In Any Language, God Is Love

Staff Changes

Alton H. McEachern, pastor of the 2,600 member St. Matthews Baptist Church in Louisville, has announced his resignation, effective January 1. He has accepted the pastorate of the First Baptist Church, Greensboro, North Carolina. McEachern has served at St. Matthews since 1966. He is currently a trustee of Campbellsville College and former member of the Kentucky Baptist Convention's executive board. McEachern has also served as director of the Southern Baptist Foundation, Nashville, and as trustee of the radio and television commission. He has served on the administrative committee of the KBC. Currently secretary of the Southern Seminary National Alumni Association, McEachern is also a member of the Southern Baptist Convention's committee on boards. He began a new position this year when he became the adjunct professor of Christian preaching at Southern Seminary. He earned the doctor of ministry degree from Southern Baptist Seminary earlier this year and also has the ThM degree from Southern. He was recently elected by the Kentucky Baptist Convention meeting in Owensboro to deliver the annual convention sermon next year. The Georgia native is married to the former Betty Coleman. The couple has five children.

McEachern

Guy Boogs has announced his resignation from the staff of Cloverleaf Baptist Church in the Long Run Association to accept a pastorate in Maryland.

Albert Bean has been called as pastor of Second Baptist Church, Highland Park. Bean assumed his new position in mid-November.

Tom Caudill, a native Kentuckian and Southern Seminary graduate, is available for pulpit supply. He is currently director of special ministries at Highview Baptist Church and may be contacted there. The Pikeville graduate held former pastorates at Beaver Dam and Westmoreland Baptist Church in Huntington, West Virginia.

Caudill

Little Flock Baptist Church in Long Run Association has called **Tom Cleveland** as minister of education, music & youth. He began his work November 7. Cleveland came from East Audubon Baptist Church in Louisville, where he had been serving as minister of youth. He will graduate from Southern Seminary school of religious education in December. Cleveland is married to the former Pat Howard.

Cleveland

Church Chuckles by CARTWRIGHT

"That was a good sermon on generosity. When do I get my new winter coat?"

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING — MIDDLETOWN, KENTUCKY 40243

Vol. 147 — December 8, 1973 — No. 47

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DEVOTIONAL

John T. Wallace, Jr.
Pastor, Parkway Baptist Church, Lexington

Why Unhappiness?

A young Soviet writer named Nikolai Gavrilov has made a spiritually revealing statement about his country. He said: "Russia will always be an unhappy country. Even when it ceases to be impoverished, it will still be unhappy . . . in Russia unhappiness is almost a national characteristic. Today unhappiness stands, like death in Holbein's 'Dances', before the writer whose hand cannot hold a pen after the latest gutter campaign against him. It stands before the glum, tense face of the man in the street. It stands behind the sadist, Stalin, and the busybody, Khruschev. It stands next to everyone. How can it be escaped? I do not have the slightest idea." — (quoted by Harrison E. Salisbury, N.Y. Times.)

If that statement makes you sad for the country, its last question and hopeless answer should wring your heart with its tragedy. It is like the question in Hebrews 2:3, "How shall we escape if we neglect so great salvation?" The answer is obvious: There is no other escape if we ignore God's life in Christ. Russia is basically a country without God — that is why there is no real happiness. Without God we struggle hopelessly against evil and death; we throw a shroud over the soul and say, laughter is mockery and hope is hypocrisy and life's only certainty is the grave.

Though many people would resent being classed with the Russians, the very reason they carry a deep unhappiness is because they live without God. They may profess to believe in Him, but their deeds deny this. They live without Him and wonder why they are not happy. Jesus gave us the secret of happiness in John 15:9-11, "As the father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love. These things have I spoken to you, that your joy might be full." The way to brighten life with happiness is to begin doing deeds that show you believe in Christ. Then you will experience the joy he offers those who keep His commandments. □

BAPTISTS PREPARING —

Energy Shortage Not Crisis For Most — YET

By James Lee Young
Baptist Press

Shock waves of the energy crisis that have already changed the lifestyle of much of Europe are just now being felt in the United States.

The alert has been sounded, but most people wait to see if, and to what extent, they are going to be affected by it all.

Some — church organizations not excluded — look for special "outs" and exemptions because of special needs, such as Sunday responsibilities.

The matter is more serious for church organizations than many realize, according to former Kentuckian C. Welton Gaddy, director of citizenship for the Southern Baptist Christian Life Commission. In a statement which warned of "the challenge to the church's standing," Gaddy emphasized that the problem goes deeper than the energy crisis.

"There is little evidence that church leaders were consulted during recent governmental discussions concerning the curtailment of Sunday activities," Gaddy said.

Sunday driving ban

Gaddy's position was disputed by other observers who pointed out that Sunday driving has not been banned and that a previously considered proposed driving ban would only have included 1-5 p.m. on Sundays.

Such a plan would not generally have affected or disallowed Sunday morning and evening services, it was emphasized.

It was also pointed out that prohibiting gasoline sales on Sunday would affect everyone and not just churches.

"The possibility still exists," however, Gaddy said, "that legislation might be passed curtailing Sunday driving, other than long trips.

"Church going, when not ignored altogether, has been considered along with leisure time and the peripheral activities of life," Gaddy said in his statement. "Present proposals do not include a total ban on Sunday driving though they do give cause for alarm," he said.

Gaddy urged church members and leaders to consider the "ramification (caused by) . . . making gasoline unavailable on Sundays," and noted, "The energy crisis provides no excuse for compromising Christians' allegiance to the one institution which equips persons to deal with all crises."

For example, consider churches across the United States who are served by "out of town" ministers, college and seminary students, particularly where driving would require more than a single tank of gas, he noted.

Also, "Will church bus ministries have to be cut back?" he asked.

With preliminary measures taken to cut back on use of energy and fuel, most Baptist leaders interviewed agreed that it was really too early to tell what overall effect the fuel and energy shortage would have on churches and denominational agencies.

Baptists cool off

A number of Baptist agencies surveyed indicated they had already cut thermostats to cooler degrees during winter months and were attempting to conserve on use of electricity.

Southwestern Baptist Theological Seminary, Fort Worth, implemented an energy conservation plan they hoped would result in 20 percent reduction of natural gas and electrical usage, according to Southwestern president Robert E. Naylor.

Similar steps have been taken by other Southern Baptist agencies.

A Sunday School Board spokesman in Nashville said the fuel shortage might "cause an inconvenience in travel" by air and car for persons in field services positions for the board and for other Baptist agencies. He anticipated no cutback in field services output, however.

Don Mabry, secretary of the Southern Baptist Convention's (SBC) department of survey and special studies, was conducting a study to determine the location in the Atlanta area of the board employee's homes, for possible car pools, if the energy and fuel situation "gets too bad."

Oscar Romo, secretary of the Home Mission Board's language missions department, was concerned that "the energy crisis could be a serious detriment to the effectiveness of language missions, because so many of our missionaries serve in a catalytic role, requiring extensive travel to equip others and to initiate mission work." Most language missionaries have to cover extensive areas, geographically, in their work.

"There is no indication of change, so far," for the Home Mission Board's church extension department, said the department's head, F. J. Redford, "but many workers in church extensions in new work areas serve many congregations, sometimes hundreds of miles apart.

"A shortage of fuel could curtail this work." Redford indicated that it might accelerate greater use of lay persons in some of these areas.

Michael L. Speer, acting director of the Southern Baptist Stewardship Commission and former KBC stewardship director, hinted that a period of hardship might be a positive factor in bringing more Christians to a greater concern and awareness of God and the church.

