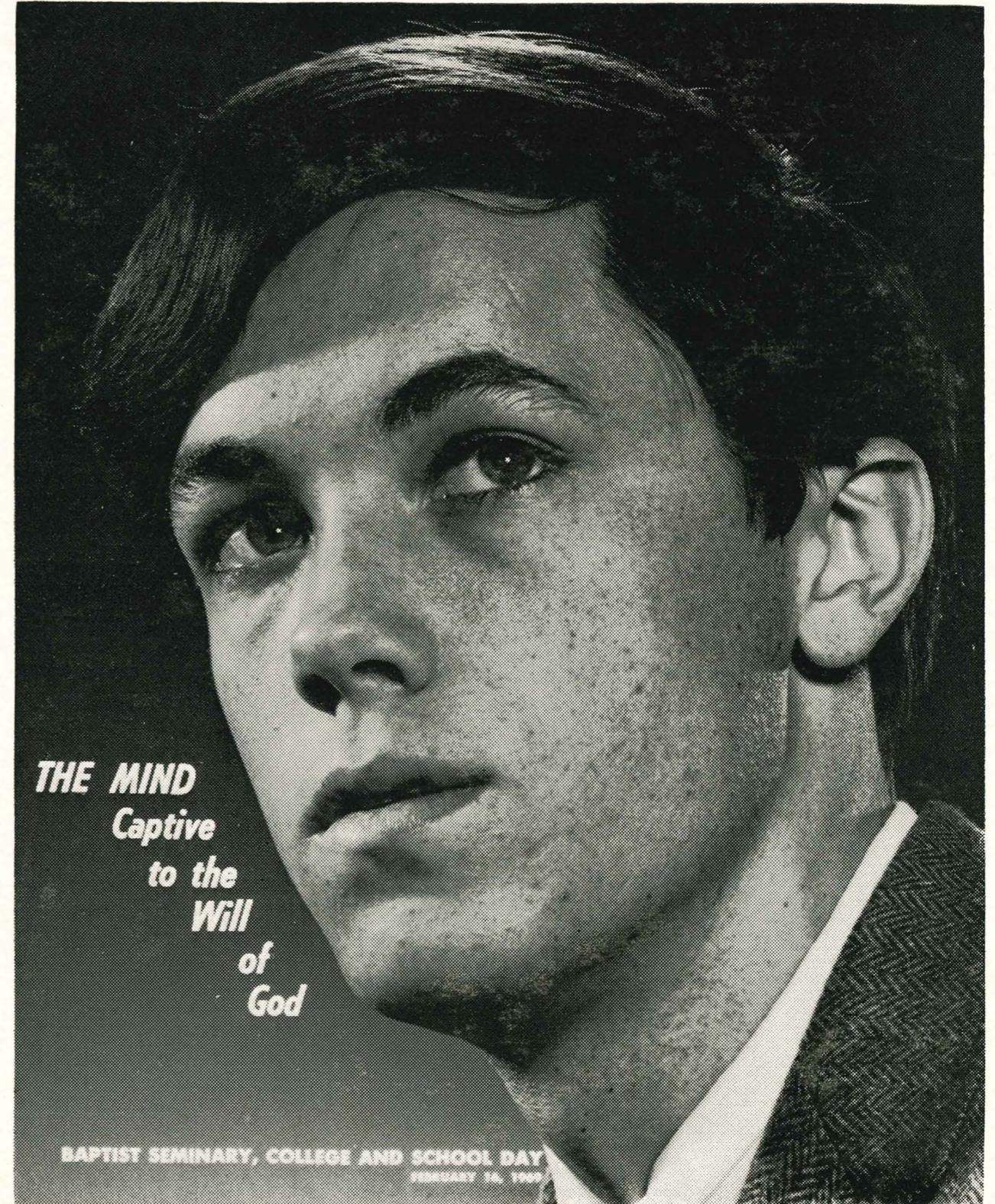


Kentucky Baptists have supported Christian education since their origin. Baptist academies, high schools, Bible schools, colleges and seminaries have dotted the entire state. On February 16, Kentucky Baptists join with others throughout the SBC in thanking God for the blessings of Christian education and rededicating themselves to the task of providing an education in a Christian context for today's generation.



THE MIND
Captive
to the
Will
of
God

BAPTIST SEMINARY, COLLEGE AND SCHOOL DAY
FEBRUARY 16, 1969



GLEANINGS FROM THE FIELD

WOODLAND BAPTIST CHURCH, Middletown, recently sponsored a study of Race and Poverty for its young people. The booklet "We Hold These Truths" was studied. The program climaxed when 21 of the young people traveled to Bowling Green to worship with the State Street Baptist Church of that city. The Bowling Green church is affiliated with the National Baptist Convention and is pastored by Henry W. Jones.

R. LOFTON HUDSON, founder and director of Midwest Christian Counseling Center in Kansas City, Missouri, led a Family Life Conference for the First Baptist Church of Mayfield, February 2-4. Sessions were held for all age groups. John Huffman is pastor of the church.

MISS VIVIAN M. FOUSHEE, secretary in the Kentucky Baptist Foundation department, has resigned effective February 14. On February 22, she will marry Roy Parsons of Tulsa, Oklahoma, in the chapel of the Walnut Street Baptist Church, Louisville. All friends are invited. The couple will reside in Tulsa where Parsons is employed by Sun Oil Corporation.

ILLINOIS BAPTIST STATE ASSOCIATION has elected John W. Perkins to become their new state Sunday School Secretary. He succeeds Ernest Adams who resigned to join the staff of the Baptist Sunday School Board in Nashville. Perkins has served as an associate in the state Sunday School department for two and a half years.

PHIL D. FORTENBERRY of Louisville has been named manager of the Baptist Book Store at Southwestern Baptist Theological Seminary in Ft. Worth, Texas. Fortenberry holds the bachelor of divinity degree from Southern Seminary and has served the Davis Memorial Baptist Church, Louisville, as youth director since 1967.

SOUTHWESTERN SEMINARY, Ft. Worth, has been made permanent beneficiary of as much as \$223,000 from the estates of the late Laura Dunlap Sampson and W. Emmett Sampson, both of Houston, before their deaths. They also established trust funds with the Baptist Foundation of Texas. The seminary funds will be used to establish a Sampson Memorial Endowment Fund.

BILLY H. ADAMS, pastor of First Baptist Church of Smyrna, Tennessee, has resigned to accept the pastorate of the Central Baptist Church of Warner Robins, Georgia, effective the latter part of February. Adams is married to the former Elizabeth Moore, a native Kentuckian and a graduate of Georgetown College and Kentucky Baptist Hospital School of Nursing.

DAROLD MORGAN, pastor of Cliff Temple Baptist Church of Dallas, Texas, was elected president of the Southern Baptist Annuity Board during the 51st annual meeting held in Dallas, January 29. In other action, the Annuity Board voted a "13th" dividend check amounting to 12% of a recipient's annual receipts. This is the third straight year a bonus check has been issued.



Morgan

FIRST BAPTIST CHURCH, Somerset, sponsored a Deacons' Retreat for all active and reserve deacons in their church and mission. The event was held January 31-February 1 at the local Quality Courts Motel. Resource leader and banquet speaker for the occasion was Robert N. Wallace, pastor of Highland Baptist Church, Louisville.

JOHN J. HURT, editor of *Baptist Standard*, state Baptist paper of Texas, was named recipient of the Distinguished Service Award of Union University, a Baptist college in Jackson, Tennessee. Hurt is a 1931 graduate of Union.

BRACKEN ASSOCIATION'S Woman's Missionary Union, in the January quarterly meeting, adopted a resolution to the memory of the late Mrs. George (Anna Mae) Smith of Georgetown. Mrs. Smith was remembered for her devotion to Christ and her fellow man, her work with international students at Georgetown and for her writings.

FIRST BAPTIST CHURCH, Lebanon, had as their guest for Baptist Men's Day Max Shearer and Dudley Moore, laymen from First Baptist Church of Somerset. After the two men spoke, 54 persons made decisions during the invitation. Pastor Herman E. Rowlett described the services as "the greatest single service ever held at our church."

KYLE HASELDEN Fellowship in Religious Journalism has been established by the Christian Century Foundation. The fellowship honors the late Kyle Haselden who served as editor of *The Christian Century* from 1964-1968. Scheduled to begin in the 1969-70 academic year, the fellowship will offer a field work internship in the office of the magazine for either a seminarian or a graduate student in journalism.

LEONARD L. HOLLOWAY, president of the University of Corpus Christi for the past five months, has resigned to rejoin Howard E. Butt, Jr., in Christian renewal research and programs. As an assistant, Holloway will work with Christian Men, Inc., Laity Lodge and the H. E. Butt Foundation, helping with pastoral leadership institutes and various research projects. Holloway helped found the organizations 10 years ago.

