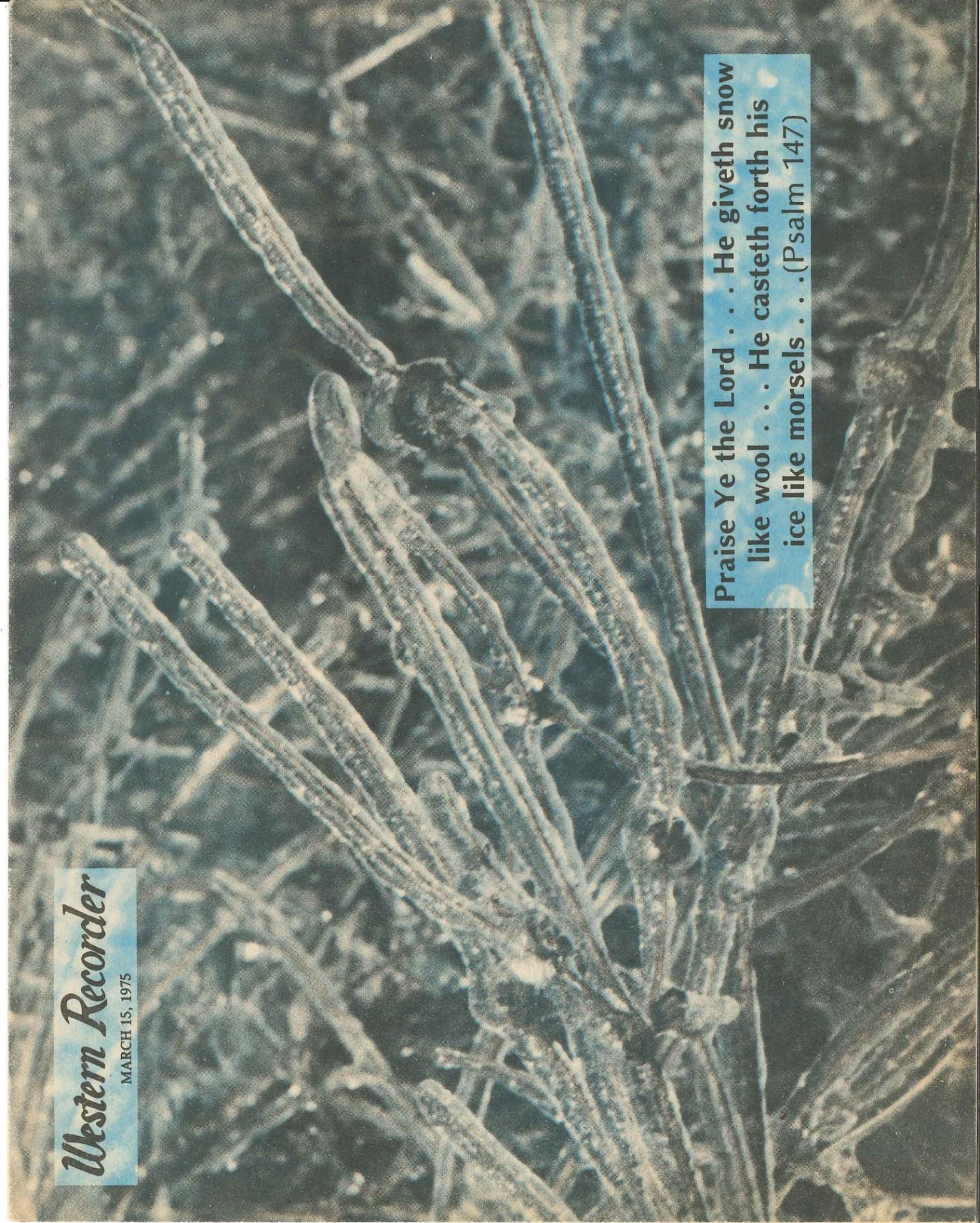


Western Recorder

MARCH 15, 1975

Praise Ye the Lord . . . He giveth snow
like wool . . . He casteth forth his
ice like morsels . . . (Psalm 147)



SBC Cooperative Program Unified Budget Ahead For '75

The Southern Baptist Convention's national Cooperative Program unified budget, through the first five months of the 1974-75 fiscal year, is 6.58 percent ahead of the same period of 1973-74.

Through February, nearly \$17.37 million has been funneled into the SBC's national Cooperative Program budget from 33 state-level conventions across 50 states, according to John Williams, director of financial planning and assistant to the treasurer of the SBC Executive Committee.

Designated giving, not including Cooperative Program receipts, are running only 3.90 percent ahead of last fiscal year. More than \$18.4 million came in through February, 1975, compared to more than \$17.70 million last February.

Monthly Cooperative Program figures, Williams reported, show more than \$3.69 million collected in February, 1975,

More Summer Missions Appointments

Two more Kentucky college students have received appointments to summer missions, according to Don Blaylock of the Baptist student work department of the Kentucky Baptist Convention.

Selected to work in the areas of music and recreation with Indians in New Mexico was Rebecca Powers, a Campbellsville College sophomore. A resident of Evansville, Indiana, and daughter of Mr. and Mrs. Lewis C. Powers of Evansville, Miss Powers is a member of that city's Faith Baptist Church. She plans to use her piano and music direction talents in full-time church related work after college.

Also appointed was Susan McKinnis, daughter of Mr. and Mrs. Charles E. McKinnis of Owensboro. Miss McKinnis will fill a post in inner city New York. Her home church is Eaton Memorial Baptist Church, Owensboro.

compared to more than \$3.48 million collected last February. That represents a 5.98 percent increase.

Designated receipts for the month of February (\$11.15 million) showed a 2.95 percent decrease over designated giving last February (\$11.49 million). (BP)

Music Conference Set

The annual Ridgecrest Music Conference is scheduled for July 21-27, 1975. This year's feature performance will be *This We Believe* by Effinger. The musical stresses our Baptist heritage of faith.

Among other musical works to be presented are Philip Landgrave's most recent release, *Let Christ's Freedom Ring*; a children's musical entitled *David's Hotshot Slingshot*; a special congregational song service and two youth musicals: *Share* and *Reconciliation* by Buryl Red.

Other special features include a concert artist, a wind and string ensemble and an instrumental leadership class.

Church Chuckles by CARTWRIGHT



"I have complaints from younger members saying our temperature is too hot and elderly members saying it's too cold—so henceforth the early service will be conducted at 70 degrees and the regular service at 80 degrees!"

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W. R. Cook
Pastor, First Baptist Church,
Central City, Kentucky

Some years ago Billy Graham was accused by the press in California of setting the church back 2,000 years. A reporter asked him about it and he said, "I wish that I could set it back 2,000 years." As we look at the church of 2,000 years ago, we see:

1. They were grounded in Christian doctrine. The word doctrine is not passive, it is active. They persisted in listening to the apostles as they taught.

2. They depended upon the power of prayer. These early Christians knew that they could not meet life in their own strength and that they did not need to do so. "They always spoke to God before they spoke with men. They always went in to God before they went out to the world. They could meet the problems of life because they had first met God."

3. They had a great fellowship. This fellowship was begun by our Lord, when he called the apostles to leave all and follow him. So they formed a fellowship, living a common life and sharing a common purse. When the Lord was taken up, the common life continued. The fellowship is, spiritually, a real vital unity with Jesus Christ, effected through the Holy Spirit. Morally, the fellowship is unity of heart and soul, or of love, the bond of the new brotherhood.

4. They gathered about the Lord's table. In the early church there was what was called the "Love Feast." It was a meal when the Christians sat down and ate in loving fellowship and in sharing with each other. During it or at the end of it the Lord's Supper was observed. It may be well that we have lost something of great value when we lost the happy fellowship and togetherness of the common meal of the Christian fellowship.

We need to look and see the characteristics of the Christian Church of 2,000 years ago, but we need also to look forward, because the riches of Christ are unsearchable and inexhaustible we should ever be going forward. "The Christian must journey, not looking to the sunset but to the sunrise."

"Baptist Faith And Message"

Creed Or Confession?

By H. H. Hobbs

Recently I received a letter from the Editor of one of our state Baptist papers. He referred to "The Baptist Faith and Message" adopted by the Southern Baptist Convention in 1963 as a "magnificent" confession of faith generally held by Southern Baptists. But he also pointed out that "some of the brethren are taking the position that Southern Baptists are becoming a creedal denomination because of the misuse of the statement."

This brief article is not intended to take sides in various doctrinal problems faced by some churches, associations or state conventions. Rather it is to point out that to endeavor to make "The Baptist Faith and Message" a creed is to ignore the intent of the committee which presented it and of the Southern Baptist Convention session which adopted it.

