




WESTERN RECORDER
APRIL 28, 1973

Remember the Womans Missionary Union Annual Meeting in session April 26-28 at Severns Valley Baptist Church, Elizabethtown, Kentucky.

SBC Coop. Gifts Hold Gain

Halfway through the 1973-74 fiscal year, contributions through the Southern Baptist Convention's Cooperative Program unified budget had increased by 7.6 percent over gifts for the same period in 1971-72.

During the first six months of the 72-73 budget year, Southern Baptists had given \$16,897,674 through the Cooperative Program unified budget, an increase of almost \$1.2 million over contributions for the same period the previous year.

The mid-year financial report was released by the SBC Executive Committee, which receives and distributes contributions from the 33 Baptist state conventions for the benefit of 19 agencies and organizations which receive SBC Cooperative Program support.

The financial report for the month of March, however, was down slightly compared to March of 1972.

During March, 1973, Southern Baptists gave \$2.7 million through the Cooperative Program, virtually the same amount as for March, 1972. It was a decrease of \$3,279 or .12 percent, not enough to substantially change the 7.6 percent average for the year already on the books.

In addition to the \$16.9 million given through the Cooperative Program, Southern Baptists have contributed \$19.2 million to specific world mission causes during the first six months of the fiscal year.

Amounts reflected in the financial report include only contributions to national and worldwide Southern Baptist mission efforts, and do not include gifts to local and state Baptist mission causes. (BP)

Revival Reports

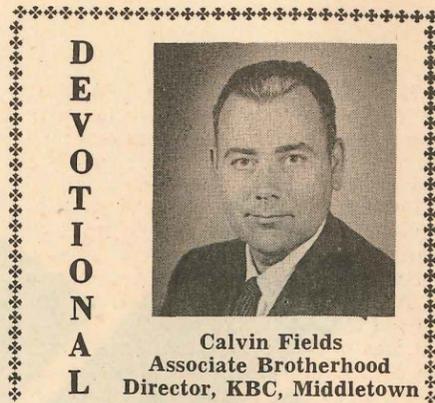
Zion Baptist Church, Henderson, experienced a successful youth revival April 13-15, with the Baptist Student Union evangelistic team from Murray State University. The team members consisted of Stephen Hale, Stephen DeVoss, Andrew Armstrong, Sharon Moore and Greta Nichols. Pastor Raymond W. Farrar reports 18 decisions, eight of which were for baptism.

New Panther Creek Baptist Church, Ohio County Association, held a revival recently with their pastor, Arthur Morris, Jr., as evangelist. Visible results reported were several rededications and seven for baptism.

Bethlehem Baptist Church, Louisville, held a revival with Walter Brashier, Greenville, South Carolina, as evangelist, April 13-15. Ralph W. Hodge is pastor of Bethlehem Church.

Petrey Memorial Baptist Church of Hazard was led in revival on April 8-15 by Don Pinson of Hazard. There were twelve professions of faith and fourteen other decisions.

Walnut Street Baptist Church, Louisville, reported a revival led by the Richard Hogue Evangelistic Team. There were 906 professions of faith, 257 rededications and 38 by letter and statement. Wayne Dehoney is pastor of Walnut Street Church.



Calvin Fields
Associate Brotherhood
Director, KBC, Middletown

Alive Or Dead

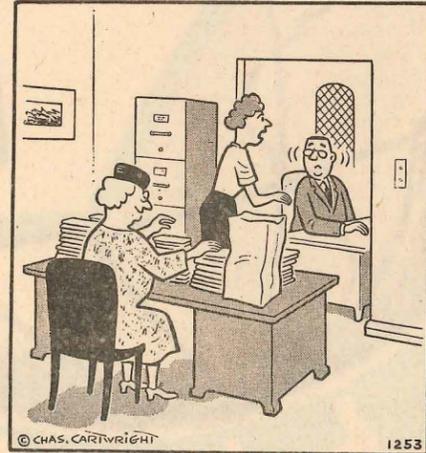
John 10:10

While I was lying alongside the road on the island of Guam in the hot afternoon sun, a passing Marine stopped to stare at me. I was dirty and weary. My eyes were closed and still against the sun and did not move as a couple of flies leapfrogged across my face. The marine turned to my companions to ask, "Is that boy dead or alive? I can't tell by looking." This was not an academic question because he was a member of the grave registration group and wondered if my body should be loaded with the other dead ones on the back of his truck. One inquisitive eye opened ever so slightly to see what the conversation was all about. The little peek turned to both eyes wide open with me on my feet in a split second. **THEY WERE TALKING ABOUT ME.** This truth resulted in action to prove that I was very much alive.

Alive or dead? is a shocking situation when an individual realizes that others who look at him can't tell the difference. But this question is asked frequently by others who are not members of a grave registration detail. Nor is the question only asked of battle weary men on distant fields of battle. This question is posed by the world as it looks at we who are confessing Christians. "Are they alive or dead? I can't tell." We confess that we are alive but act like we are defeated and at least half dead. The world seeks, hopes, and wonders, where is the conquering Christian soldier that overcomes in Jesus' name. **ARE YOU ALIVE OR DEAD?**

Jesus said in John 10:10 that the thief comes only to steal, kill and destroy. But HE said "I have come in order that they (YOU) might have life, life in all its fullness." In truth only a Christian knows how to really live. Not just living in a flurry of activities, but also from an inner depth. Life is quality as well as quantity. **LOOK — WE ARE ALIVE!**

Church Chuckles by CARTWRIGHT



"Mrs. Brinks is paying off her pledge — seventy-five books of trading stamps!"

Christianity And The American Indian

By Frank A. Sharp

The occupation of Wounded Knee by the American Indian Movement more than a month ago is a complicated issue and would be impossible to analyze in a short piece such as this.

However, there was much church involvement in all of the event from its beginning because in all the television and newspaper pictures there seems to be at the center of all the activity the spire of a small white church.

It was in this church that the American Indian Movement (AIM) held the 11 hostages when the demonstration began. One of those held was Father Paul Manhart, S.J., who is stationed at the Sacred Heart Roman Catholic mission in Wounded Knee.

Other churches in the area were also used to house people, hold negotiating sessions, and to distribute food, clothing, and supplies. The National Council of Churches sent in a negotiating committee; Ralph D. Abernathy, an American Baptist pastor from Atlanta, Georgia, was a visitor; as was James L. West, a member of AIM and chairman of the American Baptist Indian Caucus. On March 8, James A. Christison, associate general secretary of American Baptist Churches appealed to the U.S. attorney general to "Continue negotiations... and to recognize the problems inherent in the situation at Wounded Knee." Other denominations and many other religious personalities were involved in the event.

Probably the heart of the problem was expressed by Father William J. O'Connell of the Rapid City, South Dakota, Catholic Diocese, when he said: "The ordinary citizens in the local community are split down the middle regarding AIM. Most reject their violence, all understand what they are trying to do. AIM's words speak to the persecuted heart of the American Indian: the recognition of his dignity, rights, and equal justice."

Where do we go from here? "We must try to understand what has happened to the American Indians, who were placed on reservations, made wards of the State, for so long deprived of full citizenship," said Father O'Conner.

All of which raises an ethical and moral problem that should plague the minds of sensitive Christians because of the shabby treatment of American Indians through the years.

The white man came to the homeland of the Indian and wrested his land from him without payment. This was the worst kind of racial prejudice by whites and is a blot on the history of our country. Those Indians who were not killed outright were segregated on reservations where many of them still live today. Many years ago, churches became involved with Indians when missionaries and evangelists traveled

west from the New England coastal states to convert the Indians to Christianity.

The early forebears of the Judson Press, a printing plant now located in King of Prussia, Pennsylvania, started because of the desire to print tracts and other educational materials for the evangelists as they rode by horseback through the western countryside preaching, starting churches, and teaching. Among their congregations were Indians.

Most major denominations still continue to serve the Indians. In view of the rising tide of Indian Civil Rights militancy accompanied by a hostility against the white man and a rediscovery of the Indians' indigenous religious heritage, what is the future of Christianity among the American Indians?

Some of the Indians take a militant and hostile attitude toward the church and attempts by white missionaries to work among them. They say quite frankly that the white man's religion is foreign and "inferior" to their own religious practices. Other Indians take a more conciliatory attitude toward Christianity asserting that their own indigenous religious practices can be harmonized and integrated with Christianity. The Indian's hostility to the white man's religion arises out of his reborn pride in Indian history and Indian culture. Like the blacks and other ethnic and racial groups in American life today, the Indian, because he has been denigrated, depressed, and looked down upon, is eager to gain self respect and a new confidence in his race and history. In order to offset one of the most wretched episodes in human history by his treatment of the Indian, there are a number of white voices be-

ing raised urging the churches to help the Indians break the cycle of poverty and discrimination that has existed for many years.