Why Do Some Baptist College Students Defect?

By BILL G. WEST

Expressions of concern are often heard about students in our Baptist colleges "losing their faith." This concern frequently is based upon a conversation a pastor has had with some student in a state of mental and spiritual flux.

Reasoning from the particular to the general, the conclusion is reached that if there is one student grappling with his traditional faith, there must be many. It seems axiomatic to some people that if students in Baptist colleges experience upheavals in their religious lives, it must be the fault of the school.

Two questions need to be pondered very carefully. Is the exodus to other denominations, to agnosticism, or non-involvement great, or is it relatively small? Does the fact that some Baptist college students undergo experiences of spiritual and moral questioning and rebellion necessarily reflect unsoundness in our institutions of higher education?

Amount of defection

The first question can be answered without the aid of statistical studies. If the reader will make a mental survey of the people of his personal acquaintance who have attended Baptist colleges, consider what they were before they went and what they became in adult life, he will in most cases be forced to the conclusion that defection is rare. Everyone knows a few spiritual drop-outs, but the vast majority of the students who bring some faith with them to college have that faith strengthened rather than eroded.

There are some, however, who do abandon the faith of their fathers during their years in Baptist colleges. Can this be credited completely to the college, or are there other factors? A bit more reflection will suggest a great many factors to which this might be attributed.

1. The 18-to-21-year period is by nature a time of re-evaluation, mental experimentation, testing and sometimes rebellion. College students question everything — politics, morals, religion. They have lived on borrowed ideas up to this point in their lives.

During the college years, students are trying to discover who they are, what they really think, and what they want to do with their lives. Quite naturally there will be some instances in which this agonizing quest may lead to a rejection of the ways of their parents, particularly if those ways have been particularly circumspect.

2. Some parents expect Baptist colleges to work miracles. They expect a school to accomplish in four years what they have neglected or been unable to

do in 18. A Baptist school makes the most convenient scapegoat in the world for parents who have reared an incorrigible but want someone to make a Christian and a Baptist out of him. This is an unfair and an unrealistic expectation to make of any school.

3. A Baptist college campus is not a vacuum. It is utterly impossible for a Baptist school to insulate a student against the influences of the hedonistic and materialistic atmosphere which pervades our society.

Prelude to life

Students see television programs and motion pictures, read books and magazines other than those required by their professors, and come into contact with people who have all kinds of ideas. This fact should be evaluated realistically: College is not only a preparation for life, it is a prelude to life in the world of vastly diversified values and ideas.

4. Many rebels come back. What a person thinks and does during his sophomore or junior year and what he is doing 10 years later may be very different. Many people who wander during their college and immediate post-college years come back to faithful participation in the religion of their youth.

One of the greatest needs of the day is for Baptists to give full confidence and support to our institutions of higher education. This is justified. Trustees of our Baptist schools are good and honorable men who are striving to provide an opportunity for a sound, Christian-oriented education to any youngster who desires one. These men deserve trust.

The presidents of our colleges are men who have come, through many years of

faithful service in places of responsibility, to distinguish themselves for their abilities and commitment to the Baptist way. These men can be trusted to do everything humanly possible to build and maintain schools where young people are encouraged in every way to grow spiritually as they develop mentally.

Quality of faculty

It would be wonderful if every faculty member of a Baptist school were a prayer-meeting-going Baptist, just as it would be ideal if every Baptist Sunday school teacher were a Sunday night church attender and fully matured spiritually. Schools do just what churches do. They get the best Christians available to do the job, for the job must be done.

It is a rather rare breed of Christian who will make a career of teaching in a Baptist school. Most Baptist college faculty members could teach at state schools at increased pay. Why do they stay? Because they believe in what Baptists are trying to do in their schools. These people deserve our appreciation and confidence.

Every church would like for all its new members to mature into good stewards and capable leaders. Despite Herculean effort, however, there are those who attend infrequently and manifest only the faintest signs of spiritual interest. The net result is that church workers come to have a realistic view of what can be expected. They accept the fact that some will grow and some will fall away.

We need to have this same kind of realistic view of what our schools can accomplish.

Minister Faces Penalties If Church Pays Taxes On Employe-Employer Basis

A minister who allows his church to pay Social Security taxes for him on an employe-employer basis may find himself facing many penalties and problems including the possible loss of some benefits, a top official of the Social Security Administration said.

Robert J. Myers, chief actuary for the Social Security Administration in Washington, D.C., issued the warning during a speech to trustees attending the 51st annual meeting of the Southern Baptist Annuity Board.

Myers said when a minister who allows his church to pay Social Security taxes is caught, then his troubles really begin.

First of all, he will have to file correct forms to straighten out his record. Then, after he obtains a refund of the employe taxes he paid, he will have to pay the self-employment taxes along

with interest and penalties for all the years covered by the statute of limitations for Social Security. He said a church would also be refunded the taxes it paid for the minister during those years.

Although he did not elaborate on how some benefits could be lost, he did say there were various circumstances under which losses were possible. Each case would have to be dealt with individually, he said.

Myers emphasized his remarks primarily, he said, to alert each minister to file Social Security taxes properly from the very beginning so no problems could arise.

A minister cannot claim to be a minister performing the duties of a minister for income tax purposes and then assume he is an employe of a church for Social Security, he said (BP)

WESTERN RECORDER		
"Earnestly contend for the Faith which was once for all delivered to the saints"—JUDE 3		
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The Pueblo Incident And Changing American Morality

Public reactions to the PUEBLO incident and the current inquiry by the United States Navy provide an interesting insight into changing attitudes toward war and toward traditional American moral codes. Practically every American suffered with the PUEBLO captain and his crew in their illegal capture and their subsequent inhumane treatment. Unashamed tears of rejoicing were shed by thousands upon the release and safe return of all the men except the one casualty.

The frank and honest account of the details of their capture and torture has increased the sympathies of most Americans for Commander Lloyd M. Bucher and his crew. The captain is admired for his conduct though he admits surrendering the ship without resistance and also admits he signed a spy confession under the threat of the killing of his crew one by one.

In other days and other wars of America a man would hardly be a hero for giving in even under torture and for signing a confession to save his life or the lives of others. Rather traditional honor would have required that his and every man's life be given for the principle involved. The PUEBLO captain's conduct by traditional standards would have made him more a traitor than a hero.

Why then all the sympathy and support for Captain Bucher and his men? For one thing the inquiry reveals the captain and his crew were put in a defenseless position by their superiors and that the circumstances allowing for the capture of the ship and its crew were the fault of higher naval authorities and not the fault of the captain and his men. Many of us have imagined ourselves in the captain's place and

feel he was braver than we would have been under the same circumstances.

But there are more profound new attitudes revealed in this public reaction. One of these is today's attitude toward war and especially the kind of war we are now waging. We are not sure we ought to be involved in an undeclared war we are not even trying to win. To make men spies in such a war and to put them on a practically defenseless ship without plans to come to their rescue in case of emergency just doesn't seem right. Victims in such a situation are admired more for surrendering and signing a confession in order to save their lives than for dying for a historic code of honor.

Somehow the famous words of Nathan Hale, "I regret I have only one life to give for my country" don't seem appropriate in this case. This accounts for the talk by some of the need for revising the American military code.

The public attitude in the PUEBLO affair is actually an illustration of situational ethics which has become a dominant stream in American thinking today. This view holds that there are no absolutes in right or wrong but that circumstances in each instance determine the right course. This philosophy puts persons above principles and in the PUEBLO case called for putting the lives of men above the navy regulations and rules.

It will be interesting to see the official decision of the court of inquiry and the final outcome of public opinion in the PUEBLO incident. It may reveal more about current American morality concepts than about naval policy and about Captain Bucher and his men.

The Editor Eats Crow And Loves It

Kentucky Baptists set the editor down to a banquet of crow in January. No sooner had the February 6th editorial warning of financial troubles for the 1968-69 Cooperative Program goal appeared than the January report of Cooperative Program receipts came in. The receipts showed Kentucky Baptists not only met the

monthly goal in January but exceeded it by \$70,000. This reduced our deficit from \$262,000 to \$192,000. At this rate in three months we will not only catch up but actually would be ahead of our goal. What a wonderful thought! Kentucky Baptists are a wonderful people. We

have our differences and we speak our piece, but when it comes to world missions we are together. This is the Lord's way, I believe.

I never knew how good crow could taste. I hope to be picking my teeth after every monthly report the rest of the year.

my point of view

The Secular Versus The Sacred

The struggle between the secular and the sacred has reached a new high in conflict. The secular says that the sacred has failed in its humanitarian mission and the sacred accuses the secular of being politically motivated. Neither of the accusations is entirely true but elements of truth are to be found in both positions. A semi-deification of the clergy coupled with institutionalizing of the Lord's Day has contributed to this impasse. Many feel that if one is not a clergyman working in the church on Sunday he is not doing God's work. The illogical conclusion implies that non-clergy, non-church related work is therefore secular in a vocational sense.