In order to understand any book one should first read its "Introduction." For it is here that the author states his approach and purpose in writing it. The same holds true with "The Baptist Faith and Message." In seeking to interpret and apply this statement one should read the preamble. Otherwise he may find himself abusing rather than using this statement. Such procedure may easily distort a confession into a creed, something that was/is never intended for it. The preamble colors the correct interpretation and use of the body of the statement.

The committee which drew up this statement relied heavily upon and followed the spirit of the preamble to the 1925 statement of the Southern Baptist Convention. This original statement recognized "that any group of Baptists, large or small, have the inherent right to draw up for themselves and publish to the world a confession of their faith whenever they may think it advisable to do so." This is preceded by the avowal that the committee did not regard this or any other confession as "complete statements of our faith, having any quality of finality or infallibility." They further pointed out "that the sole authority for faith and practice among Baptists is the Scriptures of the Old and New Testaments." (The 1963 committee stated that "the criterion by which the Bible is to be interpreted is Jesus Christ.") Confessions

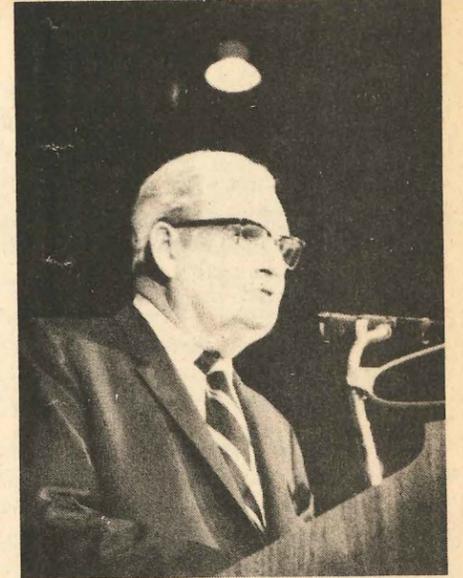
are only guides in interpretation, having no authority over the conscience.

The 1963 committee added for emphasis and summary the following statement. "A living faith must experience a growing understanding of truth and must be continually interpreted and related to the needs of each generation. Throughout their history Baptist bodies, both large and small, have issued statements of faith which comprise a consensus of their beliefs. Such statements have never been regarded as complete, infallible statements of faith, nor as official creeds carrying mandatory authority. Thus this generation of Southern Baptists is in historic succession of intent and purpose as it endeavors to state for its time and theological climate those articles of the Christian faith which are most surely held among us.

"Baptists emphasize the soul's competency before God, freedom in religion and the priesthood of the believer. However, this emphasis should not be interpreted to mean that there is an absence of certain definite doctrines that Baptists believe, cherish and with which they have been and are now closely identified."

Now it is one thing to write and adopt a confession of faith. It is quite another thing to apply it in given situations. It should be noted, however, that a misapplication defeats the very purpose of the statement. However, some observations may be appropriately made.

Certainly this statement should be interpreted in terms of the scriptures, not by any one school of thought derived from a man or group of men. "What saith the scriptures?" Not "What says tradition?" Neither should any person or church just believe anything it wishes and claim to be "Baptist." The Bible interpreted in the light of Jesus Christ under the guidance of the Holy Spirit should be the determining factor, not convenience or expediency. Like the Bereans one should search the scriptures to see if these things are so (Acts 17:11). Furthermore, no one Baptist or group of such should endeavor to force his or their particular shade of belief upon another or others. To do this is to violate the very heart of our faith which is soul competency before God.



H. H. Hobbs was formerly pastor of First Baptist Church, Oklahoma City, Oklahoma. He served as chairman of the committee which drew up the statement of faith adopted by the Southern Baptist Convention at Kansas City in 1963. He is recognized as an outstanding preacher and author among Southern Baptists.

Each Baptist body (local church, association, convention) is autonomous. No one exercises authority over another. But each determines its own constituency. "The Baptist Faith and Message" reads, "This local church is an autonomous body, operating through democratic processes under the Lordship of Jesus Christ." This may be said of each Baptist body. Which means none should do as it pleases but as Christ pleases or wills. "Unity in diversity" is at the heart of all Baptist fellowship. Speak the truth as one feels led of the Spirit to see it. But speak it in love (Ephesians 4:15).

As the committee drawing up "The Baptist Faith and Message" considered the "Lord's Supper" one member proposed a statement of close communion of the tightest sort. Another said, in effect, "That would please the Baptists of my state. But we must remember that we are drawing up a statement of faith, not for one state or region, but for all Southern Baptists. It must be flexible enough for all of them to live with it." If such an attitude prevails among Southern Baptists they can and will resolve any problems of faith.

But by all means do not ignore the preamble. Without it the Southern Baptist Convention would not have adopted the statement. No Baptist or group of Baptists should ignore it in interpretation. For to do so makes it a creed and not a confession of faith. Cut out a man's heart and he dies. Cut out the preamble and this statement dies as to its intent and purpose.

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

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Causes As Well As Effects Are Christians' Concern

To feed the hungry is in keeping with the teaching and example of Jesus Christ. But our concern should be for more than the physical hunger of millions on earth. It should extend to the underlying causes of this plight.

Jesus again is our example. Often in his healings and teachings he did more than he was asked. He relieved the basic cause of the suffering as well as the suffering.

Statistics become common and wearisome but they represent human beings and thus are important. It is reported one out of four children born in India dies under five years of age. Since 40,000 babies are born a day in India, this makes a staggering number of human beings dying of starvation and disease almost before they live.

It is said an American family of four eats five times the amount eaten by an Indian family of the same size. The fact that cows are sacred to many Indians and are worshiped instead of slaughtered and eaten dilutes our sympathy somewhat but does not change the sad picture.

Increased production of food is one part of the solution to hunger. Another is to limit the number of mouths to be fed. But any kind of control of the number of births is also contrary to the religious convictions of most Indians. They know how to increase the supply of mouths to be fed but they have not learned how to increase the physical supplies to sustain life.

Long range help to such people must include education as well as evangelism. In our Southern Baptist missionary efforts evangelism has been and

should continue to be the main thrust. However, this does not preclude efforts to share with converts economic and scientific practices which reduce suffering and enrich life on earth.

To use the proof text, "Be fruitful and multiply, and replenish the earth . . ." (Genesis 1:28) as a divine command against any kind of population control is crass literalism unbecoming a responsible Bible student. When God ordered this it was the need of the day. Today the need is responsible control of world population and God's will is never contrary to man's needs.

The pious response, "Leave this to God," is unrealistic. God does not do for us what we can do for ourselves. He expects us to use the intelligence he gave us to enrich life and decrease suffering for ourselves and our fellowmen.

Whoever is to blame, God cannot be blamed for the hunger and suffering of millions on earth today. The Lord is concerned for the total person. This includes food for his body as well as food for his soul.

The capacity to care is a special gift of the Creator to us. Animals protect themselves and their offspring by instinct. Humans can love apart from family connection and instinct. Christians are meant to be channels of God's love and concern for every life on earth.

As Christians we can do more than we are doing to eradicate the causes of suffering as well as the suffering itself. We should also support all other efforts including those by the government and philanthropic organizations to help the hungry and suffering in America and all over the world.

Revelation 1:5b-6: "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

Baptists may be individually independent but

GUEST EDITORIAL—

Independence And Cooperation

Elmer L. Gray, Editor,
California Southern Baptist

Baptists are a free people. That means that they are not subject to anyone religiously but God. They have died for the principle of the priesthood of the individual believer. They are fond of

they are also interdependent. Each Baptist is called of God to do more than he can possibly do. That is, more than he can do by himself. But, if he will cooperate with others, he can come nearer doing what God wants him to do.

When Baptists join each other in organizing a church, they do not surrender their individual freedom and priesthood. Every member of the church has the same size vote as every other member. All are equal. The authority in a church rests in the members and is expressed in their vote. A member is still free and the church does not have spiritual control over him. The individual Baptist is responsible to God for his life and not to the church. However, God expects us to cooperate as fully with our fellow church members as we possibly can.

The Baptist principle of freedom also applies to churches. Churches may set up denominational organizations through which they can expand their ministry and witness beyond their own reach. Yet they are still free. The denominational organization set up by churches includes associations, state conventions, and the Southern Baptist Convention. None of these has any authority over any church.

They are means whereby individual churches can amplify their service to Christ.

