

Western Recorder

APRIL 19, 1975



**COOPERATIVE PROGRAM
50TH ANNIVERSARY SUNDAY
APRIL 20, 1975**



Staff Changes

Phillip Captain, professor of psychology at Taylor University in Upland, Indiana, has accepted a post as assistant professor of psychology at Campbellsville College. A native of Bluffton, Indiana, Captain is a graduate of Taylor University, where he was magna cum laude, and the Rosemead Graduate School of Psychology in Rosemead, California. He has also studied at Garrett Theological Seminary in Evanston, Illinois. The addition of Captain to the faculty at Campbellsville College marks the inception of a psychology major at the school. Captain, who will teach courses in general psychology, psychology of personality, counseling and interviewing, will begin his work next fall.

Byron Neal Songer has accepted the position as minister of music and youth at Lyndon Baptist Church, Louisville, effective April 15. Songer has been serving as associate pastor in music and education at the Scottsville Baptist Church since 1971. He is a native of Illinois and a graduate of Oakland City College in Oakland City, Indiana, with a degree in music education. He is a 1971 graduate of Southern Seminary with a master of church music degree. He and his wife Linda have one son. Hugh B. Goldsby is pastor of the Lyndon church.



Songer

Clear Creek Baptist School reports that **Tommy Farmer** has accepted the pastorate of Hosman Baptist Church, Pineville, in Bell Association. **Bobby Skeens**, another Clear Creek student, is the new pastor

of Coldiron Baptist Mission, a mission of First Baptist Church, Pineville, also in Bell Association. **Ray Bowlin** has been called to the Henderson Hall Baptist Mission, in the same association. **Ray Stewart** is now pastor of Alva Baptist Church, Alva. The new pastors are first year students at Clear Creek.

James P. Hildabrand began work as missions director for Union Association of Kentucky Baptists on April 1. Hildabrand, a student at Southern Seminary, is a retired U.S. Air Force officer, where he served for 21 years. During his service time he was pastor to a number of Baptist churches. While Hildabrand is completing his work at Southern Seminary he will work on a weekend basis with the 18 Union Association churches. He will maintain an office at Falmouth Baptist Church and will be available to pastors and workers in the association Friday evenings, Saturdays, Sundays and part of Mondays.



Hildabrand

Church Chuckles by CARTWRIGHT



"Let a miracle move their hearts to generosity, Lord! I've tried everything else!"

DEVOTIONAL



Charles Burress
Pastor, Perryville Baptist Church, Perryville

Luke 16:19-31

Hey, Joel, "How far is it to the next town?" In today's complex society we want to know how far, how long will it take to get there, how are the roads, etc.?

In thinking about the question, "How Far Is Hell," I am not thinking about the distance in terms of years lived, but what the road is like and how one gets there.

In the scripture reading quoted at the beginning I find that the rich man died and in Hell he lifted up his eyes. How far was Hell for this rich man?

1. For him it was a lifetime spent in luxurious living. This life style included plenty of food, an abundance of drink, and exquisite clothing. Plus servants, comfortable chairs and soft beds. Anything money could buy was at the command of this man. His wealth was his power. There is nothing wrong with wealth, if man controls the wealth. The wrong is when man lets his wealth or riches control him. The latter was the case of the rich man. His riches was his god. He had no compassion for his fellow man. He let the dogs soothe the sore of the beggar which laid at his gate.

2. For the rich man Hell was a life well spent in unbelief, unbelief in God, believing that riches was his salvation. Believing that his riches would buy life and that he would be able to live forever upon this earth with all he wanted in his house of luxury. He did not believe that he would have to give an account of his time and/or wealth to God. He did not believe in a Heaven or a Hell beyond this life. However, this did not keep him from death and after death he believed in both because Hell became a reality to him as he was there.

3. In reality Hell is only a step away. "There is but a step between me and death" (2 Samuel 20:3). It is only a step into eternity. For the unbeliever eternity is Hell. "He that believeth on him is not condemned but he that believeth not" (John 3:18).

Winning Speech — Ky. Baptist Youth Speakers' Tournament

THE LAST WORD

Roberta Kiser
First Baptist Church
Somerset, Kentucky



The texture of the night was beginning to change. Robin and I could both sense it as we walked home from the game. I shuddered once when a limb above us creaked in all of its agony. It affected Robin, too, for as we walked on he drew closer to my side.

There seemed to be such a melancholy silence in the air. Nature acted as if she were waiting to die but knew not when to expect the call. In the sky above the thunder began to roll and streaks of lightning flashed across the horizon. The wind began to whip through the trees making them moan in their gruesome tone. As time continued to progress the night grew darker. The moon and the stars vanished from the heavens and the whole world seemed lost in despair.

Robin and I continued to walk in silence. Each of us was lost in his own thoughts as to what the future held. We never loved each other. We just enjoyed a common closeness that neither one of us could explain. I wanted to say so much, but the words remained trapped in my throat.

The winds began to howl more fiercely than ever before and the lightning crackled as it shot across the sky. Something was happening, but what?

Suddenly, the thunder ceased its rolling and the lightning faded away. In the east could be seen a terrific bright light! As the light shed its beams over all the earth a man surrounded by a company of trumpeting angels descended from heaven. Tears of joy ran down my face! It was Jesus calling me by name, telling me to come home. I turned to Robin, expecting him to be by my side, but he was not there. Now he never would be again. Jesus said that he must perish. I'm on my way home without Robin.

In a split second I thought of all the times I could have told Robin about Jesus

but didn't. He was a good person. He was kind and had high morals. I guess I just took it for granted that he was a Christian. I often wondered why he never went to church but I was too afraid to ask him about it because I was too afraid of what he might think of me. If only I had asked him and shared with him my experiences with Christ.

I remembered specifically one night when we were watching television. I had been practicing on a song that I was going to sing for a WMU meeting the next day. Robin asked me how the song was coming along. I began to tell him how the notes and my voice just didn't seem to get along. Sometimes the notes would be too high for me to reach and a beat later would be too low. If only I had shared the words with him instead of the notes. Baynard Fox, the writer of the song, had given me the perfect words to share: "I'll tell the world that I'm a Christian. I'm not ashamed his name to bear. I'll tell the world that I'm a Christian and take him with me anywhere. I'll tell the world how Jesus saved me and how he gave me a life brand new. And I know that if you trust him that all he gave me he'll give to you. I'll tell the world that he's my Savior. No other one could love me so. My life, my all, is his forever and where he leads me I will go. I'll tell the world that he is coming. It may be soon or far away. But we must live as if his coming would be tomorrow or today."

His coming was today and I hadn't told Robin about Jesus. Now I never would be able to again.

