

THE FIRST BAPTIST CHURCH IN CHIHUAHUA, MEXICO, is typical of the more than 200 Baptist churches that Southern Baptists have helped establish in that country. Other missions and home fellowships bring the total number of preaching stations to more than 400. Seventy-three SBC missionaries are now assigned to various phases of mission work in this country that joins the United States on its southwestern border.



SBC FOREIGN MISSION BOARD PHOTO



FOUR STAFF MEMBERS of Clear Creek Baptist School, Pineville, who have given a total of 52 years' service to that Baptist institution, were honored recently at a dinner for all the school's staff. Receiving plaques of appreciation were Melvin Money, production manager of the institution's furniture factory, 18 years of service; Herman D. Moore, superintendent of buildings and grounds, 11 years; Mrs. Herman D. Moore, secretary to the president, 11 years; and K. S. Clendaniel, academic dean and director of development, 12 years.

AMBASSADOR LIFE, a monthly magazine for boys published by the SBC Brotherhood Commission, Memphis, has won an award from the Freedoms Foundation at Valley Forge, Pennsylvania, for "outstanding accomplishment in helping to achieve a better understanding of the American way of life." During 1967 the magazine spotlighted the threat of Communism to Christian missions around the world. Mildred Dunn is editor of the publication.

DR. JOSE MUNGUBA SOBRINHO, oldest living past president of the Brazilian Baptist Convention, was installed in the Evangelical Academy of Letters during the recent meeting of Brazilian Baptists in Fortaleza, Ceara. He has written several books and is now completing a novel which is to be published by the Brazilian Baptist publishing house. He also served at one time as editor of the Baptist paper for the state of Pernambuco, Brazil.

BRADFORD CURRY, former pastor of Glasgow and Shively Baptist churches, will preach in Brazil, March 10-31, upon the invitation of the Southern Baptist Foreign Mission Board and Brazilian Baptist Convention. Curry requests the prayers of Kentucky Baptists for this mission.

GIFTS TO THE JAPAN Baptist Convention's cooperative program totalled 16,020,795 yen (about \$44,501 in U. S. money) during 1967. The six English-language churches affiliated with the Convention contributed about one-fourth of the total.

E. KEEVIL JUDY, pastor of First Baptist Church, Henderson, and former president of the Kentucky Baptist Convention, observed his 42nd year as an ordained minister on February 26.

A. E. CARPENTER, pastor of First Southern Baptist Church, Tempe, Arizona, has been named administrator of the Scottsdale, Arizona, Baptist Hospital. He had been serving as interim administrator of the Baptist institution.

THE FIRST SBC Youth Music Workshop to be sponsored by the Sunday School Board, Nashville, is scheduled for June 20-26 at Ridgecrest Baptist Assembly in North Carolina. The purpose of the workshop is to provide worthy musical experiences and give training in church music for youth.

AL MORGAN, an associate in the public relations department of the Baptist General Convention of Texas, Dallas, spoke to students at East Texas Baptist College, Marshall, recently on "Christian Communications — an Unknown Odyssey." Morgan charged that Baptists have not yet fully accepted the need for professional public relations assistance in church life. "Men and women were called to be Christian writers and photographers just the same as a man is called to be a preacher," Morgan said.



Morgan

COLBY RAGLAND, former pastor of Providence Baptist Church near Frankfort, reports the beginning of a new Baptist work in Frankfort. The group is now meeting in the Frankfort Library building at 200 Washington Street. He reports the work is not being sponsored by any other church but is not a split from another group.

A TOTAL OF 24 STUDENTS at Cumberland College, Williamsburg, Kentucky, made professions of faith in Christ during the recent annual religious emphasis week services on the campus. Numerous additional rededications were recorded among the student body. Speaker for the services was Tony Romeo, pro football star for the Boston Patriots.

SOUTHEASTERN BAPTIST Theological Seminary, Wake Forest, North Carolina, has named its new student center, now nearing completion, in honor of Dr. and Mrs. George C. Mackie. He has been the seminary physician since 1951 when the seminary was founded. Both have participated actively in the development of the community, church and seminary, officials of the school said.

AL BRACKETT, pastor of Engleside Baptist Church, Macon, Georgia, won the fourth annual Georgia Preachers' Golf Association tournament at Pine Mountain with a score of 198 for the 45-hole tournament. A total of 113 Georgia preachers participated in the tourney. They represented Presbyterian, Church of God, Church of Christ, Nazarene, Primitive Baptist and Southern Baptist denominations.

MEREDITH COLLEGE, a Baptist school for women in Raleigh, North Carolina, has been given \$400,000 to apply on the college's first physical education-recreation facility. The gift was presented by W. Herbert Weatherspoon and the family of his brother, the late James R. Weatherspoon. The former Weatherspoon is a retired Raleigh attorney and the only honorary life trustee of Meredith College.

What's Right and What's Wrong with 'Situation Ethics'?

by T. B. MASTON
RETIRED PROFESSOR OF ETHICS
SOUTHWESTERN SEMINARY

The advocates of situation ethics, another name for the new morality, suggest that moral obligation is relative to the situation. Rules, laws, and principles may be illuminators of the situation; they are not authoritative in the situation.

This article will not discuss situation ethics in general. It will be restricted to a consideration of the importance of the situation in determining what is right or wrong.

It is unfortunate that the word "situation" has been identified with the new morality. One may differ drastically from the typical situationalist and yet believe that the situation may be an important and in some cases a determinative factor in a time of moral decision.

A biblical example of what might be considered a situation approach is Paul's instruction concerning the eating of meat offered to idols (Romans 14 and I Corinthians 8). He was writing to people facing a particular problem in a particular situation.

If we look beneath the surface, however, we will discover some principles that can help us any time we face a

decision concerning right or wrong.

One such principle is that a Christian should conform to the culture in which he finds himself except when such conformity would necessitate a compromise of basic moral convictions.

There is another important guiding principle evident in what Paul said. It is clearly suggested that a Christian cannot determine what is right or wrong for him to do without giving consideration to what others think. The effect on others of what he does should be an important factor in his decision.

The latter principle is abidingly relevant. It is applicable to widely-differing situations.

The preceding correctly implies that an activity that may be right in itself can, because of the situation, become wrong for the child of God. It should be added, however, that any action or activity that is wrong within itself or considered wrong by the child of God cannot be made right for him because of the attitude of others toward it.

The maturing Christian has the right and the responsibility increasingly to make his own decisions concerning what is right and wrong for him to do. This does not mean, however, that the source of authority rests within himself.

The ultimate authority is in God. The supreme question for a Christian in any time of decision is, "What is the will of God?" His most difficult and perplexing problems are how he can know the will of God and, once knowing it, how he can do it.

The laws and principles found in the Scriptures can be a major source of help to the Christian in any time of decision. It is his responsibility to interpret and then to apply these laws and principles to his particular situation.

Some of these laws and principles may simply be, as the situationalists say, "illuminators." Others, because they have been so thoroughly tested and so universally accepted, may speak an authoritative word to the situation.

Also, the child of God should never forget that in every situation he can have the leadership of the Holy Spirit. This source of help is almost totally ignored by contemporary situationalists. One of them (Fletcher) claims that love and reason are the only things that count "when the chips are down."

Without belittling love or reason one iota, it should be added that the Scriptures and the Holy Spirit are the most important sources of help "when the chips are down."

God's Call is Stronger than Spiritual Indifference

by T. FRANK SMITH

"Why waste time with people who are so unconcerned and disinterested in the Lord's work?" This question came into my mind some time ago when several fellow ministers left the ministry for other vocations. It caused me to stop and ask myself "why preach." All too often a minister leaves the ministry for another occupation not because of the hardness of the lost, but because of the indifference and shallow spiritual Christianity on the part of some church members who seem to have neither time nor concern for the Lord's work. Sometimes a minister feels he is wasting his time working under such conditions.

When a minister labors prayerfully over the message God gives him and delivers it to only half the people of his church on whom it has little effect, he wonders why try to help them. Why try to win the lost if they will become like present members who have to be pushed to serve the Lord? Why try to win them if they will not have the love and gratitude to serve their Saviour? Why preach when so often people either do not listen or will reject the truth and resent any challenge?

As I look over our congregation I do

see some empty seats. I see faces that show expressions of indifference, but I also see faces that express love and devotion to God. I see and hear expressions that say "O magnify the Lord with me, let us exalt His name together." I see some eagerly await God's message, seeking to find guidance, comfort, inspiration, courage and power from God.

