



**WESTERN RECORDER**

APRIL 15, 1976

## People & Places



Mr. and Mrs. Roy Hamilton

Roy A. Hamilton, pastor of Immanuel Baptist Church, Louisville, was recently honored with a birthday and retirement dinner given by Mr. and Mrs. Charles Finnie. Upon his retirement from the active ministry, Hamilton plans to do pulpit supply work, interim pastorates, Bible teaching and gardening.

Dillard Hagan, pastor of North Athens Baptist Church, Athens, Tenn., has written a book entitled "The Joy of Being His." Hagan is a native of Kentucky and his parents, Mr. and Mrs. Bascal Hagan, now live in Glasgow.

The sixth annual Georgetown College Pastors' Institute will be held on the campus Aug. 2-6, according to Joe Lewis, director. Featured speakers for 1976 are Roy Honeycutt, dean of the School of Theology, Southern Seminary; L. D. Johnson, chaplain and professor, Furman University; Browne Barr, minister of First Congregational Church, Berkeley, Calif.; Richard Luecke, Valparaiso University; and

Louis Weeks, associate professor of historical theology at Louisville Presbyterian Seminary.

The Collegiate Chorale from Campbellsville College completed its annual spring tour recently. Performances included churches in Kentucky, Ohio, Michigan and Indiana.

The Beechmont Players, a drama group from Beechmont Baptist Church, Louisville, will present the drama "In Remembrance of Me" Apr. 16 at 7:30 at Chapel Park Baptist Church, 2600 Dixie Highway, Louisville.

Doyle Herrin, a Cumberland College student, has been named recipient of the President's Honors Scholarship, New Orleans Baptist Seminary, New Orleans, La.

## Staff Changes

First Church, Burkesville, Ky., announces Lloyd Sutton as minister of music with his wife Myra as assistant and piano accompanist. They came from Beech Ridge Church, Shelby County, and they are students at Campbellsville College. Bob Sowder is pastor of the church.

Maxwell P. Adams has accepted the position of music director of First Church, Eastwood, Ky. He has served Ballast Point Baptist Church, Tampa, Fla., as music director.

James Pickens was recently called as pastor of Three Springs Baptist Church, Liberty Association. He is a student at Campbellsville College and has served on the college youth team.



Adams



Jack Birdwhistell

According to Western Recorder Jan. 6, 1876, the last days of 1875 witnessed a "debate between J. J. Stamps (Baptist) of Peewee Valley and J. W. Ingram (Campbellite) of Shelbyville."

Raised a Scotch Presbyterian, Alexander Campbell (1788-1866) began a search for New Testament Christianity which culminated in his baptism by immersion in 1812. He aligned his followers with the Redstone Baptist Association in Pennsylvania and became a welcome asset in the Baptists' debates with other groups over infant baptism. After moving to western Virginia, he came to Mason County, Ky., in October 1823 to debate Augusta's Presbyterian pastor William MacCalla. A skilled debater, Campbell made a big hit with many Kentucky Baptists even though he warned them, "Brethren, I fear that if you knew me better you would esteem me less."

His influence in Kentucky grew as he visited Lexington, Frankfort, Louisville and Shelbyville and as the circulation of his paper, The Christian Baptist, increased. While remaining a Baptist in name, Campbell led some pastors to adopt his views on baptism (a form of baptismal regeneration), confessions of faith (he opposed the Baptists' Philadelphia Confession), missions (he opposed mission societies) and the Lord's Supper (weekly observance).

Strong resistance from Franklin and Bracken Associations, as well as from individual pastors, led to a final separation between Baptists and Campbell's followers during 1830 and 1831, but the damage was done.

Why had so many Baptists become "Campbellites"? In 1894 Baptist historian A. H. Newman wrote, "If the Baptists . . . had been more intelligent and possessed an educated ministry, if they had laid as little emphasis on confessions of faith as Baptists do at present, if they had taught as evangelical a form of doctrine as that taught by the denomination today, if the missionary spirit had been as active then as now—it would have been impossible for such a movement as that of Campbell to have arisen or to have gained a following as it did."

(To be continued)

## Colonial Heroes:

## FAITH OF OUR FATHERS

Tom J. Holmes, Assistant to the President, Mercer University

George Washington, Benjamin Franklin, Thomas Jefferson, John Adams, Samuel Adams, James Madison . . . what a company!

There were others whose names are immortal among our founding fathers. I have chosen these for brief studies on the faith of our fathers.

Let us take a brief look at each of them in order of their births.

**BENJAMIN FRANKLIN (1706-1790)** was the 10th son of a 10th son, Josiah, who came to Massachusetts from England in 1682.

His father wanted to "tithe" this 10th son to the ministry and tried to educate him for that calling, but was financially unable to do so. Neither did he receive the cooperation of Benjamin, who wanted to be a sailor.

Thwarted in this by his father, he was apprenticed to his printer brother, James. In that work Benjamin found his first love—writing.

After a prolonged battle with his brother, he ran away from Boston to Philadelphia at the age of 17.

Highly intelligent, phenomenally self-confident, he educated himself as a writer, publisher, scientist, inventor, organizer, politician and diplomat.

By sheer hard work, creative intelligence, ingenious planning, tact, humor, wit, enthusiasm, love of his fellows and self control, Franklin became the most uncommon man to spring from the common people in American history.

Venerable and famous in both America and Europe in 1775, he sought no pre-eminence in this company, but I believe he became its orchestrator in more ways even than history reveals.

**SAMUEL ADAMS (1722-1803)** was born in Boston, educated in the Boston Latin School and Harvard. He was an avid student of the classics.

He studied law but changed to a business career. His business failures were overshadowed by his growing interest in politics.

Rising from one post to another in local and state government, his passion was to gain freedom from Britain.

He organized the Committee of Correspondence, a propaganda group devoted to one purpose: to create discontent and indignation over every Tory move.

Not as many Americans favored the Revolution as we are led to believe. It was the relentless, passionate blasts of Samuel Adams that blew upon the smouldering tinder and set the fires of revolution in Massachusetts.