I looked up and saw Jesus smiling on me — telling me to go and tell Robin now. Then I awoke.

That's the dream that changed my life. When I woke up I realized how ashamed I had acted of someone who had given his

life for me. I realized how little I had done. I knew that the time was now for me to give all that I had to Christ — even Robin.

I asked God to help me and for the first time in my life I started the day feeling that I was actually worth a lot to my Savior.

I saw Robin that day only forty-five minutes after I had given my all to God. As he approached with a smile on his face I began to get scared. Then I remembered that God was right there beside me and would help me if I only asked him. He told me that now was the time to share his love with Robin.

Robin said, "Good morning," and sat down beside me. He told me there seemed to be something different about me today. He told me that I looked as though I hadn't a worry in the world.

God had given me the opportunity flat out, plain and simple. All I had to do was open my mouth and tell Robin what Jesus had done for me.

I gave more that day than I had ever given to any other human being. By giving my heart to God I had given my heart to Robin. He understood now. He knew that Christ had died for him and he gave his life to Christ.

God came after Robin that day. On his way home he was killed in a traffic accident. God had given me the privilege of being with him when he gave his life to Christ. I had the opportunity to share with him the last words he ever heard and of hearing Robin's last word of yes to Jesus.

You may have the last word with someone today. Make it a word of love — the love of Jesus.

Will that person's last word be yes to Jesus? You can make the difference. God has given you the choice. What's your decision?

WESTERN RECORDER

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

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C. R. DALEY, JR. Editor

BOB TERRY Associate Editor

PAUL WHITLER, JR. Business Manager

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To An April Raindrop

Little raindrop, I almost missed you. You were but one of millions falling in the April shower but I glimpsed your tiny splash in the automobile's headlights. Though hardly distinguishable from others I know you were unlike any other raindrops which ever fell.

I wonder about you. Tell me, where did you come from and where are you going? Are you always on the way down or on the way up? Is it, as it appears, that you are always yielding to alternating calls from the thirsty earth and the magnetic sun?

What is your life story? What are your personal secrets from your endless journeys to the earth and your everlasting returns to the heavens?

How many times have you joined your mates to make tranquil, clear pools by which lovers stroll and whisper sweetly to one another?

How many troubled minds and souls have you lulled to sleep with your soothing night song on the roof?

How many times have you given a rose its indescribable sweetness and its incomparable beauty?

Were you ever a diamond dewdrop on a wild flower yielding your glory to summer's sun without being seen by human eyes? Take hope. The Heavenly Father who takes note of every sparrow which falls and counts the hairs on every human head will not let a sparkling dewdrop go unnoticed.

Have you been the life blood of the buds and leaves of majestic oaks or stately pines?

Have you ever joined fellow drops in the happy song of a brook skipping over rocks and rills down the mountain side?

How many blades of grass and kernels of grain have you nourished to sustain hungry beasts and greedy men?

Have you always been a friend of man and other creatures? Or have you sometimes added your strength to rampaging floods and destructive funnel clouds?

I long to know all your secrets but there is much I will never know about you because we almost but not quite speak the same language. Indeed, I doubt if you have any choice in where you go and what you do. As far as I know you are controlled by unchanging laws spoken into existence by the benevolent Creator.

Little raindrop, here is where you and I differ. You always respond according to the Creator's plan for you. I do not. In lovingkindness the Creator has given me the choice of accepting or rejecting his plan for me and often I choose my way instead of His. Maybe that's why my song is not as happy as yours.

Still I feel akin to you. We are both from the loving heart of the Creator and are pilgrims on earth. Along with everything else in existence we are being redeemed through Christ who will finally present us completely reconciled to the Heavenly Father.

Thanks for falling in sight of the headlights of a lonely traveler.

Some Things Our Taxes Go For

President Ford and Congress continue to debate over the expenditures to be included in the national budget next year. Congress is not famous for cutting expenditures nor for discretion in spending projects it approves.

This reputation is not altered by the following appropriations dug out of the Congressional Record by a Columbia, South Carolina, newspaperman. This list reached my desk by way of the Floyd County Times and Editor Norman Allen of Prestonsburg, Kentucky.

- \$375,000 for the Pentagon to study the frisbee.
- \$121,000 to find out why people say "ain't."
- \$37,314 for a potato chip machine for the Moroccans.
- \$117,250 in wages for the Board of Tea Tasters.
- \$68,000 for the Queen of England for not planting cotton on her plantation in Mississippi.
- \$14,000 for Ford Motor Company for not planting wheat.
- \$2,000,000 for Yugoslavia's Marshal Tito for purchase of a yacht.
- \$31,650 for Speaker of the House Carl Albert's new carpet; \$21,000 for his new dra-

- peries; \$44,000 for his chandeliers; \$65,000 for other furnishings.
- \$6,000 to study Polish bisexual frogs.
- \$20,000 to study the blood groups of Polish Zlotnika pigs.
- \$5,000 to learn about Yugoslavian intertidal hermit crabs.
- \$5,000 to tabulate the difference between native American and Indian whistling ducks.
- \$20,000 to investigate the German cockroach.
- \$71,000 to compile the history of comic books.
- \$5,000 for the analysis of violin varnish.
- \$5,500 for the genius who wrote the poem "light." (That is not the title of the poem, it is the whole poem. The whole thing comes to seven letters worth \$785.71 each.)
- \$19,300 for the Health, Education and Welfare Department to find out why children fall off tricycles.
- \$70,000 to study the smell of the perspiration given off by Australian aborigines.
- \$28,361 for odor-measuring machine for above project.
- \$17,000 for a dry-cleaning plant to spruce up the djellabas of the Bedouins.

BAPTIST FORUM



PASTOR'S WIFE

Dear Editor:

I am writing in appreciation of the article in the *Western Recorder* entitled "The Pastor's Wife." While I was away on a trip to the Holy Land, the WMU of the church gave a personal shower for my wife since she did not get to make the trip.

What a wonderful way for people to share their love with the forgotten tribe. Thank God for our wonderful wives and for those who care enough to share with them.

London, Ky. Seymour Wattenbarger

VIETNAM AID

Dear Editor:

I would like to use our forum to encourage Southern Baptists to take positive steps in support of the humanitarian efforts to feed the children of South Vietnam.

The tragedy of the disintegration of the family unit is matched only by the stark reality of the impending starvation that is faced by these children.

I would like to see our Convention act quickly in this dire situation. I would like to see each church in our convention designate a specific amount for the express purpose of feeding these children.

May God help us to remember the words of Jesus: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40).