Furthermore, Baptists see their concept of freedom extending to their denominational organizations. An important thing to remember is that state conventions do not arise out of associations and that the Southern Baptist Convention does not arise out of state conventions. Each of these was originally set up by messengers from the churches. Each is controlled by the messengers the churches send to their decision-making meetings. Associations are not controlled by the state convention, nor the state convention by the Southern Baptist Convention. Denominational organization exists as a means whereby churches can cooperate together freely in obeying the directives of the Lord Jesus Christ.

Baptists have cherished their freedom. Occasionally some Baptists have been so defensive about their freedom that they have magnified their independence beyond their commitment to Christian service. Independence needs to be counter-balanced by voluntary cooperation. Through these channels free people cooperate in serving their Lord.

CAMPBELLVILLE COLLEGE

Dear Editor:

As a trustee of Campbellville College and a member of the Christian education committee of the state convention I have had opportunity to take a close look at Campbellville College. I am happy to report that it is my opinion that Campbellville College is in good condition in spite of the tremendous problems it has faced the past few years.

During the past few years enrollment at Campbellville has dropped from a high of over 1100 to below 700. With heavy indebtedness on dormitories together with a high inflation rate the school has been struggling to meet its financial obligations. However, in spite of these problems, indebtedness has been reduced by some significant amounts. Since 1965 indebtedness to C.I.T. alone has been reduced by an amount in excess of \$700,000. Payments on all other loans are current.

These accomplishments have been made without sacrificing the quality of education. In fact, I believe the quality of education is improving all the time. The spiritual atmosphere is better than it has been for years. These things could not have been done had it not been for the unselfish sacrificing of some dedicated

(Continued on page 14)

BAPTIST FORUM



PAPER DISTURBING

Dear Editor:

Let's not make a mockery of our Church paper. The last thing in the world we need is the Congress telling us what to do without, or what to do with our little bit of money and how to conserve our natural resources.

We know more about how to do this in five minutes than they will know if they were to live to be hundreds of years old.

This is one case where if they were to start at the top and work down it would make more sense.

I know what it is to be hungry. I have seen my mother cook the last thing in the house and not know where the next meal would come from. I also know about going to bed to keep warm because there was nothing in the house, if you could call it that, to keep us warm. But she kept her children together and never complained.

I watched my brother go to war, both sides, first the Atlantic and then the

Pacific, and come home with honors. And also sat by his bedside his last night on earth with the thoughts of war still on his mind. And another brother worked the sail from nine years old on with a very limited education to give his family a good life. And a good life it is, although he has worked many times far into the night. Maybe if they would consider putting some of these people in Congress our country would get back to behaving more like civilized people again. The intellectuals, so-called, haven't done much to cause us to believe we will see that time again.

I am proud of our Church paper and think you are one of the top editors, but some of the things I see of late do not sound very encouraging. I could care less what your political party is, for the two party system is a must, but let's not make our Church paper a party issue.

We need some real Christian men that will take a stand for God — a real sincere stand. Where are they? I wonder.
Leitchfield, Ky. Mrs. Virginia Wilson

Badgett Honored On Silver Anniversary At Campbellsville

Like sports or politics, Kentucky Baptistdom has an unrecorded list of prominent names which have come to epitomize the whole.

The people behind the names are, for the most part, Christian leaders who have spent their lives in the pulpits and trenches making us what we are today—Kentucky Baptists. One name, without which the list would be woefully incomplete, is that of J. Chester Badgett.

For 25 years now, Badgett has been pastor of Campbellsville Baptist Church, where he was recently honored at a silver anniversary program. Prior to going to Campbellsville on February 19, 1950, he had served as pastor of Clear Creek, Little Mount, Utica and Beaver Dam Baptist churches.

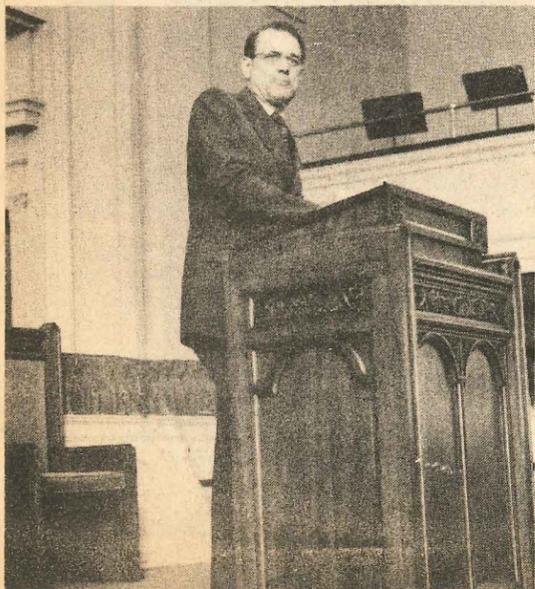
Badgett has served on the Kentucky Baptist Convention Executive Board on several occasions. In 1963 he was elected president of the KBC. He has also served on the board of trustees of Campbellsville College and on numerous convention committees.

In 1965 he was elected president of the Foreign Mission Board of the Southern Baptist Convention, a position he held for two years. Now the Campbellsville pastor serves as a trustee for New Orleans Baptist Theological Seminary, an SBC institution.

Joseph Chester Badgett was born in Casey County but reared in Stanford. In 1936 he was graduated from Georgetown College and later earned the master of theology and doctor of theology degrees from Southern Seminary in Louisville.

In short, there are few things in the area of Christian ministry that J. Chester Badgett has not done. His 40 years in the ministry have spanned the wide gulf

Chester Badgett addresses KBC.



between small church pastorate and denominational administration, and he has seen a change in demands made of the minister during his time.

"The ministry as a whole is not getting less difficult," Badgett said in an interview recently. "No man should enter the ministry without the Lord's calling . . . If the Lord's calling him, love the Lord and love his people."

During the commemorative program at Campbellsville Baptist Church, Badgett and his family were given numerous tokens of appreciation, including some silver and a cash gift. Campbellsville mayor Robert L. Miller presented Badgett with a 25 year appreciation certificate from the city. Guest speaker was Baker James Cauthen, executive secretary of the Foreign Mission Board.

When Badgett, his wife Ruth (formerly Ruth Cloyd of Louisville) and their three children — Tony, Tom and Ruth Ann — came to Campbellsville in the winter of 1950, they joined a church that is the oldest in Taylor County and one year older than the state of Kentucky. In the quarter century since that time, the church—and Badgett—have experienced what he refers to as "valleys and peaks."

In reflecting back over the years, Badgett thought first of a valley in 1962. In that year, just after the church had done extensive building renovation, it burned.

"My lowest point was watching the church burn . . . That was the most traumatic thing," he said. "We had had a music festival and had just spent \$40,000 on remodeling and rewiring."

But even through the tragedy of a razed building, Campbellsville Baptist Church under Badgett's leadership never cancelled a service. Services were moved to Campbellsville High School and to the ground floor of the church's educational building.

"It (the church building) burned on Saturday night," he remembered. "We got on the radio and announced where we would meet Sunday. We never missed a service."

When asked about the high points in his ministry, Badgett's mind drifted back over names of good friends, fellow ministers and missions. "What I rejoice over is the large number of people I've been able to lead in the Christian faith over the years.

"Second to that has been the church's service in mission work . . . My days have been days of very deep satisfaction and great fulfillment," he said. •



The buried oil tank at our house has rusted out and we have had no heat for weeks. It has been a trying, yet interesting experience.

We humans are so dependent upon modern conveniences that we are frightened at the possible loss of them. We have found that returning to the life of "the good ole' days" isn't too bad after all.

I roll out about 5:30 a.m. and plug in a couple of little electric heaters and back in bed again. About an hour's worth of that gives us a reasonable temperature (maybe up to 55 degrees) in which to get up and dress briskly. It encourages a more energetic start on the day.

It makes me remember my childhood days at Leadwood, Missouri, when we all got up and dressed by the kitchen range which father already had red hot. We burned up on one side and froze on the other. In my unheated house I'm also remembering boyhood days at Elvins, Missouri, where the little King Heater sat in the living room and the long stove pipe that crossed about a third of the room to the chimney (called "chimley"). I don't know whether this was accidental poor design or perhaps on purpose to keep more of the hot stovepipe in the room instead of sending so much heat out the chimney ("chimley"). There was more room to finish dressing in the living room, over long-handled underwear in which, of course, we had slept. (Father's temper sometimes showed through as he put up that contrary stovepipe each winter.)

Excuse more reminiscence:

My earliest churches had only one room with the pot bellied stove in the middle. Somebody always fired it up red hot just before the service started. Rural people had milking and other outdoor chores to do in the cold winter. Then when they came inside by the hot fire (with a poor sermon), they would go to sleep. I shall never forget the evil thought I had one Sunday night while preaching at Oak Ridge, Missouri. It seemed nearly everyone was asleep but me. I imagined what would happen if they should all go to sleep and I should just quietly terminate the sermon, turn out the gas lights, and tip-toe out, locking the door behind myself. Wouldn't it be some bedlam if they thus woke up in the darkness?

