



FEBRUARY 8, 1975

**RED** &  
**YELLOW**

**BLACK & WHITE,**  
**THEY ARE**  
**PRECIOUS**  
**IN HIS**  
**SIGHT.**



**OBSERVE**  
**RACE RELATIONS**  
**SUNDAY**  
**FEBRUARY 9, 1975**

SPONSORED BY THE CHRISTIAN LIFE COMMISSION OF THE SOUTHERN BAPTIST CONVENTION.

## People And Places

Sixty men from churches in the Nelson Baptist Association met for a prayer breakfast Sunday morning, January 26. Marking the observance of Baptist Men's Day, the group ate at the Pleasant Grove Baptist Church. Noble Cobb, Otis L. Greer and Cecil Laster made the arrangements and the host church prepared the meal. Ervin E. Cope is associational program coordinator.

Clyde W. Ray, clerk for the South District Association for 15 years, died January 19, 1975. Ray was a member of the Lancaster Baptist Church. He is survived by his wife Katherine Ray.

David Lyons and his wife, Sue, have completed two Literacy Workshops at the Fleming Baptist Church, Pine Mountain Association. The workshops were designed to train workers to teach illiterates using the Laubach Literacy Method. In a seven county area that includes Fleming, the ratio of illiterates is one in seven of adults over 25 years of age. Lyons is pastor of the Fleming Baptist Church. His work is cosponsored by the KBC Direct Missions Department.

The Lillenas Publishing Company of Kansas City will publish an anthem written by Joe Tarry, director of the church music program at Cumberland College. The anthem, "Psalm Thirty," is the second of Tarry's to be published by the company.

Jeremiah Missionary Baptist Fellowship was organized into Jeremiah Missionary Baptist Church, Sunday, January 19. The new church was constituted with 45 charter members. They had all formerly been members of the Blackey Baptist Church, Pine Mountain Association. The church, located in Letcher

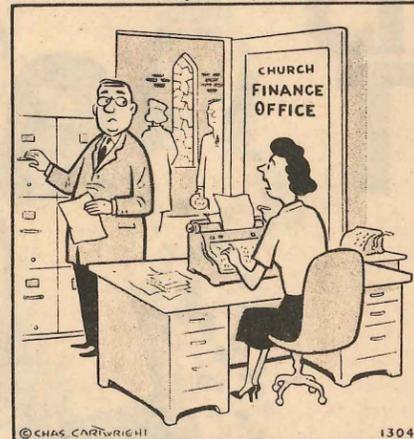
County, is presently meeting in a machine shop.

The Shepherdsville Baptist Chapel Ministries was accepted under the watch-care of Nelson Baptist Association recently. This action, taken at a called meeting of the executive board, must be confirmed at the annual meeting of the association which includes Nelson County and parts of Bullitt and Spencer counties. Pastor of the chapel ministries project is Bruce Hartsell.

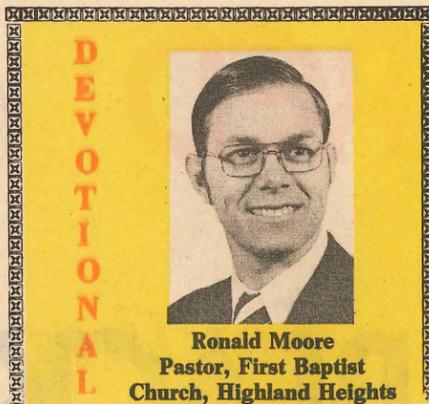
Stanford Baptist Church treasurer and trustees burned the church's mortgage note in a Sunday service, January 19. The church indebtedness of \$70,000 was paid in three years and eight months. William Carter is the church pastor.

Riverview Baptist Church of Calvin, which averages about 45 in attendance, recently reported a record \$1,000 in Lottie Moon Christmas offering receipts. The church's pastor is Arthur Bingham, a Corbin native and student at Clear Creek Baptist School.

Church Chuckles by CARTWRIGHT



"What's a charitable way to say your last three pledge payments have bounced?"



Ronald Moore  
Pastor, First Baptist  
Church, Highland Heights

## ANGER

Ephesians 4:26

Somewhere we have gotten the impression that if one is a Christian he or she will not show feelings of anger. The New Testament does not teach this. On a number of occasions the gospels record Jesus exploding with angry outbursts. At Caesarea Philippi when the impulsive Peter opened his mouth one time too many, Jesus stung Peter with words hot with anger (Matthew 16:23). When a group of Pharisees opposed Jesus healing a man with a withered hand on the Sabbath, Mark records that it made Jesus very angry (Mark 3:5). At the foot of the Mount of Transfiguration Jesus seems to have been angry at a father's lack of faith (Mark 9:19). Jesus was surely angry when he turned over the tables of the money-changers in the temple and drove the oxen and sheep from the building (John 2:14f). These are but a sample of the many verses in the New Testament which indicates that both Jesus and the leaders of the early church were quite capable of feeling and expressing anger.

Some of us have no difficulty expressing our feelings of anger. Given the slightest excuse, we will strike with the suddenness and viciousness of a snake. Others of us feel angry on the inside, but because we think it is unchristian to express it, we hold it in.

Paul recognized that anger is a natural human emotion. Our responsibility as Christians is not to stifle our anger, but to bring it under the influence of our commitment to Christ. One of the worst things we can do is be angry with someone and break fellowship with them but never tell them we are angry. Nor do we need to express our anger in violent language or actions. Above all, we should relate to one another on a level genuine enough that the expression of our real feelings does not destroy the friendship.

# Southern Baptists

## And Race Today

Foy Valentine  
Executive Secretary-Treasurer,  
Christian Life Commission of the  
Southern Baptist Convention

The racial crisis is not over. Since the first blacks arrived in chains in Virginia in a Dutch man-of-war in 1619, the problem has grown almost steadily more complex. While the clouds of racial prejudice and conflict are receding at one level, they are advancing at other levels while they dip and churn and whirl and boil with diabolical diversity at still other levels. It now seems clearer than it did a couple of decades ago that the problem is not ever going to be solved. Not really. The reason is that the race problem is a sin problem; and the sin problem persists because human perversity, mark-missing, rebellion, selfishness, pride, idolatry, and evil persist. They persist both in our lives, in our institutions, and in our society.

Race as such, of course, is not the problem. Race is simply a fact. Some folks are white, some are black, and some are brown. Racism, the doctrine that one race is congenitally superior while all others are congenitally inferior, is, however, a moral problem of the first magnitude. It is still a major concern for the nation as a whole, and it is a very special and major concern for the churches.

Many different factors have been at work for a long time in determining the shape of the current racial situation. Among these are human slavery, the loss of the Negro's cultural identity, the Civil War, racial segregation as American caste system, the marked physical differences between blacks and whites, the civil rights movement of the 1950s and 1960s, the thrust and counter-thrust of principles in the current racial conflict, and the mercurial commitment of government and churches ranging from aggressive involvement in righting wrongs

through benign neglect to vigorous and sometimes violent opposition to any change in the racial status quo.

Today many whites who sought to effect change in the racial situation for God's glory and the common good are deeply disillusioned. They have found that social change is inordinately hard to bring about. They have seen some of their most idealistic dreams and fondest hopes dashed as busing to achieve deliverance from racism's evil influences has stirred up new well-springs of racial prejudice, animosity, and conflict. They have seen government's involvement supplanted by a stated policy of withdrawal. They have seen court rulings basically supportive of their ideals begin to be replaced by rulings basically opposed to the realization of those ideals. They have seen many churches retreating from the limited cross-bearing in the racial arena which they had embarked on a few years ago to an essentially immoral withdrawal from the world which "God so loved . . . that he gave his only begotten Son" to save.

Today many blacks are likewise discouraged, disillusioned, frustrated, and disappointed. They are encouraged that some economic progress has been experienced by blacks in recent years but discouraged by the knowledge that the dollar gap between white and black income actually increased from 1960 to 1970. The are gratified that there are now seven million black voters registered in the nation but distraught that there is so little unity among blacks that concerted action for mutually agreed on goals is essentially impossible. They are grateful for advances in education for blacks, including a 200 percent increase in the enrollment of blacks in college during the past decade, but grieved that there are not many more widespread advances.