There are some who accuse the government of being politically motivated in most of its programs but there are many, whom I know personally, who are going into this area not motivated by political considerations but by Christian concern. There simply is no adequate vehicle in the ecclesiastical structure for their calling. My conviction is that the church has a "field white unto harvest" in this arena. I do not suggest that the church rival or compete but cooperate with all those agencies, ecclesiastical or governmental, which help heal humanities hurt.

Why cannot the pastor, educational director, associational missionary or other church-related worker become well oriented and knowledgeable with all the services offered within the community to meet the various social, physical, educational or spiritual needs of the people? In Harlan County there are over 50 organizations and agencies which provide programs and professional assistance to meet every known genuine need existing among our people. My experience with these groups have proven that they are most responsive and willing to cooperate with the church community in ministering to the constituents.

I see no necessity for placing monies in a special fund to be doled out by an associational missionary or particular church; especially when these needs are already funded. Hospital care for medically indigent is available through Medicare, Medicaid, Maternity and Infant Care and educational funds are available for deprived school children. Clothing, food stamps, school supplies are all available through Title I of the National Education Act and other educational programs now operating. The Kentucky Department of

Education has massive programs of rehabilitation for the handicapped and extensive programs of vocational training also are offered to provide skills in many fields.

The church must not say to these people that they have no responsibility since they aren't putting up the money. The fact is, we are. Instead of giving it through our local churches we are paying it quarterly or annually to the state and federal governments. It is still providing needed services. It is amazing how much good can be accomplished if one is not concerned who gets the headlines. To compete with existing agencies would be a poor stewardship of money and talent. Why not add the dimension of Christian concern, which is so often lacking in present programs, by helping individuals discover and qualify for these monies? For the church to attempt to provide the total spectrum of social services now being offered and on the level being provided would be like trying to contain the Ohio River in a lard can.

I feel my vital role is to assist by helping persons know what is available, where it can be secured and how they might qualify. By establishing this sort of relationship I can minister to their needs both physically and spiritually. In addition to serving on the Hospital Commission, I also serve on the Appalachian Regional Hospital Advisory Board and I can't see much difference in the secular service done in these hospitals to meet human needs and the sacred work done in Baptist Hospitals.

If there is an overage in our state convention budget, there is no better place to invest these funds than in helping deserving Baptist young people who would like to go to one of our denominational schools but are prohibited because of finances. Use this money to offset the difference in costs between the tax-supported institutions and our private, inadequately supported church schools.

If the "least of these" are having their needs met then the work is sacred, regardless of who performs the task.

EARL S. BELL, *Pastor*
Harlan Baptist Church
Main and Mound Streets
Harlan, Kentucky 40831

Southern Seminary Launches \$100,000 Louisville Campaign For Evangelism Chair

The Southern Baptist Theological Seminary will launch a \$100,000 campaign in the Louisville area February 17 to bring a \$500,000 national endowment drive to a successful conclusion.

The half-million-dollar fund will provide operating expenses for the Billy Graham Chair of Evangelism, an experimental teaching program at the Louisville school. Kenneth L. Chafin is the first to occupy the professorship, now in its third year.

Most of the 130 Baptist churches in the Louisville area will observe February 16 as Baptist Seminaries, Colleges, and Schools Sunday, drawing special attention to the current endowment campaign at Southern Baptist Seminary. Many seminary faculty members and students will be guest speakers on the special Sunday programs.

Pastors plan

Pastors of the 130 local Baptist churches will meet on February 17 at Walnut Street Baptist Church to discuss campaign plans under the leadership of co-chairmen James Sawyer, pastor of Beechwood Baptist Church and James Lewis, pastor of Westport Road Baptist Church. One week later, on February 24, a kick-off banquet will host pastors and laymen who are interested in the endowment effort.

Southern Baptist Seminary, located at 2825 Lexington Road, is the largest theological school in the eastern United States. It moved to Louisville in 1877.

Swor Shifts Schedule, Plans More Retreats, Conferences, Writings

Chester Swor, who has engaged in lay-lecture work and counseling throughout the Southern Baptist Convention for almost thirty years, announced recently that beginning with the summer of 1970, he will fill a reduced schedule of week-long appointments in order to make more time available for conventions, conferences, and retreats. Also, he plans to step up his writing tempo to make several more books available.

Swor's work has majored in the challenge of consistent Christian living and the increase of the individual's spiritual resources. He has been a widely sought speaker for churches, schools, and colleges throughout America and in several overseas missions. He makes his home at 902 Whitworth Street in Jackson, Mississippi.

Roselle Named Head Of Sunday School Board's Student Work Department

Charles M. Roselle, student secretary of the Tennessee Baptist Convention for 15 years, has been named secretary of the student department, Sunday School Board of the Southern Baptist Convention.



Roselle

"We are grateful that we have secured for this strategic position a man whose life has been wrapped up in student work. Roselle is a dedicated churchman and a loyal supporter of the total denominational effort," said W. L. Howse, director of the board's education division.

A native of Mexico, Missouri, Roselle is a graduate of Central Missouri State College, Warrensburg, and Louisiana State University, Baton Rouge, where he earned a master of science degree in mathematics.

He has served as state student secretary, Missouri Baptist Convention and as Baptist student director at Auburn University, Auburn, Alabama, and the University of Missouri-Columbia, Columbia, Missouri, and as Nashville area Baptists student director.

In 1966 Roselle was honored at the Tennessee Baptist student convention for 25 years of service in Baptist student work.

Roselle is a deacon at the First Baptist Church, Nashville, where he is a member.

Asked about the appropriateness of naming a student secretary prior to the final report of the SBC committee appointed to study the overall student work program, Albert McClellan, program planning secretary of the Southern Baptist Convention executive committee, said Roselle will bring insight leading to solutions of problems.

"Charles Roselle brings to the office an unusual awareness of the challenges and opportunities facing student work, because of his experience of the BSU (Baptist Student Union) study committee," added McClellan.

Durham pleased

J. Chester Durham, state student secretary of Kentucky, expressed his pleasure at the election of Roselle. "I don't think there is another man in the SBC who is more highly qualified to lead in this area of work in the next decade. He is not afraid of the future and thoroughly understands the directions in which student work ought to go." (BP)

Sunday School Board Elects Colson Editorial Secretary, Succeeds Allen

The Southern Baptist Sunday School Board has named Howard P. Colson as its new editorial secretary.

Colson, formerly editorial services staff consultant in the board's Sunday School department, succeeds Clifton J. Allen, who retired December 31, 1968, after 31 years' service with the board.

A native of Illinois, Colson is a graduate of Augustana College, Rock Island, Illinois, and holds master of theology and doctor of philosophy degrees from Southern Baptist Theological Seminary, Louisville.

After serving in pastorates in Tennessee, Indiana and Missouri for twelve years, Colson served as professor of the Baptist Chair of Bible adjacent to the University of Missouri, Columbia.

He joined the board staff in 1949 as an editorial associate and was made edi-

tor-in-chief of Sunday School lesson courses in the board's Sunday School department in 1951. In 1964 he became director of editorial services in that department and served the department since December, 1967, as editorial services staff consultant.

Colson is author of the Convention Press book *Preparing to Teach the Bible*, and an adult Training Union study course book *Living in the Faith*, published by Broadman Press. (BP)



Colson

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KENTUCKY EDUCATION PRODUCTS—Three Kentucky student leaders at the Southern Baptist Theological Seminary examine a recent issue of **ABOUT KENTUCKY**. From left to right, they are: Robert Vickers of Richmond, Mary Grant DeMyer of Fulton, and Danny Flanagan of Jamestown. Last year Kentucky Baptists gave over \$58,000 in support of the Seminary which is attended by more than 135 Kentucky students. On February 16, many Kentucky churches will observe "Baptist Seminaries, Colleges, and Schools Sunday."

Students Express Hope At National Consultation, 13 States Represented

A spirit of optimism, hope and expectancy was reflected by college and university students from 13 states meeting in Nashville for the first National Consultation on Baptist Student Concerns.

Sponsored by the student department of the Southern Baptist Sunday School Board, the consultation offered students an opportunity for expression and a hearing from Southern Baptist agency leaders.

After two days of brain picking in eight work groups, representatives from each group reported their summary statements on the issues discussed to agency leaders of the Southern Baptist Convention.

The discussion groups centered on the topics of the new morality, poverty, war and peace, campus evangelism, civil rights, Christian life on campus, future life in the megalopolis, and problems of automation and impersonalization.