**GEORGE WASHINGTON (1732-1799)** was son of a Virginia plantation owner.

Receiving little formal education, but able in mathematics and draftsmanship, he became a surveyor and map maker.

His military skills were developed in recruiting, training and commanding various militia groups during the French and Indian War.

It is no small wonder that he survived his early military experiences. But they were invaluable preparation for his future role as commander of the Continental Army, which won the war.

He inherited large land holdings and joined those to the lands of Martha Curtis, the widow he married in 1759.

John Adams maneuvered his election as the commander of the Continental Army, believing a Southerner would gain more support in that post.

Above all others of this company, his unquestioned integrity more than once was the last impregnable rampart of the revolution.

**JOHN ADAMS (1735-1826)** was born in Massachusetts, descendant of New England farmers, graduated from Harvard.

He taught school, but settled on law and practiced in Boston. He became a public figure when he wrote a celebrated protest against the Stamp Act.

First disapproving violence, he soon joined the radicals and his leadership was recognized by election to the first Continental Congress in 1774.

He recognized Jefferson's great talent in writing and proposed that he be made chairman of the committee to draft the declaration.

He was a successful diplomat in England and France; he helped write treaties with England and Holland and was a collaborator in writing the Constitution.

**THOMAS JEFFERSON (1743-1826)** was born in Virginia of a Welsh father and an English mother whose lineage could be traced to the nobility.

The most scholarly of this company,

he was by profession a lawyer, but also a musician, philosopher, architect, inventor, gardener, author, educator, letter writer, diplomat and politician.

His personality was the most complex of any figure of the revolution, tortured by deep ambivalences that were the despair of his friends and target of his enemies.

He was charming in conversation with individuals and small groups, but a poor public speaker.

His greatest power was in his capacity to couch in simple, rhythmic, exact language the radical truths of freedom and democracy.

**JAMES MADISON (1751-1836)**, a Virginian, was the eldest child of a large landholder. Educated by tutors in his early years, he graduated from Princeton in 1771.

He was an avid reader of history and philosophy and a protege of Jefferson. He attracted attention of Virginians when he wrote the anti-British resolutions of the Orange Revolutionary Committee of Safety of which he was chairman.

He helped Jefferson draft the plan for the new Virginia government, and proposed an amendment to separate church and state in Virginia.

As one of the writers of the Constitution, he was a leader in establishing a strong federal government. He also authored six of the Bill of Rights. He is known as the father of the Constitution.

What forces drew this company together—their sense of outrage at being treated as second class Englishmen and their determination to end such an existence; their growing hatred of tyranny in any form?

They shared a budding faith in possibilities of democratic government. They shared a sense of destiny for themselves, and in their time and place in history.

Their revolution was no volcano from underground that ended in senseless blood letting at the top, like the French and Russian revolutions.

Theirs was a reasoned and calculated revolution that carried common people with it, and was so well defined philosophically—and so controlled politically—that the usual debilitating excesses of revolutions were avoided.

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## WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

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## Baptists Must Practice Open Communication

A hallmark of Baptists is openness. Nothing should be hidden in any level of Baptist organizational life. Anything which cannot stand the searchlight of truth is out of place among Baptists. The more we know about each other and what each is trying to do, the more we can appreciate and help one another.

And so one of our greatest needs is open and full communication. This is not easy considering there are over 13 million of us scattered in 50 states and considering the denominational organization through which we minister to the world. Few pastors can keep up with all that is happening among Southern Baptists to say nothing of church members in the pews.

Communication is not only a problem for grassroots Baptists but also for those in high places of Southern Baptist leadership. The current two year committee study of the Southern Baptist Convention Executive Committee and its relations to Southern Baptist Convention agencies, institutions, boards and commissions reveals that almost without exception each group feels it is not fully understood by other groups.

Let's take for an example the Southern Baptist Convention Executive Committee and a Baptist seminary. The seminary is entrusted by the Southern Baptist Convention to trustees who have been chosen by convention messengers and who report to the convention. These trustees select the administrators and faculty members and formulate the policies of the seminary. The seminary administration and trustees look to the convention for financial support to operate.

In the meanwhile the convention selects an Executive Committee to act for the convention between its annual sessions in matters not already assigned to other agencies and committees. The Executive Committee is authorized also to exercise general oversight of the convention agencies.

Among the responsibilities of the Executive Committee is the recommendation to the convention of Cooperative Program funds for the seminary. This is the point of tension and it is one place where the feeling develops that the Executive Committee members and the seminary trust-

tees do not fully understand the special problems of each other.

The seminary trustees are assigned the task of quality theological education but the Executive Committee members make the recommendation to the convention for seminary operating funds. The success and fairness of such a plan require both understanding and integrity on the part of trustees and Executive Committee members.

How can Executive Committee members see through the eyes of seminary trustees and trustees view things through the eyes of the Executive Committee members? The answer is to have clear and complete communication between the two. This kind of communication ultimately depends upon the philosophy and integrity of the persons involved. However, there are some ways of communication to increase mutual understanding which are not now being used.

One of these is more detailed written reports shared with each other. This is now being done to some extent and it is helpful but it is not enough. In-depth reports should be shared regularly.

No amount of information in writing, however, can give the understanding which personal observation provides. Executive Committee members and trustees of Southern Baptist agencies should spend some time together sharing with each other. This could be done in a well planned orientation program.

Even more important is for committee members and trustees to sit with each other when policies and plans are being discussed and decided. The Executive Committee already provides for this. Any trustee of any Southern Baptist Convention agency can sit in on all deliberations of the Executive Committee.

The same is not now true of meetings of trustees. So far as I know Executive Committee members are not invited to attend trustee meetings as observers. Of course this doesn't mean that all Executive Committee members should sit in on all agency board meetings. It does mean that it is not proper to complain of not being understood as long as any available channel of communication is closed.

## We Have Come A Long Way

Minutes of business meetings of early Baptist congregations in Kentucky make interesting reading. Prominent in most of these old records is the account of church discipline which was practiced. A prominent part of almost every business meeting of some churches was the withdrawal of fellowship or the restoration of fellowship for erring members.