Christians are called to be involved. In the racial arena as in other arenas, we must work patiently to be the salt of the earth and the light of the world. We must work to be God's reconciling agents in the world of racial alienation. We must bear the cross of self-sacrifice resolutely. We must cross racial barriers for Christ in the knowledge that He has in His own body "broken down the dividing wall of hostility" that divides us as races in the human family. We must be our brother's keeper. We must love our neighbors as ourselves. And, under God, we must reflect not the culture but Christ.

\*[This is one of several statements on race that will appear in the June, 1975, issue of CONTEMPO magazine published by Woman's Missionary Union.]

## 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. 149 February 8, 1975 No. 5

C. R. DALEY, JR. Editor

BOB TERRY Associate Editor

PAUL WHITLER, JR. Business Manager

Owned and published weekly, except one issue in January and July, by the Kentucky Baptist Convention, Kentucky Baptist Building, P.O. Box 43401, Middletown, Kentucky 40243. Second class postage paid at Middletown, Kentucky.

BOARD OF DIRECTORS  
WILLIAM D. JAGGERS, Prestonsburg, Chairman;  
JOHN M. SYKES, Ashland, Vice-chairman; MRS. J. S. WOODWARD, Lexington, Secretary; ROLLIN S. BURHANS, Bowling Green; WILLIAM CALDWELL, Danville; STANTON CARNEY, Paducah; GLENN DURHAM, Loyall; W. KEN FORMAN, Campbellsville; JOHN KRUSCHWITZ, Fort Thomas; BILLY D. MARCUM, Brandenburg; HAROLD J. PURDY, Madisonville; C. CARMAN SHARP, Louisville.

SUBSCRIPTION RATES  
INDIVIDUAL, \$2.75, plus 5% sales tax, total \$2.89.  
FOREIGN, \$3.00. CHURCH BUDGET RATE, \$2.00 per year. All subscriptions except church accounts payable in advance. Church accounts must have a tax exemption number to be exempt from 5% sales tax. When making change of address, please send a recent label from your paper and the new address, including ZIP code.



## Consensus Is Better Than Majority Rule

In spite of our boast of individual freedom and democratic church government Baptists have much to learn about handling controversial issues constructively. Insisting on a showdown and deciding by majority vote do not always result in harmony and advance of the gospel. Where sharp differences and strong convictions are involved it is better, if possible, to wait than to force an issue.

For a church to proceed on a slight majority is highly questionable whether it is calling a pastor or adopting some position or program. The Kingdom of God doesn't ultimately depend upon most decisions we make. Granted there are some non-negotiables, most of our disagreements could be resolved with some give and take by both sides but without basic compromise of principles on the part of either side. It is better to arrive a little late together than to arrive early at the expense of leaving some behind or cutting them off.

Sometimes we confuse our rights with what is right. Paul reminded the disputing Corinthians that genuine love does not insist on its own rights. (1 Corinthians 13:5) True Christian love will not exercise its rights if it is at the sacrifice of the effectiveness of the gospel. For example, Paul reminded the Corinthians that he had the same right to expect material support from them as other apostles received from those whom they served but he would not accept it, said he, at the risk of hindering the gospel by being confused with charlatans who fleeced their hearers. (1 Corinthians 9)

The New Testament account of the early church supports rule by consensus rather than rule by majority. Early Christians didn't outvote each other. They agonized until the Holy Spirit brought them together. They always put the welfare of the gospel and the edification of fellow Christians above their wants and even above their rights.

Acts 15 records a perfect example. No sharper issue ever existed between Christians than be-

tween those for and those against circumcision for Gentile believers. It was the first great crisis in the early church and the gospel of free grace for all time depended upon the outcome.

The issue was squarely and prayerfully faced by representatives from Antioch and the Jerusalem congregation. Sincere legalistic Jewish Christians challenged salvation without circumcision as believed and preached by Paul and Barnabas. According to Luke there was "much disputing," but Christian regard for one another prevailed. Peter, apparently the senior apostle in the Jerusalem church, reported his experience in Caesarea with salvation of Gentiles and the coming of the Holy Spirit apart from circumcision.

The multitude of members remained silent (quite an accomplishment) while Paul and Barnabas reported the experiences of their first missionary journey. Then James, the brother of Jesus and probably the Jerusalem pastor, sided with Paul and Barnabas but recommended that Gentile believers be asked to refrain from some of their pagan practices. This, says Luke, was agreed upon by the whole church, not by only a majority. Jewish Christians gave up insistence upon circumcision for Gentiles which was the right decision and Gentile believers were asked to give up pagan practices which was right for the Gentiles.

Thus a basic principle was affirmed while the unity and fellowship of the believers were preserved. Baptist polity practiced widely today might have solved such a problem by starting another Baptist church in the same community or encouraging the minority to join another church or denomination.

Since the same Holy Spirit inhabits and infills all believers, why shouldn't we expect consensus instead of determination by majority vote?

We should strive for consensus wherever possible.

## Expect More Guest Editorials

State editors sometimes share with their readers editorials from other state papers. This is good because these editorials are often as applicable to Baptists in Kentucky as in other states.

One of my resolutions for 1975 is to share with *Western Recorder* readers more editorials and

articles from other state Baptist papers. For a start this issue has one written by Maryland editor, Gene Puckett. A native of Kentucky, a graduate of two Kentucky Baptist colleges and Southern Seminary, a former pastor and associate editor of the *Western Recorder*, Gene is recognized and respected as an able statesman in Southern Baptist life.

## Anatomy Of A Personality Cult

By Gene Puckett  
Editor, *The Maryland Baptist*

Jerry B. Graham, superintendent of missions in Susquehanna Baptist Association, is to be highly commended for his excellent and consistent efforts to inform his constituency. A case in point is a recent article in *Mission Wings*, the associational newsletter, which clearly explains the differences between "independent" Baptists and those churches affiliated with the Southern Baptist Convention.

The superb article by James H. Harris strongly reaffirms that Southern Baptist churches are independent, autonomous and loyal to the Bible. From that point, he dismantles the "independent" Baptist structure in three points: autonomy of the local church, local church government and cooperative work and missions. The most striking part of the article is the section dealing with local church government.

It is a clearly established fact that most successful "independent" congregations have a pastor with a strong personality. Most of these must be able men, else they could not hold their positions. Because they are strong of belief and will, they often become autocratic.

One is quoted as saying, "I used to say if the church differed from my views, I would leave. Now I say, that if anyone differs with my views on anything they can leave."

That dictatorial stance is foreign to Christian concepts in general and Baptists in particular. Where is the worth and dignity of each person? In that system, where is the majority vote or a democratic process? Is not the church subordinate to a power other than Christ's even as some tightly controlled hierarchy?

Mr. Harris points out that a pastor with a strong personality certainly may be persuasive. "He may be autocratic for several reasons:

1. To satisfy his own emotional needs.
2. To compensate for an inferiority complex.

3. To compensate for a lack of theological training.
4. Because he has a vision and direction he does not want subjected to criticism.
5. Because he cannot handle opposition fairly, he feels he must eliminate it one way or another."

It is not really difficult to apply this incisive analysis to several "independent" types that are read about or seen regularly on television. The pattern is there; it is always the same with only minor variations.

Why will people, Baptist people, who supposedly believe in freedom and soul-liberty as a part of the local church democratic process tolerate this?

Harris offers this answer: "Many people feel a need to 'identify' with a strong leadership type personality. Some are afraid to voice their own convictions for fear of intimidation, or ridicule, so they play 'follow the leader.' Some do not care what is done just so there is no fuss raised. Their attitude is 'peace at any cost'."

For Baptists who have a hardy, pioneer spirit and heritage, this system seems unthinkable. For the people, it is an act of stupidity; for the minister, an act of immorality. Nothing is more un-Christian than to manipulate people who trust in the leader while the real objective is the self-serving purposes and goals of the leader himself, regardless of the noble, pious-sounding phrases. For the leader, such conduct is nothing short of religious demagoguery at its worst.

So much for "independent" Baptists. Discerning people see it for what it really is, and we can pray for the enlightenment of others.

Can this scenario come to Southern Baptists? Certainly! Eternal vigilance will note the signs, and renewed resolve to cut it down will keep Southern Baptist from becoming a gigantic "personality cult." Such cults violate the first commandment and all Jesus taught about himself.

