


WESTERN RECORDER
March 23, 1967



A STORY IN ROYAL SERVICE, missionary magazine of the Woman's Missionary Union, about the work of Clear Creek Baptist School at Pineville and the needs of its student families resulted in new dresses for the daughters of the ministerial students at the Baptist school. Members of Park City Baptist Church in Dallas, Texas, read the articles and made the dresses for the girls. They were personally delivered by L. T. Daniel, associate secretary of the SEC Annuity Board at Dallas, and Mrs. Daniel.

MISSIONARY NURSE MISS DORA HOWARD, formerly of Owensboro, is now studying language in Dacca, Pakistan. She served in the Baptist hospital in Bangkok, Thailand, while awaiting a visa for Pakistan. She was appointed a missionary in 1965.

LARRY MADDOX observed his third anniversary as pastor of Reidland Baptist Church, Paducah, on Sunday, March 12.

MR. AND MRS. WILLIAM T. LIGONS, former Kentuckians who are missionaries to Spain, now have a new address—Plaza de America 1, 4o 5a, Valencia 4, Spain.

WILLIAM R. TOLBERT, JR., president of the Baptist World Alliance, has been nominated by the Whig Party for re-election as vice-president of the Republic of Liberia. The election in Liberia will be held May 2.

NORWAY'S OLDEST BAPTIST, who celebrated his 105th birthday December 11, 1966, died the last week in January in Kristiansund North. He was Erik Berg, a tailor by trade who retired 15 years ago. Since the death of his wife, he had been living with a daughter. A lifelong Baptist, Berg was baptized by the Kristiansund church in 1892. He had been a deacon of the church for half a century.

GROUND BREAKING CEREMONIES were held March 1 in Manila, Philippines, for a two-story Baptist building to house all promotional departments and general offices of the Philippine Baptist Mission.

THE ALASKA BAPTIST EXECUTIVE BOARD voted during a meeting at Anchorage to increase its percentage giving to causes outside the state and gave initial approval to constructing a new Baptist building not later than 1971.

EAST FRANKFORT BAPTIST CHURCH recently sold \$95,000 worth of bonds to finance the first phase of construction of a new church building. All the bonds were sold in less than five days. A ground-breaking ceremony will be held on Easter Sunday to mark the beginning of construction on the new building. Dan S. Crawley, III is pastor of the East Frankfort congregation.

BILL GLASS, Baptist layman, pro football star and dynamic member of the Fellowship of Christian Athletes, is entering the field of city-wide evangelism. He has already accepted invitations to conduct crusades in cities in Alabama, California, Connecticut, Florida, Georgia, Kansas and Texas. A graduate of Baylor University, Waco, Texas, he has played pro football with the Detroit Lions and the Cleveland Browns.



Glass

W. E. MILLER, pastor at the Fordsville, Kentucky, Baptist Church for the past several years, and his family were honored by that congregation recently before they left to assume the pastorate of Gardenside Baptist Church in Lexington. They received several gifts and a loveoffering as an expression of the church's appreciation for his ministry.

METROPOLITAN BAPTIST CHURCH of Washington, D. C., has changed its name to Capitol Hill Metropolitan Baptist Church. The address—Sixth and A Streets, N. E.—remains the same.

EUGENE F. QUINN, secretary of the church music department of the Kentucky Baptist Convention, recently attended the semi-annual meeting of the board of trustees of Southwestern Seminary at Fort Worth, Texas.

H. FRANKLIN PASCHALL, president of the Southern Baptist Convention, recently visited SBC mission points in Peru. He was assured by Peruvian Baptist Convention President Carlos Garcia that Baptists of Peru would participate to the fullest in the 1969 Crusade of the Americas.

KENTUCKY BAPTIST STUDENTS WANDA CARPENTER AND FAYE LITSEY, both of Western Kentucky University of Bowling Green, were appointed missionary journeymen recently by the Foreign Mission Board. Miss Carpenter will serve in Accra, Ghana, as a social worker, while Miss Litsey goes to Ricks Institute in Monrovia, Liberia.

LEXINGTON AVENUE BAPTIST CHURCH, Danville, has called Miss Evelyn Crooke as director of religious education and youth. A native of Lawrenceburg, Kentucky, she has served for the past five years as intermediate director at Broadway Baptist Church in Fort Worth, Texas. She was educated at Campbellsville and Georgetown Colleges and Southern Seminary at Louisville.

AN ADDRESS ON "THE POVERTY PROGRAM AND OUR SCHOOLS" will be given by Robert L. Sanders, assistant superintendent of the Louisville Public Schools, at Highland Baptist Church, Louisville, on April 6 at 8:00 p.m. The public is invited.

STUDENTS OF THE PARAGUAYAN BAPTIST THEOLOGICAL INSTITUTE of Asuncion made their first choir tour recently throughout that region of Paraguay. Sixteen students and three SBC missionary professors went on the trip.

GEORGETOWN COLLEGE B.S.U. members gained permanent possession of the Kentucky B.S.U. championship basketball trophy during the recent annual state tournament by winning the state championship for the third consecutive year. Sixteen teams and 194 students participated in the 1967 tournament.

WESTERN RECORDER		
"Earnestly Contend for the Faith Which was Once for All Delivered to the Saints" —Jude 3		
KENTUCKY BAPTIST BUILDING • MIDDLETOWN, KENTUCKY 40043		
Vol. 141	March 23, 1967	No. 12
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Owned and published weekly, except one issue in July and December, by the Kentucky Baptist Convention. Second class postage paid at Middletown, Kentucky		

Baptist Schools and Colleges: Will They Disappear?

by JAMES BRITT

KENTUCKY BAPTISTS have rubbed their eyes and made an honest appraisal of the case for higher education. The debate has centered around the receiving of federal aid and interpreting this to be a breach of the principle of separation of church and state or going it alone with support coming solely from the churches of the convention. But is the dichotomy simply involving to receive or reject federal aid?

There is much more involved as we view the tremendous pace of change and advance today. Not long ago I buried a man who was nearly 100 years old. His life spanned a period of time in some respects which was more like a thousand or even a million years.

Within his life span the world advanced from the four-wheeled wagon of his birth (and of Mesopotamia 50 centuries ago) to the space capsule. He was born in the most advanced culture and yet in many ways similar to Biblical times. He drew water from a well, his clothing was once homespun, his soap and candles were hand-made, the lamps were lit by oil, his muscle moved most of his tools, and he knew travel by horse as they did in Egypt or on foot as a million years ago.

Herbert Hoover said after Telstar, "The electronics men have just gone beyond my comprehension. I belong to a generation that just doesn't grasp all that." Someone has said, "Ours is the first time in human history in which no man dies in the era in which he was born."

In the January 1967, issue of *Reader's Digest* we are reminded of the tremendously rapid change of pace in the field of higher education. The article states that 40% of the colleges and universities are denominationally-oriented, while only 18% of all the students in our nation are attending them.

In 1950 there were about 2,200,000 undergraduates, or 18% of all Americans between the ages of 18 and 21. In 1966 that figure more than doubled with 30% of all Americans fitting the above category. The federal government spent \$295,000,000 in 1951 in the field of higher education for research and development.

