold need: that of ministers and other Christian workers who want to continue their education beyond graduation from college and seminary; and for those deprived of college and seminary training. Extension centers were established and now operate in 30 states and seven foreign countries with enrollment of 3,937 per-

sons, with an additional 832 students enrolled in the recently established Home Study Institute.

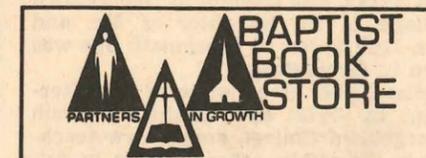
A fascinating new venture is the development of a Study Guide dealing with "The Work of a Pastor," with cassettes by means of which the teacher in absentia sits beside the student and interprets and seeks to make "come alive" the printed manual. It is hoped to reach with this "living guide" some 5,000 pastors who have had less than high school formal education, bringing to them ideas and plans that will help to update them so that they may keep abreast of changing conditions that must be met with an unchanging Bible. The director of the Extension Department is Raymond Rigdon, P.O. Box 1411, Nashville, Tennessee 37202.

### The bright side

Let it not be concluded that pastors of country churches are to be pitied. They have their problems — but so have pastors of city churches! Today's farmers and their helpers no longer have the back-breaking labor once demanded before the advent of modern machinery. The farm family has almost as many modern conveniences as the city family, plus many advantages — clean air, quiet, safety, nearness to Nature, and Nature's God. The new country church is not necessarily the one-room house of old but may have facilities for worship, teaching, training, and social activities equal to its city neighbors. Church members are not strangers to one another but friends; and the pastor is not just the preacher to whom they listen on Sunday but a companion whom they affectionately call "Brother."

The pastor may be recognized as the community leader, with influence extending throughout the county. He may or may not have college and seminary education, but he can have time to study and keep on learning, with a fund of common sense that he acquires and broadens through contact with his farmer-teachers. With a contentment that city brother-pastor may not equally know, he can say with the psalmist, "How good and pleasant it is for brethren to dwell together in unity!"

Problems? Yes — but the country church and its pastor have resources with which to deal successfully with them. And we thank God for them and the bright outlook as they face the future! Let us pledge to them our renewed concern and deeper appreciation.



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## World Baptists Number 33 Million

Baptists of the world now number almost 33 million, and the Baptist "communities" of the world are estimated to number almost 67 million, the Baptist World Alliance announced following a country by country survey by Carl W. Tiller, associate secretary and statistician of the organization.

The church membership figure is an increase of nearly 1.4 million from last year's data. At that time the count was 31.4 million; the new figure is 32.8 million.

Church membership for Baptists is limited to persons who make their own affirmative request and commitment as Christian believers. Baptist data is therefore not usually comparable to statistics for some other church bodies, though it roughly resembles "communicant member" data of others, Tiller pointed out.

The Alliance, therefore, has gath-

ered information on the total Baptist community from a number of its member church bodies and has projected it, continent by continent, to arrive at the 66.9 million total of its world community.

The larger figure includes children in Sunday schools who have not become church members; it also includes some adults who attend church regularly but are not members. This practice is especially noted in some third-world countries, where applicants for membership undergo a long probation period before being accepted, and in some Socialist countries, where the step of becoming a church member is likely to be fraught with political disabilities, Tiller said.

The Baptists of the world represent one of the most far-flung non-governmental enterprises, Tiller observed. Though their global numbers are ex-

ceeded by Roman Catholics, Eastern Orthodox and Lutherans, the Baptist distribution is in more countries and areas than either of the latter two churches. The BWA figures show Baptists in 105 nations and 23 dependencies.

Most Baptists are in the United States, with a total of 24 million. Second largest number is in India — almost 732,000.

In sequence of size, the other countries with large numbers of Baptists are: the Soviet Union with 535,000; Brazil with 400,800; Burma with 275,008; the United Kingdom with 261,108; and Zaire with 225,100.

A summary, grouped by continental areas, is as follows:

	(1)	(2)
Africa .....	652,198	1,206,566
Asia, except Middle East .....	1,134,476	2,008,023
Central America & Caribbean .....	234,579	1,498,961
Europe .....	1,141,214	2,533,495
Middle East .....	1,369	3,943
North America .....	29,013,168	58,026,336
Oceania .....	165,225	348,625
South America .....	462,169	1,247,856
	<b>32,804,398</b>	<b>66,873,805</b>

(1)—Church members;  
(2)—Baptist community

## Kentuckians Appointed As Journeymen

Three Kentuckians were among 83 young Baptists approved by the Southern Baptist Foreign Mission Board for training as missionary journeymen. Their employment came during a business session of the board in Mobile, Alabama, April 10. The three are Mr. and Mrs. Roy Hicks of Georgetown and Mrs. Harriet Vivian Keller of Augusta.

Following completion of a seven week training course this summer at Meredith College, Raleigh, North Carolina, the young people will be commissioned for journeyman service July 27 in Richmond, Virginia.

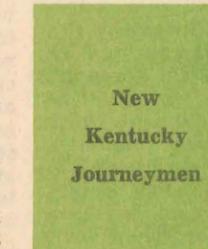
They will serve two-year terms as teachers, laboratory and medical technologists, nurses, student workers, physical therapists, youth and music workers, secretaries, student center and other kinds of work.

As journeymen, they will join Southern Baptist missionary staffs in 32 countries.

Mr. and Mrs. Hicks will serve at the Nazareth Baptist School in Israel. He will do youth work; while Mrs. Hicks, the former Bev Miller, will work with elementary children.

Hicks is a senior at Georgetown College and a member of Georgetown Baptist Church. He is the son of Mr. and Mrs. Curtis I. Hicks of Cincinnati, Ohio. Mrs. Hicks, also a senior at Georgetown College, is the daughter of Mr. and Mrs. Lafe Miller of Cincinnati. She was born in Georgetown.

Miss Keller is a native of Mt. Sterling. In 1972 she graduated from Georgetown College and is now teaching in the public school system in Augusta. She is the daughter of Mr. and



Miss Keller



Mrs. Hicks



Hicks

Mrs. James P. Keller of Mt. Sterling. Her assignment is Beirut, Lebanon, where she will teach English.

Journeymen must be Baptist college graduates 26 years of age and under who want to apply their talents to spiritual, physical and educational needs abroad for two years. They accept assignments based on specific job requests from missions (organizations of missionaries).

Besides enhancing the work of the mission to which he or she is assigned, the journeyman returns home to aid the local Baptist church's knowledge of and concern for people in other parts of the world. (BP)

## Report Says Swiss Protestants Favor Believer's Baptism

A majority of members of the Swiss National Protestant Consistory revealed their willingness to reevaluate the doctrine of baptism and favored the principle that the believer himself should request his own baptism.

The consistory, meeting at Chene on March 23 and 24, examined the report of a study commission on the relation of baptism, Christian education and eligibility to participate in communion.

A temporary decision by this body in 1969 had allowed communion for children whether they were baptized or not. The study commission was appointed following an opinion then expressed by the theological faculty that admission to the Lord's table should be preceded by baptism.

According to the Swiss Protestant Press Service, the consistory wants to move, though gradually, to renounce the customary baptism of young children.

The consistory turned down the commission's proposition that the church is the fellowship of those baptized. (EBPS)