



## Uniform policy Baylor rebuffs editorial critics

Three senior editors of Baylor University's school newspaper, *The Lariat*, were fired Mar. 3 and a Baylor journalism faculty member relieved of his teaching responsibilities because of their support of a continuing controversy involving Baylor women posing for *Playboy* magazine.

The three editors were Jeff Barton, editor in chief; Barry Kolar, city editor; and Cyndy Slovak, news editor.

In support of the students journalism faculty members Don Williams turned in his resignation Feb. 29 to become effective at the end of the semester. But on Mar. 3 Baylor officials accepted his resignation effective immediately and relieved him of all teaching responsibilities. He will be paid until the end of the semester.

The shakeup comes after David Chan, a *Playboy* photographer, said in January he would be in Waco, Tex. where the university is located in February seeking Baylor coeds to photograph for a feature in the magazine on "The Girls of the Southwest Conference." As of Mar. 4 he had not shown up.

The editors were dismissed by the Baptist university's board of publications on the recommendation of the director of publications, Ralph Strother, for what was termed as noncompliance with new university guidelines requiring editorials be screened by administrators before publication.

The *Lariat* has made the *Playboy* offer to photograph coeds a matter of continuing coverage of and editorial opposition to Abner McCall's threat to take strong disciplinary action against any coed who poses nude or seminude as a representative of Baylor. McCall is Baylor's president.

McCall said he did not object to balanced news coverage of the *Playboy* episode, only to continuing editorials advocating a stance contrary to that of the university position or to point-of-view stories that did so.

If Baylor takes legal action against a coed who poses for the magazine *Playboy* officials have said they will provide legal counsel for her.

Loyal Gould, chairman of Baylor's journalism department and board of publications, said the vote of the 11-member board composed of six students and five faculty members was "unanimous" for dismissal.

The editors' dismissal came after Strother gave an ultimatum Feb. 29 to resign or be fired because of an

editorial in the newspaper to which sentences critical of the Baylor administration were added after he had approved the original editorial. He caught the additions before they went to press after he said he was told by the students they had "polished up" the editorial.

The sentences said: "We hope the time has come when the student body will no longer accept the smugness of Dr. McCall's interpretations. We hope the protest Wednesday is a sign that students are tired of the arrogant position taken by the administration."

The "protest Wednesday" referred to a silent protest carried out by a handful of students outside McCall's office on the steps of the university administration building.

The protest was in regard to new publications guidelines adopted the previous week after *The Lariat* published an editorial advocating that women should be allowed to pose nude.

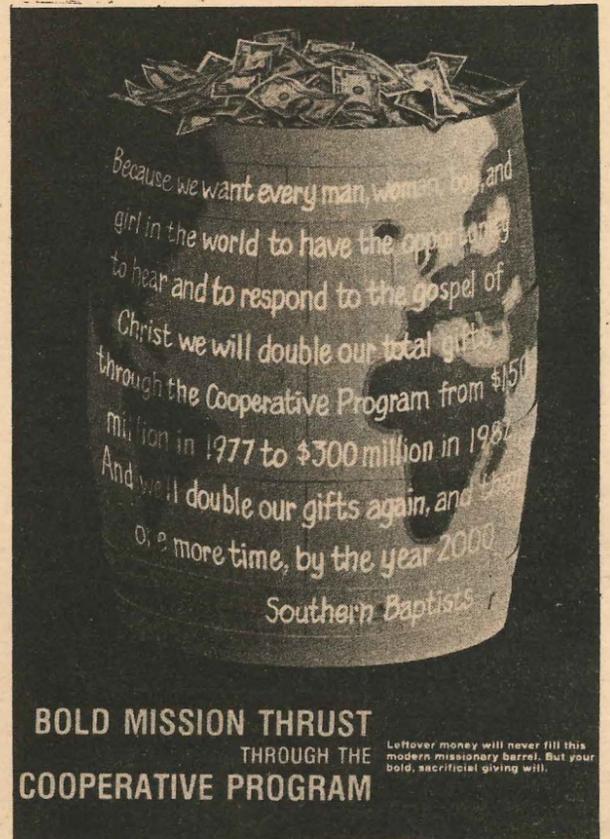
The editorial stated: "To pose or not pose: that is the question—a clear and simple issue now buried somewhere under a mudslide of moralism precipitated by a new rain of fundamentalist politics."

Earlier in the week the Baylor president warned the editors he would not tolerate editorials "denying the basic tenets of the Christian faith of the Baptist beliefs on biblical personal morality."

McCall went on to say, "Since Baylor University was founded by Texas Baptists and is operated by Texas Baptists to conduct a program of Christian higher education, it has always been the policy of the university that no university publication, including *The Lariat*, should espouse a position contrary to the Christian nature and purposes of the university."

McCall said the university is the publisher of *The Lariat* since it owns the newspaper and pays expenses incurred by the newspaper.

He said, "Historically and legally freedom of the press under the First Amendment has always been freedom of the publisher. The publisher of the newspaper has the freedom to establish policies of the newspaper and determine the editorial stand of the newspaper. This constitutional freedom does not belong to the editors or reporters employed by the publisher. They have only such freedom to establish policies and take editorial positions as the publisher shall, at his discretion, give them. This is not censorship historically or legally."



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### Twice blessed?

Would you believe not once, but *twice* in the last two weeks—and on the *front* page both times—*Western Recorder* has made unbelievable errors? Several readers caught them and brought them to our attention. In case you didn't didn't, we'll 'fess up' now:

In the Feb. 27 issue, in the box summarizing SBC statistics, the column under 1978 should have appeared under 1979, and the one under 1979 . . . ? You guessed it!

In the Mar. 5 issue, pictures of the newly elected officers of the Association of Baptist State Executive Directors and the Southern Baptist Press Association were also exchanged. Our apologies to all concerned.