Among the charges bringing exclusion were dancing, partying, gossip, drunkenness and adultery. These matters were taken seriously by the accusers and accused. Erring members were required to confess their sins, repent and refrain or be excluded.

Recently while reading early Baptist records I came across a disciplinary action of one Baptist church which sounds unbelievable. One of the members was charged with the sin of contributing one dollar to a missionary society. He was required to confess his wrong, stop such giving or be ousted from the church.

As ridiculous as this sounds Baptist history students recognize this as a prominent part of our past. It is known as anti-missionism and it was a powerful force among Baptists in our area 150 years ago. Church historian Jack Birdwhistell reported in his Kentucky Baptist Heritage column (Western Recorder Apr. 1 issue) that in 1843 there were more than 200 anti-mission churches in Kentucky.

Last year Kentucky Baptist churches reported spending more than \$10 million for mission work. This is a long way from the situation in Kentucky in 1843. How can we account for such a record?

Guest Editorial

## Providing a Platform

Al Shackleford, Editor  
Indiana Baptist

The Baptist Faith and Message Fellowship had planned a meeting just prior to last year's Southern Baptist Convention in Miami Beach, Fla. The two-day pre-SBC session was cancelled at the last minute by the ultra-conservative group because of "lack of interest."

This year it would appear that the BFMF will have its pre-convention meeting — and it will be called the "Southern Baptist Pastors' Conference." Adrian Rogers, president of the Pastors' Conference, is a member of the fellowship's Board of Directors and the June 13-14 program proves it!

Apart from those annual preachers at every year's conference—W. A. Criswell and R. G. Lee—most of the speakers have some connection with the Baptist Faith and Message Fellowship.

It is a long and thrilling story how a few enlightened leaders literally gave their lives to awaken Baptists to the teaching of scriptures and the expectations of God. Along the way we have discovered some methods to help us give tangible expression to our convictions. With God's help no methods would work but without the help of methods God doesn't get much done through us.

The one tool of Southern Baptists which has helped most is the Cooperative Program. Those who started and championed this method for pooling and distributing mission resources 50 years ago were wiser than they realized. Rather than a short lived technique to serve its day and die, this plan has served Baptists more effectively each year and we can hardly think of the future for Baptists without dependence upon the Cooperative Program.

It is fitting, therefore, that we use one Sunday each year for special emphasis on the Cooperative Program. The special observance is more important for educational purposes than for taking an offering. Every generation must be taught the place of the Cooperative Program in our mission outreach. So we never finish this teaching task.

The truth is we haven't done too well teaching our generation. Too many Baptists and Baptist churches today could plead not guilty if charges of giving to missions were made against them. They are not even one dollar guilty. We have come a long way since 1843 but we still have a long way to go.

Charles Stanley is also a director of the organization. Homer Lindsey Jr. is listed as a "lifetime member" (meaning he has donated at least \$1,000). Jerry Vines was the major speaker at their November meeting. Some other speakers at Norfolk's SBC Pastors' Conference have frequently appeared on programs sponsored by the BFMF.

In planning the program for the conference, Rogers has been receiving a lot of advice from those who are actively promoting his candidacy as the next president of the Southern Baptist Convention.

Some had felt that Rogers should have a balanced, well-rounded Pastors' Conference to show the main-stream Southern Baptists that he is a palatable candidate.

Others had pressured Rogers to use the Pastors' Conference as a platform for BFMF's wide and wild charges of liberalism in our denomination.

The Pastors' Conference program announced by Rogers would seem to indicate that IF he were to be elected SBC president, the 1977 Southern Baptist Convention would be a three-day meeting of the Baptist Faith and Message Fellowship.

## BAPTIST NEWS BRIEFS

### Missionaries Stay in Beirut as Fighting Continues

Southern Baptist missionaries and their families are safe and plan to remain in Beirut, Lebanon, in spite of continuing violence and tension there, according to a cable relayed from the U. S. State Department to Southern Baptist Foreign Mission Board headquarters. The Beirut Baptist School has been closed during parts of the fighting but classes continue at the Arab Baptist Theological Seminary with seven students. While earlier during the country's civil war the area around the seminary was relatively quiet, reports indicate recent fighting has been fairly close. Southern Baptist missionaries remaining in Beirut include the Finley Grahams, the David Kings, the James K. Raglands, the William O. Hems, Miss Emma E. Cooke and Miss Mabel Summers.

### Annuitants Invited to Breakfast in Norfolk

Benefit recipients of the Southern Baptist Convention Annuity Board present in Norfolk are invited to attend a breakfast on Thursday, June 17. The breakfast will be held in the ballroom of the Holiday Inn-Scope at 7:30.

Annuitants and their spouses will be guests of the Annuity Board. A limited number of others may attend by paying \$3.50 per person. H. H. Hobbs, Oklahoma City, former president of the SBC, will be master of ceremonies. Attendance is expected to surpass 300.

### Thai Baptists Make Plans to Organize a Convention

Representatives of 20 Baptist churches in Bangkok, Thailand, met recently to formulate plans for organizing a Baptist convention in Thailand. A meeting will be held Apr. 17-18 to create the convention for cooperative efforts in evangelism.

Thailand's 10,000 Baptists are served by missionaries from the United States, Australia, New Zealand, Hong Kong and Sweden.

### Baptists in Taiwan Adopt Record 1976 Budget

The China Baptist Convention in Taiwan recently adopted its 1976 budget which included approximately one-fourth for overseas missions and one-third for home missions.

Amounting to \$30,635, the budget was presented at the 21st meeting of the China Baptist Convention. More than 100 messengers from about 40 churches attended the convention. The convention voted to join the Asia Baptist Association.