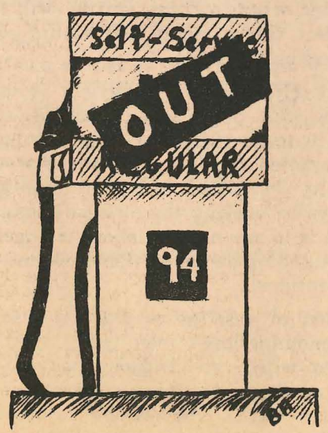
Less available money

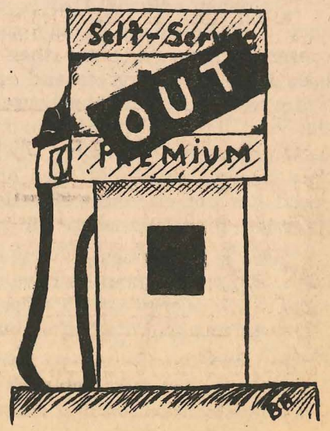
If the energy crisis is as serious as it appears to be, Speer said, and industry is forced to cut back, decreased employment will certainly mean less available money, for example.

No one likes to think of having to make do with less money, Speer noted, but he saw a favorable note for Southern Baptists in terms of possible wider commitment among church members.

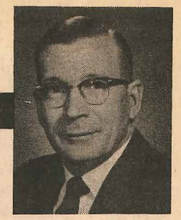
Southern Baptists have given more in times of depression than times of prosperity, per capita, Speer noted, "even

(Continued on page 10)





DALEY OBSERVATIONS



Appreciation For Noble Servants Of The Lord

Two men who have served the Lord and Kentucky Baptists well deserve an expression of appreciation as they leave their present ministries for other responsibilities. The most consoling thought is that in their new responsibilities they will still be working for and with Kentucky Baptists.

J. D. Herndon who is now superintendent of missions in Christian County Association has worked with the Kentucky Baptist Child Care Board so long that many Baptists in Kentucky don't remember him in any other ministry. For many years he was superintendent of Spring Meadows and he was a loving father and pastor to hundreds of children. Only eternity will reveal how many lives were influenced for good by him. To him his responsibility was far more than seeing that the children were well fed, well clothed and educated. He was even more concerned that they meet the Lord and have guidance and counsel in Christian growth.

Such a love for homeless children accounts for his success as director of development for the Child Care Board. He presented the needs for additional support of this ministry in associations, in churches, to individuals and everywhere else he had opportunity. Few who ever heard him were not strongly impressed and the amount of financial support to this ministry resulting from Herndon's efforts would be surprising to many.

The other denominational servant leaving one ministry for another is Bill Rogers. His decision to leave the interracial ministry in order to work with the Child Care Board was surprising to many.

Rogers was so successful in leading black and white Baptists to closer cooperation and in more joint endeavors that no one could have guessed any other ministry would appeal to him. However, a man who serves the Lord must always be open for another assignment no matter how he feels or others feel about his present ministry. Bill shared with me the struggle and agony of this decision and I am convinced the Lord is leading him.

A serious concern is that someone be found to continue this important interracial ministry. Our black brethren are anxious that they have someone of Rogers' caliber with whom to work.

Kentucky Baptists owe a great deal to J. D. Herndon and William Rogers. Let us thank the Lord for their past ministries and pray that their new ministries will be blessed with the same success.

Gasoline Rationing And Ministerial Services

In a recent editorial I advocated voluntary compliance with President Nixon's suggestions concerning conserving energy. Since then our thermostat has been kept on 64 degrees and on cool days we have worn sweaters inside the house. We no longer keep the yard light on at night and the house is mostly dark except for the rooms where we happen to be. And though I have not been on any long trips, my speed has not exceeded 50 miles per hour even on interstate highways where the speed limit is 70.

There is no particular virtue in our taking these steps. Many other families have done these things and more. Such energy saving steps may result in some inconvenience and discomfort but no special hardship or suffering.

The situation now looks far more serious than when President Nixon first addressed the nation. And some of the proposed steps to conserve fuel will not only adversely affect the economy but would seriously affect churches and pastors.

The news today (November 29) says it is very likely that gasoline will be rationed and the suggested amount is 10 to 15 gallons a week for each car. If this were applied to clergymen there would be extreme difficulty. Most pastors use 10 to 15 gallons every two days in visiting the sick in hospitals and in homes. This is to say nothing about evangelistic visitation and attending denominational committee meetings and conventions.

Such a limitation of gasoline would also curtail the practice of denominational men being used to preach in churches which are without pastors. In many instances more than 15 gallons of gasoline are required to visit one church. The president's request which likely will be mandatory that service stations be closed from Saturday night to Monday morning will also stop those preachers who supply in churches far enough away that more than one tank of gasoline is required.

Preachers are not the only ones facing hardship if gasoline is rationed. Workers will have difficulty getting to work even with car pools. Our own print shop workers would be hard put. Most of them come quite a distance to work and they live so far apart that riding together would almost be impossible. Thousands of workers in Louisville live in distant communities and drive as much as 100 to 150 miles to and from work each day.

Presumably any gasoline ration plan would take into consideration those with special occupations and ministers probably would be included along with doctors, police and the like. This is not to say clergymen are to have preferential treatment. It is to say that ministerial services and worship are as essential to America as industry or even national defense.

BAPTIST FORUM

APPRECIATES FORUM

Dear Editor:

Didn't anyone write to the *Western Recorder* this week? Or have you stopped printing the letters? Don't do it!! I always enjoy the letters, one comes occasionally from my granddaughter's school teacher. I'm glad to know what he believes in.

This week (November 10) I turned through the magazine and these articles caught my eye first: page 2, Glen Armstrong's devotional, "A Pen That Won't Write"; next the headlines, page 3, "Presidential Appointee Believes in Rule of Law"; then, "Hospital Walls A Prison Do Not Make," by editor; next on page 6, "Crooked Bush" by Frank Owen. Scanned through the "Committee on Aging" report—made note to send for packet of materials for another lady as I am only ... years old. Skipped on over to page 14 and in an advertisement read these words, "For which of you, intending to build a tower, sitteth not down first, and counteth the cost?" (Luke 14:28). Well, the Lord wasn't just talking to "tower builders."

These articles — "A Pen That Won't Write," "Hospital Walls A Prison Do Not Make," "A Crooked Bush" and this scripture sure make up a sermon. Christian Americans, are we counting the cost?

Thank you for this magazine.

Taylorsville, Ky. Mrs. Ralph Maddox

KY. BAPTISTS BENEFIT

Dear Editor:

The generosity of Kentucky Baptists in their gifts to the Cooperative Program is deeply appreciated by your Radio and Television Commission. Our portion of the funds distributed by the Executive Committee for 1972-73 came to a grand total of $1,728,244.28, of which $67,336.80 came from Kentucky Baptists.

Every dollar of this gift from Kentucky Baptists was stretched to the utmost, as we sought to make the largest possible contribution to the Kingdom of God. Cooperative Program funds are used in the production of the radio and television programs we offer the broadcasting industry in the name of Christ. This industry responded with public service time valued at more than eight million dollars during this same 12 month period. How grateful the staff and trustees of this missionary agency are for these gifts.

Your state has benefitted from the ministry of the Radio-TV Commission in a direct and wonderful way. One Kentucky television station gave time valued at $7,500 to Commission programs, and 128 radio stations gave time valued at an estimated $224,750. That's a total $232,250 worth of free time these programs received for Kentucky Baptists in 1972-73!

These figures will give you an indication of the scope of the electronic missionary ministry your people support through their contributions to the Radio and Television Commission.

Accept our sincere gratitude.