Clyde Bellecourt, an official of the American Indian Movement, says that the church is one of the "three main enemies" of his people. The other two are the educational system and the U.S. Bureau of Indian Affairs. Ed McGaa, an Oglala Sioux who is assistant director of Indian education for Minnesota, indicates that while all races are equally loved by the Great Spirit, Christianity is the religion of "war-like" Europeans and is "fantastically inferior to the Indian religion because of its structured, elevated priesthood." McGaa says that Indians are returning "en masse" to their own faith and will be "prouder, happier, more independent people" when the process of return is completed.

Modern day Christian Indian work attempts to keep a low white profile and to blanket the white European identity of Christianity. Churches are beginning to allow the Indians to run their own churches and white administrators for Indian work are now being replaced by Indian executives. Father John S. Hascall, a Catholic priest and Ojibwa tribesman who participated in the 1972 Indian Ecumenical Conference recently, has "indianized" the Mass. Using a tepee for a sanctuary, he wears a black robe, and says "Our Father" in Cree and speaks of Jesus as a "holy man" sent out to put people in touch with the Great Spirit.

The appeal of the Indians to the churches is to encourage them as they reach out for justice, self-reliance, and economic improvement. They urge the churches to help preserve Indian culture, and to rectify the inhuman treatment inflicted upon them by white Christians. (ABNS)



An Indian interpretation of Easter

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

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The New Conservative Fellowship Raises Questions

A news release from its president reporting the formation of a new organization of "conservatives" among Southern Baptists is used in its original form for two reasons (page 7). One is to avoid the charge of changing its meaning by editing and the other is to record at its inception what the leaders say about the organization, its objectives and the methods to be used.

Several questions arise concerning this organization and its place in Southern Baptist life. In the first place, does this news release represent the true spirit of the organization? Hopefully, it does but it makes no reference to an earlier meeting of the group on October 16, 1972, when the mood apparently was quite different. A report from this earlier meeting intended only for those present but which reached other hands communicated a quite different spirit.

The account of the October meeting listed discussion of such problems as the teaching of heresy in some Baptist colleges and seminaries, the publishing of material containing serious error by the Sunday School Board, the leaning of the Home Mission Board away from evangelism and the replacement, in some areas, of a preaching ministry with an institutional ministry by the Foreign Mission Board.

Suggestions contained in the earlier report concerning possible action by the group included examining literature in order to let churches know what is true to the Bible and what is not, providing literature, if needed, which is true to the Bible, supporting two Baptist seminaries known to be true to the word of God — Mid-America and Luther Rice, possibly starting a college true to the infallible word of God and providing an independent Southern Baptist paper to tell it like it is and to give full information to Baptists.

The difference in the tone of the reports from the two meetings makes it clear the members of the group are not agreed as to how to go about their work. It is obvious some of those present objected to the spirit of the report of the October meeting and felt it did not truly represent their attitudes. Their views prevailed in the second report.

This leads naturally to a key question. What is the connection, if any, of this new group with the Fellowship of Conservative Southern Baptists which was so active and vocal this time last year and which was repudiated at the convention in Philadelphia?

It is clear that the leaders of the group last year are a vital part of the new organization. M. O. Owens, Jr., who was in the forefront of last year's group, is president of the new organization. Gwin Turner, spokesman at the convention last year for the group, was one of the 25 present at the October 16 meeting.

It is equally clear that the new group has some leadership which does not approve the methods used by last year's group and wants to avoid the name and image of the older group. One of these is LaVerne Butler of Louisville's Ninth and O Baptist Church who expresses serious concern about what he regards as a liberal trend among some Southern Baptist leaders but who refused to be identified with the group last year because of the methods used.

Another is Gray Allison, founder and president of the independent Mid-America Baptist Seminary. When a *Western Recorder* editorial last year suggested some significance to the announcements at about the same time of the beginning of Mid-America Seminary and the Fellowship of Conservative Southern Baptists, Allison denied any connection or anticipated connection at that time with the organization. However, he was present at the October 16 meeting leading to the organization of the new group and was listed as a member of the steering committee.

Finally, what is to be said about the place of this new organization? Surely those with such convictions have every right to organize their efforts and to work for their goals. Furthermore, such voices could render Southern Baptists a valuable service by serving as a balance to offset any efforts to compromise the fundamentals of our faith. Whether this group will be a constructive or destructive force among Southern Baptists depends upon its spirit and methods. If truth, love, mutual respect and fairness characterize its efforts, it will gain the open support of others who share similar concern but who are unwilling to be identified with such an organization until its conduct lives up to its promise. The danger in such a movement, as history reveals, is that too often hot heads and irresponsible persons dominate and what results is hostility rather than love, intolerance instead of mutual respect and blanket, unsubstantiated charges in place of truth.

We shall see!

The ancient Hebrew poet sang,
for lo, the winter is past,
the rain is over and gone.
The flowers appear on the earth,
the time of singing has come,
and the voice of the turtledove is heard in the land. (Song of Solomon 2:11, 12)

In Kentucky this year we have had difficulty joining in the poet's song. Spring has been a fickle maid and winter a lingering lady. The reluctant maiden teased us with a few warm days in March and even fooled the peaches into decking out in pink array. Then returned the winter's winds to blacken the new born fruit and scorch the early rose petals.

The rain has been everything but over and gone. City lawns are boggy and soggy farm fields resist man and machine. The gardener looks longingly at waiting seed collections while the farmer checks the TV weather report and the almanac in hopes for the warm sun and the drying wind.

But for lovers of the sod and soil spring is a mood more than a matter of calendar and temperature. Riding in the rain one day last week from Louisville to Sullivan in far west Kentucky afforded sights unmistakably heralding the arrival of new life and beauty. The wild dogwoods in woodlands along the park-

way were waiting in chilly wings, their half open green blossoms needing but several bright, warm days to burst into their snow white splendor. The trees nude but for barely visible buds a week earlier were slowly but beautifully dressing themselves with leaves approaching the size of a rabbit's ear. Defiant dandelions punctuated the green grass with yellow dots.

Week before last in Georgia the doves were already paired off and were cooing in spite of the cold wind. The quail were breaking up the old gang and exchanging the family gathering whistle for the mate seeking bobwhite call. Even a whippoorwill whose weird twilight call ordinarily waits for the long warm summer evening was rushing the season.

It remains for people like me to complain of lingering winter and persistent rains. The dogwoods, doves, other plants and creatures never despair but give expression to their faith in the Creator and his lovingkindness. They burst into beauty as if spring is a bride already half way down the aisle and they sing springtime songs though still shivering in winter's farewell breath.

We can believe another poet who affirmed if winter comes, spring cannot be far behind. Spring will come, not because it always has, but because it's in the hands of God and God is love.

Pine Crest Facilities Are Not Empty

Executive Director Bill Amos of the Kentucky Child Care Board has expressed concern lest a misunderstanding result from a statement in a recent editorial. The editorial listed Pine Crest buildings at Morehead as an example of facilities no longer needed for the purpose for which they were built.

Mr. Amos' point is well taken and we hasten to correct any impression that Pine Crest is lying idle. Though not being used for Baptist Child Care min-

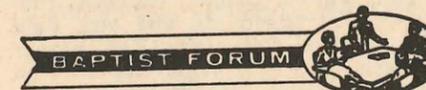
istry, the facilities are being leased to the state for treatment of juvenile girls. Income from the lease arrangements provides \$20,000 annually for the ministry of the Board.

This arrangement was reported earlier by the *Western Recorder* and is typical of the excellent business management of this agency. Would that unneeded space in some Baptist sanctuaries and college dormitories could be used as redemptively and profitably.

MISSIONARY NEEDS HOME

Dear Editor:

I was pastor of Ormsby Avenue Baptist Church (now Ormsby Heights) for two years and Lynn Acres Baptist for 12½ years before being employed by the Foreign Mission Board as a missionary associate to Colombia in December, 1970. Both of us have been under a doctor's care for treatment of high blood pressure for several months. We have not responded to the medication as the doctor had hoped so he has recommended that we be given a medical furlough. It is assumed that the high altitude of this city (8,600 ft.) is



causing the difficulty. We will be leaving in about four weeks, as soon as we can get packed and our papers in order so the Colombian government will allow us to leave. We will be needing a place to live for about four months. If any church or missionary organization has a furnished house or first floor apartment (preferably in South Louisville) from the middle of May to the middle of September, we would appreciate hearing from them. Please

write us air mail at the above address. For more information, you may call our daughter, Mrs. Linda Whitlock at (502) 368-8582 after school hours.