WESTERN RECORDER

STUDENTS BOYCOTT CLASSES—

Dean Fired, Faculty Placed On Year Probation

The executive committee of North Greenville College in Greenville, South Carolina, has dismissed the Baptist junior college's dean of instruction and placed the entire faculty on probation for one year following a controversy instigated by conflict between college president Harold E. Lindsey and a majority of the faculty.

The action has resulted in boycott of classes and a prayer vigil by most of the 750 member student body. The boycott, which began March 3, was planned to run until the trustees met again. Under the college's constitution, a meeting must be called when eight or more trustees request it.

Two principal grievances sparking the original faculty protest center around a stepped up teaching load and a charge that the president has bought land from the college at less than market value. A letter of petition from the faculty accused Lindsey, president since 1970, of being "arrogant, dictatorial, self-serving, un-Christian" and asked him to resign.

The trustees, dealing with the charges

in a February meeting, did not find sufficient evidence for any of the teachers' charges but accepted Lindsey's request that they repurchase at the price he paid for it 50 acres of land he bought from the school.

Lindsey was commended by the board for progress made during his administration but told to "resolve all existing

differences between administration and faculty." He was further instructed to fulfill four promises he had made to the faculty in an address on February 13: to use capital funds for salary, reduce teaching load from 18 to 15 hours, to use the academic committee and department chairmen to air grievances and to foster morale, inspiration and motivation. •

Rooms Going Fast For '75 SBC

Over 4,700 rooms have already been assigned by the SBC housing bureau to accommodate the more than 16,000 messengers to the annual meeting of the Southern Baptist Convention, June 10-12 in Miami Beach.

John Williams, director of financial planning and assistant to the treasurer of the SBC Executive Committee, comments, "We are fortunate the convention is meeting in a place such as Miami Beach where an adequate room supply is available."

Persons wishing to make housing reservations for the convention should write as soon as possible to the SBC

Housing Bureau, 555 - 17th Street, Miami Beach, Florida 33139, giving a definite date and approximate hour of arrival and including names and addresses of all persons who will occupy rooms requested.

At least four choices of hotels or motels are desirable and reservations will be filled in order of date of receipt. If accommodation in the hotel or motel of a person's choice is not available, the housing bureau will make a reservation elsewhere as near the request as possible. Confirmation will come direct from the hotel or motel. •

Housing Shortage Hits Clear Creek

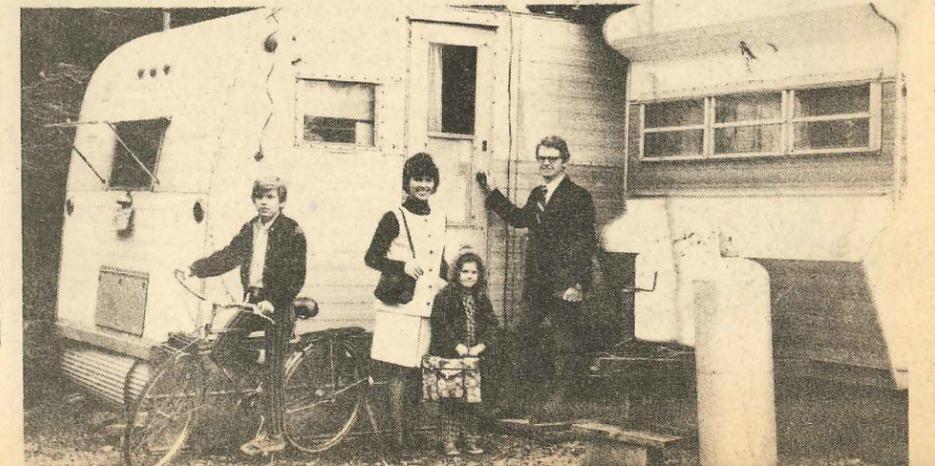
A critical shortage of ministerial student family housing has developed at the Clear Creek Baptist School in Pineville, according to a recent announcement by the school's president.

D. M. Aldridge, for 20 years president of the Baptist Bible school for adults, said, "With a current enrollment of 250, all available student family housing facilities are occupied. Recently a family of

four rented a cottage at nearby Pine Mountain State Resort Park while waiting for on-campus housing. Another family of three lives in one dormitory room while it waits for a student family cottage to become available.

"We are making a desperate effort to improve and enlarge cottages, apartments and mobile homes to accommodate additional students," Aldridge said. •

MAKING A HOME — Ministerial student David Mitchell poses with his wife, Marsha, and children, David, Jr., and Lei Ann at the entrance to their improvised residence at the Clear Creek Baptist School in Pineville. The two small camping trailers were combined to provide temporary shelter for the young family as they await a student-family cottage or apartment to become available.



It's here!
The NEW
Baptist
Hymnal

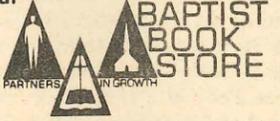


a hymnal "that will sing us into the twenty-first century."

Baptist Hymnal 1975 is the finest ever for congregational singing! It was designed for the person in the pew. Songs are included that have never before appeared in any hymnal.

Some familiar songs added to this hymnal include: How Great Thou Art; All That Thrills My Soul; The Saviour Is Waiting; Sweet, Sweet Spirit; I Have Decided to Follow Jesus; Here Is My Life; Set My Soul Afire; and many, many others.

For the greatest congregational singing order the NEW Baptist Hymnal. Contact us about prices, and ask for a color swatch book. Special editions are available also. We want you to see these hymnals at your



MARCH 15, 1975

Grubbs Gives Relief Advice

Eugene Grubbs, the Southern Baptist Foreign Mission Board's newly installed disaster response coordinator, has recommended some guidelines for relief after his first visit to famine-ridden Bangladesh.

Grubbs' initial evaluative response to the Bangladesh situation was that the seven Southern Baptist missionary families can skillfully utilize all the resources Southern Baptists can give them, but only if the missionaries are permitted to choose projects they see as being most immediately needed.

Arriving in the country, Grubbs talked with all the missionary families, as well as the district officer (about the equivalent of a governor). Prior to the trip, he stopped by the U.S. State Department for some briefing as to procedures for helping in disaster ridden countries. He also commented on his new role:

"Missionaries could easily be in shock if you talk about a hurricane or an earthquake and they're in the middle of it," he said. "Somebody from the outside needs to help them crystallize their thinking about immediate responses."

Grubbs indicated that Southern Baptist missionaries are at an advantage, because they have been collaborating with the other relief groups and been openly receiving counsel from the Bangladesh government.

The guidelines started with a commendation by Grubbs of missionaries for concentrating their efforts in the rural areas. Only two of the seven missionaries

are assigned to Dacca, a city of some one million people. The metropolitan areas, Grubbs maintained, contain more availability of assistance than do the rural areas.

Grubbs also suggested that Southern Baptists not try to import large quantities of grain and foods, because these items can be purchased locally in Bangladesh.

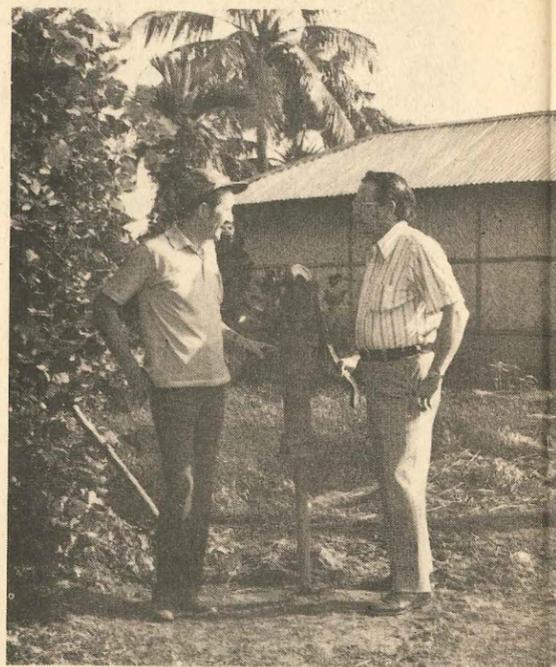
Finally, he said that all food giveaway projects should be avoided, and in their places food-for-work programs should be developed. He added that several of the missionary distribution programs already in existence are done on a food-for-work basis.

