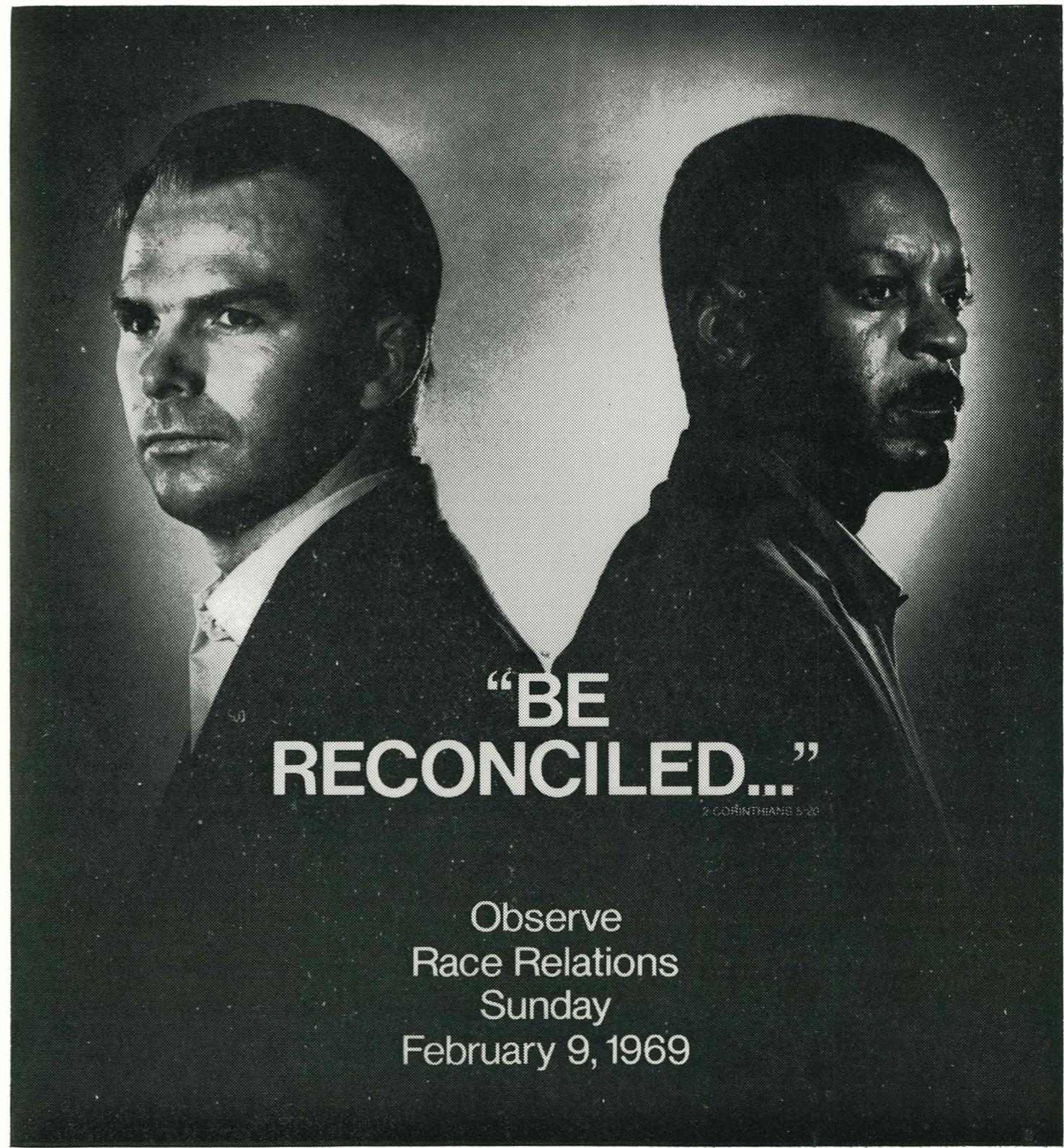


Kentucky Baptists will demonstrate their desire for fellowship and cooperation with Negro Baptists by deeds and words on Race Relations Sunday. The exchange of pulpits, choirs, Sunday School teachers, and ushers; joint worship services; and personal visits have been planned. These and other activities are a part of "the ministry of reconciliation" which our Lord has given us.



"BE RECONCILED..."

2 CORINTHIANS 5:20

Observe
Race Relations
Sunday
February 9, 1969



GLEANINGS FROM THE FIELD

G. C. (BILL) COX, pastor of the Oak Park Baptist Church, New Orleans, has resigned to enter the field of full-time evangelism. He was pastor of the Hillcrest Baptist Church in Jackson, Mississippi, before coming to New Orleans over two years ago.

PASTOR MAX WALKER of Bardwell reports that the church has recently constructed and furnished two additional offices for the church secretary and the pastor. He also reports a Lottie Moon Christmas offering exceeding the goal and an unusual response on the part of the members of Soul Commitment Sunday.

JOE CARRICO, pastor of Post Oak Baptist Church, Russellville, was recently presented an expense paid tour of the Holy Land by citizens of Russellville and Logan County. Presentation of the gift was made during the Sunday morning worship service, January 19. Carrico will make his tour during March.

PASTOR JOHN TURPIN, Beth Haven, Louisville, reports a successful revival with Hyman Appelman, Russian born Jew, as evangelist. Results included 190 professions of faith with 78 being baptized and 14 additions by letter.

BPRA, Baptist Public Relations Association, has elected two Southern Seminary staff members as officers. James C. Austin, director of Alumni Affairs, was chosen program vice-president. Wesley (Pat) Pattillo, executive assistant to the president, was re-elected secretary-treasurer.

OSADOLOR IMASOGIE, a native of Binn City, Nigeria, spoke to the Baptists Men's organization of Southside Baptist Church, Louisville, January 27, 1969. He presented information about the problems and issues in the troubled region of Biafra. Imasogie is a student at Southern Seminary.

MR. AND MRS. JAMES LESLIE SMITH, missionaries to Indonesia, were the guests at both services of the First Baptist Church of Henderson, Sunday, January 19. Mrs. Smith, the former Edna Earle Broadley, is a native of the Cash Creek Community in Henderson County.

RAYMOND RICH, pastor of Spring Valley Baptist Church in Bethel Association, was injured in a car accident December 22. He suffered a broken collar bone, three or four broken ribs and a dislocated shoulder. A high cholesterol condition prevented immediate surgery. In correcting the cholesterol problem, additional complications have developed.

WILLIAM MEREDITH ARNOLD, a student at Mississippi College, Clinton, will be director of recreation during 1969 conferences at Ridgecrest Baptist Assembly. Arnold will be responsible for guest recreation and will supervise staffers. He will also provide staff recreation activities. Arnold is a native of Memphis, Tennessee.



Arnold

RANDALL GREEN, former pastor of First Baptist Church of Franklin, has resigned his present pastorate in Decatur, Georgia, to enter full-time evangelism. Green is a native of Ft. Knox and a graduate of Southern Seminary. His wife is the former Cicily A. Medlin of Owensboro. The Greens may be addressed at P.O. Box 27222, Decatur, Georgia 30317.

CHESTER R. YOUNG, Cumberland College history professor, authored an article appearing in the January edition of the SBC Historical Commission publication, *Baptist History and Heritage*. Young's article is entitled "Southern Baptists in Hawaii: The Postwar Period of Progress."

ROBERT E. AMIS, medical missionary to Nigeria, was the featured speaker at a WMU banquet at First Baptist Church, Hopkinsville, Tuesday, January 28. Along with his testimony, Amis presented slides of his work in Africa. Amis' brother, Jack, also a medical doctor, is a member of First Church, Hopkinsville.

CUMBERLAND COLLEGE has eight alumnae who have been selected as Outstanding Young Women of America for 1968 and will appear in the 1968 edition of a book by that title. Of the eight, five live in Kentucky. They are: Mrs. Doris Ann Querry Allison and Mrs. Wanda Ann Bowling Freeman, both of Williamsburg; Mrs. Mary Kay Kirby Moss of Cumberland; Miss Margaret Ann Sheils of Pineville; and Mrs. Ann Hollin Smith of London.

MANCHESTER BAPTIST CHURCH in Clay County has purchased a new 1969 Chevrolet Sports Van to be used as the church bus. Pastor I. Houston Lanier reports that old vehicles being used for this purpose were unsafe. In addition to use for Sunday services, the bus will transport people to other meetings such as the recent Evangelistic Conference. A group of Booneville Association pastors traveled to the Conference in the new van.

