



Baptist relief efforts continue in Vietnam even though Southern Baptist missionaries have been evacuated. The Capital Baptist Association, a Saigon based group of Vietnamese Baptists, now directs this work. For a report on the missionaries' last days in Vietnam and the relief efforts, see stories, pages 10 and 15.

*Western Recorder*  
APRIL 26, 1975

## People And Places

Franklin Baptist Church, Franklin, recently observed **Floy Jacob Appreciation Day** in honor of Mrs. Jacob who, with her husband, the late Robert A. Jacob, served as a Southern Baptist missionary in China for more than 40 years. Following their marriage in 1922 in Japan, Mrs. Jacob, the former Floy Wright, went to China with her husband. Eugene M. Fleming is pastor of Franklin Baptist Church.



Jacob

**Glenn Marsh**, a dermatologist from Lexington, has established a memorial scholarship fund in memory of his father, Albert G. Marsh, at Southwestern Baptist Theological Seminary, Fort Worth, Texas.

The scholarship fund award will be given every three years to a doctoral student in the Southwestern Seminary school of religious education. The recipient will be selected on the basis of scholarship, experience and leadership potential. The award will be \$250.

Marsh is the chairman of deacons at Immanuel Baptist Church, Lexington. His brother, Leon Marsh, is professor of principles and philosophy of religious education at Southwestern.

**Lyman Bartlett**, since 1947 a member of Walnut Street Baptist Church, Owensboro, died recently. Bartlett, described in a resolution by the church as "a fine Christian man who truly loved Walnut Street Baptist Church," during his time as a member, was a deacon, usher, director of church training and served on several committees.

**Dry Ridge Baptist Church** lost two of its veteran deacons by death on the same day. George W. Landrum and Earnest Beach both died on March 11, 1975. Deacon Beach often filled the pulpit in the absence of the pastor and deacon

Landrum was a long time Sunday School teacher and treasurer of the church.

More than 100 **Clear Creek Baptist School** alumni will convene at 11:30 a.m., April 26, at Renfro Valley Restaurant, Mt. Vernon. The confab, which will begin with a luncheon, will feature Arnold Moon, pastor of Cecilia Baptist Church, Cecilia; Earl Clark, Clear Creek professor; and Clear Creek students David and Marsha Mitchell as keynote speakers. Kentucky is the home of more than 300 Clear Creek students.

**Graceland Baptist Church**, New Albany, Indiana, is sponsoring a Nation-Wide Church Leadership Conference, May 11-18, 1975. Pastors and other staff members or laymen are invited to participate. There will be no registration fee and free camper space is available. Sunday, May 18, has been designated as "Washburn Day" and it will honor A. V. Washburn from the Southern Baptist Sunday School Board.

**Miss Frances Deakins**, former assistant director at Pinecrest Children's Home, Morehead, died April 11 in Pineville. She was 56. A native of Chattanooga, Tennessee, Miss Deakins lived also in Knoxville, Tennessee, and Corbin. She had requested that memorial gifts, in lieu of flowers, be sent to the Clear Creek Baptist School.

Church Chuckles by CARTWRIGHT



"Oh, the same old rat race—how're things with you?"

## DEVOTIONAL



Orion Bell, III  
Pastor, Minors Lane Baptist Church, Louisville

### Resurrection and Life

John 11:25-26

When the close friend of Jesus, Lazarus, became ill and died Jesus went to visit the bereaved sisters, Martha and Mary. Martha greeted Jesus with words of regret that he did not arrive in time to heal her brother and thus prevent his death. Jesus responded by telling her of the resurrection. "Jesus said unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?" (John 11:25-26)

Embodied in these two verses are two great teachings of Holy Scripture. First of all, they tell us that life outside of Jesus just isn't life at all. When the Apostle Paul wrote to the Christians at Ephesus he told them that they had been dead in sin, but were now alive in Christ. (cf. Ephesians 2:1-6) In comparison with life in Christ, life outside of Christ is a living death. Just as we describe a battery that is too weak to run the starter motor in an automobile as being dead, life without Christ is so weak and ineffective that it is described as dead. If you really want to live you need Jesus.

The other great teaching is that there will be a resurrection. Christianity thus has a two barreled blessing: a more abundant life now and eternal life in the presence of God in the hereafter. Other religions and philosophies may hold out the promise of one of these blessings, but only Christianity can give both. The resurrection and judgment which accompanies it will put an end to injustice. Many times in this life it looks as if the wicked prosper and righteous become paupers. It often appears that there is no reward for compassion, righteousness, and just living. The teaching that Jesus is the Resurrection tells us that all will receive their just reward according to how they have responded to the grace of God through Christ Jesus.

# Baptists, Baptism And The Bible

By G. R. Beasley-Murray  
New Testament Professor  
Southern Seminary, Louisville

One of the greatest New Testament scholars of modern times was Adolf Schlatter, a Lutheran molded by the piety of his Reformed Church mother and of his Baptist father. Schlatter was an indefatigable worker; he learned the Greek New Testament by heart and wrote more than 300 works. He was strongly conservative in theology, yet was invited to work alongside Adolf Harnack, the most renowned liberal scholar of his day. Arriving at the Berlin University, Schlatter was met by the minister of state responsible for church affairs. "I am delighted, Herr Professor," said the statesman, "that you have come to Berlin to represent orthodox theology in our university." "Ah haven't come here to represent anything," replied Schlatter in his broad Swiss accent, "Ah've come here to work!" "I meant, Herr Professor, that I am delighted at your coming, because you take your stand on the Word of God." "Sir, Ah don't stand on the Word of God," came the reply. "Ah stand under the Word of God."

That distinction between standing on the Word of God and standing under it deserves to be pondered. It suggests the humility of one who studies the Bible with a view to submitting both thought and life to its instruction. It is the attitude which inspired the Reformation, and which inspires today those who wish to see the churches continually reformed according to the Scriptures.

I have met Baptists who appear to believe that that is fine for all churches except Baptists, since we know the truth, our churches are ordered according to the truth, and we have no need to change anything. Particularly is this true about baptism, for we have the true Biblical baptism, and nobody else does!

Thank God we do have Biblical baptism; but do we always administer it according to the Word of God, and do we always teach the Word of God relating to baptism in the fulness of its truth and without diminution?

We may too easily answer in the affirmative. Let us, for example, take the dictum, all but universally accepted among us, that baptism is "only a symbol." Now where did we get that from? "From the Bible," you may answer, with some surprise that the

of worshipping God on Gerizim (instead of in Jerusalem).

On all analogies of contemporary language therefore *the baptism ordained by the risen Lord Jesus is one which hands itself over in obedience to the triune God revealed in the crucified and risen Christ*. This is not "only a symbol." It is an event powerfully expressed in symbol.

