

First Church, Hopkinsville, Hosts WMU Convention April 2-4

All roads lead to Hopkinsville next week for the annual convention of the WMU of Kentucky. The sessions begin Tuesday evening with addresses by Mrs. Robert Fling of Texas, president of the Woman's Missionary Union of the SBC, and Mrs. Wayne Dehoney of Louisville. Other

speakers include Charles E. Boddie, president of the American Baptist Seminary at Nashville; Mrs. Tucker N. Callaway, missionary to Japan; Virgil H. Moorefield, Jr., missionary to Europe; J. R. Estes of the Home Mission Board, Atlanta, and Winston Crawley of the Foreign Mission Board.





GLEANINGS FROM THE FIELD

W. G. POTTS, retired Kentucky pastor and state missionary, observed his 58th anniversary in the ministry on Sunday, March 10, by preaching at Okolona Baptist Church, where John E. Carter is pastor. Carter has served the Okolona congregation for 17 years.

WALFRED H. PETERSON, director of research services for the Baptist Joint Committee on Public Affairs, Washington, D. C., has resigned to accept a position at Washington State University, Pullman, Washington. Peterson has been with the Baptist Joint Committee for three years.

DALLAS BAPTIST COLLEGE in Texas has received a \$500,000 gift from a prominent Texas Baptist philanthropist. Carr P. Collins, Sr. announced his gift at a March 7 luncheon which officially launched a \$2,500,000 development program.

THE SEMINARY of Christian Educators in Recife, Brazil, began a new year on March 1 with 92 students from 16 Brazilian states and territories.

THREE LOUISVILLE BAPTIST PASTORS have been named to the reorganized board of pastoral advisors of Kentucky Southern College in that city. They are William Weedman, pastor of Southside Baptist Church; Garland K. Offutt, West Chestnut Street Baptist Church; and F. G. Sampson, Mt. Lebanon Baptist. Alton H. McEachern, pastor of St. Matthews Baptist Church, serves as chairman of the group, which includes ministers from several denominations.

THE FIRST BAPTIST CHURCH of Lebanon, Kentucky, has passed a resolution of respect and appreciation for Porter B. Myers, former deacon of the congregation, who died recently. Myers was a deacon there from 1943 to 1956.

RANGER'S LANDING BAPTIST MISSION in Kentucky's Green Valley Association was constituted into a church on February 11. The pastor is James Ford.

THOU WHEN THOU PRAYEST, one of the books written by the late W. O. Carver of Southern Seminary, Louisville, has been republished by the SBC Historical Commission, Nashville. It commemorates the 100th anniversary of the birth of Carver. Any profits from the sale of the volume will go into a fund to buy books for the Historical Commission library at Nashville.

WILLIAM R. TOLBERT, Jr., vice-president of Liberia and president of the Baptist World Alliance, visited Baptists in Guyana and other countries of the Caribbean area while en route to Washington, D. C., for recent BWA administrative committee meetings.

HOWARD PAYNE COLLEGE, Brownwood, Texas, which attracted international attention in 1959 with a Texas version of "A Midsummer Night's Dream" which played several engagements in England, has been invited to represent the United States in an international drama festival. The college will present the "Dream" in the International Festival of University Theatre in Montevideo, Uruguay, in August.

JESS MOODY, pastor of First Baptist Church, West Palm Beach, Florida, went before Palm Beach County's 1,600 striking school teachers and told them: "You have a right to walk out. My children have a right to an education. I find it exceedingly difficult to sacrifice my children upon the altar of your right to walk out." However, Moody also blasted the sour apathy that had put the teachers in a position of feeling they had to protest.

OPPOSITION to pari-mutuel gambling in the primary elections May 4 drew the unanimous approval of the 192-member Executive Board of the Baptist General Convention of Texas, meeting at Dallas.

EUGENE STOCKWELL, associate secretary of the department of evangelism for the Baptist General Convention of Oklahoma, has resigned to become pastor of the First Baptist Church in Edmond, Oklahoma.

MISS EDNA TEAL, 88, emeritus Southern Baptist missionary to China, died March 11 in Villa Rica, Georgia. A registered nurse, she was appointed to China by the Foreign Mission Board in 1910.

"THERE ARE NO SPECTATORS in the Crusade of the Americas—we all must be participants," declared Ervin E. Hastey in the opening session of the first regional evangelism congress of Baptists in Mexico and Central America. More than 400 persons from Costa Rica, Mexico, Nicaragua, Honduras, El Salvador, Guatemala, and Panama registered for the meeting.

AN EDITORIAL in the Biblical Recorder, official publication of the Baptist State Convention of North Carolina, has prompted Gov. Dan Moore to name a committee to promote highway traffic safety in North Carolina's churches. The governor set aside two days in June for the religious community of North Carolina to promote traffic safety as the result of statements by Editor J. Marse Grant in the Baptist newspaper.

W. F. HOWARD, director of the division of student work for the Texas Baptist convention, has been elected president of the State Baptist Student Directors' Association.

"THE MINISTRY OF THE DEACON TODAY," a 50-frame color filmstrip focusing on the responsibility of the Baptist deacon, was released by Broadman Films during March.

MONTE GRANDE BAPTIST CHURCH was organized in Trinidad during January. It is the third church to develop from Southern Baptist mission efforts in that country.

WESTERN RECORDER

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

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A Fourth Alternative for Baptist Schools

by D. PERRY GINN, PASTOR
FIRST BAPTIST CHURCH
GAINESVILLE, GEORGIA

Baptists stand at a crucial crossroads. We want first-class institutions of higher learning, but the resources to provide them are limited. Government funds appear to be the only hope. But we want also to uphold our convictions regarding religious liberty and the separation of church and state. Division and controversy permeate every discussion among Baptists when these matters are considered.

Is there no way out of this dilemma? None of the options put forth thus far has won strong support. Some have suggested that we should release all of our colleges, make them private, independent schools with a Baptist heritage, and free them to seek funds wherever they wish. Others have recommended that we re-define the purpose of our schools, recognize that they are serving a public as well as a religious function, and turn the entire operation of the institutions over to the trustees elected by the convention. And since the schools are sharing with the government in meeting a public need, they should be eligible for public funds.

A third suggestion is that the state convention retain one institution and allow the others to become private colleges. The institution retained would be unashamedly Christian and distinct-

ly Baptist. It would be given adequate support by the convention; government funds would not be sought; and the principle of separation of church and state would be upheld strictly.

I believe there is another way out of our dilemma. This fourth option provides a way to make possible more adequate support for the institutions, retain a meaningful relationship between the schools and the state convention, and yet still uphold the principle of church-state separation. Some of the steps involved in implementing such an approach would include the following:

(1) The charter of the institutions would be changed to provide for an independent board of trustees, with the provision, however, that all trustees be participating members of local Baptist churches.

(2) The state convention would no longer elect trustees for the institutions. Rather, a Christian education committee would be established by the convention, with sub-committees for each of the institutions. The committee would be responsible to maintain a close relationship with the institutions, to serve in an advisory capacity to the various boards of trustees, and to recommend to the convention the type and amount of annual service grants, and periodic building grants, to be made by the convention to the institutions.

(3) Funds provided by the convention through "service grants" would be given for services rendered by the institution to the state convention under a specific agreement. For example, the state convention would provide an annual service grant to an institution for its Bible or Christianity department in return for specific courses offered, specific studies made, consideration given to students preparing for vocational ministry in Baptist churches, and other similar services.

Several advantages would result from this kind of relationship between the institutions and the state convention. First, the institutions would not be controlled by the convention, and would be free to seek funds from other sources, including government sources.

Second, since the trustees would not be elected by the state convention, the question of the separation of church and state would not arise.

Third, the Baptist heritage and orientation of the schools would be maintained, and a positive relationship between the state convention and the institutions would continue.

And, fourth, if an institution violated its agreement with the state convention, the service and/or building grants could be cancelled by the convention, and the responsibility for the breach would belong to the trustees and administration of the school and not to the convention.

Southern Baptists Need to Draw Some New Circles

by DUKE K. MCCALL, PRESIDENT
SOUTHERN BAPTIST SEMINARY
LOUISVILLE, KENTUCKY

*He drew a circle and shut me out—
Heretic, rebel, a thing to flout.
But love and I had the wit to win:
We drew a circle that took him in.¹*

Our Southern Baptist problem is that we draw lopsided circles. Some of us put big bulges on the left side of our circle of fellowship while others balloon the right side. Neither is consistent and neither is fully Christian.