## South To Lead Missouri Baptists

Rheubin L. South, pastor of Park Hill Baptist Church, North Little Rock, Arkansas, since 1952, has been elected executive director of the Missouri Baptist Convention, effective February 17.

South, 53, succeeds the late Earl O. Harding, who died in late 1973, and Thomas W. Nelson, director of the Missouri Baptist Foundation, who has held the top Missouri Baptist Convention post on an interim basis.

Olan Runnels of Kansas City, chairman of the convention board's search committee, said "We feel that the leadership of South will be a major factor in the bright future we see for Baptist work in Missouri."

The Missouri Baptist Convention, affiliated with the 12.3-million member Southern Baptist Convention, is emerging from a period of discontent which generated severe criticism of convention fiscal policies and procedures. The convention, late last year, resolved the controversy in a harmonious annual meeting in Joplin at which convention structure underwent extensive reorganization.

South, a native of Criner, Oklahoma, was reared in Portales, New Mexico. He is a cum laude graduate of Eastern New Mexico University and holds a master of

divinity degree from Southwestern Baptist Theological Seminary and an honorary doctor of divinity degree from Ouachita Baptist University, Arkadelphia, Arkansas.

During World War II, he was a bombardier captain in the U.S. Air Force, collecting a Distinguished Flying Cross with two clusters, an Air Medal with four clusters and two battle stars. Currently, he is a chaplain, with the rank of colonel, in the Arkansas National Guard and is past chief of the guard's chaplaincy section.

Denominational service has included the presidency of the Arkansas Baptist State Convention, chairmanship of the state convention's executive committee, membership on the SBC's Executive Committee (which included chairmanship of the Executive Committee's program subcommittee), membership on the Committee of 15 which surveyed Southern Baptist agencies and programs, presidency of Southwestern Seminary's Alumni Association, and service on boards of trustees of several Baptist institutions.

In 1973, South was voted the Man of the Year by the Chamber of Commerce in North Little Rock, where his service has included chairmanship of the North Little Rock Library Commission and of the North Hills Exceptional School Board and presidency of the Baptist Pastor's Conference of Pulaski, County. (BP)



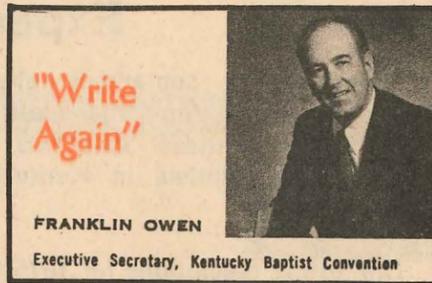
South

## Seminars For Teachers Slated For March 4, 6

Age group seminars aimed at preparing associational Sunday School directors to conduct teacher training schools within their associations, are being offered at two sites in March by the Sunday School department of the Kentucky Baptist Convention.

The seminars, scheduled for March 4 at Gardenside Baptist Church in Lexington and March 6 at First Baptist Church in Madisonville, will be offered both in the afternoon (2-5 p.m.) and evening (6:30-9:30 p.m.) at both churches to enable as many persons as possible to attend. Six seminars, one for each age grouping, will occur simultaneously.

Leaders for the seminars will be Pat Ratton of Arkansas, cradle roll; Ann Joy Herman of Indiana, preschool; Harold Vernon of Arkansas, children; Mrs. Michael Prowse of Tennessee, youth; Harvey Brown of Kentucky, adult; and Paul Thompson of Missouri, general officers.



If you wrote our office prior to February 1, to put your name in the hat for the matching funds scholarship program, you must write again. The rules under which we must work forbid us to accept letters of application prior to February 1, or after July 31, of the year preceding the September term of matriculation. Our office must have your informal letter of application as the means of keeping track of priorities in the first-come, first-served policy that is required by our limited funds. Other than this letter on file in our office, all of the rest of your application and contact is with your local church and the Baptist college that you seek to attend.

The purpose of this program is to bring the total cost of attending a Kentucky Baptist college more nearly within the reach of every student who wishes to do his college work in a Christian context and setting. If the local church will sponsor its first-time Baptist college student member to the extent of \$100 per semester the first year, then the college will match the same with a like amount, and the state convention, upon being notified of the matriculation and attendance of the student will match with the same amount to the student's credit on his tuition. Thus, a total of \$300 per semester, or up to \$600 per school year is potentially available.

It was our hope that this scholarship plan would encourage more of our Baptist church members to attend a Kentucky Baptist college which we believe could be a mighty influence on the future of Baptist life and leadership, both lay and ministerial, and that increasing numbers of students from the active life of our churches will add great spiritual strength and witness to the colleges to which they go. It is further hoped that this three-way relationship will bring the young Christian, his church, the Baptist college, and the denomination into closer relationships throughout.

We presently are able to apply this assistance to first-time Baptist college students (one year support only) and to a limited number (first-come, first-served). A few extra donors could put this program fully on its feet. Any interest?

## Staff Changes

Altus Newell has been called as the new pastor of St. Matthews Baptist Church in Louisville. Newell, age 31, currently serves as pastor of the Crestwood Baptist Church in Sulphur Fork Association.

He has also served as pastor of the Buffalo Lick Baptist Church in Shelby County and as pastor of one church in Mississippi.

A graduate of Mississippi College, Newell recently received the doctor of philosophy degree from Southern Seminary. Earlier he earned the master of divinity degree from the same institution.

As part of that work, he spent one year on a scholarship studying at University of Bonn in Germany.

In 1971, Newell represented Kentucky on the Southern Baptist Convention committee on boards. He has also been a featured speaker at Ridgecrest Conference Center and author of articles for *Home Life*.

Newell is married to the former Diane K. Barthel of Louisiana. The couple has one child, a 20 month old daughter.

The new St. Matthews pastor will begin his work March 1.



Newell

Houston Inman has resigned from the staff of First Baptist Church, Princeton, to accept the pastorate of a Tennessee church. In Kentucky he served as pastor of the First Baptist Church, Kuttawa. Before that he was chaplain at Kentucky State Prison in Eddyville for seven years. During that time he was interim pastor of a number of west Kentucky Baptist churches.

Conrad Gillstrap, Jr., minister of music at Harlan Baptist Church for three years, has resigned to enter full-time music evangelism. For the present, he will continue to reside in Harlan. He may be contacted at 206 Cumberland Avenue for revival or special religious concerts.

Gravel Switch Baptist Church pastor John V. Mullen, Jr., has resigned. On March 2, he will become pastor of the Cane Valley Baptist Church in Russell Creek Association.

Several Clear Creek Baptist School students have been recently called as pastors of east Kentucky churches. Among them are: Richard Easterling, First Creek; Phillip Barbour, Jeff; Gary Hill, Dean Mission and Bell Memorial. All are in Three Forks Association.

Carl Gallion and Sam Fisk are now serving Callahan and Pathfork churches

respectively. Callahan is in Lynn Camp Association while Pathfork is in Bell County.

Tommy Wilson has been called to serve as minister of youth and music for First Baptist Church of Prospect. A native of Alabama, Wilson is now enrolled at Southern Seminary. Before that time he served two Alabama churches in the areas of music and youth.

Ken Hale has resigned as minister of music and youth at Danville's Lexington Avenue Baptist Church in order to accept a similar position with the First Baptist Church of Lawrenceburg.

A native Kentuckian, Hale is a graduate of Georgetown College and Southern Seminary. Other churches served by the music minister include First Baptist Church, Williamsburg.