LESLIE BAKER is the new pastor of Maceo Baptist Church. He comes to this position from the pastorate of Blackford Baptist Church in Hawesville. A native of Princeton, Baker attended Cumberland College and Clear Creek Bible School. He is married to the former Wardella Reese of Princeton and they have four children.

Crusade Telecast Marks Evangelistic TV First

Baptists in 1969 will get at least three cracks at gaining the attention of 75 percent of a nationwide, prime-time television audience—big thinking in anybody's league.

In the boldest move by any denomination to use television for direct appeal, Southern Baptists have produced a series

By **DALLAS M. LEE**
Home Mission Board

of three evangelistic color telecasts as part of their role in the hemisphere-wide Crusade of the Americas.

The \$175,000 effort is not too surprising, however, in light of the crusade objectives of sparking church renewal, evangelizing the continents and motivating Christian ministries of understanding and compassion to the disinherited.

The television concept was first articulated in Cali, Colombia, where Baptist representatives from North and South America set the objectives for the hemisphere crusade.

New ideas

"They were looking for new ideas to take to Cali," said Jack Stanton of the Southern Baptist Home Mission Board's division of evangelism.

"Paid prime-time sounded great. Television has never been used this way by a denomination. It would be a new use of the medium for us."

As the idea caught on, the Home Mission Board turned to the SBC Radio and Television Commission to produce whatever the final product was to be. Stanton and Oklahoma evangelism leader J. A. Pennington began work on the idea.

"We thought of filming the crusade rallies," Stanton said, "but cost was prohibitive and it seemed a little provincial anyway."

They then turned to Billy Graham, the Southern Baptist who has more experience than anyone in TV evangelism. With his help and that of radio-TV commentator Paul Harvey, Stanton and Radio and TV Commission technicians and writers turned out three color telecasts, short on preaching and long on lively music and commentary.

Personal confrontation

"We didn't want a church service but a more personal confrontation," Stanton said.

First in the series is "The Seeking Generation," a 30-minute production aimed at American youth featuring a young Oklahoma Baptist singing group called the Tuneclippers.

The second production zooms in and out on the nation—"The Two American Dreams."

Here is an example of narrative, with Paul Harvey speaking:

"Isn't it true that the closest contact the vast majority of us have with America's problems is through the evening paper? We seem to have developed the 'election syndrome.' A few of us go to the polls and elect fewer still to take care of problems we're too busy for.

"Even in our spiritual lives, we hire a minister to be there on Sunday and say a few words to make us feel pleasantly guilty so that we can cleanse ourselves for another week of self-indulgence."

The third and final telecast concerns "The Home and Revolution," and the role of the church in mediating between the two.

In each of the telecasts, Evangelist

Billy Graham sits and talks conversationally for eight to 10 minutes to put commitment to Christ in the context of each emphasis.

Metropolitan areas

The series is being marketed to 39 local television stations across the country—primarily metropolitan areas such as New York, Chicago, Los Angeles, Dallas, St. Louis and Jackson, Mississippi.

Other Baptist groups, such as Ohio and Georgia Baptist departments of evangelism, are securing time on smaller TV stations, so the total number of stations carrying the series could reach 60 to 70.

The series is planned for March 31, April 1 and April 3, although these dates will vary. Some stations, apparently, will be showing the series on consecutive Sunday afternoons. (BP)

Could It Happen Again?

Some people probably won't believe this story and I suppose I might have doubted it had I not been there in person. It happened during the 30,000 movement when Southern Baptists attempted to begin 30,000 churches and missions in a ten-year period.

The young church had a fine beginning although it started with only two members along with the mission pastor and his wife. The Lord blessed it and in its second year the membership grew to more than fifty. On one particular Sunday the pastor went home after the Sunday morning service with high spirits. A near record crowd had attended services that morning. There was that elation one feels when the church and the Lord seem to be together.

That evening the pastor and his wife arrived early for Training Union full of confidence that all was well with the world and right with the church. But the Training Union hour came but the people didn't arrive. Not a one! Perhaps, thought the pastor, they were detained or delayed and would be a little late. After all these were dedicated Christians, all of whom had united with the church under his ministry. They wouldn't let the Lord down. Though it has been a fine afternoon for driving over the countryside and enjoying God's beautiful earth. Maybe they had just decided to leave off Training Union and come to worship services.

The hour for the worship service arrived, however, and still no members

showed up. With a heart that had sunk to the bottom of his shoes, the pastor began the task of closing up for the night. The furnace downstairs must be secured for the night and the lights turned off. While looking after the furnace, the preacher prayed a strange prayer, "Lord, please don't let any lost people come tonight. I don't believe I could face them." Almost at the same moment of the prayer there were footsteps on the floor above. Hurrying to the auditorium, the pastor found two lost people whom he had prayed for and visited on a number of occasions. The preacher did not have the heart to preach but he and his wife sat down and talked to the couple.

Finally the young man asked to play the piano and that we sing a hymn or two. We did and the Lord began His glorious work. Both the man and his wife confessed Christ that night and half the congregation was saved!

The couple came before a shamed congregation the next Sunday morning to profess faith in Christ and ask for membership in the church. In the years after this the lights burned brightly on Sunday night in this church. The congregation never faltered again. Don't let it happen to you. Your church could be without a single member on Sunday night just because everyone thought, "Oh, they will not miss me tonight."

JAMES REED, Pastor
Parksville Baptist Church
Parksville, Kentucky

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

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The Flareup Of A Smoldering Fire

The report (page 10, this issue) of dissension and controversy at New Orleans Baptist Seminary is disturbing though we ought to be accustomed to such by now. This is the fourth of our six seminaries which have had such troubles to break into the open within recent years.

The explosion at New Orleans is no surprise to those familiar with rumors from New Orleans and those aware of contemporary theological currents among Southern Baptists. The fire at New Orleans has been smoldering for several years growing hotter and hotter until the flareup.

The controversy is over both administrative policy and theological views. President Leo Eddleman's type of administration has not set well with some faculty members. Some unhappy teachers have left New Orleans for other places of ministry without a public protest but not hesitating to express themselves when asked. Now Professor Soileau has decided to air his grievances publicly.

On the theological issue it is generally known that President Eddleman has made a strong bid for New Orleans Seminary to be the Southern Baptist stronghold of orthodoxy and conservative theology. Several faculty additions in recent years have contributed to this image. One of these is referred to in the complaints of Professor Soileau.

This particular professor in appearances in various states and in the Southern Baptist Pastors' Conference has made widespread charges of liberalism against other Baptist seminary professors and has pictured himself as something of a saviour for Southern Baptists. He holds to a kind of Biblical literalism not shared by most Baptist seminary professors today.

President Eddleman champions this man and ap-

parently has made him the darling of the faculty while others like Soileau feel discriminated against. And so the inevitable has happened. Personalities as well as principles are now involved in the controversy and it becomes impossible to separate the two.

What will be the outcome? It's hard to see any good resulting. The students have already taken sides and the resigning professor has many supporters. So will the faculty take sides, though it is not likely they will go on record.

The trustees will have to face the matter and most likely will support President Eddleman. The fundamentalist image of New Orleans will grow and those teachers who feel uncomfortable in such an administrative and theological atmosphere will gradually move out.

Most likely the investigation of the New Orleans Seminary by the American Association of Theological Schools which is certain to come will result in some censure if not a suspension of accreditation. This is the recognized accrediting agency for theological schools in America and its approval has been coveted by all Southern Baptist seminaries.

The statement in the news release from the New Orleans Seminary Board of Trustees chairman, however, would indicate he has little regard or concern for this accrediting agency and its action. And so this may be the first Southern Baptist seminary to spurn the American Association of Theological Schools.

These are chaotic days for Baptists all the way from local churches to our highest institutions. Faithful Baptists who were called upon to pray for Southern, Midwestern and Southeastern seminaries in their hour of trial are now asked to remember New Orleans. It is a time when we must pray for each other and demonstrate the spirit of Christ toward each other.

Are Financial Troubles Ahead For Baptists

For the first time in six years the Southern Baptist Convention Cooperative Program goal was not met. We missed it by \$722,530 though the 1968 total Cooperative Program income of \$25,977,469 was 3.21 percent above that of 1967. Over half of the 1968

deficit resulted from decreased contributions from the states in December.

Missing a budget goal is not alarming news ordinarily but this failure may have disturbing significance. For several years we have had little to boast

of as Baptists in the way of statistical success except in choir enrollment and in offerings. In every other area of church life we have experienced a decline in the rate of growth or an actual loss. Has this lag now overtaken us in offerings? Are we headed for financial difficulties if not an actual financial crisis?