It reminds us of this ditty we ran across some time ago titled "Ode to the Typographical Error":

*The typographical error is a slippery thing  
and sly  
You can hunt till you are dizzy, but it somehow  
will get by.  
'Til the forms are off the presses, it is  
strange how still it keeps  
It shrinks down in a corner and it never  
stirs or peeps.  
That typographical error, too small for  
human eyes  
'Til the ink is on the paper, when it grows  
to mountain size.  
The boss, he stares with horror, then grabs  
his hair and groans  
The copyreader drops his head upon his  
hands and moans.  
The remainder of the issue may be clean as  
clean can be  
But the typographical error is the only  
thing you see.*

### Christian schools organize

The Southern Baptist Association of Christian Schools was constituted at a recent Nashville meeting. Sixty persons from 16 states attended.

Membership is open to administrators and pastors of Christian schools, kindergarten through 12th grade. Charles Freeman, Second Baptist Church, Houston, Tex., was elected president.



Planners of the 25th Southern Baptist Religious Education Association meeting in St. Louis June 8-9 finalize arrangements [l-r]: Harold Souther, Church Development Division, Missouri Baptist Convention; C. Winfield Rich, minister of education, Belmont

Heights Baptist Church, Nashville; Keener Pharr, Church Development Division, Florida Baptist Convention; Lloyd Householder, Office of Communications, Baptist Sunday School Board. Historical items on the association should be sent to Householder.

*Earnestly contend for the faith which was once for all delivered to the saints. —Jude 3*

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C. R. Daley Jr., Editor  
James H. Cox, Associate Editor  
Paul Whittler Jr., Business Manager



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C. R. Daley

## Daley Observations

### A sad day in the Kentucky Senate

Twenty-three members of the Kentucky Senate did their part Mar. 4 to bring our state to a new low in morality and decency. This they did by approving Senate Bill 125 which provides for amending the Kentucky constitution to allow a state lottery on the Kentucky Derby and to legalize bingo sponsored by charitable organizations. It was a sad spectacle in which some outright advocates of gambling were joined by some who know better but copped out and gave in to political expediency.

This legislation was very cleverly contrived as Senator Walter Baker pointed out in explaining his no vote. First, it set out to remove constitutional prohibition against all types of lottery. Not attracting enough support it was changed to apply only to a lottery on the very popular Kentucky Derby. To make it more palatable Vietnam veterans were made bonus beneficiaries of the lottery profits. Then were added education, roads, county and city governments as beneficiaries.

This clever strategy was employed to make opponents to the legislation appear to be against Vietnam veterans and against financial support for education, roads and local governments. In spite of this 13 courageous senators voted against the bill and several gave ringing moral reasons for their opposition. These brave legislators deserve the gratitude and the future support of morally minded Kentuckians.

Among those who stood tall against the bill and called it what it really was were Senators Walter Baker, Glasgow; John Berry, New Castle; Jim Bunning, Ft. Thomas; John Doug Hays, Pikeville; Gene Huff, London; Robert Martin, Richmond; Pat McCuiston, Pembroke; Doug Moseley, Columbia; Woodrow Stamper, West Liberty; Richard Weisenberger, Mayfield; John Rogers, Somerset; Jon Ackerson, Louisville; and Robert Allen, Ashland.

Watching this debate and vote from the gallery was discouraging, encouraging and disgusting. It was discouraging to see men and women willing to put the state into the gambling business thus opening the door for countless evils attendant with lotteries. It was encouraging to see strong persons stand for right in spite of consequences.

It was disgusting to see some senators take Pilate's way out by disclaiming their obligation to decide for right and saying they voted for the bill in order to let the people decide. These senators are as innocent as Pilate.

The chief supporters of the bill were from the metropolitan centers of Covington-Newport, Louisville and Lexington. This is what is expected because moral forces are weakest in

large urban areas but some of those voting for this bill are from areas where Baptists and other church members are in the majority. Senators representing such areas as Frankfort, Shelbyville, Cynthiana, Paris, Georgetown, Paducah, Madisonville, Princeton, Greenville, Central City, Bowling Green, Russellville, Danville, Lawrenceburg, Hodgenville, Elizabethtown, Winchester, Henderson, Morganfield, Hardinsburg, Leitchfield, Beaver Dam and Hartford should not vote to put Kentucky into the gambling business and should be reminded of this by voters in these areas.

Thank the Lord 23 senators alone cannot drag Kentucky down to the low level of Nevada, New Jersey and other states associated with legal gambling, lotteries and casinos. Thanks to the prohibition against gambling in the present constitution this legislation must pass the House of Representatives and the majority of Kentucky citizens must vote for lottery and for bingo before they become legal.

I do not believe the majority of Kentuckians will vote for a lottery and for legalized bingo but it would be better to kill this bill in the House of Representatives than to go through the expense and trouble of a statewide referendum. So get in touch with your representative now and ask him or her to defeat SB 125. While in touch request a no vote also on HB 586 and HB 555. Both of these would weaken present laws relating to legal sale of alcoholic beverages.

#### Guest Editorial

### Ted Adams— he made the most

by Julian Pentecost, Editor  
The Religious Herald, Richmond, Va.

The death of Theodore Floyd Adams has removed from our midst one of God's most beloved and faithful servants.

"If you would enrich the one life you have to live," he once wrote, "never be content to 'make the best of things.' To know 'life to the full' that Jesus promised, learn how to take whatever life may bring and then with God's help use it creatively for yourself and others."

These are the first and last words in his widely read book, *Making the most of what life brings*. When interpreted in the light of his own life they provide a most fitting autobiographical statement of personal conviction by which he lived and worked.

The book was dedicated to his father and mother and a brother, all of whom, to use his words, had "gone to their eternal home." He said each of them had lived by the truth often voiced by his mother, "Trust the Lord and do the best you can."

The same can be said of him.

A person of unique gifts, excellent training, broad experience and rare commitment, he assumed the pastorate of Richmond's First Baptist Church at a critical time in its life. During the following 32 years there was abundant evidence of God's blessing on the relationship of pastor

and people, with unprecedented growth in every facet of church life.

He possessed the courage of his convictions but was always loving in spirit. He knew what he believed and why he believed it and was an articulate spokesman for his positions. When church members or fellow ministers disagreed with him he encouraged the attitude of "agreeing to disagree" and "disagreeing in love." He placed a high priority on maintaining "the unity of the spirit in the bonds of peace" without the compromise of principle.

'Dr. Ted' was a realist in confronting problems but ever confident "the best is yet to be." He often used these words of Robert Browning and, when faced with seemingly insurmountable difficulties, would say, "This, too, will pass."