Frank T. Florence, Jr.
Cra. 17 No. 91-18
Barrio El Chico
Bogota, Colombia, S.A.

CHILDREN LEARN FILTH

Dear Editor:

I am a devout Christian who believes in the Bible and its teachings. I, as a mother and wife, am concerned about looseness of talk and implied

(Continued on page 15)

Staff Changes

Harold Wainscott, pastor of Third Baptist Church, Owensboro, for the past nine years, has resigned to accept the pastorate of the Latonia Baptist Church in Northern Kentucky Association.

Wainscott, who will begin his new duties June 10, is the immediate past president of the Kentucky Baptist Convention. He has also served as vice president of the KBC and on the board of directors for *Western Recorder*. He currently serves as one of the state's two directors of the SBC Annuity Board.

The Owen County native has also served on the state convention's Executive Board, delivered the annual sermon for the 1964 convention and served as preacher for the 1962 Kentucky Pastors' Conference. In addition to Third Baptist Church, Wainscott has been pastor of First Baptist Church, Pikeville; Central Baptist Church, Corbin; and Florence Baptist Church, Florence.

He is a graduate of Georgetown College and Southern Seminary. In 1972, he was awarded the doctor of divinity degree by his college alma mater.

L. Randall Stout has accepted the call of the First Baptist Church, Lake Wales, Florida, to become pastor, effective May 13. He has been pastor's assistant at Southside Baptist Church, Lakeland, Florida, since July, 1971.

Stout was reared in Kentucky. He holds the BA degree from Georgetown College and the Master of Divinity degree from Southern Seminary, Louisville. He has served churches in Kentucky, Indiana and Florida.

Mrs. Stout is the former Martha Anne Harris of Ft. Thomas, Kentucky. The couple has one son, Dan, 22 months old.

Trinity Baptist Church, Lexington, has called **Larry Gray** as pastoral assistant. He is a native of Ohio County, is BSU president at University of Kentucky and plans to enter the pastoral ministry.

Herman Williams has resigned as pastor of the Milton Baptist Church in Sulphur Fork Baptist Association. He has accepted a similar position with a church in his home state of Georgia. Williams was moderator of the association at the time of his resignation.

Erlanger Baptist Church in Northern Kentucky Association, has called **Laura Burnette** as director of religious education, effective May 1. She goes to this position after 12 years as secretary of the Northern Kentucky Baptist Association.

Lancaster Baptist Church has called **Rickey Shannon** to the position of minister of education and youth. He has served as pastor of the Hedgeville Baptist Church for the past four years and has taught at Boyle County High School for two years. While working with the Lancaster church, he will continue to teach at Boyle school and live in Danville. Shannon and his wife, Linda, have one son, Brian, age 1. William Humphrey is pastor of the Lancaster Church.

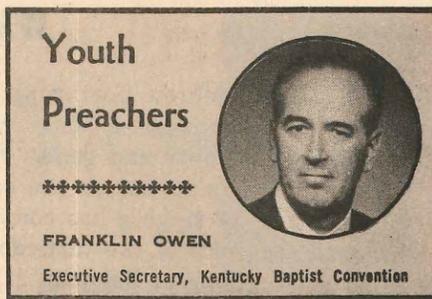
L. Reed Polk, Jr., has accepted the call of Calvary Baptist Church, Lexington, to become pastor. He will begin his ministry there on May 27, 1973. He comes from the pastorate of the First Baptist Church, Forest Park, Georgia.

A native of Mississippi, Polk is a graduate of Samford University, Birmingham, and Southern Seminary, Louisville. He has served as assistant pastor of Dawson Memorial Baptist Church in Birmingham; pastor of First Baptist Church, Enterprise, Alabama; as well as the pastorate at Forest Park, Georgia.

Mrs. Polk, Judith, a native of Tennessee, is a graduate of Samford University. The couple has three children: Dean Lee, 10; Darryl Reed, 8; and Kristina Elizabeth, 2.

First Baptist Church, Gallatin, Tennessee, has added **Mr. and Mrs. Paul Fox** to their staff. Mrs. Fox, former financial and educational secretary at the First church, Henderson, will serve as educational director. Fox, guidance counselor at the Breckinridge Job Corps for the past five and one-half years, will serve as minister of visitation. He served as pastor of Central Church in Winchester from 1950 to 1955.

Informed Baptists depend on
WESTERN RECORDER



I have long felt that one of the greatest services of Kentucky churches is rendered by some of the very smallest of them through their use of seminary student pastors. Most young ministers are ready for some measure of service by the time they finish college. Having committed themselves to a profession that indicates further, special training, they have more schooling to do and opportunity to exercise and develop their talents through preaching occasions during this time.

I'll always be grateful to LaCenter, Kentucky, to whose pulpit I commuted twice monthly during my first seminary year and to Highland Park Second Baptist of Louisville which I served as a student for another 2½ years. I don't know whether the churches did as well as they would have done with someone living on the field; perhaps not, but they certainly did worlds of good for me and thus contributed to every Christian service that I was ever to render anywhere for the rest of my life.

The number of student pastorates where seminarians can become involved has decreased with the years. Far more churches now have full-time programs with pastors on the field. Prosperous times have helped bring this about. I have no desire to see any churches lighten their programs where they are capable of adequately paying a resident minister, but I should like to speak a word of encouragement and gratitude to churches that do find it advisable to use these seminarians, either regularly or occasionally, and thus afford them opportunities for expression and practical experience during their book training.

We've observed "Seminary Day" in some associations and this has given some outlets of student experience. As we come now toward the close of a school year some of these young preachers will be graduating. Others will be home at least briefly between school terms.

Invite these men to preach in your home pulpits. Encourage other churches to invite them. Help give "exposure" to those who are ready to begin pastorates, either as residents or as student ministers.

Frank Owen

WESTERN RECORDER

FMB Appoints Mantooths For Service In Israel

A Kentucky couple, Mr. and Mrs. R. Donald Mantooth, were among 27 missionaries appointed in Mobile Alabama, April 10, during a meeting of the Southern Baptist Foreign Mission Board. They expect to be assigned to Israel, where he will engage in student work.

Mantooth is now pastor of Beaver Dam Baptist Church in Knoxville, Tennessee. Earlier, he was pastor of Pigeon Fork Baptist Church, Waddy, Kentucky.

A native of Blue Ridge, Georgia, Mantooth attended Auburn (Alabama) University and Clear Creek Baptist School, Pineville, and was graduated from Cumberland College in Williamsburg. He holds the master of divinity degree from Southern Baptist Theological Seminary in Louisville.

While at Cumberland he was pastor of Carpenter Baptist Church. He was president of the Baptist Student Union during his senior year and, after graduation, he went to Israel as a BSU summer missionary.

"The summer in Israel became a turning point in my life," he says, "and



Mr. and Mrs. Mantooth

an experience I shall never forget. Since that time, I have felt a definite leading to return there to serve."

Mrs. Mantooth, the former Suzanne Fitts, is the daughter of a Baptist pas-

tor. She spent most of her youth in Kentucky, finishing high school in Pineville. She and her husband met while he was a student at Clear Creek School, where her father was teaching.

She told members of the Foreign Mission Board that she was only 9 when she made her initial decision to dedicate her life to full-time Christian service. She and her husband together made public their decision for foreign missions at a BSU convention before their marriage.

Mrs. Mantooth received her training at the Kentucky Baptist Hospital School of Nursing in Louisville. During this time she spent a summer as a nurse's aide at a mission hospital in Beverly. "My experience there was invaluable," she says. "The staff in general made a real impact on my life and gave me new insight concerning missions."

After completing her training she worked at King's Daughters Hospital in Frankfort.

The couple's children are Robin, 4, and Mark, nearly 2.

Kentuckian Elected Vice President—

Ad Hoc Group Forms, Taps Officers

On March 3, 1973 the Baptist Faith and Message Fellowship was formed at a meeting of conservative men from across the Southern Baptist Convention, meeting in the First Baptist Church of Atlanta. Officers for the national organization include M. O. Owens, Jr., pastor of the Parkwood Baptist Church in Gastonia, North Carolina, as president; LaVerne Butler, pastor of 9th and O Baptist Church of Louisville, Kentucky, first vice-president; Bill Sutton, pastor of the First Baptist Church of Pine Hills, Orlando, Florida, as second vice-president; and Aubert Rose, assistant pastor of the First Baptist Church of Atlanta, Georgia, as secretary-treasurer. States represented in the formation of the Baptist Faith and Message Fellowship include California, Georgia, Texas, Kentucky, Alabama, Virginia, North Carolina and Florida.