Students had expressed opposition to the war in Vietnam and lack of individual responsibility in tax support of the government. Plugging up loop holes which are used by the rich to avoid taxes and negative income tax for the poor were suggested. Some indicated approval of lobbying for legalized abor-

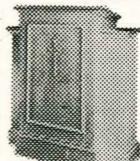
tion. In the area of birth control, they agreed that information should be provided for needy families.

Miss Janis Glass, a student at Oklahoma State University, Stillwater, suggested that the SBC offer protection for pastors who are turned out of their churches for speaking out according to their consciences.

Some students voiced their support to all suggestions, but most agreed that students are entitled to their individual beliefs.

"The church should not dictate what a man believes," David Smith of Mars Hill said, "Personal beliefs should have respect as they come from a man's own communion with God."

Students had suggested approval of interracial marriage, dancing as an activity of the Baptist Student Center, abolishment of Training Union, and other controversial issues. (BP)



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Southern Preaching Prof John Carlton Resigns To Accept Post At Southeastern

John W. Carlton, associate professor of preaching at Southern Seminary, Louisville, has resigned to accept a position on the faculty of Southeastern Baptist Theological Seminary in North Carolina. The change becomes effective August 1, 1969.



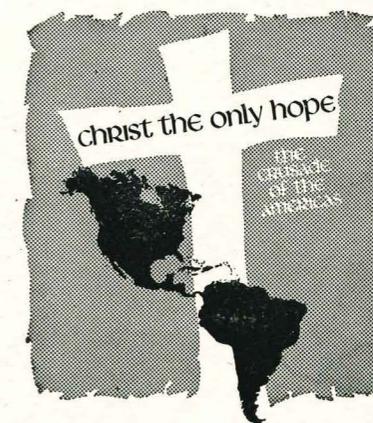
Carlton

Carlton has also accepted a part-time post with the Divinity School of Duke University. He will serve there as adjunct professor of preaching.

A member of the Southern Seminary faculty since 1962, Carlton formerly was associate professor of preaching at the Duke University Divinity School.

He held two pastorates in Virginia prior to his teaching career. He has also served as guest lecturer on preaching for chaplains in the United States, Europe, and the Middle East.

A native of Texas, Carlton holds the bachelor of arts degree from Baylor University, studied at Southern Seminary and earned the doctor of philosophy degree from Duke University. He has done post doctoral study at Union Theological Seminary in New York.



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January SBC Mission Gifts Increase 9.9%, December Deficit Cut In Half

Contributions to world missions through the Southern Baptist Convention's Cooperative Program unified budget increased 9.96 percent during the month of January, but it wasn't enough to make up for a 16 percent loss in December of 1968, SBC officials said.

Cooperative Program missions gifts for the month of January totaled a little less than \$2½ million, one of the biggest single months of missions support in the denomination's history.

The \$2,498,574 channeled to world missions through the Cooperative Program in January of 1969 was an increase of \$226,322 over similar gifts in January of 1968, or an increase of 9.96 percent, the SBC Executive Committee reported.

But the big increase in January was not enough to offset a 16 percent decrease in Cooperative Program contributions during the month of December, which caused the denomination to fall short of its budget at the end of the year by \$722,530.

When Cooperative Program gifts for

December of 1968 and January of 1969 are combined, the total of \$4,427,415 is still about 3 percent less than the approximate \$4,568,000 given during December of 1967 and January of 1968, said John H. Williams, financial planning secretary of the SBC Executive Committee.

Designated gifts to specific SBC missions causes during January of 1969 increased 4.37 percent compared to January of 1968. Designations for the first month of 1969 were \$3,461,514, compared to \$3,316,681 in 1968.

The combined designated and Cooperative Program contributions made a total of \$5,960,088 available to Southern Baptist causes during the first month of the year, an increase of 9.37 percent or \$371,155 over total contributions for the same 1968 period.

The total missions gifts reflect only amounts given to support national SBC causes, and do not include contributions to local and state Baptist mission efforts. (BP)



Write your history

Last November I made a recommendation to the Board and to the Convention growing out of our discussions with the Kentucky Baptist Historical Commission that a Bi-Centennial Committee be appointed to plan for the 1976 celebration of the 200th Anniversary of Baptist preaching in Kentucky; that every church in Kentucky write its history during 1969, and that every association, agency and institution write its history during 1969 and 1970, and that each give a copy of its history to the Kentucky Baptist Historical Society, Leo T. Crismon, Curator, at the Library, Southern Baptist Theological Seminary. The Historical Commission is anxious that these recommendations be implemented now.

Your church's story

What is so thrilling as recording the history of a church? Old or young, it is highly important. A mission church should carefully preserve its Minutes and record year by year the story of its birth, its infancy, its growth. The names of the charter members, the first officers, the first pastor, the story of its struggle to get a foothold, the record of its growth in numbers, its first building, its record of baptisms, its missionary giving, its relation to the denomination. I have attended so many high points in the lives of churches—a new building, an anniversary, a note-burning—and you can see the faces of the people light up as the history of the struggles of the church are recalled by a historian! How priceless the records! But, what if someone is not recording them? Caring for the Minutes? Preserving the materials and data for such an occasion?

So—NOW, pastor and leaders, appoint someone to write your history, or bring it up to date! Do it this very hour, and finish it before November! Your children will rise up and call you blessed! Give a copy to our Historical Commission, and to the Southern Baptist Historical Commission!

Associations, institutions

Similarly, every association, college, school, children's home, and agency should appoint someone NOW! Start writing your history, or having done so in previous years, bring it up to date! You will soon have the benefit of church histories. Finish it by November of 1970. All these will help us write a 200-year history of Kentucky Baptists. More later.

Falmouth, Ky. W. L. Crumpler



FRESCO PAINTING—Three art students at Campbellsville College, James Phillips, left, Cora Cowherd and William Robert Freese, are shown working on a mural in the fresco technique. When this picture was taken the mural was approximately 70% complete. Began in September, the project was completed in late January. The fresco technique is the same as used by Michelangelo when doing the Sistine Chapel ceiling.

Bardowell Accepts Tennessee Pastorate

Lloyd Bardowell, a well known Baptist evangelist in Louisville, has accepted the pastorate of the Alta Loma Baptist Church in Nashville, Tennessee. He began his new duties on February 2nd.

Bardowell is a native of Jamaica and a graduate of Southern Baptist Theological Seminary. He has been in full-time evangelism for the past fourteen years.

He is married to the former Cecil Holt, a native of South Carolina. The couple has one daughter, Dawn, age 14, and one son, Scott, age eight.

Humorous Mistakes

by R. E. Sasser

With the exception of five years, from 1950 to 1955, I have been pastor of Baptist churches in Kentucky since 1938. During the above mentioned five years I was pastor of the First Southern Baptist Church, Connersville, Indiana. Recently however, some humorous events have occurred that I would like to share with some of my friends.

I came from Oaklawn Baptist Church in Paducah where I had been pastor four years to Kirksville Baptist Church in September of 1967. Not long after I moved to Kirksville I received a letter from Harold Sanders, state executive secretary, welcoming me back to Kentucky. I appreciated the warm welcome very much though I had been continuously in Kentucky pastorates since 1955. Just before the meeting of the Kentucky Baptist Convention in Florence in 1968 I had another letter from Dr. Sanders asking that I attend the Convention and appear on the podium with other new pastors to be introduced to the convention as a new Kentucky pastor.

In a few days following this letter I received a copy of the 1968 Diary which is usually sent to pastors and others before the first of the year. Just recently I received from the state office at Middletown a complete set of materials for the Crusade of the Americas that other pastors received at the first of 1968. Just last week I received my copy of the 1967 Convention Annual and in checking over the list of pastors in Kentucky I found my name was not included.

I think the explanation is obvious, however, for I left Oaklawn a month before the West Union Association met in 1967 and came to Kirksville after the annual meeting of the Tates Creek Association and consequently I became a lost pastor as far as the records show for 1967.

Cooperative Program Distributions Of Kentucky Mission Contributions

Harold G. Sanders, Executive Secretary-treasurer

The Cooperative Program does Baptist mission work in Kentucky—69% is used here, and through the Southern Baptist Convention's Executive Committee, and agencies in all the world.