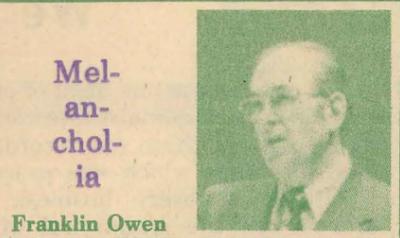
### SBC Mission Day Camp Slated for Norfolk

While their parents conduct the business of the 119th annual Southern Baptist Convention (SBC) in Norfolk, June 15-17, children in grades 1-6 may attend a three-day mission day camp sponsored by the SBC Brotherhood Commission. To be held at Lafayette Park, the camp will provide mission games, crafts, nature studies and field trips, and feature Southern Baptist home and foreign missionaries.

It will open on Tuesday, Wednesday and Thursday mornings prior to convention session and will adjourn at the close of the afternoon sessions on Tuesday and Thursday and the morning session on Wednesday.

Registration fee for the mission day camp is \$4 per day or \$10 for three days. The maximum fee for any one family regardless of the number of children is \$20 for the three-day session. The fee includes insurance, supplies, field trips, two noon meals and transportation between the convention center and the day camp site. Frank Black, director of the Crusader Royal Ambassador department of the Brotherhood Commission, and Lloyd Jackson, Virginia Brotherhood director, will co-direct the camp. Other leadership for the camp will come from local churches and Virginia Royal Ambassador camp staff.

Parents who wish to pre-register their children for the mission camp should send their name and address, and names and ages of children to: SBC Day Camp, Brotherhood Commission, 1548 Poplar, Memphis, Tenn. 38104. All registration fees will be collected at the convention center.



Franklin Owen

Melancholia is a sort of low mood into which one falls. Sometimes it is the result of worry, sometimes of defeat—things not going well. Maybe, sometimes it is simply part of the ups and downs of life, like walking through rolling country in which there are hillside moments, plateau moments and low valley moments. I don't know how much of it is caused by what influences.

Maybe melancholia is simply the periodical low that is inevitable, to make us appreciate the high. Maybe life has been projected on rolling fields instead of high plateaus that would become monotonous. Maybe the path of life leads up and down, over hilltops and through valleys and melancholia is simply one of the lower valleys.

The Arabs have a proverb: "All sunshine makes a desert." They ought to know. On the other hand, all rain makes a swamp.

The Apostle Paul spoke of life's ups and downs, the defeats and the successes, the victories and the failures and declared himself in Christ to be capable of passing through them all and taking them in stride.

"I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." "I can do all things through Christ who strengtheneth me" (Phil 4:12-13).

Pray for the quiet strength to be a steady Christian. Don't be too carried away with the highs, nor defeated by the lows, nor bored by the flats. To live the Christ-like life in patient steadiness is our calling. Let us not be weary in any phase through which it makes us pass. "And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9).



Severns Valley Church, Elizabethtown, hosted the Sunday School Convention.

## Sunday School Convention Ends On Solemn, Yet Joyous Note

by Jim Cox, Associate Editor

"I want to say I love Kentucky Baptists, I am a Kentucky Baptist and no people on earth could be as kind as you have been to me."

It was a solemn, yet joyous moment during the recent state Sunday School Convention at Severns Valley Baptist Church, Elizabethtown, as state Sunday school Director Roy Boatwright responded to accolades from his many friends. This was Boatwright's final

such gathering after more than 23 years as state Sunday school secretary. He retires May 31.

Executive Secretary-Treasurer Franklin Owen of the Kentucky Baptist Convention, Middletown, recounted Boatwright's numerous accomplishments during the two-day event's closing session.

"Roy Boatwright was born a Missourian," he explained, "but his greatest contributions have been felt and seen in Kentucky." Boatwright was converted at 15, called to preach at 16, took his first assignments at 17 and was ordained at 18.

Following successful work in Missouri he came to Kentucky in 1952 as Sunday school secretary. Since then he has held 150 revival meetings. From 1958-59 he was president of the state Sunday school directors of the South. Many other highlights of his career were noted.

A group of letters to Boatwright from his many friends were presented.

One of the speakers at the state convention, Andy Anderson, Action director in the Baptist Sunday School Board's Sunday School Department, followed the occasion by stating, "I'm proud that I could be here for a tribute like this to such a great man."

Continuing on his theme about Action, Anderson intoned, "Action has simply consumed everybody that's gotten close to it. Action doesn't mean a thing if it isn't wrapped in prayer," however. "The Lord doesn't anoint programs, he anoints people."



The Boatwrights were brought to the platform as honorees on the convention's closing night.

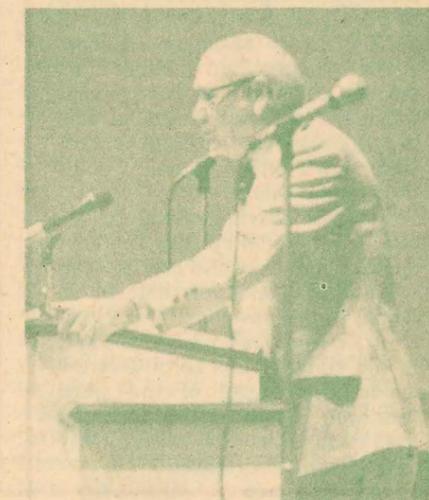
Earlier, A. V. Washburn, secretary of the Sunday School Department in Nashville, stated, "With all that has been done in Sunday school work in this state through the years you have a tremendous base from which to operate."

Leaders of more than a dozen age group and special interest conferences led their participants to reach "New Horizons," theme of the statewide meeting, in four simultaneous sessions.

G. Allen West, executive director of Long Run Association, and James L. Sullivan, retired president of the Baptist Sunday School Board, were other principal speakers in general sessions for the Sunday School Convention.



KBC Executive Secretary-Treasurer Franklin Owen (above) enumerated Roy Boatwright's accomplishments and Boatwright (below), retiring Sunday School Department director, responded graciously.



## Letters of Syntyche

### One in a Series

Philippi in Macedonia  
60 A.D.

Syntyche, a laborer together with Euodia, Paul, Clement and other yokefellows who have labored side by side in the gospel, whose names were written in the book of life.