To my knowledge there is one passage only in the New Testament which actually defines baptism, as distinct from explaining aspects of it, and that is 1 Peter 3:21. Here baptism is described as "not a removal of dirt from the body but an appeal to God for a clear conscience." So reads the Revised Standard Version. The Living Bible has a similar understanding of the clause: baptism is said to picture our salvation "not because our bodies are washed clean by the water, but because in being baptized we are turning to God and asking him to cleanse our hearts from sin."

It so happens however that the term translated as "appeal" or "asking" can mean "pledge." The Today's English Version, following many expositors, prefers this rendering and reproduces the definition as "the promise made to God from a good conscience."

Whether then baptism is viewed as a prayer or a pledge, it is plainly not "only a symbol." It is a prayer in action, or an embodied confession of intent, and it is addressed not to a congregation but to the Lord God in the presence of the congregation. No follower of the Lord, Baptist or Catholic or anyone else, has any business to make less of that saying than the Scripture says.

Interestingly enough, it was the understanding of baptism as a "pledge" of faith to the Lord which led to the application of the word "sacramentum" to baptism, for that was the word for the soldier's oath of allegiance to the emperor. Indeed the military sphere provides a remarkable analogy to the New Testament use of baptism. I was deeply impressed by the documentary which showed the surrender of the German forces to the Allied leaders at the end of World War II. The crucial moment came (Continued on page 11)

## WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

Vol. 149 April 26, 1975 No. 16

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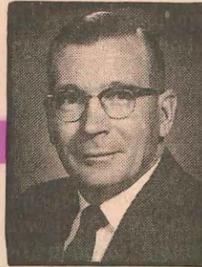
Owned and published weekly, except one issue in January and July, by the Kentucky Baptist Convention, Kentucky Baptist Building, P.O. Box 43401, Middletown, Kentucky 40243. Second class postage paid at Middletown, Kentucky.

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## A Plan And A Man

Kentucky Baptist Convention officials recently received a personal word of thanks from Arthur B. Rutledge, executive secretary of the Southern Baptist Home Mission Board. The commendation was for the record contributions through the Cooperative Program by Baptists in Kentucky to the Home Mission Board ministry last year. This generosity of Kentucky Baptist churches merits this special commendation.

Those looking at regular reports from all the state Baptist conventions know that Kentucky Baptists do well but not as well as some other states. Only six other states have more Baptists than Kentucky but our rank of performance is generally about ninth or tenth among the state Baptist conventions.

The story last year is different and this calls for rejoicing. Contributions from Kentucky reaching the Home Mission Board through the Cooperative Program increased last year by more than \$45,000. Only five states increased their contributions to this ministry as much or more.

This record says at least two things about Baptists in Kentucky. They believe in the Cooperative Program and they have confidence in our denominational leaders.

Kentucky Baptists began using the Cooperative Program under another name 10 years before it was adopted by the Southern Baptist Convention in Memphis in 1925. And so we have special reason for celebrating the 50th anniversary of the Cooperative Program this year. It is really the 60th year for this plan in Kentucky.

### Guest Editorial—

By Gene Puckett  
Editor, Maryland Baptist

... A MAN. He is God's man but he is not God. I accept him as Christ's undershepherd for the sheep of which I am one, but he is not my Messiah. To make him so would be the foulest

Strong support and use of any kind of stewardship plan not only require belief in the plan but confidence in those chosen to administer the plan. A good method ought not have to depend upon popular leadership but it does. Support of the Cooperative Program in any state is almost always related to how much credibility the denominational leaders have.

Kentucky Baptists are fortunate in this respect. Frank Owen was chosen to lead Kentucky Baptists because of his unusual spirit of candor and openness. His choice has been strongly vindicated by his performance.

This man is actually giving his life for this ministry. He doesn't know how to say "no," and consequently he is always on the run. It is not uncommon for him to speak in the morning in one area of Kentucky and in the evening in another area hundreds of miles away.

He has a good sense of humor and has more than one story for every occasion. But underneath this surface is a heart and mind agonizing over every decision he makes related to the Lord and Kentucky Baptists. When it comes to this ministry, he is a "workaholic."

Many of us used last Sunday to praise the Lord for 50 years of support and undergirding of a world-wide ministry through the Cooperative Program. This was proper but let us not forget those devoted souls in past days and today whose ministries have given and are giving credibility to the Cooperative Program plan. Programs and persons involved in their administration can never be separated. It takes a plan and a man.

## My Pastor Is . . .

heresy and nothing short of blasphemy.

I want my pastor to be a slave to Jesus Christ, but not to me. I want him to minister to me in my human and spiritual needs but that does not include holding my hand or massaging my ego. He has far more important things to do.

I shall support him as the leader of my church. He has been given a task, a God-determined one that I respect and honor. But the foot of the cross has level ground; I have my task also. Together we become members of ". . . the whole body fitly joined together and compacted by that which every joint supplieth . . ." He is not infallible; I am not infallible. By God's help we find the answers ". . . according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

My pastor and I may not agree on every fine point of doctrine, or church polity or procedure. Obviously, we must agree on the basics. If not, then he should not be the pastor of the church, or I should not remain a member of it. The Christian spectrum is too broad for us to dwell together in conflict. There is a place for both; if not together, then in separate places.

I want my pastor to be an individual. It is his business, not mine, as to the color of tie he wears, the kind of auto he drives or the form of recreation he enjoys. I expect these privileges for myself; I

shall defend his right to the same. These matters are not primary.

I demand only two things of my pastor: the truth and work.

I want the truth from the pulpit, in counseling, in conferring with other leaders, in committee meetings and in private conversation. Truth is the cornerstone of Baptist relationships. When truth is trampled, confidence collapses and democracy dies. As a Baptist, I believe in democracy. If I don't, I am less than a Baptist.

The world is too needy for any pastor not to work. His schedule is his to determine. I will not question the hours he keeps but I am concerned about the amount of time he invests in Kingdom causes. I do not expect him to be a "workaholic" but nothing is more immoral than an undisciplined "goof-off." There is a middle ground.

My pastor is a man. I am a man. We need each other and Christ and the church are our common denominators.

## BAPTIST FORUM



### NOT ALL DOORS OPEN

Dear Editor:

Since I did not hear Cecil Sherman's speech at your recent Integrity Seminary, I cannot respond, particularly, to what he had to say. I would, however, like to respond to your editorial regarding what he had to say.

You claim that most of the doors of deliberation are open. Perhaps this is true in Nashville but I sincerely doubt whether you will find, if you look at it with a very open mind, this to be true in Richmond. Having had experience with our Foreign Mission Board for a number of years, I find it very deplorable that decisions involving all the missionaries and, specifically a given mission, are frequently made in Richmond and are literally sprung on those upon whom it will have the most effect. Case in point: the term of service was changed to four years for all missionaries serving overseas without any consultation with any missionaries or without prior discussion or prior announcement of the final decision. It might also be noted that this decision was made in a very rapid manner. I believe I could quote other instances but I think this is, alone, adequate.