Our Convention budgetary year runs from September 1 through August 31st, but the Southern Baptist Convention uses the calendar year. The following report is for the calendar year 1968, and reports what we sent from the state office for the 31% of the Cooperative Program dollar for causes outside Kentucky. (Note: these figures do not include the special mission offerings such as Annie Armstrong and Lottie Moon mission offerings)

Convention Operating	\$ 8,781.76
Annuity Board	9,879.50
Foreign Mission Board	571,605.77
Home Mission Board	231,321.72
Golden Gate Seminary	21,120.30
Midwestern Seminary	17,706.87
New Orleans Seminary	33,191.64
Southeastern Seminary	26,925.06
Southern Seminary	51,546.19
Southwestern Seminary	61,772.72
Southern Baptist Foundation	2,941.90
Southern Baptist Hospitals	16,472.79
American Baptist Seminary	5,228.23
Brotherhood Commission	10,318.59
Christian Life Commission	5,488.61
Education Commission	4,829.98
Historical Commission	4,171.34
Radio and Television Commission	47,641.13
Stewardship Commission	3,644.44
Public Affairs Committee	6,052.99
TOTAL	\$1,140,641.53

BAPTIST FORUM



COMPULSORY RETIREMENT

Dear Editor:

On January 20th the Executive Board of the Kentucky Baptist Convention passed the following action, "The retirement of Board Employees be compulsory on reaching the age of 65. . . . We interpret the retirement policy to apply to all persons receiving pay, in whole or in part, from the Executive Board of the Kentucky Baptist Convention".

Now the Executive Board is made up nearly all together by pastors. Each one represents one of the Associations of the state. I wonder if each one of these Executive Board Members are going back to their church and have them pass a motion that whenever a pastor of that church reaches the age of 65 his retirement is compulsory and that no one be called as pastor who is 65 or over. Unless they do they are inconsistent. If they are consistent they will further recommend that every Baptist Church in Kentucky take such action (although they can't tell a single church what to do). But, they will not do that because

the people in the churches know that God doesn't work like that. It is good to have a retirement plan if one's health or energies do not permit him to continue, but "compulsory" retirement is another matter entirely.

In our nation we do not disqualify a man from service because he reaches 65 years of age. Ev Dirkson and others are rendering a valuable service because their years of experience in the political field makes them even more valuable as long as their health permits them to serve effectively. Perhaps one thinking that his experience might make it possible for him to render a richer service as an Associational Missionary better think again about it, before he charts his life in that direction. The Executive Board by this action is saying in effect, "If one thinks that way about it, it's an illusion. When you're 65 you're through."

At any rate, they have proven they are children of God. The Scripture says, "The children of this world are in their generation wiser than the children of light."

Pueblo Crew Tells Religious Experiences Of Captivity

"The uniform is beautiful! The cross is beautiful!"

These were among the first words spoken by PUEBLO crew members as they met Navy Chaplain Marvin E. Snyder, Jr., at the base camp near Pahnun-jon on the day of their release, December 23, 1968.

Commander Snyder, a protestant chaplain and Lieutenant Commander Edward A. Hamilton, a Catholic chaplain, were part of the escort team which met the PUEBLO crew and stayed with them until they arrived at the U. S. Naval Hospital, San Diego, California.

Later the chaplains related some of the religious experiences told them by crew members.

One of the Pueblo lay leaders (a person who assists his command in religious ministrations) Lt. Stephen Harris, told how he had given up efforts to have worship services before the capture of the PUEBLO since never more than two showed up. But as one man said of his captivity, "All we had left was religion."

Some of the men said their memories of Sunday School days were dim, but they worked together to come up with a reasonably accurate list of the books of the Bible. Such familiar Scriptures as the 23rd Psalm were written out and shared. One mentioned that he had trouble remembering the Ten Commandments but with help came up with them. It seems everyone prayed openly before one another, although they had to avoid being seen in acts of worship by their captors.

They had no Bibles or religious materials. No worship services were permitted. They were told, "The Russians shot God down with a rocket!"

They were reprimanded for thanking God for their food (potato soup, rice, and turnips). They were told, "These are the gifts of the Korean people." One man when called out of the mess hall for saying grace said, "I was thanking God for His blessings." He was informed, "This is a mess hall, not a church. You can't pray here." When one man made a wooden cross for his room it

was kicked about by the guards, he reported, then later taken away from him.

Missionaries and ministers were held up to scorn by the North Koreans. They presented a picture of a priest sickening his dog on a child and another of a missionary branding a small boy in the forehead with the word "thief" for stealing an apple. The PUEBLO men were told that every cross in Korea was an antenna for sending espionage messages.

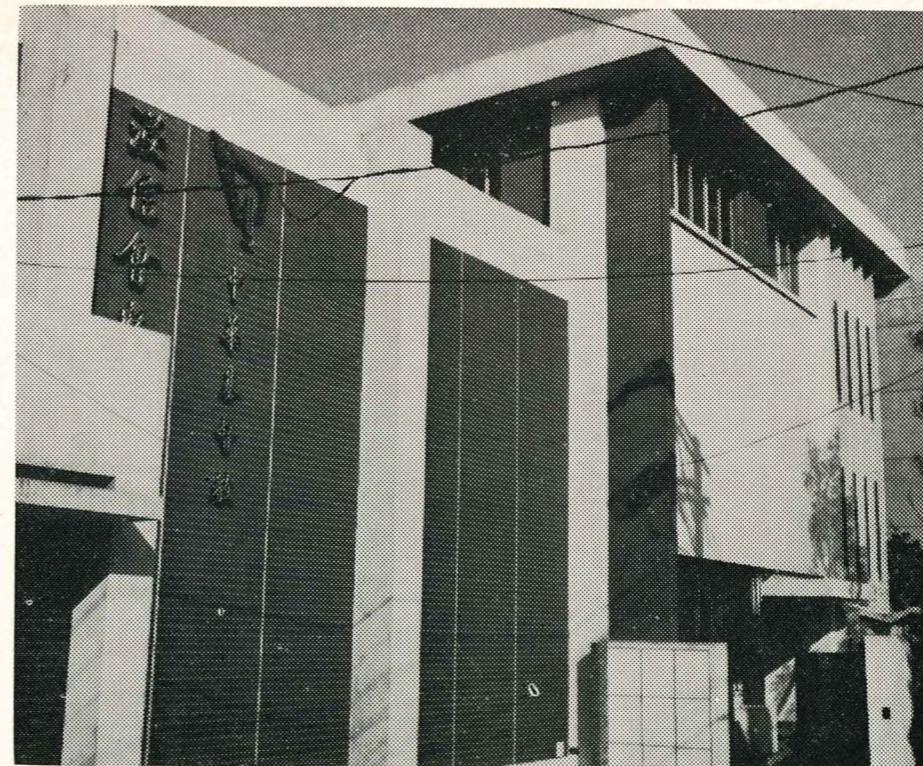
A petty officer related, "I left religion out of my life when I joined the Navy. I have a Japanese wife, and two lovely children who just love Sunday School, but I haven't helped my wife to become a Christian or encouraged the children. It is going to be different now."

These sentiments were echoed time and again by the men.

After their release everyone seemed to be asking about a worship service. An Army Jewish Rabbi was made available to the two Jewish members of the PUEBLO Crew. Protestant Divine Services were conducted by Chaplain Snyder and a Catholic Mass by Chaplain Hamilton the day of the release. Almost every man attended and some must have attended both services," the chaplains reported. One or two were involved in medical procedures and were not present.

The following day a joint Protestant-Catholic Christmas Eve Service was held with Army Chaplain Morgan of the 121st Army hospital joining the two Navy chaplains in the service. Every man attended.

Rear Admiral James W. Kelly, Navy Chief of Chaplains, summed up the various accounts when he said, "Perhaps the religious experience of the PUEBLO crew during the long eleven months of their captivity can be summed up by saying that every effort to take away their faith in God only caused them to move in the direction of God. Every effort to subvert their faith only caused them to re-affirm it."



SPREADING THE GOSPEL—This 6,000 square foot studio was dedicated by Taiwan Baptists as they began their second decade of radio broadcasting.

Taiwan Baptist Dedicate Studio

Taiwan Baptists entered their second decade of radio broadcasting, marked by the dedication of a new recording studio building in Taipei, in November. They had planned the expanded facilities for four years.

The dedication was followed by a vocal concert by Claude H. Rhea, Jr., consultant in church music and mass communications for the Southern Baptist Foreign Mission Board.

Li Shih Fen, Baptist layman who is manager of the Broadcasting Corporation of China, told the dedication audience that radio and television are two of the best media for carrying out the Great Commission.

Leon Chow, Baptist pastor and seminary professor who was an early speaker on Baptist radio programs in Taiwan, traced the history of the broadcasts. He, Y. K. Chang, and Charles L. Culpepper, Sr., Southern Baptist missionary, now retired, began the programs in small, temporary quarters in 1958.

The new facilities, provided by Southern Baptists through the Foreign Mission Board, include two recording studios and control rooms, offices for program personnel, a preview and conference room, duplicating room, repair shop, kitchen, dining area, and dormitory for staff and guest speakers. The building contains more than 6,000 square feet of floor space.

