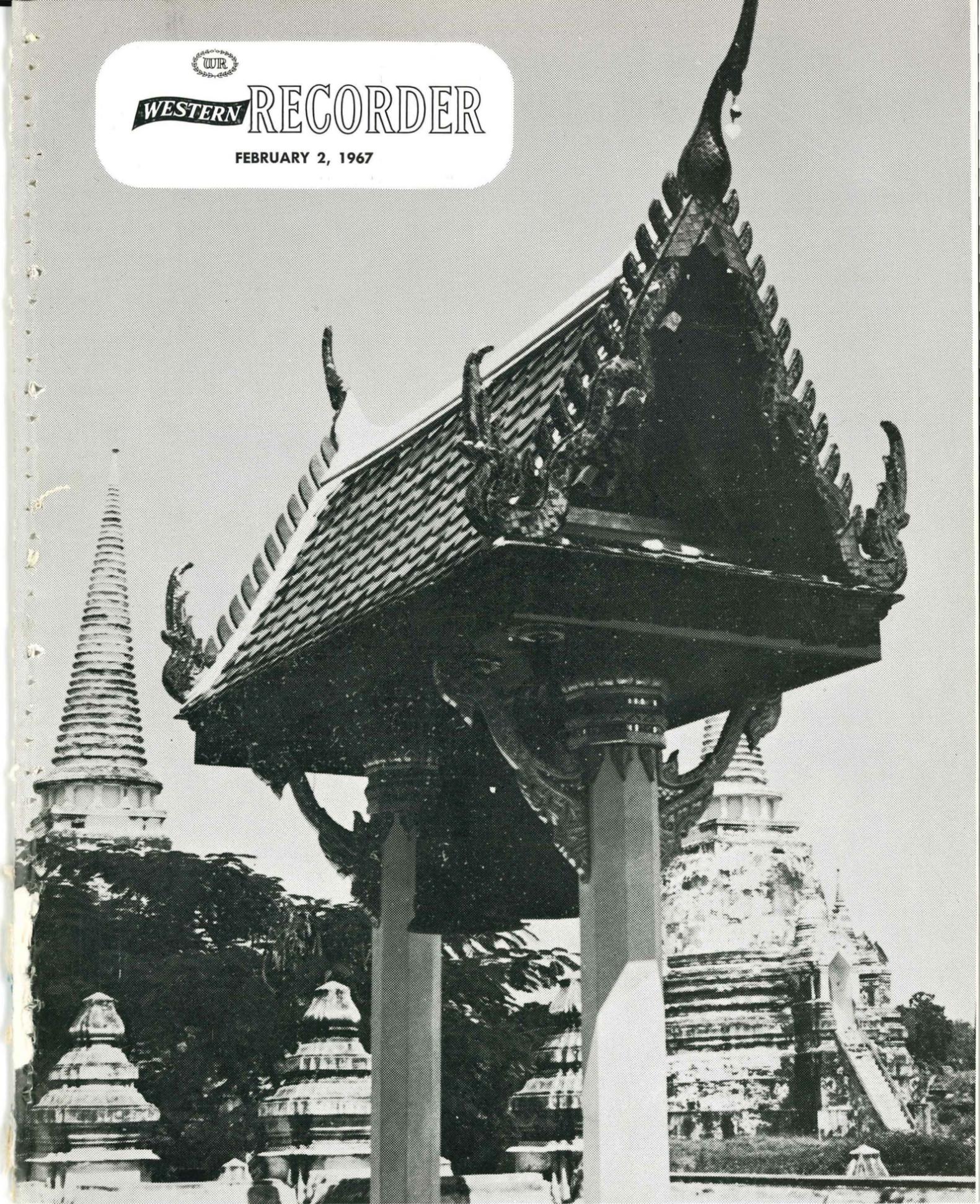




WESTERN RECORDER

FEBRUARY 2, 1967





THE FIRST RADIO AND TELEVISION REPRESENTATIVE for Europe and the Middle East under appointment by the Foreign Mission Board is E. Wesley Miller. From his operating base in Ruschlikon, Switzerland, he will assist missionaries and national conventions in Europe and the Middle East with their radio-TV ministries. The only other area-wide radio-television representative for the Foreign Mission Board is Alan W. Campton, who works in Latin America.

MR. AND MRS. JAMES E. STAPP, members of First Baptist Church, Henderson, Kentucky, recently celebrated their 74th wedding anniversary. He celebrated his 100th birthday on January 19. Pastor E. Keevil Judy of the Henderson church stated of Mr. Stapp in the weekly church bulletin: "There is more to life on this earth than just living a long time. There is character to be built. There are responsibilities to be assumed and duties to be performed. Above all these, there is the matter of fitting into the design for life that our Heavenly Father has for each person. These . . . Mr. Stapp has done and done well. Not many achieve all these things and a hundred years with his people, too. In this respect, Mr. Stapp is doubly blessed."

MRS. EARL HARPER, the wife of the pastor of Riverside Baptist Church in Muhlenberg Association, died during the first week of January.

FIRST BAPTIST CHURCH, Central City, Kentucky, has called Joe Allen as minister of music. He began work there January 1.

W. W. JOHNSON, superintendent of missions for Muhlenberg County Association, 515 Hopkinsville Street, Greenville, reports that a *History of Muhlenberg County Baptist Association* has been written and will go on sale after printing is completed.

THE CURRENT ISSUE of *A Journal Church and State*, publication of Baylor University, Waco, Texas, discusses the United States as a pluralistic society. One article considers "Ecumenical Perspectives of the Vatican Declaration on Religious Liberty."

R. PAUL CAUDILL, pastor of First Baptist Church, Memphis, Tennessee, recently participated in the dedication of two Baptist church buildings in Kenya, East Africa. Funds for the buildings were provided by Memphis' First Baptist Church. Caudill said the thing that impressed him most about SBC mission work in Kenya was "the quality of the work that is being done" in Baptist churches and schools.

CALVIN C. WILKINS, former pastor of the First Baptist Church, Kuttawa, is now serving the Briensburg Baptist congregation near Benton. Wilkins began his responsibilities January 15 after having served the First Baptist Church of Oran, Missouri.

BILL RAY, educational director at the First Baptist Church, Somerset, has accepted a similar position with the Woodland Hills Baptist Church in Jackson, Mississippi. Ray is a native of Louisville and served the Somerset congregation more than eight years.

BAPTIST TEACHERS OF RELIGION from a five-state area will participate in the annual conference of the Southwestern Association of Baptist Teachers of Religion to be held at Southwestern Baptist Seminary in Fort Worth, Texas, March 17. All Baptist teachers of religion, including religious education, at Baptist colleges, seminaries and Bible chairs in Louisiana, Arkansas, Oklahoma, New Mexico and Texas are eligible for full membership in the association.

PAUL HARVEY, ABC News analyst, will serve as one of the principle speakers during the 12th annual Democracy-in-Action Week at Howard Payne College (Baptist), Brownwood, Texas, April 2-7.

LYNDA BISHOP, R.N., associate director of nursing services at the University of Kentucky Medical Center Hospital, has been appointed director of nursing services for the new High Plains Baptist Hospital, Amarillo Medical Center, at Amarillo, Texas. The High Plains Baptist Hospital is the first general hospital in the new 396-acre Amarillo Medical Center. The hospital is scheduled to open early in 1968. The hospital is being constructed at a cost of more than \$6,000,000. It will open with 241 beds but is planned for easy expansion to 440 beds.

THE CHRISTIAN COUNTY BAPTIST ASSOCIATION has purchased a portion of the former Bethel College campus at Hopkinsville as the site for its new offices. Superintendent of Missions Cecil C. Laster reported that a former faculty residence hall would be renovated for the new offices.

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Crisis in Theological Education

by JAMES LEO GARRETT

Each of the six Southern Baptist Convention seminaries has had its own peculiar, institutional crisis during the last fifteen years. But it is not these crises to which my subject refers. Rather, it is the crisis faced by all SBC seminaries and indeed by many, if not all, theological schools in the United States. In this crisis in theological education, we face both "danger" and "opportunity."

I

First of all, the crisis in theological education is a crisis in the call and commitment to pastoral ministry.

(1) Initially the crisis involves motivation. More questionnaires and studies about the motivations of pastors and theological students have been undertaken in the last ten to 15 years than ever before. We Southern Baptists are beginning to give more attention to the inner dynamics which affect the supply of pastors and other church leaders. We who until recent years rather assumed and revelled in our abundant supply of preachers now have been aware that the free-flowing spring can be reduced to a trickle.