Also, Mr. Sherman made the statement that there was a cloak of secrecy concerning salaries and fringe benefits paid to denominational leaders. You state in your editorial that this is not true. If you would like to substantiate your argument, I would challenge you to publish what the entire staff in Richmond, with the Foreign Mission Board, is paid, both their salaries and fringe benefits. I would challenge you, also, to include all the workers and employees there at the Foreign Mission Board including janitors, secretaries, stenographers, etc. This information may be available to you but, as far as I know, it has never been made available to the "constituency" of the Southern Baptist Convention.

And, finally, I would like to say that I fully agree with Mr. Sherman in that we are "embarrassingly rich." We spend thousands for brass chandeliers, fancy steeples, plush appointments for our very adequate buildings, not counting what we personally as Southern Baptists, spend on ourselves. To say that an agency receiving a million dollars is not rich if it is assigned a million and one-half dollar program, as you argued, does not hold up when much of the program is designed to coddle and

placate affluent society when the average person in this work is sick and hungry and knows nothing of the gospel.

In the same edition of the *Western Recorder* (March 22, 1975) on page 14, you ran an article which I am sure made the Prince of Darkness very happy. George Buttrick and others like him, in their views of the Scripture, have done more to rob our pulpits of men who have a word from God and who can speak with authority on Biblical matters than almost anything else in my lifetime.

Martin Luther said that "a common plow-man with a scripture in his hands has as much authority as the Pope and all his Cardinals." A view such as this demands that a person have a Th.D. to understand the Scriptures or listen to a man with a Th.D. to understand the Scriptures. I can find neither true, either in experience or in what the Bible, itself, says. The high-minded intellectual is always saying that if you take it any other way that you are approaching it in a literal fashion and, therefore, must accept all the allegories and the literary expressions in the Scriptures as absolute fact. This is offensive to any intelligent person and I would like to remind Mr. Buttrick and all of this sort that God says that He will take the foolish things of this world to confound the wise. What we need in our society today is some people who are willing to renounce these "shabby sins, easy to renounce and

(Continued on page 15)

## Surveys Say No Name Change

Southern Baptists in Kentucky almost perfectly matched nationwide percentages by voting three-to-one against a name change for the Southern Baptist Convention, and an SBC committee assigned to study the matter has reported its combined survey findings.

Only 25 percent of the Kentucky Baptists who responded through the *Western Recorder* mail-in survey favored the change. Seventy-five percent were against a new name.

### Recommendation due

The Committee of Seven, authorized by the 1974 Southern Baptist Convention in Dallas to study the possibility of a name change for the SBC, will report to the 1975 convention in Miami in June that it feels the name should not be changed at this time.

The committee will now devote all of its time to completing another convention assignment — study of the SBC Executive Committee. One more meeting has been set before the convention to frame the committee's recommendation on the Executive Committee study.

### Many options considered

The name change decision was reached after the committee "considered opinions from thousands of Southern Baptists all over the nation and after careful examina-

**PLIGHT OF THE CHURCH SECRETARY**  
—With increasing demands placed on church secretaries nowadays, two seminars — at Ridgecrest August 2-8 and at Glorieta August 16-22 — will be held.



tions of reasons for and against a name change," said committee chairman, C. R. Daley, editor of *Western Recorder*.

The 12.5 million member SBC, the nation's largest Protestant-evangelical denomination, has 34,734 churches, operating through 33 state or regional conventions covering all 50 states.

### Three surveys used

Three opinion surveys used by the committee revealed strong sentiment for retaining the present name. They involved: (1) written and oral responses sent directly from Baptists all over the nation to committee members; (2) a state by state survey of Baptist opinion through ballots run in state Baptist papers; (3) a professionally-conducted survey, by the SBC Sunday School Board, of name change opinions from all groups of Southern Baptists.

In responses received by the committee from individuals and from churches in 30 states, only 16 percent favored a name change. The overall percentages from 33 state Baptist paper surveys showed 65 percent opposing a name change and 34 percent favoring it.

The state paper surveys revealed that sentiment for a name change was dominant only in some newer areas of Southern Baptist work, although some of these areas opposed a name change.

### Older Baptist states against

All the older state groups (including Kentucky) in the original areas for Southern Baptists — along with Southern Baptist groups in Alaska, the Arizona convention (which includes Nevada), California, Colorado, Indiana, Utah-Idaho, New Mexico and Ohio — rejected the name change.

Percentages against the name change in the older and larger state groups ran from two to one all the way to nine to one. Only five of the states opposing the name change registered higher than 29 percent in favor — Alabama (32 percent), Alaska (40 percent), Maryland (37 percent), New Mexico (34 percent), Oklahoma (34 percent).

Combined with the professional survey, which also revealed a decisive majority opposed, percentages showed about three-fourths against and one-fourth for the change.

Among those included in the professional survey were pastors, deacon chairmen, Sunday School directors and church clerks, all of whom opposed the change. Of these groups, pastors were the most favorable and church clerks the least favorable.

## Update On Cooperative Ministries



William H. Rogers  
Director, KBC Department  
Cooperative Ministries: Christian Life

The response of Kentucky Baptists to the emphasis on World Hunger has provided a flow of money to the Foreign Mission Board for this purpose. The Executive Board of the Kentucky Baptist Convention assigned promotional responsibility to the Christian life committee and thereby to my department. Occasionally, special assignments are given to me by Frank Owen.

One of the two primary thrusts of my department is in the area of Cooperative Ministries with National Baptists. My major function is to provide continuous and comprehensive leadership in all areas of fellowship and work with the General Association of Baptists in Kentucky and the Kentucky Baptist Convention. I work at the task of building and maintaining a relationship with approximately 600 Black pastors in Kentucky. Their churches constitute the state body known as the General Association of Baptists in Kentucky.

The second primary thrust of my department is in the area of Christian Life. Race relations is one of the emphases in this area of work and fits naturally into the emphasis of Cooperative Ministries mentioned above. Family Life is another emphasis of Christian Life. Because of the need, and because of my training and interest, this area of human relations is pursued. Last year, in America, there were more than a million divorces. This involved approximately five million people. There is not a church in Kentucky that has not been affected by this erosion of family relations. There are many forces that militate against good family relationships. Christian Life also involves Christian citizenship. This year, June 29 has been designated Christian Citizenship Sunday by the SBC. Early in May promotional material designed to help churches prepare for observing this emphasis will be mailed.

My services are available to churches, associations, agencies and institutions of Baptists in Kentucky. I am grateful to Kentucky Baptists for the opportunity to exert leadership and to exercise my gifts in these vital areas. Our Lord emphasized knowing, doing and telling the gospel. While I do all three, my primary thrust is on doing the gospel.