There are those who want their lopsided circle to include the organized ecumenical movement as represented in the National Council of Churches and the World Council of Churches. They are offended when any one is intolerant of their ecumenical fellowship.

However, they themselves tend to be exceedingly intolerant of the people who reach out to the right of our Baptist Convention to what has been labeled the "evangelicals."

It is interesting and distressing that the same technique of guilt-by-association is employed by both those whose lopsided circle bulges to the east or to the west.

Each party picks out the extremists on the other side and uses them to characterize that side. When looked at in the clear light of day, this technique is manifestly unfair.

Precisely the reverse argument is used when describing fellowship with other Christians one has come to know. The most devout, pious, intelligent, spiritually sensitive are used as examples of those with whom we want fellowship.

The truth is that by being only slightly selective one can find wonderful Christian brethren on both his right and left. Further, without half trying he can find church members on both sides who seem to have missed the message of the gospel of Jesus Christ.

There are obviously some who do not want to be included in any circle of Christian fellowship. But even at this point our witness of word and deed is to be designed to draw them in.

What is needed for Southern Baptists is some consistent basis upon which our doctrinal integrity may be maintained while reaching out to all the

1 Edwin Markham, "Outwitted."

saints of God. Perhaps Southern Baptists' non-involvement in the organized ecumenical movement has put them in a position to create some bridges of fellowship to evangelicals who are even more antagonistic to the National and World Council of Churches than are Southern Baptists. I do not propose this as an alternative to fellowship with groups to the west of us; rather, I view it as complementary. I am motivated by the conviction that Southern Baptists have some things to say to both groups which they need to hear. I am equally convinced that both groups have something to say to Southern Baptists which we need to hear.

I am pleased therefore that the SBC Executive Committee (September, 1967) has encouraged the Home Mission Board to reach out to co-operate in evangelistic efforts with any and all who proclaim Jesus Christ as Saviour, Redeemer, and Lord.

I am so sure God wants to use Southern Baptists as his instrument that you will have to pardon me while I go get another piece of chalk and draw a larger circle—at least for myself.



What About Tax Exemption for Churches?

Tax exemption for churches is an old standing practice which prevailed in Europe at the time America was founded. The idea came with the colonists to America and has been taken for granted all through our history until recent years when more and more questions and debate have arisen over it.

There are good reasons for exempting churches from taxation. One of these is the free exercise of religion which is guaranteed by the first amendment of the Constitution. Man should be free to worship and free from being taxed for the churches he uses in exercising this freedom.

The right to worship and be free from paying the government for this privilege has come to be regarded as a natural right in America.

Another argument offered against taxation is that the churches contribute greatly to the welfare of society and give to society far more than they receive in tax exemption. In other words, religion is so beneficial to the state that it ought to be encouraged by the benefit of tax exemption.

In this connection it could be pointed out that much charitable and educational work is done by churches. Without these services from the churches, no doubt the state would have to do more of what the churches are doing. If churches and denominations were required to pay taxes, they would most likely discontinue much they are now doing in the way of charitable and educational service.

One more argument against taxing churches is that other charitable and educational organizations are tax exempt. It would be unfair to tax churches until all other similar groups were included for taxation.

There are also some good arguments for taxing churches and church-related institutions. The chief one of these is the need for revenue by federal, state and local governments to provide necessary and needed services.

Two trends make for a real pinch for many communities when it comes to enough money for providing basic services. One trend is the ever-growing demand for more and more services such as streets, sewers, lights, fire protection, garbage collection and schools. The other trend is for more and more property to go off the tax rolls as a result of being bought up by churches, hospitals and other tax exempt organizations. For example, it is estimated that at least four billion dollars worth of property in America is tax exempt now, and New York City alone has

\$35,000,000 worth of property, not taxed.

Another reason for taxing churches is to help control the growth of church wealth and the political powers resulting therefrom. It would be amazing, for example, to know the huge amount of wealth that is now in the hands of the Roman Catholic Church in America and in the rest of the world. For that matter the Southern Baptist holdings when added up would not be small.

Still another reason for taxing churches is that they receive services paid for by tax revenue. Some of these services are fire protection, police protection and in many instances garbage and sewer service.

One final reason for churches to pay their share of taxes is the danger of anti-clericalism. There is more and more resentment from more and more people toward churches which they consider free loaders.

The debate is just starting and will go on for years before any substantial changes are likely to take place in the matter of tax exemption for churches. The day may well come when Baptists decide they would be better off not expecting or taking any benefits in tax exemption. But that day is not soon. In the meantime, here are some suggested guidelines on the matter.

1. Property actually used in the ministry of the church should be exempt from taxes. This would include church buildings, religious education space, denominational offices, printing plants producing religious materials and parking lots.

2. Property owned by churches but not used for actual worship or religious education should be taxed. This would include parking lots with more than the necessary space for actual worshippers (a rare occurrence), unused land or buildings. It might also include the pastorium.

3. Property used partly for religious purposes and partly for business purposes should be taxed on the part used commercially. This might include bookstores selling general materials as well as specifically religious materials and parking lots which are rented or operated commercially when not used for religious services.

4. All church-owned or church-operated businesses not connected with religion should be taxed. This would include businesses operated by church-related colleges and property earning income from commercial use or rental. Baptists have not always been too careful at this point.

The Crusade Parade

Baptists are a strange breed. The kind of things that turn us on must puzzle others who watch us and try to figure us out. Take, for example, the recent sharp debate over whether or not to have a parade in Washington this October in connection with the Continental Congress on Evangelism which will be part of the extensive preparation for the Crusade of the Americas revivals next spring.

A parade and rally were decided upon recently by a small planning group, headed by North American Crusade Coordinator Wayne Dehoney. Opposition to the parade idea arose immediately from the Washington area Baptist leadership on the grounds that the atmosphere in Washington this summer and fall would likely not be conducive for another demonstration of any type. These leaders feel Baptists stand to be misunderstood grossly, and they also fear extremist groups concentrating in the nation's capital could easily join any parade and make for an embarrassing situation.

Almost every state Baptist editor has written an editorial opposing or favoring the parade idea. The majority of the editors disapprove the idea, but at least three editors have written in favor of it. So far the parade is still on.

Such excitement over a parade idea is absurd when considered in the context of the whole Crusade effort.

The sad truth is that for two years all kinds of efforts have been exerted trying to generate excitement and enthusiasm for the Crusade of the Americas. With the exception of a few people here and there, the interest in this project has been deplorably little. From the Detroit Convention in 1966 when the Crusade idea was launched until now, interest and excitement have been hard to come by.

It remains for the Washington parade idea to stir up more talk and get more editorial ink than could be accomplished with all the rest of the Crusade plans.

So what? The success of the Crusade campaign will not stand or fall on whether we parade in Washington or don't parade in Washington. If we could get as much concern going over the moral and spiritual plight of America which demands our witness as we could get over this parade which at best is but a questionable technique, we might come nearer being used by the Lord.

Without a doubt, the parade part of the Washington rally should be dropped. Even if it were a good idea, the present opposition is enough reason to forget it. Otherwise, leadership will be further discouraged and fragmented over the Crusade.

Maybe one good can result from all the talk over the parade. Many Baptists who never heard or thought about the Crusade might now at last know one is planned—with or without a parade remains to be seen.



Agrees With Moody

Dear Editor:

In regards to your observations on February 1, 1968, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31-32).

On a recent reading of John, I was surprised to notice the frequent use of the conjunction **if**. **If** one has the Spirit of God, and prayerfully reads the word of God and continues in the word, he shall know the truth.

The subject of "once saved—always saved" has been on my mind for some time. I'm afraid there are many whom the sly old devil has given a sedative because of this belief.

The Bible warns and warns to hold out, to overcome, to endure. I'm sure we can be more than conquerors **if** we continue in His word.

Some will say if you are born of

God nothing can change that, but the parable of the seeds shows that something can change that. When a child is born into this world he needs care; if he doesn't get this care he will die. The fact that he was born will do him no good. So with the child born of the Spirit, if he doesn't get care, spiritual food and be obedient to the word, he will die spiritually.

After much prayer and study I must agree with Professor Moody.

Louisville, Ky. Mrs. H. G. Hornback

Carlisle Avenue, Louisville, Schedules Renovation Work

Carlisle Avenue Baptist Church of Louisville has voted to renovate and refurbish its sanctuary and educational buildings at an approximate cost of \$266,000.