Some would stress that Baptist mothers and fathers, now living in a more affluent society and more sophisticated culture, no longer are praying that the Holy Spirit may call their sons and daughters to vocational Christian service. Others take note that present-day vocational guidance in public schools includes practically every occupation from astronauts to zoologists—except the pastoral and related ministries in churches.

Pastoral Ministry By-Passed

Still yet, not a few young men tend to view the pastoral office as being the keeper of an ecclesiastical establishment that refuses to face many of the leading ethical and social issues of the day, and hence they hesitate to commit their lives to a task or a role which is, to use a contemporary phrase, not "where the action is."

(2) Consequently, the crisis in motivation has led to the task of recruitment. Following World War II the three SBC seminaries were overrun with more students than they had faculty or facilities to care for. Now, two decades later, the six SBC seminaries find that they must adopt recruiting practices which for many years other Protestant theological schools had found it necessary to employ.

(3) The crisis in the call and the

programs of recruitment lead, of course, to the question of enrollment. SBC seminary enrollment continues this year to be a medley of tendencies—declining enrollments in some seminaries and slight increases in others.

We should assess SBC seminary enrollment in relation to the varied and expanding personnel needs of 33,000 Southern Baptist churches in 50 states, of the Baptist associations, of the multiplying agencies and institutions of the Baptist state conventions, of the Foreign Mission Board and of the Home Mission Board and other SBC agencies, together with future and now unforeseen personnel needs—to say nothing of leadership for other Baptist conventions, conferences and unions—during the remaining third of the twentieth century.

Can we say that our present SBC enrollment of 5,000, some of whom are wives of seminary students, is adequate?

JAMES LEO GARRETT is professor of Christian theology at Southern Baptist Theological Seminary, Louisville, Kentucky.

II

Our contemporary seminary crisis is secondly, a crisis in the seminary classroom. The seminaries of the SBC are in the throes of crisis in their academic life. This crisis is due partly to the contemporary upheaval in Protestant theology, partly to the revolution now taking place in higher education in the United States, partly to the awesome challenges facing Baptist churches today and in the future, partly to the varied backgrounds and needs of seminary students.

(1) The classroom crisis involves, to be sure, the curriculum. The theological school curricula of the three older SBC seminaries underwent a major alteration in the 1940's when these schools shifted from the three-year Master of Theology degree to the Bachelor of Divinity degree as the basic professional degree. The Bachelor of Divinity (B.D.) curricula have in most instances had only minor revisions since that time, and the newer seminaries have tended to follow these patterns. Now with many Protestant seminaries having made major revisions in their required courses of study, the SBC seminaries are facing the question as to what revisions, if any are needed in their present curricula.

(2) Closely related to the question of degree requirements for the basic theo-

logical degree is that of degree nomenclature. Shall the SBC seminaries continue to offer the Bachelor of Divinity as the basic theological degree or shall some type of master's degree constitute the basic degree for those entering the pastoral ministry? This question was dealt with by the American Association of Theological Schools in its last meeting held in Alexandria, Virginia. Unfortunately, the theological schools comprising this nationwide accrediting body for Protestant theological schools have not been able to agree on a united course of action regarding degree nomenclature.

Seminaries Favor M.Div. Degree

The SBC seminaries are now in the process of revising their degree designations, especially in view of the fact that ministers of music and of other religious education receive a master's degree as the basic professional degree, physicians and surgeons receive a doctorate for their professional studies, and most law schools have now abandoned the baccalaureate degree in law.

The majority of SBC seminaries indicate a preference for the basic theological degree proposed by the A.A.T.S.—the Master of Divinity. Whether there will be agreement as to what it should require and provide remains to be seen.

(3) The crisis is also one in instruction and learning. Theological seminaries, though not formally attached to universities, cannot escape being affected by what is occurring in higher education or in elementary and secondary education.

Today's explosion of knowledge and of college and university enrollments and today's changes in teaching and learning are waves that inevitably must make their way to the shore of the theological schools. Indeed, the seminaries need to forge ahead in the teaching-learning process without being hampered by too much attachment to traditional methods.

Inter-Disciplinary Courses

More recently, some experiments have been introduced in respect to interdisciplinary courses taught by two or three professors in different departments. SBC seminaries cannot afford to be a Rip Van Winkle and sleep through the educational revolution of the 1960's to be satisfied with past or present patterns of learning.

(4) Today's seminary crisis is also a crisis in graduate studies. All six SBC seminaries offer some type of graduate

(CONTINUED ON PAGE 15)

WESTERN RECORDER

"Earnestly Contend for the Faith Which was Once for All Delivered to the Saints"—Jude 3

KENTUCKY BAPTIST BUILDING • MIDDLETOWN, KENTUCKY 40043

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Daley Rounds

A Church With a Heart

Churches like people possess personalities. Each is different and has its distinctive characteristics. Some churches, like some people, require some time to be known intimately; in others one feels from the first as if he has always been a part of the fellowship.

Such a friendly congregation is the Tower Grove Baptist Church in St. Louis, Missouri, where the editor was privileged recently to be in a mid-winter Bible conference. Tower Grove Baptists have a rare combination of qualities, accounting for the unique spirit of the fellowship.

The most vivid impression a visitor to Tower Grove receives is that he has come into an intimate family circle where love and mutual concern for each other prevail. It's hard to realize the church family is as large as it really is. The Sunday School enrolls nearly 3,000, and the number of staff members and employees required to handle the ministries and to care for the facilities of Tower Grove would be large enough to start another Baptist church.

The church is surrounded by thousands, many of whom move in and out every few months. Located in an older part of the city, Tower Grove does not have the advantages of suburban churches but has the loyalty of many members who come back from the suburbs. The church tries to serve the community around it and has become known as a visiting and witnessing congregation. Anyone from any station of life is at home at Tower Grove where open collars and sweaters at worship services are as much in order as ties and dress suits.

An activities building with a gymnasium is always busy and has the services of a full-time minister. The St. Louis Baptist College has met since its beginning several years ago in the Tower Grove educational facilities. Two morning services each Sunday are required to accommodate the worshippers.

This is a people's church and has no members of much wealth. It does have, however, a wealth of tithers which accounts for the more than \$300,000 total giving last year. The regular offering for the Sunday of my visit exceeded \$5,700.

Tower Grove not only majors on its own community but has a worldwide outreach through the Cooperative Program and through the sponsorship of missions in several pioneer states. A major concern now for the Tower Grove leadership is to find with

other St. Louis Baptists an effective program for the inner city spiritual needs of St. Louis.

When it comes to the leadership of this spiritual powerhouse, Kentucky Baptists can truly be proud. Since 1963 Warren Rust has been pastor of Tower Grove. Warren is one of the ablest of many Baptist preachers produced in Kentucky. Born and reared in Covington, his ministry took him after Southern Seminary days, when he was pastor of Vine Grove Baptist Church, to Tennessee. At McCalla Avenue in Knoxville and at First Baptist in Cleveland, he demonstrated abilities that were recognized and turned to by Tower Grove in a critical period of its history. The experience of the Tower Grove pulpit committee and Rust confirms the conviction of Baptists of divine leadership.

This congregation also has the services of Ken Parks, who is remembered in Kentucky for his very effective ministry at the First Church in Covington. Ken was led to leave the St. Louis suburban pastorate which took him from Covington to take part of the administrative load from Warren and to direct the entire staff and coordinate the many activities at Tower Grove. He also helps in the preaching ministry.

The love and loyalty of Tower Grove Baptists for their church are matched by their love and hunger for the Scriptures. This made the experience of the Bible conference truly memorable.

Tower Grove is a church with a heart. To experience the warmth and love of this fellowship is to have a new hope for Baptists.

Churches and Schools Make Taxes Higher

In any contest for unpopularity, taxes would win going away. If anyone is ever heard to say he is happy to pay taxes, the next thing to expect is the arrival of a padded wagon and men in white coats.

One of the most objectionable things about taxes is that they are always being raised. There are several reasons for this. One of these is the rising cost of public services paid for from tax revenue. Public schools, highways, police service, fire protection and welfare programs cost more and more each year. Another reason for high taxes is the obvious waste in so many tax-supported programs. This is a moral as well as a political issue and deserves special editorial treatment another time.

One more reason for raising taxes, especially taxes

on real estate, is that more and more property once on tax rolls is becoming tax exempt because it is acquired by religious or educational institutions. This is a growing problem in America and could become a much more serious matter in the future.

It is right that church property used for worship purposes should be tax exempt. To tax churches would violate the "free exercise" religion clause of the first amendment. This was the welcome decision of the Maryland Court of Appeals in 1965 in a suit brought by atheists and other opponents of tax exemption for churches. The United State Supreme Court gave indirect sanction to this Maryland decision in 1966 by refusing to review the case.