## White Baptist Congregation Turns Away Black Visitors

A black college professor, who was along with his "black religious experience" class turned away from a white Baptist church in Tuscaloosa, Alabama, said the episode "pains" him because he does not want his students to think the rebuff represents "the essence of Christianity."

Dorsey Blake, professor of the University of Alabama at Tuscaloosa and pastor of a rural black National Baptist church in Boligee, Alabama, added that he knows all white Baptists do not agree with racism, but that would also be difficult for his students to understand.

He said his father, William L. Blake, now a pastor in Omaha, Nebraska, graduated from a Southern Baptist seminary, Midwestern Baptist Theological Seminary, Kansas City, Missouri, in 1961.

The rebuff incident occurred Sunday, April 13, when Blake took about 27 black members of his class to the morning worship service at Alberta Baptist Church. The church, with more than 1,600 members is the third largest congregation in the Tuscaloosa Baptist Association of Southern Baptist churches. Reportedly, blacks have attended some other churches in the association with no incident.

As they approached the door, Blake said, a white man said, "We don't seat colored here."

A member of the church called the police and about a dozen of them arrived

and formed a cordon, although reports indicate no violence or abusiveness erupted and no charges were filed. The police moved the group back to the sidewalk. Meanwhile, Blake said, he phoned the local press.

Blake said a man identifying himself as T. L. Gallman, chairman of the deacons, said they couldn't come in because they were there to disrupt services and to try to integrate the church.

"I told him that we were there only to observe worship of a white congregation," Blake said, "not to disrupt. I told him we had attended black church, with some white students along, but had never had a negative experience." Blake said three white members of the class were not among those on the scene at Alberta Church.

"I told him that every semester we try to visit churches in the area to get practical insights into religious experience," Blake said. "Alberta Baptist Church is very close to the campus and, in the past, has had signs welcoming students."

"I reminded Mr. Gallman the church had advertised revival services in Saturday's *Tuscaloosa News*, which would begin Sunday, and had 'cordially invited' the public."

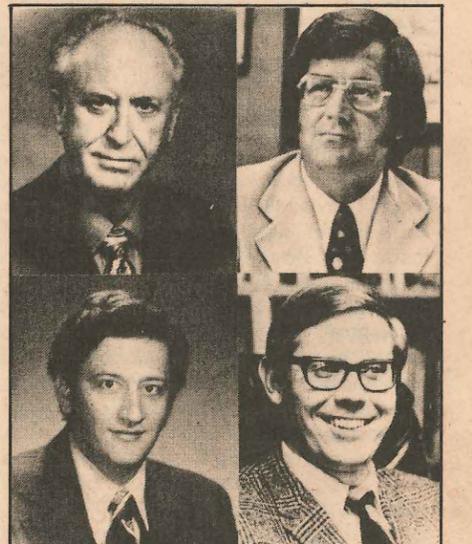
Blake said the group refused to leave until they talked to the pastor, Joe Bob Mizzell, who reportedly knew nothing of the events occurring outside. He said Gallman and others refused to call

Mizzell out of the service. Blake eventually refused an offer to meet with the pastor and one of the students after the service.

The entire group had been rebuffed, Blake told Baptist Press, and "I felt as if he should talk to the whole group." He said he has subsequently written Mizzell a letter, asking him to visit the class for a discussion.

Mizzell, pastor of the church for about nine months, elected not to discuss the situation with the press, but a source said the situation distressed the pastor.

Mizzell reportedly is an Alabama National Guard chaplain who preaches regularly to integrated groups and Mrs. Mizzell teaches in an integrated school. Mizzell, the source said, is "open in the area of race relations and wants to keep this thing low key and try to bring about healing." (BP)



**SPIRIT OF '76** — "Southern Baptists and the Bicentennial" is the theme of the Christian Life Commission's summer conferences at Ridgecrest [August 2-8] and Glorieta [August 16-22]. Leaders for the Ridgecrest sessions include [top row, left to right]: Henlee H. Barnette, professor of Christian ethics, Southern Baptist Theological Seminary, Louisville, Kentucky; Walter B. Shurden, professor of church history, Carson-Newman College, Jefferson City, Tennessee; and C. Welton Gaddy [lower left], director of Christian citizenship development, Christian Life Commission of the Southern Baptist Convention, Nashville, Tennessee. William M. Pinson, Jr. [lower right], professor of Christian ethics, Southwestern Baptist Theological Seminary, Fort Worth, Texas, along with Shurden and Gaddy, will lead the Glorieta conference.

## Black And White Nashville, Baptists Participate In Joint Worship Service

Five years ago a joint worship service, begun by a black Baptist church and a white Baptist church in Nashville, meant polite smiles and speeches about brotherhood.

The fifth joint program between the two congregations on a recent Sunday, however, generated a genuine atmosphere of mutual admiration. The smiles had turned into joyful group singing and sporadic "Amen's."

The morning service was at Woodmont Baptist Church, a predominantly white, Southern Baptist congregation, and the evening service at Fifteenth Avenue Baptist Church, a black National Baptist congregation.

"It's good we know each other by name, for we have to worship the true God through Jesus Christ, and he is the God who made black, white, yellow, brown, red and green," said Bill Sher-

man, pastor of the Woodmont Church.

Enoch Jones, pastor of the Fifteenth Avenue Church, said "Jesus is the architect, the Bible is His blueprint and the Holy Spirit is His interpreter."

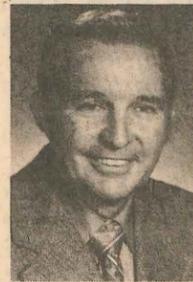
Jones was preaching from the pulpit of the white Woodmont Church. Behind him was the 50-voice choir from his church, his chief of deacons, Earl Williams, and choir director James Scandrick.

In front were the combined congregations of the two churches, who have been meeting together from time to time to help overcome the racial segregation characteristic of Nashville's churches of every faith.

"It would be wonderful if every church, black or white, had a brother or sister church that they could meet with, for we are all members of the human family, and persons ought to be free to go worship anywhere," Sherman said. (BP)

## Brasington To Head New South American Mission Post

J. Bryan Brasington, missionary to South America since 1955 and field representative for northern Spanish speaking South America since 1970, has been named by the Foreign Mission Board to



Brasington

the newly created post of area secretary for Western South America. South America has previously been classified as a single administrative area supervised by Frank E. Means who will retain responsibility for Eastern South America and will continue working with the Western area until Brasington assumes his new post June 1.

A graduate of Southern Seminary in Louisville, Brasington served as director of the central boy's club of the YMCA before his mission appointment. He was elected field representative in 1970 after working with university students in Lima, Peru, and supervising the Baptist Book Store. Previously Brasington and his wife both taught at the Baptist Theological Institute of Peru.