Kentucky was one of those states which sent less to Nashville in December, 1968, than in December, 1967. For the entire year of 1968, however, we sent slightly more (1.13%) from Kentucky through the Southern Baptist Convention Cooperative Program than we did in 1967.

In all, 17 of the 30 state Baptist conventions sent less Cooperative Program gifts to Nashville in December, 1968, than in December, 1967. Since the share of state budgets which is sent to Nashville for worldwide use is usually on a percentage basis, this means that at least 17 states were short on income in December. This could mean trouble ahead for the state Cooperative Program budgets.

Kentucky is among the states which could be in a hard place so far as the Cooperative Program is concerned. For the first four months of the 1968-69 budget goal we are \$262,000 short. One slightly encouraging note is that the first several months of each budget year have been a little thin, but we have

picked up the slack as the year passes. Hopefully this will be the case this year. If not, we will be hurting for certain.

The Southern Baptist Convention budget and the state budgets are not alone in their lag. Many local churches also seem to be up against it. While a few churches report they never had it so good financially, church finance committee members on the whole are finding it harder and harder to balance their expenditures with their income.

We are faced with some serious questions. Is this budget deficit for the Southern Baptist Convention, the state conventions and many churches only a temporary matter or is it a sign of even worse days ahead? Will we have to retrench and reduce our goals? Are there explanations for this giving lag? Can we reverse the present trends? These are questions which demand the best thinking and most prayerful consideration by leaders of the Southern Baptist Convention, the state conventions and the churches.

Pessimism in the Lord's work is never in place, but stating the facts and facing them frankly is always appropriate. To face the facts today about present trends among Southern Baptists is disturbing to say the least. Every sign points to the desperate need for self-examination and rededication on the part of all of us.



1,000 SUNDAYS

Dear Editor:

My father, Mr. Harold B. Dalton, of Bowling Green, Kentucky, has not missed attending Sunday School (somewhere) since January of 1950—19 years. He does not think this is a record, nor is he trying to establish one. I do feel it is worthy of recognition in your paper. He gives thanks to God for good health which has enabled him to go all these years.

I just found out that February 23rd, it will be 1,000 Sundays.

Evansville, Ind. Mrs. Bryant Bloss

WOMEN DON'T RATE

Dear Editor:

Your "Daley Observations" in the January 23 issue of the *Western Recorder* on "Women Don't Rate For Baptist Leadership" was timely and helpful.

It was particularly interesting to me since I find myself Chairman of the Nominating Committee for the Kentucky Baptist Convention, and Chairman of the Committee on Boards for the South-

ern Baptist Convention. Perhaps something can be done.

It has been my desire to emphasize the necessity for lay leadership, and I have tried to use each opportunity to reduce the "clerical character" of every Baptist meeting. It may be encouraging to know that both the Executive Board members from this Association (Graves County) are splendid laymen.

Also, I have suggested to each member of the Committee on Boards to bring to the meeting in Nashville on February 27-28 a woman nominee for each vacancy to be filled. Let's hope that the condition you correctly lament will change.

Mayfield, Ky. John C. Huffman

TEEN TEMPOS

Dear Editor:

I'm a 14-year-old Southern Baptist and I think Teen Tempo is great!

The kids in our Training Union group talked about Teen Tempo and we all like it.

I don't think any of the kids I know

will write in, but a lot of them think it's a great idea.

I really hope you keep Teen Tempo.
Somerset, Ky. Cheryl Claypool

Dear Editor:

I want to express my appreciation for the effort which the Baptist paper is making to relate to youth. Your effort is much needed in a day when more and more people are in this age grouping.

However, I feel that this effort is rather weak. I find in my work with young people in churches that youth want to know what they can do for their church and country in their commitment to Christ. Thus, I feel that it would be wise for you to consider the possibility for expanding your effort of relating to youth. More editorials related to youth are needed along with articles and information about what youth in other states and areas are doing through their churches (an example would be the Methodist group in Ann Arbor, Michigan).

I feel that much insight for youth articles can be gotten from the articles and format of the *Baptist Student* and the *Home Mission* publications of our convention.

Let's face the facts, we must become more youth oriented. Your step is in the right direction but needs to be expanded.

Louisville, Ky. Irving Hitt

Ninth and O Church Calls LaVerne Bulter To Be New Pastor

LaVerne Bulter, a native of Henderson, Kentucky, has accepted the call of Ninth and O Baptist Church, Louisville,



Bulter

to become their new pastor. He succeeds Lewis Drummond who resigned to become professor of evangelism at Spurgeon College, London, England.

To accept this new post, Bulter resigned the pastorate of the First Baptist Church of West Frankfort, Illinois, where he had served since June, 1963. Prior to that position, he was pastor of First Baptist Church of Hallandale, Florida.

A graduate of Georgetown College, and Southern Seminary, Bulter assumes his duties effective February 9.

In Illinois he has served as moderator of his association, a member of the state executive board and president of the Baptist Pastors' Conference.

Bulter is married and has three children.

Cumberland Receives Grant To Restore Damaged Materials

Cumberland College has received a \$600 grant to help replace music materials lost last school year during the fire that destroyed the music building on campus here.

The grant came from the Association of College and Research Libraries, a division of the American Library Association, with headquarters in Chicago.

It was among 76 grants of funds and equipment made by the ACRL to college and university libraries in this country. The major support for the program comes from the United States Steel Foundation, Inc., of New York.

"PowerLine," Teen-Talk Program, Began By SBC Radio-Television Commission

The Southern Baptist Radio and Television Commission has launched a new half-hour musical teen-talk program called "PowerLine" in an effort to minister to the modern teenager through his close companion, the transistor radio.

"PowerLine," divided into three segments to permit drop-in commercials, follows the "top-40 format" that captivates the ear of so many teenage listeners, commission officials said.

It features the song hits of the week from the "hot 100" charts published by *Variety*, *Billboard* and *Cashbox*, plus

Home Church Honors John M. Deaton, Deceased Deacon

The First Baptist Church, Jackson, has taken note of the great loss in the recent death of John M. Deaton. Deaton was a deacon, a trustee, leader for the Hill Top Mission and was serving as church treasurer when he died.

The congregation designated December 29, 1968, as Debt Retirement Day in honor of John Deaton. As a result \$1,000 was paid on the church debt leaving a total indebtedness of only \$1,500, according to Pastor W. W. Thompson.

Pastor Thompson reports that Deaton was greatly beloved and respected in the entire community. He served 18 years in the United States Army, was chairman of the local draft board for ten years and also was manager of a local farm supply store. He is survived by his wife, Mrs. Thelma Richardson Deaton, by one son and three daughters.

Home Mission Ranks Reach 2,393 In 1968

A new year tabulation at the Home Mission Board in Atlanta puts the total number of missionaries serving the agency at 2,393.

The most recent appointees are: Bob and Jo Alice Brackney, directors of Christian Social Ministries in Camp Hill, Pennsylvania; John W. Brill of Holdenville, Oklahoma, state director of work with National Baptists in Oklahoma; H. Wesley Wiley of Caswell County, North Carolina, Director of Metropolitan Ministries in Washington, D. C.; Hershel Henry Henkel of Afton, Texas, Superintendent of Missions in Wilcox, Arizona; Joe Henry Music of Austin, Texas, pastor-director in Salt Lake City, Utah; and Raymond H. and Gloria Ann Singleton, Directors of Activities at a Baptist Center in El Paso, Texas. (BP)

several "PowerLine" chargers," the program's picks of coming hits.

Interviews with top recording artists are woven into the show, and there's a liberal sprinkling of chatter about the latest tunes, trends and fads, said commission officials.

Serious side

On the serious side, a noted youth counselor gives hints on how to cope with the kinds of problems every teenager faces in today's world.

The first programs feature Charlie Shedd, author of *The Stork Is Dead*, and a nationally-known authority on teen sex problems.

"PowerLine" majors on timeliness," said Paul M. Stevens, director of the SBC Radio and Television Commission. He explained that the show is recorded on Friday and air mailed free to the stations using it for broadcast Monday through Friday of the following week.

The show is offered to only one "top 40" station in each market area. "Top 40" stations feature especially the hit songs popular among teens.

Strategy of "MasterControl"

Stevens said that "PowerLine" represents an expanded use of the strategy adopted by the commission years ago with the production of the adult music-interview variety program called "MasterControl". This strategy, he said, calls for program formats and content that meet people on their own ground, entertain them, get them interested, and then lead them gently to think about their relationship with God.

When teenagers write in to the commission responding to the new program, they will receive not only expert advice from a trained counselor on their particular problem, but also will get materials designed to enrich their lives, Stevens said.