He had an uncanny ability to analyze a situation, set it in proper perspective and determine possible approaches to solution. Ministers and laypersons were motivated to action and made confident by his style of leadership.

His orientation and concerns were local but never provincial. He took seriously his responsibility to labor for "the world that is not yet but ought to be." His involvement in religious and civic causes was extensive. He was constantly available for ministry without the necessity of office or title. He could work with all kinds and types of people because there was nothing little or narrow in his soul. He majored on persons. Whether speaking to an assembly of thousands or talking with a single individual, each felt he alone was the focus of 'Dr. Ted's' love and interest. His was a prophetic role in race relations. He was unsurpassed as a communicator and blazed new trails in the use of radio and television to share the gospel.

He was an informed and committed Baptist who recognized and cherished the larger Christian community of which he was a member. An able interpreter of historic Baptist beliefs and polity, he had many opportunities to plead the cause of religious liberty for minority groups in other lands. He was a practitioner of cooperative Christianity when it was unpopular to do so and as a result was severely criticized.

He was a world citizen in the best sense. His identification with the Baptist World Alliance spanned several decades and he served as president from 1955-60. His service with the BWA continued to a few days prior to his death when he submitted the report of an important committee he had chaired, recommending directions and priorities of the BWA for the next quarter century. It was always a heart warming experience at gatherings of Baptists from many nations to see the esteem in which he was held.

Dr. Adams once said: "The Christian need not fear death. . . . In Jesus Christ is the only answer to the fact of death, its sorrow and parting and mystery. To the Christian, death is the beginning and not the end. He knows that he will walk with Christ through the valley of the shadow of death to take his place with those whom he has loved and lost a while in the house not made with hands, eternal in the heavens."

We commend these comforting words to his beloved helpmate, Esther, their children and families, and all persons who share our sense of loss because of the homegoing of this great man.

Theodore Floyd Adams made the most of his life "by letting Christ make the most" of him. It would be his prayer we do the same.

# State written prayers

## The 'marriage' of church and state

by James E. Wood Jr.

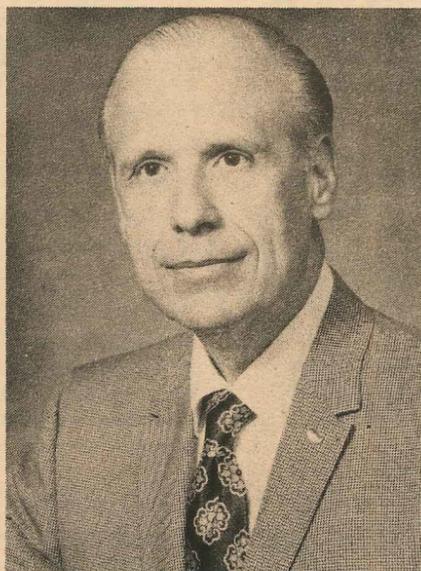
Jan. 23, 1980 Congressman Philip M. Crane (R-Ill.) and Senator Jesse Helms (R-N. C.) announced their renewed support to remove all restrictions and rulings by the U. S. Supreme Court and all federal district courts with respect to prayer in the public schools and public buildings. Aimed specifically at circumventing and circumscribing the U. S. Supreme Court decisions of 1962 and 1963 (*Engel v. Vitale and Schempp-Murray*), the proposed legislation in the form of an amendment to S. 450 would permit state sponsored and state written prayers to become a part of the program of public schools and education throughout the nation. By removing government sponsored prayers and religious exercises from the jurisdiction of all federal courts the place of prayer in public schools would be determined by the states and local communities.

To accomplish this political reversal of the landmark decisions of the U. S. Supreme Court a national prayer committee has been officially announced and endorsed by Congressman Crane. The committee is comprised of James Robison, president; Bill Bright, Pat Robertson, Jim Bakker, Paige Patterson, E. E. McAteer, Jerry Falwell and Adrian Rogers, among others. None of the persons named on the committee officially represents any religious denomination. By contrast, the strongest support for the Supreme Court decisions outlawing government sponsored prayers in the public schools and the most vigorous opponents of congressional efforts on behalf of constitutional amendments or legislation to overturn these court decisions have come from the major religious denominations of America, both Christian and Jewish. No denominations have been more in the forefront of support for the U. S. Supreme Court decisions and in opposition to government sponsored prayers in the public schools than have the various national Baptist bodies.

Almost two decades ago, in a resolution supportive of the Supreme Court decisions, the Southern Baptist Convention in annual session declared "our support for the concepts and vocabulary of the First Amendment, including both its prohibition upon government roles in religious programs and its protection of free exercise of religion and the people." In reaffirming its commitment to religious liberty, the resolution declared "this freedom does not entitle them ('public officials and public servants') to use public or official powers for the advancement of religious commitments or ideas." This position was reaffirmed and enlarged in 1971 and again in 1975.

American Baptist Churches in the USA has similarly declared, "In the light of . . . Supreme Court decisions, we affirm our historic Baptist belief that religion should not be a matter of compulsion and prayers and religious practices should not be prescribed by law or by a teacher or public school official." More recently, in its 1977 biennial meeting, American Baptist Churches in the USA forthrightly declared by ballot vote (with only 52 "no" votes out of 1200 cast), "We affirm the United States Supreme Court stand that prayer and Bible reading, as prescribed acts, have no place in a secular, pluralistic public school." Opposition to efforts to overturn the Supreme Court decisions have been strongly voiced by leaders of American Baptists, Baptist General Conference, North American Baptist Conference, Progressive National Baptist Convention and Southern Baptist Convention, in addition to the repeated declarations of the Baptist Joint Committee on Public Affairs. Many state Baptist conventions have voiced the same position.

In this area, however, Baptists by no means stand alone but are joined by a wide range of religious denominations throughout America, including the Lutheran Council of America, Church of the Brethren, United Methodist Church, United Presbyterian



**James E. Wood Jr.**  
Executive Director  
Baptist Joint Committee  
on Public Affairs

Church, USA, American Jewish Congress and National Council of Churches. In a letter written to all members of the Senate during the past year the Washington office of the National Council of Churches declared, "The National Council of Churches, representing 32 major Protestant and Orthodox communions in this country, believes religious experience of children is not the business of either the government or the public schools . . . rather, a responsibility and sacred trust of the family and the church." Again, it is highly significant today, as during the past two decades, that the strongest support for state sponsored prayers in the public schools comes from individuals (within and without the religious community), public officials, professional evangelists and non-denominational religious associations and not from mainline churches or religious denominations.