Corbin, Kentucky Roger D. Martin

DISAPPOINTED IN COVERAGE

Dear Editor:

I wrote you not long ago agreeing with your belief that we should help in the

world food situation, but this time I write being very disappointed in an article in a recent issue of the *Western Recorder*.

The article states, "Baptists in Okolona, Kentucky, saw their dream of a family entertainment center go up in smoke." I find it hard to believe that your staff writers could be so unaware of the true situation. The Louisville Baptist Bowling Association is just what the name says, a group of Louisville bowlers. People from the churches in Louisville and all over the Long Run Association area chose the name to represent them as they bowled and fellowshiped together.

I am a small part of this group, and I feel very good about what we tried to do, and will do, in the future.

I'd like for the Kentucky Baptist Convention, and its spokesman, the *Western Recorder*, to realize what a wonderful thing was being done through the work of this group. All of us, Baptists in Buechel, Jeffersonton, Louisville, as well as Okolona and many other places, were joined together to promote good, clean recreation for our families and any others who wished to come to our lanes,

(Continued on page 14)

Former Kentuckians Elected To Positions At Southern Seminary

The election of two former Kentucky pastors to faculty posts at Southern Seminary highlighted the April 8-9 meeting of that school's board of trustees.

Roy L. Honeycutt, Jr., was tapped as new dean of the school of theology. He was also given the status of a tenured Old Testament professor.

Edward E. Thornton, professor of pastoral theology and clinical pastoral education at Colgate-Rochester-Crozer Divinity School in Rochester, New York, was named to the psychology of religion post. He too was granted tenure.

Honeycutt is a former pastor of First Baptist Church, Princeton, and New Salem Baptist Church near Bardstown. He earned the doctor of theology degree at Southern Seminary and served as an instructor there for two years.

Since 1959 he has been professor of Old Testament at Midwestern Baptist Theological Seminary in Kansas City, Missouri. He went to that post from the Princeton church.

In 1971 he was made academic dean of Midwestern. That same year he also earned the master of theology degree from the University of Edinburgh in Scotland.

A native Mississippian, the new theology dean is a graduate of Mississippi College.

Among his many literary contributions are three works published in the Broadman Bible Commentary Series. Honeycutt authored the commentaries on "Exodus," "II Kings" and "Hosea." He also served as consulting editor for the series.

August 1 will be the date Honeycutt assumes his new office. He succeeds William Hull who resigned to accept the pastorate of First Baptist Church, Shreveport, Louisiana.

Thornton served the Providence Baptist Church, Campbellsburg, and the Squiresville Baptist Church, Owenton, as pastor.

He also was English professor at Georgetown College for two years.

Born in the Philippine Islands to missionary parents, Thornton received his college training at Oklahoma Baptist University. He earned the master of arts degree at University of Oklahoma before enrolling at Southern Seminary. There he earned the bachelor of divinity degree and the doctor of theology degree.

Since that time he has done post-doctoral work at the Merrill-Palmer Institute. Other study includes residency work in psychotherapy and marriage counseling at Norton Memorial Infirmary's psychiatric unit and family relations center and residency in ministry to delinquent and neurotic youth.

In 1958, Thornton was elected professor of pastoral care at the Institute of Religion, Texas Medical Center in Houston. Five years later he joined the faculty of Crozer Theological Seminary. When the school merged with Colgate-Rochester Divinity School in 1970, he became part of the combined faculty.

Thornton is a supervisor of clinical pastoral education, a clinical member of American Association of Marriage and Family Counselors, and a diplomat in the American Association of Pastoral Counselors.

In other trustee action, the board added Robert L. Hartsell to the faculty as associate professor of speech, and Gordon D. Smith as associate professor of church music.

Hartsell is currently teaching at Southern State College in Magnolia, Arkansas. Smith is director of instrumental music at Dallas Baptist College.

John Polhill was promoted from assistant to associate professor of New Testament and Charles M. Hawn was elevated from instructor to assistant professor of church music.

Update On Church Music



By E. F. Quinn
Director, Church Music
Department, KBC

First of all, we just completed a series of 15 "Shoptalks," or church music leadership conferences, in 15 of our state associations. They were attended by 355 persons from 160 churches. Our main emphasis was on improving congregational singing.

Second, over 40 full-time ministers of music contributed to the program of the national PraiSing '75 in Nashville, March 10-13, by singing a concert at Belmont College. They performed a portion of the hymns in the "Singing Through the Hymnal" marathon — which involved singing through the 1975 edition of the *Baptist Hymnal* — and in participating in the 800 voice male choir. The choir led about 10,000 people in attendance at the final session of PraiSing Thursday, March 13. Hundreds of Kentuckians attended the sessions.

Third, we are now in the midst of a series of 15 or more regional festivals throughout Kentucky. The festivals are designed to give all types of choirs and soloists opportunities to be heard outside their own churches and to listen to other groups and individuals sing for the glory of God — for the purposes of spiritual and musical development.

Fourth, we are involved in a series of music schools to be attended by churches in the associations where the schools are conducted. Here again, the purpose is to enrich each musician's musical knowledge in order for him to sing better for the glory of God.

Fifth, we are looking forward to a busy summer of music camps and assemblies. Cedarmore will be the site of a music assembly for adults and youth July 21-25 and three junior music camps from July 28-August 15.

Meanwhile, summer music field workers will be teaching music classes for children and youth in regional and associational camps sponsored throughout Kentucky. Last year the camps were attended by more than 1,000 children and youth.



Roy L. Honeycutt, [Left], new dean of the theology school at Southern Seminary, chats with student Wayne Etheridge [partially hidden, rear right] during a class this past January interterm. At the time, Honeycutt was a visiting professor.

AT 60, MISSIONARY STILL HAS 'DRIVE' —

Freeda Just Keeps On Truckin'

Spunky Freeda Harris is a 60 year old mountain missionary. "I have few talents," she says, "but I can drive a truck. I told the Lord I could do that."

She's worn out four vans hauling Kentucky youngsters from their homes in the hollows to the Baptist center at Marrowbone in the eastern section of the state. She's been working there 26 years, at first unofficially; then since 1962, as director of weekday ministries for Marrowbone Baptist Center under appointment by the Home Mission Board.

She was a beautician in Harlan County when a friend persuaded her to go to Sunday School. "I became convicted and gave my heart to the Lord," she said.

Freeda committed herself to mission work. She supported herself by working in company stores around Hellier. She began conducting Sunday Schools in the hollows. "The most important thing is trying to reach people for Christ," Freeda says. "That's the whole purpose of my weekday ministries, to bring people into Sunday School, to get them involved."