The purpose of the organization is to be a strong advocate of the doctrinal and theological positions stated in the *Baptist Faith and Message* adopted in Kansas City in 1963, especially articles one and eleven, and which was originally adopted in 1925. An offering of \$330 was received from those present and about \$5,000 was pledged to begin the work of the Fellowship. A steering committee of five men from various states was appointed to assist the elected officers in implementing the projects of the Fellowship.

The organization went on record stating that it has no intention whatever of withdrawing from the Southern Baptist Convention and that it will avoid any ties with groups or individuals who may advocate withdrawing from the Convention. It is the stated aim of the Baptist Faith and Message Fellowship to work within the framework of the Southern Baptist Convention.

During a period of open discussion it was learned that Conservative groups are springing up in states all over the Southern Baptist Convention composed of pastors and laymen who are deeply disturbed about the continuing liberal bent of some Southern Baptist leaders. In other action the Baptist Faith and Message Fellowship provided that all news releases subsequent to the initial news release will be handled through the office of the Secretary-Treasurer.

—M. O. Owens, Jr.

Baptist Youth Stage March For Missions

In Memphis, Tennessee, a march for Baptist mission work in America netted sponsors \$2,060, to eclipse a similar effort in Atlanta by \$20.

The unusual approach to missions giving saw 98 teenagers and adults trek 11 miles through midtown Memphis, escorted by two motorcycle patrolmen with a police helicopter overhead.

The march was arranged by Kenny McCullough, 14 year old Royal Ambassador, and his counselor, Tim Fields, both of Union Avenue Baptist Church.

Billed as an RA-GA-Acteen Hike for Home Missions, it attracted walkers from 16 churches in the Shelby Association. Walking for the most sponsors—39 — was Sharon McGehee, a Union Avenue Acteen.

Three Acteens from rural Forest Hill Baptist Church received almost \$75 for their efforts, matching the giving effort of the total church membership. Our goal was to beat the Atlanta marchers, and we did," Fields said.

The hike ended with a picnic and a home missions rally, featuring a puppet show and a missions challenge by Tim Sledge, minister of youth at Union Avenue. (BP)

APRIL 28, 1973

Bible Conference Draws Record Attendance

More than 4,000 persons from 22 states gathered recently in Memphis to attend the Mid-America Bible Conference at Bellevue Baptist Church.

It was one of the largest groups ever to attend a Bible conference sponsored by the Sunday School department of the Southern Baptist Sunday School Board.

A. V. Washburn, secretary of the board's Sunday school department, said the conference "was in many respects the most successful of any held thus far. The enthusiastic response of the people is eloquent testimony to the widespread hunger for purposeful Bible study."

The program included four evening messages on "the spirit filled life" to adults and youth respectively by Jack R. Taylor, pastor of Castle Hills Baptist Church, San Antonio, and James B. Henry, pastor of Two Rivers Baptist Church, Nashville.

Taylor, author of the books *The Key to Triumphant Living* and *Much More*, told the crowd that anyone can be "filled with the Holy Spirit of God. This is not for an elite few. It will begin in your city, state and home only when it begins in you," he said.

"The abundant life — that's what we call it," Henry told the 600 youth attending the conference. "The Holy Spirit brings out the potential and power for you to live victoriously in your kind of world," Henry said.

Selected choirs presented special music for worship services each night during the conference.

Seventeen individual conferences were offered to participants, taught by pastors, seminary professors, church

staff members and Sunday School Board personnel.

Response to the conference was excellent, according to Washburn. One pastor called it "the most rewarding venture of my life," and said he could not compare the experience to any previous one. "For more than 15 years I have attended conferences, seminars and conventions, but this has been the greatest," the pastor told Washburn. (BP)

Bible Fellowships Show Rapid Growth

Tremendous growth was recorded in the extension activities area of the Sunday School statistics released recently by A. V. Washburn, secretary of the Sunday School department of the Southern Baptist Sunday School Board.

Bible Study Fellowships, groups meeting to study the Bible, increased from 2,837 in 1971, to 26,640 on the 1972 report of the church letters.

The number of churches reporting Bible Study Fellowships increased in 1972 to 6,124, from 1,053 in 1971.

Enrollment in Bible Study Fellowships increased from 34,063 in 1971, to 173,856 in 1972.

"Already the Share the Word emphasis with these three thrusts is bearing fruit," Washburn said. "This is a preview of things to come as we gear up for an all out push for these three emphases in 1973-1974."

These fellowships are part of the Extend Now emphasis of Share the Word Now, which is the major emphasis for the Southern Baptist Convention for 1973-74.

People And Places

Oakland Avenue Baptist Church in Catlettsburg will observe its 90th anniversary on May 6, according to pastor James E. Varns. The day's activities will include worship services in the morning and afternoon and dinner served to the members and guests.

The church began as the First Baptist Church on May 9, 1883. When its building burned in 1932 the church united with the Theodocia Baptist Church of Catlettsburg and became known as the Catlettsburg Missionary Baptist Church. Later the name was changed to the Oakland Avenue Baptist Church. Among those serving as pastor have been W. C. Pierce, Sam Sloan, Dewey Jones, Paul Webber, Marion Duncan and Henry Johns. All former members and interested guests are invited for the occasion.

The **Mill Park Baptist Church**, located at Southeast 117th Avenue and Market Street in Portland, Oregon, invites all pastors and messengers to attend a special service on Sunday morning, June 10. The invitation comes from pastor Audye M. Wiley who promises those who attend a view of Northwest missions in action.

Brush Grove Baptist Church near Willisburg recently renovated its auditorium. The walls were paneled, ceiling lowered, indirect lighting installed, the floor refinished and carpeted and new song books purchased.

Anne Davis, assistant professor of social work education at the Southern Seminary, is writing a three-month series for *Royal Service*, magazine for Baptist Women published by the Southern Baptist Woman's Missionary Union.

Three **Campbellsville College** professors have been selected to appear in *Outstanding Educator of America for 1973*. They are: Ronnie L. Smith, chairman of the department of fine arts; David L. Jester, academic vice president and professor of education; and David E. Gillespie, registrar.

Nominated earlier this year and selected on the basis of professional and civic achievements, six **Georgetown College** professors have been included in *Outstanding Educators of America for 1973*. They are: Robert Davis, physical education; Alan Gragg, philosophy; Richard Kahoe, psychology; Dwight Lindsay, biology; David Davila, foreign language, and Louis Polsgrove, education.

Steve Ward was licensed to preach the Gospel by the First Baptist Church of Clinton, March 11, 1973. On Sunday evening, April 1, he preached his first sermon. The son of Mr. and Mrs. Wray Ward of Clinton, Steve is 14 years old.

Owen Hudson, 68, died on January 3, 1973. A member of Latonia Baptist Church, Northern Kentucky Association, since 1940, he served as teacher for 12 years, as well as serving as Sunday School superintendent and deacon.

Warren Association of Baptists recently voted to change the name of its chief administrative officer from "Superintendent of Missions" to "Executive Director." The change was made in conjunction with Francis Tallant's acceptance of the position.

Paul O. Hale, 62, died on March 29, 1973. Funeral services were held on April 3 at Willow Road Baptist Church in Evansville, Indiana, where he was serving as pastor at the time of his death. Burial was at Walnut Grove Baptist Church cemetery, Russellville, Kentucky.

Hale graduated from Moody Bible Institute, Chicago, in August, 1931, and was married the same night to Marian Spoelstra.

Hale was ordained in 1943 by the Second Baptist Church, Hopkinsville, Kentucky churches where he has served as pastor are Shiloh, Locust Grove and Olivet Baptist in Christian County Association and New Union Baptist Church in Bethel Association. He served on the faculty and staff of Mid-Continent Baptist Bible College in Mayfield. At the time of his death, he

was associational missionary for Fairfield Baptist Association, McLeansboro, Illinois.

Survivors include twelve children, three of whom are in full-time Christian vocations.

Nine members of the **Georgetown College Forensic Team**, under the direction of Mrs. Margaret Greynolds, were fourth among the 31 schools participating in the Ball State University Individual Events Tournament, Muncie, Indiana, March 16-17. The nine team members were: John Marquette, Williamstown; Dave Bell, Shelbyville; Rosemary Hackett, Winchester; Bob Baker, Georgetown; Becky Waites, Kettering, Ohio; Lew Brinegar, Georgetown; Jim Triona, New Lexington, Ohio; Sara Collins, Eminence; and Sylvia Abney, Georgetown.