Hale

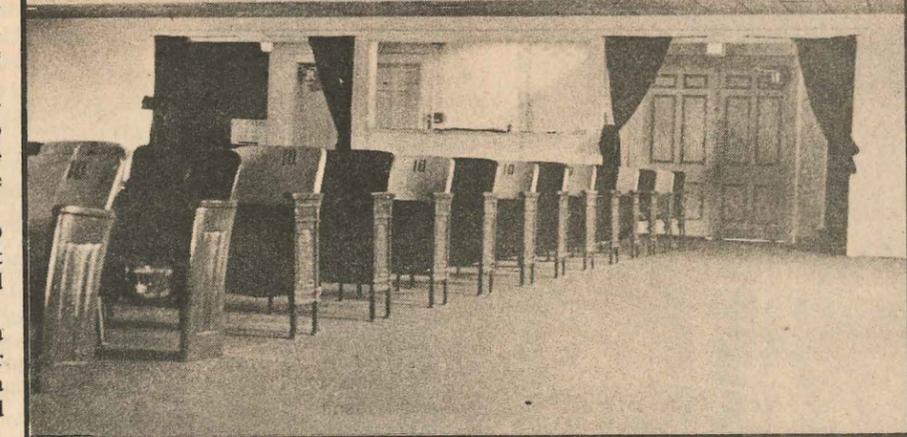
Donald Atkinson, pastor of Fern Creek Baptist Church in Long Run Association, has resigned effective February 14. He took this action to accept the pastorate of Tabernacle Baptist Church in Macon, Georgia.



**DEBT RETIRED** — First Twelve Mile Baptist Church, Northern Kentucky Association, greeted the new year by burning the mortgage on their building. Handling the ceremony are [left to right] Clayton Shanks, George Shanks, Homer Baker, pastor James Ryan and Marvin Huff. All but Ryan are church trustees.



**BEFORE AND AFTER** — The Alumni Chapel at Campbellsville College recently took on a new look when bright green rubberbacked carpet replaced an earlier vintage that had become worn and unsightly. Compliments of Campbellsville College trustee Hayward Spinks and his wife, of Hartford, the new carpet was installed by Smith's Floor Covering Company, also of Hartford. At left, Ed Smith of the firm unrolls the new carpet. Below is the finished product.



## C'ville Enrollment Ahead Of Last Year

With a few reports still not in, it is already apparent that enrollment at Campbellsville College this semester will pass last year's enrollment for the same period.

David Gillespie, Campbellsville's registrar, says 643 students have enrolled so far, compared to a final enrollment of 614 last spring. This is a gain of almost five percent.

A number of mid-year transfers help account for the increase, but a significant factor seems to be the college's increased retention of students already enrolled.

Last year's figure of 614 came from a base enrollment of 693 for the semester previous. This year's 643 comes from a base of 678 students who were enrolled last semester.

## It Makes A Difference When You Give Yourself

The following story is taken from an interview with Cloyd Tucker, Bill Klaber, Donnie Hayes and Bob Cook. Each man participated in a week's volunteer relief program in Honduras at his own expense. All are members of Middletown's First Baptist Church. Tucker served as spokesman for the group. Gordon Higbee of Arcade church in Louisville also participated in the relief effort but was not present for the interview.

In November I read on the back page of *Western Recorder* about volunteer workers being needed to help rebuild churches in Honduras. The story said to call my state Brotherhood department for details. Consequently, I called Calvin Fields and he got me the information I needed.

I started recruiting people to go with me. Bill Klaber, Donnie Hayes and Bob Cook agreed to go. Then Gordon Higbee of Arcade church in Louisville contacted me about the trip.

The five of us left Saturday, January 4, around noon. We drove straight through to New Orleans. We only stopped for gas, so we made the trip in a little over 15 hours. We had that van stuffed full of fried chicken, potato salad, coffee, tea and other things to eat.

We got to the airport in New Orleans about 2:00 a.m. Sunday morning. Our plane was scheduled to leave at 7:30 a.m. We shaved and cleaned up so we would be ready to go to church when we got to Honduras. But by the time we landed, church was already out.

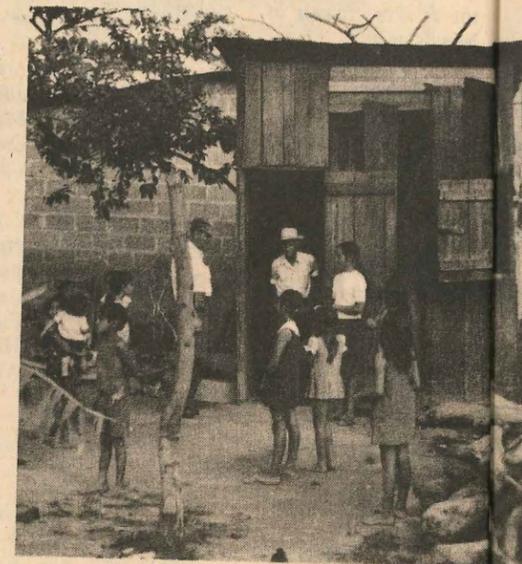
Bob Cook stands in front of church building the men helped roof. In background is the school building where a ceiling was placed. The school served as worker's dormitory.



Our first stop was in Belize, the capital of what used to be British Honduras. The sign at the airport said welcome, but as we gazed down the runway we saw machine gun bunkers. We were not sure about that sign after that.

Our destination was San Pedro Sula in Honduras. When we landed Southern Baptist missionaries Leslie and Naomi Keys met us. We had to clear customs which took more than an hour and a half. There was also a two dollar per person airport tax, but when they learned we were mission volunteers, they returned our money.

The village where we worked is located about 25 miles from the sea. It is surrounded on three sides by mountains and that was what caused the problems during the hurricane. Five years ago here there was a severe drought. The mountain sides caught fire and burned all the vegetation off the mountain side. When Hurricane Fifi dropped 46 inches of rain in 48 hours, the mountains couldn't hold the water. Gigantic mud slides came



Bill Klaber visits with villagers.

down the mountains and blocked the rivers.

It is hard to believe that the river which caused all the problems in our village is no more than six feet wide and six inches deep now.

There is mud three feet deep in all the houses. When the people came back, they shoveled out the homes and put the dirt in the streets. Most of the streets are blocked with piles of dirt 10 to 15 feet high. Logs and stumps still lay where the water left them. Only a few dirt streets are open to traffic.

The heavy road clearing equipment is busy with bridges and main roads. After those are completed, they will move to the villages to clear the streets.

Our project included building a school, church building and Sunday School rooms. Other groups had been there before us and just about completed the school. The church building had all the blocks laid, but we had to help put on the roof. Our special task was laying blocks for the Sunday School rooms. The building was 35 feet by 24 feet. One end had a breezeway which made the actual building part only 13 feet long.

By Cloyd Tucker  
As told to Bob Terry

We also helped build the baptistry for the church, along with some Honduran helpers. Their average work capacity was about 20 blocks a day while we laid about 200 a day. It was not long before they started using our methods. One man tried to keep up one day. He laid 100 blocks that day, but the next day he was back to 20.

They build as little as possible out of wood. The termites are so bad that they would destroy a wooden house in five years. Even the telephone poles are metal or concrete.

Windows for all the buildings were metal bars covered with a fine wire screen. The mosquitos down there are small but they are tough.

Our first day there we helped put the roof on the church. We didn't finish it, but it was up enough that carpenters could do the final trim. That day we started putting up stripping on the school building so the ceiling could be hung.