One evening a 10 year old girl was the only one from a particular hollow to show up for a Bible study. "I just sort of thought how disappointed you are when you don't get others to go, and when we got home that night, the mother came out to the car, and she said, 'Freeda, I want

you to come and get me Wednesday night I have been so burdened.'

"I said, 'Now, honey, if you are burdened, let's sit right here on the porch and let's have prayer together, all right?'"

"Anyway, we started singing, 'What a Friend We Have in Jesus,' and she said 'Miss Harris, the Lord has saved me now.' We all got on our knees and I wish you could have heard her praying. She was asking God to help her raise her children and that they might be saved too."

"She came for baptism Sunday night. Her son followed the Lord, her daughter followed the Lord, another daughter followed the Lord."

Such encounters take Freeda up and down the hollows, driving dozens of hours each week to see her people. In driving the rugged mountain roads, Freeda has worn out two manual transmissions. So her current van is an automatic. Despite the roads, problems have been few: a blocked road one Halloween night, a flat with no spare back in the '60s.

The driving doesn't bother her, but sometimes she gets weary and worries about the future.

"I need a helper. It's going to take a young person with strength. I don't want the work to die out."

Kentucky native and mountain missionary Freeda Harris [above right] includes Bible study in her weekday ministry activities. Mrs. Harris, director of the Marrowbone Baptist Center, is one of seven missionaries featured in a new Home Mission Board photo-text book, *The Human Touch*. Below, Mrs. Harris is seen on the job — guiding women in making candles for shut-ins.



Weber Wants More Help For Vietnam, Cambodia

Jaroy Weber, pastor of First Baptist Church, Lubbock, Texas, and president of the Southern Baptist Convention, announced at a meeting of the Foreign Mission Board in Columbia, South Carolina, that he has written to the President of the United States urging the U.S. government to initiate a maximum effort to relieve human suffering in southeast Asia. Weber also challenged the SBC to "set aside a day or several days for fasting and praying for God's deliverance of the suffering people of the war-torn world."

"Political turmoil in southeast Asia continues to be a burden on the conscience of thoughtful people everywhere," Weber went on to say.

In his letter to the President, Weber asked, on behalf of religious leaders in America, that emergency flights to the U.S.A. of war orphans be continued; that the government use its influence to forestall a bloodbath in Cambodia and Vietnam; that substantial effort be made to relocate and protect the lives of multitudes of displaced persons who are the victims of this tragic conflict and that the President use his influence to enlarge the emigration quota for the bicentennial year. He also asked President Ford to "call our nation to a special day of prayer asking for God's divine mercy upon all suffering humanity."

FMB Exhausts Relief Funds, Appoints Kentucky Couple

After appropriating \$165,000 for relief needs in South Vietnam, the Southern Baptist Convention Foreign Mission Board, meeting in Columbia, South Carolina, appointed 16 missionaries, elected new officers, and made some staff changes.

The Vietnam sum represents all currently available funds for relief, according to Baker James Cauthen, executive secretary of the FMB. It is part of a previously reported \$250,000 requested by missionaries in South Vietnam and further appropriations are expected when the FMB meets again in May, Cauthen added.

"Other requests will await additional funds as Southern Baptists respond with gifts to meet increasing world hunger and disaster needs," he explained.

Among the new missionary appointees were Mr. and Mrs. J. Allen Hill of Louisville. Hill, a former youth minister at Buechel Park Baptist Church, Louisville, and currently a campus minister for the Kentucky Baptist Convention, has

been assigned to do student work in the Philippines.

A native of Alabama, Hill graduated from both Samford University, Birmingham, and Southern Seminary. Mrs. Hill is the former Emily Gordon of North Carolina. They have one son.

In other action, the board elected James G. Harris, pastor of University Baptist Church, Fort Worth, Texas, as president. Other officers were J. Roy Clifford, pastor of Tabernacle Baptist Church, Richmond, Virginia, first vice president; Ira Q. Craft, layman from Columbia, South Carolina, second vice president; Mrs. Genet Barron of Newnan, Georgia, president of the Georgia Woman's Missionary Union, recording secretary; and Elizabeth Minshew of the FMBs Richmond staff, assistant recording secretary.

J. Bryan Brasington, missionary to South America since 1955 and field representative from the northern part of Spanish-speaking South America since 1970, was selected as the new area sec-



Mr. and Mrs. J. Allen Hill

retary for western South America. The appointment of Brasington will make Frank K. Means, current area secretary for all of South America, secretary for eastern South America.

The FMB also announced the employment of 86 missionary journeymen for two year terms of service. The number is a new FMB record and the persons approved will begin a six week training course at Meredith College in Raleigh, North Carolina, in June.

Baptist Groups Ready For Vietnamese

Baptists in the Washington, D.C., area and in Marieta, Georgia, have wasted little time in reacting to news that thousands of South Vietnamese evacuees will soon invade the United States.

The first group of Baptist leaders announced recently the formation of an organization which will seek to aid Vietnam refugees in Washington, D.C.

Allen Oliver, pastor of the Hillandale Baptist Church in Adelphi, Maryland, a suburb of the nation's capital, said the group was formed because "we are convinced that in the near future our churches will need to be prepared to minister" to Vietnam refugees coming to this country.

Oliver is serving as cochairman of the new group, which is called the Baptist Committee of Metropolitan Washington for Refugee Relief, along with Harry Hearne, director of Christian social ministries for the District of Columbia Baptist Convention.

Baptist associations on both sides of the Potomac River in Maryland and Virginia, as well as the D.C. Baptist

Convention, will participate in the program.

Meanwhile in the Atlanta suburb of Marieta, another group of seven members of 180-member Lakeview Baptist Church, have announced the formation of a corporation to serve as a clearing house for Vietnamese orphans.

Mitchell Burress, a layman in the church, will serve as president of Christian Missions Inc., which hopes to establish a receiving facility for orphans and perhaps even a standby airplane shuttle system to transport them from the war-torn country.

The organization, newly incorporated, has established no concrete plans for the operation yet, Burress said. Among officers and directors of the organization are James R. Cochran, pastor of the church, and Bobby D. Chastain, the church's music director.

The metropolitan Washington-area group set up an executive committee made up of pastors, laymen and denominational workers. It will seek to implement a comprehensive program to aid the refugees in resettling.

SBC Missionaries Evacuated From Vietnam, Nationals Continue Relief Efforts

The number of Southern Baptist missionaries in South Vietnam has steadily decreased over the past week, until now there are none, according to the Southern Baptist Foreign Mission Board.

Until April 10, ten male missionaries had remained behind in Saigon after missionary women and children were evacuated earlier. On April 10, eight of the 10 were evacuated. Two days later, the final two Southern Baptist missionaries — H. Earl Bengs, Jr., and Jack Miller — also left the country, according to a cable from R. Keith Parks, FMB secretary for Southeast Asia.