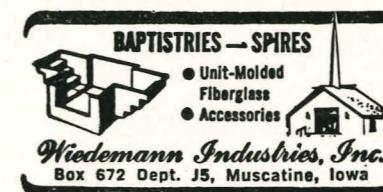
Provision has been made in the larger

of the studios for television programming when equipment becomes available.

Ten full-time and two part-time Chinese staff members work with Herbert W. Barker, missionary director, in producing 15 weekly programs which are broadcast over the 10 stations of the Broadcasting Corporation of China. They also promote a correspondence course to enlist listeners in Bible study and church attendance.

Seven 30-minute programs in Mandarin and six 15-minute Taiwanese programs are broadcast throughout the island nation each week. Two 20-minute programs in the Hakka dialect are aired weekly in the Miaoli area of Taiwan. Some of the programs are broadcast to the Chinese mainland by the Far East Broadcasting Company transmitters in Okinawa.

Some programs emphasize preaching by local pastors, and others use drama, music, or interviews to attract non-Christian as well as Christian listeners.



Missionaries Plan Tet Offensive

Vietnamese Baptists are mobilizing for a Tet offensive in two cities, Nhatrang and Camranh. The week preceding Tet, Vietnamese new year and most important celebration of the year, Vietnamese Baptists and Southern Baptist missionaries will hold three days of evangelistic meetings in Nhatrang and four in Camranh. The lunar new year festival begins February 15.

Mr. and Mrs. Walter A. Routh, Jr., missionaries located in Camranh, send an urgent request for "consistent prayer support" preceding and during the evangelistic effort.

"Last year's Tet was a time of death, destruction, and despair," they write. "This year we want to share the news of new life to replace death and hope to replace despair."

Mr. and Mrs. James M. Gayle, missionaries located in Saigon, will join the Rouths and Vietnamese Baptists in the Tet effort. The missionary men will do the preaching and the women will visit the women of the two cities.

Upswing In Church Attendance Predicted By John Cameron Swayze

Television news commentator John Cameron Swayze, praising the basic goodness of America and its people, predicted in Dallas, Texas, an upswing in church attendance.

Swayze made the forecast during an address to the Founders' Day Banquet of the North Texas Baylor Club.

Swayze, who currently is radio-television spokesman for the four major U. S. corporations, skimmed over several gloomy aspects of the world situation, including war, plane hi-jackings, and the credibility gap.

Then he swerved into his main theme of optimism, speaking warmly of the general honesty and industriousness of the American people, hopes for the new administration in Washington, and the predicted upswing in church attendance.

He commended some religious denominations for treating religious affairs "as hard news and not some kind of side show" and pointed out that the wire services, major networks and newspapers already cover many religious events and projects as straight news. "When religious news is written as straight news, I read it and enjoy it; when it is not, well. . ."

Swayze, one of the first television news commentators, has received numerous professional awards, and was once described by *Esquire Magazine* as "unknockable—one of the few celebrities in America that nobody hates." (BP)

Faith Learned In SBC Church "Kept Me Alive And Sane" Crewman Says

A crewman of the U. S. intelligence ship PUEBLO wrote his Southern Baptist pastor in Waycross, Georgia, that his faith in God "kept me alive and sane during those 11 lonely months" in a North Korean prison camp.

Wayne Anderson, 26-year-old PUEBLO crewman, made the statements in a letter to John Beach, pastor of the Hebardsville Baptist Church.

Anderson wrote that he wanted to thank "you and the members of the church for all your prayers . . . and for the comfort and assistance you gave to mother and dad during this last year. I know the support you gave enabled them to bear the terrible strain and worry."

The young man said that the faith he learned in the Southern Baptist church and the knowledge that God was with him kept him alive and sane.

"Many, many times in that awful prison, I sat with my eyes closed and imagined myself sitting in our church," he wrote. "I could hear your sermons and I could hear the congregation singing the hymns I love so very much."

"No amount of Communist propaganda and lies could take those thoughts away from me," he wrote. "Thank you all for giving me those memories. They kept me whole."

Beach said that the church and the city of Waycross are planning a Wayne Anderson Day on his return home.

Anderson was very active in the church before entering the service, serving in the church's Training Union, youth choir, and as general secretary of the church's Sunday School. (BP)

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WESTERN RECORDER

Expanded Public School Support Urged By Baptist Editor

Southern Baptists in Missouri were urged to pledge support for an expanded public school system despite increased costs to taxpayers, if and when Catholic parochial schools in the state are closed down.

An editorial in *The Word and Way*, weekly newspaper of the Missouri Baptist Convention, urged positive support of public school education, but did not urge specific opposition to Catholic pleas for tax support for their schools.

The editorial, written by Editor W. Ross Edwards, was entitled, "Education for All: Let's Be Positive."

During the month of January, four Catholic bishops in Missouri issued a joint statement announcing an all-out drive to obtain tax funds from the state officials to help pay for the mounting costs of the Catholic parochial school system.

A few days later, the Catholic School board of the Kansas City - St. Joseph Diocese voted 12-1 to recommend that their 54 schools with 23,000 students be closed on September 1 unless at least half of the system's operating costs are borne out of state tax funds.

The bishop of the Kansas City-St. Joseph Diocese, Charles H. Helmsing, rejected the proposal, however, saying it was too drastic.

Instead, the bishop outlined a three-year plan to consolidate some Catholic elementary schools, give more help to inner city schools and assist religious education on the campuses, and seek "tax rebates and/or state aid, thereby assuring the continuance of Catholic education in Missouri."

The editorial in the Baptist state paper did not condemn Catholic plans to seek state financial aid, but emphasized:

"Let's be positive" in supporting public school education.

"Since the state and federal constitutions forbid the use of tax funds for sectarian schools," the editorial stated, "we urge our citizens to make all necessary preparations for welcoming the additional students in areas that will be affected if the church schools are closed."

Editor Edwards suggested that Baptist readers write to Gov. Warren E. Hearnes, the senators, and representatives "pledging to them your support of public education."

"The additional students would doubtless cost taxpayers more money," the editorial added. But it pointed out that all forms of education are expensive, and "the cost over a long period of time would very likely be no greater than supporting multiple school systems."

While closing the Catholic schools would be painful to some, the editorial said, it is nothing really new. "At one time Baptists, Methodists, Presbyterians and other denominations operated sectarian high schools in Missouri. As public education grew, these schools were gradually phased out."

The editor wrote that it would be a great boost to the spirit of good will to have students from all denominations in the same school system. "This experience can mean much to our children, to us, to our churches, and to the cause of Christ and to our country."

The editorial also argued that public education is one of the greatest supporters of democracy, that it would be easier to secure approval of bond issues for public education, that public education could take a giant step forward with broad support from all parents, and that the greatest benefits would go to the students. (BP)

Pastor Uses House Party Evangelism

Paul Sullivan, pastor of the Edgewood Baptist Church in Hopkinsville, is leading his congregation to use what he calls House Party Evangelism. In the plan church members invite friends to their home for fellowship and to hear a recorded sermon entitled, "The Day Christ Died". The sermon has been especially prepared for this use by the pastor and the records are distributed to members of the congregation participating in the plan.

Members are asked to listen prayerfully to the sermon on record with their friends and then to use selected scripture passages to lead the unsaved to a

decision for Christ. Those responding are invited to attend church services the following Sunday for their public professions.

The guests are served refreshments during a period of fellowship.

Pastor Sullivan reports successful results from the plan. Further details on House Party Evangelism are available from Paul Sullivan, pastor, Edgewood Baptist Church, Hopkinsville, Kentucky.

Mission Tour Sponsored By B'hood Commission

About 15 touring Southern Baptist lay leaders will emphasize Christian witnessing during a mission tour of Europe and the Holy Land April 22-May 12.

The tour members will visit, give personal testimonies, and speak at churches and before other groups, said L. E. Coleman, Sr., tour director and special projects consultant for the Baptist Brotherhood Commission, Memphis, Tennessee.

"The tour offers lay leaders an opportunity to learn more about missions through personal experiences on Southern Baptist mission fields," Coleman said.

The tour will take the laymen and their wives from New York to London, Amsterdam, Wiesbaden, Frankfurt, Zurich, Munich, Athens, Tel Aviv, Jerusalem, Rome, Paris, and back to New York.

Each person will pay his own expenses. Cost of the tour is \$1,100 per person. More information is available from Tours, Brotherhood Commission, 1548 Poplar, Memphis, Tenn., 38104.

Overseas Baptisms Total 50,003 In 1968, Membership Reached 611,470

The 5,154 churches and 6,974 congregations related to Southern Baptist mission work overseas reported the baptism of 50,003 new Christians during 1968, bringing their total membership to 611,470. These figures are in the Foreign Mission Board's annual report, now in final preparation.