While I see people singing "Amazing Grace" with no thought of its meaning nor feeling of its greatness, I also see many singing "O How I Love Jesus" with the spirit of God gleaming in their eyes, rejoicing in God's house, singing praises to their Saviour.

On some faces I see the expressions of questions like, "Will Jesus really forgive my sin?" On others "Can Christ give peace to my life?" I see doubt, dismay, discouragement; yet, they came to the church seeking something from the worship service. They were turning to God for help and looking to me to bring them God's message. They were distressed, in need and it was my opportunity to help them find the answer to their needs—the power of the living Christ.

Yes, a minister is discouraged by the

indifference of some and yet over all these things, a true God-called minister hears and sees something else. He hears the voice of God say, "Whom shall I send and who shall go for us," to tell the people of God's matchless love, even for the indifferent. Who will deliver the Word of God for today? Who will feed the spiritually hungry? Who will offer divine direction to divided America, disturbed cities, disrupted communities, discouraged churches and downhearted citizens? Who will bring the Word of Life and Light to the souls of men in 1968? The answer, after seeing the faces of the multitudes and hearing the voice of God, must be, "Here am I, Lord, Send Me!"

No, the pulpit is not the only place in which to serve. But it is "God's good pleasure through the foolishness of preaching to save them that believe." It is the Word of God upon the hearts of men that can change the world. This is the greatest need. The Word of God alone will endure, and only the church has the promise of victory.

Thank God for the thousands who have said, "Here am I, send me!" I thank God for that voice that came to me to be one of them.

WESTERN RECORDER

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

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Law and Order Must Be Restored

Respect for law and the preservation of order have become major issues in modern American life. Summertime, once longed for with thoughts of sunshine and picnics, is dreaded more and more now for fear of riots and destruction of American cities by Americans. Streets, once delightful for strolling and questionable only for women at night, are now safe for neither men nor women in daylight or dark. Why this sad spectacle of violence and disrespect for law?

The answer to this question is so important that the United States President asked a select group of Americans to do a depth study. The findings and recommendations of this group have just been released. The following observations are not intended to support or refute this special commission's report. They were written before the report was released.

One explanation for increased crime in America is the spirit of the times. Rebellion is the order of our day in family life, in the nation and in the world. The rejection of authority and traditional virtues is a chief characteristic of the decade of the sixties.

This spirit of our times has been encouraged and fed by a philosophy vocalized in connection with the current struggle for equal rights. This is the claim that a law considered unjust should not be obeyed but rather should be disobeyed. This position has been made notorious by Martin Luther King and has been followed by many others. It is true that Christians must obey God rather than men, but to use this holy principle to flout any law one does not like or thinks is unfair is to be sacrilegious.

Another reason for rampant lawlessness in our time is leniency of law enforcement. A police state and brutal treatment of the accused are the last things desired, but softness of enforcement and "beating the rap" can only encourage law breaking. Coddling of juveniles who brazenly break the law is neither wise nor helpful. The rioting and wholesale looting in American cities last summer, sometimes in plain sight of policemen, are flagrant examples of softness that encourages lawlessness.

Disrespect for the courts and for high officials in government must also have something to do with the current attitude toward law and order. The John Birch Society crusade to impeach the chief justice of the Supreme Court and threats from militant civil rights workers directed toward the United States

President and other national leaders are signs of deteriorating respect for high offices of our nation. Criticism of public officials is an American tradition and almost an American past-time, but respect for high offices like that of the United States President is always in order.

Now for another serious factor in current lawlessness and crime. This is the economic injustice and racial discrimination in America which over the years have produced resentment to the point of rebellion. One wrong doesn't really justify another wrong in retaliation, but this is the way it tends to work. We don't like to confess our sins in this area and some won't even admit to them; but the mistreatment of blacks by whites and the have-nots by the haves surely is part of the blame for our "hot summers" in modern America. This ought to be a special concern to those of us who say we believe the ethics of the New Testament.

How can we go about reducing lawlessness and restoring respect for law and order? We can begin by eliminating social, economic and racial injustices. Treating every American as an equal and every Christian as a brother would go a long way toward an orderly and law-obeying society, though we would always expect some not to respond positively to such treatment.

Parents can do much in influencing their children to obey the law and to respect law officers, court officials and high offices. By all means we should obey the law ourselves. Everytime a father breaks the speed limit or outsmarts a traffic officer, he is teaching his children to do the same thing. Every carping criticism of public officials and ridicule of the courts in the home molds the thinking of the children.

As citizens we can influence the passage of fair legislation, elect honest and capable law officials and demand impartial enforcement of the law. We must support these law enforcement officials in the performance of their duties, one of which is to put down disorder promptly.

Whatever is necessary and just, we must do to restore law and order in America. These virtues are ordained of God for a society compatible for personal Christian conduct and for achieving corporate humanitarian objectives. Thus, our concern in this matter is not only a personal responsibility as Americans but also a personal obligation as Christians.

A Change In Baptist Building Reporting

One of the chief functions of the *Western Recorder* is to present and promote the work of the Kentucky Baptist Convention. A sizeable part of each issue is used for this purpose. Presently we devote about two pages of each issue to what we call "departmental reporting." Here the readers have found information about plans and projects of the Woman's Missionary Union, Sunday School, Training Union, Brotherhood, Church Music, etc.

We are always concerned to find more effective ways to do this task. In reliable surveys of our readership we have learned that too many readers don't read these departmental columns. It seems that those who appreciate them really like them and depend upon them, but these are far too few.

Recently this was discussed by the editor and the Baptist building departmental secretaries. As a result we will be trying from now on a slightly different approach toward reporting news from the departments. Instead of using material just as it is prepared by the departments, we will treat this submitted material like other releases we receive and process

them as news articles. They will not be confined to two pages grouped together but will appear where we think they will best fit and most likely be read.

The departmental secretaries have been most understanding and cooperative in this matter. They, like us, want to find the most successful way to communicate the important things happening in their fields of work.

The new approach will necessarily take several weeks to be implemented completely. When it is completed, readers can expect three main differences from the plan that has been used for many years: (1) the materials will be written in the form of news articles rather than promotional articles, (2) the writer will be the editor or associate editor instead of the departmental secretary or assistant secretary, and (3) the articles will be scattered throughout the paper rather than used in one promotion section of each issue.

The editor is grateful to those concerned for their spirit of cooperation. When the plan has had a reasonable time for a fair test, expressions from our readers about the new approach would be welcome.

"Let's Unite," ABC President Tells SBC Congregation

The president of the American Baptist Convention told a Southern Baptist audience at Nashville that he would do anything within his power to bring about a merger between the American and Southern Baptist Conventions.

L. Howard McBain of Phoenix, Arizona, strongly urged all Baptist bodies in the nation to unite, but conceded later he did not think it would happen soon.

McBain, pastor of the First Baptist Church of Phoenix and president of the 1,500,000-member ABC, spoke at Nashville's First Baptist Church where H. Franklin Paschall, president of the Southern Baptist Convention, is pastor.

"We aren't very different when it gets right down to it," McBain told about 200 members of the church attending a Wednesday evening service.

"Let's unite," he declared. "Let's start it tonight. If my saying it would nudge it one inch closer, I would say it with whatever influence the office might have: 'Let's unite.'"

"We've been apart too long—more than a century. We ought to be working together in one body," he said.

"If your pastor had his way, he'd probably say the same thing," McBain added.

Paschall said in an interview that it would be great if all Baptists could get together, but he was more pessimistic about the reality of the possibilities. "There are too many structural and or-

ganizational difficulties," he said.

Both Paschall and McBain cited some cultural and theological differences between American and Southern Baptists, but added that within both conventions, there is probably as much divergency as there is agreement between them.

"Theologically," McBain said, "there is probably not as much difference between American Baptists and Southern Baptists as most people might think."

He based his message on the cross and the crucifixion, preaching on Hebrews 9, saying the cross is central among all Christians, not just Southern Baptists.

Following his address, McBain threw the floor open for questions, answering why American Baptists are not part of the Crusade of the Americas on a national basis.

He pointed out, however, that many American Baptists on a local and state level will be participating in the hemispheric-wide effort, and announced that Paschall had been invited to Phoenix to speak at a Crusade of the Americas rally. McBain said American Baptists in Arizona are in the crusade.