Pastor J. W. Abernathy said contractors have already started the job, which should be completed by August 15. The work will include new heating and air-conditioning systems, carpets, plumbing, wiring, lighting and new pews for the 40-year-old sanctuary and redecorated furnishings for the church's educational building, which was built in 1952.

The renovation is being financed by the sale of church bonds. A special campaign to sell the bonds has been scheduled for the week of March 31 through April 5.

Christianity Today Names Baptist Editor

Harold Lindsell, a Southern Baptist who teaches Bible at Wheaton College in Wheaton, Illinois, has been named editor of *Christianity Today*, an interdenominational Protestant journal published at Washington, D. C.

Lindsell, a former associate editor of

the magazine, will succeed Carl F. H. Henry, an American Baptist, who will continue as an editor-at-large, but who plans to devote full time to study, research and writing. Henry will spend six months to one year in England, beginning in September.

World Missions Moves "Next Door" for Lou'ville Church

by GEORGE W. KNIGHT
ASSISTANT EDITOR

The Cooperative Program has "come alive" and moved next door for St. Matthews Baptist Church of Louisville.

On Sunday, March 10, that congregation dedicated a completely-furnished, three-bedroom cottage as a missionary residence. Located next door to the church, the home will be occupied on an annual basis by selected missionary families from overseas who spend their furloughs in the Louisville area.

St. Matthews Pastor Alton H. McEachern described the project as a little something "extra" and "personal" that the church decided to do for the world mission cause.

"We are already giving \$21,000 to the Cooperative Program this year through our church budget," the pastor said. "But some of us felt that we were just giving dollars without being personally involved.

"We think this project will personalize the Cooperative Program for the entire church membership," he continued. "With a missionary family living right next door, all of us ought to be able to pray and give more intelligently for world missions."

The missionaries who live in the house will become members of the church and serve on the church staff in a semi-official status as "missionaries in residence." McEachern said members

of the family would participate in special mission emphases of the congregation and have many opportunities to address church groups within the fellowship.

The house provided as a missionary residence was already owned by the St. Matthews congregation, but it was being used for Sunday School classrooms. Several organizations of the church pitched in to paint and refinish the structure. It was furnished with draperies, utensils, carpets, linens and furniture at an approximate cost of \$2,500.

Missionary families who live in the house will be charged a monthly rental fee of \$35.00, all of which will go into a special fund for the maintenance of the structure. A special committee composed of the WMU president, Brotherhood president, missions committee chairman, and a fourth member-at-large will oversee the up-keep of the home as well as review and approve requests from missionaries who apply to live in the house.

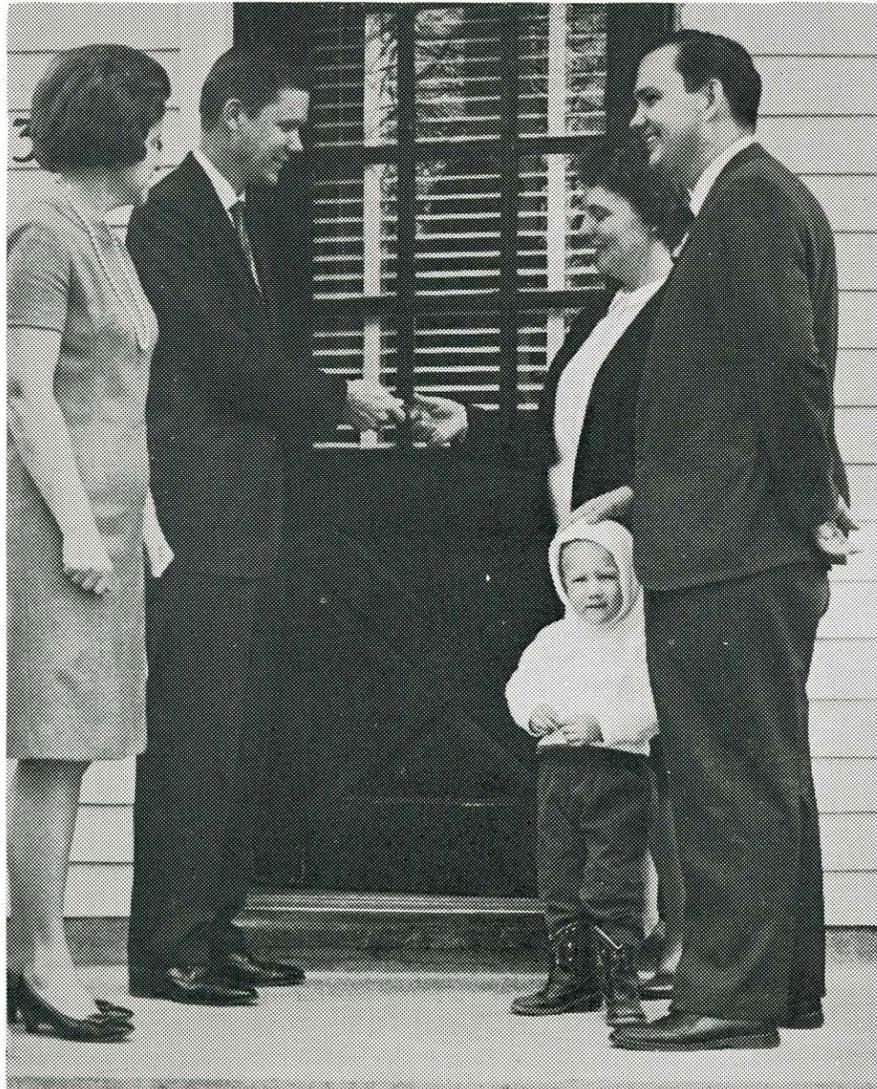
The first missionaries to occupy the house are the Bob Hendrick family, who will go to East Pakistan this summer. Hendrick, a layman and former city manager of Eustis, Florida, will serve as business manager of the Baptist mission (organization of SEC missionaries) in East Pakistan.

To move into the spacious home was a wonderful experience for the Hendrick couple and their three children. They had been living in a small two-bedroom apartment on the campus of Southern Seminary, Louisville, where he is a student. The seminary provides larger living quarters for missionary families through its Samuels Missionary Apartments, but there are usually not enough of these to go around.

Another evidence of the church's concern to personalize missions is the recent "adoption" by the St. Matthews Brotherhood of a new Baptist mission in Point Pleasant, West Virginia. This mission has been designated as one of the "Project 500" churches by the Home Mission Board, Atlanta.

The St. Matthews congregation will contribute \$50.00 per month to the mission to be used toward payment of the indebtedness on its new church building. Already three St. Matthews laymen have volunteered to assist the mission in visitation during its spring revival, and the youth of the church are planning to work in the mission's vacation Bible school this summer.

This response was prompted by a recent editorial by Editor C. R. Daley of the *Western Recorder*, who described the need for some Kentucky churches to assist fledgling churches and missions in the "pioneer" areas of the Southern Baptist Convention.



KEY TO THE HOUSE—Mr. and Mrs. Robert Hendrick and their son Carl receive the key to the new missionary residence of St. Matthews Baptist Church from Pastor Alton H. McEachern. Also participating in the formal dedication of the home during a recent Sunday afternoon service was Mrs. Edna Keeling (left), president of the WMU at St. Matthews.

Riot Commission Report Challenges Churches to Action

by BETH HAWORTH
BAPTIST PRESS STAFF WRITER

The report of the President's National Commission on Civil Disorders is as much a profile of the soul of America as it is of recent urban riots.

The 250,000-word document, addressed to "the conscience of the nation," is a call to commitment and action to every American, and by implication, to the churches.

The report contains no startling truths or unique insights into the causes of urban disturbances. The commission's seven-month investigation documented what many people have been saying all along—that the riots grew out of the segregated, intolerable living conditions of life in the inner city.

It documents these conditions for the ghetto residents: bad housing, poor educational opportunities, unemployment and underemployment, crime, overcrowding, brittle police relations.

Added to these were feelings of being alienated from local government and the mainstream of society, and frustration and powerlessness to do anything about it.

The lengthy report amounts to a judgment on white Americans for creating and maintaining the ghetto. "White racism" was blamed as the "explosive mixture" which has been accumulating in the cities during the last 20 years.

The commissioners recognized that complex factors combined to cause the riots, but it labeled as "the most fundamental" the "racial attitude and behavior of white Americans toward black Americans."