"PowerLine" has its motto, "Presented in the hope that teenagers will find in each program sources of power for living life to the fullest, morally and spiritually." (BP)

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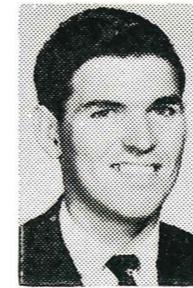


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Broyles



Whittaker



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Adams



Poteet



Vickers



Moore



Gay

GRADUATION—Ten Kentuckians were among 97 students receiving diplomas from Southern Seminary during commencement exercises January 24. Receiving the bachelor of divinity degree were: J. W. Poteet, Hodgenville; Freddie Steelman, Russell Springs; and Bill Douglas Whittaker, Bowling Green. Master of divinity degrees were presented to Paul E. Broyles, Fisherville; Kirk Gay, Louisville; Benjamin Moore, Georgetown; Robert Vickers, Richmond; and Thomas Smith, Louisville. Howard C. Adams, Jr., Ashland, received the master of religious education degree. A diploma in theology went to George Waddle of Somerset.



Steelman

Negro Ordained, Then Called As Pastor Of White Southern Baptist Church

For what is believed to be the first time in the history of the Southern Baptist Convention, a predominately white Southern Baptist church has ordained and called a Negro minister as its pastor.

Ray Wolfe, a native of North Carolina and former serviceman stationed in Michigan, was ordained and called as pastor by the Hulbert Baptist Church.

W. T. Moore, secretary of interracial work for the Baptist State Convention of Michigan, said he believes this to be the only Negro pastor serving an otherwise all-white church in the Southern Baptist Convention.

In Nashville, the executive secretary of the Southern Baptist Christian Life Commission, Foy Valentine, said he did not think there had ever been such a case in the history of the Southern Baptist Convention.

Wolfe, who served over 20 years in the Army and Air Force, retired from military duty while stationed at the Kinchloe Air Force Base in Michigan's upper peninsula, and decided to make his home there.

He joined Faith Baptist Church in the Upper Peninsula area and later became the church's Sunday School superintendent at Grace Baptist Mission at Sault St. Marie, Michigan, about 30 miles from Hulbert.

He was an interim pastor of churches in North and South Dakota as a lay preacher, but was called and ordained to the ministry by the Hulbert church, Moore said.

During the ordination service, one of the Baptist ministers taking part in the ordination commented, "Our people just don't think about race." (BP)

St. Amant Requests Full Teaching Role,

C. Penrose St. Amant, dean of the school of theology at The Southern Baptist Theological Seminary since 1959, has requested that the school's trustees allow him to relinquish his administrative duties to return to teaching.

The change would take place on July 31, 1969, ten years from the date he came to the deanship from the faculty of New Orleans Baptist Theological Seminary.

St. Amant will continue to serve at Southern Seminary as the David T. Porter Professor of Church History. He will assume a full teaching load in the fall semester.

A distinguished scholar, St. Amant holds five earned degrees, including the doctor of philosophy degree from the University of Edinburgh, Scotland, which he received in 1952. His alma mater, Louisiana College, granted him an honorary doctor of laws degree in 1955, and Mercer University in Georgia granted him the doctor of divinity in 1961. Post-doctoral studies have taken the retiring dean to Columbia University and Union Theological Seminary in New York, and to the Sorbonne in Paris, where he served on the Protestant Theological Faculty in the French university.

He is author of numerous articles and books. His latest, *The Uses of History*, will be published this year.

St. Matthews Calls Davidson As Assistant

James Davidson of Glasgow, Scotland, has been called as assistant pastor by the St. Matthews Baptist Church of Louisville.

A graduate of Bristol Baptist Seminary, England, the 31-year-old Scot is studying currently toward a degree of master of theology at the International Baptist Seminary in Zurich, Switzerland. He is expected to begin his work in Louisville in May with Alton McEachern, church pastor.

Davidson taught the annual Bible Conference at the church in January and was guest preacher in view of a call to the church staff.

Pastor McEachern said, "We feel that Davidson will give an international perspective to the witness of our church in this community."

Davidson is married and the father of two children.

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J. R. Saunders, 95, Missionary To China, Dies In California

J. R. Saunders, who served 42 years as a Southern Baptist missionary to China and then in retirement found new ways to extend an arm of love across the Pacific to Asia's orphans, died January 21 in Pacific Palisades, California.

When death came at the age of 95, he was the oldest living Southern Baptist missionary.

Among Saunders' survivors are his widow, the former Mary Ellen Hawk, and a daughter, Mary Lucile, a missionary to the Philippines.

When he retired from active missionary service January 1, 1944, Saunders had founded 41 orphanages for thousands of homeless Chinese children. Four years later he returned to China as director of the American-Oriental Friendship Association to establish four more orphanages before the communist take-over forced him to leave in 1949.

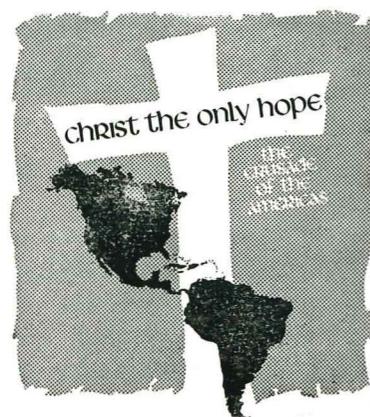
Having seen the threat of communism firsthand, he wrote a book entitled *The Challenge of World Communism in Asia*, with a foreword by Billy Graham.

Southern Seminary graduate

A native of Tennessee, Joel Roscoe Saunders went to Texas at the age of 17. There he was ordained to the ministry in 1896. He received the bachelor of theology degree from Southern Baptist Theological Seminary in Louisville.

Equipped with two years' experience as a missionary in Lamar County, Texas, and a sense of divine call, he began work as a pastor and teacher in the Hakka area of South China. He later taught nine years in Graves Theological Seminary in Canton, and then he became principal of the Hakka Bible School in Shiu Chow, where he served until he left China for retirement. His ailing wife died in Bombay, India, en route home.

He also established the American-Oriental Friendship Association and *Asia Calling* magazine.



Georgetown Trustees Elect Officers, Refer Dancing Issue To Committee

The Georgetown College board of trustees elected Mr. C. Kenneth McCracken, retired vice-president of Proctor and Gamble, chairman during its organizational meeting held at Cedarmore Baptist Assembly, Tuesday, January 28.

The Board's Vice-Chairman for the new year will be Eldred Taylor, pastor of the First Baptist Church, Somerset. He is the immediate past president of the Kentucky Baptist Convention. Mr. John Cooke, Lexington businessman, was re-elected Secretary of the Board.

The Georgetown Board of Trustees named four standing committees to assist in the implementation of its work. These committees include: The Education Committee; The Student Affairs Committee; The Business Affairs Committee; and the Development Committee.

The Trustees voted unanimously to refer to its newly elected Student Affairs Committee the request of the Kentucky Baptist Convention "to reconsider its October 11 action on campus dancing."

The responsibilities of the Student Affairs Committee are broadly outlined to include: "the development and implementation of program and activities for the improvement of religious and social life on the campus." The Board requested that this nine-member committee prepare a report for the March meeting.

In other action, Georgetown's Trustees voted to seek funds for the restoration of Giddings Hall. Plans are under

Tax Exempt Status Of 'Unrelated' Businesses Of Churches Challenged

Tax exemption for the "unrelated" commercial businesses of churches is the object of a lawsuit filed January 24 by Americans United for Separation of Church and State. Americans United is the principal plaintiff, along with Glenn L. Archer, the organization's executive director, C. Stanley Lowell, associate director, and C. David Young, the organization's regional director in New York City. The suit seeks to require the Director of Internal Revenue to collect taxes from the Stratford Retreat House, a church which owns and operates a number of commercial enterprises.

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way to make the 130-year-old structure an administration building. The handsome Greek influenced hall was Georgetown's first permanent academic building. It was erected just after the death of the College's fourth President, Rockwood Giddings.

The Board also voted to make a preliminary application for a loan for additional student housing.

The newly elected chairman of the trustees, Mr. McCracken, is a 1926 alumnus of Georgetown College. He was elected by the Kentucky Baptist Convention to the Board in 1962. Before this he had been a member of the College's Alumni Advisory Board for a term. He is a native of Erlanger, Kentucky.

Mr. McCracken has held several responsible offices in the greater Cincinnati area. He was a director of Junior Achievement there. He has been a trustee of the Proctor and Gamble Foundation. The Foundation has made substantial contributions to higher education.

He joined Proctor and Gamble right out of college as an accountant. He was comptroller of the corporation from 1955 to 1957 when he was elected Vice-President. In 1961 he was named Vice-President for Finance at P. and G.