A question by Clifton J. Allen, editorial secretary for the Southern Baptist Sunday School Board, asked McBain to list what he considered to be the positive attitudes that should unify and deepen the bonds between the ABC and SBC.

McBain listed two major factors in

reply: first, because of the deep crying need of America, for no denomination can do the job alone.

"The only time we Baptists ever seem to get together is over alcohol and Billy Graham," he quipped. "We're all for one and against the other."

Second, he said, Baptists should recognize the gifts they have and share them with others.

"Who can deny the evangelistic gifts of Southern Baptists?" he asked. "But things are happening in American Baptist churches on the cutting edge of the new frontiers of the sociological upheaval in our time. What if we ever got together, and you gave your gift to us, and we gave our gift to you?"

He conceded that American Baptists are more oriented toward social action than Southern Baptists, but said Southern Baptists are more evangelistically oriented. McBain claimed there ought to be a balance between the two.

"Personally, I am deeply involved in social action in Phoenix," he said. "I believe it is the will of the Lord to become deeply involved to change the wrongs to rights and bring justice in the city. But I don't think I ever talk too much about how God came to change it in the first place and give me the kind of love for people that leads me to seek to change society."

He concluded by saying, "If we ever unite, and I'm for it, what would we do for America?" (BP)

Government Action Proposed for "Crisis of the Cities"

by W. BARRY GARRETT

President Lyndon B. Johnson has challenged church groups as well as other private and governmental agencies to help solve "the crisis of the cities."

In a message to Congress, the President called for a multi-billion dollar program to help meet urban problems which, he said, "rise from the decay of the decades."

"Today, America's cities are in crisis . . . the human problems of the city are staggering," the President declared. Among the problems he listed:

►Ghetto youth with little education, no skills and limited opportunity.

►Citizens afraid to walk their streets at night.

►Negroes, Puerto Ricans and Mexican-Americans barred by prejudice from full participation in the city's life.

"Illiteracy and disease, a lack of jobs and even dignity itself—these are the problems of the city, just as its tenements, traffic jams and rats are problems," Johnson said.

"The problem is so vast," the President said, "that the answer can only be forged by responsible leadership from every sector, public and private."

The challenge "extends to church and community groups, and to the family itself," he continued.

Among the many proposals to help solve urban problems, the President is asking for grants, loans and technical assistance for private, non-profit groups engaged in housing projects. Many of these are church groups.

The requests of the President are almost as staggering as the problems of the cities themselves. They run headlong into the economy mood of the Congress that cut back appropriations for many government programs last year.

Among the President's recommendations are the following:

1. Full appropriation of the \$2.18 bil-

lion already authorized for the anti-poverty program.

2. A Housing and Urban Development Act of 1968 which will provide for the construction of 26,000,000 new homes and apartments over the next 10 years.

3. A program to provide 300,000 housing starts in fiscal 1969 for the poor, the handicapped, the displaced and families with moderate incomes.

4. Full and additional funding of the model cities program already approved by Congress.

5. A federal-state-industry program for a National Insurance Development Corporation for protection of property owners and developers.

6. Plans for help to solve urban transportation problems.

7. A New Communities Act of 1968 which will provide funds to help develop new planned communities and cities.

The massive Johnson proposals inevitably will kick off controversy in Congress and around the nation. Naturally economy-minded people will protest. Others with programs of their own will fight for their own proposals. Both

political parties will vie for the spotlight in meeting the needs of people.

Unless escalating war conditions make it prohibitive, it seems certain that the nation is headed for a period of vast development and change in its approaches to problems of the cities.

The churches face crucial questions in helping solve the crisis of the cities. At least these issues before the churches must be considered:

►Will the churches understand the issues and participate in planning to solve human problems in the cities?

►Will the churches form partnerships with government and other private agencies in the new programs that are developing?

►How will the problem of religious ministry and of religious freedom be solved in the increasing number of planned communities and planned cities?

►Will the churches continue their traditional roles and institutional patterns in the new society or will they be flexible and develop new institutional ways of helping to meet human need? (BP)

First Consultant in Child Care Work to be Named by Home Board

The appointment of a consultant in child care and youth ministry by the Home Mission Board to work with child care agencies of the SBC was approved recently by child care officials during their annual meeting at Gatlinburg, Tennessee.

The cooperative association with the Home Mission Board is the result of a two-year study conducted by a committee of SBC child care executives. It is a response to the need to coordinate some of the ministries of the Home Mission Board with services now being rendered by children's homes in several states.

The consultant in Southern Baptist child care and youth ministry will be employed by the Home Mission Board. He will "provide counsel to Southern

Baptist agencies, and promote the child care ministry through effective communication in the various mass media outlets of the Southern Baptist agencies."

Other activities during the 20th annual meeting of the SBC Child Care Executives included addresses by Alan Keith-Lucas, professor at the University of North Carolina; W. L. Howse of the education division of the Sunday School Board, Nashville; and Charles Trentham, pastor of First Baptist Church, Knoxville, Tennessee.

Three child care leaders from Kentucky were included among the 83 from 15 states who registered for the meeting.

They were C. Ford Deusner, general superintendent of the Kentucky Baptist Board of Child Care, Middletown; J. D. Herndon, superintendent of Spring Meadows Children's Home, Middletown; and Ralph T. McConnell, superintendent of Glen Dale Children's Home at Glendale, Kentucky. The wives of these men also accompanied them for the annual meeting.

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Missionary in Vietnam Describes Experiences of War

by JAMES F. HUMPHRIES

There are always less than four quiet hours in each 24 in Saigon—midnight to cockcrow. Without warning, the quietness of these hours was disrupted on the morning of January 30 by exploding mortar shells, bursts of machine-gun fire, and the roar of Huey helicopters filling the sky overhead.

No lights. No water. No phones. These and many other factors added to our frayed nerves.

The battle for Saigon was in its second day. Refugees by the hundreds streamed by our home, carrying everything they owned on their bent, tired backs. Little children trotted along behind, nervously glancing skyward at the sound of every plane, fearing that planes would again rain fire in their direction at any moment.

During the next few days our movement was limited to emergencies. Sporadic fighting continued in the streets. Smoke from fires ignited by shells could be seen in the distance where entire city blocks were being gutted as troops made a block-by-block, house-to-house search for Vietcong.

The building which houses Grace and Trinity Baptist Church was filled with refugees from chapel areas, all hard hit.

James F. Humphries of Decatur, Georgia, a Southern Baptist missionary associate to South Vietnam, wrote this report a few days before most of the wives and children of SBC missionaries there were evacuated to Bangkok, Thailand. In spite of the heavy fighting in the Saigon area, all the SBC missionaries there are reported safe.

The Brutal Reality of War



A WHOLE BLOCK lies in ruins in the city of Saigon.



VIETNAMESE CITIZENS stand amid the ruins of their homes.

Returned Missionary J'men Tell of Wars in Vietnam, Jordan, Israel

by BOB TERRY

Vietnam, Israel, Jordan—three of the "hottest" spots on the face of the globe during 1967.

At Southern Seminary in Louisville, missionary journeymen who have just returned from these areas are bringing alive for their fellow students the horrors of war and its impact on the lives of individuals.

Fred Linkenhoker of Roanoke, Virginia, spent two years in Vietnam. Miss Jennie Mallow of Plainview, Texas, and Larry Keaton of Ft. Lauderdale, Florida, spent similar periods of time in Jordan and Israel, respectively.

Linkenhoker taught English at the University of Dalat in Vietnam.

"In one of my classes," he recalled, "there was a boy whose father ran for election to a village office. The Viet Cong warned that if he won the election, his days would be numbered. The boy's father won, and two days later the VC came to the village and beheaded the man as an object lesson to the other

villagers.

"This is how the VC operate—on the basis of terror," the second-year theology student emphasized. "They scare the villagers into cooperating with them."

On the other side of the globe, a different conflict was raging, the five-day June War between Israel and her Arab neighbors.

Miss Jennie Mallow was preparing to leave Jordan when the war broke. She viewed the fighting there first hand.

"There were some reports about Israelis bombing and strafing civilian areas, but I don't know of this actually happening," the first year religious education student said. "Mostly the Israelis knew what targets they wanted and went after them. They were more interested in radar sites and airstrips than in civilians."

Miss Mallow continued, "The Jordanians were mostly scared. They were afraid of persecution like they experienced after the first war in 1948.