The report said: "What white Americans have never fully understood—but what the Negro can never forget—is that white society is deeply implicated in the ghetto. White institutions created it, white institutions maintain it and white society condones it."

The surprising thing about this condemnation is not that it was said, because it has been said before. This time, however, it was said by a predominantly white panel of persons considered by some civil rights leaders as "too moderate" to do a good job of investigating the riots.

The chairman of the commission was Illinois Governor Otto Kerner. A Baptist layman, Herbert Jenkins, chief of police in Atlanta, was on the panel. Jenkins, an ordained deacon, is a member of Morningside Baptist Church in Atlanta.

One of the myths exploded by the panel's study is that the rioter "is a migrant from the rural South." He was not. The typical rioter was born in a northern state and was a life-long resident of the city in which the riot took place.

The profile shows that he was an unmarried male between the ages of 15 and 24. Most likely, he was a high school drop-out, but better educated than the average inner-city Negro. If he worked at all, it was not full-time and it was at a menial job. The description showed him as extremely hostile to white persons and to middle-class Negroes.

When President Johnson appointed the panel last July, he asked them to

find out to what extent there had been an organized plan or conspiracy in the riots. The commission answered that they found "no evidence" of such.

Extremists of the Elack Power movement came in for sharp criticism, however. Preaching their doctrines of Black Power and violence "helped to create a mood of acceptance and expectation and thus contributed to the eruption of the disorders," the report said.

The commission concluded from its findings that the past riots were not a racial war as such. Instead, they were a "striking out against white authority and white property, and not against white persons."

In a summary statement, the 11-member panel said: "This is our basic conclusion: our nation is moving toward two societies, one black, one white—separate and unequal."

According to its findings, national reaction to the disorders of 1967 has quickened this movement and deepened the division between the races. If more riots occur, and white retaliation follows, the division could quite conceivably lead to a kind of "urban apartheid," the commission warned.

They urged that the country take as its national goal, "the creation of a single society . . . with a single identification as Americans."

The program requests for big spending go far beyond those already asked for by the administration and presently being considered by an economy-minded Congress.

Among these, two million new jobs were proposed over the next three years—one million in the public sector and one million in private industry. Six million new housing units are requested within the next five years, beginning with 600,000 in the next year.

The Kerner Report underscores some unanswered questions which confront the church again and again. Among these are: To what extent is the church "the conscience of America?" Will local congregations sense the urgency confronting the country and develop policies and programs that demonstrate further their belief in the brotherhood of man and the conviction that the power of God changes both persons and society?

How can the inner city church help bridge the chasm now separating persons in the ghetto from the larger community? Is a new stewardship of influence forthcoming for the church in the city regarding church property, week-day programs and involvement in the community?

Instead of answering all the questions, the report tends to raise some questions that only society can ultimately answer. The big question now is, how will society respond? (BP)

SBC Churches Are Encouraged To Help Alleviate Racial Unrest

The Christian Life Commission of the Southern Baptist Convention urged Southern Baptist churches to adopt "a basic program to help alleviate civil unrest" in the wake of the lengthy report of the National Advisory Commission on Civil Disorders.

The 36-member commission meeting at Nashville also urged Baptists to study the report of the President's commission, but it did not endorse the lengthy report.

"We feel that the people of God need to have a special response to this report," said Foy Valentine, executive secretary of the Christian Life Commission.

The chairman of the committee which made the recommendation, Robert Seymour of Chapel Hill, North Carolina, added that the commission felt compelled to say a positive word about the civil disorders report, but was reluctant

to be too specific since none of the commission members or staff had read the entire 250,000-word volume.

"Apparently, the lengthy report makes no reference to the role of the Christian churches," said Seymour, pastor of Binkley Memorial Baptist Church in Chapel Hill.

The brief motion by the Christian Life Commission "recommended that the churches be advised of the report on the National Advisory Commission on Civil Disorders and that they be encouraged to adopt a basic program to help alleviate the civil unrest."

In other action, the commission voted to "endorse the Crusade of the Americas and pursue vigorously all available opportunities to implement the third purpose of the crusade: 'To establish true moral and spiritual bases for the betterment of mankind's economic, social and physical welfare.'" (BP)

Baptists Are Urged To Prepare For U. S. Open-Housing Law

Baptists must wake up to the impending 1968 Civil Rights Bill and prepare to help calm the shock wave that the bill's open-housing rider is bound to create, a Southern Baptist state leader in North Carolina said.

Corbin L. Cooper, director of interracial cooperation for the Baptist State Convention of North Carolina, said white Baptists should initiate contact with Negroes "to get acquainted with each other's needs."

"Without this type of preparation in the face of the inevitable (open housing legislation now before Congress)," he said, "individuals will be so shocked by Negroes moving into the neighborhoods that they won't think of anything but moving."

Cooper said he was surprised to discover that Baptists had not spoken to the open housing issue, on either local, state or convention levels.

"We need to let the world know that somebody in the denomination is interested in the problem," he said.

In addition to suggesting that churches publicly and financially support campaigns for open-housing legislation, Cooper recommended the following approaches, which he attributes to the American Friends Service Committee:

►Suggest formation of a real estate-clergy committee to work with fair housing groups.

►Make team visits to real estate offices and apartment owners and managers.

►Urge members of the congregation to list individual houses with fair housing groups.

Phelps Decides Against Running for Governor

Ralph A. Phelps, Jr., president of Ouachita Baptist University at Arkadelphia, Arkansas, has decided against running for governor of Arkansas.

The Baptist school president had served for the past six months as regional director for the Southeast Office of Economic Opportunity in Atlanta, coordinating all War on Poverty programs in six states—Tennessee, Georgia, Mississippi, Alabama, South Carolina, and Florida.

When he resigned the poverty war position, Phelps said there was "an outside possibility" that he might run as a Democratic candidate against Gov. Winthrop Rockefeller of Arkansas, but added "no firm plans" had been made. March 30 was deadline for filing. (BP)

►Call a closed discussion meeting with members of the church who are in any way connected with the real estate industry.

►Help locate and report to fair housing groups homeowners who desire living in integrated neighborhoods.

"The 1968 Civil Rights Bill, with its open-housing rider, is going to bring us face-to-face with Negroes," Cooper said.

"We need to get acquainted now, to do anything that will help us keep a community together instead of running from the problem."

The 1968 Civil Rights Bill currently before Congress boasts an open-housing rider that will make it unlawful in certain situations for discrimination in the renting and selling of homes.

Although it is apt to be watered down considerably to exempt privately-owned, privately-sold dwellings and some rental situations, the bill has held up in the face of attempts to kill it altogether. (BP)

Theodore Adams to Teach Preaching At Southeastern Baptist Seminary

Theodore F. Adams of Richmond, Virginia, has accepted appointment to the faculty of the Southeastern Baptist Theological Seminary, Wake Forest, North Carolina, for 1968-1969. He will teach the basic course in preaching.

Adams, retiring pastor of the First Baptist Church of Richmond, was president of the Baptist World Alliance, 1955-1960, and is a member of its Executive Committee.

For decades Adams has been closely identified with the Christian missionary enterprise. He served as a member of the Foreign Mission Board of the Southern Baptist Convention 1940-1950 and 1961-1967.

Active in Baptist religious life in Virginia, he has served as president of the Virginia Baptist Children's Home and is a trustee of the University of Richmond and of Virginia Union University.

Adams has been prominent in the religious, civic and cultural life of Richmond. He has conducted a radio and television ministry for many years. He is a trustee of Richmond Memorial Hospital.

On a larger scale his interest in civic life is reflected in his membership on the Baptist Joint Committee on Public Affairs.

After the public announcement of his retirement as pastor of the First Baptist Church of Richmond, which he

Campbellsville Physician Goes on Crusade to Germany

Dr. Forest F. Shely, Baptist physician from Campbellsville, is participating in an evangelistic crusade in Germany, March 17-31.



Shely

Shely is one of 10 Baptist laymen from throughout the United States participating in the evangelistic campaign, sponsored by the SBC Foreign Mission Board at Richmond, Virginia. The laymen are doing personal witnessing in the homes of the Rhine-Ruhr section of Germany during the day and delivering their Christian testimony at Baptist churches during night services.

Shely went on the West Coast Laymen's Crusade in the United States several years ago and participated recently in an excursion by Kentucky Baptist men to Mexico.