The cable also said Vietnamese Baptists have organized a Capitol Baptist Association which will maintain refugee centers and continue to administer relief.

"All of the missionaries have their reentry permits in order which would allow them to return if it seems advisable for them to do so," Parks said. "They will wait to see if the situation will stabilize before making a decision concerning reentry."

During the month of April, 16 Southern Baptist missionaries and their families were evacuated, leaving only 10 men who remained in Saigon ministering to relief needs of refugees.

Elaborate plans made earlier by the Baptist missionaries for relief and relocation of refugees had crumbled due to the instability, uncertainty and rapid changes of the crisis situation.

The 10 who remained responded day by day to crucial relief needs as they arose, according to W. Eugene Grubbs,

the Foreign Mission Board's disaster response coordinator, who recently returned from a survey trip to Vietnam, along with Bob Harper of *The Commission*, FMB publication.

Plans to transport refugees, clear land, build houses, churches and schools, dig wells and provide tools had been made



FMB disaster relief coordinator Eugene Grubbs asks "How can we help?"

before the majority of South Vietnam's land area had fallen to Communist control.

Prior to the collapse of Danang, missionaries were able to lease a ship and intended to assist in moving refugees out of that city. Before reaching the Danang harbor, however, Communists were already in control.

The vessel sailed instead to Camrahn, picked up about 100 refugee families and moved them to more secure areas of the south.

Church buildings and other Baptist property in and around Saigon are being used as temporary refugee centers. One Baptist church serves as a reception area where refugees seeking Baptist aid are registered and directed to one of the centers.

At these centers, food is distributed and shelter, mats and cooking utensils are provided. A low grade of rice is used to feed refugee families. A family of six can be fed for two weeks for about \$22, according to Grubbs.

"The Vietnamese Baptists felt they could feed them for two week periods," Grubbs said. "Then they'd have to find a family to go to or move out."

Grubbs commended the Vietnamese



SBC missionary Kenneth Goad talks with refugee children near Saigon.

Baptists for their efforts. He said they had collected an offering from what little they had in order to assist other refugees.

The Baptist missionaries had also voted to provide funds for the evacuation of a Baptist orphanage in Camrahn. It is not known if this effort has been successful.

Frustration, disappointment and despair are the feelings of the missionaries, Grubbs said, as they face the uncertainty of their future and the future of the Vietnamese Baptists they are leaving behind. (BP)

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For additional information:

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Mission Leader Saw Coop Program's Inception

A 15 year old boy sat near the front taking notes as Southern Baptist Convention "messengers" voted to begin the Cooperative Program unified budget on May 13, 1925, in Memphis, Tennessee.

Eugene L. Hill had ridden the train all the way from Durant, Oklahoma — by himself. His mother and father were deceased, leaving young Hill with five brothers in his charge. He was the oldest.

A good size and mature for his age, Hill was already recognized as a young minister of the gospel. He had been elected by First Baptist Church in Durant as secretary of its "75 Million Campaign" role in a denomination-wide effort to raise \$75 million, 1919-24.

Hill, now a Southern Baptist Foreign Mission Board executive, was viewed by his fellow churchmen and women as more than a mere boy. His leadership ability and willingness to assume responsibility even at age 15 made it natural that he be named a "messenger" to the Memphis SBC.

The spirit of cooperation inherent in the 75 Million Campaign and the Cooperative Program made a deep and positive impression on Hill, even as a boy.

His father, who owned a small ranch near Durant, had pledged \$3,000 to the 75 Million Campaign in honor of his wife, who died at age 34 in 1919 of the "World War I Flu." But he was murdered and robbed by a hired hand before the pledge could be fulfilled. The elder Hill, only 39 when he died, had so instilled integrity and character in his boys that his offspring determined to pay the entire amount.

The estate was settled, and Eugene and his brothers made good their father's promise. The ranch was sold, and the boys moved to town to continue their education. With the pledge paid, they had \$37 each for the six of them, Hill said.

It was this kind of upbringing and devotion to duty that characterized Eugene Hill. His father had taught him bookkeeping and young Hill used this to contribute toward the sustenance of the family of brothers and to continue his schooling.

Then, here he was — a boy or young man of 15 — sitting in a convention designed mainly for adults, listening and comprehending that a significant event was taking place in the life of Southern Baptists.



When at 15 Eugene Hill saw history made in Memphis, he was already a respected minister and a messenger to the convention. A former missionary to China and current secretary for the FMB department of missionary education, he knows the value of the Cooperative Program.

Eugene Hill was unusual.

"In all, I took about five pages of notes," he recalled of his first SBC-wide meeting.

The 75 Million Campaign report was given in the first session of the convention, May 13, 1925.

The amount raised was \$58.6 million — the largest ever raised by Southern Baptists in a cooperative venture, yet short of the \$75 million sought to expand the work and pay debts.

Hill recalled the reports and his interest in them, then noted a comment from his own pastor (at the time), R. C. Miller.

"This means that even though we have not received the goal, we have a program whose income will continue and in years to come will dwarf the amount raised (\$58.6 million) in the 75 Million Campaign," Hill recalled Miller said.

The program Miller referred to, was, of course, the Cooperative Program of Southern Baptists — passed, almost without fanfare, by messengers to the 1925 convention.

"There were other issues apparently more pressing to many there," Hill recalled. "The most significant — to my recollection — was when someone moved they withhold funds from the seminaries because of alleged liberalism." The motion unanimously failed, Hill said.

Foremost in Hill's mind concerning the Cooperative Program passage was the presence of George W. Truett, then an active giant among Southern Baptists.

"Truett's charisma — he was then pastor of First Baptist Church in Dallas — swept the auditorium," Hill remembers.

"Dr. Truett stood at the podium with one arm on L. R. Scarborough (also a Texan) and the other on M. E. Dodd," then the pastor of First Baptist Church, Shreveport, Louisiana. Scarborough was president of Southwestern Baptist Theological Seminary in Fort Worth and had directed the denomination-wide 75 Million Campaign effort. Dodd was chairman of the SBC's Future Program Commission that recommended in Memphis the Cooperative Program proposal be approved.

"Truett towered over them. There were no microphones. He didn't need one."

Whatever the initial impression the passage of the Cooperative Program had on other messengers it made an indelible mark on young Hill.

"It impressed me then in 1925 — that it would be Southern Baptists continuing way of financing their work. With me, it's the same today. The greatest contribution of the 75 Million Campaign was that it proved Southern Baptists could work together and could cooperatively finance all their work through one gigantic and coordinated system."