The news that the enemy had killed six Christian and Missionary Alliance missionaries at Ban Me Thuot stunned all of us. Fear mounted for Southern Baptist missionaries in Dalat, Nhatrang, and Danang. Finally, on the sixth day of the fighting, word came that they were all right, though some had been evacuated from their homes.

Whether our work as missionaries has been set back five years or, in the providence of God, advanced five years, only time will tell. We stand ready, in Saigon and elsewhere in Vietnam, to face either challenge.

An example of how Southern Baptists even now are helping in the war situation is seen in Faith Baptist Church of Saigon. The newest Baptist church in Vietnam, this congregation is taking care of more than 1,000 war refugees.

"In that war the Jordanians were driven from their homeland. That is a type of persecution which cannot be overlooked," she said.

The Israeli view of the war was presented by Larry Keaton. His two years were spent in a small village five miles from Tel-Aviv.

"The whole time I was there we were more or less expecting a war to start any day," the first-year theology student said. "It was really a relief to have the war over because tensions had been building for so long."

When asked about his personal feelings during the conflict, Keaton said, "I found myself proud of the way Israel tactically fought the war. I'd say I felt a certain loyalty to the Israelis."

He continued, "We had been told back at the Foreign Mission Board to avoid becoming emotionally involved with the nation and to concentrate our loyalties on people as individuals. I tried, but I couldn't really do this," Keaton said. (BP)

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Baptismal Places Are Hard to Find in South Vietnam

Southern Baptist missionaries and Baptist military chaplains face a unique problem in the war-torn country of Vietnam: where to baptize new converts.

Perhaps the problem is no more acute than any other country where there are no "Bap'istries" located safely within the walls of a church building, but the problems are accentuated by the constant threat of an enemy attack while the baptism is in progress.

Missionaries and military chaplains have come up with some creative approaches to providing facilities to immerse new converts according to Baptist beliefs, said Capt. Jack S. McMichael, a Southern Baptist from Dadeville, Alabama, who is commanding officer for the 863rd Transportation Co.

"Traditionally, Army chapels are not equipped with baptistries," McMichael said. "When a soldier desires baptism, arrangements are usually made with a local church in the states. But sometimes, military chaplains baptize believers who prefer not to wait until their return to the United States."

McMichael described in detail two unusual ways in which Baptist converts in Vietnam had been baptized.

"Braced against the pounding surf of the South China Sea at Da Nang," he wrote, Chaplain (Major) William K. Bagnal, Southern Baptist chaplain from West Columbia, South Carolina, baptized two new converts while a lifeguard "stood by as protection against the treacherous undertow which prevails during the winter months."

"The actual words of the service were lost in the noises of the sea, guns and airplanes," McMichael wrote, "but the chaplain's uplifted hand signaled the baptismal proclamation."

"In perfect timing with the incoming waves, each man was immersed in the briny waters," he wrote. In the background was the sound of guns and the roar of airplanes.

The two servicemen, M/Sgt. Roy Hensley of Erwin, Tenn., and S/Sgt. Arnold

G. Whitson of Spring Lake, North Carolina, after their baptism, were accepted into membership back home by the Calvary Baptist Church in Erwin, Tennessee, and the First Baptist Church of Spring Lake, North Carolina.

Another unique baptismal service was held in the backyard of Southern Baptist Missionary Lewis Myers in downtown Da Nang.

A little child led a procession of 12 Vietnamese into the baptismal waters, the first such service Lewis had conducted since coming to Da Nang three years ago. Some of the new converts had been waiting for baptism as long as six months.

Significantly, the first person he baptized was his 10-year-old daughter, Laura. Looking on were about 200 Vietnamese, Mrs. Lewis, their three children,

Missionaries Ron and Betty Merrell of Tulsa, Oklahoma, their two children, and Missionary Journeyman Jim Bobo of Fort Worth.

Like the military chaplains, the five Southern Baptist missionaries in Da Nang had no baptistry. But they got help from the military in solving the problem.

Lewis asked Chaplain Bagnal for help in securing a suitable tank of some sort. Chaplain Bagnal and Capt. McMichael led in building a plywood tank lined with heavy canvas.

Beginning with his oldest daughter, Lewis baptized 13 new Christians in what McMichael, a former Sunday School superintendent at First Baptist Church in Dadeville, Alabama, called "a very impressive and beautiful ceremony." (BP)

Small Churches in Kentucky Must "Minister or Die," Bennett Says

Many small Baptist churches in Kentucky may die unless they meet the challenge of change in their communities and become ministering fellowships, said a professor at Southern Seminary, Louisville, on March 2.

G. Willis Bennett, professor of Christian ethics at the school and an authority on the rural and urban church, made the claim in an address on "The Future of the Small Church in Kentuckiana." He was the keynote speaker for the annual Rural and Small Church Conference at the seminary, sponsored by student pastors.

"The future of the small rural churches in Kentuckiana . . . presents a challenge that is greater than ever for the churches to be progressive," the professor continued. "If they refuse they are in for real trouble."

Bennett said one major change faced by many rural and small churches in

Kentucky is population mobility. This has meant a loss of population for some communities, a gain for others.

The movement of people from the cities to outlying suburban areas has brought factory and office workers into many communities that were previously made up only of farming people, Bennett pointed out. The great challenge to churches in such areas is to learn to reach these persons of different cultural and educational backgrounds, he continued.

In other towns of Kentucky where population had increased, "some churches should consider the possible need of a mission or a second church," Bennett said. This would apply especially to small towns where "only one Southern Baptist church now exists and the population has grown to the point where a second base of operation is desirable," he said.

In towns where population has declined, however, two or more small weak churches should consider the possibility of consolidating, the seminary professor stated. This "pooling" of membership and financial assets would make it possible for an active, full-time ministry to be carried on for an area that includes several small communities.

Bennett also said that most small churches could strengthen their outreach by cooperating with other "helping" agencies in their communities, establishing long-range planning programs and concentrating on stewardship promotion and the training of adequate leadership.

—FROM REPORT BY GWYNN DAVIS

Church in Philadelphia Forced to Turn Children Away

By ROY JENNINGS

Disappointment spread slowly across the face of the youngster as the policeman blocked the door of the church and waved him away.

"I'm sorry but you can't come in without your parents," the officer explained. "But they are working and can't come," the boy argued.

"That's too bad, but it's still the rule," the policeman replied. "Now run along."

Several boys and girls standing at the corner of the church awaiting the outcome of the conversation melted into the darkness as the officer stood his ground.

That's the situation Jack Redford, assistant secretary for the department of pioneer missions at the Southern Baptist Home Mission Board, found recently when he arrived in Philadelphia, Pennsylvania, to investigate a request to start a new Project 500 church.

Project 500 is a two-year effort to start 500 new churches in strategic areas of states where organized Southern Baptist work is less than 20 years old.

Part of Redford's inquiry in Philadel-

phia called for a five-day Mission of Concern in which investigators examined the need and desire of the neighborhood for a church while conducting worship services nightly.

The night before, almost 75 boys and girls between 10 and 15 years of age swarmed into the old Frankford Avenue Baptist Church for the opening night of the religious services and almost caused a riot.

No match for the youngsters, the three staff members finally called the police for help, Redford said. By the time officers arrived, wrestling boys had damaged several pieces of church furniture.

To prevent a recurrence, church workers stationed a policeman at the door the second night and stipulated that each youngster must be accompanied by his parents for the remaining services.

"The children weren't mean and destructive basically," Redford said. "Many of them hadn't been in a church before and were religiously illiterate. They didn't know how to act."

This area of interest in Philadelphia is Kensington, an inner-city section

three miles wide and five miles long into which 135,000 persons of English, Polish, German and Italian descent are packed into row houses.

The only organized Baptist witness in the heart of this area was Frankford Avenue Baptist Church which operated under American Baptist auspices until it disbanded recently and deeded the property to the Philadelphia Baptist Association (American Baptist).

C. Burt Potter, director of city ministries for Southern Baptists in Philadelphia, sought to interest American Baptist leaders in a joint ministry to the area.

In addition to the traditional worship services, plans call for a strong week-day program which meet the needs of people, Redford said. That could include a day care center, after-school activities, and projects for language groups and senior citizens.

Working arrangements between American and Southern Baptist groups in Philadelphia are still under discussion. (BP)

Prayer-partner Requests Pour in to WMU Headquarters

The scratch of a pen and the lick of a stamp are bringing thousands of Western Hemisphere Baptists closer to prayer partnership.