The Baptist physician serves as assistant director of the Kentucky Baptist Brotherhood.

Dr. and Mrs. Hugh H. Young, of Kentucky Southern College, Louisville, were appointed missionaries to Japan on March 14 by the Southern Baptist Foreign Mission Board.

They expect to teach in Seinan Gakuin, Baptist university in Fukuoka, Japan. "I want to help students find meaning in their lives" Young testified prior to missionary appointment. "I realized long ago that one of my primary aims in life is to know God and to share this knowledge with others."



Young joined the faculty of Kentucky Southern College as a French instructor in 1966 and became an assistant professor the following year, after receiving his doctorate in education from the University of Georgia, Athens. Mrs. Young is an instructor in art history at Kentucky Southern.

The former Norma Lucas, she grew up in Louisville (she was born in Meade County, Kentucky). Young was born in Cartersville, Georgia, and spent much of his childhood in Orlando, Florida.

In addition to his doctorate, Young holds the bachelor of art degree from Stetson University, the bachelor of divinity degree from Southern Seminary at Louisville, and the master of education degree from the University of Georgia.

He considered careers in medicine, painting (his college major), and the ministry before finding his "notch" in teaching. He formerly taught school in

Kentuckian Presents Bible

J. Edward Cunningham (left) of Lexington, regional distribution secretary for the American Bible Society, presents a special copy of "Good News for Modern Man" to Baker James Cauthen, executive secretary of the SBC Foreign Mission Board, Richmond, Virginia. Cunningham recently spoke in chapel services at the Foreign Mission Board and met with members of the Board's administrative staff.

AT MONTHLY MEETING IN RICHMOND—

Foreign Board Votes to Enter Two New African Nations

The Southern Baptist Foreign Mission Board, meeting in Richmond, Virginia, March 14, elected a regional representative in its department for missionary personnel, appointed 12 new missionaries and reappointed two, and assigned its first missionaries to the African nations of Angola and Senegal (pending necessary arrangements for the beginning of work there).

Baker J. Cauthen, executive secretary of the Board, said in his report that the Southern Baptist Convention and the Foreign Mission Board came into being to tell the good news of God's love for man.

"That is why missionaries go across the world," he said. "That explains the daring and dedication recently demonstrated by missionaries in Vietnam, Nigeria, the Middle East, and many other areas of danger."

"That explains the vast array of ministries in which missionaries pour out their lives—evangelism, church development, Christian education, medical services, publications, and benevolences."

"That is the motivation for the dedicated response to the Great Commission rising up in the hearts of millions of people in the churches as they pray and make their gifts through the Co-operative Program and the Lottie Moon Christmas Offering."

The new regional personnel representative is Melvin E. Torstrick. A missionary to Chile since 1954, he is now on furlough in Louisville, Kentucky.

Of \$221,259 appropriated for various purposes, \$26,500 was from relief funds, \$15,000 for suffering war victims in Vietnam, \$10,000 for flood victims in the Itabuna area of Brazil, and \$1,500 for flood victims in the Buenos Aires

area of Argentina.

H. Cornell Goerner, secretary for Africa, briefed Board members on Angola and Senegal. Angola, an overseas province of Portugal, is in the southern part of the continent, just above South West Africa. Senegal, a former French colony which became a republic within the French Community in 1960, is on the extreme northwestern edge of Africa.

"Angola is a vast region of 481,351 square miles, almost twice the size of Texas," Goerner said. "In its population of a little more than 5,000,000, about five percent are Portuguese settlers but the majority are of Bantu origin."

"Colonized by the Portuguese late in the 15th century, the country has been closely integrated with the European motherland, both politically and economically. The Roman Catholic Church has had a favorite status."

"Protestant mission work in Angola was begun in 1878, and the American Board of Commissioners for Foreign Missions developed the most extensive program of any evangelical group. In the past 10 years the churches have suffered great losses as refugees fled the country."

In 1966 Portuguese Baptists sent Mr. and Mrs. Antonio Tiago Pereira to Angola. They worked with the churches started earlier and began a church in Luanda, the capital. Under Mr. Tiago's leadership, representatives from seven churches, with a combined membership of about 400, organized the Baptist Convention of Angola.

This Convention has sent an official petition to the Foreign Mission Board, asking that a couple be sent to cooperate in ministering to the people of the Luanda area and in reaching out to other parts of the country.

"We want to help the little Baptist churches of Angola," explained Goerner. "Emphasis will be placed upon services in the Portuguese language, aimed both at the European settlers and Portuguese-speaking Africans, who mingle freely."

Senegal is much smaller and more densely populated than Angola, with an area of about 77,000 square miles (somewhere near the size of North and South Carolina combined) and a population of 3,500,000 about 80% Muslim. Dakar, the capital, is an ultramodern city of a half million people.

"Under the French administration, Protestant activities were strictly controlled," Goerner explained. "The need for additional evangelical witness is obvious. We plan to start with a couple in Dakar, hoping they may reach students in the University of Dakar, as well as other people. Expansion from the capital into the interior should come in due time."

Louisville Couple Appointed SBC Missionaries to Japan

Dr. and Mrs. Hugh H. Young, of Kentucky Southern College, Louisville, were appointed missionaries to Japan on March 14 by the Southern Baptist Foreign Mission Board.

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He considered careers in medicine, painting (his college major), and the ministry before finding his "notch" in teaching. He formerly taught school in

Nicholson and Athens, Georgia, and served as assistant pastor and pastor of churches in Georgia.

Mrs. Young received the bachelor of arts degree from Georgetown College and the master of fine arts degree from the University of Georgia. She also studied drama at the University of Kentucky, Lexington, and art history at Eberhard-Karls-Universitat, Tubingen, Germany, where she was a Fulbright scholar.

She was formerly an art instructor at the University of Georgia and educational director for Harmony Baptist Church, Louisville (her home church).



KENTUCKY COUPLE APPOINTED—Dr. and Mrs. Hugh H. Young scan missionary newsletters at Foreign Mission Board headquarters in Richmond, Virginia. They were among 12 missionaries appointed at the recent session of the Board, bringing the SBC overseas mission staff to 2,277.



Mrs. Parker



Mrs. Hughart



Maddox



Mrs. White

WMU Convention Convenes Next Week at First Church, Hopkinsville

The First Baptist Church of Hopkinsville has extended an official "welcome" to WMU ladies from throughout Kentucky who will be attending their annual convention at that church next week, April 2-4.

"In behalf of this historic church, now in its 150th year, we cordially welcome the great missionary heart of our convention to this, their annual convocation," said Sidney M. Maddox, pastor. "Prayerfully we trust this will be for you and us, an experience constructively adding to the work of our Lord through His churches."

A similar welcome was extended by Mrs. John Hughart, WMU president at Hopkinsville's First Baptist Church. "We look forward to having you with us and will do everything to be helpful and make you comfortable," Mrs. Hughart stated.

Various subcommittees of the committee on arrangements for the 1968 meeting have been working behind the scenes to get everything ready for the Hopkinsville gathering. Their work has been coordinated by Mrs. C. A. Parker, a member of First Baptist Church, Hopkinsville, who is chairman of arrangements for the 1968 convention.

Mrs. W. R. White of Cadiz, president of the Woman's Missionary Union of Kentucky, will preside at all sessions of the 1968 convention and at the meeting of the state WMU Executive Board at 9:15 Tuesday morning.

Tuesday afternoon before the con-

vention begins on Tuesday evening will be devoted to conferences on all phases of WMU work in Kentucky. Conference leaders and topics include Mrs. C. P. Gunther, WMS conference; Mrs. Leland Seaton of Hardinsburg, study conference; Mrs. J. S. Woodward of Lexington, activities conference; Miss Sidney Portis, YWA conference; Miss Rosa Fiechter, G.A. conference; and Miss Anna Mary Hack, Sunbeam conference.

Kentucky Places High in Music Awards

Kentucky ranked second among state conventions in the SBC in number of music awards earned from October of 1967 through February of 1968, according to Eugene F. Quinn, state music secretary.

Churches affiliated with the Kentucky Baptist Convention earned a total of 480 music awards in the SBC study course program during this period. This was second only to the Georgia convention, which reported 527 awards earned during these months.

Quinn also announced that several Kentucky churches and associations have scheduled music schools during March, April and May.