The call for government sponsorship of religion has a long history in this nation. Nine of the 13 colonies had established churches. Out of a European experience the theocratic notion of a Christian state gave rise to the "Bible Commonwealth" of colonial New England in which religious liberty was expressly denied and religious matters were vested in the hands of civil magistrates who served the cause of the "Christian" state.

It was against the theocratic notion of a "Christian" state that Baptist leaders such as Roger Williams, Isaac Backus and John Leland vigorously contended to advance the concepts of a free church and state in which religion, without government sanction or support, would wait upon the voluntary responses of the citizens. Without secular means of coercion or support, religion would be required, they reasoned, to depend upon religious means for accomplishing its mission.

The acknowledged architect of the American tradition of church and state, Roger Williams, spoke perceptively for Baptists when he declared the authority of the state is "not religious, Christian, etc. but natural, human, (and) civil," and therefore it is "improper" for the state to abridge the rights of conscience and the free exercise of religion. Isaac Backus, one of America's greatest Baptist leaders in the 18th century, contended before the Constitutional Congress for the separation of church and state, and he did so for theological reasons. "Now who can hear Christ declare that his kingdom is not of this world, and yet believe this blending of church and state together can be pleasing to him?"

Admittedly, many persons still do not know what the United States Supreme Court has said and has not said with respect to prayer and Bible reading in the public schools. In *Engel*, the court rightly declared government, which in this case was a state government, may not require prayer in the public schools, even when it is conditioned on a "voluntary" basis for school pupils. The following year, 1964, the court in *Abington* ruled prayer and devotional Bible reading may not be a part of the public school curricular activities. In no way did these decisions deny or prohibit the right of teachers and pupils to pray in public schools on an individual or voluntary basis, but such prayers were not to be a part of the public school program as such.

Most important to remember is the U. S. Supreme Court has explicitly disclaimed it has ruled out the study of religion from the curriculum of the public schools, so long as religion is made the object of academic inquiry and not the object of religious worship or faith under the auspices of government or the public school structure. Rather, for more than 30 years, the court has acknowledged the high value of religion in civilization and in the learning experience of public school children. Speaking for the court, justice Tom Clark perceptively observed almost 20 years ago "It might well be said one's education is not complete without a study of . . . religion."

President Carter spoke for the vast majority of America's religious denominations when he declared, in response to the Helms Amendment, government "ought to stay out of the prayer business." "I don't think Congress ought to pass any legislation requiring or permitting prayer being required or encouraged in (the public) school." Hopefully, Congress will recognize this and not be intimidated for fear of political consequences of a vote which some of their constituents might interpret as a vote against God, against religion and against morality. That is simply not the issue in the case of the Helms Amendment. Rather, it is that such legislation is unnecessary and does not serve the legitimate interest of the state or true religion.

*Editor's note: This article on government sponsored prayer is a follow up story on the involvement of Southern Baptist Convention president Adrian Rogers and others in the renewed effort to overturn the Supreme Court's decision on prayer in public schools.*

# Mountains to the Mississippi



Perkins



Travis



Sorrell



Shackelford

## Personnel

### Perkins teaches Philipians

David Perkins, pastor of First Baptist Church, Williamsburg, is teaching a doctorate of ministry seminar for New Orleans Seminary.

The seminar is meeting for the spring semester at the seminary's extension center in Atlanta. The seminar is entitled "Philipians: an approach for the pastor-preacher."

Perkins is a graduate of the New Orleans school with a ThD in New Testament. He is in his fourth year of ministry at Williamsburg.

### McCarty accepts Florida position

Byron McCarty became the minister of music at First Baptist Church, Palatka, Fla. effective January of this year. He was minister of music at Baptist Tabernacle in Louisville from 1973-76.

McCarty is a 1976 graduate of Southern Seminary.

### Caseys return to U. S.

The W. B. Caseys are nearing the end of their assignment as missionaries in Zambia and will return to Lexington in April. Casey was the pastor of Boones Creek Baptist Church, Lexington, when he retired and was invited by the FMB to work in Zambia on a temporary basis. Future plans are uncertain, but they will be living in Lexington until other plans are made.

Casey will be available after mid-April to share his mission experiences with churches and other groups. Appointments can be made through Boones Creek Baptist Church, Betty Jo Morgan, secretary; 185 Cleveland Rd., Lexington, KY 40511. Phone 606-266-7366.

### Travis receives doctorate

Rodney H. Travis, pastor of First Missionary Baptist Church, Blood River Association, has completed his doctor of ministry degree at Vanderbilt University, Nashville.

Travis is a 1967 graduate of Georgetown College and a 1970 graduate of Southern Seminary. He has been pastor of churches in Kentucky and Tennessee.

### McIntosh accepts Pikeview

Owen E. McIntosh has accepted the call as pastor of Pikeview Baptist Church, Albany.

A native of Russellville, he is married to Wanda Sue Moore, also of Russellville. They have two daughters: Vanessa Kay, 17, and Rita Lynn, 15.

McIntosh is a second year student at Clear Creek Baptist School.

### Immanuel calls Sorrell

Immanuel Baptist Church, Frankfort, has called Stephen Sorrell as youth director.

Sorrell is a native of Brownsville, Tenn. and a second year student at the School of Music, Southern Seminary.

He began his duties Feb. 15.

## Ordinations

### Miss Tharpe ordained

Janet Gwen Tharpe was ordained to the ministry Feb. 24 at Robertsville Baptist Church, Oak Ridge, Tenn. Don Olive, professor at Carson-Newman College, conducted the service.

see. She obtained her BA degree in religious education from Gardner-Webb College in North Carolina. She also received her MDiv degree from Southern Seminary in 1979.

Miss Tharpe has worked as a youth minister in Oak Ridge, as a child care worker for Spring Meadows Children's Home, Middletown, and as a hospital chaplain at Louisville General and Central State hospitals. Presently she is working with the Salvation Army's Comprehensive Alcohol Treatment Center in Louisville.