The figures do not include many people who made professions of faith in Christ but who have not yet been baptized, executive secretary Baker J. Cauthen noted. Worldwide emphasis was placed on evangelism during the year, which closed with more than 8,000 decisions being registered during the Philippine 1968 New Life Crusade.

At the end of the year 538,304 were enrolled in Sunday School, 156,370 in Training Union, 166,139 in Woman's Missionary Union, and 18,366 in Brotherhood organizations. Vacation Bible School registration for the year totaled 177,089.

The report revealed that 3,672 of the churches are self-supporting, and that the number of national pastors is 4,413.

With a record 247 missionary appointments being made in 1968, there were 2,371 missionaries under appointment to 69 countries or territories at year's end. This figure includes 119 missionary associates and 122 missionary journeymen. More than half the 4,176 missionaries appointed since the organization of the Foreign Mission Board are now in active service.

"We press toward the objective of 5,000 missionaries at the earliest possible

date," Cauthen said, "with full confidence that Southern Baptists, because of their love for Christ and their awareness of worldwide needs, will continue to provide the essential funds through the Cooperative Program and the Lottie Moon Christmas Offering."

The executive secretary stressed that sustained advance requires an increase in operating funds of \$2,000,000 annually. He expressed thanks that about 50 percent of the Cooperative Program funds available to the Southern Baptist Convention have been allocated to foreign mission work for the last several years.

"We believe this reflects both the missionary concern of Southern Baptists everywhere and the desire of the SBC Executive Committee to do everything possible to extend the message of Christ throughout the world," Cauthen said.

The annual report also showed that 837 schools ranging from kindergarten through senior college enrolled 87,597 students last year. This total includes 1,894 students at 46 theological seminaries.

During the year 21 hospitals and 83 clinics provided care for 47,586 inpatients and 631,977 outpatients. Sixteen children's homes provided care for 800 children, and 24 good will centers enrolled 6,818 children and 3,961 adults.

Twenty-seven publication centers produced 1,184,806 copies of 257 books, 6,092,553 copies of 368 periodicals, and 17,048,931 copies of 315 tracts.

Baptist Missionary Concerned Over Praise Given Israel, Attack On Lebanese Airport

A Southern Baptist missionary to Lebanon has expressed his concern for the praise lauded on Israel by Baptist State Paper Editors in recent months. *Western Recorder* Editor C. R. Daley wrote articles about Israel in the October 3, 1968 issue of *Western Recorder*.

James F. Kirkendall, pastor of University Baptist Church, Lebanon, wrote to the editors, "Some have written glowing reports of the accomplishments of this nation (Israel) in such a short period of time." He added, "Never before in the history of man has so much money and technological know-how been directed into such a small area in such a short period of time."

"No wonder the 'desert blooms like a rose.'" The same thing could happen in any other part of the world."

Kirkendall said some editors have written that the nation Israel is the beginning fulfillment of prophecies recorded in Ezekiel and Daniel. He then pointed out that many Old Testament scholars believe these prophecies were fulfilled by 499 BC.

"There were various returns of the Hebrew people from Babylonia to Jerusalem from the time of Darius' decree in 536 BC until 499 BC," he stated.

"I would hate to think that the return of our Eternal, Omnipotent God is dependent on who lives on what strip of real estate," Kirkendall wrote.

Airport attack

Of the recent attack on the Lebanese airport, the missionary stated, "Israel seeks to justify this action by claiming it to be reprisal for the attack by two Palestinians on the El-Al plane in Athens, a plane that was not destroyed but in which one man was killed."

"It is true," he continued, "these two Palestinians lived in Lebanon—in a United Nations refugee camp. Since 1948 the United Nations has repeatedly directed Israel either to permit the refugees to return to their homes or give them compensation. Neither has been offered. Lebanon has given space for a number of UN sponsored refugee camps."

The missionary added that Lebanon had not been involved in the June, 1967 war or any of the fighting since 1948.

"It is true," he said, "that Lebanon joins other Arab states in denouncing Israeli aggression, but so do a lot of us Americans living in the Middle East. This seems little reason for destroying commercial aircraft valued at \$50 million."

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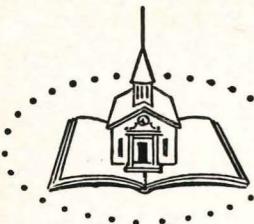
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SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for February 23, 1969)



INTERNATIONAL SERIES

When Religion Is Vital

Mark 7:1-5, 9:15

As soon as Christ and His disciples landed on the shore of Gennesaret the news of His arrival spread throughout the region and He was surrounded immediately by crowds of people, most of whom had come to get something from Him. He promptly gave unstintingly of His healing power to the sick and afflicted ones, manifesting His love and power in blessing and deliverance to all who responded in faith to His ability.

Mark 7:1-5

Because Christ taught the importance and necessity of vital religion, he frequently encountered religious leaders who, at every opportunity, assailed Him with bitter hatred and malicious design.

Scribes and Pharisees from Jerusalem, having heard of the miracles which Christ performed in Galilee, came to the place where He was for the purpose of hearing what He was saying, seeing what He was doing, and asking Him questions.

As is true of most formalists, these scribes and Pharisees dealt with small matters. They were concerned primarily with the "tradition of the elders," meaning the many rules and regulations transmitted orally from the most famous rabbis of the past.

These critics spied upon Christ to see if all that He and His disciples said and did complied with their traditions. Seeking for an opportunity to embarrass Christ, the Pharisees charged that His disciples had neglected to wash their hands before they ate bread, and this was quite offensive to them. While their accusation was brought directly against the disciples, they sought to blame Christ indirectly for their failure to observe ceremonial washing. They asked Him, "Why walk not thy disciples ac-

ording to the tradition of the elders, but eat bread with unwashed hands?"

Mark 7:9-15

Charging them directly with rejecting God's commandments in order that they might observe their own traditions, Christ enunciated the principle that God's Word must be the first, last, and only authority on matters pertaining to the Christian. Nobody has any right whatsoever to substitute his own ideas for the Word of God. Let us believe His word and obey it!

Christ then gave a striking illustration of the way in which some used tradition to evade their God-given responsibilities and to avoid doing their duty to those who gave them birth.

Under the guise of devotion to God, they evaded their duty to their aged parents who lacked the bare necessities of life by declaring that their property had been dedicated to God and, therefore, could not be used for their support. Those who took this position uttered the formula "Corban," meaning "it is a gift dedicated by vow to God." However, these shrewd and greedy legalists were at liberty to use such possessions for themselves, or in any other manner that seemed desirable to them.

Such dishonesty and deceit merited the condemnation of Christ and all other right-thinking people. Surely none are more despicable in God's sight than those who pretend to be pious when they have nothing genuine within.

According to the Jews defilement was contracted through external contact, but Christ censured them strongly for placing the emphasis in that realm and ignoring the far more important matter of the condition of their hearts.

With a genuine longing to help the multitude, Christ called them around Him and told them that the things which defile a person are not from without but within. Defilement is not a matter of the food which has been consumed, but of the thoughts, motives and intentions of the heart which find their expression in words and in deeds. As always, He emphasized the importance and great value of right motives and attitudes. One must be right in his mind and heart or at the center of his life, before he can be right at the circumference. The condition of the heart determines the quality of the life. That accounts for the statement: "Keep thy heart with all diligence; for out of it are the issues of life."

LIFE AND WORK SERIES

Paul's Approach To Witnessing

In the church at Corinth there were divisions over preachers. The members were exalting the messengers above the message.

Paul made an earnest plea to the members of the church in the name of Christ, for unity of testimony based upon a common knowledge, acceptance and acknowledgment of the truth. Christ alone was the center of such unity. Oneness of mind and judgment equips for effective testimony and service for Christ.

I Corinthians 1:17-18

Unwilling that beautiful words or hu-

man eloquence should obscure the gospel of Christ, Paul was always careful to preach the "word of the cross" instead of words of wisdom from men. He preached the death, burial and resurrection of Christ as man's only hope of regeneration.

He knew that it was the only message that would bring pardon and peace in troubled souls and transform human lives. The "word of the cross" is God's way of salvation, whereas the wisdom of man is man's way of salvation. The agency of the former is preaching and of the latter is philosophy. The only

place in which they ever unite is at the cross, and there human wisdom must capitulate to God.

Paul was thoroughly convinced that the principal business of the preachers was to proclaim the word of the cross unflinchingly and persistently. He spoke of the cross as something that could be used for the greatest good to the world, or as something that could be made ineffectual. Paul knew that the cross could be made ineffectual by wisdom of words.