James Britt is pastor of Eastwood Baptist Church, Bowling Green.

By 1965, \$7,000,000,000 had been spent for research and development.

A question which we face is, Can we keep pace with the secular institutions without any aid from the government? Perhaps a second question must also be asked, Why is there only 18% of the total student enrollment in our denominationally-supported schools?

In order for us to reach and prepare our young people through our institutions we must keep pace with the advances being made in the secular fields. Physicist Randall Whaley, chancellor of the University of Missouri at Kansas City, has said, "There is about 100 times as much to know now as was available in 1900. By the year 2000, there will be over 1,000 times as much."

Baptists lost Columbian College (now George Washington University) founded

On Pledging and Tithing

by WILLIAM B. CRAIG, Pastor
Rosemont Baptist Church, Lexington, Kentucky

Don't get mad! I just don't believe in pledges when it comes to the church. I am about that the way I am about church membership; if a person is unhappy in his church, he ought to change churches. If he doesn't want to give I don't think he ought to.

Another thing, I don't believe in tithing testimonies. I heard a fellow say one time that he started tithing and his boss gave him a raise. That's pretty bad theology, because I knew a guy one time who started tithing and got cancer.

Now good stewardship is encouraged and commended but only on a "freewill" basis. Some of you readers will "amen" what I've said because you are stingy toward God. Others will "amen" because you know that it's right.

by Luther Rice in Washington, D. C. The college was founded under the direction of Rice as the result of the interest of Washington and Monroe shown toward having such an institution in the capital city. Although it was founded for the training of ministers, preparation for law and medicine was also a part of the curriculum. Congress voted about \$25,000 aid in 1832. Baptists controlled the school until 1903 when it was lost because of lack of financial support.

Many of our institutions were founded for the primary purpose of preparing young men for the ministry. However, the curriculum in all our schools has been expanded beyond the preparing of young men for the ministry. Both men and women leave our institutions to enter varied fields. Some will even enter governmental service. The money re-

ceived from the government will go toward the preparing of our young people in secular fields. These will compose the larger part of the enrollment in our schools.

In the light of this fact, I believe there is both a misinterpretation and misapplication of the principle of separation of church and state in regards to the field of higher education. It could be said the wall of separation has already been breached by pastors joining social security and taking tax exemptions on property, both personal and for their churches.

Not far from our city there is a community which was settled by the Shakers. They practiced celibacy as the result of their interpretation of I Corinthians 7:24f. They believed the Second Advent was near. They held to what became a principle. They were true to it, and they are no more.

It might be said of Baptists someday as we hold to one interpretation of a principle, "Baptists had some institutions for higher education and advanced learning, but they are no more."

Golden Gate's First President Dies

Isam B. Hodges, co-founder and first president of Golden Gate Baptist Theological Seminary in Mill Valley, California, died in San Leandro, California, following a brief illness. He was 72.

Funeral services were conducted in Berkeley, California, on March 7, with Wayne Swindall, pastor of Second Baptist Church, San Leandro and Elmer Ibsen, officiating. Ibsen was one of Hodges' first students at the seminary.

A native of Arkansas, Hodges was a graduate of Mountain Home Baptist College, and Ouachita Baptist College (now University) in Arkansas, and Southwestern Baptist Theological Seminary in Fort Smith.

He also earned the master of arts degree from Berkeley Baptist Divinity School in Berkeley, California, and became pastor of the Golden Gate Baptist Church, Oakland, in 1937 and served there for six years.

In founding Golden Gate Baptist Theological Seminary in 1944, Hodges enlisted the help of Golden Gate Baptist Church, and the help of G. Dallas Faulkner of the First Southern Baptist Church of San Francisco.



Should Baptists Re-direct Resources?

In this age of rapid social change there is one more and more pressing question. This is, "What is the responsibility of the Lord's churches in providing humanitarian services, and what is the responsibility of the organized society known as the state for these services?"

There was a time when the churches or church members dominated the field of health, welfare and education. This included care for the aged, ministering to the sick, relieving the poor and providing elementary, secondary and college education. By now the state has entered and is the chief provider of these things once considered the responsibility of the churches.

What is to be our attitude in light of this growing government concern and provision for these humanitarian needs? The answer to this question will determine the future direction of our Baptist energies and resources.

One attitude is to insist that the provision of these services is the task of the churches and not the state. The churches then must reassert themselves and build more hospitals, old folks' homes, children's homes and schools.

Another attitude is to recognize the government as a necessary ally in providing these humanitarian services. The churches and government together would perform the task. They would pool their resources and find ways to work together without infringing upon the basic rights of each other. In this view, government financial help to church-related institutions serving humanity would be altogether appropriate.

A third attitude is to recognize and encourage the state in assuming more and more responsibility for providing humanitarian services and to redirect the thrust of the churches. To follow this philosophy would mean to decrease church institutional involvement in health, welfare and education as the state increases provision for these services. The churches would be left with more resources for other ministries.

Baptists likely will have to take either the second or the third attitude. The first is out since the government is in welfare services to stay. We can expect more and more from the government in this area for the foreseeable future. To try to be a competitor with the government would be suicide, considering the boundless government resources.

The second attitude is the one we are most likely

to take, though it will require a serious readjustment. Our traditional position of letting the state and the church operate separately makes it hard to adopt the attitude of institutional cooperation in common endeavors. We would have to develop a rationale for accepting government funds. There are growing signs we are prepared to do just this.

The third approach is worth considering seriously but will be the hardest to accept. To decrease rather than increase our institutional development would injure our pride. We tend to want to build more and more hospitals and schools rather than give up one. We also have the problem of all the personnel now connected with our multitude of Baptist institutions.

In considering our future, we will do well to re-examine the role of the church. Is it not to inspire more than to provide all these humanitarian services? When we started them they were not being done. Now that others are determined to provide them, why should we not withdraw and redirect our energies toward other needy areas?

One result would be renewed emphasis upon more direct evangelism and missions. Surely missions and evangelism are served by Baptist institutions but more indirectly.

When public elementary and high schools became available for all children, it was right for us to phase out Baptist elementary and high schools. When low or no tuition public colleges are in driving distance of every young person, can high-tuition Baptist colleges survive?

What is our main task? Is it not for the spiritual welfare of man? While man's spiritual needs cannot be entirely separated from his other needs, there is this side of man for which the church and not the state has responsibility. And so a downtown mission, an inner city church requiring cooperative efforts, a preaching station in a mountain hollow, a Bible-teaching program for elementary, high school and college youth and a perennial evangelism effort directed toward all people might be more our responsibility than hospitals, colleges or children's homes.

The quick answer will be, Why take a choice; let's have all of these? Well and good, if we are willing to afford them. When we are not or rather since we are not, let us consider easing out of the institutional services as the government enters into these more and more, and let us concentrate on the more direct assignment of the Lord to His churches.

BAPTIST FORUM



An Unsolicited Opinion

Dear Editor:

While recently minister in another state, I received an unsolicited opinion on some of the controversies raging within the Baptist ranks of that state. Here is the way it happened.

I had been invited to attend a regional planning conference that was being conducted about 40 miles from where I was staying.