Dallas, Texas Paul M. Stevens

DRUG ABUSE PROGRAM

Dear Editor:

I would like to comment on the article that appeared in the November 18 edition of the *Courier-Journal*. There was a front page story by reporter Billy Reed concerning a drug abuse program here in Spencer County. As one of those involved in the planning of the program and as one mentioned in the article I want to try to help set the record straight.

Mr. Harry Estep of Louisville represents the Home-Health Education Service of Decatur, Georgia. This is a ministry of the Seventh-Day Adventist Church. Mr. Estep came to our county and contacted our superintendent of schools along with other community leaders about a drug prevention program. Several of us looked at his program, checked it out with the proper people, liked it and used it as a means of getting some legitimate drug abuse information into the hands of parents of teens in our county.

Mr. Estep's material in no way promoted the Seventh Day Adventists Church, nor did he. If it had we could not and would not have used it in the public school. There was a county-wide canvass made through the PTA and the Explorers club. Donations were received for the cost of the material. In all $286.65 was collected for the expense of the material. The booklet, entitled *The War Against Drugs*, is one that any parent would want his child to read.

Mr. Estep is not doing something illegal, nor does he use scare tactics. He simply has some fine, factual material about drug abuse that we felt would be helpful in preventing a drug problem. In our county, the drug problem is minimal and we are striving to keep it that way.

Taylorsville, Ky. Harold S. Mauney

'THOU SHALT NOT KILL'

Dear Editor:

I was amazed to learn a Baptist committee could take a stand as being against an amendment outlawing abortion (murder of the unborn), *Western Recorder*, October 27.

God, in giving the law through Moses, stated: "Thou shalt not kill." Three good arguments against abortion are:

1. An old woman, who by age could have been a great grandmother, laughed at the foolishness that she might become pregnant. And yet, when she found herself to be with child for the first time and the physical danger of giving birth to a fully developed baby, abortion was not considered; it would have been an abomination to God. So Sarah gave birth to Isaac who

(Continued on page 14)

TWO OCCASIONS —

Rogers Honored By Black, White Pastors

Twice during his final month of service on the Kentucky Baptist Convention executive board staff, William H. Rogers found himself the guest of honor in surprise ceremonies honoring him for two and a half year's work in interracial relations.

The first occurred November 9 when Rogers attended a pastor's conference for black and white ministers in the Lexington area.

When he left his home in Louisville the interracial director thought he was going to Lexington for the first meeting of black and white pastors in that area. He was soon to learn however that this initial fellowship for the pastors was to be a dinner honoring him for the work he has done through the interracial department.

Much of Rogers' energies since he left the pastorate of Melbourne Heights Baptist Church in Louisville has been spent to establish area fellowships in order that racial barriers could be broken and pastors would come to understand each other better.

The Lexington Area Pastors Fellowship was organized by two pastors, one white, the other black. William Turner, pastor of Central Baptist Church, Lexington, and Tom Peoples, pastor of the First Baptist Church, Versailles, wanted to begin a fellowship between blacks and whites that could meet regularly to discuss their ministry and increase cooperation between the races.

When Peoples presented him a silver plaque commemorating his service, Rogers was stunned and surprised that the pastors had planned the dinner in his honor.

A GIFT — William H. Rogers, left, receives a gift from the United Christian Leadership Conference of the General Association of Baptists in Kentucky. Presenting the gift are conference president Thurmond Coleman, center, pastor of the First Baptist Church of Jeffersontown, and Tom Peoples, pastor of the First Baptist Church of Versailles.

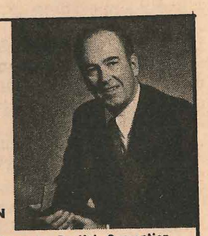
Tearfully, Rogers thanked the group, about 20 pastors and their wives, for their support during the past years and pledged to them his continued support of improved relations between pastors of different races.

Rogers concluded by saying that his past experience in the race relations field had led him to believe that "we need to stop kidding ourselves in the area of race relations. What we need to do is to accept people as individuals regardless of color."

On Tuesday, November 20, the executive board of the United Christian Leadership Conference, in session at Cedarmore Baptist Assembly, presented the outgoing interracial director a plaque for his outstanding work. C. B. Lucas, pastor of Zion Baptist Church in Louisville and dean of the conference, described Rogers as one who had not been afraid to experience the joy of interracial relations.

On December 1, Rogers assumed his new responsibilities as director of family counseling for the KBC Board of Child Care.

Tribute At The Cemetery



FRANKLIN OWEN

Executive Secretary, Kentucky Baptist Convention

The highest tributes are not always paid with this intention in mind. Oftentimes they come out of casual conversation, in matter-of-fact replies. Such was the case at the funeral of one of our finest saints, Mrs. Theo Jones.

As the procession came out from the funeral home onto the public thoroughfare to bear the body to the cemetery, the usual police escort picked us up and led the procession across town.

The officer stopped his motorcycle at the entrance to the cemetery, held back the traffic, as usual, while we all turned into the gate. He stood thus in his customary role, while the procession wended its way around the first bend out of sight, into the depths of the large burial ground.

I stopped my car at the graveside, with the lead vehicles, before I noticed that the officer had followed the procession in, was dismounting from his motorcycle to go and stand silently at the graveside. I had never seen an escort officer come in and attend the burial service before.

Walking away from the last rites, I caught up with him, as he remounted his vehicle, and asked, "Were you kin to this good friend of ours?" "No," he said, "she did a lot for me when I was a child. She was my Sunday School teacher."

—Frank Owen

NEWSGRAM

Cooperative Program Receipts

FOR THE MONTH CLOSING NOVEMBER 26, 1973

	1973	1972
Cooperative Program Receipts (Nov.)	$ 377,687.22	$ 379,249.09
Goal to date this year	1,125,000.00	1,074,999.99
To date this convention year	1,059,177.61	882,235.80
Under goal	65,822.39	192,764.52
To date this time last year	882,235.80	846,964.52
Increase	176,941.81	35,271.28
Percentage increase	20.05%	4.16%
NEEDED EACH MONTH TO REACH GOAL		$375,000.00

AMERICANS UNITED —

Baptist Minister Battles For Church - State Separation

By Larry High
Western Recorder Intern

"I would rather see a Southern Baptist church close its doors than be corrupted by government funds," declared the assistant to the executive director of Americans United for Separation of Church and State while addressing the 14th annual Brotherhood Convention held in Owensboro on November 23-24.

Gioele Settembrini, associated with Americans United since 1957, emphasized that if "a church is right with God it will find a way to support itself and not need tax revenue."

Americans United is a Silver Springs, Maryland, based organization diametrically opposed to government citizen taxation for church benefit. Settembrini, an ordained Southern Baptist minister, told the convention, "I will refuse to support someone else's brand of theology against that of Southern Baptists." "Churches need something more valuable than money; they need full alliance with the God they serve," he said.

However, the Italian born son of a minister, added that if a church builds an apartment complex or owns a parking lot for which it charges customers "then that church had better pay taxes on them" or it is unconstitutional. But the church buildings and parsonage, he said, must remain exempt from taxation.

Religious persecution

While growing up in Italy and preaching the gospel, Settembrini said he was arrested "several times" and jailed for the offense of spreading the gospel. He described how when preaching rocks were hurled through the windows of his church. "But I was never disappointed," he said, "but I was disgusted once in awhile because no one should go to jail for preaching the gospel."

Religious persecution still occurs in his native homeland where over 99 percent of the population is Roman Catholic, Settembrini said. "Separation of church and state is the greatest blessing this country has," he added. To the applause of those present Settembrini stood tall and proudly proclaimed, "The USA is still the best and greatest country in the world."

According to the former Italian police officer, separation of church and state infers that "the state will not tell the church what to do and no church can do the same to the state."