Frank Marion Powell, 86, retired Baptist minister and educator, died in Thomasville, North Carolina, on March 19 and was buried there on March 21. He was well known in Kentucky as a professor at the Southern Baptist Theological Seminary from 1918 to 1941. He was a graduate of William Jewell College, Southern Seminary and also studied at the University of Cincinnati, University of Chicago and at Oxford University. He also taught at Golden Gate Baptist Seminary.

Powell served pastorates in Kirksville, Missouri, Scotsburg, Indiana and Shelbyville, Kentucky. He had lived in Thomasville, North Carolina, since his retirement in 1952. During retirement years he has served as interim pastor at numerous churches in the Thomasville area.

Tornados Destroy Georgia Churches

Within a one week period, tornados destroyed the buildings of two Georgia Baptist churches: one in Conyers, Georgia, about 35 miles east of Atlanta, and the other near LaFayette, Georgia, in the northwest section of the state.

The Sublingna Baptist Church near LaFayette was damaged so extensively that it cannot be rebuilt, according to Willie Bearden, pastor of the church. The congregation plans to construct completely new buildings.

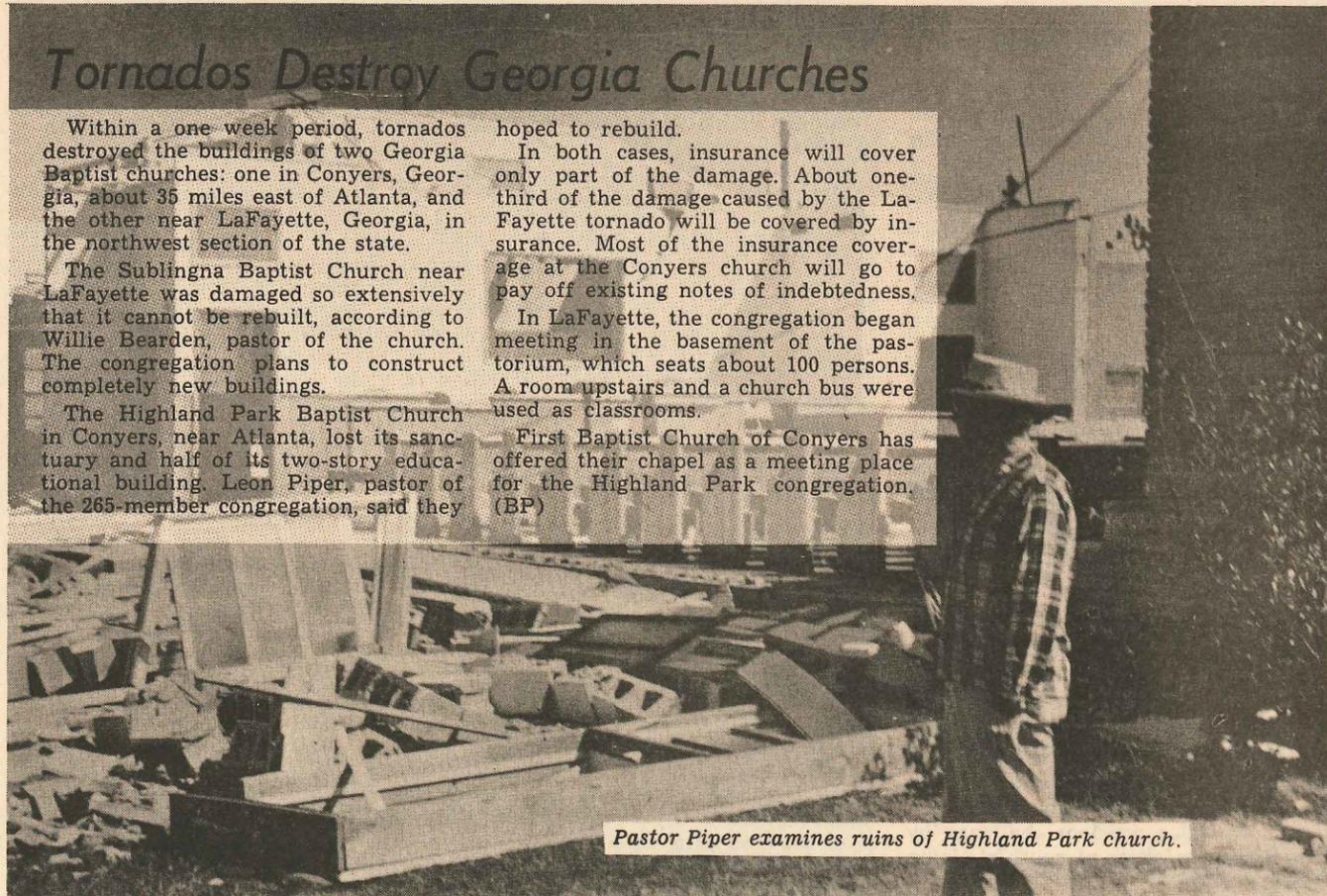
The Highland Park Baptist Church in Conyers, near Atlanta, lost its sanctuary and half of its two-story educational building. Leon Piper, pastor of the 265-member congregation, said they

hoped to rebuild.

In both cases, insurance will cover only part of the damage. About one-third of the damage caused by the LaFayette tornado will be covered by insurance. Most of the insurance coverage at the Conyers church will go to pay off existing notes of indebtedness.

In LaFayette, the congregation began meeting in the basement of the parsonage, which seats about 100 persons. A room upstairs and a church bus were used as classrooms.

First Baptist Church of Conyers has offered their chapel as a meeting place for the Highland Park congregation. (BP)



Pastor Piper examines ruins of Highland Park church.



CHAPEL DEDICATED — Whispering Meadows Baptist Chapel, a mission of First Baptist Church, Morganfield, was dedicated in special services on April 18. Earl Hohman, former FBC pastor, was guest speaker. The building provides educational space for approximately 100 and will seat 180 in the sanctuary. It was built at a cost of over \$45,000. The Sunday School averages more than 100 and there have been 10 professions of faith in the three weeks the chapel has been open. Bob Martin is the current pastor of the First Baptist Church. The chapel is in the process of calling a pastor.

'Keep Charitable Giving Incentives' Colleges Ask

Seventy-five Southern Baptist colleges and schools asked the House Committee on Ways and Means of the U.S. Congress not to reduce the incentives for charitable giving as proposed in tax reform measures now before Congress.

The Ways and Means Committee, in extensive hearings, is considering proposals that would eliminate income tax deductions for charitable contributions, eliminate or reduce the deduction of gifts of long-term appreciated property, reduce the unlimited estate tax charitable deduction, and placed a three percent floor on income tax charitable contribution deductions.

Shelton Hand, director of development and general counsel for Mississippi College, a Southern Baptist school in Clinton, Mississippi, represented the Association of Southern Baptist Colleges and Schools before the Ways and Means Committee of which Representative Wilbur D. Mills (Democrat, Arkansas) is chairman. Lewis Nobles of Mississippi College is president of the association. Ben Fisher of the SBC Education Commission serves as executive secretary.

In addition to the association of

Southern Baptist Colleges, and Schools, the University of Richmond, a Baptist school in Richmond, Virginia, and a member of the association, presented separate testimony through Charles W. Patterson, III, assistant to the president and director of estate planning.

Patterson took essentially the same position as Hand in opposing changes in current tax law that encourages charitable giving. He explained that a \$40 million gift in 1969 to the University of Richmond from E. Claiborne Robins and family "was and still is the largest single outright gift to a college or university in the history of this country."

"More than likely Mr. Robins would have made a large gift to the university no matter what the tax laws were at that time . . . but the tax laws, nonetheless, encouraged his gift," Patterson declared.

"Without the tax advantages, perhaps the gift would not have been as large," he said.

Hand argued that it is in the public interest that the government continue its policy of encouraging charitable contributions by continuing tax incentives for such giving. He pointed out

that the increase of public expenditures required to replace private contributions would far exceed the current loss in tax revenues.

The essence of Hand's 95-page testimony is summed up in four points. He said:

"The passage of the presently discussed tax changes (1) would go against the 'self help' theory of American greatness, (2) would greatly increase the involvement of the federal government in all agencies of life already recognized as 'for the public good,' (3) would follow much too closely on the heels of the massive 1969 Tax Reform Act, and (4) could require great increases in appropriations to continue the public access to those very agencies and institutions that would suffer most from these reductions now debated."