Officials of PACT, the prayer partner project coordinated by the SBC Woman's Missionary Union in connection with the Crusade of the Americas, say that mailbags going out are heavier than the ones coming in at the moment.

To date, they have filled requests for more than 521,700 copies of a leaflet containing a PACT application blank. Of these, some 475,000 have been in English, 42,700 in Spanish, and 4,000 in Portuguese. Mailing the requests is taking full time of one employee and part

time of several shipping clerks at WMU offices in Birmingham, Alabama.

PACT applicants who forget to include their Zip Codes are causing the WMU employees to spend hours poring over directories, because the Zip Code must be on every piece of mail.

The oversize application cards require six cents stamps under new postal rates. A budget-breaking number of cards are limping in with postage due, WMU officials said.

Many letters ask for blanks by the hundreds—a copy for each member of a congregation or class. Other requests are from individuals, from entire churches, and from families. Nearly a

thousand blanks went to persons who became interested in PACT at the meeting of the North American Baptist Women's Union last November.

Most churches have requested a church partner as well as encouraging members to seek individual partners.

PACT has been in business barely a month, but already some 1,200 applications have been returned. Many of them say, "Send more blanks for my friends."

A random sampling of completed blanks revealed an 80-year-old woman applicant, numerous retired men, and dozens of young couples. Names of well-know Southern Baptist leaders are mingled with strange-sounding names from faraway places.

PACT headquarters will not begin assigning partners for several more weeks, awaiting mail deliveries from distant countries and conventions, and allowing for a larger percentage of the applications to be returned. All partners will be assigned by January 1, 1969, in time for prayer during the year of the Crusade.

"There's no way to tell how many PACT partners will be praying for the Crusade when it gets underway this time next year," said Miss Alma Hunt, WMU executive secretary.

"The figures today indicate perhaps a half million people will be involved in PACT," she said. (BP)

Music Leaders Appear in State Festivals

Two staff members of the church music department of the Sunday School

Board, Nashville, will assist in two regional church music festivals in Kentucky next month.

They are Festus Robertson, consultant in young people and adult music, who will appear at the north central festival, scheduled at Georgetown College April 5 and 6; and Paul Bobbitt, junior-intermediate consultant, who will assist in the southeastern festival at Harlan Baptist Church on April 26 and 27.

A complete list of music festivals in Kentucky appeared in the February 22 issue of the *Western Recorder*.



Bobbitt



Robertson

March 14, 1968

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Former War Refugee Now Sleeps in Peace in America

by BOB HARRELSON

Twenty-eight years ago, Mrs. Stephanie Macs, an employee of Southwestern Seminary at Fort Worth, Texas, slept in terror that the "black car" might at any moment come to take her to her execution or to a Siberian labor camp.

Today, however, she sleeps with peace knowing she is a citizen of a free country.

Born in Latvia around the turn of the century, she spent her early years in relative comfort.

But the first Russian occupation changed all that, she said. Property and goods belonging to individuals became the property of the state. Houses were seized and unknown families were moved in until each family had only one room for total living space.

Things went from bad to worse during the second Russian occupation beginning in 1940. In one night, 70 or more educated people in the community were dragged from their homes and murdered, she recalled.

The following day, 40,000 other countrymen were forced into the streets and marched off to Siberian labor camps. Two of her brothers were among those taken to Siberia.

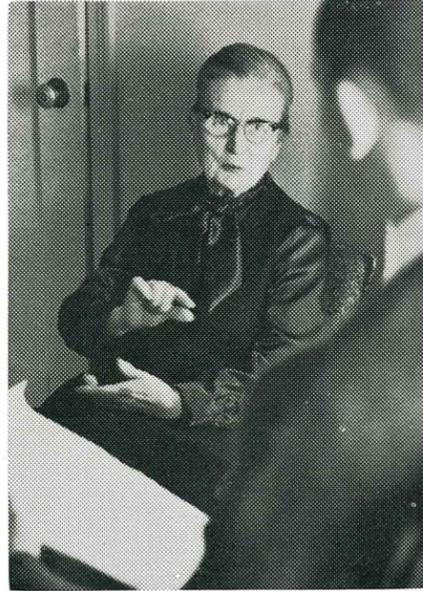
She and her husband—a Latvian army officer—lived in constant fear that the "black car" might come and claim them. This was the name given to the death taxi used to transport select villagers to their executive sites.

In 1941, however, during the midst of the Russian rule of terror, the Germans invaded and drove out the Russians. Life continued to be hard for the

Macs, but they found it easier to sleep at night.

After a time, Mrs. Macs and her husband moved to Germany, hoping for better conditions. But too many people in a small country during wartime provided little relief for the two homeless refugees.

A new promise of relief came in an



Free of Fear

MRS. STEPHANIE MACS shares her experiences with a student at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

opportunity to go to America, and the Macs were once more on their way to what they hoped to be happiness and security.

But it wasn't easy. They spoke little English, and this limited the types of work open to them. After a year in Denton, Texas, Mr. and Mrs. Macs moved to Fort Worth, where he did janitorial work and she served as a nursery worker.

The years had taken their toll, though, and the ex-Latvian army officer died of heart failure. Mrs. Macs then went to live with a sister.

Nine years ago, Mrs. Macs began to work at Southwestern Seminary. It was cleanup work—nothing fancy as jobs go—but an honorable work that brought, as she put it, "the finest memories of my life."

Already proficient in her command of the Latvian, German, Polish and Russian languages, Mrs. Macs set about to master English, the tongue of her adopted land. The task was slow, but she was determined, for she now had a deep desire to become sufficiently versed in the language to pass the requirements for citizenship.

At long last Mrs. Macs applied for United States citizenship, and in January of this year she achieved her goal.

"One thing I see in our country that bothers me," she stated. "It seems so many Americans do not appreciate what we have here. We are free people—free from the terrible life of communism. This makes me happy. This makes me rest well at night. This makes me thankful I'm an American." (BP)

Cooper's receipt of the "13th check" reminded him of the importance of the number 13 in his own ministry. For example, he spent 13 years in college and seminary preparing for the ministry; he served a total of 13 churches during his long and fruitful career; and he spent 13 years as pastor of the Fourth Avenue church in Louisville before his retirement. Cooper now lives at 500 W. Ormsby Avenue in Louisville.

In a letter to A. W. Walker, secretary of the annuity department of the Kentucky Baptist Convention, Cooper especially thanked the SBC Annuity Board, Dallas, Texas, for the "13th check" which he received recently from that agency.

All annuitants of the board received 13 checks this year instead of 12—an extra retirement benefit made possible by higher-than-anticipated returns on the board's investments.

Apartment Building Erected At Clear Creek School

A new student apartment building which provides living quarters for 10 families has been completed at Clear Creek Baptist School, Pineville.

The \$120,000 structure was built largely by students under the direction of Herman D. Moore.

SBC Professor Hints at Seeking Arkansas Governorship

With plans to return to his former position as president of Ouachita Baptist University in Arkadelphia, Arkansas, coupled with possible designs on the governorship of Arkansas, Ralph A. Phelps, Jr., has resigned as a regional director of the Office of Economic Opportunity (OEO) at Atlanta.

The well-known Southern Baptist said there is an "outside possibility" that he may run as a Democratic candidate against Republican Gov. Winthrop Rockefeller of Arkansas this year.

He said he has been urged to enter the governor's race, but that there "are no firm plans at this time." The ticket closes March 30.

"So, if I'm going to run, I'll have to decide between now and then. One hurdle is getting the financial support one needs to run against a Rockefeller," Phelps said.

He explained that when he took the War on Poverty position in September, he expected to stay one year, and had taken a year's leave of absence from the Baptist school where he had been president for 14 years.

He stayed with the OEO, however, only six months. There had been rumors circulating in Baptist circles for several weeks that Phelps was unhappy and wanted to leave the OEO.

Phelps was quoted by the *Atlanta Constitution* as saying that "anybody who works in the anti-poverty program feels frustrated."

He added that the basic idea of the poverty program—helping people to help themselves—is a good idea. But implementation of that idea has sometimes been somewhat less than "a howling success."

He told the Baptist Press, "After six months work with OEO, I am more convinced than ever before of the importance of Christian education and our church-related colleges.

"If a government bureaucracy is the hope of the world," he said, "then the world is without hope, in my judgment.