"Freedom," he added, "is not a license to do as one pleases. Every freedom we have in this country has an obligation," Settembrini said.

Settembrini claimed that Americans United has been labeled as "a little too severe" in its positions and work. "But," he responded, "they don't know what the opposition are up to."

Any organization that does not stir up a little controversy, according to the speaker, does not accomplish much. "Getting involved means taking a chance. It is time that Southern Baptists got involved," he said.

Americans United, he said, is striving to defend the proposition that we are to "rend of that which is Caesar's to Caesar and that which is God's to God."

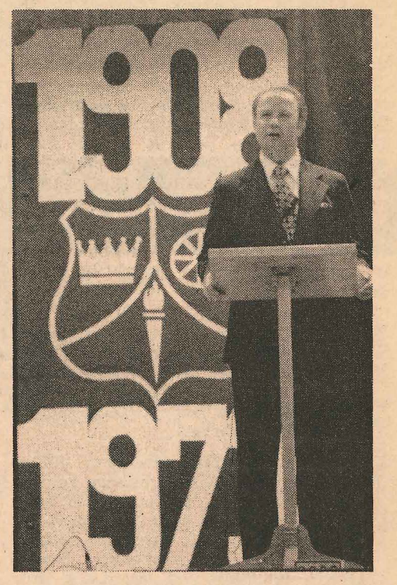
"We want to be free to preach the gospel of Christ as He would have it done," he added.

For Supreme Court

Much criticism has been directed toward Settembrini for his support of the 1969 Supreme Court ruling which struck down prayer in public schools. But he quickly adds that much of this censure is the result of an uninformed citizenry.

He points out that the court's decision did not strike down prayer in schools but rather declared unconstitutional a New York statute that required students to recite a 22 word "official" prayer.

Two years later the court ruled that mandatory Bible reading and recitation of the Lord's Prayer were in violation of the First Amendment. But at the same time, he said, the court made it clear that teachers could teach about religion. Part of the misinformation on the public's part, Settembrini notes, is that in the course of reporting the court's actions newspapers found it easier to "see God 'out' than write clarifications 'in'."



CALLS FOR SEPARATION — While addressing the Brotherhood Convention in Owensboro, Gioele Settembrini detailed his conviction for the necessity of church-state separation.

November 26-30 Date Set For 1974 Baptist Men's Conference

The first World Conference of Baptist Men will be held in Hong Kong, November 26-30, 1974.

Robert S. Denny, general secretary of the Baptist World Alliance, said that the date is one week later than that announced earlier. The change was requested by Hong Kong hotels in order to accommodate a larger number of visitors.

Denny and Jack Jones, conference coordinator for the BWA Men's Department, visited Hong Kong in mid-November for conferences with David Y. K. Wong, chairman of the Men's Department, and hotel managers. On their return to Washington they conferred with other Men's Department officers, Owen Cooper, secretary, and Floyd Harris, treasurer, and initiated a mail poll of committee members.

An attendance of 1000 is expected for the conference. Primary emphasis on attendance will be directed to lay men and to Asia.

The men's conference will be the second major world Baptist meeting in 1974. The 8th Baptist Youth World Conference will meet at Portland, Oregon, July 31-August 4, with an attendance of 10,000 expected. (BWA)

Watergate Chairman Commends Baptist Statement

The chairman of the Senate Watergate Committee, Senator Sam J. Ervin (Democrat, North Carolina), has praised a statement adopted by the Baptist Joint Committee on Public Affairs calling for moral and ethical principles in the conduct of public life.

Ervin placed in the *Congressional Record* "A Statement of Concern" adopted by the Baptist Joint Committee in semi-annual session in October. The *Congressional Record,* published daily when Congress is in session, is the official record of all congressional proceedings and debates.

The powerful North Carolina senator, considered the foremost constitutional lawyer in Congress, agreed with the committee's viewpoint that "the great constitutional principle of separation of church and state does not divorce 'religion's basic moral and ethical principles from the conduct of public affairs'."

In the House of Representatives, Congressman Henry Helstoski (Democrat, New Jersey) also placed the committee's statement in the record.

Helstoski commended the statement as "offering perceptive insight" into some of our national problems. "In addition," he said, "this statement is a good example of the kind of forceful leadership groups such as the Baptist Joint Committee can provide in a time of crisis."

In "A Statement of Concern," which has been published widely in Baptist Press and other religious news outlets, the Baptist Joint Committee declared that "all public officials must be subject to law in both public and private conduct."

James E. Wood, Jr., executive director of the Baptist Joint Committee on Public Affairs, described the present crisis in the nation, known as the Watergate Affair, as "the dark ages of public affairs in America."

In addressing the opening session of the committee, Wood said: "There has been the attempted prostitution of government power to manipulate the electoral process and to justify lying, illegal spying and criminal lawlessness on the part of high ranking members of the administration and federal government agencies in the name of national security . . .

"Dangerous assaults have been made on constitutional liberties, often by those who at the same time they eschew these constitutional liberties mouth 'law and order' for the citizenry at large."

In response to Wood's challenge, the committee adopted the statement of concern in which it reaffirmed its trust in the basic principles of the American system of democracy.

The committee statement concluded with an affirmation of faith "in the ultimate triumph of the right and of the truth in a nation whose citizens are dedicated to justice and righteousness in every aspect of life." (BP)

Revival Reports

Evangelist Carl Miller was the preacher in a recent revival at the **Cloverleaf Baptist Church,** Long Run Association, where Henry Beach is pastor. Over 100 decisions were reported. Evangelist Miller was ordained in 1957 by the Ninth and O Baptist Church, Louisville, when Henry Beach was the Ninth and O pastor.

Long Run Baptist Church of Jefferson County has just completed revival. Reported were 11 professions of faith, 3 by letter and 13 rededications. Lloyd Price, pastor of Hopewell Baptist Church, was the evangelist. Donald Gowin is pastor of the Long Run Church.

Wickland Baptist Church, Bardstown, held revival services the week of October 22-28. Earl Pike, pastor of Bloomfield Baptist Church, was the evangelist. Sam Stephens, minister of music and youth at Bloomfield Baptist Church, led the music and fellowships. Wickland pastor Bob Johnson reports four professions of faith, three additions by letter, 10 rededications and one surrender to Christian service.

McCreary County Youth Crusade was conducted in Whitley City, August 26-September 9. Reported were 40 decisions for salvation and rededication.

Fred Harms, Wilmore, Kentucky, was the evangelist. He has worked with Arthur Blessitt as a minister to youth on Sunset Strip in California. A native of Kentucky, the evangelist studied at Clear Creek Baptist Institute, attended Asbury College in Wilmore where he graduated in 1973 and is now pastor of an interdenominational church at High Bridge, Kentucky.

Bethany Baptist Church, Mt. Washington, Kentucky, held revival services November 5-11. Charles Flener, pastor of New Salem Baptist Church of Valley Station, Kentucky, was the evangelist. Bill Pruitt, pastor of Bethany Church, reported a total of 38 decisions: 24 by profession of faith and baptism, 9 by rededication and 5 transfers of church letter.

Statement Of Concern

Adopted October 3, 1973, by the Baptist Joint Committee

Believing that separation of church and state does not mean separation of religion from government or politics, nor should it imply the divorce of religion's basic moral and ethical principles from the conduct of public affairs, we voice our concern over some recent developments in public life and reaffirm our commitment to the fundamental principles of democracy.

At a time when there is widespread distrust of government resulting from the abuse of political power, we need to be reminded of the premises upon which our government was constituted. We are gratified that there is today a widespread reaction against this abuse. Indeed, we view this reaction as evidence of the intrinsic strength of our American tradition.