These include Hillvue Heights church, Bowling Green, music improvement week, March 18-22; Corinth Baptist Church, Boone's Creek Association, revival music preparation week, March 25-29; the Ten Mile Associational Music School, April 29-May 3; and South Fork Baptist Church, Lynn Association, music

Kentucky Pastor Named By Home Mission Board

Harry E. Woodall, pastor of Little Union Baptist Church near Taylorsville, has been named director of Christian social ministries in Hot Springs, Arkansas, by the SBC Home Mission Board, Atlanta.

A native of Arkansas, Woodall has served previously as pastor of the Brooks, Kentucky, Baptist Church.

He is a graduate of Southern Seminary at Louisville.

First Church of Hodgenville Calls Hayes as New Pastor

Kenneth Hayes, former Southern Baptist missionary to Japan, has been called as new pastor of First Baptist Church, Hodgenville.

A graduate of Georgetown College and Southern Seminary, Louisville, Hayes has served previously as a pastor in Kentucky, Ohio and Georgia.

Mrs. Hayes is the former June Carolyn Snider of Anderson County, Kentucky. They have two children, Danny, 8, and Ruth Ann, 6.

\$11,000,000 Given So Far To Lottie Moon Offering

The SBC Foreign Mission Board has received \$11,321,006.56 from the 1967 Lottie Moon Christmas Offering (as of March 14), reports Everett L. Deane, treasurer of the board.

This is almost a million dollars more than had been received at approximately the same date last year.

Books on the offering remain open each year until the following May 1.

emphasis week, May 6-10.

Any churches or associations wishing information on arranging a music school should contact the church music office at the Baptist Building in Middletown, Quinn said.

Cumberland College Chorale Schedules Annual Tour

Churches in Tennessee, South Carolina, Georgia and Florida are included on the itinerary of the annual tour of the Cumberland College Chorale March 31 through April 5.

The Chorale is made up of students at Cumberland College, Williamsburg, an institution of the Kentucky Baptist Convention.

Director of the 30-voice choral group is David Clayton, who has taught music at the Baptist School for the past four years.



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Beauty Contest Cancelled, Crusade Scheduled Instead At Long Beach, California

In an unusual turn of events, the International Beauty Contest at Long Beach, California, has been cancelled, freeing the Long Beach Municipal Auditorium for use on the same dates by Southern Baptists staging an Encounter-California crusade.

Although the beauty contest is scheduled for the same comparative week next year, it was the first time in its history that the contest had been cancelled.

Dallas Bivens, pastor of First Baptist Church, Beaumont, Texas, is to be the evangelist for the Long Beach Crusade, one of 42 central crusades being held the week of April 21-26 in major California population centers.

Baptist leaders at Long Beach, as a result of the unusual turn of events, said they feel God is on their side in the crusade. (BP)

Pendergraph Retires from Army Reserve

Lt. Col. Vernon Whitehouse (left), deputy commander of the 2074th U. S. Army Reserve School at Louisville, presents a certificate of commendation to G. R. Pendergraph, who is secretary of the church administration department of the Kentucky Baptist Convention. The occasion was Pendergraph's retirement from the Army Reserve after 25 years of service in that branch of the military. He retired as a Lieutenant Colonel.



As director of the chaplain's branch of the USAR School at Louisville, Pendergraph has assisted in the training of Army chaplains. He was a military

chaplain on active duty with the Army for three years during World War II, serving in England, France, Belgium, Holland and Germany.

Evangelicals Confess Failure to Preach Complete Gospel

Twenty-five representatives of Evangelical Christianity in America met at Washington and confessed that their movements have not given meaning "to the full dimension of the Christian Gospel."

The group issued a statement that listed five ways conservative evangelicals have failed to present a "whole gospel" to the world. The statement said:

►1. "We have not made clear the

full implications of the love of God for all men;

►2. "We have been insensible to the biblical concern for justice and mercy;

►3. "We have failed to present to many men the living reality of Jesus Christ, Saviour and Lord, as an alternative to the frustrations, despair and spiritual death in which they exist;

►4. "The church has not demonstrated before the world the oneness of the body of Christ across all boundaries

of race and class."

The group statement was made against the background of the riots in American cities in the summer of 1967, in the light of the charges of "white racism" set forth in President Johnson's Commission on Civil Disorders, and the prospect of rioting during the approaching summer.

This was the third of a series of "Key Bridge" meetings to explore ways and means of developing evangelical ecumenism.

Two Baptists were present for the meeting: Harold Lindsey, associate director of the division of evangelism of the Home Mission Board of the Southern Baptist Convention, and Carl Tiller, former president of the American Baptist Convention.

In order to implement their concern set forth in the formal statement, the Evangelicals selected Newark, N. J., as a "target city." Within the next few months Christian forces in Newark will launch a massive effort to bring the message of Christ to bear on the city.

The attempt in Newark will be to demonstrate Christian race relations in a city torn by riots last summer and set for more trouble this coming summer.

Many Evangelicals will send large groups into the city in the coming months in an attempt to give meaning to the Christian message as it confronts social, economic and racial disorders.

In order to coordinate the Newark effort a special planning committee of nine persons was named by the Evangelical consultation. (BP)

U. S. Fighting in South Vietnam Is Denounced by Russian Baptists

The official union of Baptists in Russia has issued a statement addressed to Baptists in all countries, in which it denounces the United States government for the war in Vietnam.

"It is well known to the whole world that now the U.S. Government is increasing escalation of the Vietnam war, continuing to use monstrous means of mass destruction of people—gas and napalm, having no pity for innocent and unprotected children, women and old people," says the document signed, The All-Union Council of Evangelical Christians-Baptists in the U.S.S.R.

The Russian Baptist statement is a rebuttal to a resolution by Baptists in Washington, D. C., which said:

"We support our nation and those allied with us in the heroic efforts to prevent aggression against South Viet-

nam, to prevent the suppression of life and liberty of the South Vietnamese and the multitude of refugees who fled from the Communist regime of North Vietnam, and to establish a viable, self-determined rule by the people of South Vietnam."

The Russians, in response, described this resolution as one "approving the cruel war which is being led by the U. S. Government and which is condemned by the greatest part of mankind, including Christians."

The war in Vietnam, said the union of Russian Baptists, "is against Christ's commandment of love and peace." Baptists of the world were called on "to strengthen our Christian efforts in defense of long-suffering Vietnamese people," and ended with the "hope that the current year 1968 will be the year of peace and calmness on earth."

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Memorial Fund Established For D. O. Idowu of Nigeria

The International Club of Southern Seminary at Louisville has established a memorial fund for D. O. Idowu, Nigerian Baptist minister, who was killed March 1 in an automobile accident in Nigeria.

Idowu, who worked with the Nigerian Baptist Sunday School Board at Ibadan, studied at Southern Seminary during 1966 and 1967 and made many friends in the Louisville area. In his Nigerian work he was associated with Miss Ethel Harmon, a Southern Baptist missionary from Corbin, Kentucky.

James Leo Garrett, faculty advisor of the International Club at the seminary, said gifts to the fund would be used to assist in the education of Idowu's four children and to help needy Nigerian Baptist seminary students.

Gifts for this cause should be designated for the Idowu Memorial Fund and sent to the treasurer at the seminary address, Garrett said.

Buechel Park Church Of Louisville Notes 40th Anniversary

Buechel Park Baptist Church of Louisville observed its 40th anniversary during special morning services on March 17.

Six charter members of the congregation were present for the celebration, and a brief printed history of the church was distributed to the members.

Buechel Park was constituted on March 18, 1928, in the Hikes Graded School building with 41 charter members. It met also during its early years in the Buechel Bank building and a tent.

The church now has a membership of 1,361. In 1962 it established the Midlane Baptist Chapel Mission, which was organized as Midlane Park Baptist Church in 1963.

Victor L. Priebe is pastor of the Buechel Park congregation.

Kentucky Baptist Hospital Student Nurses Choir Schedules Annual Tour

The 30-voice student nurses choir of Kentucky Baptist Hospital, Louisville, will sing at three Baptist churches in western Kentucky March 29-31.

The churches are the Tompkinsville, Kentucky, Baptist Church, March 29; the Calhoun, Kentucky, Baptist Church, March 30; and Immanuel Baptist Temple of Henderson, March 31. The group will sing also at Pritchard Chapel at Fort Knox during evening services on March 31.

Jerry Jarrell, a student in church music at Southern Seminary, Louisville, directs the choral group.