For instance, Grubbs cited the Thomas E. Thurmans and the Thomas D. Kirkpatrick, missionaries in Faridpur, who have been involved in a grain distribution program that is already being converted into a food-for-work project. It will cost about \$18,000 per year.

In the food-for-work plan, the workers receive a small stipend and food in exchange for labor.

Grubbs also indicated that while the physical needs of people are being met, the evangelistic opportunities are increasing.

"We've got to remember that they (missionaries) are facing the greatest evangelistic opportunities they've ever had," he explained. "They can't turn entirely to relief work, although they recognize that as Christians, they can't ignore the physical suffering that surrounds them."



In Bangladesh, disease and sanitation problems have contaminated the nation's already poor water supply. In 1971, Southern Baptist missionary James F. McKinley, Jr., [left] helped to sink this tube well and build the house in the background. Eugene Grubbs, FMB disaster response coordinator, recently surveyed the country for determination of relief and rehabilitation needs.

Singapore Convention Gets Start In China

Eighteen years of cooperation between Southern Baptist missionaries and national Baptists have culminated in the inauguration of the Singapore Baptist Convention in China.

The organization began in 1957 as a co-workers prayer meeting of missionaries and national Christian workers. In 1969, eight churches voted to organize themselves into the Singapore Baptist Churches Fellowship. Finally, last month, a tree-lighting ceremony held on Baptist World Alliance Sunday symbolized the culmination of the effort. A messenger from each church lit a candle on the tree to represent his church's promise to promote Baptist witness in Singapore.

The five convention officers, all Chinese laymen, pledged to continue to work in an open manner, striving to meet the organization's objectives under the guidance of the Holy Spirit. The convention's president paid tribute to the missionaries who "with love and work planted, supported and aided in building the churches in Singapore."

WESTERN RECORDER

ILLNESSES MAY HURT BAPTIST POSITION —

Possible Landmark Case Argued Before Supreme Court

A possible landmark case that will affect future programs of public funds for church related elementary and secondary schools hit the U.S. Supreme Court recently in Washington, and heated debate ensued.

Two of the nation's top lawyers on church-state matters took opposite sides in a case involving two Pennsylvania laws that provide a number of aids to the parochial schools of the state. Leo Pfeffer, prominent New York attorney who has been involved in most of the recent major church-state cases before the Supreme Court, argued that the Pennsylvania laws violate the provisions of the First Amendment to the Constitution.

On the other side, William B. Ball, a Harrisburg, Pennsylvania, attorney who has represented parochial school interests in many law suits, argued that the aid provided by the State of Pennsylvania is secular (not religious) in purpose and effect, that the plan is self-policing and does not involve prohibited entanglement of church and state, and that the teachers employed in the special programs never take advantage of their positions to teach religion.

At issue in the case, known as Meek v. Pittenger are two laws, Act 194 and Act 195, enacted in 1972, which provide "auxiliary services" — textbooks, instructional materials and equipment for pupils in the nonpublic schools of Pennsylvania.

The "auxiliary services" include help to nonpublic school children on the premises of the private schools in the areas of guidance, testing, remedial and such other secular, neutral and non-ideological services as are provided for children in public schools. Up to \$30 per child is allowed in this program.

The textbooks to be provided by the state for children in private schools are those that are acceptable for use in any public elementary or secondary school in Pennsylvania. Up to \$10 per child could be spent for textbooks.

The "instructional material and equipment" to nonpublic schools (up to \$25 per child) includes books, records, tapes, films and other secularly neutral and non-ideological materials.

Pfeffer sought to prove that such aids to religious schools from public funds do the following: (1) have a sectarian purpose, (2) have a sectarian effect, (3) would involve an impermissible entanglement of church and state in their administration, and (4) would involve political entanglement of church and state when

appropriations bills are before the legislature.

The case was argued before the Supreme Court at a time of distinct advantage for the parochial schools interests and of disadvantage to those who insist that public funds for parochial schools in any form violate the U.S. Constitution. Justice William O. Douglas recently suffered a stroke and did not participate in the case. Justice Thurgood Marshall was in the hospital with pneumonia. Both of these men have records of upholding a strict constitutional view of separation of church and state.

The absence of Douglas and Marshall could mean a 4-3 decision in favor of the parochial school interests and against the separationists. If this should occur, the door will have been opened for similar legislation in many states to provide such aids to private religious schools.

The case was heard by the Supreme Court on appeal from the United States District Court for the Eastern District of Pennsylvania. The three-judge court upheld the constitutionality of both Act 194 and Act 195 with one exception. The lower court ruled out state provision of any equipment for parochial schools that could be diverted to religious purposes.

In his attack on the provision of textbooks for parochial school children by the State of Pennsylvania, Pfeffer, in

effect, asked the Supreme Court to reconsider an earlier decision which approved a similar textbook law in the State of New York. Although Pfeffer sought to make a distinction between the New York and Pennsylvania textbook issue, members of the court, by their questions, seemed to view the two programs as the same.

The Baptist Joint Committee on Public Affairs, of which James E. Wood, Jr., is executive director, late in 1974 joined in a friend of the court brief with several other organizations seeking to overturn the decision of the lower court in Meek v. Pittenger. The view expressed in this brief was that the provisions of Acts 194 and 195 for state aid to parochial school pupils are in violation of the U.S. Constitution.

Others with whom the Baptists joined in the attack on the Pennsylvania laws were the American Association of School Administrators, American Jewish Committee, American Jewish Congress, Anti-Defamation League of B'nai Brith, Board of Church and Society of The United Methodist Church, Jewish Labor Committee, Jewish War Veterans, National Education Association, National Council of Jewish Women, Union of American Hebrew Congregations, United Synagogue of America and Unitarian Universalist Association. (BP)



AWARDS PRESENTED — Herbert W. Hobler, president of Nassau Broadcasting Company in Princeton, New Jersey, and Robert E. Rice, executive vice president of WRAU-TV in Creve Coeur, Illinois, were presented the SBC Radio and Television Commission's Abe Lincoln award for excellence in their broadcasting fields at ceremonies in Fort Worth, Texas, February 13. Also honored as a pioneer broadcaster was Charles H. Crutchfield, president of Jefferson-Pilot Broadcasting Company. Pictured from left are Hobler, Federal Communications Commission chairman Richard E. Wiley, Crutchfield, Paul M. Stevens, president of the Radio and Television Commission and Rice.



MARCH 15, 1975

Baptismal Policy Proves Divisive

Upper Cumberland Association Withdraws Fellowship From Harlan Baptist Church

By Bob Terry
Associate Editor

The question of Baptism has again become divisive among Kentucky Baptists; specifically, the question of baptism's validity when administered by a group other than Baptists.

The issue surfaced in eastern Kentucky when Harlan Baptist Church adopted a policy of admitting persons immersed by other denominations as an act of obedience to Jesus Christ.

The official document reads, "Persons seeking membership in the Harlan Baptist Church coming from a congregation of another denomination shall meet the following requirements: (a) they shall have accepted Christ as their saviour and shall have made a public profession of that faith; (b) they shall have followed the Lord in Baptism by immersion in an act of obedience (not a saving act) believing that baptism is a symbolic act depicting the death, burial and resurrection of Christ and of their own desire to follow the Lord in newness of life. . . ."

In a telephone interview Harlan pastor Earl Bell said the question of baptism became an issue when a number of new people moved into the area from other parts of the United States.

"Several fine Christian people visited our church," Bell said. "But they could not be members without being re-baptized according to the old policies."

A study of baptism was made and the deacons recommended the change to the church. The issue was publicized and discussed before the church vote. When the proposed policy was considered, it passed with a three to one margin. This occurred December 19, 1973.

On March 8, 1974, the executive board of the Upper Cumberland Association appointed a three member committee to investigate the action taken by the Harlan church regarding baptism. Bruce Walzer, pastor of Central Baptist Church in Harlan, was appointed chairman.

Walzer contacted Bell and asked if the church would reconsider its policy. Bell reportedly told Walzer that he was free to talk with the church deacons but that the church would not alter its stand. No meeting with the deacons took place.

Accordingly, at the April meeting of the association's executive board, the

Earl Bell,
Pastor,
Harlan
Baptist
Church



committee moved that fellowship be withdrawn from Harlan Baptist Church.

The motion stated, "The Upper Cumberland Association of Baptists do vote this day, by churches, to withdraw fellowship from the Harlan Baptist Church until such time that they return to the faith and practice of the Baptist churches in the Upper Cumberland Association. Due to their accepting as members of their church, people from other faiths, we feel we are unable to fellowship with them or to accept said members by letters into our churches. Within the motion we pray that fellowship will be restored as soon as the Lord sees fit. . . ."