The times call for an affirmation of trust in the basic principles of the American system of democracy. These include: (1) government's powers are derived from the consent of the governed; (2) the harmful potential in any concentration of governmental power makes necessary the distribution of powers among those who make, execute, and interpret law; (3) government is to protect the rights and liberties, and to promote the well-being of all people; and (4) all public officials must be subject to law in both public and private conduct.

In affirming these principles, we express our faith in the ultimate triumph of the right and of the truth in a nation whose citizens are dedicated to justice and righteousness in every aspect of life. In this confidence, we urge our people to exemplify and to require character and integrity in both public and private life, and to discharge responsibly their duties as citizens. Moreover, we encourage our Christian young people to seek for themselves a vocation through which they may make their contribution to government and to society in general.

NEW BUILDING — Oak Grove Baptist Church in Casey County recently dedicated a new building. The structure contains a sanctuary, baptistry, class rooms, kitchen, and rest rooms. It has central heating and air conditioning. Cost of the building is $52,000. According to interim pastor William R. Bradshaw, the church has raised about $25,000 of the money already.

Revival, Renewal Worldwide - Underwood

Joseph B. Underwood wrote an Acts of the Apostles-type letter to the Baptist World Alliance administrative subcommittee, as a substitute for his scheduled report as chairman of BWA's World Mission of Reconciliation Through Jesus Christ.

Underwood was in Nigeria at the time the committee met, and then planned two weeks of meetings with Baptist leaders in Eastern and Southern Africa before Christmas.

He said that he had visited five continents — North and South America, Asia, Europe and Africa — since the meeting of the BWA executive committee in Switzerland last July.

More than 300 individuals made "first time decisions to trust Christ as Saviour and Lord" in a three week evangelistic emphasis he observed at Ibadan, Nigeria.

"Evidences of genuine revival throughout Nigeria continue to multiply," he said. "Men are being reconciled with each other — men of various tribes — as well as with God through Jesus Christ."

Underwood's letter told also of courses in lay training for personal evangelism in Bangladesh, of a spiritual emphasis program in the Baptist middle school at Hong Kong, or evangelistic outreach in Brazil and in various countries of Europe.

"We were received with extreme friendliness, kindness and generosity," he reported of a visit he made with Mr. and Mrs. Carl W. Tiller of the BWA staff to the USSR in October. "We saw the desire of the Russian people for reconciliation, for friendship, and peace. We were blessed by profound worship experiences."

The BWA leaders heard also of worldwide outreach and service in a report by Chester J. Jump, chairman of the alliance's Relief Committee.

Jump said that primary attention is being given, currently, to the sending of aid to famine victims in the Sahelian nations of Africa and to relief of post-war problems in Vietnam, Laos and Cambodia. He said that Baptist have responded generously to appeals for contributions to the Sahelian famine project, but that with the exception of generous gifts from Baptists in Australia the contributions to Southeast Asia "have been disappointing."

In addition to these two emergency problems, the relief committee is overseeing a wide-reaching program that touches chronic problems on every continent. A goal of $423,000 has been listed for 1974 relief, rehabilitation and development projects. (BWA)

Give Baptists Facts And They Will Usually Make Right Decisions

National Acteen Conference Set

A national conference for Acteens, girls' missions organization sponsored by the Southern Baptist Woman's Missionary Union, is scheduled June 25-29, 1975, in Memphis, Tennessee.

At a meeting of WMU leaders at Ridgecrest Baptist Conference Center, WMU officials said registration for the convention for girls in grades 7-12 will be limited to 4,300 — the capacity of the North Music Hall of the Everett R. Cook Convention Center.

Additional conferences will be scheduled if applicants exceed that total, said Miss Alma Hunt, executive secretary of the Birmingham-based woman's missions auxiliary to the Southern Baptist Convention.

The meeting will mark the fifth anniversary of Acteens, which has enrolled almost 150,000 members.

WMU leaders first held a national Acteens meeting in 1972, when almost 1,000 teens flocked, on short notice, to Glorieta (New Mexico) Baptist Conference Center for sessions held concurrently with the WMU Conference.

Registration for the 1975 meeting will not be accepted before August, 1974.

HOMECOMING — The Campbellsville College Tigers vs. Indiana Southeast game and the crowning of the Queen climaxed the 1973 Homecoming at Campbellsville College. A parade with sixteen floats and eight bands, a pep rally, a bonfire, the college band concert, alumni banquet, and after-the-game buffet, movie and bowling combined to make an exciting week-end. Linda Hayes of Millwood, Kentucky, a senior, was selected Homecoming Queen. She is a senior majoring in history.

Energy Crisis

(Continued from page 3)

though the total receipts might not have been as high when the economy was tight."

Gaddy offset his warning to Baptists and political leaders with his own note of positivism.

He said, "The coming days of winter may offer some unique opportunities for Christian ministry .... an alert congregation can find multiple opportunities to share its resources in helpful acts of ministry carried out in Christ's name."

Gaddy cited such "helpful acts" of ministry as "assisting those with empty gas tanks and moneyless pockets... (providing) transportation — to and from work, school, medical appointments... (and aid by) local churches ... (to) those households where clothing and shelter are inadequate and fuel supplies depleted."

Gaddy's statement was mailed to President Nixon, to Nixon's energy advisor, John Love, and to Representative Harley O. Staggers (Democrat, Virginia), chairman of the Committee on Interstate and Foreign Commerce, and to several other congressional leaders.

Gaddy said, "Biblically, Christians are admonished to obey the law," and ... churchmen can demonstrate their good citizenship not only by obeying the demands of the law but by exemplary behavior while emergency legislation is being passed..."

"Christians can have a voice in the type of legislation passed," Gaddy continued. Observing that the United States has often been described as a land of "energy gluttons," he said, "... The crisis is now. What remains to be seen is what our response will be." (BP)

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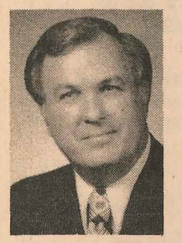
Foreign Mission Board, SBC

People And Places

The library at **Southwestern Baptist Theological Seminary** is anxious to have a copy of the associational minutes of each Southern Baptist association in Kentucky. The responsible associational officers of each district association are requested to send to the seminary a copy of the latest issue of the minutes and to put the seminary library on a permanent mailing list to receive the minutes each year. The minutes should be sent to Southwestern Baptist Theological Seminary, Box 22000, Fort Worth, Texas 76122.

After 18 years in the pastorate, **Louis Rideout** is entering full-time evangelism. He is a native of Michigan but reared in Kentucky. For the past two years he has served as pastor of Macedonia Baptist Church near Owensboro. Rideout has held pastorates in Tennessee, Ohio and Kentucky, and has conducted over 100 revivals since he entered the ministry at the age of 25 in 1959.



Rideout

Rideout's headquarters will be in Owensboro and his address will be Louis Rideout Evangelistic Association, Inc., Route 2, Owensboro, Kentucky 42301.

Delmer R. Rice, 52, pastor of Buffalo Baptist Church for the past six years, died on October 19, 1973, at Norton Hospital in Louisville after several months illness. His past pastorates included Mount Tabor Baptist Church near Hodgenville; Knoxes Creek Baptist Church, Linwood; Holly Grove Baptist Church, Green County; Bethel Baptist Church, Fairview; and Little West Fork Baptist Church, Clarksville, Tennessee. He also served the Clarksville, Tennessee, area as associational superintendent of missions before coming to Buffalo.

Rice is survived by his wife, Edwina, and four children: Mrs. Janet Liles, Tampa, Florida; Gary Rice, Johnson City, Tennessee; Glen and Kim Rice, Buffalo, Kentucky. Other survivors are two grandsons, and two sisters: Lavene Rice and Velda Long, both of Marion, Kentucky.