The testimony of the Association of Southern Baptist Colleges and Schools was only one of many witnesses and panels representing both public and private higher education.

They all appealed to Congress to continue the present policies of tax incentives for private support of the schools. (BP)

Consider . . . the case of an elderly Baptist layman helped by the Sunday School Charity Fund.

An elderly Baptist layman was stricken with a heart attack and was rushed to one of our Baptist Hospitals. He and his wife lived alone where they supported themselves and one handicapped son with funds received from a disability pension and a small family business.

When his financial situation became critical other members of his family pooled their resources (approximately \$1,300) to give their father the finest care available. Unfortunately, the patient suffered a second heart attack and was returned to the coronary care unit for additional treatment. Because of this their funds were soon depleted.

At the end of their resources, the local Baptist church sponsored this patient as a Sunday School Charity case. At the time when treatment was no longer necessary, the family received a copy of a hospital bill for an additional \$1,500, stamped "Paid in Full by Baptist Sunday Schools of Kentucky."

Many other cases of an "elderly Baptist layman" may need financial help with hospital bills in the coming months. "You Can Be There, IF You Share." Support the Sunday School Charity Fund Offering on . . .

MOTHER'S DAY • MAY 13



**YOU ARE THERE
IF...
YOU SHARE!**

Tourist Ship Bombed But All Escape Injury

About 250 Baptists and Methodists touring the Holy Land escaped serious injury following an explosion on their Greek cruise ship, Sounion, in Beirut, Lebanon. Within 15 minutes the abandoned ship had capsized and was under 30 feet of water.

Most of the U.S. pilgrims were left with only the nightclothes they were wearing. The next morning the group was taken to Jerusalem where they met with officials of the ministry of tourism and their tour company. They were given clothing, shoes and a warm, dry hotel room. Those who had lost glasses, hearing aids or false teeth were given temporary replacements or promised help upon their return to the States.

Most wanted to continue the tour and officials were able to calm others who wanted to return to the States immediately.

Southern Baptist missionary Charles C. Worthy, representing Baptists and the United Christian Council in Israel, offered clothing, housing and moral support but it seemed money was the thing most needed. Worthy and the Baptist Book Store manager in East Jerusalem loaned one of the tour sponsors — a Methodist minister — \$500 so he could distribute it among the group.

"The entire episode was a near-tragedy which no one would want to relive," Worthy said. But many were able to draw upon "a deep well of spiritual, physical and emotional strength they did not know existed."

SBC President Urges: Send Convention Resolutions Now

The president of the Southern Baptist Convention has issued a plea for persons planning to introduce resolutions at the denomination's annual convention in Portland, Oregon, June 12-14, to send in a copy in advance to the resolutions committee.

Last year, president Owen Cooper noted, during the first day of the convention in Philadelphia, there were a total of 31 resolutions presented and referred to the resolutions committee. The task of making enough copies of

Court Hears Major Parochial Battle

A major battle in the war for and against public aid to parochial schools was fought before the U.S. Supreme Court in Washington in a three and one-half hour legal debate involving five cases from two states.

At issue were questions involving state maintenance and upkeep for nonpublic schools, tax remissions to parents paying tuition in nonpublic schools, income tax deductions for tuition paid to nonpublic schools and direct payments to parents with children in nonpublic schools.

Three of the cases arose in court tests of a 1972 New York law and two of the cases came from contests over a 1972 Pennsylvania law.

The New York cases are PEARL v. Nuquist, Anderson v. PEARL, and Cherry v. PEARL. (PEARL is the New York Committee on Public Education and Religious Liberty, a broad coalition of civil liberty and church-related organizations.)

The Pennsylvania cases are Sloan v. Lemon and Crouter v. Lemon.

So important did the Supreme Court consider these cases that it allotted two hours to the New York cases and one and one-half hours to the Pennsylvania cases. In addition, the court heard the cases side-by-side and, contrary to its traditions, extended the time 30 minutes beyond the normal adjournment hour.

At stake in these cases are not only New York and Pennsylvania laws to aid parochial schools but also President Nixon's proposals for tax credits to aid the nation's private schools.

Pending before the House Committee on Ways and Means in the U.S. Congress are tax reform proposals granting tax credits to aid parochial schools. Similar proposals in many of the states await the decision of the Supreme Court which probably will come toward the end of June at the close of the current term of the court.

Not unrelated to the cases are the concerns of many throughout the nation who are establishing private schools in a revolt against public schools and in an effort to avoid desegregation orders of the courts. If a court-approved method of giving public aid to private schools can be established, it is anticipated that the private school movement will develop faster.

The New York law at issue provides:

1. Maintenance and upkeep of nonpublic schools in order to protect the health and safety of the students;
2. Tax remissions to parents with a gross taxable income of less than \$5,000 who paid tuition to nonpublic schools, and
3. "Balloon" deductions from New York adjusted gross incomes of up to \$1,000 per child enrolled in nonpublic schools.

A three judge federal court in New York ruled the first two of these provisions unconstitutional, but approved the third in a 2-1 decision. The U.S. Supreme Court is being asked to rule on the constitutionality of all three.

The Pennsylvania law at issue provides for a direct payment to parents of \$75 for each child in elementary nonpublic school and \$150 for each child in a secondary nonpublic school.

A three-judge federal district court in Pennsylvania ruled these payments unconstitutional.

In summary, the argument against these laws is that they provide unconstitutional public tax aid to private religious schools.

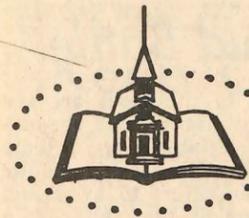
A summary of the argument for the laws is that the aid given is not for religious purposes but as relief to private school parents and as protection against public school costs in the event that the parochial schools close and pour their pupils into the public schools. (BP)

each of these resolutions alone delayed the committee's consideration considerably.

To prevent such log-jams of words on paper, the convention two years ago in St. Louis adopted a recommendation from the SBC Executive Committee which added to the bylaws of the convention a request that "copies of proposed resolutions be submitted to the committee chairman 30 days before the convention in order to make possible more thorough consideration and to expedite the committee's work."

Under convention procedure, resolutions may be introduced by any messenger, but all such resolutions are referred automatically to the resolutions committee, which reports on recommended resolutions on the final two days of the convention.

Copies of proposed resolutions to be submitted to the convention should be mailed in advance to John Parrott, chairman of resolutions committee, at the First Baptist Church, P.O. Box 1966, Roswell, New Mexico 88201. (BP)



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for May 6, 1973)



LIFE AND WORK SERIES

God Beyond Us

Exodus 33:18-20

Longing for the assurance of God's presence with him, and desirous of receiving a fuller knowledge of Him Who had called and commissioned him, Moses besought God to show him the unveiled radiance of His glory. God declined to grant the request of Moses, knowing that no mortal could comprehend fully the nature of God, but He promises him that He would manifest to him His goodness, grace, and mercy. The true glory and perfect righteousness of God were not to be seen by human eyes until they were disclosed in the living Christ in Whom dwelt "all the fulness of the God-head bodily." Only in Christ do men see God.

Isaiah 40:12-13, 25-26

Isaiah 40 is a tonic for spiritual depression and discouragement. It was addressed originally to a dependent group of Jewish exiles. War had driven the Israelites from their homes and made them slaves in a foreign land. Hemmed in by the ruthless Babylonians and deprived of their cherished liberties, their courage and hope dwindled almost to the vanishing point. As they thought of their circumstances, any hope of deliverance seemed to be only an idle dream. Broken in faith and courage, these discouraged exiles did not have any desire to continue struggling.

At this juncture God sent Isaiah to them with a message which was designed to arouse the indifferent, to confirm the faith of the wavering, to convince the despairing that God had not forgotten them, and to encourage them with the assurance of their approaching release from their bondage and restoration to their beloved homeland.

Isaiah dwelt upon the incomparable greatness, majesty, and power of God, the creator, preserver, and controller of the whole universe. He tried to get them to put their implicit trust in the omniscient and omnipotent God, Who created, owned, and governed the universe. Its very existence was positive proof of the goodness, graciousness, and greatness of the transcendent God. Isaiah reminded the Israelites that God was above the circle of the earth and the vault of the sky, seeing to it that the heavenly bodies and human beings

perform their separate functions according to His will.