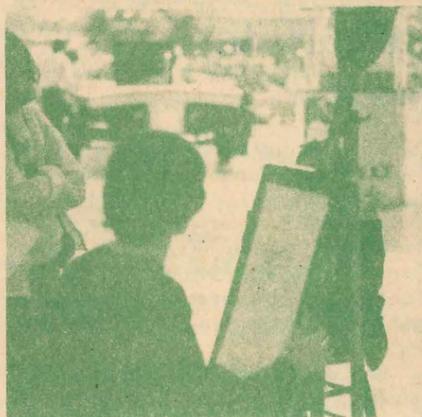
Because you brethren know and understand the writings of Paul, Euodia and I are seeking instructions from you in the working out of our serious difficulties. Our clashes are bringing about divisions in our fellowship.

Euodia takes Paul's letters literally. She feels very left out. She is positive that his letters do not apply to women, since 'brethren' cannot possibly mean 'sisters.'

My favorite instruction from brothers Paul and Timothy has been, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." I have studied. I can now read the Holy Scriptures. Euodia says that a workman is not a woman. I heard about the parable which Jesus taught concerning the talents. I know that I must stand in the day of judgment to give an account to my Lord for the manner in which I use my talents. Euodia said that the talents were all given to the men. There was not a one of the servants in the parable who was a woman.

Now Euodia has stopped singing at church services. She is keeping absolutely silent, except at prayer meetings. The brethren do not attend prayer meetings. She isn't satisfied with being silent alone, but is trying to get me to stop teaching. Euodia heard about Paul telling the women at Corinth to keep silent. Lydia has a friend, Priscilla, who has done much teaching at Corinth, with Paul's approval. I don't understand this.

Because Euodia claims to accept all of Paul's epistles literally, she assumes that she has reached a state of perfection and in so doing, looks down upon the rest of us. I want to do what is right in the sight of my Lord. Instruct us in Paul's use of the word 'brethren.' Are women included or excluded in the phrase 'My dearly beloved brethren'?  
Peace and Amen



An artist's easel framing a caricature and a potter's wheel represent a picture of promising young artists. The virtuosos are from Campbellsville College. Their exhibit was in Oxmoor Center in Louisville Mar. 24-27.

## Campbellsville Artists at Oxmoor

by Ellen Fleming  
Staff Writer

Throwing a pot, posing for a caricature or observing artists at their easels were possible activities for browsers in Oxmoor Mall in Louisville recently.

Mar. 24-27 art students from Campbellsville College produced an exhibit of pottery, sculpture, drawings and pictures done in acrylic, water-colors, pencil and silkscreen.

The exhibit is an annual affair for the art students. The event not only arouses interest in the art department of the college but in the college itself. A display of information concerning financial aid, summer programs for high school students, departmental studies and campus activities were a part of the exhibit.

Ken Hatfield of the admissions office was available for questions about the school. Art instructor Tommy Clark had special information about the career emphases in the art department.

Students Elaine Neil, Jana Martin, Becky Fuller, Chris Rupke, David England and Jeff Miller illustrated different kinds and methods of art.

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Easter Sunday

10:45-11:45 a.m.

WHAS Radio 840

Beechmont Baptist Church  
4574 South Third St.  
Louisville, Kentucky 40214

Dr. Eugene I. Enlow, Pastor

## Princeton Hsu Leads Life Of Many Mountain Ranges

by Carter and Agnes Morgan

A few days after Easter 1957, a small man got off the train from Canton at the Kowloon Railway Station. Like so many of the refugees before him, Princeton Hsu had come to seek a new life in the comparative freedom of Hong Kong.

Not much over five feet tall, and carrying a suitcase the communists had thoroughly searched, this refugee would not have attracted much attention, unless you had happened to be from Shanghai and had known him. For he left behind the shattered remains of

a respectable career in Christian education in China.

Hsu studied at Shanghai University before coming to the United States and receiving a master's degree in education from George Peabody College for Teachers in 1930. He then worked as a Christian educator, writer and editor, and in his local church, primarily in Shanghai.

However, in 1952, came the "public accusation" meeting by which the new state of China systematically discredited respected leaders of the past. He

spent the next five years in almost total despair. He had 13 applications for exit turned down but in 1957, permission came and he went immediately to Hong Kong.

Then in his mid-fifties, he was starting over again with a sense of one who had been reprimanded.

"I promised the Lord if he would let me get out of detention, I would use all my time for him—as long as I live," he used to say. This is exactly what he has done.

Pastor Hsu accepted the role of editor-in-chief at the Baptist Press in Hong Kong and later, general secretary. He taught courses at the Asia Baptist Graduate Theological Seminary and became senior pastor of Tsim Sha Tsui Baptist Church (3100 members) and taught weekly Bible classes in Kowloon and Hong Kong.

Hsu served on the board of trustees of the seminary from 1960 to 1973 and has served on numerous committees for the Hong Kong Baptist Convention. He has written 50 books in education, ethnology and Bible.

The busy pastor-writer-teacher did escape for a few hours occasionally to enjoy his favorite pastime—mountain-climbing.

It would be hard to find a mountain around Hong Kong which he has not climbed—which is quite symbolic of the first 75 years of his life.

## SBC Procedure Given

Andrew Tampling, pastor of First Baptist Church, Birmingham, has been appointed chairman of the committee on resolutions which will report to the Southern Baptist Convention (SBC), which meets in annual session in Norfolk June 15-17.

In announcing Tampling's appointment, SBC President Jaroy Weber of Lubbock urged all persons submitting resolutions to (1) do so in advance in writing, wherever possible, to help streamline the procedure; (2) check resolutions passed by previous conventions (in convention annuals found in many church offices) to avoid repetition; (3) consult with the chairman or members of the resolutions committee before the resolution is submitted to the convention; (4) be prepared to turn in a written copy of it at the platform if it is made from the floor.

Resolutions to be submitted should be sent as soon as possible, Weber said, to Andrew Tampling, SBC Resolutions Committee, First Baptist Church, 517 22nd St. North, Birmingham, Ala. 35203.

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**one man's return**

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## 'Lord, We're Nervous . . . Help Us' Youth Say in State Competitions

"Lord, we know we're very nervous right now, and we know that you can use us to bless other people through us. We just pray that you'll help us do our very best for thee that through it all your name might receive any honor and glory that may come."