Officiating in the services were Conrad Willard, Miami, Florida; Ralph McConnell, Glendale, Kentucky, and Clyde Schiele, Memphis, Tennessee. Burial was in Buffalo Cemetery.

Charles William Deweese has joined the staff of the Southern Baptist Historical Commission, Nashville, in the newly created post of assistant director of editorial and research services. Deweese, a native of Asheville, North Carolina, has served as pastor of churches in Kentucky and Indiana and has completed requirements for a doctor of theology degree in church history from Southern Seminary, Louisville.

Deweese

Gilbert Tredway, professor and chairman of the social science department at Campbellsville College is the author of a new book *Democratic Opposition to the Lincoln Administration in Indiana,* published by the Indiana Historical Bureau. Although the title specifies Indiana, there is much in the book of interest to Kentucky readers and to all students of history.

Tredway, a native of Dubois County, Indiana, received his BS, MS, and PhD degrees from Indiana University and joined the Campbellsville College faculty in 1959.

James P. Senter, chairman of the Georgetown College physics department, will take a one-year sabbatical leave of absence from the college during the academic year 1974-75. He will be working with Jesse Beams at the University of Virginia on research in molecular biophysics. In the past, he has received a total of $13,300 in grants from the American Chemical Society and Research Corporation for research on the effect of magnetic fields on osmotic pressure.

David B. Hazelwood has accepted the position of consultant, new work development, in national student ministries of the Southern Baptist Sunday School Board in Nashville.

Hazelwood

Presently, Hazelwood is serving as minister of youth at Plainfield Baptist Church, Plainfield, Indiana. He previously has worked as campus minister for the Baptist State Convention of Michigan and minister of youth at First Baptist Church, Benton, Kentucky.

Hazelwood is a graduate of Murray State University, Murray, Kentucky, and Southern Seminary, Louisville.

Studies In Colossians, five 15-minute lectures, has been recorded on cassette tape by W. E. Denham, Sr., distinguished professor of Biblical studies and doctrine at Clear Creek Baptist School, Pineville. The tapes are now available from the school at $3.25 per copy, postage paid. The cassette recording fits ordinary household cassette recorders and cassette playback machines. Orders for the cassettes should be sent to: The Public Relations Department, Clear Creek Baptist School, Pineville, Kentucky 40977.

Roger Lovette, pastor of Faith Baptist Church, Georgetown, has written a book of sermon-essays on the Beatitudes, entitled *For The Dispossessed,* recently published by United Church Press, Philadelphia. The congregation held an autograph party for Lovette at the home of Robert Mills, president of Georgetown College, on November 4.

Theolophilus Akande, member of the Faith Baptist Church, Georgetown, was recently ordained by that church in a special service on November 4 at 6 p.m. Participating in the service were S. T. O. Ojo and S. T. Akande. Roger Lovette, pastor of Faith Baptist Church, preached the ordination sermon. Joe Lewis of Georgetown College presented Akande with a copy of the scriptures. Akande is a native of Nigeria and will complete his studies at Georgetown College in December.

Marion E. Turley, pastor of Northside Baptist Church, Winchester, Kentucky, was recently elected moderator of Boones Creek Baptist Association. He is a graduate of Clear Creek Baptist School, Pineville.

Turley

Mrs. Turley is the former Carolyn Couchman of Montgomery County. The couple has two children: Rhoda, 9, and Stephen, 7.

Thomas E. Smith, 83, retired Baptist minister, died Friday, October 26, 1973. He was a native of Louisville, a graduate of Georgetown College and had held pastorates in Kentucky at Monticello and Hardinsburg.

Smith was a former trustee of Southern Seminary, Louisville, a Royal Arch Mason, a former director of the Christian Education Commission for Baptist colleges in Kentucky, and a member of Calvary Baptist Church.

Survivors are his wife, Mrs. Nell Day Smith, 323 Sheridan Drive, Lexington, Kentucky 40503, and two daughters: Mrs. Warren W. Walton, Jr., and Mrs. Nelle S. Delgado, both of Lexington.

Services were conducted in the Calvary Baptist Church Chapel by L. Reed Polk, Jr., and Thomas C. Nix. Burial was in Cave Hill Cemetery.

SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for December 16, 1973)

LIFE AND WORK SERIES

The Fruit Of The Spirit

The Holy Spirit Imparts Knowledge — John 14:26

The Holy Spirit teaches the children of God the things which they need to know in order that they may be effective in witnessing for Christ Who has assigned to them this glorious task. The Spirit guides believers in the study of the scriptures and enables believers to understand and interpret scripture correctly. Human wisdom gives us knowledge about the scriptures, but the Holy Spirit, Who is the author and interpreter of them, gives us the true understanding of them.

Union With Christ Essential To Fruitfulness — John 15:1-8

Since Christ is the life-giving vine, it is to be expected that believers, who are the branches, will perform their God-given function and bear fruit. God is the husbandman, Christ is the true vine, and Christians are the branches. They can only bear the fruit which He desires and will accept through union with Him. Fellowship with Christ is the secret of a radiant personality, of the overcoming life, of the untroubled heart and of effective service.

In order to bear much good fruit there is a real need for pruning, purging and cleansing. While this process is not always pleasant, it is necessary and profitable. The pathway to real fruit-bearing is the cleansing by the Word, the pruning by the Lord, and the abiding by the disciples. God removes those things which mar the effectiveness of our lives in order that we may be more prolific fruit-bearers, which is the great purpose for which He has brought us into His family.

The Holy Spirit Enables A Believer To Bear Fruit — Galatians 5:19-24

In every Christian there is a conflict between the flesh and the spirit. In unfolding the meaning of two sets of desires in the same person, Paul contrasts the characteristics of the life in which the flesh holds precedence and the one in which the Holy Spirit has the preeminence. The flesh and the spirit lead in opposite directions and each strives to destroy the power in the other. Those who habitually practice such things as a settled course of conduct are strangers to God's grace and Christ's salvation.

Paul contrasted the "works (plural) of the flesh" with the "fruit (singular) of the spirit." The "works of the flesh" are separate acts performed by an individual, but the nine-fold fruit is the creation of the Holy Spirit. Works can be produced by man, but only God can produce fruit.

The nine virtues which constitute "the fruit of the Spirit," fall into three groups:

1. Those related primarily to God—love, joy, and peace.

The Holy Spirit produces in the heart of the believer a deepening sense of God's love and the disposition to love Him in return. The fruit of the Spirit is not just merriment but real joy. Joy dwells in the heart of love. Without the proper relationship to God there cannot be any real joy. Real peace is not derived from circumstances, but is the product of the Spirit. Peace is enjoyed when one realizes the presence of God in all the circumstances of life, whether painful or pleasant.

2. Those related primarily to others—longsuffering, gentleness, and goodness.

Lightfoot writes that longsuffering "is a patient endurance under injuries inflicted by others." This quality is certainly unnatural to man. It is so easy to be impatient with the faults of others, and to become critical, easily offended and eager for reprisal. Gentleness is that ability, given by the Holy Spirit, to hold all turbulent feelings in check and manifest a kindly disposition toward others. Goodness, or effective uprightness in heart and life, means God-likeness, and it always finds expression in deeds.

3. Those related primarily to ourselves—faith, meekness, and self-control.

A genuine faith in God will cause a child of God to be faithful in the discharge of his Christian duties. When one is full of faith in God, he will prove to be dependable and trustworthy. Meekness is the very opposite of conceit, pride, and self-assertiveness. It is an evidence of real strength. Self-control is not the result of the energy of the flesh, but it is the fruit of the Spirit. ■

INTERNATIONAL SERIES

Belief Or Unbelief?