Having established the right of tax exemption for worship facilities, American churches should voluntarily exercise good judgment, restraint and fairness. As has been said before on this page, churches would do well to reimburse voluntarily local government for police, fire, garbage collection, sewer and other services paid out from tax revenue.

Churches would come out ahead also in public

opinion and their own conscience if they limited the property on which they accept tax exemption to that used only in connection with their worship and religious education programs. The sanctuary, the Sunday School space and parking areas used exclusively for church purposes would certainly come under this. There is question about whether a pastorium should be tax free, though in most states they are now thus regarded.

Church-owned property used for business purposes and from which income is derived should be taxed like any other business property. This is not the case now in Kentucky, and the growing amount of business property coming one way or another into the hands of churches and denominations is becoming a serious problem.

No doubt popular resentment will ultimately bring legislation requiring income-producing property owned by religious groups to be taxed. Before such a time comes, it would be good if taxes were paid on such property voluntarily and if churches voluntarily paid for services provided by tax revenue.



Fantastic Conclusions

Dear Editor:

It has been interesting to read the response of pastors to the big "action" at Bowling Green. Their hypotheses are often valid, but their conclusions are fantastic.

On page 14 of the January 12th Recorder, it is summed up in these words, "Our Christian institutions are not evangelists. . . . They are not a body of 'called out ones'." This appears to be valid. If so, why not "clear the air" and get out of this field?

Many have used a hypothesis that the money in question is a loan, instead of aid, and that there are no strings attached. How could this be valid when the government borrows money at from four to almost six percent and lends it, in some cases, at less than four percent? Do not taxpayers—including Methodists, Judaists, etc.—have to make up the difference? Isn't it invalid to say that there are no controls when the first action following a "loan" is to see that a proper racial balance exists? (Whether racial balance is desirable or not is beside the point—the controls do exist.)

On page 5 of the January 12th Recorder a writer states ". . . far more people understood what they were voting for in Bowling Green than when they voted in Louisville. . . ." It would be interesting to know how many mes-

sengers at this, or any other, convention and on this, or any other, grave question had discussed the way they intended to vote with their congregations, or made any genuine effort to determine how the majority of the congregation they represented wanted to express themselves. It would further be interesting to know how many pastors—usually with expenses paid for by their congregations—attend conventions as "messengers" and vote in a manner that they know—down deep—would be contrary to the thinking of the majority of their congregations if their congregations were to be polled.

Ah, well! When it turns out that the solution to problems which otherwise seem insurmountable is to turn to government for help, can we let a little thing like principle stand in the way?
Harlan, Ky. King Rice

The Words of the Law

Dear Editor:

As we were hearing so many different views concerning government loans to sectarian institutions I wrote two of our Congressmen and got the law. I simply give it below:

PUBLIC LAW 88-204
88th Congress, H. R. 6143
December 16, 1963
TITLE IV—GENERAL PROVISIONS

DEFINITIONS

Section 401. As used in this Act—
(2) The term "academic facilities" shall not include (C) any facility used or to be used for sectarian instruction or as a place of religious worship, or (D) any facility which (although not a facility described in the preceding clause) is used primarily in connection with any part of the program of a school or department of divinity.—For the purpose of this subparagraph, the term "school or department of divinity" means an institution, or a department or branch of an institution, whose program is specifically for the education of students to prepare them to become ministers of religion or enter upon some other religious vocation or to prepare them to teach theological subjects.

PUBLIC LAW 89-329
89th Congress, H. R. 9567
November 8, 1965

LIMITATION

Section 207. No grant may be made under this title for educational program, activity, or service related to sectarian instruction or religious worship, or provided by a school or department of divinity. For purpose of this section, the term "school or department of divinity" means an institution or a department or branch of an institution whose program is specifically for the education of students to prepare them to become ministers of religion or enter upon some other religious vocation, or to prepare them to teach theological subjects.

I have the above provisions on file in my office. If all our colleges borrow government money we would have no place to educate our preachers, missionaries or theological teachers. The law is the law and as Baptists we should be law abiding.
Russellville, Ky. Reed Rushing

(CONTINUED ON PAGE 10)

Special Edition of New Testament Printed for Crusade of Americas

The printing of 100,000 paperback copies of the New Testament by the Baptist Spanish Publishing House in El Paso, Texas, has been finished in anticipation of the 1969 evangelistic Crusade of the Americas.

The edition is called "El Camino de Vida," or "The Way of Life." The cover, in burgundy and gold, pictures the symbols for Alpha and Omega, referred to in Revelation 1:8.

The New Testament text was furnished by Bible societies in the United States and Great Britain. Additional reference material was provided by four Spanish-speaking missionaries and pastors.

The new printing includes page references and footnotes. Key verses appear in red ink. A Crusade printing for Brazil, where the Spanish edition would not be suitable, is being considered.

Other news relates to the Crusade of the Americas. From here and there, pastors and other denominational leaders are pressing the American Baptist Convention to change its mind and to participate in the western hemisphere campaign.

One voice seeking reconsideration of the general council response to the crusade is J. Lester Harnish of Portland, Oregon. Harnish, a recent ABC president, attended the World Congress on Evangelism in Berlin.

He and 22 others reportedly are calling for their convention to give full backing to the Crusade of the Americas in adjoining California. "Some leading pastors" may take the issue to the annual meeting of the ABC next spring, pressing for a vote by the Convention itself on whether to participate in the crusade.

College Education: A Family Affair for Pratts

Ask any member of the Pratt family if he believes in getting a college education and he is sure to say yes. Each of the four members of the family—Thomas Eugene, Senior; Tom, Junior; Mrs. Dorothy Jean and Laura Jean—is working toward a degree from Baylor University at Waco, Texas.

Although a common bond holds the family together, it is split in the direction that the obligation leads them. Each member is employed, attends classes, seeks a degree, has his own transportation and his own church membership.

The Pratts claim Liberty, Texas, as their hometown. The father is an ordained Baptist minister and received a bachelor of divinity degree from Southwestern Baptist Theological Seminary in 1962.

Tom also is a minister and has been

pastor of St. Joe Baptist Church in Delean, Texas.

Laura is a member and organist at the Western Heights Baptist Church in Waco.

Both Mr. and Mrs. Pratt teach. He is assistant principal at La Vega High School and she teaches at Richfield High School both in Waco. Laura works on campus in the Tidwell Bible Library and Tom has an off-campus job at Creative Fabrics, Inc., in Waco.

Mrs. Pratt has a Tuesday night English seminar for her masters degree requirements. She tentatively plans to teach on the college level. Pratt seeks a doctorate degree in philosophy in 1969. He and Mrs. Pratt took their bachelor degrees at the University of Corpus Christi (Baptist) in 1954.

Tom spent his freshman college year at the University of Corpus Christi. Now a senior, he is majoring in religion and minoring in English.

Laura, a sophomore, would like to teach music in public schools with a sideline in church choirs, she said. She has taken piano about seven years—on and off since the first grade. (BP)



The Kits Are Coming

Pastors, ministers of education and music, will soon be receiving (or have already done so) the kits from The Education Commission in Nashville to provide helps for Baptist College and Seminary Day, or, as we call it, "Christian Education Day," Sunday, February 19th.

The Kits contain helpful materials for pastors, leaders or organizations, and youth—and additional kits can be ordered, as well as quantities of separate pieces, from the Education Commission.

Hints On The Way

Coming soon to organizational leaders in each church (Sunday School Superintendent, WMU leader, etc.) will be a small packet for your needs, and opportunities. The 16-page brochure on our six Baptist schools, a postage-prepaid combination CEA pledge and/or offering envelope, and other materials will be included. Talk with your pastor about making Christian Education Day a high day in the life of your youth and adults.

CEA—Steady or Start

If you are one of those Baptists who "goes above and beyond the call of duty," and you have made a CEA pledge for our schools, student centers and camps, God bless you. Keep steady in sending in your remittances—that is your money each month, or however you made a pledge or can do it! If you (1) have already paid out your CEA pledge, start again! (2) If you have not been asked, or not been able—but you can by sacrifice do it—make a pledge (and/or cash gift) to CEA—to continue through December 31, 1969!

If you cannot pledge, why not use your envelope to send in a cash offering for CEA? And, better, write me for offering envelopes for your church or church organization—how many?—and take an offering for CEA!

February 19

Sunday, February 19, is Christian Education Day in your church—if you plan it so! Thanks to God for growing support of and interest in and prayer for our Baptist schools.