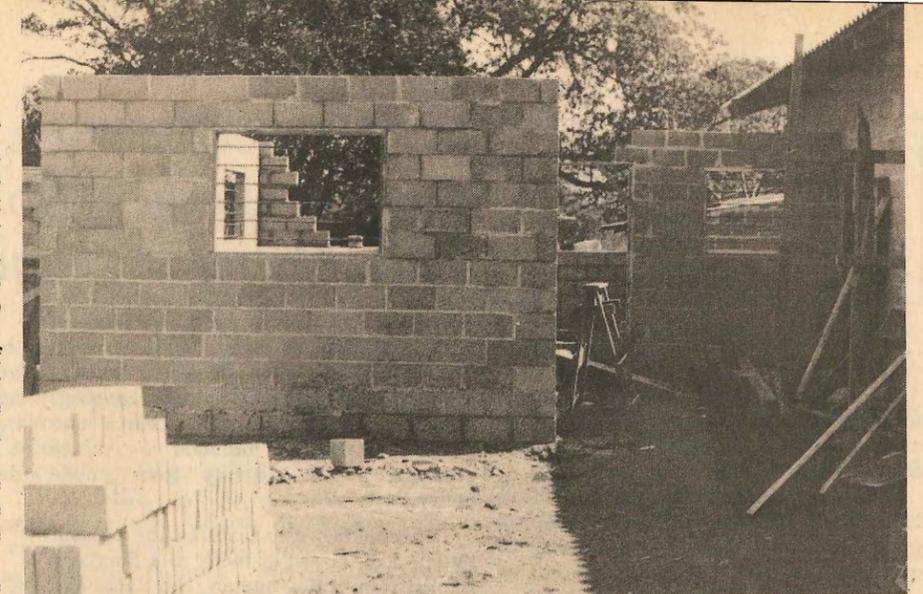
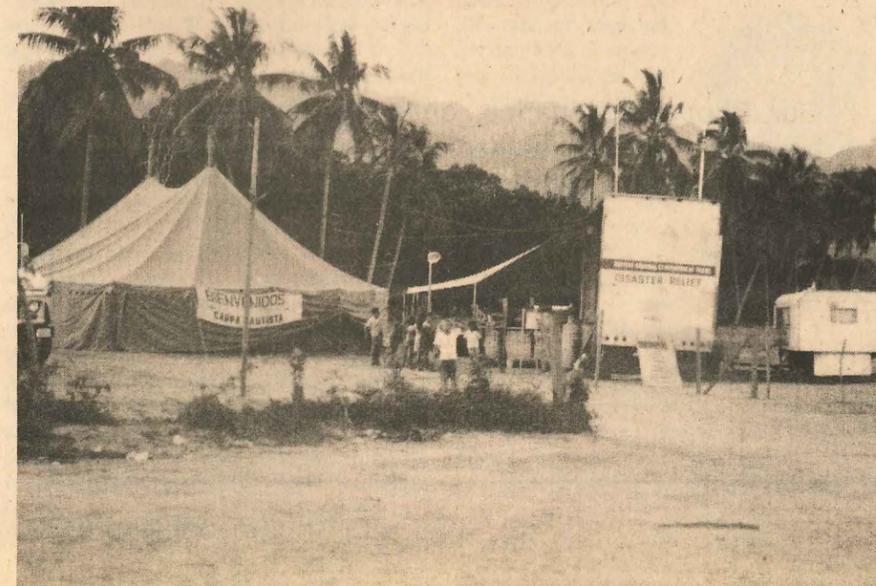
Really, we had to do a little bit of everything. When we arrived there were four ladies there with their husbands. They bought the food and did the cooking. But before we left, Bob had a turn at cooking.

Gordon stayed on after the four of us came back. I understand that he ended up being the cook for a group from Alabama that arrived right after we left.

Everybody had to be a handyman. If a job needed doing, we pitched in and worked till it was done. There was no problem of having too many chiefs and not enough indians. We were all indians.

There was a semi-retired construction man there who was superintendent of the job. He had to leave on Thursday and we wondered who should take over as leader. On Wednesday two men from Atlanta arrived who were able to take over. They had just enough time to go over the job before the superintendent had to leave.

Disaster relief headquarters was furnished by Texas. At right is tent used for revival.



Only the foundation for the Sunday School area was dug when the men arrived. Before they left it was ready for roofing and carpentry finish.

Our electricians left and we wondered how the wiring would get done. Amazingly, an electrician was on the plane with the men from Atlanta.

It was some feeling to know that all of this was controlled by God, not by a human. God has really been at work in Las Brisas since the hurricane. There have been over 350 professions of faith since that tragedy. Maybe God is using that event for a spiritual awakening there.

Every night there is a revival service in a tent near the construction site. The people continue to come. Gordon said that 29 people were baptized at the dedication service for the new church January 26.

On Friday the tent is a medical clinic. A missionary doctor works there from 7 a.m. to 8 o'clock at night. She will see as many as 200 patients a day.

The people were very friendly. We did not meet a person who didn't greet us with a smile. They didn't have much.

One family we met had seven members and they lived in a room about eight feet square.

But they were thankful for what they did have.

And all the people shared, even the children. If you gave a child an eight ounce Coke and there were other children around, they all shared that Coke equally. We gave the children Chiclets gum, and every time they shared it with others.

That is a lot different from the selfishness we see here.

When Saturday came and it was time for us to leave, we went to the airport but we didn't have reservations. The airline people laughed at us when we told them we wanted to leave. There is only one plane per day and it is usually filled.

I told them the Lord had brought us down there and now the Lord would see that we got home.

When the plane landed we got in line and loaded without anyone saying a word to us.

We landed in New Orleans, got in our van and started home. I was so tired that I put on someone else's shoes. I had on one black one and one brown one.

But we got home safely.

Looking back on this experience, I would have to say it is one of the highlights of my life. I do not wish for another tragedy like Hurricane Fifi, but if one happens, I'm planning to go again in a volunteer relief project.

We can always give our money to Lottie Moon offering or through the Cooperative Program, but when you give yourself like this, it makes a difference in the way you see things.

I thank God for men like Brother Keys. He and his wife are doing a tremendous job. They are never still, always running to do things. When our mission money goes to support men and women like this couple, it is money well spent. ■

March 10-13, 1975  
**PraiSing 75**  
 in Nashville  
 Music City, U.S.A.

### Sing The 'Whole Thing'

Long winded singers may well out-do traditionally verbose preachers as they sing completely through the new *Baptist Hymnal* — nonstop.

During the upcoming "PraiSing 75" in Nashville, March 10-13, 60 singing groups will pool their efforts to sing 30 continuous hours.

At the end of this monumental "Sing the Hymnal Through" effort, the new *Baptist Hymnal* will have been sung through in its entirety; not a word or a verse of the 512 songs or any of the responsive readings omitted.

Most of the singing will be done in the Van Ness Auditorium at the Southern Baptist Sunday School Board, but the final few songs will be performed in Nashville's Municipal Auditorium on the last night of "PraiSing 75."

On the last night each person present will receive a special edition copy of the new hymnal signed by the hymnal committee members. Admission for the evening programs will be \$4 for each person.

After the sounds of the last note fade away and everyone is homeward bound with a copy of the new hymnal safely tucked away, the only problem should be reviving all those tired vocal chords for a Sunday morning special.

Write to the Church Music Department, Sunday School Board, 127 Ninth Avenue, North, Nashville, Tennessee, to register for "PraiSing 75." (BSSB)

### HMB's Annie Armstrong Offering Sets Record

Final figures on the 1974 Annie Armstrong Easter Offering show Southern Baptists gave an all-time record \$8,130,142 to support home missions efforts around the nation.

The final tally was almost \$1 million more than the goal of \$7.2 million and was \$1,245,604 more than the \$6,884,538 given in 1973. The offering was up 18 percent over last year.

Goal for the 1975 offering is \$8.5 million. The Southern Baptist Convention Week of Prayer for Home Missions is March 1-9. Theme of the week is "Herein is Hope." (BP)

### RADIO-TV COMMISSION HONORED—

## Morality, Policy Go Together, Ford Tells Nation's Religious Broadcasters

President Gerald R. Ford, speaking at a congressional breakfast sponsored by the National Religious Broadcasters during that organization's annual meeting, said that the separation of church and state "was never intended . . . to separate public morality from public policy."

The breakfast also featured the presentation of an award of merit to a Southern Baptist Convention agency, the Radio and Television Commission.

The NRB is the largest national organization of religious broadcasters, claiming a membership of 650, or about 85 percent of religious producers and broadcasters in the United States.

Ford told his audience, which included about two dozen U.S. Senators, U.S. Congressmen and other public officials, that his advisors have cautioned him about making comments on religious subjects because of the principle of separation of church and state. He stated that in his view separation "says that the power of government shall not be used to support or suppress any one faith, but, in the same sentence, protects profession and propagation of all faiths."

The President reminded his audience that in his first speech to Congress after becoming President he had stressed the need for national morality and during his inauguration he took the oath of office on a Bible open to a text in Proverbs urging dependence upon God.

"That is what I have tried to do and will try to do," he said.

The NRB award of merit for program production was presented to Paul M. Stevens, executive director of the Southern Baptist Radio and Television Commission, based in Fort Worth, Texas.

The award, one of only two presented by the religious broadcasters this year, cited the Radio and Television Commission as the largest producer of religious programming in the United States and for making "the fullest possible use of the mass communications media for the proclamation of the gospel."