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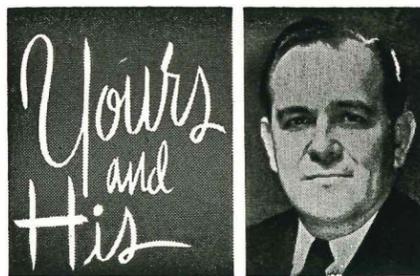
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Youth Nights, April 18-19

The seventh annual Youth Night of the Convention will be held on two nights—on April 18 and 19—rather than in November at the close of the Convention. You will be able to bring all your youth to either:

Thursday, April 18—

Owensboro Sportscenter

Friday, April 19—

Richmond, Alumni Coliseum

Both at 7:00 P.M., whatever the time is locally at that time!

Thrilling Music

All youth choirs of Kentucky—our Convention and the General Association—are urged to come and sing together, four gospel hymns, and two choruses of "Good News." Write Eugene F. Quinn, Middletown, Kentucky, for instructions. Jim Jones of Bowling Green will direct.

BSU Choirs of Kentucky will sing the full score of "Good News: A Christian Folk Musical," led by Don Blaylock, minister of music at Buechel Park. An instrumental ensemble from Princeton First Church will play at Owensboro, and one from Richmond will assist at Richmond. Copies of "Good News" may be ordered from the Baptist book stores in Louisville and Owensboro.

Star Athletes

Two outstanding athletes will read the Word of God and pray. Ben Baker, defensive middle guard of U of L Cardinal football team, former all-state from Male High, will be at Owensboro; and Willie "Hobo" Jackson, star center of the Morehead Eagles basketball team, former All American in high school at Birmingham, will be at Richmond. They are outstanding Christians—Baptists.

Billy Graham Professor

Kenneth L. Chafin, Billy Graham associate professor of evangelism, Louisville Seminary, will preach at both rallies, and give an invitation. He is one of the outstanding preachers of the day, in touch with God and with youth. Bring your lost friends, too.

School is out in most places, for its KEA weekend. So, charter that bus, arrange that car caravan—or plan to get in on one of the truly great meetings for all youth. Now!

Harold G. Sanders

Move to Larger Quarters Scheduled by Home Board

The Southern Baptist Home Mission Board will move this summer to a new, larger building to keep pace with a staff that has grown from 40 to 78.

The board of directors, acting in annual spring session at Atlanta, approved a recommendation that the mission agency lease a near-completed seven-story building on the fringe of downtown Atlanta.

Representatives of the Home Mission Board and the builders have agreed to a 10-year lease, with option to purchase in three years for about \$1.8 million.

In other action, the 64-member board

of directors endorsed a resolution that pledged renewed efforts in the nation's strife-torn inner cities.

Responding to the President's Commission on Civil Disorders report calling for mammoth efforts in big-city ghettos, a Christian social ministries subcommittee urged the agency to channel every possible ministry into the troubled areas of metropolitan America.

The report, which was approved unanimously, read in part:

"No mammoth venture of the Crusade of the Americas nor of Project 500 can atone for our unwillingness or inability

to be alerted sufficiently, distressed or repentant to relate redemptively to these hundreds of thousands of our neighbors who are all but bereft of human dignity and hope."

Edwin Perry, pastor of Broadway Baptist Church in Louisville, Kentucky, said the report was not intended to squelch activity in the two projects, but to say "that we can't do one and ignore the other."

"God will not hold us guiltless," he said, "if we don't make some attempts out of the ordinary to deal with this critical problem."

The subcommittee's recommendations did not include a request for special appropriations, but urged that current programs be focused on urban centers, with particular regard to Baptist centers—mission points often placed in inner-city areas and that major on providing weekday activities.

One recommendation urged immediate communication "with all persons and responsible groups at the local level, with the immediate purpose of preventing needless hurt, bloodshed, loss of property, and further agony of many thousands of persons."

Current program budgets include more than \$1,000,000 to be spent in inner-city areas.

The directors also voted \$8,500 for the purchase of 40,000 copies of the Good News for Modern Man translation of the New Testament, which will be distributed through the agency's programs of work. (BP)

Atlanta Association is Requested To Reconsider Federal Aid Action

The question of federal aid for Atlanta Baptist college arose again when a formal plea was presented for a called meeting of the Atlanta Baptist Association to reconsider their previous action.

In January, the Atlanta Baptist Association voted to allow the trustees of Atlanta Baptist College to decide for themselves if they wanted to accept federal aid, including grants.

In March, the pastor of Venetian Hills Baptist Church at Atlanta, W. I. Warren, asked the associational executive committee to call for another associational meeting to reconsider the action.

The request was referred to a committee to determine the constitutionality of reconsidering action taken in a called session. John J. Buell, assistant moderator acting in the absence of moderator Roy W. Hinchey, referred the resolution to the survey and communications committee.

Hinchey, the moderator, is also chairman of the survey and communications committee. Hinchey, pastor of Jefferson Avenue Baptist Church in East Point, Georgia, presided over the January associational meeting when trustees were authorized "to apply for and ob-

tain federal funds" which, in their discretion, would not "limit the freedom of the college."

Warren, who made the formal request that the action be reconsidered, said many churches, including his own, were opposed to the January 16 action. "A breach of fellowship in the association is deepening," his resolution said.

Warren's request also asked that messengers be given opportunity to vote on the release of the college from control and/or connection with the association, if another associational meeting is called. (BP)

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By H. C. Chiles



(These Lessons for April 7, 1968)

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THE VICTORY OF THE CROSS

Among the Bible scenes for which we cherish a high regard, none stands out so prominently in the minds of Christians as the place called Calvary.

I. The Crucifixion (John 19:17-18)

Christ passing out of Jerusalem, under the crushing weight of the cross, is a scene for meditation rather than exposition. He did not bear the cross very far until His strength failed, and He stumbled and fell. Then the soldiers had Simon of Cyrene to carry it for Him. Upon their arrival at Golgotha, the hill with the appearance of a skull, the well-hardened soldiers proceeded methodically to nail the three prisoners to their respective crosses.

When His cross was placed between the crosses on which the robbers died, Isaiah 53:12, "He was numbered with the transgressors," was fulfilled. One robber received Christ as his Saviour and the other rejected Him. Each thereby determined his destiny, as is true of all others.

II. The Charge (John 19:19-22)

As was customary at crucifixions, Pilate wrote the inscription which revealed the reason for the death of the Saviour, and placed over His cross. It was written in the three languages then in common usage—Hebrew, the language of religion; Greek, the language of culture; and Latin, the language of government. "And the writing was, Jesus of Nazareth the King of the Jews."

Because Pilate labelled the dying Saviour "the king of the Jews," the Jews became furious. They demanded that he alter what he had written to the effect that it was Christ's claim that He was "the King of the Jews." Pilate refused to comply with their demand saying, "What I have written I have written." Thus he fastened upon the Jews the stigma of crucifying their King.

III. The Corroboration (John 19:23-24)

After performing their official duty, the soldiers sat down with a sigh of relief and fastened their eyes on Christ, and watched Him to prevent His friends from removing His body from the cross, and thereby preserving His life. Utterly insensitive to the fact that they were

doing so, the soldiers corroborated the prophetic scriptures in detail. The soldiers claimed the garments which He wore. After dividing all of them except His seamless robe, they proceeded to gamble for it. "They parted my garments among them, and cast lots upon my vesture" (Psalm 22:18).

IV. The Consolation (John 19:25-27)

Mary, the mother of Jesus, was faithful to Him to the end. Her presence near the cross during those horrible mockeries, along with that of the other two Marys and John, must have brought great comfort to the heart of Christ. It took great love and genuine courage to stand there.

At that time of His greatest anguish, while hanging on the cross, in an act of tender thoughtfulness, Christ provided for His mother the best care in the home of one whom He knew He could trust to do his very best for her. His action and sanctified filial affection for all time. What marvelous compassion it was which led Him to forget

His own sufferings and to think of the needs of His dear mother!

V. The Culmination (John 19:28-30)

While His body was burning with fever and His life was slowly ebbing away on the cross, Christ called attention to His most excruciating physical torture by crying, "I thirst." That cry was not a request for the alleviation of His suffering, but merely an expression which revealed in part the intensity of the agony He was undergoing. Among all the pains of the physical body, the pangs of thirst are perhaps the most terrible that one can experience.