Although the executive board membership numbers about 60 with 46 cooperating churches, the motion carried by a vote of 16-5.

Associational moderator Bill Collett explained that executive board members wanted to avoid giving the impression that they were an ecclesiastical body determining associational policy. "We wanted the whole association to make this decision," Collett said.

A letter was mailed to each of the churches informing them of the decision of the executive board. The churches were asked to discuss the matter in business meeting and adopt a church position on the matter. This position would then be brought to the annual associational meeting by the messengers.

These messengers, so the reasoning went, would be instructed by their respective churches how to vote. In this way the will of the whole association would be determined.

But, as the 21 executive board members left that April meeting, it was clearly understood that Harlan Baptist Church

was out of the association, Collett recalled.

In the months between the April board meeting and the annual associational meeting in September Collett wrote each member of Harlan church who held an office in the association. In light of the executive board action, each of these was asked to resign. One Harlan member, the association treasurer resigned soon after the April vote.

Also during this time a motion to reconsider its December action was presented in a Harlan church business meeting but it was tabled by a 4-1 margin, according to Bell.

Several churches did take the executive board's suggestion and discuss the status of Harlan Baptist Church. Some of these wrote the Harlan church saying they could no longer fellowship as sister churches. A minority of the letters expressed continued support.

Central church, where Walzer is pastor, went a step further. It withdrew fellowship from all the churches in the Southern Baptist Convention that receive members not immersed by Baptists. A similar policy was adopted at Ages church where Collett is pastor.

When the annual meeting came, the motion by the executive board was that its April action be sustained by the association. Parliamentary wrangling occurred when Walzer, the parliamentarian, ruled that the motion would have to receive a two-thirds majority vote to carry. Neither the association's constitution nor their parliamentary authority, Kerfoot, spoke to the issue in question.

But the messengers refused to sustain the two-thirds majority ruling and a simple majority was required.

During the discussion, Phil Green, then pastor of Big Laurel Baptist Church, asked for clarification of the issues involved. When the situation was explained he responded that his church practiced a policy similar to Harlan's. Messengers then moved to include the Big Laurel church in the motion to withdraw fellowship.

The vote recorded in the minutes shows 71 votes to sustain the executive board and 35 opposed.

A second part of the controversy revolved around the association's constitution. The present document makes no reference to Baptist faith and practice. When Bell repeatedly asked to be shown where the Harlan church policy violated the association constitution, there was nothing to be shown. John Lambert, pastor of Calvary Baptist Church in Loyall, moved that a study of the constitution be made and that it be appropriately revised. This was done at the March, 1974, executive board meeting.

In September, the new constitution was ready for introduction. The proposed document specified that the association has no authority over any church, but, it adds, "(the association) may judge the propriety of retaining in its union any church which has become unscriptural and/or untraditional in its doctrine or practice. . . ." Later, the proposed constitution said the Baptist Faith and Message statement adopted in 1925 and renewed in 1963 will be the standard for faith and practice for churches of the association.

But the association stopped short of adopting the same statement for itself.

Instead a nine-point Article of Faith is under consideration.

The document also specifies that "each church will hold its fellowship sacred and allow only born again believers into it, who agree to adhere to the doctrinal practices of the church. The mode of entrance into said fellowship will be baptism by immersion or letter from sister church or a statement of baptism by immersion into a sister Baptist church who in turn holds to the same faith and practice of this association."

Membership, in the association, under the proposed constitution, "shall be composed of such Baptist churches as may enter into its constitution, and other Baptist churches that may hereafter be elected to its membership. . . ."

Walzer, a chief contributor to the new constitution and the newly elected moderator, explained that the new constitution comes mainly from material received from the Home Mission Board. "We believe this new constitution will make plain our positions. It will give us a ground of understanding with all member churches."

Of the Harlan church, he said, "We want to have fellowship with the Harlan

Baptist Church. We are anxious for that fellowship, but we cannot have it as long as they hold to a policy that tears down what we as Baptists believe."

Harlan pastor Earl Bell countered: "We have not violated scripture. We have not violated the constitution of the association. We have not violated any statement of faith Baptists have adopted."

Harlan Baptist Church has adopted the Baptist Faith and Message as its guide for doctrine and practice. The association has not.

"We are still putting our monthly contribution to association work aside. When this problem is worked out, we will give it all to the association."

"They may be out of fellowship with us but we are not out of fellowship with them," Bell added.

More than a year has passed since the issue first surfaced and tensions still run high. Privately, some pastors talk of a Harlan County Association being formed. But most feel that progress is being made, that tensions are subsiding and that the churches will continue to work together. ■

Fletcher Resigns FMB Post For Pastorate

Jesse C. Fletcher, director of the Southern Baptist Foreign Mission Board's (FMB) mission support division, has announced his resignation effective May 1 to become pastor of First Baptist Church, Knoxville, Tennessee.

The 3,500 member Knoxville church officially extended the pastoral call February 23 and Fletcher accepted the new post the same day.

"Though I do not fully understand all the implications involved in leaving a task that has been my life for 15 years and which has provided me such a sense of satisfaction and joy, I go obediently and with a strong desire to do the work to which God has called me," Fletcher said.

"My convictions regarding missions and the task of mission support will be if anything even stronger in my new role," he added. "I hope to be a spokesman both in terms of my speaking and writing for the same cause which has dominated my ministry for the past 15 years."

As director of the board's mission support division, Fletcher has coordinated the work of the departments of missionary personnel, missionary education, and promotion and furlough ministries. He also has given general supervision to public relations and press personnel and served as chief of the Richmond Bureau of Baptist Press.

Jesse C.
Fletcher



While at the board, Fletcher has served as associate secretary of missionary personnel, secretary for missionary personnel and for the past six years as

director of the mission support division. He became division director on November 1, 1968.

He has seen the missionary force double, from about 1,300 to 2,600 missionaries. Also under his leadership, the missionary journeyman program was begun, the extended missionary orientation program was initiated, the first data processing equipment was utilized at the board, the department of promotion and furlough ministries was organized, and the board's press office became the Richmond Bureau of Baptist Press.

Heart Attack Claims Belote

James D. Belote, for 35 years a Southern Baptist missionary to East Asia, is dead of a heart attack at 61.

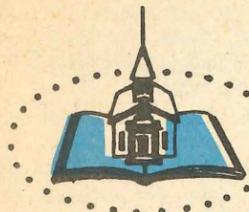
A native of Washington, D.C., Belote studied at George Washington University and Southern Baptist Theological Seminary. He was graduated from Wheaton College with the bachelor of arts degree, from Columbia Bible College with the master of theology degree and from New Orleans Seminary with the doctor of theology degree.

Belote was appointed by the Foreign Mission Board in 1940. He was president of Hong Kong Baptist Theological Seminary in Kowloon and of the Asia Baptist

Graduate Theological Seminary in Hong Kong. Appointed originally for service in China, he was pastor of Wahiawa Baptist Church, Oahu, Hawaii, during World War II and did not arrive in China until 1947.

As area secretary for East Asia, Belote served as a liaison between the Foreign Mission Board and missionaries in Hong Kong, Macao, Taiwan, Okinawa, Japan and Korea.

While in Hong Kong, he was pastor of two churches, advisory pastor of four others, chairman of the Hong Kong-Macao Baptist Mission and a member of the executive committee of the Hong Kong Baptist Association. •



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for March 23, 1975)



LIFE AND WORK SERIES

Faithful Unto Death

Luke 22:70-71

To the Jews the Sanhedrin was what the Supreme Court is to Americans. It was supposed to be a court of justice, but at the hands of that court Jesus received callous injustice.

In an attempt to formulate an official charge against Him, members of the Sanhedrin asked Christ if He were the Son of God. Without hesitation He admitted that He was. For them, His confession was sufficient evidence to justify putting Him to death. Since they could not inflict capital punishment, members of the Sanhedrin took Christ before the Roman procurator, Pilate, who had that power. They charged Him with sedition and claiming to be "Christ a King."

Luke 23:32-46

The procession ascended the skull-shaped hill overlooking the city of Jerusalem. Having removed His garments, the executioners nailed Him to the cross. While His blood was flowing, a hole was prepared in the ground. The cross was lifted on end and dropped into the hole with a thud.

Of all the methods of putting people to death, crucifixion was the most horrible and shameful. As a further humiliation, or to add ignominy to His death, Christ was crucified between two robbers, in literal fulfillment of prophecy, "And he was numbered with the transgressors" (Isaiah 53:12).

In words of tenderness and love Christ prayed: "Father, forgive them; for they know not what they do." The Lord was requesting the best thing possible for his murderers.