Among the programs produced by the Southern Baptist agency are "Spring Street, U.S.A." (in cooperation with the Southern Baptist Home Mission Board), "Baptist Hour," "JOT," "The Human Dimension," "Powerline," "Country Crossroads," "MasterControl," "Soul Searchers" and "Nightsong." (BP)



**MEMPHIS TO MIAMI!** — John Bob Gilbert, member of Union Avenue Baptist Church, Memphis, Tennessee, and winner of the highest mission service award presented to Royal Ambassadors, makes a test run of a lighted torch he will help relay from Memphis to Miami in celebration of the 50th anniversary of the Cooperative Program, unified budget of Southern Baptists.

### Paynter Pleads 'Not Guilty' To Indictment

James E. Paynter, former business and development director for the Baptist Children's Home in Carmi, Illinois, has been released on \$5,000 bond after pleading not guilty to a charge of theft.

The White County grand jury indicted Paynter on the charge, filed by the state's attorney, after hearing evidence. A hearing date will be set.

An extensive investigation of the Children's Home finances has taken place since August 31, 1974, when Paynter disappeared after irregularities were reported in some funds he handled, according to the *Illinois Baptist*.

The Illinois Baptist State Association, acting on the advice of its attorney, has not filed charges against Paynter, but the IBSA's executive secretary, James H. Smith, said the IBSA has filed a claim for \$103,752 against the company under which Paynter is bonded. (BP)

### STILL TIME TO JOIN —

## R.A.'s Plan Torch Run To Miami

More than 500 youthful runners, in the Southern Baptist Convention's Royal Ambassador (RA) program for boys, will relay a lighted torch 1,280 miles from Memphis to Miami Beach during May and June in celebration of the 50th anniversary of the SBC's basic unified Cooperative Program budget.

The torch, symbolizing the gospel spread in the United States and 82 countries around the world by the Cooperative Program, will be officially lighted May 13 in Memphis during a major birthday celebration for the unified budget. The 1976 Cooperative Program goal is \$150 million.

Royal Ambassador boys will leave during the celebration to begin the 1,280 mile torch run, stopping for rallies along the way. One month later, the lighted torch will arrive in Miami Beach, site of the 1975 SBC annual meeting and be presented to SBC messengers June 10 during the SBC Stewardship Commission

report the opening night of the convention.

Each RA will run the torch one or more miles. RA chapters from local churches across the southeast will be responsible for designated segments along the route.

Rally sites and dates include: Nashville, May 15, SBC emphasis; Gadsden, Alabama, May 24, foreign missions; and Jacksonville, Florida, June 3, state missions.

The torch route will follow non-interstate highways. A mobile home unit and safety car will accompany the runners the entire route.

Jay Chance, director of the SBC Brotherhood Commission's Royal Ambassador division, says RA boys who wish to take part in the relay still have a chance to do so by contacting their state Brotherhood or by writing "Carry the Torch," Southern Baptist Brotherhood Commission, 1548 Poplar Avenue, Memphis, Tennessee 38104. (BP)

## Jack Lowndes Elected Executive Secretary For New York Conv.

Jack P. Lowndes, a former Kentuckian, now pastor of Memorial Baptist Church in Arlington, Virginia, has been elected as the second executive secretary-treasurer in the seven year history of the Baptist Convention of New York.

He will succeed Paul James, who retires March 1, as chief executive of the convention, one of 33 state or regional conventions, covering 50 states, in the 12.3-million member Southern Baptist Convention, the nation's largest Protestant-evangelical denomination. He also succeeds James as editor of the *New York Baptist*, convention news publication.

The convention covers all of New York State, the northern half of New Jersey and a small portion of Connecticut, and it has grown in 17 years (including the period before official recognition as a convention) from three congregations to

150. Membership exceeds 15,400 and the total budget, which continues to include a supplement from the Home Mission Board, is currently \$762,000.

Lowndes, immediate past president of the Home Mission Board's directors, has served the Arlington church since 1967. Before that, he spent 17 years as pastor of Baptist churches in Dandridge, Tennessee; Erlanger, Kentucky; and Brunswick, Georgia.

Besides his Home Mission Board membership, Lowndes is a former vice chairman of the Southern Baptist Christian Life Commission and served on the SBC's '70 Onward Study Group. He served as acting chaplain for the United States House of Representatives, 1969-72, and as president of the Mount Vernon Baptist Ministerial Association in Virginia.

Lowndes holds a bachelor of arts degree from Furman University, Greenville, South Carolina; a bachelor of divinity degree from Southern Baptist Theological Seminary, Louisville, Kentucky; and an honorary doctor of law from Atlanta Law School. (BP)



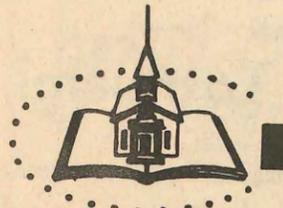
Lowndes

WE HELP TO PUT IT  
 ALL TOGETHER

Our Baptist seminaries, colleges, and schools have been helping students to put it all together for more than a century and a half.

Support "Baptist Seminary, College, and School Day"

February 16, 1975



## SUNDAY SCHOOL LESSON

LIFE AND WORK SERIES

By H. C. Chiles

(These Lessons for February 16, 1975)

### Ministering Through Encouragement

Acts 4:34-37

Aware of the needs and distresses of those who were poor before they became Christians, and of those who lost their means of earning a livelihood because they had become Christians, the members of the church at Jerusalem were far more concerned about sharing what they had with the needy than they were about retaining their possessions for themselves. Their sharing was completely voluntary, except as they were prompted by the Holy Spirit.

One of the noble and lovable members of that church, who displayed remarkable love and demonstrated genuine generosity, was Barnabas. He was a Jew of the tribe of Levi and a native of Cyprus. Barnabas sold his land and brought all of the proceeds derived therefrom and gave them for the support of the needy.

Acts 9:26-27

When Saul returned to Jerusalem and attempted to join the company of Christians there, they were suspicious and afraid of him. It was only natural for them to think that his professed conversion was only a trick and that he was merely gathering evidence to be used in the slaying of other Christians.

In the meantime, Barnabas, one of the most lovable Christians of that day, or of any day, had investigated Saul's experience on the road to Damascus and had found it to be genuine. He also discovered that Saul had marvelous and unlimited possibilities as a witness for Christ. In a most gracious manner Barnabas vouched for Saul. Because of their confidence in Barnabas, when he assured them that Saul had been saved and transformed and because he expressed his willingness to be a sponsor for him, the members of the church immediately admitted Saul into their fellowship.

Acts 11:20-24

Into the populous and wicked city of Antioch in Syria the gospel of Christ had been proclaimed faithfully by those unnamed disciples, who had been forced to leave Jerusalem in order to live. As those brave and daring souls preached the gospel of Christ, the Lord placed His

stamp of approval upon their work. Many believed on Christ and were saved, and the first Gentile church was established.

Greatly stirred by the news of the extraordinary happenings in Antioch, the leaders in the church at Jerusalem decided to send one of their honored members to inspect their work and to ascertain what should be done about it. They dispatched Barnabas thither as an official observer and a qualified investigator of this new movement.

When Barnabas arrived in the city and saw the wonderful manifestations of the grace of God in the chaste conversations and transformed lives of the believers, his heart overflowed with joy and thanksgiving. He admonished the believers to live in dependence upon Christ and in devotion to Him. He launched an evangelistic campaign in Antioch in which many were saved and added to the church.

Acts 15:36-39

While great men are hard workers, they also know the importance of occa-

#### INTERNATIONAL SERIES

### A Reconciling People

II Corinthians 5:16-21

Because of that which Christ did for us when He died on the cross we are reconciled to God and enjoy a blessed fellowship with Him. When we were regenerated by God's grace, we were transferred from the state of nature to that of grace, and have been made into a new person — "a new creature." Each of us has a new perspective — "old things are passed away; behold, all things are become new." Each child of God has a new pursuit — he has broken away from his former evil manner of life and refuses to indulge in his previous sinful habits. He proves that he is a Christian by what he is, what he believes, what he says, and what he does.