Near the end of His six hours on the cross Christ uttered one word, "Tetelestai," which was translated, "It is finished." This word of the dying God-man was probably the greatest word ever uttered. This exclamation of supreme satisfaction was the cry of a victor as He saw the defeat of His foe. He finished His great work of redemption in a manner that was highly satisfactory to the Father. All that He had started out to do had been accomplished. It is our part simply to accept the finished work of Him Whose death was sacrificial, substitutionary and sufficient.

LIFE AND WORK SERIES

THE ENDURING WORD

While many have sought to destroy the Bible and others are declaring that it is irrelevant, it continues to speak to the minds and hearts of those who will read it, and it meets their needs fully. We are so fortunate to have the opportunity to appropriate the instruction, inspiration, encouragement and blessings set forth therein.

Isaiah 40:6-8

Nature is a wonderful source of inspiration to God's children. The blue sky, beautiful trees, high mountains and singing birds contribute worthwhile lessons, but the flowers breathe forth a spiritual fragrance which is of lasting benefit.

Flowers are beautiful, and the lives of God's children should be beautiful too, but He alone can enable us to live such lives. The fragrance of the flowers is symbolic of the fragrance which comes from Christ, and which we should pass on to others. Flowers bring cheer and encouragement to the sick and despondent. At best flowers are short-lived, thus reminding us of the transitoriness of life.

In contrast with the flowers we are here taught the permanency of God's Word. Whereas the flowers will soon be gone, God's Word will stand forever. If it were not eternal, then we would be without security. How thankful we,

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who live in a world where everything changes, should be that we have His Word which does not change! Let us take from this enduring Word the inspiration and assurance which we need.

Matthew 5:17-20

To avert any possible misunderstanding concerning His own attitude toward the Mosaic Law, Christ spoke to His disciples in the hearing of the multitude and told them plainly that He had not come to destroy the law and the prophets, nor to brush them aside as something of little or no significance, but rather to fulfill their literal demands.

Christ considered the moral law as perpetually binding on all mankind. Would to God that all who profess to be His servants had the same high regard for God's law which Christ had! If they did, they would not be so ready to ignore it or to attempt to explain it away.

Some contend, "We are not under the law but under grace." Admittedly Christians are not under the law as a

means to life, but the law remains the expression of His will for them. God's law is eternal, never to be abrogated or set aside.

In verse 19 Christ denounced those religious leaders who were minimizing the importance of the commandments. It is certainly a mark of wisdom to obey and to teach the law of God. On the other hand, it is an evidence of pathetic smallness to break God's commandments and to teach others to disobey them.

II Peter 1:19-21

Inherent in the heart of man is a desire to know something about the future. God has given us the Bible, which contains many startling predictions about future events. The prophets did not originate the prophecies which they penned, but they did record the revelations which God disclosed to them as they were borne along by the Holy Spirit. Scores of these prophecies have already been fulfilled, and this is

convincing proof that all of them are absolutely reliable.

We are admonished to take heed unto prophecy "as unto light that shineth in a dark place." Just as a light is important in a dark place, even so is the prophetic message of the Scriptures invaluable to Christians. However, it is a mistake to conclude that a prophecy has to do with the foretelling of some future event only. While it often has this connotation, it really involves a declaration of the will of God, but it is not limited to the future.

If God's children will approach the study of the great prophetic scriptures with an open mind and prayerful spirit, many difficult passages will become understandable. If God had not meant for us to understand these great truths, He would not have had them recorded in the Bible. His prophetic Word will enlighten those who study it prayerfully. It will also enable them to live much better Christian lives.

Alabama Baptists Plan for Racial Harmony at Selma

White and Negro Baptists at Selma, Alabama, have approved suggestions which they hope will stave off a "long hot summer" of racial disorder in Alabama.

Problems of racial conflict, riots and disorder were discussed in detail by a joint committee of representatives from the Alabama Baptist State Convention (Southern Baptist) and the Alabama Baptist (National) Convention.

According to committee leaders, evidence had been brought to their attention that there may be plans in Alabama for "civil disobedience" this summer. The committee said it sought to find positive means to help promote harmony and good will among the races.

Numerous suggestions were adopted unanimously by the committee as guides for Christians in the state to cope with the problems.

They suggested that committees be formed across the state to (1) pinpoint areas of need, (2) develop services and resource materials to meet the needs, (3) discover and recruit volunteer

workers, and (4) promote racial cooperation in carrying out any proposals.

The committee also suggested interracial city-wide meetings for inspiration and Christian fellowship among all Christian groups, and establishment of classes, especially for children and young people, for Bible study and other related activities.

The committee reaffirmed their faith in the Christian gospel to furnish solutions to racial problems, and urged that the gospel be brought into action in special areas of need in Alabama, including race relations.

Meeting with the group on the campus of Selma University, a National (Negro) Baptist college, was Gaines S. Dobbins, retired Southern Baptist semi-

nary professor.

Dobbins proposed that the suggestions passed by the committee might well bring about a "happy summertime" in Alabama this year instead of "a long hot summer."

The committee chairman stated at the close of the meeting, "These suggestions are given prayerfully in the hope that the Holy Spirit will use them to bring about a peaceful climate in our beloved state in which all people may worship, work, play and live in the will of God.

"They are suggestions, not recommendations, which Christians in local areas may utilize to alleviate tension and head off trouble before it occurs," he continued. (BP)

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March 28, 1968

WESTERN RECORDER

--Not Tough Enough on "Black Power," Alabama Editor Says

An editorial in the *Alabama Baptist*, published at Birmingham, strongly disagreed with the report of the National Commission on Civil Disorders because it was too tough on white racism and not tough enough on Black Power advocates.

The editorial, written by Editor Hudson Baggett, was critical of the report for laying the blame for the summer riots in 1967 largely to "white racism and police abuses," observing that the report was likely to make matters worse.

"Why condemn only white racism?" the editor asked. "This only intensifies the so-called white backlash."

"Why not call for a curb of the lawless groups who abuse police and defy other authority?" the editor asked.

Quoting the report, sometimes called the Kerner Report since Illinois Gov. Otto Kerner was chairman of the commission, the editorial reported that the commission said, "The urban disorders of the summer of 1967 were not caused by, nor were they the consequence of

any organized plan or conspiracy."

"The commission did admit, however, that militant organizations and individual agitators had a part," said the editorial.

The editorial in the *Alabama Baptist* quoted a prominent Negro Baptist pastor of Birmingham, J. L. Ware, as saying an attempt is now being made in Alabama by Black Power advocates to recruit Negroes for summer demonstrations. Ware explained that their aim will be "to create a crisis where no crisis exists," said the *Alabama Baptist*.

"Obviously," said the editorial, "attempts to intensify existing racial hostility and to create new crises have been prevalent in Alabama and elsewhere before."

"We shall be tempted again and again to match evil with evil in the days ahead, but this is not the Christian way," concluded the editorial. "Paul admonishes us, 'Be not overcome with evil, but overcome evil with good.' Unless we follow his advice, we are apt to make bad matters worse, too." (BP)

--A Professional, Unemotional Study, Affirms Brooks Hays

Former Southern Baptist Convention President Brooks Hays, speaking at Peabody College in Nashville, commended the report of the National Advisory Commission on Civil Disorders, and observed that the Mississippi runoff election involving Negro Congressional candidate Charles Evers was more significant than the results of the New Hampshire primary.

"I had not believed I would live long enough to see a Negro in a runoff election in Mississippi," said Hays, former Congressman from Arkansas who was defeated 10 years ago because of his moderate stand on Little Rock school integration.

Hays said that even though Evers lost to white conservative Charles Griffin in the House of Representatives race, it was extremely significant that a Negro could reach the runoff ballot in Mississippi.

Hays, president of the Southern Baptist Convention from 1957-59, has been a special assistant to both Presidents Kennedy and Johnson. He now is director of the Ecumenical Institute at Wake Forest University (Baptist), Wake Forest, North Carolina, and is head of the Southern Committee on Political Ethics (SCOPE).

He is also visiting professor at the

University of Massachusetts, and professor of government at Rutgers University.

Commenting on the National Advisory Commission on Civil Disorders, Hays said it had done its work well.

"The report was professional and unemotional," he observed. "I think it will do a lot of good."

He said the U. S. must now "mobilize the sentiments of decent people of both races to combat violence."

"But if we do this and nothing else," he emphasized, "we would fail our generation. We need to deal with the causes, not only the symptoms." (BP)

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