When the enemies of Christ saw Him on the cross they exulted greatly. The religious leaders challenged Him to perform another miracle by coming down. They said: "He saved others; let him save himself." Christ could not come down from the cross but not for the reason which His critics had in mind. He could not save Himself if His mission were to be accomplished.

A superscription, which contained the accusation against Christ, was placed above His head. It read: "This is the King of the Jews." In order that all who passed by might read it, it was written in all of the current languages — Hebrew, Greek, and Latin — the languages of religion, culture, and government, respectively. The accusation against Him did not express all the truth. Christ not only claimed that He was the King of the Jews, but also that He was to be trusted as Saviour and obeyed as Lord.

Both of the robbers, who were being crucified with Christ, showed the baseness of their character by reviling Christ. As the day wore along, one of them observed the wondrous bearing of the Saviour and listened to His words. Touched deeply by His perfect innocence, he ceased to rail at Jesus. Acknowledging the innocence of Christ, the penitent robber confessed his sin and accepted Christ as his Saviour. Christ forgave him

INTERNATIONAL SERIES

We Have A Faith

In Hebrews 12 the writer sought to encourage and strengthen the believers who discovered that the Christian life was more difficult than they had expected.

Demands — Hebrews 12:1-4

These verses picture Christians as runners competing for a prize. Since the Christian life is portrayed as a race, everything that would hinder the Christian in running it must be laid aside. Everyone who is striving to become a better Christian and to run a good race in life must "lay aside every weight."

"Weight," as used here, denotes whatever would put one to a disadvantage in running. Things which prove to be weights to the Christian runner need not necessarily be sins. Some Christians avoid the things that are obviously sinful,

and saved him. He promised, "today shalt thou be with me in paradise." That dying robber was saved by grace through faith in Christ, apart from any ordinance or works.

It is difficult for us to understand how anyone could treat Christ as did those who were around and near the cross and yet we must not forget that those who reject Christ today are just as guilty as those at the cross.

Luke took special care to tell us that Christ's cry from the cross: "Father, into thy hands I commend my spirit" was not made in subdued tones but with a loud and triumphant voice. When He uttered that cry He was in possession of all His powers and of His own accord was giving up His life for our salvation. Just as Christ had committed His spirit into the hands of His Father throughout His life, He committed it into His keeping in death. His mission on earth had been accomplished. ■

but they carry a lot of excess baggage in the form of questionable habits, trifling interest, and second-best activities.

If one is going to run the Christian race successfully, he must free himself of his besetting sin or sins. Each Christian is expected to overcome the sin to which he is the most susceptible. Sin saps the strength of the Christian runner who is trying to win the crown.

Running the Christian race requires exertion, progression, and perseverance. We need always to maintain a proper sense of direction, to understand that the course is not easy, and to remember that we are part of a glorious company. If we would please the Lord and run successfully, we must make Christ central in our thoughts, affections, and purposes.

WESTERN RECORDER

Discipline — Hebrews 12:7-11

Part of our trouble is the idea that life was meant to be easy and pleasant. There is not any basis in the New Testament for this idea, or any evidence of it in life. Since life is a place of discipline, we should not be surprised when we are called upon to go through the mill of hardship, adversity, suffering, and struggle. We cannot develop properly without discipline, regardless of whether it is imposed from within or from without.

Rather than spoil His children, God disciplines them. Earthly parents should do likewise with their children. There is a distinction between punishment and chastisement. Punishment is retributive, and chastisement is corrective or remedial. We must not despise God's chastenings nor must we ever give way to despair when God chastens. Instead of whining when we are disciplined we should walk straight and live right.

The Christian life is to be positive, progressive and helpful. Christians may avoid many heartaches by remembering that when they sin wilfully the chastening rod is sure to strike.

Duties — Hebrews 12:12-16

It is far more difficult for a Christian to walk courageously and victoriously in the straight path of daily duties than it is for him to run a glamorous race amid the cheers of onlookers. There is a common tendency to abandon the discharge of daily duties because of the opposition or the discouraging circumstances encountered. The best way for a believer to strengthen and help a fellow-Christian who is on the verge of despair is to set a worthy example of faith, courage, and steadfastness.

Since the course of the Christian is exemplary in that it impresses and influences others, he should be exceedingly careful about his conduct. He is admonished to "make straight paths," which means to regulate his walk and actions by the revealed will of God, to obey the divine precepts and to refuse to travel in the ways of the world. Christ has preceded us and has called us to follow Him in the straight and narrow way. This path is the best one for us, but we should also follow it for the sake of those whom we shall influence.

A Christian should strive to live amicably with all men. He should never fail to draw upon the grace of God for the strength which he needs to live a Christian life. He should guard against thoughtlessness and lethargy, lest he deprive himself of that which is available in and through the grace of God. ■

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MARCH 15, 1975

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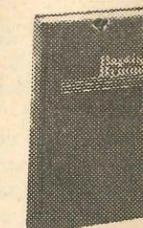
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Gleanings

Lester L. Morriss, 54, pastor of First Baptist Church, Midland, Texas, for 21 years, has been named director of the evangelism division for the Baptist General Convention of Texas.

He succeeds C. Wade Freeman, who retired on December 31 after 28 years in the position.

Morriss has served as pastor of the Midland church since 1954, during which time the church has recorded more than 3,000 baptisms.

Since 1969, the 6,000 member church has been spotlighted by *Christian Life* magazine as having one of the 50 largest Sunday Schools in the United States, with a current enrollment of 3,170.

He is a former chairman of both the Texas executive board and its human welfare commission, has served as parliamentarian for both the Southern and Texas Baptist Conventions, has been a member of the Southern Baptist Home Mission Board and has served as trustee for several Texas Baptist colleges. (BP)

Charles Doggett, director of the Southern Baptist Convention Brotherhood Commission's Pioneer Royal Ambassador Department since 1972, has resigned to become minister of education and administration at Bethany Baptist Church, Dallas, Texas. Doggett, who is listed in *Who's Who In Religion*, had served as a pastor and youth minister to churches in Texas, Florida and Arkansas prior to going to the Brotherhood Commission. •

After 31 years in the pastorate, **James P. Wesberry** recently stepped down as pastor of Morningside Baptist Church, Atlanta, Georgia, to become pastor emeritus. Wesberry's biography, entitled *The Morningside Man*, was dedicated at the appreciation service. Author of the biography is James C. Bryant, chairman of the humanities division at Mercer University in Atlanta. •

Floyd Harris, owner of an Annandale, Virginia, plumbing company, has become the first layman to be elected to a top position in the North American Baptist Fellowship.

Harris, a Southern Baptist, was named vice chairman of the NABF, one of four regional fellowships affiliated with the Baptist World Alliance. He is currently treasurer of the Baptist World Alliance men's department and a member of the BWA executive and finance committees. •

Self Finds Korean Religious Freedom, Concern For Clergy's Political Moves

William L. Self, pastor of Atlanta's Wieuca Road Baptist Church, has returned from nine days in South Korea as the guest of the Korean government.

Self went to South Korea at the invitation of the country's prime minister to examine facts surrounding alleged religious oppression and to report his findings. The invitation was the first given to an American clergyman by the regime of controversial president Park Chung Hee.

In response to reporters' questions, the American pastor did not mention Methodist missionary George Ogle who was deported by the South Korean government in December. Official reason given for Ogle's deportation was that he had identified himself too closely with dissident groups opposed to the strong handed tactics used by President Park since 1972. He has made numerous charges of religious oppression against the Park administration.

Self refused to discuss Ogle's charges

and declared, "Nine days in Korea do not make me an expert. It is presumptuous to assume that anything more than random impressions can be gathered in only a few days."

He went on to say, "The gospel may be preached and taught fully in churches, mass public rallies and public schools. Social implications are not discouraged. However, the South Korean government is seriously concerned about what it sees as political activity on the part of the clergy."

"President Park volunteered to me his complete support of the separation of church and state and freedom of religious groups to propagate their faith. He was clear and articulate at this point."

While in Korea, Self conversed with the floor leader of the opposition party to President Park, had contact with five young men who Park had just released from prison and preached in Seamoonan Presbyterian Church where several anti-government rallies had been held. •



(Continued from page 5)

faculty and staff members. They have had very few pay raises during the past few years but have been very patient about it. This kind of dedication is what makes Campbellsville College the great Christian school it is.

For the first time in several years enrollment for the present semester is above that of the same semester of the previous year. Gift support has more than

tripled in the past few years. In each of the past two years the school has received the largest single gifts in its history. We have heard of people who are giving consideration to making some sizeable gifts to the school. Gifts from Cooperative Program, through the state convention, have been life savers. Local support is growing.