To His children God has committed the gospel or "the word of reconciliation." It is wonderful that He has entrusted us

sional periods of rest, relaxation, fellowship with family and friends, and a renewal of life's energies. Such a period Paul enjoyed in Antioch, though for how long we are not informed. Presently he was longing to revisit, review, and revitalize the churches which the Lord had enabled them to establish in those regions where they had previously ministered the Word. Barnabas was quite willing to go with Paul, and suggested that they take John Mark with them. Thinking it unwise to do so, in view of Mark's departure during the previous journey, Paul refused to take him along. The contention between Paul and Barnabas over this matter became so heated that these two ardent missionaries decided to part company and to go their separate ways. So, Paul chose Silas as his companion, while Barnabas took Mark and went in another direction. Barnabas kept himself in the role of an encourager by giving Mark another opportunity to prove himself as being dependable.



that of the sinless Saviour, Christ Jesus. Although He was surrounded with sinners and sin, as with a dense atmosphere, while He was here on earth, He was never tainted with it in the least. Not a single one of His most critical and bitter enemies was ever able to point out a single flaw in His life. A second great wonder is that of a substitutionary sacrifice. Christ voluntarily took upon Himself the penalty for the sins of men. Even though He had never indulged in sin in thought, word, or deed, the judgment for sin, which should have fallen on us, fell on Him. The third great wonder expressed in this verse is that of a saved sinner. The righteousness which Christ wrought out was placed to the account of those who had been guilty of sin, and they were treated as righteous. The purpose of His death was that sinners might be brought into right relationship with God.

Galatians 6:1-7

Paul here sets forth the duty of Christians toward believers who are guilty of a breach of conduct, namely, to deal sympathetically, carefully, meekly, and prayerfully with them, both for the sake of the offenders and to avoid finding themselves in a similar position. If a believer in Christ falls into sin, he needs to be restored to fellowship with his Lord and with his fellow Christians. "Restore" is a surgical term which means "to reset." The process of "resetting" or "restoring" the spiritually out-of-joint person is a delicate one. It requires such skill that only those who are spiritual should attempt the task.

If a believer suddenly or unintentionally falls into sin, regardless of the cause, he needs to be forgiven and restored to fellowship with the Lord, therefore, it is our Christian duty to speak to him about it, pointing out the evil of his action, and emphasizing the provision which God has made whereby forgiveness may be received and the life may be transformed.

Sooner or later, every person has burdens. There is an endless variety of burdens — physical, mental, social, and spiritual. Recognizing the reality of burdens is not enough. Paul urges Christians to bear their own burdens, implying that there are some burdens which cannot be transferred. No one can transfer the burden of responsibility, no matter how hard he may try. In the case of the burdens of others an approving smile, a little sympathy, a kind word, a message of condolence or encouragement, or a gift in need will help.

In forbidding the continuance of an action that was then going on, Paul said: "Stop deceiving yourselves; God is not mocked." "Mocked" means "to turn up the nose," "to ridicule," or "to sneer at."

Verse 21 sets forth three tremendous wonders. One of these great wonders is

This summer, attend the Baptist World Alliance and tour Scandinavia — June 29-July 13.

# B. W. A.

This is a Bryan Tour — deluxe throughout — with extension to Frankfurt and London available.

# TOUR

\$1,399

For information and brochure call or write H. Curtis Erwin, Pastor of Glasgow Baptist Church, Box 479, Glasgow, 42141. Ph. 502-651-5276

#### Lee E. Cralle Co. Funeral Home

LEE E. CRALLE, JR., President

PHONE

634-3646 • 634-3647

1330 South Third Street

Louisville, Ky.

#### See Me

for a new Olds

or a Preferred Used Car

TRI CITY OLDS

3920 Dutchmans Lane, Lou., Ky.  
Bus. 897-6541 Home 239-7668

Charles W. Woodson

#### An Impressive, Comforting Service

that meets the requirements of every family calling us

#### Kerr Brothers FUNERAL HOME

Lexington, Ky.

463 E. Main St. • Dial 2-3345

### Jack R. Taylor has a New Book!



#### After the Spirit Comes

The Holy Spirit can channel your energy into abundant power for well-rounded Christian living. Here is guidance for the Spirit-filled Christian. \$3.95

#### Other Books by Taylor

##### One Home Under God

This is the personal account of the happiness and unity brought to the Taylor home by the Holy Spirit. \$4.95  
Study and Discussion Guide, \$1.00  
Guide and 3 C-60 Cassette Tapes, \$16.50

##### Victory Over the Devil

The Christian's handbook on what to do about Satan. paper, \$2.25

##### The Key to Triumphant Living

The story of Castle Hills Baptist Church in San Antonio told for everyone. \$3.95

##### Much More!

Further discussions on spiritual truths concerning, among others, faith, prayer, family life, evangelism, and death to self. \$4.95

At your Baptist Book Store

# BROADMAN

**CHURCH STEEPLES**  
 "FIBERGLASS WITH STEEL STRUCTURES"  
 \* 10 YEARS MFG. EXPERIENCE - 100'S OF MODELS  
 \* COMPLETE ERECTIONS BY GLASSTECH  
 \* 10 YEAR WARRANTY "IN-PLACE"  
 also  
 \* STAINED FIBERGLASS WINDOWS  
 \* "BELFRY" MAGNETIC TAPE CARILLON SYSTEMS  
 \* WALL CROSSES

32 MODELS  
 BAPTISMAL POOLS

WRITE FOR FREE COLOR BROCHURES  
 404-993-9960

**Glasstech** P.O. Box 135  
 Roswell, Ga., 30075

SERVING ALL RELIGIONS  
 Prices to satisfy every preference and need

AIR CONDITIONED PARKING AREAS

1210 S. THIRD Phone 634-3628

149 BRECKINRIDGE LANE Phone 896-0349

**PEARSON FUNERAL SERVICE**  
 Louisville, Kentucky  
 Members: Kentucky Funeral Directors Burial Association  
 Members: National Selected Morticians by invitation

**BAPTIST BOOK STORE**

317 Guthrie St. • Louisville, Ky. 40202 • (502) 587-7453  
 221 Williamsburg St. • Lincoln Mall Dr Owensboro, Ky. 42301 • (502) 685-4901

## Howard Colson Joins Seminary Extension, Leaves BSSB

Howard Colson, editorial secretary for the Southern Baptist Sunday School Board, will join the denomination's Seminary Extension Department as assistant to the director, May 1.

Colson, who has directed the board's overall editorial function since 1969, will retire at the end of April after 26 years of service.

Previously, Colson, who holds master of theology and doctor of philosophy degrees from Southern Baptist Theological Seminary, Louisville, was pastor of churches in Kentucky, Indiana, Tennessee and Missouri for 17 years and served for a time as a professor at the University of Missouri.

With the Seminary Extension Department, operated by the six Southern Baptist seminaries, Colson will assist its director, Raymond M. Rigdon, in planning, developing, editing, revising and evaluating courses offered by correspondence and through extension centers throughout the United States. (BP)

**WEST 1975 SUMMER TOUR**  
 (June 28 - July 16)

Baptist World Alliance, Stockholm

See beautiful Scotland, historic Moscow and dazzling Leningrad, Sweden, Norway (the breath-taking fjords) . . .  
 Deluxe land arrangements

For Information, Write:  
**Dr. G. Allen West, 902 Broadfields, Louisville, Ky. 40207**

**HERBERT C. CRALLE FUNERAL HOME**

Edwin R. Hillock, President  
 Wallace C. Hatler

Phone 896-8821

Frankfort and Peterson Avenue  
 Louisville, Kentucky

# BAPTIST FORUM

## FASTING

Dear Editor:

As far as I am concerned, the most consistent and spiritual thing Baptists have done and promoted for a long time is the proposal for fasting. I must say that I looked vainly for years for some word, or for some guidance in that area.

It seems to me that your word, in this instance in an editorial, took considerable initiative, or at least preceded much of the Convention word. I am afraid that Southern Baptists were lagging behind even more secular organizations.

To reveal some of my own indolence, I am just now writing this letter of commendation. And, perhaps needless to say, I am not yet a shining example of fasting or of rigid discipline in this matter of dedication.

A wonderful little book which succinctly deals with most major aspects of fasting in relationship to scripture is Arthur Wallis' *God's Chosen Fast*. The copy I obtained was put out by Christian Literature Crusade, of Fort Washington, Pennsylvania 19034. Chapters are surprisingly short, but adequate.