With this prayer, Wanda Carpenter, state youth worker, Middletown, wished competing members well in state finals of the youth Bible drill and speakers tournament in briefing sessions recently.

Held at Cedarmore Baptist Assembly near Bagdad, Ky., the events to which the young people had come were the culmination of a dream for many. Most had earlier won similar competitions in their home churches and in their associations. They were now placed in matches with young people in grades seven through 12 from throughout Kentucky.

Six preliminary youth Bible drills and seven speakers tournaments were held during a Friday night and Saturday morning to determine finalists, one from each match. At 1:30 p.m. Saturday the Bible drill winners from the six earlier eliminations competed. Immediately following, the seven winners in the earlier speakers tournaments vied for first place.

When both events were concluded, C. Vernon Cole, director of the state Church Training Department, read winners' names in both events.

In the Bible drill, Stanley Noble Brown, age 14, of Bardwell, took first place honors, representing First Church, Arlington, and West Kentucky Association.

Kathy Scott, age 14, of Arlington, representing Berkely Church, West Kentucky Association, was second place winner.

First place in the speakers tournament went to Randy Wallace of Warsaw, a member of Oakland Church, Ten Mile Association. His subject was "Faith Alive."

Cathy Stapleton of Middlesboro, East Cumberland Church, Bell County Association, was runnerup. Her subject was "Prayer—Language of the Spirit."

The first place winners in each event will compete this summer with other state winners during Church Training weeks at Ridgecrest. If either first place winner is unable to attend, his alternate will represent Kentucky.

An intricate point system is used in determining the winner of the Bible drill competition which participants are carefully briefed on in advance. In the speakers tournament, participants are judged on language (10%), organization (20%), content (30%) and delivery (40%).

Judges for the state events included: Mrs. Bettie Bailey, Mrs. Gayle Butler,

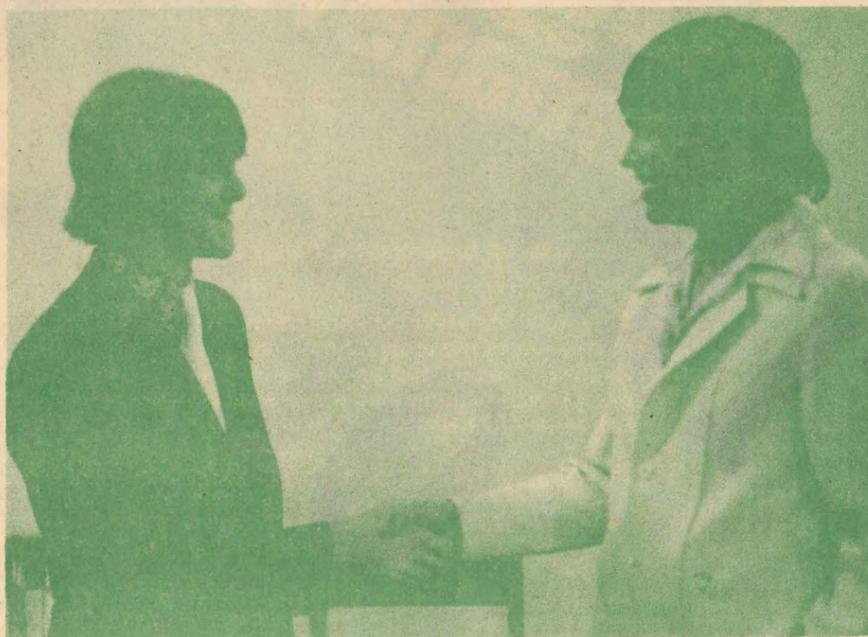
Rick Chaffin, Mary Miller, all of Louisville; Mr. and Mrs. Barry Dennis, Hodgenville; Tommy Dixon, Nashville, Tenn.; Mr. and Mrs. Ken Forman, Campbellsville; Chester Igleheart and Bill Ray, Elizabethtown; Mr. and Mrs. Wendell Romans, Mt. Washington; Mrs. Charlene Tallant, Bowling Green; and Mr. and Mrs. James Whaley, Middletown.



Participants in one of the preliminary Bible drill competitions step out as they locate a scripture reference.



Wanda Carpenter, state youth worker, attempts to relieve participants' tensions before they go into the finals.



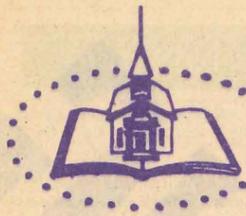
First place winner in the speakers tournament Randy Wallace (L) of Warsaw congratulates first place winner in the Bible drill Stanley Noble Brown of Bardwell. Both were in the finals of their respective events last year.

# THANK YOU, KENTUCKY BAPTISTS, YOU'VE DONE IT AGAIN!

# THANKSGIVING OFFERING

In the wake of what The Wall Street Journal called a "drop in donations" to charitable institutions, Kentucky Baptists responded affirmatively to the 1975 Thanksgiving Offering by, once again, breaking all records. Coming out of controversy with Christian hearts open to the continuing needs of dependent/neglected children, you have said that you care. We hear you. We thank you and we commit to you our greatest efforts in ministry to insure that the program you began 107 years ago in Jesus' name will continue to speak words of service and love in bicentennial America.

Bill Amos,  
Executive Director  
Kentucky Baptist Child  
Care Program



## SUNDAY SCHOOL LESSON

by H. C. Chiles



(These Lessons for Apr. 25, 1976)

### International Series

#### A Christian's Life-Style

Colossians 3:1-14; 18-20

After reminding the Colossian Christians of their new posture in Christ, Paul stresses the kind of life they are obliged to live. He urges them to develop qualities exemplified in the life of Christ. Christ wants his followers to lift their eyes above the sordidness of the earth and to center their thoughts and energies on doing the Lord's will as revealed to them.

Even though the Christian possesses heavenly citizenship, sin will continue to be a problem as long as he inhabits a body of flesh. Wrong attitudes, bad dispositions and evil practices are the enemies of Christian peace, power and progress. Paul told the Colossians to begin and continue a war on sin within their lives and in the world about them.