"Our sick society has no chance of getting well apart from the moral and spiritual values taught by our churches and by a school like Ouachita," he added. "I am eager to resume my work in our Baptist school."

Phelps became regional director of the Southeast Region of the OEO on September 1, 1967. He was responsible for coordinating all War on Poverty programs in the six-state region including Tennessee, Georgia, Alabama, South Carolina, Mississippi and Florida.

In his statement of resignation, Phelps said that "circumstances at Ouachita Baptist University are such" that he decided to return there before his year's leave of absence was over. He said his responsibility in Arkansas was the "primary reason" for leaving the War on Poverty.

Even if he decides to enter the governor's race, he said, he still will serve the remainder of this school year as Ouachita president.

Sargent Shriver, director of the Office of Economic Opportunity in Washington, accepted his resignation "with regret," saying that Phelps had brought "a high degree of integrity and dedication" to the Southeast regional office. Shriver said no successor had been named, but Phelps indicated an acting director would be appointed.

Another prominent Southern Baptist, Ross Coggins, regional director of Volunteers in Service to America (VISTA—the Domestic Peace Corps), has been serving as an acting deputy director of the OEO in Atlanta since the illness of the current deputy director, Jesse M. Merrell, Jr., late last fall. Coggins is former director of communications for the Southern Baptist Christian Life Commission, Nashville. (BP)

Some Students Do "Lose Faith" At Seminary, Professor Claims

by BOB TERRY

Do ministerial students lose their faith while at seminary?

One seminary professor says some students feel they actually do.

"However, it is not seminary training that destroys a person's faith," said Harold S. Songer, assistant professor of New Testament at Southern Seminary, Louisville. Rather, he warned, it is the immature way in which a student may react to critical theological study that sets his course.

Songer described in a campus chapel service several inadequate student reactions often seen in a theological seminary. He listed them in four categories:

►Protector of the Doctrine: "This student is so threatened by the new insights and questions that come from critical theological study that he decides there is only one way of salvation. He retreats to the fort of doctrinal structure that he inherited before coming to seminary and

seeks to defend it against every living idea that dares to wander within his intellectual cannon range."

►Theological Hippie: "This student revels with mystic ecstasy in the number of conflicting opinions that can be assembled with regard to any article of the Christian faith. Because of his receptiveness to new ideas, he is often incorrectly termed 'intellectual.' What the hippie lacks, however, is genuine convictions about anything. He can tick off alternatives, but cannot come to a conclusion."

►Pulpit Pragmatist: "This student is not disturbed by the challenges to faith or the many alternatives posed by scholars. All academic material is tested by one simple question: 'Will it Preach?' The pragmatist sees the entire enterprise of critical theological education as a vast homiletical smorgasbord in which he may take something from Bultmann, Barth, or John R. Rice with equal facility. In this instance both faith and honest study are sacrificed on the popular altar of secularism."

►Mature Christian. "This student is willing to serve when he does not fully understand and is confused. He is not dedicated to an idea or even a cluster of ideas but to the living Lord who calls him to follow. With Paul he confesses that he knows only in part. Yet, to be a follower of Christ is to be a learner, and critical study, thus, becomes for him the handmaid of faith. He knows that properly pursued, critical study points a man to faith just as faith calls him to study and obedience." (BP)

"13TH CHECK" HAS SIGNIFICANT MEANING—

Retired Pastor Thanks SBC Annuity Board

Manuel A. Cooper of Louisville, retired former pastor of Fourth Avenue Baptist Church, Louisville, has expressed appreciation to "those who in years gone by conceived a financial plan to take care of Baptist ministers when they reach retirement age."

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SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for March 24, 1968)

INTERNATIONAL SERIES

ABIDING IN CHRIST

John 15:1-12

Fellowship with Christ is essential to our spiritual well-being. It is possible through the study of the Word under the guidance of the Holy Spirit, earnest prayer, and obedience to His revealed will. It is the secret of a radiant personality, the overcoming life, the untroubled heart and effective service.

Fellowship with Christ results in fruit-bearing for Him. Because Christ is the life-giving vine, it is to be expected that believers, who are the branches, will perform their God-given function and bear fruit. The great purpose for which He has brought people into His Kingdom is that they shall bear fruit. Pruning is necessary for better fruitage. Through pruning He removes those things which mar the effectiveness of our lives.

If the Christian is to bear fruit, he must be cleansed through the application of the Word of God to the life. To the extent that his life conforms to the Word, the Christian is enabled to fulfill Christ's purpose for him. When the Christian thinks that he has done his best, the Lord prunes the branch in order that it may bring forth more and better fruit. He wants us to be cleansed in order that we may be more prolific fruit-bearers.

Christian fruitfulness is dependent upon the believer's constant abiding in Christ. For the best results there must be a regular study of God's Word, a frequent calling upon His name in prayer, and a consistent dependence upon Him for the necessary strength for right living. Christ emphasized the fact that one characteristic of believers in Him is their love for one another. Love is that deep and abiding respect for others which shows itself in a desire to help them to be and to do their best. It is a disposition which reveals itself in confidence, good will and mutual helpfulness. Christ's love for His own is a pattern for their love of others.

One purpose of this love for one another is to prove our Christian discipleship. Love for our brethren proves to the unsaved about us that we are the children of God. Without genuine love for one another we can never prove that we belong to Christ and are truly

following Him.

It is somewhat surprising that Christ spoke of His joy in that particular dark season through which He was passing, for He was about to be plunged into a sea of suffering the like of which never engulfed another. To be speaking of joy at that time was amazing. He stated that He wanted His people to be the possessors and exhibitors of His joy. Christ's joy did not consist of material possessions, physical enjoyment or human approbation, but rather of a proper relationship to God the Father, and a redemptive ministry for others.

Christ expressed His striking purpose in these words: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." The joy of Christ within us is a challenging thought. Yet, many believe that Christianity and joy are

incompatible, that where the one is present the other is absent. Any religion which wears grave-clothes begs to be buried, and the sooner the better. Christ came to bring and to impart joy.

If, instead of thinking so much about ourselves, our rights and our wants, we would forget ourselves and live for Christ and others, we would find ourselves in an entirely different world, and be able to live radiantly, joyously and victoriously.

Love walks in the straight way of obedience to the commandments of the Lord. When we love Him enough to do the things which He has commanded us, we shall enjoy His favor upon us. Fullness of joy comes from abiding in Christ and His love, and from doing the things that are pleasing to Him. If we love Him, we shall strive diligently to do the things that He has commanded us to do. Our Lord is desirous of seeing in us a devotion that is willing to surrender, a love that is willing to sacrifice, and a loyalty that is ready to stand with Him under all circumstances.

LIFE AND WORK SERIES

LET US RUN WITH PATIENCE

Hebrews 12:1-6, 12-16

After calling the roll of the heroes of faith in the previous chapter, the writer here sought to encourage the Jewish believers in Christ who had discovered that the Christian life was more difficult than they had expected, and who were beginning to wonder if they should abandon their high aims and great hopes.

Hebrews 12:1-6

These verses picture Christians as runners competing for a prize. Since the Christian life is portrayed as a race, everything that would hinder the Christian in running it must be laid aside. There must be a divestment of all encumbrances, such as laziness, pride, doubt, indecision, fear and anything that would hinder fellowship with Christ. Everything that hinders must go.

"Weight," as used here, denotes whatever would put one to a disadvantage in running. Things which prove to be weights to the Christian runner need not necessarily be sins. A weight may be entirely legitimate, but, if it is a hindrance in the Christian race, it should be laid aside. Some Christians avoid the things that are obviously sinful, but they carry a lot of excess baggage in the form of questionable habits, trifling interests or second-best activities.

Moreover, if one is going to run the Christian race successfully, he must free himself of his besetting sin or sins. Each Christian is expected to overcome the sin to which he is the most susceptible, whether it be a suspicious attitude, a critical spirit, an irritable temper, an unforgiving spirit, or some evil habit.

Running the Christian race requires exertion, progression and perseverance. In running it, we need always to maintain a proper sense of direction, to understand that the course is not easy, and to remember that we are part of a glorious company.

If we would please the Lord and run successfully, we must make Christ cen-

tral in our thoughts, affections and purposes. We must look away from all examples of faith, whether they be past or present, and look to Him Who is the originator, pioneer, completer and perfecter of our faith. He is the object of supreme interest, the answer to the deepest needs of our souls, and the dearest object of our love.