This book was referred to by C. S. Lovett of the ministry of Personal Christianity. His own book, *Rx—Jesus Wants You Well*, was the original guidance in this matter of fasting for me. I had tried that ministry years ago as a new Christian; but not having guidance and knowledge, I went to harsh extremes, or left off the simple matter of drinking plenty of water while abstaining from food. This did harm to my body. As might be expected, I had long stirred

away from fasting almost entirely. Only since reading those blessed books have I found it possible to abstain and obtain the inherent blessing. I found that I needed to drink much more water anyway; I found a limited fasting is entirely possible. I must say I still struggle against the temptation to overeat, a plague which cheats a Christian from a remarkable blessing. There is certainly a time to eat, that is mostly while maintaining a work schedule. But this is all covered fairly well in Wallis' book.

Premium, Ky. Donald O. Cassidy

## REJECT NAME CHANGE

Dear Editor:

We, the executive board of the Tates Creek Association of Baptist Churches associated with the Southern Baptist Convention in regular business meeting December 9, 1974, do hereby voice our opposition to any name change of the Southern Baptist Convention and do hereby urge the churches of other associations to voice their opposition to said change.

Richmond, Ky.

## 'CRONYISM'

Dear Editor:

As immediate past chairman of the committee on nominations for the Kentucky Baptist Convention, I concur wholeheartedly with your editorial rejection "cronyism" (January 18, 1975).

Throughout two years of service on the committee on nominations, I was increasingly confident that the primary commitment of every member of the committee was to nominate those Kentucky Baptist best equipped to give leadership to the work of our boards, agencies and institutions.

It is important that we not confuse "cronyism" and "friendship." Nominating committee members, whether serving churches or conventions, should be expected to select persons in whom they have confidence. Quite obviously, those must be persons known to them, or at least known to others in whose recommendations they have confidence.

It is not cronyism to nominate a friend. The wrong, where there is wrong, is to nominate a friend for the wrong reasons.

Throughout our Baptist life, nominating committees need our prayers, our encouragement and our confidence. I pledge mine!

Louisville, Ky. Badgett Dillard

**Express Your Opinion in The Baptist Forum**

**Climb Aboard the VBS Express**

It's bound for a journey of planning, promoting, and administering.

Get plans rolling by ordering a VACATION BIBLE SCHOOL ADVANCE PLANNING KIT, 1975 NOW

You can save 9% by ordering the Kit

The Kit contains one each of the Church Series VBS materials for teacher, pupil, and parent. Titles this year are: *Thank You, God*, for Preschool age 3; *Pleasing God*, for Preschool ages 4-5; *My Church*, for Children ages 6-7; *Things We Do at Church*, for Children ages 8-9; *My Church at Work*, for Children ages 10-11; *HELP Helping Empty/Lonely People*, *Music Music Music*, *Up and Down and All Around*, for Youth; *Studies in Revelation*, for Adults. The Kit also includes a self-mailing order form, VBS Plan Book, Joint Service Book, and a VBS Catalog. (Convention) \$29.95

Be prepared for these important days in your church. Complete this order form and mail today.

Baptist Book Store, please send a VBS Advance Planning Kit, 1975, for Church Series, \$29.95.

Enclosed \$ \_\_\_\_\_ (On cash orders add 75¢ for delivery and handling.)  
 Charge  (On charge orders actual delivery costs will be billed to customer.)

Baptist Book Store Acct. # \_\_\_\_\_  
 BankAmericard # \_\_\_\_\_ Exp. date \_\_\_\_\_  
 Master Charge # \_\_\_\_\_ Exp. date \_\_\_\_\_  
 (If Master Charge, give 4-digit bank # \_\_\_\_\_)

Name \_\_\_\_\_  
 Address \_\_\_\_\_  
 City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_  
 (Prices subject to change without notice.)

Send order form to your nearest

**BAPTIST BOOK STORE**  
 Home of the sweet onion  
 FARMERSVILLE, TEXAS 75031

**BOWLING UNITED INDUSTRIES**

P.O. BOX 2218 DANVILLE, VA 24541  
 PHONE (804) 797-3277

**600 ASSORTED SWEET ONION PLANTS**  
 With free Planting Guide  
 \$6.00 Postpaid  
**TONCO**  
 Home of the sweet onion  
 FARMERSVILLE, TEXAS 75031

**FLORIDA FUNFEST TOUR**

WALT DISNEYWORLD  
 BOK TOWER • CYPRESS GARDENS  
 KENNEDY SPACE CENTER  
 and BUSCH GARDENS

**\$275.00 per person (two to a room) — 7 Days**  
 Personally escorted by Mr. Jack Watson

Departs Louisville (Eastern Airlines) — Monday, March 17, 1975  
 Returns Louisville (Eastern Airlines) — Sunday, March 23, 1975

Price includes roundtrip airfare, taxes, tips, hotel accommodations, transfers, and admissions to all sights to be visited. No meals are included.

For trip information, or reservations, please write:  
**FORT KNOX TRAVEL AGENCY • MR. JACK WATSON**  
 1373 Chaffee Avenue, Fort Knox, Kentucky 40121

## Mainline Protestant Leaders Voice Concern At White House

In a break with White House policy that had extended through two presidential administrations, President Gerald Ford recently hosted representatives from mainline U.S. denominations at a White House meeting.

After some 10 years since religious leaders have been invited as a group to the executive mansion, representatives from 29 Protestant and Orthodox denominations affiliated with the National Council of Churches came to Washington to break the freeze. Three Baptist groups were represented.

After several Protestant and Orthodox groups dissented the action of the late former President Lyndon Johnson, the practice of presidential meetings with religious leaders was discontinued. The administration of Richard M. Nixon followed the stance of the Johnson administration.

The Baptists present were James Christison, associate general secretary of the American Baptist Churches in the

U.S.A.; S. S. Hodges, executive secretary of the Progressive National Baptist Convention; and Joseph Jackson, president of the National Baptist Convention, U.S.A.

Christison and Hodges said the President told the group that the initial meeting with religious leaders was only the beginning of an ongoing dialogue. While President Ford had set aside only 30 minutes to meet with the group, he extended the allotted time an extra half hour.

Following the time with the President, the group spent another hour conferring with three administration officials who specialize in the fields of human rights, the economy and energy. Although the NCC is noted for its differences in position from the President on the issues of aid to Indochina and amnesty for draft evaders and deserters, the council spokesmen would make no comment on the differences at the meeting.

Claire Randall, general secretary of the NCC and a member of the United Presby-

terian Church, U.S.A., characterized the meetings as "very, very useful," and an "historical occasion."

"We did not go in to grumble or complain but to lift up some concerns," she added. She also said that under the Nixon administration the voice of the religious community "was not able to surface."

W. Sterling Cary, NCC president and a United Church of Christ minister, said the White House meeting was "very, very encouraging."

During the Nixon administration, Cary said, "we were treated as subversive." He claimed his own telephone had been tapped and that several members of the religious community were on the Nixon "enemy list."

Both Christison and Hodges said they were impressed with the President's openness and his willingness to speak on specific issues rather than in generalities.

### Distinctives Of Clear Creek Baptist School



1. Clear Creek is part of the Bible school movement, 75 years old, and has arrived in time, place, and purpose.
2. Clear Creek has maintained its original purpose—training adults for full time Christian service. A high school diploma is not required for enrollment.
3. Clear Creek's faculty is qualified and dedicated in every area of their responsibility. Each professor is required to have a minimum of 3 years post college work, plus five years successful experience.
4. Clear Creek is debt free! Therefore, substantial portions of our income is **not spent** on loans or interest. We live within the income God provides month by month.
5. Clear Creek has more than 300 alumni who are unusually strong pastors, missionaries, and evangelists in Kentucky.
6. Clear Creek's student body (current enrollment 254) of saved, God called adults gladly make a tremendous financial sacrifice to prepare themselves for the ministry.

#### OUR BIBLE PROFESSORS —



Louis M. Ader



Earl C. Clark



Robert O. Fitts



Carl W. Hunter



Lewis H. Lynch



L. A. Peterson

The Kentucky Baptist School whose sole purpose is to train adults for full-time Christian service.

For further information write:  
D. M. Aldridge  
Clear Creek Baptist School  
Pineville, Ky. 40977