It was 8:20 p.m. We were already 60 minutes behind schedule and neither the conference leader, the pianist, nor the chorister had arrived. A sprinkling of impatient souls sat sharing the boredom with each other.

I had almost decided to leave when a distinguished-looking gentleman left his seat to take a seat beside me. Evidently, he had mistaken me for a local pastor.

Leaning toward me he whispered, "Have you heard the latest?"

"No, what is the latest?"

"Many of our uncooperative pastors are organizing."

"What for?"

"Because they say that in designating so much of its budget for higher education, the convention is minimizing the effectiveness of the Sunday School, stewardship, evangelism, direct missions, Brotherhood, and Training Union departments."

"How much of your state budget are you designating for higher education?"

"Probably a little over 50%."

"Do you think that the convention is doing the right thing by investing so much in their educational program to the neglect of these other valuable and long standing ministries?"

"Sure, I do! Those old preach-em, teach-em-the-gospel methods have seen their better days. They have lost their appeal."

"Do you think, then, that higher education is a better way to reach the masses than all these other ministries combined?"

"Not a better way to reach the masses, but a better way to reach the students, and they are our hope for the future, you know."

"How many of your pastors object to the present apportionment of the budget?"

"Oh, I would guess probably 75%."

"Aren't you concerned that they might upset the apple-cart?"

"No, they will complain and object until convention time and then, when

the chips are down they will be afraid to confront the men at the top. Oh no, though they are in the vast majority, they won't cause any trouble."

Checking my watch, I noticed that it was 8:45. I asked the gentleman to excuse me, explaining that I had a rather long drive ahead of me.

"My goodness," I caught myself breathing as I walked out the door and toward my car, "I am glad that we aren't in a mess like this in the good ole state of Kentucky."

James E. Wallace, Pastor
Paintsville, Ky.

The Non-resident Problem

Dear Editor:

I suppose most every church is plagued with the non-resident church member. Some of our churches seemingly have more than their share. I feel that we need to define non-resident as those members who no longer attend a church because of distance. Some of our members travel several miles to come to church while others, living the same distance, never come.

The problem is magnified when many of these non-residents become only names, without even an address. They show the church not even the courtesy of a forwarding address when they move. Of 100 letters sent out to non-resident members of Wilmington Baptist Church, only 32 have been returned. The post offices indicate Addressee Unknown, Moved, Left No Address, Moved, Not Forwardable, Insufficient Address or a combination of more than one of these as the reasons for the return of the letters.

As a pastor, I become disturbed when these non-resident members indicate that they are satisfied with the situation and have no intention of moving their membership. I feel that many of our AWOL members need to know the Lord. We as Baptists may be guilty of giving the impression that the church and the Kingdom are one and the same. Many people feel safe as long as they are members of a Baptist church.

I feel that an annual "clean-out" day is needed—a day when non-residents who have not attended in the past year and who have no justifiable reason are removed from the church roll. Some do not care if their name is on a non-resident roll. Their conscience is eased. So, I say remove them and count them as lost.

Another approach along the same line might be to give members one year after moving to have a Baptist church request their letter. If no action is taken, then drop their name. There is a danger in following either of these two ideas. We might not be the largest Protestant denomination in the U.S. But I find Jesus stressing not quantity, but quality.

Demossville, Ky. Wm. F. Barnard

"Hanged"—Not "Crucified"

Dear Editor:

Doubtless you have already heard from others more qualified than I to speak on the subject, but on the chance that you haven't I feel that I must write concerning the article on crucifixion in the February 2 issue of the *Western Recorder*.

I noticed what I think is an error that should be corrected. The author mentions that the first case of crucifixion in the Bible is that of the chief baker in the Joseph story in Genesis 40:19, 22. This is surely a misinterpretation of these verses. The text says that the man was "hanged." Moreover, the whole story revolves around a word play involving the "lifting up" of the head. In the case of the first man the term is used to mean "exaltation" but in reference to the chief baker it must mean either hanging or decapitation. His head is lifted up "from off" him. Although there may be a reference here to impaling a decapitated body on a spike this is not what the New Testament speaks of by the term "crucifixion."

Williamsburg, Ky. Joe O. Lewis

No Support for Subsidized School

Dear Editor:

We, the members of New Mt. Carmel Baptist Church, New Concord, Kentucky, of Blood River Association wish to express our opposition to the possibility of our Baptist Schools in Kentucky accepting subsidized loans or grants from the Federal Government.

Whereas, we the members of New Mt. Carmel Baptist Church, have an unqualified conviction for the separation of church and state, it will be impossible for the church to support our schools which accept federal monies in any form.

We, at Mt. Carmel thank our Lord to be a cooperating church of the Kentucky Baptist Convention, although we are displeased with the action taken at Bowling Green and feel the real voice of Kentucky Baptists was expressed at Louisville in June.

Gerald S. Owen, Pastor
Otis H. Bucy, Treasurer
Rudolph Smith, Church Clerk

SBC Warned about Making the Gospel "Religious Medicare"

Southern Baptists will die if they follow the route of other denominations which "have tossed aside the Bible as God's authority and made the gospel a religious medicare," students at New Orleans Baptist Theological Seminary were told.

"We are moving today as if the Holy Spirit has gone out of business," said Roland L. Jarrard of Birmingham, Alabama, during the annual Tharp lectures at New Orleans Seminary.

"What are we going to do?" asked Jarrard, pastor of Ruhama Baptist Church in Birmingham and former evangelism secretary for Alabama Baptists.

He urged Southern Baptists not to follow the example of some other denominations which, he said, have become sterile, status symbols; dried up and dead. He did not name the denominations.

"Today we must rethink our roles and our work and recognize God as our power," said Jarrard. "We must get rid of dull habits and replace them with a creative gospel related to modern man and his life."

"No matter how much we know, if we cannot and do not communicate the gospel, we have failed," he said.

Active in denominational work, Jarrard served two years as administrative assistant in charge of evangelism and missionary education for the Alabama Baptist Convention before going to the Birmingham church. (BP)

First Church, Greenville, Dedicates New Building

Sunday, March 5, was dedication day and open house at First Baptist Church, Greenville, Kentucky. The congregation on that day dedicated debt-free a new educational building, which houses all the church offices and a beautiful new chapel.

Several significant memorials made the debt-free dedication possible, according to Pastor Curtis Erwin. A large bequest made to the church by Mrs. Mollie Reynolds several years ago was the first step toward the completed project. Total value of the building is \$250,000.

Joe W. Burton, editor of *Home Life* magazine of Nashville, was the pulpit guest for the dedication of the new building, which gives the church a Sunday School capacity of more than 800 persons.



SBC HOSPITAL EXPANSION—This photograph of an architect's sketch of expansion at Baptist Memorial Hospital, Jacksonville, Florida, shows extensive development which will take place at the SBC-owned hospital by 1970. Present buildings will be renovated, and a 16-story tower will be built on the banks of the St. Johns River west of the present building. The first nine floors of the tower will include an auditorium, a data processing center, a medical museum, a radiation therapy section, an inhalation therapy department, 12 operating rooms, hospital kitchens, a cafeteria, and four floors for patients' rooms.

Southern Seminary Professor Urges Southern Baptists To Develop A "Theology of Leisure"

Do Southern Baptists need to develop a theology of leisure?