**Shackelford ordained at Providence**  
James Shackelford was ordained into the ministry Feb. 17 at Providence Baptist Church, Frankfort.

Shackelford is currently pastor of Mt. Shackelford Baptist Church, Williamstown, Ky. He is also a student at Georgetown College.

He is married to the former Diana Biggs and is the son of Mr. and Mrs. Charles Shackelford of Frankfort.

### Southern Avenue ordains two

Donald E. Hill and Robert Shockley were ordained as deacons Jan. 27 by Southern Avenue Baptist Church, Danville. The ordination charge was brought by Dan Flannery, pastor of Southern Avenue. South District missionary Sam Smock was the interrogator.

## Congregations

### Severns Valley opens new building

Severns Valley Baptist Church will formally open and dedicate its new chapel and Christian life center Mar. 16 from 2-4:30 p.m.

### Miss Chaney honored

Miss Margaret Chaney was honored Feb. 5 for her 35 years of service with the Louisville Baptist Book Store. She was a long time floor manager of the store.

The Sunday School Board presented her with a Bulova mantle clock. The recognition breakfast was held at the Colonnade Cafeteria.

### Northside becomes church

Northside Baptist Mission, Barbour-



**Sand Spring Baptist Church was officially organized into a church on June 24, 1901 at Salt River School near Lawrenceburg. There were 37 charter members of the new congregation. Mrs. Sallie Moore Short [r] is the only living charter member. She is shown here with Mrs. Corinne Keenon, Sand Spring's 1000th member. Bill Messer is pastor at Sand Spring.**

ville, was formally constituted into Northside Baptist Church Jan. 27, 1980. The mission had been established Apr. 11, 1956.

Northside Baptist Church is the second mission Barbourville First Church within the last three years. Turkey Creek Mission was organized into a church Nov. 27, 1977.

Carlos Scott is pastor at Northside.

### LRA wives set meeting

Long Run Baptist Ministers' Wives Club will have its first fellowship for 1980 Mar. 13 at 10:30 a.m. in the home of Mrs. Bruce Hartsell. Entertainment will include a piano duet by Mrs. Hartsell and Mrs. Cully Enlow. Any LRA minister's wife is welcome to come and bring their own salad.

### Calvary licenses Sanderson

On Feb. 13 Calvary Baptist Church, Lexington, licensed Walter H. Sanderson for the ministry.

He is a native of Fayette County, and spent three years in the Navy. Sanderson presently teaches school in Fayette

County. He and his wife, Ann, own a women's clothing business in Midway.

Sanderson plans to pursue his preaching ministry on a bivocational basis.

**Prestonsburg FBC has church retreat**  
Forty of First Baptist Church, Prestonsburg, youth participated in a youth retreat Feb. 16-17. The theme emphasized the study of worship.

Several commitments and a conversion resulted from the retreat.

### Ft. Mitchell dedicates new facility

On Mar. 23 at 2:30 p.m. Ft. Mitchell Baptist Church will formally dedicate its new worship facility. The church has the distinction of being the first Protestant church in the area and has grown steadily in the community since 1924. C. Gilbert Tucker is the pastor.

The service will feature former pastors and others active in the church's history. The keynote speaker is KBC president John Dunaway, pastor of First Baptist Church, Corbin. The church's choirs and various ensembles will provide music for the occasion.

Following the dedication will be an open house, reception and cornerstone laying service.

### FKBC feeds building fund

The First Korean Baptist Church, Louisville, is offering to cook and serve meals to church groups for banquets and other forms of fellowship. The Korean Church Women will prepare these meals. Money raised will be contributed to the building fund.

### Bethlehem holds bonding fellowship

Bethlehem Baptist Church, Louisville, will hold a churchwide fellowship on Mar. 15. It will be a bond-selling training session for laymen who wish to participate in the financing of building the new educational complex.

An expected 100 to 150 people will be selling bonds the week following the fellowship in the community. The 10 percent maturity will have a varying maturity up to 15 years.



**East Jellico Baptist Church, Tinsley, Ky., recognized 23 Girls in Action and nine Acteens in a recognition and coronation service. Awards given to the GAs ranged from certificates of appreciation to Adventure I and II badges. Awards given to Acteens ranged from Queens to Queen Regent in Service. To achieve these awards the girls participated in mission support and mission study activities. Director of this group is Mrs. Carolyn Jennings. The leaders are Mrs. Dorothy Turner and Mrs. Geraldine Jeffers.**

# Baptist Forum

## SBC is near here

The time is upon us to begin planning for the 1980 Southern Baptist Convention in St. Louis, Mo. We are especially fortunate this year to be so close to the meeting place.

I urge every pastor to begin now to secure a responsible and adequate representation for his/her church. We are all under an obligation this year to dispel the memories of "honorary members" and irregular registration. Last year Kentucky sent only 684 messengers to Houston. North Carolinians, with farther to travel, showed up 955 strong. Tennessee sent 1053. Alabama was second only to the host state, with 1172 messengers.

Preregistration forms are available from the KBC executive secretary-treasurer's office. Let's take a thousand to St. Louis this year! At least a thousand should be our minimum goal, it seems to me. To those of my brothers and sisters who desire a difference in convention life and practice, I say: we can't make any difference if we don't go.

John Hewett, Graefenburg

## Be ye peacemakers

The Bible teaches that Christians are to be God's peacemakers in Satan's world, and the Bible also teaches peacemakers must pay a high price for their obedience. The reward is membership in God's eternal kingdom.

Christianity has become for too many of us a cultural ritual of personal piety while active Christian peacemaking has been relegated by default to the state. This is a grave theological error. In occupied Palestine, Jesus commanded Jews to actively love their national "enemies" and thereby identify with their heavenly father. Paul explains that Christians are continually at war, not against other people in other nations, but against Satan and his evil spirits. Against such enemies we are commanded to use only God's spiritual power. Evil must be engaged and overcome by Christians wherever we find it through the power of God's indwelling Holy Spirit.