Georgetown College awarded him the honorary degree, doctor of laws in 1958. He is a member of the order of Kappa Alpha. He is listed in Who's Who in America.

The complaint charges that under Section 511 of the Internal Revenue Code there is granted to a variety of unrelated businesses owned by the Stratford Retreat House and other churches, "an exemption from federal income tax which is granted to no other federal income taxpayer, individual or corporate. . . ."

The plaintiffs allege that as a result of such exemptions made to churches, the plaintiffs and others "have property taken from them other than by due process of law, in violation of the Fifth Amendment . . . and are thereby denied equal protection of the law, in violation of the Ninth Amendment."

Such an act of favoritism it was said, also violates the First Amendment, which provides that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

Two Women Ordained By Faith Baptist, Georgetown

By **BOB TERRY**,
Assistant Editor

Two women were ordained Baptist deacons by the Faith Baptist Church of Georgetown, Sunday, February 2.

Harold Sanders, state executive secretary termed the action a first in Kentucky Baptist life. "I know of no other church affiliated with our convention that has women deacons," Sanders said. "Only one or two in the entire SBC have women deacons that I am aware of."

Ordained as deacons by Faith church were Mrs. Robert Snyder and Mrs. Wallace Williams. Also ordained in the service were Mr. William Vessels and Mr. Gayle Johnson. They joined five others to compose the church's first deacon committee.

An October approved church constitution allowed the church nine deacons. According to Article 2, section H, item 4, they were to be chosen from among ". . . active members of the church (male or female). . . ."

Robert Mills, president of Georgetown College, and Grady Randolph, superintendent of missions for Elkhorn Association, led the service. The laying on of hands was done by the entire congregation.

Church lays on hands

Harold Wahking, moderator of the church which is without a pastor at the present time, said, "We feel the entire church participating in the laying on of hands is truer to the New Testament than just having ordained people do so. The whole church decides who will be deacons so the whole church should lay on hands. This avoids any hierarchy which suggest that some have a special authority which others do not."

"We want to make sure that everyone understands," Wahking continued, "that this is not a group of wives of ordained deacons." Mrs. Snyder's husband, Robert, is chairman of the deacon committee.

"These women are regular deacons as we understand the term used in the New Testament. They will serve as 'under-shepherds' of part of the church just like every other deacon. They will visit the sick, encourage those who need spiritual uplift, and assist in other ways. Our deacons handle no business matters. That is the responsibility of the trustees."

Considered four years

Wahking pointed out that during the four years the church considered its constitution, women serving on the deacon board had been discussed. "When we finally adopted our constitution no

one even thought anything about that part of it," he said.

"I did my Ph.D. work at Northwestern University," Mrs. Snyder said. "While there I attended a church for a year that had women deacons so I had that much exposure to the idea at least."

Mrs. Williams added that other denominations have women deacons and some even have women ministers. "In all areas of society women are exerting themselves more and assuming more and more roles," she stated.

Criticism

Even before the ordination, however, criticism was leveled at the church for its action.

"After the story appeared in the *Lexington Herald*, a pastor in another county called and really laid my husband out," said Mrs. Snyder. "He was most unkind. What really disturbed me was his refusal to admit the autonomous nature of the local Baptist church."

"We don't pay much attention to that type criticism because the man would not give his name," Wahking commented. "But we know our action is going to upset some people. We aren't rushing into this on the spur of the moment. We have tried to go slow and tell people in advance what we were planning to do. We can support with New Testament proof that women deacons are legitimate, but some people won't even listen."

When asked about her feelings at being elected a woman deacon, Mrs. Snyder commented that she had no hesitation about holding the post because of her sex. "What I questioned was my background and ability to do the job."

Seminary graduate

Her background includes a master of religious education degree from Southwestern Seminary, a doctor of philosophy degree in speech, and experience as minister of education and youth in several churches in Virginia and Texas, among them University Baptist Church in Ft. Worth, Texas.

"What helped me most was that this church has always majored on the priesthood of all believers. We share things, not in an exhibitionist sense, but

a way that binds us together. We see the deacons as a 'spiritual friend.' That is what I have practiced with my college girls' Sunday School class and what I will continue to do as a deacon," she said.

Mrs. Snyder confessed, however, that the decision to accept the position of deacon was not an easy one.

"I kept telling myself that if I really believed in what we were doing, I had to be willing to serve. That struggle brought a new element of spiritual strength to me."

Participation in any way provides a chance for soul searching, a time of growth, Mrs. Snyder observed. To deny that participation to a woman simply because she is a woman is to deny her the opportunity of growth, she concluded.

Kentucky native

Mrs. Williams is the wife of Wallace Williams, director of student financial development for Georgetown College. She is a native of Mayfield, Kentucky, having grown up under the ministry of John Huffman, pastor of First Baptist Church of that city.

"My background is strongly conservative," Mrs. Williams stated. "I've spoken in churches near my home where it was most unusual for a woman to speak. When I worked on mountain youth teams I was expected to give my testimony for Christ but I got myself in ticklish situations more than once."

"Since joining Faith Baptist Church last July, I have led the high school choir and been active in other ways. It has been kind of a growing experience so this new role of deacon doesn't seem that unusual," she said.

Minister to single women

Mrs. Williams pointed out that she would focus her ministry toward college girls.

"I plan to visit in their dorms and talk to them about problems they would be hesitant to talk about with a man."

"Anyway, a lot of times a man won't listen to a woman even when she wants to talk."

Mrs. Snyder is also working with single women but has several families in her group.

"I don't see any trouble working in family situations," she said. "As a former church staff member, I have ministered in times of needs such as illness or death. I've also dealt with some family crises situations."

"But whether I will be able to minister to people as a deacon depends on them. One cannot help when a person refuses it."

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New Orleans Prof Resigns, Calls For Investigation

New Orleans Baptist Theological Seminary Professor Robert R. Soileau, after 11½ years on the faculty, has resigned his position under protest.

His resignation was announced officially, nearly two months after the resignation was submitted, in a joint statement released in late January by H. Leo Eddleman, president of the seminary, and A. Morgan Brian, Jr., president of the board of trustees; both of New Orleans.

Eddleman and Brian said that the major complaints given by Professor Soileau (pronounced "swallow") included what he termed "oppressive practices" by the administration and trustees, which resulted in his not being promoted for seven years.

Reasons for resignation

The associate professor of theology, who now is studying on a doctor of philosophy degree at Louisiana State University in Baton Rouge, gave these three reasons for his resignation in a written statement to Baptist Press:

(1) A conflict with the administration over ideals and principles; (2) The deterioration of the academic climate of the school; and (3) The theological direction the seminary is taking toward a more conservative point of view.

On the first point, Soileau said that the conflict with the administration over ideals and principles "has resulted in administrative and economic pressure being applied to me personally in such a way as to make it impossible to remain. The nature of the pressure raises in my mind serious ethical issues. . . .

"Second, the academic climate of the school has seriously deteriorated. Education is possible only in an atmosphere conducive to open inquiry. . . . Where students are warned to avoid certain professors and books, where they are encouraged to challenge and even attack professors who present ideas different from their own, and where, in some cases, they are encouraged to walk out of classes where they do not agree with the point of view of the professor, the purpose of an academic institution and an education is completely thwarted.

"Such conditions now exist at New Orleans Seminary," Soileau continued. . . . "This deplorable situation is due to the influence of one faculty member who has enjoyed favor and full support from the administration.

"Third," he said, "the theological direction of the school makes it impossible for me to continue. Many Southern Baptists remember the J. Frank Norris era. The bitterness and deviousness of that period ought not to be revived.

"The administration's play for the support of certain extreme conservative

forces has led to the present situation," he stated.

Eddleman's reply

President Eddleman, in replying to these reasons stated in a letter of resignation, said that he would not even attempt to answer all of his statements in detail because "your letter of resignation is so replete with inaccuracies, quotations out of context, quotations without concomitant contingencies, not to mention conversations most assuredly projected in a conditional context of the subjunctive mood."

In their joint statement, Eddleman and Brian specifically replied to Soileau's complaint of not being promoted, giving these reasons:

"1. Eight other New Orleans Seminary faculty members served or now serve in the rank of associate professor for periods ranging from five to 13 years.

"2. The academic sources relied on most by the administration and trustees for initiating faculty promotions . . . did not recommend him for promotion."

Call for investigations

Brian, an attorney affiliated with the New Orleans firm of Deutsch, Kerrign and Stiles, said in a telephone interview that Soileau had been carrying on an intensive letter-writing campaign since his resignation, requesting investigations of the matter by both the American Association of Theological Schools (AATS) and the Southern Association of Colleges and Schools, the two agencies which accredit the seminary.