"Definitely," Southern Baptist Seminary Professor G. Willis Bennett of Louisville said before about 35 church and denominational leaders at Atlanta.

The hazard of our day, he said, is not knowing how to use time constructively, and the church must respond to this growing challenge.

"We do well to recognize that the problem of leisure is related to the ultimate concern of life itself; it runs throughout the search for meaning," said Bennett.

"If contemporary man has problems of fear, anxiety, boredom, these may be related to his alienation from God and from his fellowman. The depth of this alienation may show nowhere as much as it does in the use he makes of his unstructured hours; here is where true despair and lack of creativity will show first and in greatest depth."

Bennett was speaking at a two-day Southern Baptist Home Mission Board conference sponsored by the rural-urban missions department, the first brainstorming session of its kind of a new dimension in Southern Baptist ministries: resort missions.

"No adequate theology will brand leisure and pleasure as sinful within themselves," he said. "We need to make it quite clear that work and leisure are not antithetical to each other in the realm of moral values."

In fact, he said, the command to rest is included in the Ten Commandments.

Bennett called for a reassessment of our work ethic, which has viewed idle time as sinful and is based on good stewardship of time and do's and don'ts about activities on the Sabbath.

"The legalistic approach which tends to ignore or misinterpret Jesus' saying that the Sabbath was made for man and not man for the Sabbath, may establish many restrictions as to what is allowed," Bennett said.

"An extremist at this point, mixing his theology with Protestant American culture, would exercise a list of prohibitions for himself, and might even have difficulty in endorsing a program of ministries to those who use their Sundays primarily for play."

He said that a Christian theology must move in the direction of greater freedom, recognizing that internal rather than external values are the guidelines for moral conduct.

1966 Lottie Moon Offering Nears \$10,000,000 Total

Reporting during the March 9 meeting of the Southern Baptist Foreign Mission Board, Baker J. Cauthen, executive secretary, announced that (as of March 6) the Board had received \$9,676,643.71 from the 1966 Lottie Moon Christmas Offering. "It is still much too early to estimate what the total will be, for books on the offering remain open until May 1," he said. "When the Board meets in April we shall deal with the appropriation of \$5,000,000 of this money."

Major Evangelism Efforts

After a brief discussion of the Board's financial undergirding through the Southern Baptist Cooperative Program, Cauthen took note of several major Baptist evangelistic efforts to take place overseas in the coming weeks. There will be campaigns in Jordan (April 2-9), Japan (April 16 through May 14), and Indonesia (May 21 through July 16).

"Much careful preparation has gone into these undertakings," Cauthen said. Joseph B. Underwood (consultant in evangelism and church development), the Board's secretaries for the areas involved, and missionaries on the fields, along with national Baptist leaders, have devoted much time and effort to this strategic part of the Christian witness.

"We ask Southern Baptists to pray earnestly for current evangelistic efforts and for the highly important Crusade of the Americas in 1969. The Crusade is of increasing importance in the thinking and prayers of Baptist people throughout this hemisphere. Particularly in Latin America, Baptists are looking forward with much eagerness as they lay their plans."

The Board appointed 13 career missionaries and employed one missionary associate, bringing its overseas staff to 2,210.

Response Still Challenging

"In spite of uncertain circumstances, and in some cases especially because of such circumstances, response to the gospel in the Orient is most thrilling and challenging," reported Winston Crawley, Orient secretary, who is currently making his headquarters in Hong Kong.

Two crisis-ridden lands, Vietnam and Indonesia, are among the most responsive of Southern Baptists' 15 Orient mission fields, he said. He also cited Korea as a particularly responsive field.

Surveying mission highlights of 1966, Crawley said a most outstanding development in outreach to new areas was the placing of missionaries at Bangalore, in South India. Bangalore, where a Baptist hospital will be built, is Southern

Baptists' first permanent station of missionary residence and work in India. (One missionary couple previously served at the Christian Medical College and Hospital in Vellore.)

A missionary couple is now giving full time to work with Okinawans. Missionaries have been assigned to Okinawa for seven years, but previously they served churches made up primarily of U. S. military personnel.

In Indonesia, the Baptist witness has been extended to the island of Madura and in the Philippines, Urdaneta and Iligan have become Southern Baptist mission stations.

Other 1966 highlights cited by Crawley included the beginning of Baptist television broadcasting in Korea; the opening of a Baptist book store in Indonesia; the beginning of social welfare ministries among certain disadvantaged groups in Korea and Taiwan; and the dedication of buildings for several institutions, including Hong Kong Baptist

College, the nursing school at the Japan Baptist Hospital, Kyoto, the Baptist student center in Bangkok, Thailand, and a social welfare center in Hong Kong.

H. Cornell Goerner, secretary for Africa, reported on conditions in Nigeria, scene of political coups and widespread violence in 1966. "The general feeling now is that everything depends upon the leaders of the eastern part of the country," said Goerner, who mailed his report from Nigeria after spending 10 days there. "Either they will declare their independence and thus precipitate another national crisis, or they will continue to negotiate and find ways of compromise and cooperation within the framework of some sort of loose federation. No one knows which way the tide will turn.

"In the meantime, our mission work goes on largely undisturbed. Fortunately, we have recently developed divisional organizations of missionaries corresponding to the regional political units.

Committee Studies Religion in Schools Issue

A Baptist agency tackled the problem of religion in public schools during its semi-annual meeting at Washington, D. C.

The Baptist Joint Committee on Public Affairs took no official action on the complex problem, but discussed factors to be included in a study guide on the religion in public schools issue.

At the October meeting of the Baptist Joint Committee, guidelines prepared as a result of these discussions will be presented as a proposed position. The committee members agreed that public schools have no responsibility to promote worship or religious commitment.

The committee recognized, however, that the schools do have a role of teaching about religion as it is related to culture and the life of society.

It was also agreed that a proposed constitutional prayer amendment by Sen. Everett McKinley Dirksen (R., Ill.) is not needed and could cause complications in the free exercise of religion.

The Baptist group felt that the First Amendment to the Constitution is adequate for safeguarding religious freedom. Hence, they said that it needs neither alteration nor amplifying by constitutional changes.

The Joint Committee, an agency sponsored by eight national Baptist bodies, took steps toward a study guide which will be offered to the churches as a printed brochure in the near future.

A study paper offering suggested

guidelines on the problem will be circulated among Baptist leaders within the next few months.

In another action the Baptist committee instructed its staff to explore its role in interfaith dialogue on religious freedom. It also asked the staff to send information to its sponsoring denominations on proposed changes in Social Security laws affecting ministers and to survey the problem of special privileges for clergymen.

The issue of religious liberty in the chaplaincy program of the military was discussed. The staff was asked to study the problem, identify the sensitive areas and report to the Baptist Joint Committee at a future meeting. (BP)

New State Convention To Be Organized

The steering committee and the constitution committee set up to help organize a new Baptist convention comprised of four states have recommended a proposed site for the convention headquarters, and a proposed name.

Northern Plains Baptist Convention is the recommended name for the convention, to be comprised of Southern Baptists in Wyoming, Montana, North and South Dakota.