Brasington did general evangelism work in Lima and Arequipa until the theological institute opened. For a time he had charge of Baptist radio evangelism in Peru. Mrs. Brasington edited the Peruvian Baptist newspaper during part of that time.



The new \$700,000 facilities of Farmdale Baptist Church in Louisville face Durrett Avenue. Much of the building cannot be seen from the front.

## Farmdale Dedicates New Facilities

The Farmdale Baptist Church in Louisville dedicated completely new facilities on April 6. New facilities on a new site became necessary because the former site and buildings were purchased by the state highway department for expansion of Watterson Expressway.

The highway department notified the congregation in 1965 of its plans and efforts were begun by the congregation to find a suitable site for new buildings. The site chosen was on Durrett Avenue only a short distance from the old location. Through strenuous efforts over several years and the cooperation of the owners a total of nine and a half acres was purchased.

The new facilities include a sanctuary, extensive educational space, a Christian activities area including a gymnasium and two blacktopped parking lots. Visitors for the dedication service were impressed with the adequate and attractive facilities. Costs of the property and buildings exceeded \$700,000.

Presiding in the special service was pastor Jay Brown. Participating were representatives from the congregation, the building contractors, Long Run Baptist Association, the Kentucky Baptist Convention along with two former pastors. Tours of the buildings and a reception followed the service.

Farmdale Baptist Church was constituted in 1922 when this community was several miles from Louisville. There were only eight charter members and two of these were W. R. Manion and Mrs. Manion. Manion was a layman leader in the group until his ordination and his call to be pastor of the church at a salary of \$5 a month.

The church grew out of an interdenominational Sunday School serving community residents who were mostly truck farmers of German extraction. Its official sponsor was Third Avenue Baptist Church.

In its 53 years of existence Farmdale has sponsored five missions which are now churches: Bethlehem, Green Acres, Meadow Hill and Cove which are located in the Louisville area and Jewell Village Baptist in Columbus, Indiana.

## Two Kentuckians Among FMB Journeyman Trainees

Eighty-six young adults including three with Kentucky ties were approved for training as missionary journeymen at the April meeting of the Southern Baptist Foreign Mission Board in Columbia, South Carolina.

Journeymen, college graduates 26 years of age and under who serve overseas alongside career missionaries, accept two year assignments based on specific job requests from missionaries.

All members of Baptist churches, they will be commissioned for overseas service July 25 in Richmond, Virginia, after a seven week training period this summer at Meredith College in Raleigh, North Carolina.

Joy Cannon, a school teacher in Hartford; Jack Melvin Engelbrecht, minister to youth at Harmony Baptist Church, Paducah; and Johnny Powell, who formerly resided in Kentucky, were among the appointees.

Miss Cannon, a member of Hartford Baptist Church and the daughter of Mr. and Mrs. Will Z. Cannon of Louisville, will work as an elementary school teacher in Gaza. She has a bachelor of science degree from Western Kentucky University and will receive the master of arts degree from the same school in June.

Engelbrecht, who is also director of the Children's Center in Mayfield and the son of Mr. and Mrs. Charles E. Engelbrecht of Northglenn, Colorado, will teach Bible in Nalerigu, Ghana. Engelbrecht is a graduate of Mid-Continent Bible College, Mayfield.

Powell, who is currently a cabinet maker in Clinton, Mississippi, will serve as a boys' and men's worker in Monrovia, Liberia. He is the son of Mr. and Mrs. J. M. Powell, Jr., of Baton Rouge, Louisiana, and a graduate of Mississippi College, Clinton.

The journeymen, who will join Southern Baptist missionaries in 34 countries, will serve in the fields of education, nursing, pharmacy, medical technology, student work, evangelism, youth and music work, secretarial work and agriculture as well as other types of jobs.

The 1975 trainees include both college seniors expecting to be graduated this spring and those who already have a bachelor's degree, currently either in graduate school or working.

Kenya will host the largest number of journeymen with 10 assigned for service there. Others will go to Hong Kong, Japan, Korea, Taiwan, Angola, Ethiopia, Rhodesia, Tanzania, Bangladesh, Panama,



Melvin



Cannon

Surinam, Argentina, Colombia, Brazil, Paraguay, Peru, Venezuela and Thailand.

One journeyman is assigned to each of the following countries: Zambia, Belgium, Gaza, Israel, Cayman Island, Dominican Republic, Guatemala, Ecuador, Uruguay, Guam, Ghana, Liberia and Senegal.

Besides aiding the work of the mission to which he or she is assigned, the journeyman returns home to aid the local Baptist church's knowledge of and concern for people in other parts of the world.

Since the missionary journeyman program was begun in 1965, about 625 young Baptists have served overseas. Stanley A. Nelson, an associate secretary in the board's missionary personnel department, is director of the journeyman program.

## Record Enrollment Includes Kentuckians

A spring semester enrollment of 2,343 students, including 24 Kentuckians, was announced recently by Southwestern Baptist Theological Seminary.

The spring total represents a record spring enrollment figure, and does not follow the usual pattern.

L. L. Collins, director of admissions and registrar, said there is almost always a significant drop off in the number of students from the fall semester to the spring.

As for reasons, Collins said the increase this year probably was tied into the depressed economy, a new wave of conservative theology among college age students and continued growth in the number of churches in the Southern Baptist Convention.

"We are seeing more students remain in the seminary to complete their training, rather than leave after a year or two," he added. "These young people are tired of the false values of society which have been highlighted by recent national events."

Another record for Southwestern was set for cumulative enrollment in 1974-75—2,858 students enrolled at some time during the school year.



"The Church—Arena of Fulfillment" is the theme for life commitment month being observed by Southern Baptists across the United States during April. Focus for the month will be on April 27 which is officially designated as church vocations Sunday. Howard B. Foshee, secretary of the Baptist Sunday School Board's church administration department, says the theme of the month "has great possibilities for the church staff in showing that ministry is exciting, challenging and rewarding."



SECOND TRIP DOWN THE AISLE — Fifteen couples, all married 50 years or more, renewed their wedding vows in a ceremony at Louisville's Walnut Street Baptist Church recently. The service, conducted by Wayne Dehoney, pastor, and Gary Cook, minister to senior citizens, provided an opportunity for the golden anniversary observers to reaffirm their original vows and to confirm their desire to "love, comfort, and watch over each other in sickness and in health." Each couple said, "I do," in unison after the vows were read. A reception, complete with wedding cake, followed.

# Missionaries Out, Communists In At Da Nang

Two Southern Baptist missionaries to South Vietnam barely escaped capture by Communist military forces Easter weekend while assisting refugees in the Da Nang area, according to a report by William T. Roberson, Southern Baptist missionary to Vietnam and former pastor of Monterey Baptist Church, Owen County Association.

Missionaries Robert C. Davis, Jr., and Gene V. Tunnell were evacuated from Da Nang along with 6,500 other refugees on the American freighter Pioneer Contender only a few hours before the city fell to Communist control.