"We are not going to let the AATS put us on the witness stand over the fact that a faculty member has resigned," Brian said.

Contacted in Dayton, Ohio, the executive director of the American Association of Theological Schools, Jesse H. Ziegler, stated that the association has scheduled a regular ten-year self-study and re-evaluation of New Orleans Seminary this spring, in which the association will "look at all aspects of the life and operation of the school."

He explained that three years ago, the association decided to schedule all seminaries with doctoral programs during the first five years. "We are simply scheduling New Orleans Seminary this spring, and at that time, all aspects of the school will be examined," including the adequacy of the faculty, the quality of the student body, the quality of the administration, the tone of the school, and the resignation of professors.

Eddleman said after correspondence with the Southern Association of Colleges and Schools that the case had been closed by that accrediting agency, but the executive director of the association,

Gordon W. Sweet of Atlanta, said that the case never really had been opened, adding that the Southern Association does not have an adequate staff to conduct such investigations.

Faculty, student reaction

Soileau said in a telephone interview the faculty members who had talked to him reacted with "disappointment, regret, and sympathy to his point of view."

When asked of faculty response to the resignation, Eddleman said they had been very faithful, and he had seen a perceptible intensification of their loyalty to the administration.

The student body appeared to be divided. A total of 240 of the seminary's 700-plus students signed a statement of appreciation for Soileau as a man "of the utmost honesty and integrity" and expressing "deep regret" for the irreplaceable loss caused by his resignation.

Faculty conflict

Another factor in his resignation, said Soileau in his written statement to Baptist Press, was a conflict with another faculty member "who has been promoted, pushed and rewarded for his attacks on professors, individuals, institutions, and agencies of the entire convention.

Brian, in an interview, said that if Soileau had a complaint, he should have come to the board of trustees and requested a hearing, instead of making oblique approaches, initiating a letter-writing campaign, and sending out his own news release.

Brian denied that the board or the administration had taken any kind of pressure, economic or otherwise, against Soileau or anyone else. "In fact, the Executive Committee voted to give him pay three months beyond his January 13 termination date," Brian said.

Strongly conservative

He added that there "is a definite desire on the part of the trustees and the administration to be strongly conservative theologically," and "we are dedicated to that position."

Eddleman added that he did not feel that the views of Soileau, who comprised only one forty-fourth of the faculty, should carry much weight with the entire SBC.

Although Eddleman said he felt Soileau was "anti-denomination", the resigning professor said that his resignation was not from the denomination and its program. "My roots in Baptist soil are too deep to be destroyed by outside divisive reactionaries," said Soileau.

"Silence, under the present conditions, would signal consent," he concluded. "The very thought of consent under existing conditions is intolerable." (BP)



Church Crusades Nearing

The Crusade of the Americas is coming down to "where the water hits the wheel"—that is, the actual agonizing and ecstasy of local church revivals with a width and depth of purpose not always present in some of our "meetings".

The prayer, hopes, publicity, advertising, surveys, plans of the Associations, the states, and the national Conventions of two continents come to a real focus in March through May. For these are the dates for most of the simultaneous-by-wave church crusades. This is the test—not of God, but of man. We must be found "not wanting or wasting", but "willing and winning". How about your church? Where is it right now?

Three periods suggested

No one has to follow a suggested plan of the denomination, but we have found much value in concerted efforts and similar if not simultaneous dates. Advertising will be a big boon to all churches actually in "revivals" at the time, for giant billboards will cover the state saying "CHRIST THE ONLY HOPE", and the Crusade of the Americas in your church. What dates are suggested?

Western Area—March 16-30

Central Area—April 6-20

Eastern Area—April 27-May 11

How long in each church?

Usually our churches today have an 8-day revival, Sunday through Sunday; and this time it will probably follow that pattern—but evangelism leaders urge longer crusades this time—10 days, two weeks, more. The crusade periods are two weeks, but some will not plan for all the time; hence, some "evangelists" will be available for two different churches in the same period.

Some churches will not be able to schedule their crusade during the exact time period—and God bless them. We need revival, whenever we can have it. Just plan to join in this greatest effort in all Christian history to win a half-world to Christ, and especially the man next door and the lost one in our homes!

Evangelists available

If you have not found an evangelist or the pastor does not feel like he should lead his own revival this time (many times he would be THE best one under God), then ask for suggestions from your associational missionary, or write T. H. Shelton or me here. Several of our staff members have open dates. God will lead you, for this is His work!

69 Foreign Missionary Appointees Begin Orientation For Overseas Work

"Today our nation's new president inaugurates a four-year term of office and you inaugurate a four-month learning experience that I believe has greater potential significance." These were the first words that 69 Southern Baptist missionary appointees heard from W. David Lockard, director of missionary orientation for the Foreign Mission Board, as they began the spring, 1969, orientation session at Ridgecrest Baptist Assembly, January 20th.

Jesse C. Fletcher, director of the division of mission support for the Board, told the new missionaries (48 career appointees, 20 missionary associates, and one special project nurse) that their orientation experiences will in some ways simulate experiences they can expect to have overseas.

They should expect to acquire new rules of behavior based on new relationships in a new environment, Fletcher said. "Most of your relationships up to now have been superficial in comparison with those you are about to have," he explained. "You are changing into a role that is itself changing. Modern missionaries are growing into deeper involvement in the lives of those to whom they minister.

The new missionaries are the parents of 70 children, 66 of whom are at Ridgecrest. Miss Grace Ligon and a staff of seven teachers provide day care for 32 preschoolers, while 34 older children attend area public schools.

Donald H. Rose, former missionary associate for Germany, is associate director of missionary orientation.

Mississippi Baptists Elect Hudgins Executive Secretary, Began Work Feb. 3

W. Douglas Hudgins, pastor of the First Baptist Church of Jackson, Mississippi, for the past 23 years, has been elected as the new executive secretary of the Mississippi Baptist Convention Board.



Hudgins

Although Hudgins did not immediately announce his decision, he talked to the deacons of his church immediately after the election. Sunday, January 26, he told the church of his acceptance of the new positions effective February 3.

He will succeed the late Chester L. Quarles, who died in Cusco, Peru, July 6, 1968, while visiting mission points enroute to the Pan American Baptist Laymen's Evangelism Congress in Rio de Janeiro, Brazil.

Hudgins, 63, was elected by the 100-

member board following unanimous recommendation by a nominating committee headed by Robert L. Hamblin of Tupelo.

At the time of his election, Hudgins was serving as chairman of the nine-man Executive Committee of the board, and as interim executive secretary. The committee assumed the duties of the executive secretary immediately after Quarles' death in July.

A former president of the Mississippi Baptist Convention, Hudgins also served as the chairman of the SBC Executive Committee. He preached the annual convention sermon at the meeting of the SBC in Houston, June 4, 1968. Several years ago he was vice president of the SBC.

Southern Seminary graduate

A native of Estill Springs, Tennessee, Hudgins is a graduate of Carson-Newman College, Jefferson City, Tennessee, and Southern Baptist Theological Seminary, Louisville. Mississippi College (Baptist) in nearby Clinton, Mississippi, awarded him the doctor of divinity degree in 1949.

He came to the pastorate of First Baptist Church, Jackson, in 1946 from the pastorate of First Baptist Church, Houston. Previously he was pastor of Broadway Baptist Church, Fort Worth. (BP)

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Way Opened For Nigerian Relief Goerner Tells FMB

The way has been opened for Southern Baptists to begin an effective relief program for the starving people of a large area of southeastern Nigeria, formerly under control of Biafran forces, according to H. Cornell Goerner, Foreign Mission Board secretary for Africa.

This territory, now firmly held by federal Nigerian troops, is still under military occupation, but is being opened for relief forces to enter and begin the

process of rebuilding, Goerner said. People who fled for their lives during the fighting are now gradually returning to their homes, seeking to begin again, he added.

"The first task of our missionaries, as they move into this distressed region, will be to feed the hungry," Goerner emphasized. "Later will come the task of rebuilding damaged churches, schools, and homes."

Many Southern Baptists, he said, have sent in gifts designated for Biafran relief, specifying that the money be used to get food and supplies to the starving children whose plight has been reported so poignantly in the secular press. "This need continues," he said, "and food is being sent through the limited channels which are available."

"We anticipate that a massive program of rehabilitation will be required. Funds sent for relief work will, unless specifically designated by the donor, be used to meet human need without regard to the political or religious affiliation of the people involved."