Harold G. Sanders

WESTERN RECORDER



60 PERFECT YEARS—Chester R. Snyder, a member of Baptist Tabernacle, Louisville, may hold something of a world record for Sunday School attendance. On the first Sunday in January, he marked his sixtieth year of unbroken attendance at the church's Bible-teaching hour. Although his work has taken him out of town on many week-ends, he has attended Sunday School somewhere for the past six decades. He is shown here with Mrs. Snyder, who has taught Sunday School at Baptist Tabernacle for 63 years, and their two daughters—Mrs. Virginia Hoskins (left) of Greenville, South Carolina, and Mrs. Elizabeth Snider (right) of Louisville.

Home Mission Board Appoints Missionaries For Pioneer and Social Ministries Work

Eleven missionaries were appointed by the Southern Baptist Home Mission Board to serve in U.S. mission work, including James Samuel Wright who will direct Baptist work on Long Island in New York, and two Kentuckians who will serve under the Board's new Christian social ministries department.

Wright will serve under the board's pioneer missions department as a pastor-director, with headquarters in Jamaica, New York.

He will be pastor of the Highland Avenue Baptist Church in addition to correlating the work on Long Island, as an assistant to the superintendent of missions for Metropolitan Baptist Association.

When appointed, Wright was pastor of the Emmanuel Baptist Church, Riverhead, Long Island. He also has been pastor of the Richland Baptist Church in Memphis, Mo., and the Northwood Baptist Church in West Palm Beach, Florida.

The Tennessee native is a graduate of Carson-Newman College (Baptist) in Jefferson City, Tennessee, and Midwestern Baptist Theological Seminary, Kansas City, Missouri.

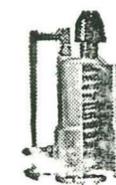
Those appointed to serve under the

Christian social ministries department included Mr. and Mrs. Francis Batson, who have served and studied in Kentucky.

Batson will serve as superintendent of migrant missions for the states of Florida, North and South Carolina, and Virginia, with headquarters in Orlando, Florida.

The South Carolina native previously served as pastor of the Alice Drive Baptist Church in Sumter, South Carolina. He has served in other pastorates in South Carolina and in Kentucky. He is a graduate of Carson-Newman College, and Southern Baptist Theological Seminary in Louisville.

Mrs. Batson, the former Alice Kiper, is a native of Kentucky and a graduate of the Kentucky Baptist Hospital in Lexington. (BP)



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Greenville Pastor Becomes Furman University Chaplain

L. D. Johnson, pastor of First Baptist Church, Greenville, South Carolina, has been named chaplain and professor of religion at Furman University in the same city.

He will minister to all members of the University community, faculty as well as students, according to Francis W. Bonner, vice president and dean of the school. He will teach both basic and advanced courses in the religion department, conduct chapel services and supervise such activities as religious emphasis week and the annual summer ministers' conference.

A Th.M. and Th.D. graduate of Southern Seminary at Louisville, Johnson was pastor of First Baptist Church, Danville, Virginia, from 1943 to 1949 and chairman of the department of religion at the University of Richmond from 1959 until he came to Greenville.

African Officials Participate In Dedication of Church

Auguste Denise, acting president of the Ivory Coast, cut a ribbon, symbolizing the opening of the new Baptist church building for Yoruba-speaking persons in Abidjan, the capital city of that African republic.

Also participating in the dedication service were Ahponse Boni, president of the Ivory Coast's supreme court; Mathieu Ekra, the republic's minister of information, and J. T. Ayorinde, general secretary of the Nigerian Baptist Convention.

The \$60,000 building cost of the new church edifice was raised entirely by the congregation, an observer reported.

It is one of several churches in Abidjan started by Yoruba-speaking Baptists from Nigeria whose business took them into the Ivory Coast

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Objections to Arkansas Medical Center Suit Over-ruled

Chancellor Kay L. Matthews over-ruled motions from attorneys for the defendants in a lawsuit aimed at reversing action taken in November by the Arkansas Baptist State Convention to release the Arkansas Baptist Medical Center as a convention institution. The case is now tentatively set for trial before Matthews on February 20 at Little Rock.

Corporation or Individuals?

Lawyers for the defendants entered motions to ask for dismissal from the case of the people named for the medical center and from the convention on grounds that the medical center and the convention are both corporations and any suit against them would have to be filed against the corporation, not against individuals connected with the corporation.

A further motion asked that the complaint against the representatives of the medical center and the convention be dismissed on defect of parties, the attorneys for the defendants contending that the complainants had no right to file suit.

Named as defendants in the case are three officers of the convention: Don Hook, president; Thomas Hinson, president of the executive board; and S. A. Whitloe, executive secretary-treasurer.

Defendants named at the medical center are: W. M. Freeze, Jr., president of the board of trustees; James Linder and R. A. Lile, members of the board; and John Gilbreath, administrator.

Chancellor Matthews ruled that Gilbreath could be dropped from the list of defendants.

Complainants in the lawsuit are three Baptist pastors: J. T. Summers of North Little Rock; R. F. Weeks, Route 4, Conway; and Ralph Cadwell, Route 2, Blytheville.

The pastors, who were messengers to the annual meeting of the Arkansas

Baptist State Convention in November at which time the convention voted to release the medical center, has described their action as "an action for declaratory judgment and for injunctive relief" involving "property rights, the property being in Pulaski County, Arkansas, and for the several named defendants. . . ."

The plaintiffs claim that the convention action is null and void because the convention did not vote to amend its constitution to provide for transfer of the hospital property to a private association.

In further developments at the hearing on January 17, attorney E. DeMatt Henderson, Little Rock, announced to the Court that he was there representing ten persons who were messengers to the convention and who wanted to intervene in the suit "in order that the will of the majority be represented."

Henderson said he represented as intervenors four Baptist pastors: John

McClanahan, Pine Bluff; Emil Williams, Jonesboro; Jerre Hassell, North Little Rock; and Lloyd L. Hunnicutt, Magnolia.

The list of intervenors also includes six Baptist laymen: Paul Jean of Fort Smith and J. H. Spears of West Memphis, both lawyers; Roy Jolly, Jonesboro; J. C. Fuller, Little Rock; Wilbur West, Pine Bluff; and H. E. Thrash, Hope.

In an earlier editorial in the *Arkansas Baptist News Magazine*, Editor Edwin L. McDonald expressed regret that the suit had been filed, and that "fellow Christians cannot settle their grievances among themselves."

"Let us pray that it will move as swiftly as fair and impartial hearings can be held and that the medical center issue is soon settled," the editorial said. "Long, drawn-out court actions could not but be hurtful to all concerned." (BP)

Illinois Names Executive Secretary and Editor

A new executive-secretary and a new editor have recently been named for the Illinois Baptist State Association.

James H. Smith, pastor of the First Baptist Church of Ferguson, Missouri, was named executive secretary, while former Kentucky Baptist Convention staff member Robert J. Hastings was elected editor of *The Illinois Baptist*.

Smith began his duties February 1, and Hastings will join the state convention staff March 1.

Smith received the Th.D. degree from Central Baptist Theological Seminary, Kansas City, Kansas. He attended Moody Bible Institute, Chicago, and graduated from John Brown University, Siloam Springs, Arkansas. He has been pastor of the Ferguson church in metropolitan St. Louis since 1963. From 1961 to 1963 he was associate executive secretary of the Missouri Baptist Convention.

Robert J. Hastings served as secretary of stewardship promotion for the Kentucky Baptist Convention from 1960 to



Hastings



Smith

1965. A native of Marion, Illinois, he received the A.B. degree from Southern Illinois University, Carbondale, and the B.D. and Th.D. degrees from Southwestern Baptist Seminary, Fort Worth.

For five years he was associate to Merrill D. Moore, then the stewardship promotion secretary of the SBC Executive Committee at Nashville. He has conducted numerous stewardship conferences and written more than a thousand magazine articles, features and curriculum studies for SBC publications.

Two new student workers were also recently named to the staff of the Illinois Baptist State Association.

They are Lee Swope, who was named secretary of student ministries, and Maurice P. Willis, BSU secretary for the Alabama convention, who was elected Campus Baptist Student Union Director for Illinois. He will serve at the University of Illinois Baptist Center at Champaign.



"BILL WALLACE" FANS—Chinese children crowd around Southern Baptist layman Gregory Walcott, who is at Hong Kong directing the filming of a new movie about the life of Bill Wallace. Walcott is playing the title role in the film, and many of the Hong Kong citizens believe he is actually a doctor. He reported that several refugees from China who have fled to Hong Kong have mentioned that they remembered missionary surgeon William Wallace and his popularity among the Chinese people.

California Foundation Financial Picture Better

The California Baptist Foundation is making progress in straightening out its shaky financial situation, according to a report from Cecil Pearson, executive secretary of the Foundation, located at Fresno, California.