Hill went on to complete his education. He was graduated from Oklahoma Baptist University in Shawnee and from The Southern Baptist Theological Seminary in Louisville, completing his master's and doctoral work at the latter.

The prospects of working with a cooperating denomination of Christians appealed to Hill, he recalled, and he volunteered for foreign mission service. In 1935, he arrived with his wife, the former Louise Heirich of McAlester, Oklahoma, in Canton, China.

Before long, things got rough. The Japanese attacked China 1,800 miles from Canton and in 23 days began to bomb

Canton, the largest southern city in the country. Finally, the city fell under Japanese attack in October, 1938, Hill recalled.

"We stayed on and fed the hungry. We weren't interned. They knew us well and they were in control. They later put us missionaries in one missionary house where they could watch us easily."

The situation reached a point, however, where the missionaries were having trouble finding food. "The Chinese fed the missionaries or we wouldn't have lived."

In 1942, after Pearl Harbor was bombed, the Hills came back to the United States. Hill was forced to leave his 1925 SBC notes and other belongings behind in their house in Canton.

He never saw the notes again. The house and all were destroyed. As World War II ended and the Japanese surrendered, the Hills returned to Canton in 1945 to aid in rehabilitation and relief.

But even more severe harassment was in store for the missionaries. The Chinese Communists came to full power in 1949, with the fall of Canton on October 14, 1949, Hill remembered.

He recalled one 48-hour period of interrogation without interruption by the communists.

"We were the same as under house arrest, leaving only on their will and were

followed to our destination, which required their approval."

This was about the same time that Southern Baptist missionary William Wallace died in a Chinese Communist prison. Wallace was a colleague of Hill. "We knew of Bill's arrest and more than once my family thought sure that's what would happen to me."

Even under house arrest, however, Hill was able to teach six more months in the seminary in Canton. The missionaries left Canton and China in June, 1951, four months after Wallace died.

After five months, with Mainland China closed to missionaries, they were in Singapore to see what could be done to move Southern Baptist mission efforts into the Philippines, Vietnam, India and Burma. In 1956, Hill was elected secretary for missionary education for the Foreign Mission Board — a position he will relinquish on his retirement at year-end 1975. The Cooperative Program has been the lifeline God has used to fulfill the missionary's mission.

Hill's missionary career has spanned 21 years on the foreign field and 20 years working out of the Southern Baptist Foreign Mission Board's home office in Richmond, Virginia. The 50th Anniversary of the Cooperative Program of Southern Baptists — being observed in 1975 — has special significance for Hill.

(BP)

Lost Wallet Returned, Seminary Prof Sighs

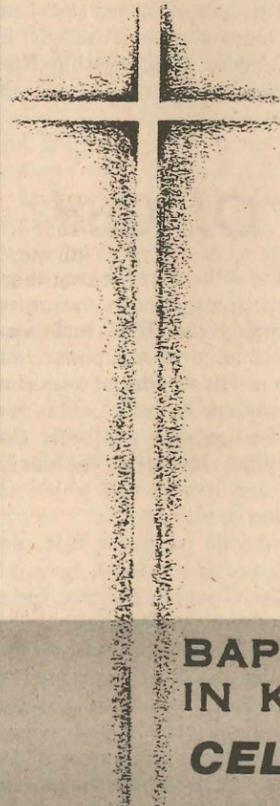
Southwestern Baptist Theological Seminary professor Curtis Vaughan never expected to see his credit cards or over \$300 in American, German and English currency after his wallet was lifted by a pickpocket in an underground railway station in London, England, last month. Luckily, Vaughan was not without travelers' checks and was able to finish his English vacation before returning to Munich, West Germany, where he is on a one year academic leave from the Fort Worth seminary.

Vaughan is serving as pastor of the English speaking Munich Baptist Church and has all of his Fort Worth mail forwarded there. He was not too surprised to receive a bulky envelope in the mail which bore his Fort Worth address but he was quite taken back by its contents — a thick wad of money and a note which read:

"Dear Rev.

I am returning my share of the wallet. I apologize for robbing a man of the church."

Vaughan assumed that the man got his Fort Worth address from credit cards in the stolen wallet and learned of his church connection from his seminary identification card.



YOU CARED FOR THIS CHILD

A twelve year old child was brought into one of our hospitals with acute appendicitis. This same child, daughter of a farm laborer with a poverty level income, had undergone treatment for a brain concussion a few weeks earlier. There was no feasible way for her family to provide enough money for adequate medical care.

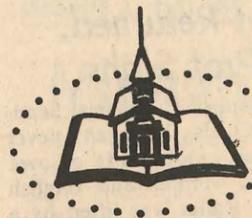
Through the alert people on the staff of our hospital, and the generous gift of services from one of our fine physicians, the case was placed under our Sunday School Charity Program and the child received total health care.

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Mother's Day Offering • May 11, 1975

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SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for April 27, 1975)

LIFE AND WORK SERIES

Called To New Fullness

Ephesians 3:7-21

Paul never ceased to marvel at the fact that God had chosen him for the high and holy task of preaching His gospel of grace. That he became a minister of Christ was a very extraordinary fact, for he had rejected the gospel message and persecuted the followers of Christ. Paul said that the source of his ministry was the gift of God's grace and the working of His supernatural power. As to Paul's spirit, he was completely overwhelmed by the sense of his personal unworthiness. Thinking of himself as "the chief of sinners," because of the way in which he had persecuted the children of God, he expressed his humility of spirit by coupling a comparative with a superlative in referring to himself as "the less than the least of all the saints."

It was God's will and purpose that Paul should preach the unsearchable and indescribable riches of grace in Christ. The words "unsearchable riches" convey the idea of something precious being exceedingly abundant, which is not usually the case. The boundless resources in Christ must not be hoarded in miserly fashion, but they must be distributed freely and cheerfully to all.

The intent or purpose of Paul's ministry was set forth in verses nine to twelve. It was the Lord's purpose for him to make known the gospel of Christ to those who had not heard this message or received salvation from Him. It remains the responsibility of every Christian to carry out the Lord's purpose by proclaiming the gospel to unbelievers everywhere. The grace and strength which are needed for this important service are made available to us through Christ.

Possessed by the love of God, nurtured by the working of the Holy Spirit, and yielding himself to the Lordship of Christ, Paul prayed this majestic and meaningful prayer for the Ephesians, revealing God's longings for all of His children. Prayer has always been a great factor in the lives of those who have done the most to advance the cause of Christ. What were the things for which Paul prayed? He

asked for four things in particular:

1. That believers might have spiritual power (verse 16). Paul did not ask for physical or intellectual strength to be given to believers, but that they might receive the inward strength of the Holy Spirit.