In modern speech, mortification means embarrassment, but in the Scriptures "mortify" means to put to death. A number of things are enumerated by Paul which should be "put to death." Among them are the sins which grow out of physical lusts: impure thoughts, words and deeds, and the sins which are the result of egotism: resentment, temper, abusive language. Since God will not overlook evil inclinations and practices, Christians must banish them from their lives. Just as a garment would be removed, the Christian must remove the wrong manner of life.

Paul pleads with Christians to put on various virtues such as compassion, kindness, humility, meekness, endurance and forgiveness. Beneath all superficial distinctions believers have the same basic needs and yearnings. They are redeemed by the blood of Christ, saved by grace through faith in him, infused by the Holy Spirit and kept by the power of God.

The outer garment, which is to cover all of the Christlike virtues and hold them together, is love.

A Christian attempting to wear the new garments over the old ones is unwise. The virtues which Paul enumerated are to be displayed as one displays the garments he wears. The priority of Christ in one's life will enable a Christian to perform his duties effectively.

Christ's legacy of peace is the most precious of gifts. Spiritual peace is based on a conscious fellowship with God. Paul inspires one to cultivate a thankful spirit. Such a spirit pleases the Lord and enriches the lives of those who benefit from a thankful spirit.

### Life and Work Series

#### The Joy of Parenthood

1 Samuel 1:8-11, 19-20, 24-28; 2:19; 3:19

Elkanah and his wife, Hannah, appeared on the scene when the nation was bogged down in the muck of idolatry and sensuality. Although Elkanah was an honorable, prosperous man, his home life was unstable. He had two wives, Hannah and Peninnah.

Deeply filled with the desire to become a mother, Hannah's heart was burdened because she could not have children. Because of Elkanah's superior affection and open preference for Hannah, Peninnah was very jealous and taunted her because of her childlessness. Hannah was broken-hearted and wept bitterly.

Insulted by her rival, Hannah vented her feelings and lost her appetite and wept. Her husband tried to comfort her, but failed. Hannah resolved to lay her case before God in earnest prayer. In her distress she went to the temple and sobbed out her prayer to God, asking him to allow her to mother a son. She did not think of motherhood as abhorrent, but as a privilege. She promised God that if he would look upon her affliction and give her a son, she would dedicate him to the Lord to be used in his service. 1 Samuel 1:11 records her promise to give in return what she hoped to get. God does not withhold from his children who ask him for things that will bring glory to his name. Having made this vow and believing that God would enable her to have a son, Hannah left the temple with great satisfaction of mind.

In due time Hannah's prayer was answered and Samuel was born. The baby's name meant "asked of God." The Spirit-filled woman acknowledged God with deep and joyous gratitude. When Samuel was weaned, Hannah fulfilled her vow and took Samuel to the temple and dedicated him to the Lord. With faltering step she returned home. But God saw the quivering lip and uncontrollable tears and consoled her with his peace. Year after year Hannah renewed her vow. When she and Elkanah offered sacrifices in the temple, she took a coat for Samuel, who appeared more winsome each year. Hannah never ceased to rejoice that God had enabled her to present her son to be used for God's service.

On the occasion of the dedication of Samuel by his devoted parents, Eli blessed them, and prayed that God would reward them with additional children. Under the wise training of Eli, Samuel grew in favor with God and the people. He became God's spokesman to the people of Israel. Samuel encouraged the people to acknowledge their sinfulness and to worship God exclusively.

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### An Unusual Gift

Campbellsville College received a gift last week, not unusual because of its size, but because of the manner in which it came.

A man and his wife, from Louisville, Ky., drove to the campus to hand deliver a check for \$100 to the college because of the honesty of a Springfield citizen, the mother of Campbellsville College freshman, Penni Lawson.

The story began a week or so earlier, when Mrs. Truman Lawson, of Rt. 3, Springfield, found a wallet on the street in Springfield.

She took it home and called the man who had lost it to let him know it had been found and was there when he wanted it. When the gentleman, who wishes to remain anonymous, came to recover his wallet and money which he had been told was still inside, he offered a reward to Mrs. Lawson, but she wouldn't take it.

The man insisted that he be allowed to contribute something in her name to some worthy cause, and she suggested Campbellsville College.

Advancement vice-president, Al Hardy, said "We like to think we have an unusual group of students here in terms of values and ethics, but I guess that means we also have some unusual parents behind these students."

### Vacation Bible Schools Up in 1975

According to figures released recently by the Southern Baptist Sunday School Board, Crabtree Avenue Baptist Church in Daviess-McLean Association had the highest VBS enrolment in 1975 with a total of 1552.

The top church in the Southern Baptist Convention was First Baptist, Dal-

las, with a VBS enrolment of 7,177.

Vacation Bible School enrolment for the SBC increased 175,359 over 1974 bringing the total to 3,491,376.

It was projected that 1975 Vacation Bible Schools discovered 1,324,415 unchurched prospects. This includes pupils and parents.

### 1975 Top VBS Enrolments in Kentucky

Church Name	Enrolment	Association
1. Crabtree Avenue	1552	Daviess-McLean
2. Ninth and O	1241	Long Run
3. Bethlehem	1153	Long Run
4. Highview	1098	Long Run
5. Whitesburg, First	987	Three Forks
6. Glendale	975	Warren
7. Severns Valley	886	Severns Valley
8. Central	829	Mount Zion
9. Green Acres	763	Long Run
10. Gardenside	758	Elkhorn
11. Rose Hill	731	Greenup
12. Paducah, First	648	West Union
13. Newport, First	620	Northern Kentucky
14. Franklin, First	586	Simpson
15. Trinity	546	Elkhorn
16. Providence, First	544	Ohio Valley
17. Immanuel	524	Elkhorn
18. Ormsby Heights	517	Long Run
19. Valley View	510	Long Run
20. Ralph Avenue	499	Long Run

### SUMMER YOUTH PROGRAM

### WORKSHOP . . . APRIL 23-25

**Who...** This is for students, laymen, and professionals (pastors, ministers of music, ministers of education, youth, recreation, or whoever).