Pearson had announced in December that the Foundation faced a deficit of \$100,000 by the end of the year in current operating funds.

This has now changed, he reports, due to the completion of one transaction which put \$50,000 cash back in the Foundation's operating fund, thus removing the threat of the possible loss of \$100,000.

In an earlier story in *The California Southern Baptist*, editor Terry Young stated the dilemmas faced by the California Baptist agency. He reported that 42.5% of the church loans held by the Foundation were delinquent to the amount of \$240,420.

In addition, Young said, the Foundation had to redeem \$255,000 worth of church notes from the lay-away plan when purchasers defaulted in payment.

"A vigorous program to bring these to a current condition is being successful," editor Young now reports.

In the first two weeks of the year, according to Pearson's recent statement, the California Plan of Church Finance, operated by the California Baptist Foundation, has received orders to issue ap-

proximately a half million dollars in debenture notes for churches.

The outlook for the Foundation is also much brighter, Pearson said, because of a reduction in operating costs brought about by a shift to IBM data processing for accounting. Pearson estimates that the shift to automated accounting will save the foundation between \$15,000 and \$20,000 annually. (BP)

Long Time Organist At Livermore Church Dies

Mrs. Anibel Atherton, church organist at the Livermore, Kentucky, Baptist Church for almost 50 years, died January 13 at Livermore after a short illness. She was 63.

Funeral services were conducted at the church by Pastor Ralph L. Benningfield, assisted by a former pastor, E. E. Spickard of Owensboro. Burial was in Oak Hill Cemetery.

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Minutes Returned To Kentucky Church

South Fork Baptist Church in Larue County now has unbroken minutes on the business transactions of the congregation running from 1804 to 1966, thanks to the efforts of two Kentucky Baptist historians from Hodgenville.

Mr. and Mrs. Charlie Nichols of Hodgenville have spent many years gathering Baptist historical items in Larue County. Several years ago they learned that one of the two missing books of minutes about the early history of South Fork Church was included in the historical papers of the late Judge O. M. Mather of Hodgenville.

The papers were handed down to the judge's son—Louis Mather—who died before going through the items. His widow, Mrs. Ella Mather, found the minutes and gave them to Mrs. Nichols to return to the church.

Special Service Held

This was done in a special Sunday service at the South Fork Church, at which Mrs. Nichols spoke and delivered a tribute to the late Judge Mather.

The first minute book of the church—from 1872 to 1804—is still missing, but Mrs. Nichols said she had been told by historians that the church now has the most complete minutes of any church in Kentucky, with the discovery of the second book.

Mr. and Mrs. Nichols are currently attempting to microfilm the minutes of all early Baptist churches in Larue County. Anyone who wishes to help out financially in this project should write the Nichols couple at 106 East Forrest Avenue, Hodgenville.

One church of special interest to Mrs. Nichols is the Little Mount Separate Baptist Church, which was constituted about 1801 in Larue County but disbanded about 1900. Any person who has information about this church or clues as to the possible location of its missing minutes should write Mrs. Nichols.

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ANOTHER NAME SUGGESTION

Dear Editor:
I would like to submit a name for our Southern Baptist Convention.

Being a Baptist of some years standing and deeming myself as well as the rest of you New Testament Christians, I would like to suggest that the name, "New Testament Baptist Convention" be considered. Being a firm believer of the universal church made up of born again believers in Christ Jesus from every walk of life including denominations, races, colors and tongues, I would entreat that we get our heads up above our denominational fences and get a new vision of the Christ. Surely the name, New Testament could not offend any believer.

Simpsonville, Ky. Lewis E. Horton

A Dangerous Bridge

Dear Editor:

The Salem Baptist Church, of Blood River Association, voted in regular business meeting Sunday night of January first, voicing objection against permission being granted to the trustees of our institutions to seek government loans.

We fear that Kentucky Baptists have crossed a bridge which puts us on dangerous grounds. We believe this action is inviting a practice that will place us in violation of a principle, and an issue, for which Baptists have been noted as champions back through the centuries, namely separation of church and state.

We feel that this action, taken by our Kentucky Baptist Convention last November, has set in motion a trend that will silence our voice in this all-important matter of separation of church and state.

We hope the Baptists of Kentucky will

rescind this action in the very near future, and turn the tide away from a wrong, and very dangerous, direction.

We want our fellow Baptists and the world to know where we stand on this issue.

Salem Baptist Church
Lynn Grove, Ky. Bill Knight, Pastor
Jimmy Herndon, Church Clerk

Disagreement In Love

Dear Editor:

It goes without saying that something was wrong with the decision at Bowling Green in regard to Christian Education. We are clearly not together, and there seems to be a breakdown of communication on the matter. I should like to offer the following thoughts, for I believe they are at the heart of the trouble. When some information is forthcoming on things such as these, we will begin to understand each other better.

First, there was fault with the motion itself which Dr. Mills made. There is grave question as to the propriety of any motion whose oral interpretation is more than and all but other than the motion itself. One could conceivably have voted for the decision at the special session and for the written motion itself and there would have been no conflict. What was said by inference really had the weight while the stated motion was clearly secondary if a genuine issue at all. One could read later what was done and almost never guess what was intended. Many messengers were placed on the horns of a faulty dilemma, to say one thing they believed was being used to make them say another that they did not. Even if this should be parliamentarily correct, it would hardly meet Christ's teaching of love and respect of one's Christian brothers.

Secondly, nothing in the motion dealt with the propriety of using money approved to pay back a loan "from private sources only" to pay back a loan from public sources. This unnoticed aspect would be only questionably legal and surely improper. Certainly I would not want to be in the position of authorizing it.

Third, some of the promotional material is subject to serious question. For several years now I have heard that Baptists only provide about eight to ten percent of the revenue their schools receive. This figure may be accurate if one considers only the money given

through the denominational channels. But one wonders if this really reflects the giving of wealthy Baptists who make direct donations to their Baptist schools, the giving of alumni and the parents of students, money left from estates to our Baptist schools, devotion and sacrifice on the part of faculty members who reject more lucrative offers to devote their talents to our Baptist schools, and the giving of people of other faiths who have respect for the beliefs and programs of Baptists. I doubt that it does.

Fourth, in our Lord's work all leaders are servants. We must respect and really hear (which includes the possibility that we might change a position we hold if there is merit to his ideas) even a minority. It is never what we can "put over" but is ever "what we can lead people to do." Often the difference between these two is difficult to ascertain. But find it we must. It is a sad day when we must apologize for disagreeing, pay in order to be heard, or be considered an enemy of Christian Education because we believe in separation of church and state.

The time has come for all of us to take a good look at ourselves and see if we really have love in our hearts. Anybody can love someone who sees like he does, we must love each other in Christ whether similar or different. Let's do it in Jesus' name.

Owensboro, Ky. Billy D. Marcum

Seminar for Workers with Mentally-Retarded Planned

A seminar on working with the mentally-retarded in local Baptist churches is being organized at the Baptist Sunday School Board's church program training center at Nashville. It will be held from February 27 through March 3.

Purpose of the seminar is to provide basic information and guidance in helping churches render an appropriate ministry to the mentally-retarded.

Several specialists on mental retardation from the areas of psychology, sociology, medicine, theology and education will participate in the seminar.

Charles M. Palmer, administrator of Woodhaven Christian Home for Children in Columbia, Missouri, is included on the program. He serves also as assistant professor of special education at the University of Missouri in Columbia.

Palmer will speak on "The Church Viewing Human Needs Today" and "A Theological Approach to the Retarded."



Palmer

Relations Between Wake Forest & North Carolina Convention Strained Again

A Baptist editor's suggestion that a "gradual, harmonious separation" be achieved between the Baptist State Convention of North Carolina and Wake Forest College apparently stopped a request for a special convention by the college trustees.

Wake Forest trustee chairman G. Maurice Hill of Morgantown was expected to ask the Convention to consider changing the college trustee qualifications to permit non-North Carolinians and non-Baptists to serve on the 36-member board.

The request was part of a three-point program which also proposed the following: (1) change the college charter to designate the college as "Wake Forest University"; (2) ask for a special session of the Baptist State Convention in May or July to consider permitting 12 of the 36 trustees to be non-North Carolinians and 6 of the 12 to be non-Baptists; (3) complete a proposed \$3,500,000 football stadium by September, 1968.

Wake Forest trustees feel a change in the make-up of their board is vital to the \$72,000,000 campaign which they have undertaken to achieve university status.

Similar proposals for liberalization of

trustee qualifications to permit out-of-staters and non-Baptists were defeated in 1963 and 1964. Such a change in the Convention's constitution requires a two-thirds majority.