Romans 11:33-36

These verses constitute the conclusion of the doctrinal portion of this epistle, and they are related to what has been said in the preceding chapters as to the doctrine of salvation by Christ and justification through Him. The riches of His grace, wisdom, and knowledge are unfathomable. His actions throughout the history of the human family have been expressions of His infinite wisdom and illimitable love. Both His wisdom and His ways are beyond our comprehension and explanation, but we can fully trust Him, knowing that all that He does is dictated by holy love. The thoughts, intentions, and purposes of God never would have been known had He not revealed them. Nor can the doctrines based upon and related to them be understood and appreciated until and unless the Spirit of God reveals them to those who have spiritual discernment. Through grace all things were produced by Him. They originated in His mind and will, were made available through His almighty power, and should be used to bring glory to His holy name. No man should attempt to tell God how to do His work, but should love, worship, praise, serve, and obey Him.

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I Timothy 6:16

Inasmuch as God is eternal, transcendent, and invisible, we should hold Him in awe. Since the dazzling brightness of the sun is not even comparable to the splendor of His perfect character, we should rejoice in the glorious privilege of revering, adoring, and praising Him because of Who He is and what He has done for us.

INTERNATIONAL SERIES

Christ Makes Men New

John 1:9-13

Christ, Who is the source of all life, is also the Light. In the incarnation Christ was the light blazing in the darkness, but multitudes would not receive the illumination which He brought. Through the centuries He has kept on shining in the midst of the darkness, even though the masses have refused to receive and utilize the light provided by Him.

Christ "came unto his own, and his own received him not." This verb "came" denotes a definite act—the incarnation. "Unto his own," neuter plural, refers to His own possessions or things, or land which He created. "And his own received him not." "His own," masculine plural, means His own people. He came to be their Redeemer and Saviour but they rejected Him. While Christ was rejected by the masses, there were individuals who received Him and became children of God.

All who are the children of God are such by the supernatural communication of His life to them. Salvation is

not earned, but it is received as a gift. As an empty cup receives from the flowing fountain, so we receive Christ into our empty hearts and lives. Being children of God means having God as our Father, Christ as our Saviour, the Holy Spirit as our Guide and Comforter, the saved as our brethren, and the angels as our friends. As God's children we have the inestimable privilege of direct access into the Father's presence, of feasting on the bounties from His table, of enjoying the protective shelter from the storms that rage about us, of delightful fellowship with Christians and of the comfort of His glorious companionship. Therefore, our love for Him should become more ardent, our reverence for Him more genuine, and our obedience to Him more wholehearted.

Verse thirteen corrects three erroneous ideas that are still prevalent, namely, that regeneration comes by heredity — "not by blood," through self-effort — "nor of the will of the flesh," or through the efforts of or-

ganized society — "nor of the will of man." Regeneration, or the impartation of the divine nature to a human being, takes place upon the acceptance of Christ as personal Saviour.

Ephesians 2:1-10

In describing the plight of sinners in the first three verses, Paul said that before Christ saved us we were dead in trespasses and sins, we were disobedient to God and alienated from Him, and we were deserving of wrath.

In verses four to seven Paul tells us about the provision of salvation, which tremendous blessing had its origin in the matchless grace and the marvelous love of God. Having described our past condition, Paul here tells us about our present position, or what we are in contrast with what we were. We are quickened from the dead. We are saved from sin. In mercy and love God provided a Saviour for us, and by grace through faith in Him, apart from any mixture of human merit, effort or works, we have been saved by Him. We are also raised with Christ. The same Almighty power that lifted up the body of Christ from Joseph's tomb to the highest place in heaven has lifted us out of the old life of sin. We are now seated in the heavenlies in Christ.

Concerning the plan of salvation Paul tells us two important things in the next two verses. First, it is by grace — "For by grace are ye saved." Grace represents God's abiding love and abounding power flowing full and free to undeserving sinners who are in need of His great salvation.

Second, salvation is through faith. Faith is the channel through which the divine supply travels to the human need. God's Word teaches plainly that Salvation is by grace through faith alone.

The purpose of salvation is set forth clearly in verse ten: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." God has done something for us, and in us, in order that He may do something through us. He has saved us in order that we may do good works for Him. Good works are those which are done by the children of God, in conformity to the will of God, for the glory of God and the benefit of others. Instead of being a means of salvation, good works are the proof that one has been saved. They are the fruits which God receives from the salvation which He has given to us. He expects Christians to do good works habitually. We can and should glorify the Lord through the praises that we offer to Him, through the lives that we live, and through the services that we render for Him.

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Gleanings

W. Douglas Hudgins, executive secretary-treasurer for the Mississippi Baptist Convention Board for the past five years, will retire effective November 13 of this year, it was announced recently.

Hudgins announced his retirement in connection with a meeting of the convention board's executive committee in Jackson, Mississippi.

The executive committee has been charged with the responsibility of nominating to the board for election a person as executive secretary-treasurer "when such vacancy occurs."

Hudgins, a former vice president of the Southern Baptist Convention, became executive secretary of the con-

vention in 1969 when he was pastor of First Baptist Church, Jackson, and chairman of the board's executive committee. He succeeded the late Chester L. Quarles, who died on a 1968 mission tour of South America.

Hudgins, 65, has been president of the Mississippi Baptist Convention chairman of its board and executive committee, and active in every area of the convention's life. He currently is trustee president of the Southern Baptist Foreign Mission Board. He is a former chairman of the Southern Baptist Convention's Executive Committee.

He was pastor of the Jackson church for 23 years, and previously was pastor of First Baptist Church, Houston; Broadway Baptist Church, Fort Worth; and Radnor Baptist Church, Nashville. He is a graduate of Carson-Newman College, Jefferson City, Tennessee, and Southern Baptist Theological Seminary, Louisville, and holds an honorary doctor of divinity degree from Mississippi College, Clinton, Mississippi. (BP)

The Southern Baptist Foreign Mission Board, meeting in Mobile, Alabama, named **Davis L. Saunders** to its newly created administrative post of area secretary for Eastern and Southern Africa, effective June 1.

Saunders, missionary field representative for that area since 1968, has been living in Nairobi, Kenya. In his new position he will join six other area secretaries assigned to board headquarters in Richmond.

Since 1958, H. Cornell Goerner has been administrative head of the board's work in all of Africa south of the Sahara. Under his leadership it has grown to include 19 countries and more than 600 missionaries. The area was divided January 1 at Goerner's recommendation,



Saunders

and he has retained responsibilities in West Africa.

Saunders' territory includes Angola, Botswana, Ethiopia, Kenya, Malawi, Mozambique, Rhodesia, South West Africa, Tanzania, Uganda and Zambia.

Saunders and his wife were appointed missionaries to Nigeria in 1951. Five years later he was one of three missionaries chosen to survey East Africa for prospective places to establish new mission work.

Currently enrolled at Southern Baptist Theological Seminary, Louisville, Saunders expects to complete requirements for the doctor of theology degree this spring. He received the bachelor of divinity and master of theology degrees from Southern Seminary before missionary appointment.

As a seminarian he was pastor of Fredonia Baptist Church, Vevay, Indiana. (BP)

Charles E. Warren, Jr., has been named senior editor for the Southern Baptist Foreign Mission Board press office in Richmond, Virginia.

Announcement of Warren's employment came from Richard M. Styles, public relations consultant for the board and policy director for the press office. Jesse C. Fletcher is bureau chief for the Richmond office, which functions as overseas bureau for Baptist Press.



Warren

Warren has been a staff writer for the Dallas Bureau of Baptist Press and Texas Baptist Public Relations department since September.

He is also completing requirements for the master of religious education degree, to be awarded in May by Southwestern Baptist Theological Seminary, Fort Worth.

(Continued to page 15)

Warren and his wife, then Sandra Hilton of Houston, served as missionary journeymen during 1969-71. He was publications coordinator at the Baptist Publishing House in Lusaka, Zambia, supervising production of Christian literature used by Baptist churches in Zambia.

A native of Roanoke, Virginia, the 25 year old Warren was graduated in 1969 from Oklahoma Baptist University, Shawnee, with a bachelor of arts degree in journalism. Earlier he attended Bluefield (Virginia) College. (BP)

A new position designed primarily to serve church secretaries has been added at the Southern Baptist Sunday School Board, Reginald McDonough of the board's church administration department has announced.

Named the new church administration consultant specializing in church secretary work is **Lucy Hoskins**, editor of *Church Administration* magazine for twelve years.

"Because of the growing numbers of church secretaries and the increasing professionalism among these workers," said McDonough, "the board is trying to provide additional help by adding this new position. Currently there are approximately 15,000 church secretaries in Southern Baptist Convention churches and the number is growing constantly. Our need to provide this kind of aid is evident.