Rapid City, South Dakota, is the recommended site for the convention headquarters. (BP)

Greenup Baptists Dedicate New Education Building

A new educational building for First Baptist Church, Greenup, was dedicated in special services on March 5. The building includes 25 rooms with nearly 7,000 square feet of floor space. The first floor was finished and occupied several years ago but the second floor has just been completed and put into use.

Greenup pastor, Paul V. Collins, asked Greenup Association Superintendent of Missions, John A. Ivey, to preside during the dedication services. Henry D. Johns, moderator of Greenup Association and pastor at Catlettsburg, brought greetings on behalf of the Association, and *Western Recorder* editor, C. R. Daley, delivered the dedication message.

As a special climax to the dedication service, Pastor Collins baptized two young men who recently made professions of faith. A tour of the new building and an informal reception followed the dedication service.

The date also marked the eighth anniversary of Pastor Collins. Soon after becoming pastor he led the congregation in the construction of a new parsonage. Several additional pieces of property adjoining the church have also been purchased for parking space. Building Committee members for parsonage and for both phases of the construction of this educational building were recognized during the service.

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CHRISTIAN LIFE COMMISSION HONOR—A. C. Miller (center), second executive secretary of the SBC Christian Life Commission at Nashville, is presented a plaque in commemoration of his contribution to Christian social ethics by John R. Claypool (left) of Louisville, immediate past chairman of the SBC agency, and Foy Valentine, current executive secretary who succeeded Miller in that position.

Christian Life Commission Honors Its Second Executive Secretary

A distinguished service award for outstanding leadership in Christian social ethics was presented to A. C. Miller, the second executive secretary of the Southern Baptist Christian Life Commission at Nashville.

The award was given to Miller by the 34-member commission, which he headed for seven years until his retirement in 1960.

An engraved plaque praised Miller for "unique and outstanding contributions to Southern Baptists and to the Kingdom of God through exemplary Christian character, undaunted spirit, prophetic denominational leadership, and faithful proclamation of the ethical imperatives of the Christian gospel."

John R. Claypool, chairman of the commission and pastor of Crescent Hill Baptist Church in Louisville, and Foy Valentine, current executive secretary of the commission, presented the award.

Valentine was Miller's successor, both as executive secretary of the Southern Baptist Convention Christian Life Commission, and as executive secretary of the Christian Life Commission for the Baptist General Convention of Texas, Dallas.

Miller was the first executive leader

of a state Christian Life Commission, serving in Texas in this capacity from 1944-53, and in the SBC commission position from 1953-60.

After his retirement, Miller was for six years pastor of First Baptist Church, Sedonia, Arizona, and currently is professor at Fruitland Baptist Bible Institute, Hendersonville, North Carolina.

Valentine, in presenting the award, told the commission it would not have considered "the consequential matters we have dealt with here today in this meeting if it were not for Dr. Miller. We are where we are tonight," said Valentine, "because of Dr. A. C. Miller."

In response, Miller said there is no possibility of any one man achieving the things Valentine had suggested without the "sacrificial help of those on the commission and its friends." He praised Valentine for bringing the commission to its present level of effectiveness.

Before the Texas Baptist Christian Life Commission was organized and Miller named as its first executive, Miller was director of Texas Baptists' work with servicemen during World War II, 1941-44.

Previously, he was pastor of the First Baptist churches in Belton, Texas, Cisco, Texas, and Cleveland, Oklahoma. (BP)

Craig Goes to New Christian Life Commission Public Relations Job

The Christian Life Commission of the Southern Baptist Convention elected Floyd A. Craig of Oklahoma City to a recently-created position as director of public relations for the commission.

Craig, 34, has for the past five years been director of communications for the Baptist General Convention of Oklahoma, with offices in Oklahoma City.

Craig will assume the position, created by the commission during its meeting one year ago, effective May 1.

Foy Valentine, executive secretary of the Christian Life Commission said Craig's coming will greatly strengthen the commission's total ministry in the field of applied Christianity.

He will be responsible for channeling the commission's emphases on Christian social ethics through the Southern Baptist mass media and to the public in general, for the general promotion of the Biblical concepts of applied Christianity, and for the preparation and promotion of all the agency's literature.

Valentine praised Craig's "proven excellence" in these fields of work, and said the commission "is extremely fortunate to have him join our staff."

Craig is the current vice president of the Baptist Public Relations Association, and was winner of eight top awards for production of outstanding public relations programs during the association's annual meeting in January. A professional photographer, Craig



Craig

Seminary Given \$2,000 For New Music Library

A \$2,000 gift has been received by the school of church music at Southwestern Seminary, Fort Worth, Texas, from the estate of the late Ann Oldham of Abilene, Texas.

It will be used to establish a library collection of ethnomusicology (the study of native music of people of other cultures) as a permanent memorial to Miss Oldham, according to Jack Dean, seminary professor responsible for administering the gift.

The ethnomusicology library, which will include both books and records, will be used in connection with the new music in missions course beginning in the fall taught by T. W. Hunt. (BP)

was director of all photographic coverage for the World Congress on Evangelism in Berlin, Germany, last year. He was assistant director of public relations for Southwestern Baptist Theological Seminary before going to the Oklahoma Baptist communications' position.

A native of Oklahoma, Craig is a graduate of Oklahoma Baptist University, Shawnee, and Southwestern Baptist Theological Seminary. He has done special studies in public relations at the University of Missouri and the University of Chicago.

A former pastor of Baptist churches in Okmulgee and Story, Oklahoma, Craig and his wife have two children. (BP)



MRS. J. T. CORY, a member of Ephesus Baptist Church, Winchester, Kentucky, since 1908, is presented a birthday cake by Ephesus Pastor Robert H. Sheffield upon the celebration of her 100th birthday March 5. Members of the Ephesus church were also present to honor Mrs. Cory.

President Carl Tiller Says ABC is Vivaly Interested in Success of Americas Crusade

The president of the American Baptist Convention (ABC) told the North American Baptist Fellowship steering committee that American Baptists will be vitally concerned about the success of the Crusade of Americas, even though the ABC will not officially participate.

Carl W. Tiller, president of the convention, said during a meeting at Washington, D. C., that American Baptists "will have the crusade in our prayers and will be concerned that it will be helpful in winning large numbers of people to Christ."

Tiller reported that at least four state conventions within the ABC and an uncounted number of city associations and individual churches have made plans regionally to cooperate with the hemisphere-wide evangelistic effort in 1969.

The Crusade of the Americas was initiated by Brazilian Baptists as a means for concentrated evangelistic effort in South, Central and North America during 1969.

The General Council of the American Baptist Convention decided in November it could not actively participate in the crusade on a national scale because of prior commitments to a Christian faith and work plan for 1969-71, but it suggested that its local churches and Latin American missions would be encouraged to participate if they so desire on a regional basis.

Chester J. Jump, executive secretary of the American Baptist Foreign Mission Societies told the North American Baptist Fellowship group, "we were already committed to another program, and too much planning and expense was involved to change plans when the Crusade of the Americas idea was introduced."

The meeting of the Fellowship committee was the first since the ABC General Council rejected participation in the crusade. The Fellowship had earlier endorsed the crusade as a worthy cooperative venture for all Baptists on the continent.