Editor J. Marse Grant of the *Biblical Recorder*, official journal of the Baptist State Convention, called attention to these previous defeats and expressed strong disapproval of a special session. His opposition to the special session was made to news media the day before the General Board convened.

Change of Sentiment Absent

"As one whose job it is to try to keep a finger on the pulse of Baptist life in the state," Grant said, "I do not believe that the required change of sentiment has occurred."

Grant said further: "My chief concern is that a special session will reopen old wounds between Wake Forest College and sizable segment of our Convention. There usually is an emergency when a special session is requested. No one has satisfactorily explained the need for a special session to act on an issue that has been twice defeated."

He continued, "Wake Forest needs tremendous sums as it goes to university status. It may be that the time is near for it and the Convention to agree on a gradual, harmonious separation, perhaps extended over five years. If this can be done peacefully and without disruption in our Baptist fellowship, it may be better for the college and the Convention."

"Something must be done," Grant concluded, "but I do not think another controversial Convention is the solution. It will be a waste of emotion, time and money and, in my opinion, will not accomplish its purpose. I hope the General Board will gracefully decline the request."

Request Never Made

The request for the special session was never made. Chairman Hill told the General Board that he would make no such request in the light of events of the preceding days. He said that Wake Forest would never initiate a move to separate the college from the Convention.

Crouch said, "For several years we have tiptoed around the question of the relationship of Wake Forest College to our Convention. . . I have indicated again and again that I would not begin proceedings to separate Wake Forest from the Convention. . . However, if

Wake Forest wants to separate from the Convention we believe they should indicate this clearly and request conferences that would seek a solution for this separation."

The executive secretary concluded, "I believe this uncertainty is hurting the Convention and Wake Forest. So far as I am concerned, I believe the decision for future action is up to Wake Forest. If they want to make a request for separation then this request will be considered in the best possible manner." (BP)

Pioneer Baptist In Guyana Dies

Mother Ying, a Chinese who lived in Guyana, died three days before Christmas, closing a little-known but nonetheless significant episode in Baptist history.

According to Mrs. Charles P. Love, Southern Baptist missionary to Guyana, the story began years ago when some Chinese Christians, who had been converted through the witness of Baptist missionaries, left their homeland and immigrated to South America, where they settled in Guyana (formerly British Guiana). They organized a church, from which other churches developed.

Because their young men had nowhere to study for the ministry, the lack of pastors eventually caused these churches to close their doors. But Baptists remained an officially registered denomination so far as the government was concerned, and this smoothed the way when Southern Baptist missionaries began work in Guyana in 1962.

Mother Ying was the last of the Chinese Baptists in Guyana.

Federal Funds Go To Baptist Schools

Two Baptist schools, Wake Forest College (North Carolina) and Furman University (South Carolina), will receive Federal funds totaling \$3,255,553, according to announcements made by officials of two Government agencies.

Surgeon General William H. Stewart of the U. S. Public Health Service of the Department of Health, Education, and Welfare (HEW) announced a grant of \$2,105,553 for Wake Forest College, Winston-Salem, North Carolina.

The grant, authorized by the Health Professions Educational Assistance Act of 1963, is for the construction of an addition to the science building.

Secretary Robert C. Weaver of the U. S. Department of Housing and Urban Development (HUD) announced approval of a \$1,150,000 reservation in College Housing Loan funds for construction of a new dormitory at Furman University of Greenville, South Carolina. (BP)

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Home Board Urges Increased Involvement In Community Life for Rural Churches

An increased involvement in community life, including new government programs, was urged for rural Baptist churches.

Making the suggestion were members of the long-range rural church committee, an advisory group to the Rural-Urban Missions Department of the SBC's Home Mission Board at Atlanta.

The committee wants pastors and church leaders to inform themselves about governmental programs such as the War on Poverty, Vocational Retraining, and the Rural Areas Development.

Churches should then offer their facilities for community improvement use; leaders should serve on committees,

and church members need to be involved in the implementing of community improvement programs.

C. Wilson Brumley of Atlanta, secretary of the Rural-Urban Department, reported the committee, which meets annually, stressed again the need for rural churches to establish joint fields, where one minister can serve two or more churches.

This strengthens churches by providing stronger leadership, allowing them to promote many joint projects like vacation Bible schools and surveys, even to having joint budget planning, deacons' meetings, and training schools.

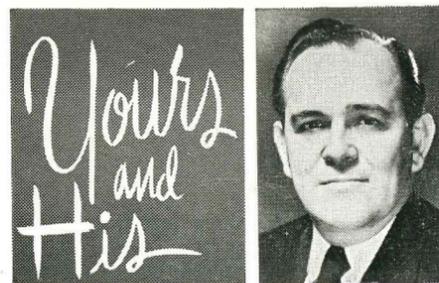
He pointed out that the number of rural churches decreased by 478 in the SBC over the past 10 years, although membership increased. The denomination has 23,071 churches with 4,428,927 members in communities of less than 2,500.

The committee also re-evaluated its long-range goals for rural churches, finding some are not as relevant as when adopted in 1954. For example, one goal asked that all churches have pastors living in the community and giving all their time to the field. (BP)

Reynolds Becomes Pastor Of Auburn Baptist Church

Eugene Reynolds is the new pastor of Auburn Baptist Church in Auburn, Kentucky.

He has served for the past 5½ years as pastor of Great Crossing Baptist Church near Georgetown. He and his wife, Barbara, are the parents of one daughter, Alecia Joan.



More for Missions

Pastors continue to send in their cards "Sharing Our Cooperative Program Plans"—so fast I cannot keep up in this little column. We are thrilled with the growing spirit of missions among the churches. May I hear from you?

"We want a larger part and will pray for missions in our church,"—thus writes F. E. Webster, Gratz Church, Owen County; James E. Heard, Burgin Church, Mercer Association; J. Howard Sutton, Northside Church, Princeton; James Watt, Sr., First Church Vanceburg; Otto M. Spangler, First Church, Wickliffe; and Harville Petty, Oakton Church, West Kentucky Association. Jesus said, "Pray, believing."

"We revised our budget, with more for missions through the Cooperative Program," says Jim G. Henry, Kerby Knob Church, Jackson County, "by two percent and will give eight percent this year"; Harold F. Ware, Fairdale Church, Long Run, "10% for C.P."; Edd Foley, Horse Cave Baptist, "revised to 20% of all undesignated receipts"; William R. Smith, Sligo Church, Sulphur Fork Association, "by five percent to present 15%"; D. E. Jones, South Jefferson Church, Long Run, "by two percent or \$2,000, and give two percent or \$2,000 more in new budget"; Dennis M. Dodson, Mt. Moriah Church, Shelby County, "revised to 18%; and more in new budget"; Chas. W. Holland, Porter Memorial Church, Lexington, "to \$13,000"; J. C. Lewis, Mt. Zion Church, West Union Association, "we started on budget with 15%—this greatly increased our C.P. giving"; Malcolm G. Lunceford, Immanuel Church, Frankfort, "three percent more of \$1,800 more"; J. V. Mullen, Jr., Pleasant Valley Church, Russell Creek Association, "by two percent—and 12% in new budget"; Jerrell G. White, Poplar Spring Church, Blood River Association, "by \$20 per month"; Walter E. Bryant, King's Church, Long Run, "by two percent—and two percent more in new budget"; Terry M. Sills, First Church, Fredonia, Caldwell; "by \$300 more"; Robt. H. Dills, First Church, Hickman, "We have 15% of receipts in budget for C.P."; A. H. Phillips, Columbia Church, "by two percent, estimate \$11-12,000; and by 25% in new budget."



SUNDAY SCHOOL LESSON

By H. C. Chiles



THE CALL TO REPENTANCE

(This Lesson for February 12, 1967)

Luke 13:1-9; 34-35

Repentance is a change in one's thinking, feeling and acting with respect to sin and to God. A great English theologian defined repentance as "Sins perceived, sins abhorred, and sins abandoned." The New Testament attaches great importance to repentance. From it we learn that God commands repentance, Christ desires it, the forgiveness of sin depends on it, the possession of peace is conditioned upon it, and entrance into heaven depends upon it. Christ said, "Except ye repent, ye shall all likewise perish." The preaching and teaching of this great Bible doctrine is being neglected today.

I. Christ's Call for Repentance (Luke 13:1-5)

Christ had warned the Jews of approaching judgment. He had declared that penalty would be meted out to the violators of the Law unless they repented, but many were reluctant to accept His teaching.

Pilate took money from the Temple treasury for use in financing the improvement of the water system in Jerusalem. The Jews were enraged at this use of the money which had been dedicated to God, and they vigorously protested what was den. Many of the protesters were slain. There were those who reported to Christ that certain Galileans had been slain by the soldiers on the order of Pilate while they were making their sacrifices in the temple in Jerusalem.