Christians today desperately need a truly biblical perspective on international conflict and peacemaking to guide our daily lives. The Bible clearly teaches all nations are temporarily in the control of the evil one, but God has saved a remnant of true believers for himself in all the nations. Paul teaches the Christian's first citizenship is in heaven. Jesus commands us to seek his kingdom first. We who follow Christ in all the nations are to demonstrate peace toward each other across national, racial, tribal, ethnic and cultural barriers as a manifestation of God's true nature and as evidence of our membership in his kingdom. Peacemaking is not a "gift" for a few, nor is it an option, it is the mark of every born again follower of the prince of peace.

Niemoller, a Protestant pastor in Nazi Germany, testified he failed to take Christian action as long as Nazis oppressed others such as Catholics, Jews, etc. Then it was too late. The American believers also failed during the pre-World War II days to take peacemaking seriously and to build active bonds of peace with German Christians while there was still time. When Christians do not give their very lives for God's kingdom and for peace, wars between nonbelieving nations must result.

It is still not too late for believers here in the West to become actively involved in Christian peacemaking with our spiritual brothers and sisters in other nations and among other races, but we cannot tarry any longer. God's commandment to be peacemakers must be obeyed.

Robert M. Boyley, Hopkinsville

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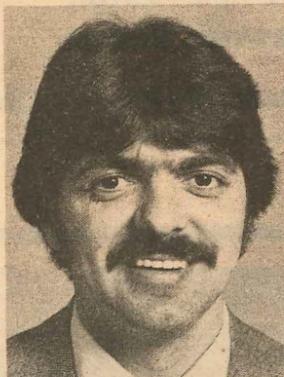
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*Bold Thrust For Kentucky Baptist Education*

## Christian Education

### Swiss theologian to preach at Southern

Eduard Schweizer, professor of New Testament at the University of Zurich, Switzerland, will conduct a week of preaching Mar. 25, 26 and 28 at Southern Seminary.

The services will be held daily at 10:00 a.m. in Alumni Memorial Chapel. Sessions are open to the public at no charge. Parking is available in lots reached from Godfrey Ave., east of the chapel.

Schweizer, who studied under Karl Barth, Emil Brunner and Rudolf Bultmann; holds the ThD degree from the University of Basel and honorary doctorates from the universities of Mainz, St. Andrews and Vienna.

He is a preacher and teacher in the Reformed Church of Switzerland and is author of nine books and hundreds of articles.

Schweizer is serving this semester as a visiting lecturer in New Testament at the seminary.

### NT professorship endowed by Godseys

A \$60,000 bequest in the will of Mrs. Lillian B. Godsey of St. Petersburg, Fla. will provide permanent endowment for a visiting professorship at Southern Seminary.

Trustees of the seminary, following the wishes of Mrs. Godsey and her late husband, have invested the \$60,000 to generate annual income for a teaching position in New Testament which will be known as the C. J. and Lillian B. Godsey visiting professorship in New Testament interpretation.

The Godseys have been benefactors of the school for more than 50 years.

### SBTS still tops

After five years of record setting enrollment Southern Seminary's degree programs are attracting still larger entering classes.

For the spring semester the number of students enrolled for the first time in the basic professional degrees increased by 21.29 percent over last spring's entering class.

There were 131 new students who entered the seminary in February, compared with 108 in February 1979.

Even after June and December commencements in which 532 degrees were granted enrollment for the spring semester topped the 2000 level, making Southern Seminary still the largest non-tax-supported educational institution in Kentucky.

### Seminary schedules international luncheon

An international luncheon for alumni and friends of Southern Seminary is scheduled Friday, July 11 in Toronto, Canada during the 75th anniversary congress of the Baptist World Alliance.

One of the highlights of the luncheon will be a report from Southern Seminary president Duke K. McCall.

Tickets may be ordered from: International Luncheon, Southern Seminary, 2825 Lexington Rd., Louisville, KY 40206. Make checks payable to Southern Seminary.

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For Sale: Seven cushioned oak pews, 11 feet. 28 cushioned theater seats. Midlane Park Baptist Church, 6500 Six Mile Lane, Louisville, KY 40218. Phone 502-491-7966.

**General Foreman:** The Southern Baptist Theological Seminary. High school diploma or GED; seven years vocational training/experience as a journeyman carpenter with a minimum of five years experience including some supervisory duties. Some experience in plastering and painting preferred. Call (502) 897-4721.

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# Sunday School Lessons

MARCH 23, 1980

H. C. Chiles

## LIFE AND WORK SERIES

## Keeping the vision alive

Christians are admonished to engage regularly in private devotion and public worship, thereby keeping alive their spiritual vision and making the most of their opportunities to be used in the accomplishment of God's purpose.

**Hebrews 10:23-25** Christians are exhorted to draw near God, hold firm their profession of faith in Christ and to consider ways whereby they may provoke others to love and then to perform good works. Christians are exhorted to incarnate the spirit of Christ in such a manner their conduct will cause others to want to live the kind of life and to do the kind of works they see exemplified in them. When Christ has his rightful place of preeminence in their lives, Christians worship God publicly and regularly. Those in close fellowship with God are faithful in their attendance of the worship services.

**Hebrews 10:32-35** The Christians to whom this epistle was written were reminded of the hardships and persecutions they were subjected to in the early part of their Christian experience and commended for their faithfulness in spite of their afflictions. They were challenged to remain faithful regardless of attempts at intimidation in the future.

**Hebrews 11:13-16** Exercising faith in God's promises and in his power to do what was beyond human expectation, Abraham, Sarah, Isaac and Jacob firmly believed those promises would be fulfilled, so they ignored the derisive remarks of their skeptical friends and lived victorious lives as they journeyed toward the heavenly city. The assurance which God's promises provides for us should keep us faithful to the tasks which he has committed into our hands during our earthly sojourn.

## INTERNATIONAL SERIES

## Pilate

**John 19:1-11** Pontius Pilate, the governor of Judea, was a champion fence-straddler. Pilate knew what he should do, but he was too cowardly to do it. Ambitious for popularity and wanting to please both the enemies and the friends of Christ, Pilate tried to adopt a "middle of the road" policy but found such action was impossible.