Paul also knew that the cross could be made ineffectual by a low conception of it. Preaching the word of the cross means holding up Christ's death as the divine remedy for the sins and souls of men. Men cannot be saved by eloquence or philosophy or learning, but they can be by the Christ of the cross. The cross conveys God's word of condemnation, His work of redemption, and His offer of salvation.

I Corinthians 2:1-8

Upon entering Corinth, where the people gloried in human ability and attainment, where they made much of the various arts, and where they deified human lust and knew nothing of the true God, Paul's soul was deeply stirred. Putting aside everything that was merely human, in absolute dependence upon the Holy Spirit Paul preached Christ and Him crucified.

To get people to turn from their sins, believe on Christ and confess Him was his constant aim. He did not rely on human wisdom or eloquence, but on the power of the Holy Spirit, the One Who applies the gospel truth to the human heart so as to transform it. That was the secret of his marvelous success in winning men to faith in Christ in that wicked city.

The only effective work done for the Lord is that which is directed and empowered by the Holy Spirit. "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zechariah 4:6). It is encouraging to know that the success of the gospel does not depend on the skill of the preacher, but on the demonstration of the Spirit. Paul preached under an overwhelming sense of his own weakness, and without any effort to commend his message to his audiences by rhetorical or philosophical devices.

In verses six and seven we have a comparison between the wisdom of the world and the wisdom of God. The former is the highest reach of man's searchings and findings apart from any divine revelation. The latter is something that is hidden from the Christless, but revealed to believers by the Holy Spirit. The foundation of saving faith is not human reason, but the power of God bringing the truth to bear upon the heart.

Courts Prohibited From Doctrinal Disputes By Supreme Court Ruling

Civil Courts are prohibited by the First Amendment of the United States Constitution from interpreting "particular church doctrines and the importance of those doctrines," according to the Supreme Court of the United States.

Therefore, a civil court may not "award church property on the basis of the interpretation and significance of the civil court assigns to aspects of church doctrine," the Supreme Court said.

Further, the civil courts have "no rule in determining ecclesiastical questions in the process of resolving property disputes," the court concluded.

On the basis of the above views, the United States Supreme Court reversed Georgia Superior Court and Georgia Supreme Court decisions in a case involving two local Presbyterian churches versus the Presbyterian Church in the United States.

The Georgia courts awarded church property to the Hull Memorial Presbyterian Church and the Eastern Heights Presbyterian Church, both in Savannah, on the ground that the Presbyterian Church in the United States had departed from its original faith.

In 1966 the Hull Memorial and Eastern Heights churches withdrew from the Presbyterian Church in the United States on grounds that the denomination had departed from its original faith.

The Presbytery of Savannah, after failing to achieve reconciliation with the two churches, took over the churches' property until new local leadership could be appointed. The churches took their case to the Georgia courts and retained possession of the property.

The two churches won in the Georgia courts but lost in the United States Supreme Court, because their case was built on alleged departure from the original faith by the denomination.

Specifically, it was charged that the denomination had departed from the faith by:

- ▶ Ordaining women as ministers and ruling elders;
- ▶ Making pronouncements and recommendations on civil economic, social and political matters;
- ▶ Supporting removal of the Bible and prayers from public schools;
- ▶ Adopting Sunday School literature that taught contrary to the confession of faith and catechisms;
- ▶ Maintaining membership in and accepting the practices of the National Council of Churches; and
- ▶ Advocating the doctrine of civil disobedience.

The U. S. Supreme Court reversed the Georgia decisions because it claimed they violated the first amendment provisions against "establishment" and for "free exercise" of religion.

"First amendment values are plainly jeopardized when church property litigation is made to turn on the resolution by civil courts of controversies over religious doctrine and practice," the court said.

It continued: "If civil courts undertake to resolve such controversies in order to adjudicate the property dispute, the hazards are ever present of inhibiting the free development of religious doctrine and of implicating secular interests in matters of purely ecclesiastical concern." (BP)

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Cannibals Kill, Eat Two Missionaries In New Guinea Mission Board Reports

New Guinea cannibals killed and ate two missionaries according to an article appearing in the February issue of *The Commission*, the publication of the SBC Foreign Mission Board.

The article said Stanley Dale of Australia and Phil Masters of Iowa were killed by natives September 25, 1968.

Mrs. Patricia Dale related the event at a memorial service held in Sydney, Australia, for the two slain missionaries.

Mrs. Dale said she and her husband and their three younger children had lived in a hut in the heart of the West Irian cannibal country for the past two years. They were part of an interdenominational program. The Dales, along with Masters, conducted a school in the village and did medical work.

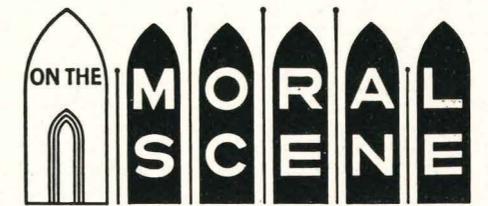
Some months before his death Dale

had been attacked by tribesmen, narrowly escaping with his life.

Mrs. Dale said her husband and Masters continued to move about the territory without fear as they began surveying for a new airstrip. Some of the tribespeople objected and stirred up local villagers.

On the morning of their deaths, the missionaries were followed by armed warriors as they went to the air strip. When a loud commotion broke out, Dale asked the tribesmen not to shoot saying he had come in peace. He was immediately felled by an onslaught of arrows. Masters broke and headed upstream but was captured and murdered. Both men were eaten by the villagers.

Mrs. Dale said she remained in the area long enough to finish translating the gospel of Mark into the local dialect.



CHRISTIAN LIFE COMMISSION, SBC

... The Year 2000—just 31 earth-sun revolutions away—is likely to be marked by a huge increase in the human family. Evidence indicates that the present world population of about 3.5 billion will have doubled by the time we reach the 21st century. The world's population has been increasing steadily for centuries, but the growth rate is accelerating. Can earth feed this quickly growing number of people? Emerging nations are in the throes of agricultural revolution, fueled by superproductive new hybrid grain varieties developed by U. S. foundations at research centers in the Philippines and Mexico. Food-production experts in and out of government now feel that technology can assure any nation self-sufficiency. Pakistan, for example, the world's sixth most-populous nation, was famine-frantic and dependent on food help from other nations just a few years ago. Now it is virtually self-sufficient. (*Louisville Courier-Journal*, 1/26/29)

... Scientists have artificially created the key chemical that controls all of life—an enzyme. The feat fulfills an old dream of chemists and biologists. Without enzymes, nothing can live. They control all the biochemical reactions of all living things—man, germs, trees, fish. Digestion, breathing, heart pumping, nerve impulses, formation of body tissues, energy to move muscles, all depend on enzymes. Enzymes might be fashioned into potent new drugs. Already one enzyme shows promise in treating some cases of leukemia in children. Another shows signs of being able to prevent tooth decay. (*Nashville Tennessean*, 1/17/69)

... States with newly liberalized abortion laws are reporting fewer legalized abortions than had been expected. The reason seems to be the cost and the red tape involved. In California, medical and hospital fees run \$600 to \$700, compared to \$100 for an illegal back-alley procedure. Says California public-health specialist Dr. Keith Russell: "This is not a poor woman's law, and that's one of its main failures to date." (*Ladies' Home Journal*, January, 1969)

Kentucky Baptist **WESTERN RECORDER**
BAPTIST BANNER AND PIONEER

BAPTIST BANNER AND WESTERN PIONEER.

Historical Highlights

FEATURING PAST EVENTS FROM THE FILES OF THE WESTERN RECORDER

10 YEARS AGO February 12, 1959

Broadway Baptist Church, Louisville, celebrated the tenth anniversary of Edwin F. Perry as their pastor. The church also launched a building program to construct a new auditorium.

Buechel Park Baptist Church, Buechel, dedicated its new auditorium and educational building.

Kings Baptist Church, near Mt. Washington, dedicated its 400-seat auditorium erected immediately in front of the old building. Kings church was originally founded in 1800.

25 YEARS AGO February 10, 1944

First Baptist Church, London, won the state banner for the largest number of teacher training awards during 1943. They reported a total of 412.

Beattyville Baptist Church won the state banner for the largest percentage of its membership receiving teacher training awards for the last year.

Herman E. Rowlett, pastor of Audubon Baptist Church, Camp Taylor, Louisville, began revival services at First Baptist Church, Cobden, Illinois, with Pastor Lyman Smith Allen leading the music.

Old Flat Lick Baptist Church in North Concord Association dedicated its new building. Hobart Black, pastor, led in the construction of the building and in the dedication service.

50 YEARS AGO February 13, 1919

J. R. Black, state Sunday School secretary, preached in the morning service for Third Avenue Baptist Church, Louisville. That evening he brought the message for Ninth and O Baptist Church, Louisville.

Oakdale Baptist Church announced the completion of a new baptistry at a cost of \$300.

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