Testimony Of Christ's Works John 12:37-43

John's account of the public ministry of the Lord Jesus terminated with verse 36 of chapter 12. His record of our Lord's private interview with His disciples before His final departure from them began with chapter 13. The passage between these two references, which constitutes our lesson for today, is a review or summary of how the people responded to the works and words of Christ. In recording the miracles of Christ, John had included the following: the turning of water into wine, the cleansing of the Temple, the healing of the son of the nobleman without being in his immediate presence, the healing of the impotent man at the pool of Bethesda, the feeding of the five thousand, the stilling of the boisterous waves during the storm at sea, the opening of the eyes of the man who had been blind from his birth, and the raising of Lazarus from the dead. Christ had performed many other miracles, but John had not recorded all of them. These miracles which Christ wrought openly, and which were observed by John and various others, constituted ample proof of His deity.

When the Apostle John reflected on the public ministry of Christ and recalled how He had performed His miracles within the plain view of many people, he was amazed that they absolutely refused to accept the fact that He was truly the Messiah and that they went on rejecting Him as their personal Saviour. Because they willfully closed their eyes to the truth and persistently refused to believe on Christ they brought upon themselves a terrible hardness of heart. Of course, it was anticipated that Christ's miracles would inspire personal belief in Him, but that was not the result. An additional review of His miraculous works, which had not produced the anticipated results, caused the Apostle John to recall the prophecy recorded in Isaiah 53 that in due time the Messiah would come, but that many would not believe the report about Him and trust Him as their Saviour. The scriptures teach that spiritual blindness and hardness of heart, which are self-inflicted, become the judgment of God upon their sin. In consequence of their refusal to believe, God gave them up and thereafter they did not have any disposition or desire to believe.

In spite of the fact that many did not believe on Christ after observing His miracles, there were some who believed and were saved. Among this number were those who, for fear of the consequences, such as ridicule, loss of popularity, loss of prestige, loss of possessions, or the loss of position, declined to make a public announcement of their faith in Christ.

Testimony Of Christ's Words John 12:44-50

In His messages to the crowds assembled in His presence Christ had stated: "I am the bread of life," "I am the light of the world," "Before Abraham was, I am," "I am the door," "I am the good shepherd," and "I am the resurrection and the life." Such wonderful statements certainly implied that He was divine. In Christ man was brought face to face with God. To believe on Christ was and is to believe in God. Christ was the Son of God declaring God's message. He was careful to tell His listeners what the Father had told Him to say.

Christ came into this world "to seek and to save that which is lost." He made provision for the salvation of the lost, but He saves only those who believe on or trust Him as their Saviour. One's destiny is determined by his personal response to Christ — believing on Him or refusing to do so. We are responsible for our acceptance or rejection of Christ.

Those who reject Christ's words will one day be judged by them. Believing on Christ while one has the opportunity assures the believer of salvation. When one comes into possession of salvation or eternal life, his first duty is to make a public profession of his faith in Christ. From that time until the end of his earthly life he should strive to please and honor the Lord out of gratitude for what the Lord has done for him. ■

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BAPTIST FORUM

(Continued from page 5)

was in the line of God's covenant with Abraham.

2. Another woman, probably of elderly age since her husband was leading worship services in the temple, found herself to be with child for the first time. In addition to this her husband had suddenly lost the ability to speak. So in addition to being pregnant at her age there was the possibility of serious financial problems, enough to try the nerves of any woman. Yet, was abortion considered? No. Elizabeth gave birth to John the Baptist, the forerunner of Christ.

3. A young, single, teenage girl found herself pregnant. She probably had no living parents, since they are not mentioned. She may have been living with a sister. Upon finding herself pregnant she went away to visit a cousin—her fiance, who was not the father of the baby and, at first, decided not to marry her. Did she consider abortion? No. Joseph married Mary, and she gave birth to Jesus, who is the Christ.

Let us Baptist take a stand on God's side.

Rush, Kentucky — Medley Thompson

CONCERN OVER KBC BUDGET

Dear Editor:

It is with concern that I see in the Baptist Press news releases that your convention adopted a budget which provides no division between Kentucky and SBC causes of "Cooperative Program" receipts beyond the basic budget goal. In truth, such funds would not be Cooperative Program funds since one of the conventions which is a party to the cooperative agreement would not be receiving any part of such monies.

State conventions are the first to receive Cooperative Program gifts from the churches, but inherent in the agreement between state convention and the Southern Convention is the principle that this arrangement does not give any state the right of an arbitrary reduction of funds forwarded to the Southern Baptist Convention.

The following is quoted from our adopted "Cooperative Program Principles": "Since the Cooperative Program is a joint enterprise of the various state conventions and the Southern Baptist Convention through which the churches carry out their world-wide denominational program, the respective states should not recommend a decrease in the percent of Cooperative Program funds going to Southern Baptist Convention causes until representatives from the Southern Baptist Convention, its Executive Committee, and/or its agencies shall have had an opportunity to present SBC needs."

It also says: "As a matter of principle, the states should seek to develop their Cooperative Program budget so that at all times during the year, both state and SBC would share in the churches' Cooperative Program contribution." (1971 SBC Annual, page 59)

I hope my state convention will never approve such a plan, for then the churches that wanted SBC causes to receive their equitable share of funds beyond the state's basic budget goal would be confronted with the unfortunate necessity of designating mission gifts in the last part of the year.

Greer, S. C. — Stewart B. Simms

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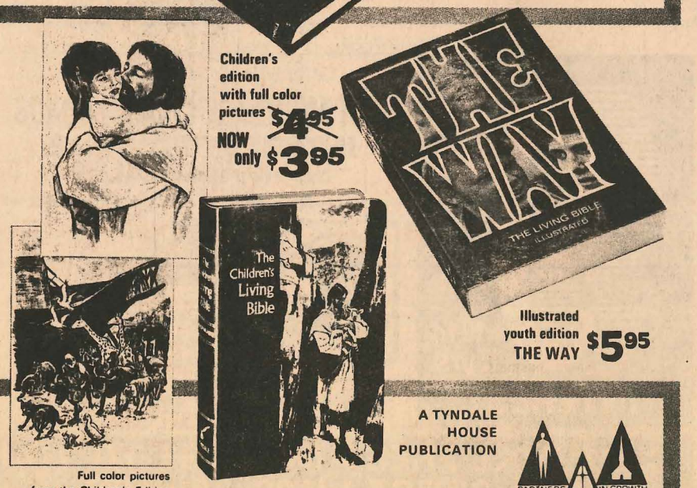

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Theology Prof. Wayne Ward Hits 'Self-Appointed' Orthodoxy Groups

A seminary professor of Christian theology warned in a speech in Corpus Christi, Texas, that "self-appointed orthodoxy committees are the kiss of death."

Wayne E. Ward of Southern Baptist Theological Seminary, Louisville, said he had been approached by a member of such a committee and told that if he (Ward) could not sign a statement of faith the committee was drafting, "then you're gone."

Ward

Ward, addressing messengers to the annual session of the Baptist General Convention of Texas, said self-appointed committees of orthodoxy have contributed to the decline of other Baptist groups, both in the United States and abroad.

He said he had "gladly signed" two "voluntary statements" — the seminary's own articles of faith and the Baptist Faith and Message statement passed by the Southern Baptist Convention. He stressed the voluntary nature of these statements, as contrasted with the coerced nature of statements drafted by the self-appointed committees.

Committees of orthodoxy were just one of four "storm signals" Ward sees on the radar screen of Southern Baptist life. The other three are the charismatic movement, the role of associations and conventions, and preoccupation with "secondary issues."