Part of our trouble is the idea that life was meant to be easy and pleasant. There is not any basis for this idea in the New Testament, or any evidence of it in life. Since life is a place of discipline, we should not be surprised if we are called upon to go through the mill of hardship, adversity, suffering and struggle. We cannot develop properly without discipline, regardless of whether it is imposed from within or from without.

Hebrews 12:12-16



Release the Schools? Yes!

Dear Editor:

Your thoughts in the February 22nd editorial about releasing Baptist Schools are well received. I believe the time has arrived for Baptists to reevaluate their approach to higher education. We should begin now not to build new schools but rather to develop a contemporary Christian witness on all state colleges and universities throughout our land.

Let us begin now to direct our talents and resources toward evaluating a program of placing a strong organized unit such as the BSU on each state campus. With the right type of program and personnel, we can truly present Christ to literally thousands of students whose minds are receptive during those four years.

If we reach the young people of today, we will have the Christian adult leadership of tomorrow.
Louisville, Ky. Edward Frahme

Houston Hotels Nearly Full, Committee Says

All downtown hotels have been filled for the period during the Southern Baptist Convention at Houston, June 4-7.

But there are still vacancies in the outlying Warwick, Shamrock and Plaza Hotels, and the following motels: Holiday Inn, Southwest; Helena Tideland, Towers, Sheraton Oaks, Ramada Inn, White Horse, Grant and Vagabond, the committee said.

Southern Baptists planning to attend the convention who have not yet made hotel reservations were urged by the local committee to immediately write to

the SBC Housing Bureau, Suite 1101, 1006 Main, Houston, Texas, 77002.

The committee asked that all such inquiries state the type of accommodation desired, three hotel or motel choices, and arrival and departure dates. (BP)

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admonished to "make straight paths," which means to regulate his walk and actions by the revealed will of God, to obey the divine precepts, and to refuse to travel in the ways of the world. Christ has preceded us and has called us to follow Him in the straight and narrow way. This path is the best one for us, but we should also follow it for the sake of those whom we shall influence.

A Christian should strive to live amicably with all men. He should never fail to draw upon the grace of God for the strength which he needs to live a victorious Christian life. He should guard against thoughtlessness and lethargy, lest he deprive himself of that which is available in and through the grace of God, and fall into immorality or sensuality. He should yield and dedicate himself wholly unto the Lord.

SBC Seminary Collecting Books For Vietnam School

Students and faculty members at Golden Gate Seminary, Mill Valley, California, are donating books to the Saigon Baptist Seminary in Vietnam, a training center for Vietnamese ministers.

Missionary Sam Jones of the newly-created Baptist institution in Vietnam said that there were less than 100 books in the school's library. Already the drive by the Golden Gate students has added 100 more books to that number.

Attention was called to the Saigon seminary's library needs by Chaplain L. H. Miller, a Southern Baptist serving at Ton Son Nhut Airbase in Saigon.

The seminary in Saigon seeks to provide Vietnamese ministers with theological and biblical background in preparation for ministries to their own people.

Donated books for the seminary are being processed for shipment by the public relations department at Golden Gate.

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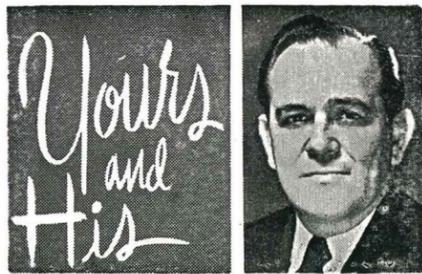
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Annual Youth Nights

Seven months early, the annual Youth Night of the Kentucky Baptist Convention will be two nights—April 18 and 19. Right on top of us now!

Yes, the convention voted to hold Youth Night during KEA week, while the youth were out of school, and to make it two this year: Thursday, April 18, at Owensboro, Sports Center; and Friday, April 19, Richmond, Alumni Coliseum, Eastern Kentucky University, both at 7:00 p.m. Make your plans now for all youth—and register your youth choir with Eugene Quinn, Baptist Building, Middletown, now.

Good News

The theme is "Good News for Youth." All youth choirs, white and Negro, are invited to practice the songs at home, and be the big attraction.

Also, Good News: a Christian folk musical with the new beat, will be given by BSU choirs of Kentucky under the leadership of Don Blaylock of Buechel Park church, Louisville.

All youth choirs, however, will sing the concluding numbers in Good News—"Do You Really Care?" and "Reprise." It will be an unforgettable night in Owensboro and Richmond.

What is Good News? all about? See the *Western Recorder* story on page 7 in the February 22 issue! Nothing has touched the hearts of this generation of youth like Good News.

Kenneth Chafin Speaks

Kenneth L. Chafin, Billy Graham Professor of Evangelism, Southern Seminary, will bring the inspirational message of God's Good News. An invitation will be given. He is one of America's great evangelists in touch with the youth of today.

Get That Bus

So, get that bus ready! Talk to your youth. Plan for them. Make this KEA vacation one that will thrill your youth and strengthen them in Christ—their call to battle in the Crusade of the Americas in Kentucky. Remember, invite the Negro churches and their youth.

Harold G. Sanders

Motels in Florence Listed for '68 Session of Kentucky Baptists

A list of motels in the Florence, Kentucky, area has been announced for the benefit of those persons who will attend the 1968 Kentucky Baptist Convention November 12-14 at the Florence Baptist Church.

The Statler-Hilton Lamplighter Motel in Fort Mitchell has been designated the headquarters hotel. It has facilities for banquets and group luncheons. Any group desiring to reserve and use these facilities for meetings should correspond directly with this motel, the convention's committee on arrangements said.

Locations and rates of the motels are as follows:

► **Florence Motel**, 7111 Dixie Highway, Florence—single, \$9.50; double, \$9.50 and \$14.50.

► **Homelike Motel**, 7009 Dixie High-

way. Florence—single, \$5.00; double, \$6.00.

► **Statler-Hilton Lamplighter**, 1939 Dixie Highway, Fort Mitchell—single \$12.00; double, \$16.00.

► **Ridge Motel**, 6501 Dixie Highway, Florence—single, \$9.50; double, \$13.50.

► **Barkley House Airport Hotel**, Cincinnati Airport, Erlanger—single, \$11.00; double, \$14.00 and \$16.00.

► **Holiday Inn South**, 2100 Dixie Highway, Fort Mitchell—single, \$10.00; double, \$16.00.

► **Airport Motor Inn**, Airport Road and I-75, Erlanger—single, \$10.00 and \$13.00; double, \$15.00

► **Wildwood Motor Inn**, 7809 U.S. 42, Florence—single, \$8.00, \$9.00 and \$10.00; double, \$8.00, \$10.00 and \$12.00.

Kentucky Baptist **WESTERN RECORDER**

BAPTIST BANNER AND WESTERN PIONEER

Historical Highlights

FEATURING PAST EVENTS FROM THE FILES OF THE WESTERN RECORDER

10 YEARS AGO March 13, 1958

The Western Kentucky Baptist Ministers' Conference, meeting at Mayfield, went on record against references to the "universal church" in recent publications of the Sunday School Board, Nashville. The western Kentucky pastors contended that, among other things, the concept of a universal church, "leads to the practices of 'open communion,' 'open membership,' and the reception of 'alien immersion,' all of which finally cancel out the effective witness and doctrinal stability of a Baptist Church."

James W. Allen, Jr., of Memphis, Tennessee, was named Royal Ambassa-

dor secretary in the Brotherhood department of the Kentucky Baptist Convention. He succeeded J. C. Ballew, who joined the staff of the Brotherhood department in the Baptist General Association of Virginia.

25 YEARS AGO March 11, 1943

Editor John D. Freeman congratulated Duke K. McCall, pastor of Broadway Baptist Church, Louisville, upon his appointment to the presidency of the Baptist Bible Institute (now New Orleans Seminary) in New Orleans. Noting that McCall was "even younger than 35," Freeman said:

"We would say that in administrative skill and in general acumen he is so well equipped that there need be no fear on the part of anyone that he is too young to fill the position wisely and effectively."

50 YEARS AGO March 14, 1918

The *Western Recorder* reported that a plan for providing "relief and annuity" for ministers of the Southern Baptist Convention would be presented at the forthcoming 1918 session of the SBC. A pension and disability plan had been authorized for Southern Baptists in 1917, when a commission of 11 persons was appointed to study the problem.

Give a trip to the Holy Land!