2. That Christ might dwell in the hearts of believers by faith (verse 17). As used in the Scriptures, the heart is the seat of the intellect, the emotions, and the will. The heart is the region of affection and desire, the place where thoughts spring up and purposes are formed, and the area in which future actions have their birth.

Paul prayed that Christ might become in a real sense a permanent occupant in the hearts of believers, rather than an occasional visitor. When He is a permanent resident there, Christ liberates the heart from the power of Satan, weans it from other things, satisfies it, strengthens it, and fills it with the hope of glory.

3. That believers might understand the

love of Christ (verses 18-19a). Paul prayed that believers might be able to comprehend the love of Christ in its four dimensions, and that they might have an experimental knowledge of it. We may know the love of Christ experientially, but we cannot know it exhaustively.

4. That believers might be filled with the fulness of God (verse 19b). Before Christians can have this delightful experience they must be emptied of self. There must be implicit confidence and faith in God and not in self.

Paul closed his majestic prayer with a doxology in which he expressed the infinite power of God, which he declared far exceeded all that we can ask or even think. All the glory and praise for what has been done for believers belongs to God, Who made it possible. Inasmuch as He has loved us, forgiven us, saved us, sustained us, blessed us, and used us, let us love Him, adore Him, worship Him, obey Him, and serve Him. ■

INTERNATIONAL SERIES

The Steadfast Love Of God

Isaiah 55:1-9

Isaiah lived and wrought in an era of great material prosperity. As is usually the case in such eras, covetousness and greed increased rapidly just as weeds thrive during warm and wet weather. In that period of great wickedness, the prophets of God did their utmost to get the people to turn from their wicked ways and to conform to the will of God, but multitudes refused to do so.

Before the sinful people plunged into the depths of despair, God, through Isaiah, called to them saying, "Ho!" By that cry God meant for them to "Stop, Look, and Listen." What He was about to say certainly merited their careful attention and thoughtful consideration.

Aware that yesterday's blessings are not sufficient for today or tomorrow, the

child of God has a thirst or longing to get closer to God, to experience the joy of intimate fellowship with Him, to become the recipient of more of His power, and to share more of His wonderful love. Just as a man's body needs water, so his soul needs God. Recognizing this fact, God extends a cordial invitation to him to come to Him and receive that which will satisfy the thirst of his soul.

For those who do not know God, and who have a desire to be saved, here is a clear invitation to come to the true spring that will slake their spiritual thirst. This first verse reveals the comprehensiveness of the invitation — it is addressed to "every one." The provision of salvation is free — "without money and without price." Its abundance is indicated by the word "waters"; its joy is implied by the word "wine"; its nourishment is included

in the word "milk"; and it is available to all who have a desire or thirst for it.

Due to man's mistaken notion that salvation is something that he must "buy" with his own efforts and works, God here makes it clear that it is free and cannot be purchased by anybody. To what is man here invited? He is invited to come and drink the water of life. How grateful we should be that salvation is provided and offered to us "without money and without price!"

Instead of spending their money and labor for the things which did not satisfy, the people were admonished to hearken unto the Lord and to cease their vain attempts to secure satisfaction of soul by human means and efforts. Through His prophet God gave them the assurance that, if they would hearken unto Him, He would make an everlasting covenant with them, and they would then enjoy the "sure mercies of David." David is here the type of the Lord Jesus Christ, the Messiah and the Saviour, the One in Whom all the blessings that people need are to be found.

God wants sinners to repent of their sins with a firm determination never to return to them again, and to receive Christ as their personal Saviour and to enthrone Him as the Lord of their lives.

God assures man that if he will seek the Lord, he will find Him; if he will call upon the Lord, he will be heard; and if he will forsake his sinful ways and turn unto the Lord, He will have mercy upon him and will abundantly pardon him. Regardless of how grievously man has sinned against God, forgiveness is promised on the condition of his genuine repentance toward God and faith in Christ.

Lest some might think that they did not need to repent of their sins, Isaiah reminded those whom he was addressing of the tremendous and awesome difference between God's way and their ways. God sees and knows everything about the past, the present, and the future. He wants to forgive all of the sins of those who will repent and truly believe on His Son. If any pass into eternity without Christ and without hope, it will not be because God failed to provide a Saviour and to offer salvation or eternal life as a gift, but it will be due to the fact that they refuse to accept what He has so graciously provided and freely offered. It is urgent that all, who have not previously done so, accept God's gracious offer of mercy, pardon, salvation, love, and blessing, and that without delay. ■

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APRIL 19, 1975

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Bid Notice

Bids will be received until 12:00 noon May 1, 1975 by the Kentucky Baptist Convention for paving of approximately 2.5 miles of roadway and parking lots of Cedarmore Baptist Assembly, Bagdad, Kentucky. Plans and specifications can be secured from Dr. Franklin Owen at the Kentucky Baptist Building, 10701 Shelbyville Road, Middletown, Kentucky 40243.



(Continued from page 5)

and many did. We had no drinking, we always said prayer before bowling, we could bowl and have fun together, our children enjoyed it all, as well. We were merely trying to extend a Christian influence into the lives of people. We've had some of our bowlers become Christians through this organization.

Your article leaves much unsaid, that should be said. We were much better recognized on the local news reports. They explained that this was the only one (bowling establishment) in the whole United States with this type of set up. After all, all of us are part of the Kentucky Baptist Convention, also. Many of us were very upset with your coverage.

Finally, may I say this — we did indeed have a dream, but it was reality, too. True, it has all gone up in smoke, as you say, but that is only the physical facility, let me assure you. The spirit and the dream are still there and, never fear, it all will rise again!

As our manager said after the fire, "God works in mysterious ways," and we believe we will come through this tragic event better and stronger than before.

Louisville, Ky. Kathryn Coke

OPEN HOMES TO ORPHANS

Dear Editor:

Several weeks ago you wrote of the famine problem facing millions. I am sure your words helped many of us know what to do to help. I know the few dollars we gave (not sacrificed) helped some, yet we must not think we have solved that problem.

Before us now is an even greater problem. That is the millions of Vietnam children who will die, innocent victims of man's stupidity. We Baptists cannot stand by like governments and pass the blame and the buck. Nor can we, in good Baptist tradition, pass a resolution. We must act and act now. Next week will be too late for hundreds, next month too late for thousands and next year too late for millions.

I realize there are many problems but we can surmount these if we bring enough pressure to bear on our elected officials. Please use the power of your pen at this time. Let the people know how to help, what to do, who to contact, and where.