Concluding that the massacre of these men was a mark of God's displeasure, they called Christ's attention to Pilate's ruthless execution of those whose blood was mingled with that of the slaughtered beasts. Discerning the thoughts which led these reporters to bring their evil tidings, our Lord proceeded to use the tragic incident to emphasize the necessity for immediate repentance toward God in view of the brevity and uncertainty of life. He taught that the fate of the Galileans was a warning for all to heed His call to repent before it was too late for them to do so.

Christ then referred to another tragic event, namely, the falling of a tower in Siloam, which killed 18 persons. He emphatically rejected the implication that

their fate was due to the fact that the victims were outstanding sinners. He made it clear that the suffering of an individual is not always due to his personal sins.

In these five verses our Lord spoke a timely word to all who heard or read what He said. It is in the form of a solemn caution that we are not to allow our judgment to become warped to the extent that we always interpret catastrophes as punishment for sin.

II. Christ's Parable of the Fig Tree (Luke 13:6-9)

Christ stressed the urgent need for repentance toward God by speaking this parable of the barren fig tree. He declared that a certain man had a vineyard, in which he had his vinedresser to plant a fig tree. There it was protected by the walls and nourished by its specially prepared soil. The vinedresser paid special attention to it. He watered it, dressed it, sprayed it, cultivated it, and unsparingly cared for it.

Because the fig tree was the object of such unusual care and solicitude, and enjoyed so many advantages, fruitfulness was a perfectly reasonable expectation on the part of the owner. But, for some reason, it did not respond properly to the beneficent influences of sun, showers, and soil, as was rightfully expected. For three successive years it produced nothing but leaves. After all the effort which had been expended on the tree, and all the patience with which its failure to bear fruit had been borne, the disappointed and disgusted owner ordered the keeper of the vineyard to cut down the tree. He did not want additional time, energy and effort wasted on an unproductive tree. Neither did he want it to cumber the ground any longer.

Thinking the owner was a bit hasty, and intimating that perhaps everything had not been done for the tree that could be done, the keeper pleaded with the owner that the tree might be given just one more year. In case additional digging and fertilizing did not prove successful, he would not ask for another reprieve, but would cut down the tree.

This vividly portrays the relation of the Jewish nation to the sparing mercies of God. Truly Israel was a fig tree

planted in God's vineyard where she received a peculiar care. God had not dealt so bountifully with any other people. But, sad to say, their fruits were not commensurate with their privileges and blessings.

III. Christ's Lamentation Over Jerusalem (Luke 13:34-35)

Certain Pharisees tried to frighten Christ to such an extent that He would depart from the country over which Herod presided. Instead of being frightened by them, Christ manifested His remarkable and resolute purpose by refusing to be scared and by persevering in the face of opposition. Knowing that He would die at Jerusalem, which was outside the jurisdiction of Herod, Christ utterly ignored the hatred of the Pharisees and Herod.

Christ was determined to return to Jerusalem to die for the sins of the world so He let it be known that He would never swerve from His path to the cross. One wonders if the Lord ever spoke with more stinging contempt of any man than He did of the crafty, treacherous and base Herod when He referred to him as a "fox," that sly, cunning and weak animal that likes to kill and devour.

Christ was grieved deeply by the fact that the people of Jerusalem, in spite of all their blessings and advantages, continually refused to repent toward God and yield themselves to the doing of His will. From a vantage point just outside the city wall, from whence He could view the city at a glance, Christ sobbed out His grief over the wickedness of the inhabitants thereof. The extent to which they had gone astray was evidenced by their slaying of the prophets of God and the stoning of those who had been sent to preach God's message to them. Then Christ had ministered to them—preaching, teaching and healing, but they had refused to heed His warnings and to repent of their sins. He was still anxious to take them under His mediatorial wing and provide for them shelter, safety, comfort and rest, but they were unwilling for Him to do so. Because of their rejection of Him, He was forced to repudiate their city, their temple and their people, the very ones who should have acknowledged Him as their Messiah. What a pity that such judgment was made necessary by their spurning His wonderful love!

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KENTUCKY BAPTISTS AT WORK

Foundation

Two \$50,000 Gifts Received

by James C. Austin

In recent weeks the Foundation has received two substantial gifts, each in the amount of \$50,000.00. One gift was



Austin

in the form of a Life Income Contract—Two Life, and the other was a Gift Annuity Agreement—One Life.

The Life Income Contract will provide scholarships for advanced education for students from our children's homes upon the death of the wife of the donor.

The Gift Agreement will benefit Glen Dale Children's Home upon the death of the annuitant.

For All You Love—Make A Will

The above theme for our "Make Your Will Emphasis" materials for this year has a real message. One should make a will for the sake of loved ones. "For All You Love" includes not only loved ones, but Baptist churches, agencies and institutions.

You support both loved ones and Baptist causes while you live and you can continue to do so after death through Trust Funds administered by the Foundation.

More churches are using our materials and scheduling this emphasis this year more than ever before! Only eternity can reveal the full impact of this promotion of stewardship of accumulated possessions. If your church did schedule any of these activities in January, then please do so at a time convenient for your church.

Training Union

Learning Aids for Unions

During January - February - March a number of learning aids are available to help intermediate, young peoples and adult unions.

For Christian training literature *Developing a Personal Theology* is a 28-page flip chart to aid the adults in the study of the unit suggested for January and February. Among the questions to be discussed in this unit are: "Who is God?", "What is the Church?",

"What is Man?", and "What is the Bible?"

Responsibility for Discipleship is a flip chart supplementing the young people's units, "Accepting the Responsibilities of Discipleship" and "The Place of Hymns in Church Life."

One flip chart for each of the above will be needed for each union.

Life and Work Curriculum

Men of Faith is a chart to show faith in action to supplement the adult and young people's Life and Work Quarterly for January-February-March. The illustrations picture men engaged in activities relating to materials in the quarter's unit. Texts adjacent to each of the 12 illustrations give a brief description of the man portrayed.

Sentence Strips Outline Intermediate Union Units

Learning About Myself is a sentence strip chart to be used by Intermediates during the study of dated units in *Baptist Intermediate Quarterly I* and *Baptist Intermediate Quarterly II* for January-February-March.

All of the above learning aids can be secured from the church literature department of the Baptist Sunday School Board. They may be ordered individually.

Church Music

Two Changes Announced In Regional Festivals

by Eugene F. Quinn

The Regional Music Festivals for 1967 are scheduled as previously announced, except for two important changes.

Central Region will have its festivals on April 21 and 22 at Elizabethtown, instead of the previously announced dates.

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The other change is in location for Southern Region. Both sessions of their festivals will be held at Glasgow.

The corrected schedule is as follows:

Region—Location	Age Group	Date
Central—Elizabethtown	Adult-Youth	April 21
	Junior-Beginner	April 22
North Central—Georgetown College	Adult-Youth	April 7
	Junior-Beginner	April 8
Northeastern—Prestonsburg	Adult-Youth	March 31
	Junior-Beginner	April 1
South Central—Harrodsburg	Adult-Youth	April 28
	Junior-Beginner	April 29
Southeastern—Barbourville	Adult-Youth	April 28
	Junior-Beginner	April 29
Southern—Glasgow	Adult-Youth	February 24
	Junior-Beginner	February 25
Southwestern—Hopkinsville, First	Adult-Youth	May 5
	Junior-Beginner	May 6
Western—Owensboro, Third	Adult-Youth	March 31
	Junior-Beginner	April 1

Music directors should immediately drop a card to their regional music director, stating their plans to enroll their choirs and other participants in their festivals. If the regional director is not known, forward the card to the church music department, Kentucky Baptist Building, Middletown 40043, and the state department will forward your card to the proper regional director. Then, you will hear from the regional director quickly. The earliest possible registration assures choirs and their leaders of the most efficient planning for their participation in the festivals. Do it now!

Louisville's Harmony and Frankfort's First Churches Earn Most Music Awards

The two churches which earned the most music awards during October to December of 1966 were Harmony Baptist Church of Louisville with a total of 34 music awards earned (Category 19 in the Church Study Course), and the First Baptist Church of Frankfort, which earned 22.

Music schools are now being scheduled by churches and associations. At present, the Kentucky Baptist Music Department can still afford to supply a limited number of qualified music teachers to teach music classes free of charge. Also, a summer music worker is available to a limited number of churches who wish to have a music class in the summer months. Request for these free teachers need only to be accompanied by a first and second choice of dates, in case of previous conflicts on the part of the worker, to obtain their services.

Crisis in Theological Education

(CONTINUED FROM PAGE 3)

work beyond the basic degree program. Standards of graduate education throughout the nation within the Baptist denomination are increasing.