Highlights of the BIBLE LANDS

With Dr. John M. Carter
Tour director, and president, Campbellsville College

JUNE 8, 1968 — 22 DAYS

10 COUNTRIES

\$1.185 from Louisville
\$1.120 from New York

"See the stories of the Bible unfold before your eyes"

BOOK NOW — RESERVATIONS LIMITED

Write: Dr. John M. Carter
GOTAAS WORLD TRAVEL
7 W. Madison, Chicago 60602

Brazilian Baptist Convention Covered by Mass Media

Brazilian Baptists received exceptional newspaper, radio, and television coverage during their recent annual meeting in Fortaleza, Ceara.

Some of the radio and TV appearances were planned, others spontaneous. For instance:

A caravan of young Convention-goers

from the state of Pernambuco stopped for a rest in Mossoro, Rio Grande do Norte, late one night. Piling out of their bus for a look at the town, the boys began playing games on the sidewalk, but the girls found a small park and sang folk songs. Personnel at a nearby radio station heard them and invited

them to sing over the air. However, the press made one major blunder. A news item announced that the Baptist Convention's first session opened with a cocktail party. A retraction explained that the cocktail party was given at a botanical convention meeting at the same time.

DISCOUNT PRICES

Save 40% to 100% WHY PAY MORE?

ROSES 34¢

SHRUBS 9¢ TREES 19¢

Each plant is labeled, fresh and expertly packed to arrive in top condition. . . . Planting instructions included in each order.

Each

FLOWERING SHRUBS

<p>PRICES ON ROSE BUSHES: 34¢ each, 6 for \$1.98, 12 for \$3.68; your choice of varieties</p> <table border="0" style="width: 100%;"> <tr> <td style="width: 33%;"> <p>REDS</p> <p>Etoile De Hollande Red Radiance Mirandy Crimson Glory Ami Quinard Charlotte Armstrong</p> </td> <td style="width: 33%;"> <p>YELLOWS</p> <p>Eclipse Golden Charm Peace Golden Dawn Luxemburg</p> </td> <td style="width: 33%;"> <p>PINKS</p> <p>Editor McFarland Pink Radiance The Doctor Briarcliff Columbia Picture</p> </td> </tr> <tr> <td> <p>TWO TONES</p> <p>Talisman President Hoover Betty Upprichard Contrast Edith N. Perkins Condesa de Sastago</p> </td> <td> <p>WHITES</p> <p>K. A. Victoria Caledonia F. K. Druski K. Louise</p> </td> <td> <p>CLIMBERS</p> <p>Cl. Blaze Red Cl. T. L. L. L. Cl. Pointsettia Cl. Red Talisman Cl. 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<p>FLORIBUNDA ROSES 79¢</p> <p>RED RIPPLES...cherry red FLORADORA...orange vermillion LAFAYETTE...bright red BETTY PRIOR...rich pink Price 2 yr. old bushes, blooming size: 79¢ ea., 6 for \$4.69.</p>	<p>CAMELLIAS 89¢</p> <p>CLEOPATRA...large red flowers MINE-NO-YUKI...double white PINK SNOW...fine grower, pink TEXAS STAR...light mauve pink SETSUGEKKA...white, splash'd pink Prices on blooming size: 89¢ ea., 3 for \$2.59. (All above plants, 1 to 2 feet tall, 1 or 2 yrs. old.)</p>	<p>BABY DOLL ROSES 79¢</p> <p>IDEAL...dark red GOLDEN SALMON...pink and orange SUMMER SNOW...snow white GEORGE ELGER...bright yellow Price 2 yr. old Baby Doll roses: 79¢ ea., 6 for \$4.69. Your choice of varieties.</p>																		
<p>AZALEAS 89¢</p> <p>Chris Mac Cheer: deep red and crimson. Coral Bells: bell-shaped pink flowers. Salmon Beauty: lush salmon pink. Pink Pear: large, pink shaped white. Hino-Crimson: brilliant scarlet flowers. Prices on bloomings size Azaleas 89¢ ea., 3 for \$2.59, 6 for \$4.98.</p>	<p>MINIATURE ROSES 98¢</p> <p>Buds no bigger than finger nails. . . blooms no larger than a dime. These little roses grow to about 8 in. high. Can furnish in RED, PINK, YELLOW, 2-TONE and WHITE. SPECIFY COLOR. Price each 98¢; 3 for \$2.85. These roses are 1 or 2 yrs. old. Blooming size.</p>	<p>SHADE & FLOWERING TREES</p> <table border="0" style="width: 100%;"> <tr> <td style="width: 33%;"> <p>LOMBARDY POPLAR: 3 to 4 ft.15 \$.43 TULIP TREE: 3½ to 5 ft.39 1.09 MIMOSA: 1 to 2 ft.19 .54 MIMOSA: 4½ to 6 ft.89 2.59 RED BUD: 5½ to 7 ft.98 2.79 WHITE FL. DOGWOOD: 2½ to 4 ft.49 1.39 RED FL. PEACH: 2½ to 4 ft.98 2.79 PINK FL. 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Church Loan Program of Texas Baptists is Reorganized

The Church Loan Corp., of the Baptist General Convention of Texas has installed new management in line with recommendations from an investigating committee representing the state convention.

A. B. White is leaving as executive vice president and chief administrative officer after 16 years with the Texas Baptist church loan organization. He has been the only executive officer since the organization's founding.

He will remain, however, as "advisor" until retirement early next year.

Elected as his successor is Dcn Singletary, current president of the Tarrant State Bank in Fort Worth. Singletary, a member of the investigating committee, will assume the newly-created title of president, and will also serve as chief executive officer.

The reorganization of the Texas Baptist Church Loan Corp., developed when the investigating committee of the convention met with those directing the Church Loan Corp., and Church Loan Association, two legally-separate boards but operating with the same officers.

One handles church loans in Texas, and the other loans outside of Texas. The two organizations report a combined net worth of \$3,500,000.

The convention created a committee of 100 at its 1966 session with a major assignment being an evaluation of all agencies and programs of the convention. The committee in turn organized itself into subcommittees, one of which has been giving major attention to the two church loan groups.

White brought the controversy into the open last September when he told the convention's Executive Board, "This is the most bewildering time I have known in my life." He said then he had been "criticized beyond description," and added, "this would not hurt had it been based on truth."

The Executive Board in September acting on a recommendation from the two loan boards during the investigation, established a "management group" which was given "final authority" in handling the loan board operations. Singletary was a member of the group and continued to serve on the investigating committee.

The new Church Loan Board management group reported to the state convention in November at Lubbock and its Executive Board, that a "mistake in judgment" had been made by the old group and administration in the purchase of California real estate. The new board added it was trying to sell the property at "a nice profit." The sales efforts are continuing.

However, both the loan board and the investigating committee, by official action, said there was no implication anywhere of "any dishonest act." (BP)

Haggai to Conduct Evangelistic Crusade in Indonesia This Year

Southern Baptist Evangelist John Edmund Haggai of Atlanta has received what he calls "an unprecedented invitation" from an Indonesian council of churches to conduct an evangelistic crusade in Indonesia in May of 1968.

The invitation came from the Djakarta Regional Council of Churches, part of the National Council of Churches in Indonesia which comprises 90% of all Protestant churches in that country.

Haggai explained that official sanction by the council is considered essential for the cooperation of all church groups, and that it is tantamount to government approval, which is desirable, but not necessary.

Haggai said he had received an invitation earlier from a group of Indonesian pastors and laymen not in the council, and that the support of Southern Baptists and other evangelical groups in the country was "already assured."

He pointed out that other non-Indonesian evangelistic groups which have sought the council's backing have been rebuffed. He said he was probably invited because of his organization's total evangelistic approach, and because of

his Asiatic background.

Tentative plans for the Haggai Indonesian crusade will include training of indigenous lay Christians in evangelism, followed by simultaneous meetings in churches throughout Djakarta, united meetings at a central location, and extensive follow-up. More than 100 United States pastors and laymen will assist in the campaign, he said.

Tentative dates have been set for the initial thrust beginning April 29, the simultaneous meetings May 5-15, and the united crusade May 17-19.

"Doors have been open to the Gospel as never before in this predominantly Moslem nation," Haggai said. "Since the overthrow of Sukarno and the Communists in 1965, conversions to Christianity have numbered in the hundreds of thousands." (BP)



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MEMBER, CALVARY BAPTIST