V. Carney Hargroves of Philadelphia, chairman of the Fellowship and presiding officers at the meeting, reported "many signs of cooperative efforts and fellowship" between Baptists in varying conventions and conferences on the continent. (BP)

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Stagg To Teach, Study In Brazil and Europe

A professor at Southern Seminary in Louisville will travel more than 10,000 miles this summer on teaching and study responsibilities in South America and Europe.

Frank Stagg, who is the James Buchanan Harrison professor of New Testament interpretation, has been invited to lead three one-week conferences for Southern Baptist missionaries in Brazil.

He will teach from his textbook material on the Book of Acts, which has recently been translated into Portuguese. Workshops will be held in Belem, Recife and Rio de Janeiro June 28-July 17.

Immediately following the Brazilian tour, Stagg will leave for Europe on a \$4,000 faculty fellowship given by the American Association of Theological Schools toward study at Tuebingen, Germany.

The award is the highest monetary grant given by the accrediting association, and will enable the Southern Baptist scholar to spend a full year in consultation and research with noted European professors Ernst Kaesemann and Otto Michael. While in Tuebingen, Stagg will prepare the final manuscript for a forthcoming book on the biblical doctrine of man. (BP)

Arkansas Baptist Medical Center Reorganized

The corporate structure of the Arkansas Baptist Medical Center was reorganized recently, officially severing ties with the Arkansas Baptist State Convention.

The Little Rock hospital now is owned by a 50-member private association composed of the former board of trustees and several others, all members of Southern Baptist churches in Arkansas.

From the 50-member association, an 18-member board of trustees was elected with A. James Linder, an attorney from Little Rock, as president of the board.

Reorganization of the hospital follows a series of developments with the last six

Valentine Urges "Total Evangelism" For 1969 Crusade of the Americas

Southern Baptists were urged to enthusiastically enter into the proposed 1969 Crusade of the Americas, "embracing a total evangelism which refuses to allow irrelevant barriers like race, class and nationality to close the doors of the church."

Speaking to the Christian Life Commission of the Southern Baptist Convention at Nashville, Ross Coggins urged Southern Baptists to accompany the crusade with support of civil rights legislation, open housing, and anti-poverty efforts.

"Let it be understood that it is not contended here that open housing should be supported simply as a means to evangelistic success," said Coggins. "We should work for a truly open society simply because it is right."

Coggins, director or communications for the commission, told the 34-member group that opposing the sin of segregation may, at least on the short-run, cost the convention some members.

"Let us never be naive as to assume, however, that love is merely something to declare," he said. "Love is never

understood until it is demonstrated."

He added that a growing number of Southern Baptists recognize that racial segregation in the cities where Baptists are strongest, and even worse within the churches themselves, is "a painful negation of the gospel."

He urged evangelists participating in the crusade to preach a total evangelism, spelling out the practical implications of the ancient Baptist distinctive—the worth and dignity of every individual.

He also urged Southern Baptists at the grassroots level to give massive support to legislation to eliminate racial discrimination in housing.

"Will Southern Baptists . . . give this legislation the massive support it deserves, or will we retreat into familiar postures of evasion, pious rationalization, or outright obstruction?" Coggins asked.

Opposition to such legislation would "make the Crusade of the Americas seem a hollow mockery," said Coggins. Those who honestly disagree have an obligation to devise alternative proposals which offer better prospects for those whose right to buy a house is restricted.

Coggins also urged Baptists to use their buying power to encourage the elimination of racial discrimination in education, housing and employment. "Last year Southern Baptists contributed nearly \$670,000,000 to their churches. Think how much might be accomplished for racial justice if enlightened Christian conscience prevailed in the spending and investing of such a sum."

Texas Board Establishes New Mission Program

Plans for a "massive missionary thrust" along the entire Texas-Mexico border area, purchase of two hospitals and approval of a statement against liquor-by-the-drink legislation were voted at Dallas recently by the Executive Board of the Baptist General Convention of Texas.

The 192-member board gave authorization for the state missions committee of the convention to join with the Texas Baptist WMU in promoting a state offering which would be used partly for the huge border missions endeavor.

The board members, by a voice vote, opposed proposed legislation in Texas which would legalize liquor-by-the-drink and race-track gambling.

Read to the board members was an open letter from the Texas convention's executive secretary to Governor John Connally. The letter expressed strong opposition to the proposed legislation.

Jewish Rabbi Calls for Increasing Dialogue Between Baptists and Jews

A Jewish rabbi, speaking to the Association of Baptist Professors of Religion meeting at Nashville, urged Baptist colleges and seminaries to open their doors to Jewish scholars for courses in Jewish studies as a major thrust of a "Baptist-Jewish dialogue."

Rabbi Arthur Gilbert of the Anti-Defamation League of B'nai B'rith in New York called for better understanding of the beliefs held by Christians and Jews, and urged educational institutions to take the lead in the dialogue.

A Step Forward

"That you have invited me to consider the movement toward a Jewish-Southern Baptist dialogue marks a genuine thrust forward in our relationship," Rabbi Gilbert told the Baptist religion professors.

The Rabbi pointed to statistics revealed by a recent book on *Christian Beliefs and Anti-Semitism* which disclosed that two-thirds of the Baptists surveyed believed the Jews were most responsible for crucifying Jesus, that 80 per cent of Baptists believed the Jews would never be forgiven the sin of the crucifixion until they accept Jesus as the true savior, and that three times as many Baptists as Methodists believe that Jews are more likely to cheat in business than Christians.

He said the book, despite its shortcomings, made it clear that "up to 30 per cent of Southern Baptists have swallowed false, secular, stereotypic conceptions of the Jew, which if reinforced by distorted notions of Christianity make that Baptist a most undependable friend and neighbor.

Christian-Jewish Ties

"Now is the time to emphasize those teachings that you know to be true: Christianity had its origins in the Jewish religion; it takes nourishment still from Jewish scripture; . . . Jesus was crucified by the sinfulness in men's hearts; . . . His sacrifice was intended to cleanse men of their hatred, it must not become the occasion of prejudice."

Urging educational institutions to take the lead in dialogue with Jewish scholars, he said such dialogue would be possible only if (1) each side believes that God has something to teach through his life with the other, and (2) each side agrees to use the dialogue as an occasion for learning and not for proselytizing.

He suggested that Jewish scholars might conduct week-long seminars for Baptist college faculty members on a

state-wide basis. Two of five Jewish seminaries are already open for such dialogue sessions with Christian groups.

In reaction to Rabbi Gilbert's presentation, Vanderbilt University religion professor John Killinger of Nashville said participants in such a dialogue must understand that each might have to change his point of view. Killinger is the former academic dean at Kentucky Southern College in Louisville.

"We will never have a true dialogue until Baptists take the risk of becoming Jews, and Jews take the risk of becoming Baptists," Killinger said. "But we must not try to evangelize either.

"It is strange, that in our discussions, we cannot get away from Jesus," Killinger said. "He is the point of intersection where Jews and Christians meet, yet he is also the point of contention. Perhaps ultimately Jesus can make of the world one people." (BP)

Park City Pastor Goes To Bowling Green Church

C. Wyman Copass, pastor of the Park City, Kentucky, Baptist Church for the past three years, has resigned to become pastor of Hillview Heights church in Bowling Green, effective April 1.