Davis, stationed in Hue until the city fell the week before, had sent his wife and daughter to Saigon only a few days previously. Tunnell, director of Baptist social ministries in Vietnam, arrived on Wednesday, March 26, to help Davis find a way to evacuate the refugees from the embattled area.

The two missionaries were whisked away in a small fiber-glass boat from the swiftly tightening ring of North Vietnamese military forces which were encircling Da Nang on Good Friday, March 28.

The sound of heavy artillery echoed against the nearby mountains which surround the city as the missionaries slipped down the Da Nang River under

*The pictured freighter Long Ho was leased by Southern Baptist missionaries in South Vietnam to transport Baptists and other refugees to more secure areas farther south. About 900 refugees were taken south, although the ship's original mission had to be abandoned after the fall of Da Nang. Originally the ship was intended to evacuate refugees from Da Nang but the Communist take-over of that city prevented the ship from going there. [See story, page 14.]*



the cover of a heavy, early morning fog to board the waiting freighter.

The crisis and catastrophe which suddenly gripped the Da Nang area paralyzed the Vietnamese people and demoralized the South Vietnamese military forces.

The city was lost and all evacuation plans were frustrated even before the Communist troops entered the city because of the mass hysteria which gripped the entire area.

The presence of hundreds of thousands of Hue refugees, who had poured through the single mountain pass just north of the city during the pre-Easter season, compli-

cated evacuation plans.

Almost suddenly the refugees and the Da Nang populace were caught up in a mob spirit which prevented rescue planes from landing at the airport and an orderly evacuation by sea. Only the sea offered any hope of fleeing during those last days.

Thousands rushed to the shores, crowded upon piers, or set sail upon the river and bay upon anything that would float. Most of those who loosed themselves from the shore upon the choppy waters did so to meet ships that never came. Many drifted into open sea without food or water to meet agonizing and certain death.

The American consulate at Da Nang advised the missionaries to prepare for immediate evacuation, along with an aggregate of foreigners from many different countries and a sizable corp of Vietnamese nationals who were employed by the American government.

Though there were plans for hasty evacuation, the exodus was not accomplished until about 36 hours later, the evening of Good Friday. The long hours of waiting were maddening and debilitating, especially when everyone knew that at any moment the Communist forces might encircle them.

Missionaries, along with official American community people, all boarded the ship by noon, but plans called for taking aboard approximately three or four thousand more refugees in the harbor before the freighter could set sail for Camranh, the port of disembarkation.

A large barge, described by missionary Tunnell as a floating football field,

*Refugees in the city of Long Hai, South Vietnam, pushed south by advancing Communist forces, gathered around a truck for rice distributed by Southern Baptist missionaries, before their evacuation from war-torn Vietnam. Some refugees in Saigon are being temporarily housed and fed in available Baptist-owned property. The Capitol Baptist Association, an organization of Vietnamese Baptists, is continuing relief work.*



appeared seemingly from out of nowhere alongside the freighter. The barge, weighted down with a mass of people and their belongings, resembled a floating rock festival.

The refugees' face revealed anguish and terror.

After rescuers spent five tedious hours loading refugees on the sea going vessel, the barge took on the appearance of a demolished village which had been struck by a hurricane. Baskets, animals, motor-bikes, television sets and a wide assortment of other personal belongings were scattered in crazy patterns upon its deck.

Night fell upon the harbor before the freighter was safe at sea. Not until noon the next day did the rescue ship reach Camranh, 150 miles down the coast. There was no food aboard, only enough water for all.

By mid-afternoon Saturday, the day before Easter, refugees hastily disembarked to an uncertain new home.

Meanwhile, the families of the missionaries, along with other mission personnel, anxiously awaited in Saigon any word of evacuation. The days of no news worried those who waited though they went about their work praying that all was well and that the missionaries would soon return to Saigon.

Priscilla Tunnell, Gene's wife, led her final rehearsal of the planned Easter cantata, which was to be presented on Easter evening at Saigon's Trinity Baptist Church. Gene was scheduled to sing the baritone solo.

Only hope and a hint of evacuation enabled the choir to prepare for their presentation the following day.

The dramatic evacuation climaxed when the two exhausted missionaries, Davis and Tunnell, arrived in Saigon late Saturday in time for a welcomed evening meal. There was much rejoicing and praising of God.

Gene Tunnell sang his solo part in the Easter cantata on Easter evening. (BP)

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*WOMEN'S MISSIONARY CONFERENCE?? — A recent Woman's Missionary Union Leadership Confab at Clear Creek Baptist School, Pineville, attracted 65 men. Pictured are (left to right) Robert Wyatt, pastor of Laurel Chapel Baptist Church, London; Bob Moore, pastor of West End Baptist Mission, Lexington; Miss Rosa Fiechter, director of Baptist Women for Kentucky; Eugene Waddle, a member of Hillcrest Baptist Church, Lexington; and Clay Groves, pastor of Beacon Light Baptist Church.*

## Baptists, Baptism And The Bible

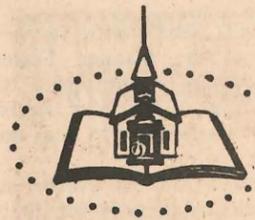
(Continued from page 3)

when the German representative officer came to the railway carriage where the Allied officers were assembled, and he handed over to them a document described as the "instrument of surrender." The decision that the fighting must cease was declared in that document; when it was handed over the war in Europe was over.

It is but an illustration, but it is one of

many actions in life wherein an inward intention is expressed in an action which is accepted in society at large. Such is the relation between baptism and conversion. Conversion is the turning to the Lord which none but the Lord can truly perceive; baptism is its God ordained expression.

Baptism and conversion are the outside and the inside of a single spiritual reality. We do well not to minimize the importance of the outside!



## SUNDAY SCHOOL LESSON



By H. C. Chiles

(These Lessons for May 4, 1975)

### A New Unity

#### LIFE AND WORK SERIES

##### Ephesians 4:1-16

In humility Paul reminded his readers that the place of imprisonment which he was then occupying was his lot for the sake of his Lord. He expressed his absolute willingness to suffer such humiliation and reproach for the sake of Him Who had done so much for him.

##### Plea for Christlikeness 4:1-10

Paul called attention to the fact that the Lord has bestowed upon every Christian a glorious calling. The Christian's vocation is to walk worthily. It is the will of God for all Christians to walk worthily of the high, heavenly and holy calling wherewith they are called. To do so they must have the power of the indwelling Spirit of God. Each Christian who walks worthily worships the Lord in spirit and in truth, seeks to discover His will and then strives to do it, lives to honor and glorify Him, and bears witness by lip and by life to the saving, sanctifying and satisfying power of Christ.