Ward branded tactics of the self-appointed committees of orthodoxy as "unChristian, unBiblical, unBaptistic."

"This kind of Gestapo-like, heresy-hunting committee is one of the most ominous things to appear among Southern Baptists," he declared.

The committees on orthodoxy to which he apparently referred have sprung up in the aftermath of debate in recent years in Southern Baptist life over doctrinal positions.

He said Southern Baptists must adhere to their traditional stance — "the Bible is the only rule of faith and practice!"

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"The increasing polarization of Baptists over charismatics and non-charismatics" constitutes another storm signal, Ward asserted.

"The current attempt to designate tongues, or power over demons, or the gift of healing, as the special sign of a 'full-gospel' Christian is a flagrant distortion of the New Testament," the Louisville professor continued.

"The clear line of position through this charismatic conflict is to emphasize and major on the work and person of the Holy Spirit in the Christian life," Ward noted. "However, we magnify not the Holy Spirit, but Jesus."

He pointed out tongues have been used in pagan religions, animism, Hinduism and all world religions, where the Holy Spirit was never heard of.

Ward feels there is a place for charismatic expressions when they enrich a Christian's private devotional life, but not in the middle of the church.

"I am right now trying to help dozens of pastors regarding the charismatic movement," Ward said. "Some of the pastors are entwined in the movement personally, while others are finding it a divisive force within their memberships."

A third tornado warning for the denomination is what Ward described as "the usurping of church authority by some Baptist associations and conventions."

Baptists must continue, he said, to remember that "the local church is the supreme instrument of God's redeeming mission in this world. Baptist headquarters is not at the convention office or the associational building." The headquarters, he said, is the local church.

Although he didn't get specific in his speech, Ward later told a reporter he was referring to state Baptist conventions and associations which try to impose membership standards on such questions as "alien immersion" and "open communion."

The final warning flare lighted by Ward pertained to secondary issues. He said, "We are squandering our energies" on them. "I am fed up with the haggling and bickering over purely secondary issues which have been going on for decades," Ward said.

Such infighting, he continued, diverts attention from "the main track of the Great Commission of our Lord — to make disciples, baptize them and teach them." (BP)

Baptist Help Project Sets Off Chain Reaction Of Good

A Baptist world relief project set off a chain of events in Limbe, Haiti, that is unexpectedly resulting in establishment of a stable water supply for the citizens of this municipality.

Steps toward the water supply actually began several years ago when an electrical shortage at the Baptist hospital (Hospital Le Bon Samaritain) became a concern of the Baptist World Alliance (BWA) relief committee, a BWA spokesman said.

Nighttime obstetrical deliveries and emergency surgery were difficult for medical personnel because the lanterns gave inadequate light. Carrying torchlights required an extra hand that wasn't always available.

With help from Bread for the World, the German welfare organization, money was provided to solve the power shortage by installing a small hydroelectric power plant on the Limbe River, the BWA spokesman said.

The hospital has since had a steady supply of electricity. In fact, power production from the Limbe River project is greater than the hospital needs, so power has been made available to the municipality of Limbe, the spokesman said.

Success of the hydro-electric project also prompted thoughts about furnishing water to the people. The people of the town previously had numerous wells affording mucky water at depths from three to 15 feet.

Lowering of dirty buckets into the water made the wells a hazard, as did the human excrement often thrown on the ground or in shallow latrines within a few yards of the wells, the BWA spokesman said.

The new power source has made possible the drilling of a 76-foot well and the installation of a pump which delivers 20 gallons of water per minute. After completion of a reservoir, the water reportedly will be available to a substantial number of Limbe citizens and thousands of people who frequent the market place on Tuesdays and Saturdays.

Hopefully, the well will measurably decrease the number of intestinal diseases to be treated in the area, the BWA quoted Dr. William H. Hodges, the hospital's director, as saying. (BP)

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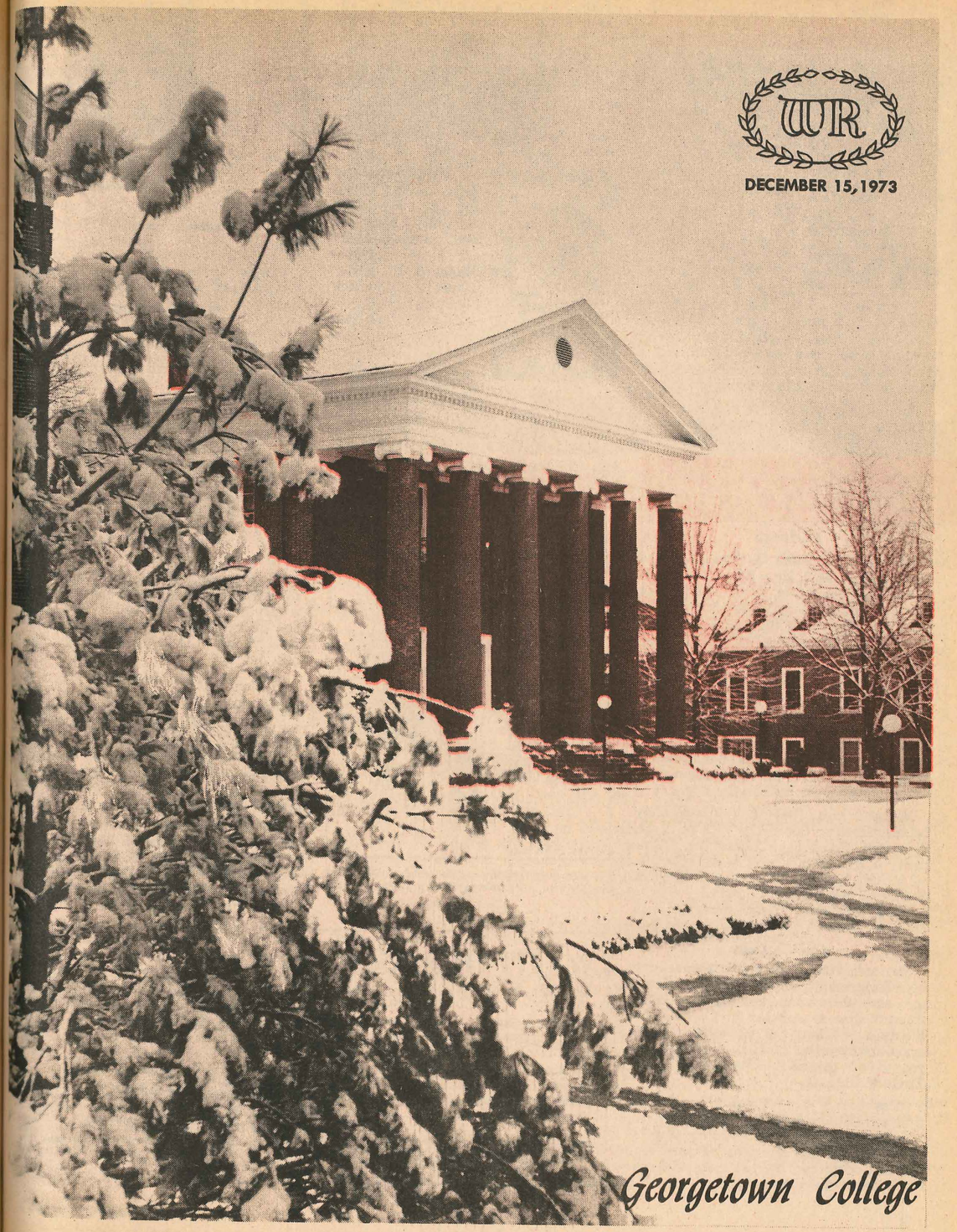

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