In order to show I mean business my home is open to two orphans. We will adopt, shelter, foster, care for, or whatever. I don't care about titles. I just want to do something now. Hundreds of others like me cannot stare at the boob tube night after night and not want to do something. Help us!!! It isn't much but it is better than nothing. Put the challenge out . . . see who takes it up.

Georgetown, Kentucky Ed Boden

[I share your concern and also your feeling of helplessness. The best information I have now is that if one has not already made application for adoption of Vietnamese children, there is no need to do so now. Any other report will be shared with Western Recorder readers. Editor]

HARLAN SITUATION

Dear Editor:

According to a recent *Western Recorder* article, the Upper Cumberland Association has withdrawn fellowship from the Harlan Baptist Church, the reason being that the Harlan church accepts "alien immersion," whatever that is. Although neither an ecclesiastical catastrophe nor a landmark event, this action by the association nevertheless is significant in that it points out three rather glaring flaws in SBC church life.

1. The obsession of many churches, church leaders, and church organizations with trivia. Leaders often are given to proclaiming on Sunday that a world is going to hell because supposed Christians are negligent in their God-ordained task of spreading the gospel, then spend a great part of their other-than-Sunday time participating in meaningless affairs such as that mentioned in the article.

What difference does it make whether or not a person is baptized in a Baptist church, or even whether he is sprinkled or immersed? What difference does it make whether wine, grape juice, or Kool-Aid is used in the Lord's Supper? What difference does it make whether a person is pre-millennial or post-millennial?

2. Inflexible dogmatism. The very church leaders perpetrating the episode mentioned above probably would be trigger-quick in affirming that no individual has a right to judge whether or not another individual is "saved." Yet, though not daring to do that, they have no qualms whatever about judging the validity of another person's baptism experience. Only the rankest sort of dogmatic attitude would allow this flagrant inconsistency. The very priesthood of the believer concept, which Baptists have been ultra-proud to embrace, dictates that only God and the believer may pass judgment on the validity of the baptism experience.

3. Expediency as motivation. This is the other side of this coin. Sadly, most Baptist churches which accept Christians baptized in other churches have come to do so, not because of any adherence to Divine revelation, but because fewer and fewer of these potential members have shown a willingness to trample on their baptism experience by being rebaptized just in order to belong to a Baptist church. Similarly, the acceptance of all races in a multitude of Baptist churches didn't occur 50 years ago, even though God has always viewed all men as equal. Rather, the integration process has evolved, in large part, through current social and political pressure, whether churchmen like to admit it or not.

The larger question here is not whether or not Upper Cumberland was right in its action. Rather, it has to do with whether or not Christians can deliver themselves from the shackles of the petty and trivial long enough to do the important things, such as witnessing, assuaging human need, worshiping, and giving.

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YOUR RIGHT TO KNOW

Should A Pastor Or Church Employee Consider The New IRA In His Personal Retirement Planning ?

By DAROLD H. MORGAN
ANNUITY BOARD PRESIDENT

Retirement planning is a very popular subject today. Inflation, the huge deficits reported in Social Security, plus the widespread publicity and advertising of the Individual Retirement Accounts, all have focused attention on this modern day need.

Since passage of the new Pension Reform Act, different pastors have asked Annuity Board personnel if they should consider Individual Retirement Accounts. For this chance to respond, we are grateful.

It gives us an opportunity to show multi-strengths and benefits of the Southern Baptist Retirement Program (SBRP) as well as explain Individual Retirement Accounts (IRA).

First of all, pastors, church and denominational employees who are active participants in the SBRP are not eligible for IRA. For other persons qualified but not participating, we believe very strongly that SBRP is a much better program for them. Our retirement program has been designed just for ministers, church and denominational employees. Not only do we seek to provide the largest amount of benefits at the lowest cost possible, but we also insist that no matter where a member serves within the SBC he can carry his coverage with him. Portability of benefits is very important to him and his family.

Both the SBRP and IRA are plans which can be tax sheltered. This means the contributions are fully tax-excludable and you don't pay taxes on any part until you begin receiving retirement benefits.

SBRP and IRA differ in two ways:
(1) In SBRP, an active member has family protection income benefits and disability income immediately after the initial year of participation.

In IRA, the individual basically has a tax sheltered

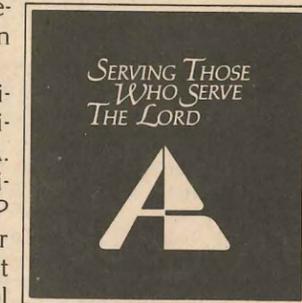
savings plan. He gets back just what he paid into it plus earnings. There are no family benefits.

(2) In SBRP, a member's employer may tax shelter 20% of his total taxable compensation for him with no maximum each year.

In IRA, the individual can tax shelter contributions up to \$1,500 a year maximum or 15% of his earned income, whichever is less.

Here are some examples of amounts that can be tax sheltered, annually, on different salaries:

Income	SBRP	IRA
\$ 2,000	\$ 400	\$ 300
6,000	1,200	900
10,000	2,000	1,500
14,000	2,800	1,500
18,000	3,600	1,500
22,000	4,400	1,500



There is one other important factor to remember. In SBRP, the member shares in extra earnings of the Annuity Board. When investment returns exceed actuarial requirements of the plans, the excess is used to boost benefit credits for active members and to provide 13th Checks for retired annuitants.

The Annuity Board believes IRA is a worthy program and one long needed to help anyone not eligible for a retirement program like SBRP. We hope pastors and church employees who do not have retirement plans will take a hard look at both SBRP and IRA. You'll see SBRP exceeds every governmental requirement.

If you want more information about the SBRP and IRA, write me or contact the Annuity Secretary in your state convention office. We have a new folder which explains both retirement plans. It is yours for the asking.



Thank You Kentucky Baptists



On behalf of the children and families served by our Kentucky Baptist Child Care Program, we want to really thank each of you for making this year's Thanksgiving Offering the largest offering in the more than one-hundred-year history of this program.

The offering this year makes possible a continued ministry of good quality child care to children and families who find themselves in a time of need. We are serving more children than we have in the recent past, and are doing it in the strong, healing name of Jesus Christ. Your offering makes this possible, and the size of the offering this year indicates to us how seriously you take this ministry. We want you to know that we take your support seriously as well, and we pledge to you the continued provision of a program of Christian child care of which Kentucky Baptists can be proud.

We covet your prayers and continued interest as we minister to needs from across our state in the years ahead.

Sincerely,

William E. Amos
Executive Director

Tom B. Grissom, Jr.
President of the Board

KENTUCKY BAPTIST BOARD OF CHILD CARE • MIDDLETOWN, KENTUCKY 40243