A Christian's walk, to be in keeping with his heavenly calling, must be with humility, gentleness, patience, forbearance, and in spiritual unity. Any exhibition of pride, any attempt at self-seeking or any bitterness of spirit are not of the Lord. God's children are expected to manifest the virtues of lowliness, meekness, forbearance and love. A consistent Christian walk is an impressive, continuous and unanswerable sermon. With the Lord's help, every Christian can be successful in this walk.

Involved in this appeal for walking worthily are the seven unities as expressed in verses 4 to 6: one body, the church; one Spirit, the Holy Spirit; one hope, of resurrection and sharing in glory; one Lord, Jesus Christ; one faith, in Christ the sufficient Saviour; one baptism, dramatizing the death, burial and resurrection of Christ, and one God, the Father of every Christian, Who is sufficient for all the needs of the Christian. Christ makes these various gifts (verse 7). His gifts are bestowments of grace and are never measured by our merits.

##### Plan for Christlikeness 4:11-12

Here we have an enumeration of Christ's gifts — "and he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Apostles are those who are called, separated, endowed, ordained and sent forth as ambassadors for Christ. Prophets are men who have had a peculiar insight into the will of God and have received a definite commission to speak for Him. Evangelists are those who go into regions where churches have not been established and proclaim the gospel to those who have never heard it and introduce them to Christ. Pastors and teachers (two functions of the same office) have the oversight of churches and seek to give spiritual guidance and instruction.

These gifts are not just for our personal enjoyment or for the glorification of man but they are for the specific purpose of equipping the saved to introduce the lost to Christ, to edify the believers and to serve the Lord effectively. Believers are to be instructed, indoctrinated, equipped and trained for Christian service in order that the body of Christ may be enlarged, built up and strengthened. This can be accomplished through the faithful preach-

ing and teaching of God's Word. Christ wants every one of His followers to have a part in the work of the Lord and the advancement of His cause.

##### Purpose of Christlikeness 4:13-16

The ideal of attaining the measure of full stature in Christ set forth in verse 13 will not be fully realized until we enter the presence of our Lord in glory but too much stress cannot be laid on the fact that every child of God has a definite work to do for Him on earth. Have you discovered what He wants you to do? Are you doing it? Strive to do your best for Him Who gave Himself for you.

It is distressing when one fails to grow physically but much more so if one remains for years only a babe in Christ. What a pity that so many church members are such stunted and undeveloped Christians! Would that something might be said or done to cause them to escape from protracted childhood spiritually! It is important that God's children grow into spiritual maturity and be established in the truth, so as to avoid being disturbed or swayed by false teachers. Hearing and speaking the truth are means by which this may be accomplished. □

#### INTERNATIONAL SERIES

### The Presence Of God

##### God's Omniscience — Psalm 139:1-6

David rejoiced to announce to others his awareness of God. He learned that God had a perfect knowledge of him. There were inward recesses and remote things which escaped the observation of those who knew David and associated with him but there was not anything that escaped the penetrating sight of God. David was not able to conceal anything from God. God knew David's thoughts from which sprang his motives, desires, words and deeds. David readily and frankly acknowledged that God knew all that could be known about him.

##### God's Omnipresence — Psalm 139:7-12

It is a great comfort, encouragement and inspiration to know that God is present everywhere. God is in all parts of the universe and near each individual.

To David, God's presence everywhere was not just an opinion but a reality. In all of the circumstances of life he had an awareness of the divine presence. David informed his readers that it is impossible for one to escape from the presence of God, regardless of how hard he may try. Through the centuries that have gone into the tomb of time many have sought to flee from God's presence but not a one

has ever succeeded in this foolish attempt. Man simply cannot elude God's presence.

Neither ascent into heaven nor descent to sheol — the place of the dead — can cause one to escape from God's presence. Both heaven and sheol are under the control of the omniscient, omnipresent and omnipotent God. Whether one is in the darkness or in the light, he cannot hide from God or get beyond His loving care.

Awareness of God's constant presence should restrain Christians from indulging in sinful practices. It should cause them to hold humble thoughts of themselves and to have exalted ideas about God. It should be an incentive to godly living and should strengthen and comfort them when they are called upon to endure temptations, trials and tribulations. The Lord's purpose in saving us was that we might serve and honor Him. Walking with Him is the only thing for Christians to do if they expect to receive the blessings which will enable them to be equal to every emergency that may arise during their earthly careers.

##### Prayer for God's scrutiny Psalm 139:23-24

Realizing that he was under the great searchlight of the ever-present and all-knowing God, David personally and earnestly asked God for a diagnosis. He was sure that God could and would search him fully, fairly and impartially. He was anxious to know what God thought of him. He wanted God to dig deep into his heart, character and life and bring the deep-lying parts to light.

Divine diagnosis calls for tested thoughts also. God is very much concerned about our thoughts, all of which are fully known to Him. If you will consider your thoughts, motives, desires and purposes, you will be aware of your need of making this prayer your very own.

David's request for God to scrutinize his way implied his sincere desire for freedom from evil. He knew that, if any evil tendency or way had escaped his scrutiny, it could not escape detection under God's searchlight. Knowing any evil way would be one of injury, pain and grief to him, David wanted to be delivered from it. He did not want to allow anything to remain in his life that was debasing to himself, injurious to others, or repulsive and dishonoring to God. He resolved that he would eliminate any evil way in his life as soon as God revealed it to him. He wanted to walk in God's way, and so should we, for it is the manner of life which guarantees happiness, victory, success and usefulness. □

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## Baptist Sponsored Freighter Diverted

The Vietnamese freighter, Long Ho, leased by Southern Baptist missionaries to help evacuate refugees from Da Nang, never accomplished its intended mission but did successfully evacuate 900 refugees at Nhatrang.

The 1,200 ton freighter, estimated to carry about 600 persons, departed Saigon on Saturday morning, March 29, attempting to reach Da Nang on Monday afternoon, March 31.

Reports from sources close to the Da Nang situation, however, advised that the ship was too late. Da Nang had fallen.

The ship was diverted to Nhatrang, the nearest port, to await further orders. Baptist refugees at Camranh were contacted. The ship was instructed to pick up refugees there.

Nevertheless, the vessel was commandeered at Nhatrang by local authorities and was forced to take about 900 aboard, bound for Vung-tau, a port at the mouth of the Saigon River.

The Baptists at Camranh were left with no exit.

Meanwhile, contact was lost with the

Christians waiting in Da Nang. Only a few were able to obtain air passage to Saigon.

One of the leaders of the Hope Baptist Church in Da Nang saw his family off to Saigon but decided to stay with his congregation. He stayed behind to help evacuate the remaining Christians. He assisted some of the group in getting passage by ship. But he, along with most of the congregation, was caught behind Communist lines.