In a futile attempt to get out of his predicament Pilate ordered the Lord Jesus to be scourged, even though he knew he was guiltless. When a person was scourged he was tied to a whipping-post in such a way that his back was exposed fully. The lash was a long leather thong, studded at intervals with pellets of lead and sharp pieces of bone. The lash tore a man's back to shreds. Few remained conscious throughout the ordeal; some died and others went mad. According to Roman law, 39 stripes were the limit because that number brought a man to the very brink of death. Christ was innocent, according to Pilate's own verdict, so this beating was illegal.

After the soldiers had cut Christ's back into shreds, they made a crown out of thorns and placed it on his head, threw a purple robe around him, mocked him and slapped him with their hands. Pilate then took Christ into the midst of the crowd so they could observe him. Upon his reaffirmation of the Saviour's innocence, the chief priests and officers cried: "Crucify him." Pilate replied: "Take ye him, and crucify him: for I find no fault in him." These Jews insisted Christ be put to death because, they declared, he had "made himself the Son of God." When Pilate heard, he was terrified at the thought the one he had scourged might be the Son of God. Pilate interrogated Christ in private as to his identity, but the Lord remained silent. The response made Pilate very angry. Pilate taunted Christ with his assertion of power to determine his fate. Pilate asked, "Knowest thou not that I have power to crucify thee, and have power to release thee?" Christ informed Pilate he did not have any authority or power over him except that which God the Father gave to him. Christ made it clear to Pilate neither he nor anyone else could do anything with him except that which God the Father permitted. Christ was not the least bit fearful because he had an implicit faith in his heavenly Father.

## Two lessons

## Frank Owen

Two observations made by the late William Lyon Phelps of Yale in a series of messages heard in 1942 by this then young preacher have stayed with me. They seem worth sharing here.

The first lesson concerned his then 70 or so years of age as compared with our youthfulness. I must quote him loosely from memory.

"So far as life's learning is concerned, both from books and experience, I am probably better equipped to live from here on than most of you. But it is likely that I shall be going on before too long and most of you will live long after I am gone, to make again many of the mistakes I have made, than which I now know better.

"Yet," he went on to say, "I don't believe the economy of God wastes anything. This, in itself, is an argument to me that I shall simply graduate to a higher plan of living and learning for which I am now more nearly ready than most of you."

Dr. Phelps called the church a fellowship for learning more heavenly ways and declared that at its best he would rather have his name recorded on the membership roll of a church than anywhere else he could think of in this world.

The other observation concerned the relative importance of physical and spiritual beauty and the time of life in which one is apt to possess each of them. Phelps observed that superficially life seems badly planned in that we are born to be young and beautiful and grow more ugly with the years. Why can't we be born ugly and grow more beautiful with the years?

His answer to that nagging question was we are born to have beauty in youth so people can stand us in spite of our faults and bad behavior. The Lord's intention is for us to acquire spiritual beauty by the time physical beauty fades, so people will love us for what we are, rather than just for how we look.

"But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature: because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 15:7).

# State Youth Evangelism

**Conference** March 21-22, 1980  
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SESSIONS SATURDAY, MARCH 22 — 9:00-12:00 Noon  
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- Dramatic Dialogue of Job  
(dressed in character)

# Baptist News in Brief



Routh



Cox

## Oh, Brother, we're 3rd

The Kentucky Baptist Convention with an increase of 969 was among 16 state conventions showing a growth in Brotherhood enrolment in 1978-79, the Research Services Department of the Baptist Sunday School Board reported.

Brotherhood enrolment increased by 5.9 percent to 17,518 in the state.

Nationally, Brotherhood enrolment climbed by 0.6 percent to 469,315.

Kentucky was exceeded only by Mississippi and Georgia.

## Baptists aid flood victims

Southern Baptists are supplying manpower and money to help Californians clean up tons of silt dumped on their homes and businesses by February floodwaters.

Three persons died and approximately 4000 of the community's 6000 residents were forced to evacuate their homes when the San Jacinto River levee broke under the strain of torrential downpours, said Paul Adkins, director of Christian social ministries for the Baptist Home Mission Board.

"The Home Mission Board has sent a check for \$5000 to the Southern Baptist General Convention of California, designated for emergency relief in the San Jacinto/Himet area to be used by the local coordinator," Adkins said. "Further funds will be sent as needs are determined."

First Southern Baptist Church of nearby Himet became a center of Southern Baptist relief efforts. While approximately 85 local Baptists worked around the clock about 120 persons lived in the church's building for up to six days, waiting to move in with friends and relatives.

Edd Brown, California Brotherhood director and coordinator of disaster relief, and G. Norman Godfrey, director of the SBC Brotherhood Commission's ministries section, are coordinating several disaster relief units from throughout the Southern Baptist Convention. At least 100 volunteers are expected to join these crews, Adkins said.

"The people here have lost everything," Brown reported. He said about 600 to 700 persons were without housing.

## Spys condemned; Routh ok

A Baptist group condemned the past FBI and CIA practice of using clergy and missionaries in intelligence gathering operations and asked for legislation to forbid their use in the future.

The Baptist Joint Committee on Public Affairs adopted the position statement unanimously and agreed to share it with denominational leaders and mission boards of cooperating bodies.

In other actions the Baptist Joint Committee instructed the Washington staff to monitor the so-called "new right" and its ties with prominent religious personalities, honored resigning executive director James E. Wood Jr., and elected Porter W. Routh as interim executive director.

In asking its staff to inform member bodies on the "new right" and its religious connections, the committee heard a warning from American Baptist representative Wesley Forsline, pastor of

Calvary Baptist Church, Minneapolis, Minn., that "what is new about the 'new right' " is the movement's vast wealth accumulated through appeals of television evangelists such as Jerry Falwell, Pat Robertson and others, and its "slick" direct-mail operations.

Wood, who will leave his position as chief executive of the Baptist Joint Committee May 31 to return to the faculty of Baylor University, Waco, Tex., was honored at a farewell dinner prior to the final session.

Routh, who retired last year as executive secretary-treasurer of the Southern Baptist Convention Executive Committee, and served 27 years as a member of the Baptist Joint Committee, was the unanimous choice to fill the interim position.

He anticipates joining the staff one or two weeks before Wood leaves and will serve until a new executive director is named, possibly by the time of the Baptist Joint Committee's October meeting.