Miss Hoskins

"Miss Hoskins' first responsibility as the new consultant will be to complete a handbook for church secretaries entitled, *Church Secretary: Girl Friday, Saturday, Sunday, Monday . . .* She will also lead in the development of a training and certification plan for church secretaries. This plan will be similar to the secretary certification in secular fields, but will be tailored to church secretaries," he added.

Miss Hoskins became associate editor of the board's church administration materials in January, 1959, and editor in May, 1961. Previously, she had served churches in Kentucky, Alabama and Virginia.

She received her undergraduate degree from Carson-Newman College in Jefferson City, Tennessee, and the master of religious education degree at Women's Missionary Union Training School (now merged with Southern Baptist Theological Seminary) in Louisville, Kentucky. She later earned the master of arts degree in journalism from Florida State University. (BP)



(Continued from page 5)

actions of television programs now. Daytime, as well as evening programs, have changed a lot for the worse. However, if fellow Christians and Baptists would voice their opinions to stations, surely the networks would notice. There are some religious, sport, special and news programs which are very good. Television is such a powerful force in our society. It could and should be a good influence instead of bad.

I am concerned about our society now. A lot of filth comes from books, bad language, jokes and all other phases of our environment. Children learn as much from their friends as they do from television.

Liberty, Ky. Mrs. Bernarr Tarter

DISLIKED JESUS FESTIVAL

Dear Editor:

I attended the "Jesus Festival" at Louisville on April 10, 1973. I was told that it was to represent Jesus, but it seemed to me that the only thing it represented was a lot of "folk music" and the Spurrllows. I will admit that there was one prayer that was sent up to God, and that was about it. The Spurrllows also did a good job of singing, but on the other hand they did a good job of dancing too.

I noticed that there were hot dogs, cokes, potato chips, etc., sold there, and also that the young people took part in some Jesus cheers. I also saw that there was very little attention given to the participants, but I guess that it was the proper attention that would be given at any "festival." I was told that it took almost ten thousand dollars for pamphlets, radio and television time, renting the hall, and getting the Spurrllows for the festival.

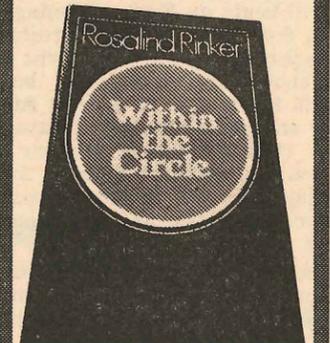
Now you see the type of program that our leaders of the Kentucky Baptist Convention are putting before our young people. Now when you ask questions concerning our youth and why they are so liberal and at loose ends with themselves, their God and their church, I ask you to look back at the "Jesus Festival" and maybe your questions will be answered.

Don't get me wrong concerning gospel music, because I love it as much as anyone else. I also feel that when one accepts Christ as Lord and Saviour there is truly joy and rejoicing, but I do not feel that this rejoicing should be done in such a way that the name of Christ is dropped to such a low level that the holiness and sacredness are done away with.

So leaders of our Convention and our Churches, I plead with you to study your Bible, fall on your knees before God, and listen to the still small voice of God, and let Him tell you if this "Jesus Festival" is the type of entertainment that our young people need to learn of the love of Christ, how to find this love, and also how to show this love to others.

Richmond, Ky. Pamela R. McCoy

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Messengers To Use Portland Homes

With almost every available hotel and motel in Portland filled to capacity during the week of the Southern Baptist Convention slated in Portland, Oregon, June 12-14, the local arrangements committee is organizing to place those without a place to stay in private homes.

Already, hotels and motels have confirmed reservations for 11,560 persons planning to attend the convention, according to Dan C. Stringer, executive secretary of the Northwest Baptist Convention and chairman of local arrangements for the convention.

Stringer estimated that an additional

1,000 hotel-motel reservations had been made direct without going through the convention housing bureau, and that an additional 200 to 300 rooms had been reserved in cities 50 to 60 miles away.

Stringer said that the committee hopes to make arrangements to handle as many as 500 to 1,000 persons in private homes.

A few hotel or motel rooms are expected to be available just before the convention begins when some who are planning to attend cancel their reservations, but as of April 1, virtually all of the 5,300 hotel-motel rooms available in Portland have been reserved.

He attributed the large number of reservations to the unusual number of families making plans to attend the convention this year, and to the fact that most of the hotels in Portland are small compared to some other major convention cities in the nation.

Stringer urged those who plan to attend the convention, but who do not yet have accommodations, to write to either himself or to Roland Hood, and indicate if they would be willing to stay in a private home. If a preference for a hotel or motel is indicated, that request will be honored if any rooms do become available through cancellation, Stringer said.

Stringer and Hood can be contacted at the Baptist Building, 811 N.W. 20th Avenue, Portland, Oregon 97209. (BP)

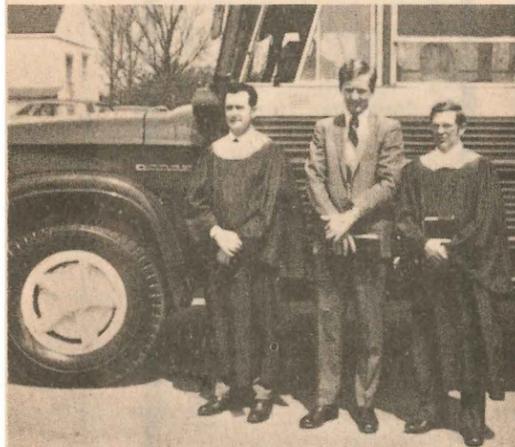
Campbellsville College will host a Baptist Student Day program April 27-28 on the college campus. The day is designed for young people who may be attending college within the next few years.

The activities for Baptist Student Day will begin on Friday evening from 7:00 to 9:00 (EDT) with refreshments and registration. For those who come early enough recreation will be provided in the new J. K. Powell Athletic Center and swimming will be available in the college's junior olympic pool. The sessions will last through 2:30 on Saturday and will include a time for auditions for music and athletic scholarships.

Those interested in attending Baptist Student Day may contact J. Alvin Hardy, director of admissions, Campbellsville College, before April 24.

Campbellsville College To Host Baptist Student Day

Bus Ministry Grows From "Grass Roots"



BUS DEDICATED — On April 15, the Bethel Baptist Church of Frankfort dedicated its first bus as the church inaugurated a bus ministry. Twelve persons rode the bus on its first route. Several of these had not attended the Bethel church previously, according to pastor Ted Wigglesworth. That night the bus had 22 passengers. Pictured in front of the new vehicle are, left to right, Stanley Ritchie, director of bus ministry; Wigglesworth; and Charles Howard, chairman of the bus committee. The driver, Oscar Smith, is seated on the bus with some of the riders.

More than 7,000 of the Southern Baptist Convention's 34,000 churches now have a bus ministry, William A. Powell, director of bus evangelism for the Southern Baptist Home Mission Board said recently.

"This is about 20 percent of our churches, almost 20 times as many as there were two years ago," Powell said.

When the first Southern Baptist church bus evangelism clinic was held in February of 1971, there were only about 350 SBC churches with a bus ministry, Powell said. In 1971, these 350 churches had about 700 bus routes bringing 18,000 riders to church each Sunday.

Today, more than 500,000 riders are enrolled on 14,000 bus routes, Powell estimated.

"On an average Sunday morning, there are about 350,000 people riding church buses to SBC churches," he said. "It is estimated that about 10 percent of the people attending a Southern Baptist church next Sunday will ride a church bus."

"The unique thing about this ministry," said Powell, "is that it is a grass-roots groundsell — a ministry that has grown without promotion. It is moving so rapidly that we cannot predict how fast it will grow." (BP)

SBC Heads Bible Society Support List

Southern Baptists gave \$233,752 to the support of the American Bible Society during 1972, an amount almost double that given by the next highest denomination, the Bible Society's annual report indicated.

Southern Baptist contributions to the Bible Society for 1972 decreased, however, compared to 1971 gifts, by almost \$6,500, according to the report prepared by John D. Erickson, executive secretary for church relations of the American Bible Society.

With about 70 denominations reporting, 40 of the denominations decreased their support of the American Bible Society last year, according to Erickson. Overall income from churches increased by \$75,168 to a total of \$1.3 million for the year, the report indicated.

The \$322,752 given by Southern Baptists was the most from any one denomination. United Methodists and United Presbyterians were second and third in total gifts to the Bible Society, with more than \$111,000 each. (BP)