The last contact the missionaries in Saigon had with the Christians in Da Nang was on Sunday, March 30. The associate pastor of the Hope church pleaded for immediate assistance and indicated that the city was in a state of utter confusion and mass hysteria. Missionary Sam Longbottom, treasurer of the mission in Saigon, told the church leaders that the freighter had been diverted.

A few of the Christians from the Da Nang and Hue areas, mostly the young and strong, have trickled into Saigon after many days of hazardous travel through jungle and over sea.

One young man from the Da Nang

church, who survived five days of jungle and sea, explained that he fled when the city fell because he knew he was marked for death by the Communists.

He had committed several "crimes," any one of which could mean death in a Communist take-over: He had worked for the American government, was an officer in the Vietnamese air force, had studied in America and was a student preparing for the Baptist ministry.

The young man successfully made his way to Saigon. The full story of those who never made the journey of escape may never be told. (BP)

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Mrs. Smith



Miss Martin

## Girls In Action Camps Set For June, July

Cedar Crest will be the site of two mother-daughter confabs this summer for Kentucky Girls in Action who will be entering the second, third and fourth grades.

The events, slated for June 27-28 and July 11-12, will begin at 2 p.m. Friday afternoon and conclude at 3 p.m. Saturday. Each Girls in Action member must be accompanied by her mother to be eligible to attend.

Programs for the two events will be mission-centered, with leading home and foreign missions personalities as featured speakers. While the focus of the weekend activities will be on closeness of mother and daughter, mothers will attend sessions designed especially for them.

Jan Everett, director of Girls in Action for the Kentucky Baptist Convention, said the events are for girls too young to attend longer camps. She added that Cedarmore's natural beauty provides a chance for mothers and daughters to gain an awareness of themselves and God.

Mothers attending the June camp will be led by Mrs. Anne Smith, minister to children at Green Acres Baptist Church, Louisville. Missionaries participating in the camp will be Lawrence Shipley, Southern Baptist state missionary to Eastern Kentucky, and Mrs. George R. Beasley-Murray, a former worker with Baptists in Great Britain.

Mickey Martin, Southern Baptist Convention consultant for Girls in Action from Birmingham, will lead the mothers' sessions at the July camp, and the featured missionaries will be Mrs. Anne Neil of Campbellsville and her daughter Becky of Louisville, telling of their missionary work in Nigeria, and A. B. Colvin, assistant to executive secretary-mission services for the KBC.

Total cost for attending one of the camps is \$10.50 per person. Reservation fees of \$3 per person should be sent to Cedarmore Baptist Assembly, Route 1, Bagdad, Kentucky 40003. A balance of \$7.50 will be payable upon arrival at camp.



(Continued from page 5)  
easy to resume" and, with all our hearts, walk in righteousness for our Lord. We don't need highminded nonsense, we need everyday practical righteous living empowered by the Holy Spirit as instructed in the Word of God. Would to God we had another Dwight L. Moody writing articles and making speeches that are quoted in the *Western Recorder* rather than George A. Buttrick.  
Hopkinsville, Ky.

Robert E. Amis

## JEHOVAH'S WITNESSES

Dear Editor:

God has worked a wonderful miracle in our lives. My wife and I are recently converted Jehovah's Witnesses. We are Christians and have recently joined with Southern Baptists through College Heights Baptist Church in Gadsden, Alabama.

We can share, for the benefit of your readers, some very useful free factual

information that will help anyone with a problem or burden involving Jehovah's Witnesses, if they will write us: P.O. Box 4248, Gadsden, Alabama 35904. We were Jehovah's Witnesses for 26 years. We are so thankful for our new-found Christian freedom.

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Proverbs, 31:25



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A Baptist pastor who had recently changed churches was caught without hospital insurance. After one unsuccessful surgery for which he paid in another hospital, he was reduced to severe financial need.

When his second surgery was necessary, he was accepted through the Sunday School Charity Fund where he received necessary medical care paid by the Baptist Sunday Schools of Kentucky.

His second surgery was a success and he is now restored physically and spiritually without additional financial burdens as he goes about ministering to others in the name of Jesus Christ.

Those of us who contributed last year to the Sunday School Charity Fund Offering on Mother's Day had a part in the healing ministry extended to this good pastor.

### Mother's Day Offering • May 11, 1975

**BAPTIST HOSPITALS  
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YEAR OF HEALTH CARE**

### Few Seats Still Available On Miami Airlift

A few seats are still available for Kentucky messengers planning to attend the Southern Baptist Convention via the Miami Airlift.

The Airlift, jointly sponsored by *Western Recorder* and Southern Seminary, offers messengers roundtrip air fare, limousine transportation to and from the airport, spectacular oceanfront hotel ac-

commodations, seminary luncheon of your choice, yacht cruise of Millionaires Row, courtesy use of the Doral Country Club, and bellmen's and maid's gratuities, all in one complete package.

Two of the three Louisville flights have seats remaining. A Monday morning flight departs at 10:20 from Standiford Field and arrives in Miami at 12:30 p.m.

via Eastern Airlines. This flight returns to Louisville at 9:24 Friday evening. Cost for the complete package is \$221.

Another Louisville based flight originates Sunday morning at 10:20 via Eastern. It arrives in Miami at 12:30 p.m. and lands back in Louisville at 7:37 Friday evening. Cost is \$234.

One Miami Airlift flight originates at the Greater Cincinnati Airport. This flight departs at 2:00 p.m. Sunday afternoon, arriving in Miami at 5:59. It returns to Cincinnati at 3:30 p.m. Friday via Delta Airlines. Cost is \$234.

Some Kentucky messengers may want to consider Airlift flights from Nashville or Memphis, Tennessee.

The Nashville flight departs Sunday at 1:50 p.m. and returns to Nashville at 4:14. Cost is \$221.

The Memphis flight departs at 1:18 p.m. Sunday and returns at 1:14 p.m. Friday. Cost is \$227.

All prices shown are the full cost of the Miami Airlift based on present rates. Prices are based on an affinity plan which specifies that the 40 SBC messengers and their immediate family will leave together and return together.

Flight times are those currently in effect.

Reservation deadline is May 1, 1975. Clip the coupon below and mail to Miami Airlift, 2825 Lexington Road, Louisville 40207.

Make your check payable to Southern Baptist Seminary and mail with this reservation form to: MIAMI AIRLIFT, 2825 Lexington Road, Louisville, Kentucky 40206. Mail today! Kentucky residents may dial the reservations agent for information at [502] 897-4145.

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Messenger to SBC from \_\_\_\_\_ Baptist Church

City of Departure: \_\_\_\_\_  June 8  June 9

I enclose \$ \_\_\_\_\_ to cover \$25 deposit for each passenger listed above. The full balance is due before May 1, 1975, and the deposit is not refundable after that date.

I enclose \$ \_\_\_\_\_ as full payment for all passengers listed above. Cancellation after May 1, 1975 is subject to forfeit of \$25 deposit per passenger.