Copass

A native of Monroe County, Kentucky, Copass entered the ministry at age 16 and became pastor of Cane Valley Baptist Church in Russell Creek Association two years later. He has also served First Baptist Church of Fountain Run and First Baptist Church of Gamaliel.

He is a graduate of Campbellsville College and Southern Baptist Seminary at Louisville.

The new Bowling Green pastor is married to the former Glenda Leota Carter; they have two children, William Stephen, 4, and Susan Annette, 1.

Estes Gives Discussion Guidelines For Baptist-Catholic Relationships

A Southern Baptist denominational leader cites the growing Baptist-Catholic dialogue in the nation and offers 10 guidelines for such relationships in an article published in the April issue of *Home Missions* magazine published at Atlanta.

"Like it or not, we are seeing more of our churches, preachers, and laymen engaging in worship and special services with Roman Catholics," writes Joseph R. Estes, director of the Southern Baptist Home Mission Board's department of work related to non-evangelicals. Estes has served in Kentucky as pastor of First Baptist Church, Bowling Green, professor at Kentucky Southern College, and secretary of the CEA campaign.

"This calls for serious and candid thinking on our part," he said. "Neither wholesale condemnation or naive optimism will be acceptable."

Estes discusses Roman Catholic renewal, Vatican Council II, and the question of infallibility of doctrine.

The belief that all Christians must become Baptists is just as dangerous as the belief that all Christians must "return" to the Roman Church, Estes said.

"If the faith of our Baptist people is so fragile that it cannot stand exposure to the reasoned presentations of those of other persuasions, we may well won-

der if those of such fragile faith would or ought to 'remain with us' in any case."

Here are Estes' ground rules for such encounters, in abbreviated form:

1. The purpose of meetings between Baptists and Catholics should be clearly stated ahead of time.
2. Equal respect for each other must be shown.
3. The leaders of such a dialogue must be informed on his faith.
4. Each participant must overcome stereotype concepts and desire a fuller and clearer understanding of the other's faith.
5. Each participant must be prepared to deal frankly with his own faith, weaknesses as well as strengths.
6. Each participant must be willing to agree and to disagree in all candor. "The possibility of disagreement must not destroy the relationship," Estes warns.
7. Each participant must seek honestly to face the issues that divide Christians, even if they are an indictment of his own group.
8. Each participant must avoid judging the other. "Only God judges who is 'saved' and who is not."
9. Each participant must believe that the other is sincere in his faith.
10. Each participant must be motivated by love for the other. (BP)

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Dehoney Says Crusade of Americas Will Not "Proselyte" but Call "Unredeemed" to Christ

Wayne Dehoney, pastor of Louisville's Walnut Street Baptist Church and coordinator for the North American phases of the 1969 Crusade of the Americas, has issued an open letter in reply to a Catholic editor's inquiry if the giant evangelistic crusade will seek to "proselyte" Catholics into the Baptist fold.

"Our clear objective in the Crusade of the Americas is not to win men from one church membership to another but to call unredeemed men to follow Jesus Christ as Lord and Saviour," Dehoney wrote in the open letter. "We would welcome all who love our Saviour, and seek to follow him as Lord, to walk beside us in this challenging objective to preach the gospel of personal redemption through faith in Christ to every creature in this hemisphere in the Crusade of the Americas in 1969."

Dehoney wrote the open letter in reply to an editorial which appeared in a February issue of *Our Sunday Visitor*, national Catholic ecumenical weekly published at Huntington, Indiana.

The editorial, written by Dale Francis, responded to a statement made by Dehoney earlier in Dallas, Texas, that he thought it would be a good idea for Catholics to sponsor an evangelistic crusade contemporaneous with the Baptist Crusade of the Americas by "preaching the New Testament doctrine of grace and following a pattern of New Testament evangelism."

Francis replied editorially to Dehoney's original remarks that he also thought it would be a good idea for "Catholics to carry on a great evangelism activity." However, he went on to say, it would be impossible for Catholics to "join in with a campaign to proselyte Catholics from their own faith." He concluded the editorial by requesting Baptists to make clear whether or not they intended "to seek to proselyte."

In his open letter, Dehoney assured

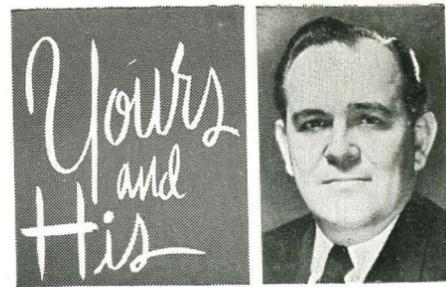
the Catholic editor that the purpose of the crusade was not to "proselyte" but rather "to bring lost men to God through repentance for sin and voluntary personal faith in Jesus Christ.

"In this day of institutional Christianity, traditional faith, and cultural religion, there are millions of people in the Americas who may claim a nominal identification with some church or denominational body who do not have and would not claim to have a vital relationship with the living God or the assurance of personal salvation through faith in Jesus Christ," Dehoney continued. "The object of our evangelism is to preach the gospel to 'the unsaved,' whether they be 'unchurched' or nominally 'churched.' For we believe that it is the individual's relationship to Jesus Christ, and not his relationship to any church (Baptist or otherwise) that is the basis for his salvation."

Dehoney said the remarks he made at Dallas were interpreted by the press as an "official invitation" for other religious groups, including Catholics, to join in the Crusade of the Americas. Such, he said, was not the case, since he himself could not speak officially for the crusade's central committee and all others involved.

However, the Walnut Street pastor pointed out, "The cause of evangelism is broader than any organizational or denominational boundary. The message in evangelism is the proclamation of the New Testament doctrine of grace whereby sinful men can find salvation in Christ Jesus on the sole basis of repentance and faith.

"It would seem to me," he continued, "that we are trying to stimulate this kind of evangelism and welcome the proclamation of this gospel by any one, whether it be Roman Catholics, American Baptists, Negro Baptists, or stagnant Southern Baptists."



"And Then There Were Five"

Before 4:00 p.m., March 10, Kentucky Baptists had six colleges and schools in its educational family of institutions—then, after a petition from Kentucky Southern College for substantial financial aid and full release from the control of the Kentucky Baptist Convention had been approved by the Executive Board, "Then there were five." We had promised \$885,000 to the college as an emergency measure to insure its life, and given release from the Convention so that it could pursue a course it felt was absolutely necessary—government loans and grants.

We Did Not Desire It

Personally, I felt that we should by all means keep the school alive by a substantial emergency appropriation such as we did (\$500,000 by July 25th); but that we should delay the subject of "release" and "long-range assistance" for the college until the Board and its committees could thoroughly study all aspects of the matter and report to the Executive Board on May 8-9. The president and trustees pressed for immediate aid and immediate release—but not for release unless we gave them the aid.

I believe, first, that government aid in the form of grants will not mean as much as the college leaders now think it will. Second, the value of affiliation with the Kentucky Baptist Convention has been underestimated. Third, the annual assistance to Kentucky Southern College would run over \$200,000 this year—and tend to become more each year if the school grew in student body numbers.