State universities in greater numbers are establishing departments of religion with actual and projected graduate programs. One Baptist university now offers a Doctor of Philosophy degree in religion.

Shall the SBC seminaries continue to offer the Doctor of Theology degree, especially in order to train teachers of religion for colleges and seminaries? Shall they work out arrangements with nearby universities for *consortia* whereby graduate programs combining university and seminary studies are available?

III

Finally, the theological seminary crisis

Woman's Missionary Union

Hotels and Motels With Rates

State Meeting, Ashland

April 4-6, 1967

Henry Clay Hotel—Winchester Avenue (Across the Street from Church)

Double \$7.50; Twin 9.50; Single \$5.00

Henry Clay Motel, Winchester Avenue (Down street one block from Church)

First Floor	Second Floor
Double\$9.75	Double\$8.75
Twin\$10.75	Twin\$9.75
Single\$7.75	Single\$6.75

Kentucky Motel, Winchester Avenue (Two blocks from Church)

Penthouse—\$12.00 for two persons—\$2.00 each additional person.

Old Section—Double \$8.00 or four persons to room \$10.00.

New Section—Double \$10.00 or four persons to room \$14.00.

Single \$6.00—\$7.00—\$8.00

Holiday Inn, U.S. 52 South Point, Ohio (Twenty minute drive from Church)

Double\$13.00 Single\$9.00

King Motel, 23rd and Winchester (Five blocks from church)

Two persons to room—\$9.00

Three persons to room—\$12.00

Four persons to room—\$14.00 and \$16.00

Queen Motel, 30th and Winchester (Twelve blocks from Church)

Four persons to room—\$14.00

All rooms must be reserved by March 15, 1967.

Lodging and breakfast in homes will be provided for \$2.00 per night.

For lodging in homes write—Mrs. Robert Sturgill

Meadowlark Court Ashland, Kentucky 41101

in the SBC today is a crisis in cooperative support. These institutions look not to governmental subsidies or to large-scale support from donors in the cities in which they are located or to the benefactions of wealthy alumni for their major support. They look essentially and perennially to the churches of the Southern Baptist Convention.

Seminary Support Declining

The SBC seminaries today are like the six children in a family in which the father, a salaried worker, though he earns more dollars than ever before, because of inflation and the rising income of many of his neighbors, cannot support his family as well as when he had three children.

The most urgent needs at the moment are not for additional buildings from the capital needs side of the budget. Rather, the urgent need is for more funds for the operational, especially the instructional, budget.

The six SBC seminary faculties, taken as a whole, between 1961 and 1966 lost nearly 21% of their members; only 7½ percent was due to deaths, retirements and transfers to other SBC seminaries—13½% went to other positions outside the six institutions! One seminary in the same period lost 30% of its faculty.

Adequate Salaries Needed

We cannot fulfil the theological education task of Southern Baptists with a high rate of turnover in our faculties. Theological professors do not want to live in luxury. They only want to be able to purchase and pay for their residences, support their families and put their children through college without the necessity that every wife should be employed outside the home and every husband must take additional engagements so that he works eight days a week and fifty-six weeks a year!

The crisis in SBC theological educa-

tion is not pertaining to the call, the classroom, and the cooperative support. Such a crisis presents Southern Baptists with two alternatives—one leading to indifference, indecision, mediocrity, self-satisfaction, decline and decay—and the other leading to alertness, rededication, self-sacrifice, self-discipline, religious and ethical renewal and open doors in the service of our Lord Jesus Christ. It is he who gave "that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of ministry. . ."

Surely our living Lord would lead us through the difficulties and dangers of our present crisis across the threshold to new opportunities. The question is: are we willing and ready to follow?



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LINOTYPE OPERATOR needed in Western Recorder printing department. For details contact Henry Reed, superintendent of printing, Western Recorder, Middletown, Kentucky 40043, or call 245-4101 (area code 502).

**10 Years Ago
February 7, 1957**

Editor R. T. Skinner criticized First Baptist Church of Chicago (ABC) for changing its constitution to allow the church to "accept as full members persons baptized in infancy" without requiring their immersion upon the profession of their faith. The pastor of the church, Jitsuo Morikawa, reasoned that "though we subscribe to the one principle of believer's baptism, we also subscribe to the principle of oneness in the body of Christ." Morikawa was later named secretary of evangelism for the American Baptist Convention, the post which he still holds.

**25 Years Ago
February 5, 1942**

Victor I. Masters was congratulated on his 21st anniversary as editor of the *Western Recorder* by pastors and denominational workers from Kentucky and other states. President E. Y. Mullins of Southern Baptist Seminary at Louisville praised Masters for "bringing about better relations between the stricter brethren and the institutions which had been under fire because they did not seem to put enough punch into their advocacy of the Baptist faith."

**50 Years Ago
February 1, 1917**

The current controversy was the movement of some Baptists in Memphis, Tennessee, to change the name of Baptist Memorial Hospital of Memphis to Good Samaritan Hospital. Advocates of the change argued that the word "Baptist" implied that the hospital was for Baptist people only. *Western Recorder* editor J. W. Porter charged that this reasoning was false and irrational: "Did it ever occur to one that a Catholic hospital was a place for the treatment of Catholics only? Or that a Methodist hospital was for the treatment of Methodists only? In calling it the Good Samaritan Hospital, is there not great danger that some people will think it is a place for the treatment of Good Samaritans only?"

**125 Years Ago
February 4, 1842**

Pastor J. M. Frost of Frankfort wrote a letter to the editor, complaining about the prevalence of mob rule and violence in several cities of the West and urging pastors and editors to take a public stand against such outbursts. Before many weeks," he said, "I intend to preach a sermon to my congregation upon the evils, cause, and remedy of the mob system."

**Retired Missionaries
To Be Honored in 1967**

Emeritus missionaries of the Southern Baptist Convention will be honored guests at the Foreign Mission Conference at Ridgecrest and Glorieta Baptist Assemblies this summer.

At each conference the emeritus missionaries will be specially recognized during one of the worship services. Last June the Board voted that beginning in 1967 every fifth year would be designated Emeritus Year and that during these years all emeritus missionaries would attend one of the conferences as guests of the Board.

**Work Started on Building
For Church in Bermuda**

Members of the First Baptist Church of Bermuda broke ground for a new building during December and expressed hope that the facility would be completed by July of this year.

The church was started just 10 years ago—in July, 1956—when a group of Baptist servicemen and civilians connected with U.S. Air Force and Navy bases on the island of Bermuda met to form a church for their families and for friends who might be reached for Christ through their united witness.

Affiliated with the Corpus Christi (Texas) Baptist Association, the church contributes to the SBC Cooperative Program and to special mission offerings.

Pastor Robert L. Harris went to the Bermuda church from the pastorate of First Baptist Church, Centerville, Georgia. He and Mrs. Harris were formerly missionaries to Peru.

**Membership Drive
Sponsored by
Hospital Auxiliary**

The annual membership drive for the Kentucky Baptist Hospital Auxiliary is now underway, supervised by Membership Chairman Mrs. Eleanor McCrone.

The Auxiliary is composed of ladies who are members of Baptist churches in the Louisville-Long Run Association area. Members are expected to give a few hours of their time each month in performing service ministries at the Hospital.

These include distributing devotional leaflets and books to patients, escorting patients to and from x-ray and physical therapy offices, maintaining an information desk and operating a shopping cart and a gift shop.

Monthly meetings of the Auxiliary are held on the second Wednesday of each month at the Hospital.

Annual membership dues are \$1.00 per person. Those desiring to join should write Mrs. McCrone at 1712 Deerwood Avenue, Louisville, giving name, address and the church of which they are members.

**South Hampton Expresses
Appreciation for Roy Wells**

Roy W. Wells, outstanding layman of the South Hampton Baptist Church, Owensboro, died in November of 1966. He is the subject of resolutions of appreciation prepared by the Sunday School class which he taught for nine years.

Wells joined the South Hampton congregation in 1920 and seldom missed a service of any kind. He held almost every office in the church, serving as moderator for many years and also as Sunday School superintendent.

He was elected a deacon in 1940, was known as a faithful tither and took a strong stand against alcohol in beverage form.

High appreciation for Wells was also expressed by South Hampton pastor Herbert W. McFadden.

The Cover

A SPIRIT HOUSE outside a Buddhist temple in Thailand gives silent testimony to the need for the Gospel in this predominantly Buddhist country of the Orient. Spirit houses such as this and other objects of idol worship abound throughout the land. Southern Baptists are helping to meet the spiritual needs of Thailand by supporting the work of more than 50 missionaries there.