Missionary Edgar H. Burks, Jr., executive secretary of the Baptist Mission of Nigeria, recently visited the Port Harcourt-Joinkrama area, which has been returned to Nigerian control. He described the situation there: "There are no crops, no fowl, no sheep or goats. All of these were taken by soldiers. The rivers are full of fish, but the nets and other fishing equipment were destroyed by armies. There has been no medical attention since the Baptist hospital at Joinkrama closed."

College Drops Football, Losing \$50,000 Yearly

Trustees of Louisiana College in Pineville have voted to discontinue the Baptist school's intercollegiate football program, to increase student fees, and made plans for several new buildings.

The action discontinuing the school's football program came after a long string of defeats, and increased financial costs.

Louisiana College won only one of its last 30 games and had lost 26 consecutive games before defeating a first-year school, Northwood of Texas, this past season.

The football program annually costs the college from \$50,000 to \$75,000, and gate receipts often were not enough to pay officials and transportation of the visiting teams. (BP)

Baptist-Methodist Joint Committee On Public Concerns, Affairs Formed

A Baptist-Methodist joint committee on social concern and public affairs was organized in Winston-Salem, North Carolina, by representatives of four different state-wide denominational bodies including nearly 70 percent of all church members in North Carolina.

The organization was created to jointly deal with five different issues coming before the state legislature in Raleigh, all involving moral issues.

The five areas are liquor-by-the-drink, implied consent laws for motorists suspected as drinking drivers, chaplains for juvenile correctional institutions, capital punishment, and an increase in the legal interest rates for churches.

Baptist and Methodist bodies involved in the committee organization were the Baptist State Convention of North Carolina, the General (Negro) Baptist Convention, and two United Methodist groups—the Western North Carolina and the North Carolina (Eastern) Conferences. Combined membership of the four groups is 1.8 million.

The organization followed by one month a joint statement by Baptist and Methodist leaders opposing liquor-by-the-drink legalization, which is likely to be a hot issue in the state in 1969.

Baptist-Methodist cooperation in the fight was suggested originally by James Stokes, editor of the *North Carolina Christian Advocate*, and endorsed editorially by the *Biblical Recorder*, state Baptist paper edited by J. Marse Grant. (BP)

My Two Week Missionary Tour In South America

By DAVID NELSON, Pastor
First Baptist Church, Owensboro

My two and a half weeks in Chile was a memorable experience. To see a growing, maturing work on the mission field is a thrilling thing.

The first week was spent at the annual meeting of the missionaries at Temuco in the south of Chile. I spoke to them each morning while Jo spoke to the children of the missionaries. We have around fifty missionaries in Chile. Several are on furlough but about forty were in attendance. I came away with a greater appreciation for their commitment and dedication. The children of the missionaries looked very much like ours here—boys with long hair, girls with short dresses.

It was my privilege to speak in four churches. John A. Parker is stationed in Santiago. First Church, Owensboro, has supported him since 1942. From 1950-1959 he served as pastor of the First Baptist Church, Santiago. It was my privilege to preach there one Sunday night. Fourteen people were baptized that evening. There were three or four hundred people present and five responded to the invitation.

At another church, First Church, Valdivia, in the South, they had baptized twenty-eight people the Sunday before I was there. Their candidates for baptism have to count the cost more than ours here so that the numbers are probably far more significant than ours.



GOOD CATCH—David Nelson admires his 5½-pound salmon caught at the head of the Petrohue River January 6.

The Crusade of the Americas is really having an impact there. The missionaries are all asking, "How about the Crusade in the States?" I came away with the feeling that we can't let this pass as another humdrum promotion. It is having an impact in Chile. But they are paying a price.

The most thrilling part of the trip was attendance at the Annual National Convention at Concepcion. It met in the First Baptist Church there. There are 121 Baptist churches in Chile and 107 had messengers at the meeting. There are only 12,500 members of the churches, yet the sessions I addressed were attended by 800-900 people. John Parker interpreted. When the invitation was given to commit themselves to the Crusade of the Americas, the front of the church and the aisles were packed.

One of the abiding impressions of the trip is the place the laymen play in the churches. At two of the churches laymen presided over the service.

My last preaching opportunity was at



TO CHURCH—Mr. and Mrs. Nelson stand with a missionary hostess in front of Hotel Pedro de Valdivia on their way to Sunday School and church in Valdivia, Chile, Sunday, January 5.

a small church in Santiago called La Legua. It is in the area of Santiago that is the seedbed of Communism. Mrs. John Parker works in this church. The rather rough-hewn layman who presided over the service said of Brother Parker, "Through this man I first heard the words of the Bread of Life." In his daughter, who played the little pump organ for the service, you could see the elevating influence of the Gospel in the second generation. During this service, this good deacon introduced a young man who led in the singing of a chorus about fire or light. This young man is the son of a hardened Communist but the Gospel has reached him.

Because First Baptist Church, Owensboro, has supported John Parker for a quarter of a century, it added a depth dimension to the trip to Chile to see the work there. When a missionary has served that long, there are many evidences of growth in the work—material and spiritual. I came away with an increased appreciation of the value of churches having the special tie to a missionary that ours does to John Parker.

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SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for February 16, 1969)



INTERNATIONAL SERIES

Jesus Commissions Workers

Mark 6:7-13, 30-34

Having previously called the twelve to discipleship and to intimate fellowship with Him, Christ called them to apostleship, "briefed" or instructed them as to what they were to do and how they were to do it, and sent them forth to put into practice what He had taught them.

Two by two

They were sent forth two by two, thereby encouraging each other, better evaluating their problems and opportunities and supplementing the work of each other. Christ gave them power to cast out demons and to heal all the maladies that afflict the human body. He sent them to preach the gospel, to teach the believers, and to heal the sick.

The twelve were told to cast aside weight that might impede their progress on the way, to provide nothing for their journey—only a staff for protection, to trust the people to be hospitable, and to depend entirely upon the Lord to care for them as they went about transacting business for Him.

Christ warned the twelve that their efforts to testify for Him by word or by life would meet with persecution from a hostile world. However, that would not be more than He too had suffered. Since it was His lot to endure persecution, they had no right to expect to be borne to glory on flowery beds of ease.

Sharing His task

Like the Lord Jesus, the apostles had the glorious task of urging their hearers to repent of their sins, which was necessary for them to do in order to receive forgiveness and salvation. Genuine repentance includes a change of thought, feeling and will. According to Christ, the forgiveness of sins, the enjoyment of peace and an entrance into heaven depend upon repentance.

While thus busily engaged in a sincere effort to bring people into a saving knowledge of Christ, the apostles did not neglect to minister to those who were suffering physically. They cast out demons and healed the sick. Of course, they did not do these things in their own strength, but the Lord did them

through His servants. Christ always empowers those whom He called into His service for the tasks which He assigns them.

A retreat

After their return from their first preaching tour in Galilee without Christ, the apostles reported what they had said and done. As Christ looked at and listened to these men He noted their physical weariness. He invited them to accompany Him on a retreat. "Come ye yourselves apart into a desert place, and rest awhile." Christ wanted them to go with Him into an uninhabited place where they might find rest, relaxation and refreshment of mind and body in privacy.

Rest in a place of solitude is a necessity for those who work strenuously with the public and are frequently deprived of adequate time for regular meals. Physical and mental health and spiritual vitality are not possible without rest from work and meditation in solitude.

Because of their great interest in the

healing ministry of Christ, the inconsiderate crowds watched Christ and His apostles enter the boat in which they departed on their journey to an undisclosed spot where they could rest and relax for a time without being disturbed. Observing the direction in which the boat went, and surmising whither the Lord and His party were going, they proceeded thither by land. Along the way others joined their ranks. When our Lord and His party disembarked, the throng they had sought to evade was awaiting their arrival.

Instead of being annoyed or irritated by the intrusion of the people, Christ was deeply moved because He saw them as helpless sheep without a shepherd. Because they were looking for guidance and hungering for spiritual truth, Christ was filled with compassion for them. Although our Lord needed rest, the condition and needs of the throng appealed to Him so strongly that He began to teach them. What He taught them before He fed them reveals the fact that man's spiritual needs are even more important than his physical ones.

LIFE AND WORK SERIES

Fellowship Of Reconciliation

II Corinthians 5:14-6:2

It is the will of God that His children commit their lives to the task of witnessing for Christ and to the ministry of reconciliation.