But, the die is cast; the Christian education and finance committees recommended with reservations by many members, that both aid and release be given. The Board voted less aid than requested by the college or proposed by the committees, but they voted "survival aid" and some long-term (5 years) aid, and full release. "THEN THERE WERE FIVE."

Harold G. Sanders



SUNDAY SCHOOL LESSON

By H. C. Chiles



CHRIST'S COMMISSION AND ASCENSION (This Lesson for April 2, 1967)

Acts 1:1-11

Luke, a scholarly physician and the faithful friend and beloved companion of Paul, was the author of the Book of Acts. The "former treatise" to which he referred was the Gospel which bears his name. Luke described his earlier writing as a record of what Christ began to do and to teach. The things which Christ had started were still going on and gaining momentum, so Acts was a continuation of Luke's Gospel, and had to do with the things which Christ continued to do and to teach.

Who this Theophilus was, to whom Luke ascribed this and his former production, is not known. We may infer the probability that he was a friend of Luke, a man of great social distinction, and a Christian of wide influence. The etymology of his name indicates that he was a friend and lover of God.

After the resurrection of Christ, He was both seen and heard by His disciples. On ten reported occasions He presented Himself—five times on the day of His resurrection and five times during the subsequent 39 days. The bodily appearance of the Lord and His talking and eating with the disciples were proofs of His resurrection which could not be gainsayed.

I. The Promise of the Holy Spirit (Acts 1:4-5)

It was well that Christ remained with His disciples for 40 days after the resurrection. That period was long enough to settle their doubts, stabilize their opinions, and give them courage.

Christ commanded the disciples to tarry in Jerusalem and await the arrival of the Holy Spirit. He was unwilling for the believers to undertake the task of world-wide evangelization until they were endued with the power from on high. Christ assured them that they would be baptized with the Holy Spirit immediately. Only after being endued with the power of the Holy Spirit would they be qualified for the task which had been assigned to them. We, too, need the endowment of the Holy Spirit to enable us to witness for Christ where we are.

II. The Commission of Christ (Acts 1:6-8)

Because the disciples were still expecting Christ to bring national restoration and political independence to Israel, just before He ascended, they asked Him if He would restore the kingdom immediately. He merely replied that this was not the consideration of present or paramount importance. It was not their privilege to "know the times or the seasons," as those things were entirely with God.

Christ stressed the fact that they were not to be absorbed in counting days, but in witnessing for Him. Instead of peering into the future, they were expected to be busy witnessing for Him by their words, by their ways, by their works, and by their warfare. For this work the believers needed a power beyond any provided by nature, or any which they might have acquired through their fellowship with the Lord as He had wrought and taught in their midst.

The purpose of the coming of the Holy Spirit upon the disciples was very clearly and definitely stated in the words, "Ye shall be witnesses unto me." A witness is one who has seen, heard, experienced, or known something, and who is willing to tell what he knows. A witness for Christ is one who tells another what he knows about the Saviour with a view to winning to a saving knowledge of Christ or to influencing him to conform to the will of the Lord. Christian witnessing is of two kinds—that of the lips and that of the life. The life speaks even when the lips are silent.

Witnessing to Christ's power to save is a task which is incumbent upon all Christians. This is our greatest task and our highest honor. No greater work than this can occupy the thought, the time, the strength, or the substance of human beings. What a tragedy that Satan has blinded the eyes of so many Christians to the tremendous privilege and the marvelous responsibility the Lord has conferred upon us in the commissioning us to be witnesses for Him! The sphere in which we are to witness is unlimited. No tribe, or district, or nation is to be excluded. Our supreme

business is to preach the gospel of Christ to every person.

This task transcends our natural abilities, so we must have spiritual replenishment. Ability to perform this task does not lie in learning, however wide, nor in enthusiasm, however great, nor in money, numbers, prestige, or any self-attainment. No amount of education, training, culture, or human achievement will ever enable any of God's people to do effective witnessing. It is entirely possible for a church to have a beautiful building, excellent equipment, thorough organization, cultured people, talented members, and precise services and still be without spiritual power.

All of these things may be used by the Holy Spirit to advance the work, but the power resides in Him alone. Apart from the Holy Spirit testimony for Christ will be ineffective; He alone can give us the power which we need for what needs to be done in the service of our Lord. The supernatural power of the Holy Spirit must accompany our witnessing for Christ if the hearts and lives of people are to be changed.

III. The Ascension of Christ (Acts 1:9)

It must have been thrilling and an awe-inspiring sight for the disciples as they beheld the Lord Jesus Christ, against the law of gravity, gradually ascending until He was completely enveloped in a cloud and disappeared from the sight. What sober and deep thoughts must have occupied their minds as He left them! What took place after Christ disappeared from human vision, it did not please the Lord to reveal.

IV. The Return of Christ (Acts 1:10-11)

As the awe-stricken disciples gazed into heaven, two messengers stood by them and informed them that it was not the Lord's will for them to remain there gazing. They were reminded that they had a task to perform and should get busy at it without delay. These heavenly messengers comforted the disciples with the blessed assurance that Christ would return. They said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." His coming will be as literal as was His departure. As to the time of His return we do not know, but, according to God's Word, He will come personally, visibly and gloriously.

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10 YEARS AGO March 21, 1957

The Executive Board of the General Association of Baptists in Kentucky, meeting March 5, authorized Chairman E. N. Wilkinson and Moderator W. R. Pettigrew to write a letter to the two Kentucky senators scoring these two points:

(1) That the committee is in favor of a proposed amendment to the Hill-Burton Act to stop gifts of money to sectarian groups for the construction of hospitals; (2) that the proposed congressional bill for federal aid to education be amended to provide for funds to public schools only.

25 YEARS AGO March 19, 1942

Victor I. Masters, editor of the *Western Recorder*, criticized editorially the non-democratic tendency which he believed the annual meeting of the SBC had taken in recent years.

"An examination of the minutes in years later than 1938 will show that all messenger discussion in the convention is now practically defunct," he said. "At the Oklahoma convention in 1939 the convention did not even permit resolutions from the floor to be read to the body!"

Masters insisted on a "loosening" of the convention program in order than free debate and discussion might be restored.

50 YEARS AGO March 22, 1917

Robert H. Tandy announced his acceptance of the presidency of Bethel College at Hopkinsville after "very careful and prayerful consideration." Tandy said he realized that there were many problems in Baptist higher education.

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However, he continued, "I cannot for a moment believe that the great Baptist brotherhood in Kentucky would allow their schools to suffer long for adequate support, when the God of the harvest is bestowing upon us such abounding prosperity."

Revival for Deaf Set At First Church, Frankfort

First Baptist Church of Frankfort is having a revival for the deaf this weekend, March 24-26.

Services will be held on Friday and Saturday at 7:00 p.m. Sunday services will be held at 10:50, followed by a covered dish lunch, and another service at 2:00 p.m.

Leading the services will be Darrell Ellsworth, former pastor of Fourth Avenue Baptist Church for the Deaf at Louisville. A graduate of Southern Seminary, he is presently teaching a class of deaf children in the Louisville city school system.

Kentucky Baptists Answer Prayer Through Cooperation



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Cooperative Program Sunday, April 16