## Cox becomes a PR man

William A. Cox Jr. was recently named supervisor of the program and program section, Conference Center Division of the Sunday School Board.

In this position Cox will be responsible for securing utilization of Glorieta and Ridgecrest during the winter seasons and supporting the summer conferences through promotion.

Cox had been supervisor of trade sales in the Broadman sales department.

A popular vocalist, Cox has performed in concerts, denominational meetings and local church revivals throughout the country. He is the singing artist for "God Gave Me Love" and the compiler of Broadman's book of invitation choral songs, "The Time of Salvation."

## Inflation? Gifts up 27%!

The Southern Baptist Convention's national Cooperative Program recorded its first \$7 million month in February.

The SBC Executive Committee received and disbursed \$7,109,343 in Cooperative Program receipts channeled by churches through state Baptist conventions. The figure topped by 27.13 percent the \$5,592,262 given in February of 1979 and exceeded the previous record high month of \$6,488,452 in January 1980.

The February figure was aided by several state conventions which sent large checks for Bold Mission Thrust giving above their basic operating budgets at the end of their fiscal years.

The undesignated Cooperative Program receipts for February, along with another \$22,489,332 in designated contributions, brought total giving for the month to \$29,598,576, up 26.64 percent over February 1979.

## Artists' deadline extended

The deadline for the first annual Southern Baptist young artists concerts at Ridgecrest and Glorieta Baptist Conference Centers this summer has been extended to Apr. 1, 1980.

John Gardner, Church Music Department, said application forms are available from music departments of state

Baptist conventions, the Sunday School Board and all Southern Baptist colleges, universities and seminaries.

Young artists who appear will be selected by personnel of the Church Music Department after listening to audition tapes submitted by young artists. Letters of recommendation from the artist's pastor or minister of music also must accompany the 20 minute audition tape. Only young artists between the ages of 18 and 25 are eligible to apply and each one must be an active member of a Southern Baptist church. Auditions are limited to solos, duets or trios.

## Too few to cut mustard?

The Southern Baptist Conference on Aging scheduled for Apr. 28-May 2 at Ridgecrest (N. C.) Baptist Conference Center has been canceled because only 65 persons registered.

A registration of 400 was needed to recover planning and program costs. Nine Baptist organizations had joined forces to sponsor the meeting which was to explore trends and needs in aging ministries.

Sponsoring organizations included the Southern Baptist Annuity Board, Sunday School Board, Home Mission Board, Brotherhood Commission, Christian Life Commission, Woman's Missionary Union, Southern Baptist Theological Seminary, Association of Ministries with the Aging and the Hurt Gerontology Center.

## Kurt to address Baptists?

United Nations secretary general Kurt Waldheim will address the annual seminar of the Southern Baptist Christian Life Commission in New York if world conditions don't interfere.

The group, which will gather at the Roosevelt Hotel Mar. 24-26, is scheduled to go to the UN Mar. 25 where the commission represents Southern Baptists in a non-governmental observer role to hear Waldheim.

## Relief is on way . . . again

Like a giant anaconda snake lasing out along its 1000-mile course the Tocantins River continues to swell, causing flooding and leaving 200,000 homeless in Brazil's central western state of Goias.

After almost two weeks of rain the flooding has been called the worst disaster in the state's history—claiming lives, suffocating enormous crops of rice and corn ripe for harvest, drowning cattle and damaging property.

Although some Baptist property has been damaged no Baptists have been reported dead or seriously injured since the rains began Feb. 14. The Baptist Foreign Mission Board, however, has authorized \$32,500 in hunger relief funds and \$2500 in disaster relief funds for food, medical supplies and other items in the affected areas. Last year the Foreign Mission Board appropriated more than \$300,000 for flooding which devastated a widespread area in Brazil.

Open-air kitchens have been set up to try to feed the hungry and homeless. People are living in pastures—many without shelter. Snakes are a constant threat. Babies are being born on tables in thatched roof huts.

## Jesus is coming at Easter

"Jesus of Nazareth," the award-winning, eight-hour biblical epic praised in this country and abroad by the public and press, will be presented for the third time on the NBC Television Network Sunday, Mar. 30, Monday, Mar. 31, Tuesday, Apr. 1 and Easter Sunday, Apr. 6 (9-11 p.m. EST all nights).

"Jesus of Nazareth," filmed on location in Tunisia and Morocco, tells the story of Jesus Christ from his birth and focuses on his teachings and miracles, the agony of the crucifixion and the spiritual power of the resurrection.

In 1977 Paul M. Stevens, then president of the SBC Radio and Television Commission, said this was "the greatest religious film I've ever seen." Also, the National Conference of Catholic Bishops unanimously approved a resolution praising the film as "a profoundly spiritual experience for millions of viewers." It commended Zeffirelli, NBC and others "... for this contribution to the religious and cultural life of the nation."

## Baptists enter court duel

Religious groups representing more than 80 million Americans, including 27 million Baptists, asked the U. S. Supreme Court to review a case considered by experts as one of the key church-state controversies in recent memory.

A jointly filed friend-of-the-court brief declares "the heart of the First Amendment would be mortally wounded" if California is allowed to proceed in its demands against Herbert W. Armstrong's Worldwide Church of God be forced to turn over to the state attorney general all church records, including financial statements.

Famed church-state attorney Leo Pfeffer, law professor at Long Island University, and principal author of the brief, told a news conference called to announce the statement's filing it represents more individual citizens than any other such request in Supreme Court history.

The coalition of religious groups includes the Washington-based Baptist Joint Committee on Public Affairs, National Council of Churches, Synagogue Council of America, Lutheran Church of America, Association of Evangelical Lutheran Churches, United Methodist Church, United Presbyterian Church, National Association of Evangelicals and Northern California Ecumenical Council.

According to the brief, the basic issue in the case is whether California attorney general George Deukmejian violated the First Amendment's religion guarantees by placing the 87-year-old Armstrong's church under state receivership more than a year ago.

The brief asserts that the rights "of every religious body and every American" are threatened by Deukmejian's action. If the California official's "claimed power to supervise religious institutions" is upheld, "traditional religious freedoms" will be violated and the path will be cleared for the adoption of "state-established standards of religious observation and practice."