**Why...** To assist workers with youth in planning and conducting an effective summer youth program.

**Program...** The program will consist of the "Agape Puppeteers", the "Word Formers", Don Blaylock, Frank Hart "Pogo" Smith, and many others. The program should be great!

**Cost...** The total workshop fee, including a furnished room (as long as rooms are available), is \$16.

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Complete the registration form and mail it along with the \$8 registration fee to:

Dr. William R. Cromer, chairman, Summer Youth Program Workshop, 2825 Lexington Road, Louisville, Kentucky 40206

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Mailing Address .....

City..... State..... Zip .....

Home Telephone .....Circle: Male Female

Your church .....

Job description .....

If a college student, name of college and major:

.....

REGISTRATION FORM

# Pastor's Field of Ministry 10,000-acres Resort Area

by Walker Knight

Hilton Lane is the only full time minister for this developing 10,000-acre resort community, which with its attractions would make many ministers eager to work and live here.

Fairfield Bay, Ark.—with its marina, golf course, campsites, racquet club, community center, stables and miniature golf—is a haven for vacationers and retirees alike. Situated on the shores of Greers Ferry Lake in the Ozark hills of Northwestern Arkansas, the community has facilities for 1,000 families and hosts 25,000 people annually.

Homes range from \$20,000 two-bedroom cottages to a \$70,000 mansion built by a retired Episcopal priest. Almost 300 families live permanently in the development, which is less than 10 years old. Some have purchased condominiums near the town center and recreational facilities.

The lake dominates life. Many seek frontage or at least a view of the water, or a lot convenient to a dock for easy access with a boat.

Resort communities in Arkansas have boomed in the past decade and Baptists are making efforts to minister in these areas. Fairfield Bay has one of seven resort ministries sponsored by the Arkansas Baptist Convention and supported by the Southern Baptist Home Mission Board (HMB).

Now pastor-director in church extension, Lane became aware of the need for a full time pastor in Fairfield Bay several years ago and began his resort ministry in 1972 with encouragement from two Arkansas Baptists.

One was R. H. Dorris, director of missions for the Arkansas Baptist Convention, who has led Arkansas Baptists to try to begin 50 new congregations within two years. By October of the first year he had 12.

He encouraged David Miller, director of associational missions for the area, to establish a resort ministry at Fairfield Bay.

Miller knew of Lane's interest in holding mission Bible schools in the area and told Lane they wanted a two-

pronged effort—first, to establish a congregation and second, ministries to the resort community.

Lane was then pastor of Hazen (Ark.) Baptist Church and planned along with Miller for a youth mission project at Fairfield Bay, an outlet for the church's young people. The Hazen pastor then offered his services full time to the Fairfield Bay Company, developers of the townsite. They realized their need for a pastor and accepted. Lane is the only full time minister in the growing community and says his job is challenging:

three years.

However, Lane has had to overcome several obstacles, among them the fact that few in the area were familiar with Southern Baptists.

"This has to be pioneer missions for Southern Baptists," he explains. "Those who were affiliated with churches were Catholics, Lutherans and Methodists—all strong in the north central states. A lot of people are not religiously oriented at all, and most of these are retirees from the metropolitan areas of the north. What this means also is that they were unfamiliar with Southern Baptists.

"I write a personal note to all visitors to the chapel and enclose a little brochure on 'Get Acquainted with Southern Baptists.' Sometimes this gets hectic when I have to write 50 notes in a week. I also give them a fact sheet about the Baptist chapel that tells what Baptists are doing and how we work together," Lane says.

The developers have 17 lots designed for churches, and they promised the congregation a prominent site when they were ready to build. Until then, they let the church meet in the civic center, as do the Catholics and Lutherans.

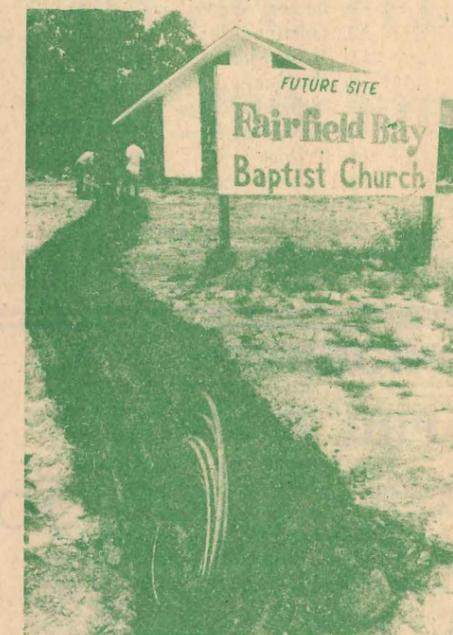
As the congregation grew, a building fund was begun, associations provided some money for a building and the sponsoring Pulaski Heights Baptist Church in Little Rock underwrote the financing for the first unit. The developers provided a 2.9-acre site in the center of the entire development, next to the condominiums and across the street from the planned development for the new town center.

Because Fairfield Bay is a privately owned community, Lane realized the need for a good relationship with the planners and directors. Everything must have company approval, and Lane works closely with directors to make sure they understand the direction he's taking and can give their approval for what he wants to do.

Although there is a large turnover in residents, guests and employees, he says the congregation is growing and building a strong core of workers and leaders. People are needed, Lane says, "who have a basic understanding of the scriptures and concepts of mission outreach. (BP)



Lane



Water line leads to the new facilities of Fairfield Bay Baptist Church.

"It's a lot easier to witness to a fellow beneath your level of income or education than to walk up to a \$50,000 vacation home and recognize that the fellow in there—maybe a millionaire—has just as grave a spiritual need as the fellows all tattered and dirty."

Land values have risen rapidly and area natives have developed some resentment toward the newcomers. New residents have kept the school at nearby Shirley, a town with a population of 340, from consolidation.

After just three years Lane's congregation has a new stone building and plans to be self-supporting in two to