Love of Christ

Paul told the Corinthians that it was the love of Christ which inspired, motivated, and impelled him to do the things which he did, which they thought were the result of a deranged mind. By the expression "the love of Christ" Paul did not mean his affection for, love of, or devotion to Christ. Rather, he meant Christ's love for him. The love which prompted Christ to die for sinners, including Paul, was the basic cause of his devotion to Christ and his service for

Him. Christ's love for Paul held him to his task regardless of what the Corinthians or any others thought, said or did.

The love of Christ constrained Paul, or brought his energies within the realm of God's will and work so that he no longer lived to or for himself. It restrained him from evil habits. It impelled him to think and talk about Christ, live for Him, and die in His service. Christ's constraining love grasped Paul's mind, captivated his thoughts, supplied his motives, controlled his emotions, engaged his affections, commanded his will, formed his character, directed his conduct, and molded his life.

Christ's love for us should constrain every Christian to live a godly life, be obedient to His will, and promote His

cause faithfully and diligently. It should shut out of our lives all programs of wrong living and fence into our lives all programs of right living. Christ's love for us, as expressed in His death on the cross for us, should cause us to die to a life of sin and to live for Him.

Ambassadors of Christ

The office of ambassador for Christ is one of distinguished honor and of great trust. The ambassadors of Christ are sent to deliver to others a message which they have received from the Lord Jesus. This important work requires dedication, tact and diligence. Effective ambassadors must be devoted, faithful and zealous Christians. They must go in person and employ the most earnest and loving entreaties possible. As they do so, they have the blessed assurance of the presence of Christ, for He said, "Lo, I am with you alway, even unto the end of the world." Is the message which you are delivering for Christ, Christian, the message of true reconciliation?

Verse twenty-one sets forth three tremendous wonders which have to do with our eternal destinies.

Three wonders

One of these great wonders is that of the sinless Saviour. Although He was surrounded with sin, while He was here on earth, He was never tainted with it in the least. Not a single one of His most critical and bitter enemies was ever able to point out a single flaw in His life.

A second great wonder is that God, in the Person of Christ, voluntarily took sin upon Himself. Christ was not guilty of sin, but was treated as if He were guilty because He willed to stand in the place of the guilty.

The third wonder expressed in this verse is that of a saved sinner. Man cannot fathom or explain the full meaning of the statement, "that we might be made the righteousness of God in him." The purpose of His death on the cross was that sinners might be brought into right relationship with God. However, for the righteousness of God to become the actual possession of the sinner, he must accept the work of Christ by faith and reckon His righteousness to be his.

Glorieta, Ridgecrest Release Schedules

Glorieta and Ridgecrest Baptist Assemblies have released their conference schedules for 1969.

Glorieta, is located in Glorieta, New Mexico, and Ridgecrest, is located in the Blue Ridge Mountains of North Carolina.

The assemblies offer conferences of interest to Baptists throughout the country. The 1969 schedule includes:

GLORIETA

- June 5-11 Simultaneous Training Union Leadership and Training Union Youth Conference Vocational Guidance Lab
- June 12-18 Simultaneous Training Union Leadership and Training Union Youth Conference Vocational Guidance Lab Workshop for Workers with Mentally Retarded
- June 19-25 Simultaneous Sunday School and Training Union Leadership Conferences Vocational Guidance Lab Workshop for Workers with Mentally Retarded
- June 26-July 2 Sunday School Leadership Conference Vocational Guidance Lab
- July 3-9 Sunday School Leadership Conference Vocational Guidance Lab
- July 10-16 Woman's Missionary Union Conference
- July 17-23 Young Woman's Auxiliary Conference
- July 24-30 Music Leadership Conference
- July 31-August 6 Home Missions Conference
- August 7-13 Bible Conference Church Library Conference Church Recreation Leadership Conference Church and Denominational Statistics and History Conference Christian Life Conference Church Administration Conference
- August 14-20 Foreign Missions Conference
- August 21-27 Student Conference
- August 29-Sept. 1 Single Adult Conference

RIDGECREST

- June 5-11 Student Conference Youth Leader Lab
 - June 12-18 Music Leadership Conference Youth Music Workshop
 - June 19-25 Music Leadership Conference
 - June 26-July 2 World Missions Conference
 - July 3-9 Foreign Missions Conference
 - July 10-16 Simultaneous Training Union Leadership and Training Union Youth Conference Vocational Guidance Lab
 - July 17-23 Simultaneous Training Union Leadership and Training Union Youth Conference Workshop for Workers with Mentally Retarded Vocational Guidance Lab
 - July 23-24 Eastern Religious Education Association
 - July 24-30 Sunday School Leadership Conference Vocational Guidance Lab Workshop for Workers with Mentally Retarded
 - July 31-August 6 Sunday School Leadership Conference Vocational Guidance Lab
 - August 7-13 Woman's Missionary Union Conference
 - August 14-20 Home Missions Conference
 - August 21-27 Bible Conference Church Library Conference Church Recreation Leadership Conference Church and Denominational Statistics History Conference Christian Life Conference Church Administration Conference
 - August 29-Sept. 1 Single Adult Conference
- Information and reservations for any of the 1969 conferences are available by writing: Reservations, Glorieta Baptist Assembly, Box 8, Glorieta, New Mexico 87535; or Reservations, Ridgecrest Baptist Assembly, Box 128, Ridgecrest, North Carolina 28770.

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Romney Suggests Church Schools 'Drop Out' Of Secular Education

In a farewell address as governor of Michigan, George Romney urged church-related schools of that state to concentrate on religious instruction and send their pupils to public schools for their "secular education."

The startling proposal made by the new Secretary of Housing and Urban affairs was carried state-wide via television. It drew immediate criticism from legislative leaders and from those who have led a campaign to obtain state aid for non-public schools.

"I suggest that we seriously consider whether it would not be more desirable to leave secular education to the state," Romney said, "with the churches—all the churches—concentrating their efforts on expanding weekday religious and moral instruction on a more formal and systematic basis for all the children of their faith."

"If we can't do both (maintain public and non-profit schools), the churches should concentrate on moral and spiritual education."

"I don't want parochial schools closed," he added. "I do want them re-evaluated. The state has an obligation to pay for the education of all its children."

As a possible solution after such a re-evaluation, he said the parochial schools "should look to having class in the afternoon like the Jewish Hebrew schools."

He wondered if state aid to parochial schools, a topic of increased debate during the last legislative session and a certain item of the agenda of the upcoming session, would be "anything more than a temporary expedient."

"Once we start down the road of state aid to private and parochial schools," he added, "it would only be a matter of time before they were getting as much aid as public schools."

Although Romney specifically said he did not desire the closing of the parochial schools, many critics of his proposal reasoned that it would lead to the end of the church-related school system.

John F. Choitz, president of the Michigan Association of Non-Public Schools, said, "I am shocked and astonished that a man in high public office would make such a suggestion. His proposal is too absurd to argue about."

Choitz said the governor's proposal "directly contradicts a statement issued by President Nixon October 28, 1968, in which Nixon said, 'There is a significant role for religious affiliated schools in the future of our country.'"

During the campaign, Nixon indicated he favored federal government aid, through state channels, to children attending private schools.

State representative William A. Ryan, a Democrat and Speaker of the House, labeled Romney's suggestion as "incredible" and "ridiculous."

"He wants a total state monopoly. He, who has been advocating private initiative, would eliminate that in the field of secular education."

Auxiliary Bishop Thomas J. Gumbleton of the Roman Catholic Archdiocese of Detroit, when asked to comment on Romney's proposal replied, "The fact to be faced is that all schools, both public and private, are caught in a financial squeeze."



... Parents are avoiding responsibility when it comes to drug use and abuse by today's young people. This is the serious concern expressed recently by Robert Horan, commonwealth's attorney for Fairfax County, Virginia, which is a part of metropolitan Washington, D. C. His observation is that parents who would not hesitate to talk with their children about sex education and alcohol find it difficult to discuss the wrong use of drugs and take a "let them work it out" attitude. Horan indicated that Fairfax County officials first became alarmed about the use of drugs by young people in July 1967, when their county's crime reports showed a 320 percent increase in drug complaints over the previous year's first six months. "We are not taking time to find out why they are using drugs, what the problems are. Maybe we have worried too little about cultivating meaningful outlets, like having them work around the home. . . ." (*Richmond Times-Dispatch*, 11/12/68)

... Thousands of Americans who own stock make their choice of what to buy or not to buy on the basis of moral conviction. Mutual fund executives are being influenced by these stockholders. One pension fund will not invest in firms that do major business with the Defense Department, nor will it buy cigarette, brewing, or distilling stocks. Much of the impetus to this approach has come from the churches. For example, the United Church of Christ has made a determined effort to find out the fair-employment record of all 138 companies in which it holds stock. (*Newsweek*, 11/11/68)

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