All these things together cause me to believe that Campbellsville College is now entering one of the brightest periods of its history. I think Kentucky Baptists have a right to be proud of this fine Baptist college. Campbellsville, Ky. George R. Gaddie

NEWSGRAM

Cooperative Program Receipts

FOR THE MONTH CLOSING FEBRUARY 25, 1975

	1975	1974
Cooperative Program Receipts (Feb.)	\$ 505,641.97	\$ 381,796.50
Goal to date for this year	2,400,000.00	2,250,000.00
To date this convention year	2,666,775.89	2,366,175.48
Over goal	266,775.89	116,175.48
To date this time last year	2,366,175.48	2,110,824.19
Increase	300,600.41	255,351.29
Percentage increase	12.7%	12.09%

NEEDED EACH MONTH TO REACH GOAL\$400,000.00

He didn't have a prayer but that's what saved him!

Don D. Lowrey, a 24 year old Sunday School teacher at Cherokee Hills Baptist Church in Oklahoma City, Oklahoma, believes in answered prayer.

He says he felt its effect during a horrifying 48 hours in which he narrowly escaped death at the hands of three kidnappers who beat him, shot him and left him for dead. It sustained him when captors forced him into an old abandoned toilet and sent a bullet thudding into the back of his head. Instead of penetrating the skull, the bullet traveled under his scalp on the outside of his skull over the top of his head.

Lowrey's experience began on a fog shrouded Wednesday morning, February 12, as he sat in his car reading a newspaper and awaiting time to go to work as an apprentice electrician. A man tapped on his window and asked if Lowrey could help him change a flat. Lowrey offered the man a ride to his car, but when he entered the car, he jammed a pistol to Lowrey's head. Two more men appeared out of the fog and the trio forced the young man into the trunk of his car hitting him in the head as he leaned over.

Lowrey was not heard from again until his blue Buick was found abandoned in northeast Oklahoma City by the three gunmen, who had used it to flee from the robbery of the Park State Bank in a suburban Nicoma Park. The motor was running and the doors and the trunk lid were open when police found it.

What happened to Lowrey in the six hours between his abduction and the bank robbery is not all clear. The victim is suffering from three skull fractures, a broken jaw, and a broken nose. It is known that the bank robbers, in an apparent attempt to "frame" him, dropped records of Lowrey's purchase of the Buick in the bank floor and left behind a sawed off shot gun with his

finger prints on it. One of the bandits wore an athletic letter jacket belonging to the kidnap victim.

When Lowrey's wife, Becky, an employee of the Council Road Baptist Church Day Care Center, was notified of his disappearance, fellow church members started prayer chains. Much of the Wednesday prayer service at Cherokee Hills Church was devoted to praying for the safety of the young man. During the two days of waiting and praying, people from around the country called to assure Becky of their prayers. In the meantime Lowrey's older brother, Ron, arrived and issued appeals on radio and television for the kidnappers or anyone knowing of Lowrey's location to call the family. A reward of \$2,000 was posted for information of his location and condition.

On Friday afternoon, the Oklahoma County sheriff's office received a call saying, "That man might be found on the north side of Nicoma Park." Sheriff's deputies rushed to the area and were met by a black man, who said he had spotted someone moving his leg in the window of an abandoned house. It was Lowrey. Prayers of thanksgiving were said throughout the city as radio stations broadcast the good news that he had been found and was alive.

Miss America Featured On National Acteens Birthday Celebration

Shirley Cothran, Miss America, 1975, a missionary commissioning service by the home and foreign mission boards and a giant Acteens 5th birthday celebration highlight the program for the national Acteens conference, June 25-29 in Memphis, Tennessee.

Registrations as of February exceeded 5,000 and the program was moved to the main hall of Cook Convention Center which seats 8,000. Downtown hotel space is almost full in Memphis and new registrants are being housed as far as 30 miles away and transported to the center by shuttle bus service.

Morning and evening conferences will be at the center while afternoons will offer opportunities for a variety of activities including special interest conferences, tours of Baptist work in the Memphis area, missions activities in Memphis and sightseeing.

A \$5.00 registration fee covers insurance, the special Acteens patch, registration packets and the registration badge which must be worn for admission to the conference sessions.

On Thursday evening there will be a banquet for associational and local Acteens officers.

Piecing together the story, police learned that after he was put in the trunk of his car, Lowrey was taken to northeast Oklahoma City and beaten again. His jacket was removed, and he was dragged by the feet about a quarter of a mile through the underbrush. Lowrey remembers being put into a small room and beaten before he felt a severe blow — the bullet — on the back of the head. The small room was an old outdoor toilet, where his captors placed him for his execution. The trio left thinking he was dead, not knowing that the bullet failed to penetrate the skull.

He somehow dragged himself to the abandoned house about 40 feet away and lay down on an old couch in the front room near a window. During his 48 hour disappearance Lowrey regained consciousness a few times and tried to leave the house but fainted each time. He suffered from the near freezing temperatures without a coat and lost a lot of blood, but he sent word to the Cherokee Hills congregation the following Sunday that he had felt the prayers of fellow Christians also.

Lowrey is hospitalized awaiting plastic surgery and is under 24 hour police guard since the trio of bank robbers has not been caught. •

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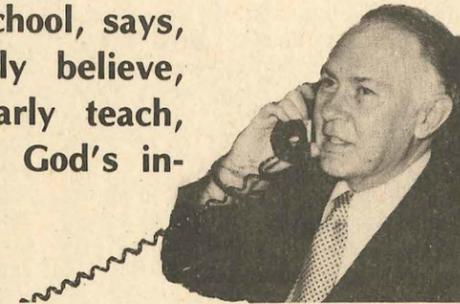
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D. M. ALDRIDGE, president of Clear Creek Baptist School, says, "Our teachers heartily believe, ardently support, clearly teach, and are loyal to . . . God's inspired Word . . ."



WE BELIEVE:

1. That the Bible is truly the Word of God, and that its teachings will be the standard of our final judgment.
2. That God is holy, infinite, intelligent, and that the Father, Son and Holy Spirit, being equal in essence, each have a distinct part in man's salvation.
3. That man was created sinless, but, having sinned, brought on himself the just judgment of God, and passed on a guilty nature to his descendants.
4. That God's grace, through the sacrifice of His Son, made possible man's salvation.
5. That through faith, by no merit of his own, man is made righteous, and comes into a state of peace and favor with God.
6. That salvation is free to all who will turn from sin and surrender to the Lord Jesus.
7. That the new birth is essential to salvation, and will show itself in a true Christian life.
8. That the conditions of salvation are repentance and faith, as man yields to the Lordship of Christ and trusts in Him.
9. That man's salvation was planned beforehand by God, and should be earnestly sought by man.
10. That sanctification makes us partakers of the holiness of God, and calls for our earnest co-operation.
11. That truly regenerated men and women will continue faithful to their profession and be under God's special care.
12. That man's failure to keep the law is his own fault, and that one purpose of the gospel is to help men.
13. That a visible church of our Lord is composed of baptized believers, is a democracy, and is governed by the teachings of God's Word.
14. That baptism is the immersion in water of a believer, and is necessary for church membership and the Lord's supper.
15. That the first day of the week is the Lord's Day, and should be properly observed.
16. That civil government, being planned by God, should be obeyed when not in conflict with the Word of God.
17. That righteous and wicked men are different in essence, both now and in eternity.
18. That the end of the world is coming, and that for all eternity the wicked will be in torment and the righteous in glory.

For further information, write
D. M. Aldridge, President
Clear Creek Baptist School
Pineville, Kentucky 40977



Evans



Miss Holmes



Miss Hughes



Hardy

Girls In Action Plan May Confabs

Kentucky Girls in Action will convene at two sites in May for what are being called "GALA" events, according to Jan Everett, Kentucky Baptist Convention GA director.

The two meetings will include missionary personalities, drama, music, worship and recreation.

Boone's Creek Camp near Winchester will host the first GALA from 10 a.m. until 3 p.m., May 3. The event will feature Bobby Evans, missionary to Malaysia; Angie Holmes, returned US-2 missionary to Indianapolis; and Brenda Williams, returned journeyman to Brazil.

The second GALA will be from 10 a.m. until 3 p.m., May 10, at Jonathan Creek Baptist Assembly near Hardin, and will highlight the speaking of Edna Hughes, returned journeyman to Ethiopia; Ruth Miller, mission center director in Owensboro; and Robert Hardy, missionary to Japan.

Both events will cost \$2 per person, and reservations can be secured by writing to the WMU department, Kentucky Baptist Building, Middletown, Kentucky 40243.