

CAUDILLS, FITES HOME! Caudills and Fites deplane in Matamoros, Mexico, across the border from Brownsville, Texas, where the missionary families entered the U.S. Left to right: Mrs. Caudill, Dr. Caudill, Fite, holding three-year-old Mark, and Margaret. (See page 9 for story.)





## GLEANINGS FROM THE FIELD

**ZECH FORD BOND**, 83, was critically injured in a two-car accident near Augusta, Georgia, Thursday, February 6. A native of Tyrone, Kentucky, Bond was pastor of Bethany Baptist Church in Louisville from 1945-48. He was chaplain of Kentucky Baptist Hospital, Louisville, from 1948 until his retirement in 1953.

**SOUTHERN SEMINARY** students expressed their sympathy for the starving in Nigeria by observing Sunday, February 16, as a fast-day. Students were encouraged by the faculty-student social action committee to make an offering of the money they would spend for food that day to a campus fund to be channeled through the International Red Cross for relief work.

**LETCHER COUNTY** Ministers' Conference has begun a study of the problems of the alcoholic. Leading the first work-shop type study was David Robinson, an official with the Kentucky Department of Mental Health, division of Alcohol Education.

**NEIL JACKSON** of Nashville has been named administration consultant in the church recreation department of the Sunday School Board. A native of Indiana, he is a graduate of Bob Jones University and Southwestern Seminary. He served First Baptist Church, New Orleans as minister of education. Jackson comes to his new position from Broadman Films where he served as audio-visual consultant.

**PIKE ASSOCIATION** churches raised money to send their associational missionary, James W. Watt, on a two-week tour of the Holy Land. Watt left for the Holy Land February 10. Each church and mission of the association donated to the special fund according to their desires.

**GEORGETOWN COLLEGE** and Universal Wire Spring Division of Hoover Ball and Gearing have designed a joint educational venture in computer mathematics. The course is "Numerical Methods and Computer Programming" and is the first educational-corporation endeavor in mathematics by the college. Company computer specialists assisted Dr. Roy Dobyns, chairman on the college's mathematics department in designing the course.

**THOMAS F. COX**, pastor of Baxter Avenue Baptist Church, Louisville, resigned effective January 31. He has been pastor since June of 1968 and interim pastor for nine months prior to that time.

**H. H. WHATLEY**, executive secretary-treasurer of the Kansas Southern Baptist Foundation since 1952 and head of the convention's church loan association since 1957, has resigned to accept a position with Friends University in Wichita, Kansas. He will work in the development office of the university serving as a living endowment officer.

**GRADY L. NUTT**, director of college relations at Southern Seminary will serve as Camp Pastor for the second annual Youth Music Workshop to be held at Ridgecrest Baptist Assembly in North Carolina, June 12-18. Nutt is a popular youth speaker throughout the Southern Baptist Convention. Recently he has been a guest on the Mike Douglas television program.



Nutt

**DONALD PHILLIPS** is now minister of music at the Immanuel Baptist Church in Elizabethtown. He resigned as music and youth coordinator of the South Campbellsville Baptist Church, Campbellsville, to accept his current post.

**JOAO CARLOS "JOHN" KIEDANN**, a student at Southern Seminary, and his family are the subjects of a feature article appearing in the March issue of *Ambassador Life*, a publication of the Brotherhood Commission.

**VINE RUN BAPTIST CHURCH**, Ten Mile Association, has called Lawrence Tew as its new pastor. Tew comes to this position from the pastorate of the Hopewell Baptist Church in Mt. Zion Association.

**R. D. AUBREY** retired as pastor of the Millersburg Baptist Church, Millersburg, December 31. Previous pastorates include Pinchard Baptist Church, Keene; Hillcrest Baptist Church, Lexington, and Durbin Memorial Baptist Church, Clays Ferry. Aubrey is now available for supply preaching. He may be addressed at 211 University Avenue, Lexington 40503.

**THREE SPRINGS BAPTIST CHURCH** of Hardyville, has called David Tucker as pastor. A native of Hopkinsville, Tucker is the former pastor of Pleasant View Baptist Church of that city. Currently he is a student at Campbellsville College.

**NEIL YOUNCE**, pastor of New Salem Baptist Church in Valley Station, was honored by his church with a birthday party and a surprise "This Is Your Life" feature January 24. Out of town guests for the occasion included the pastor's parents, two of his brothers, his former pastor from Alabama, and others. The church presented Younce the *Analytical Concordance* and a set of New Testament commentaries for a present.

## American Presidents And Religion

by Frank A. Sharp  
ABNS News Writer

Something happens to a man when he becomes President of the United States—he turns to religion.

President Eisenhower, who had been in the military service for most of his life, was not known for his religious dedication before he became President. In fact, he had no known active church affiliation until after the responsibilities of office were placed upon his shoulders. But prayer breakfasts and regular church attendance became a part of his schedule after becoming President.

President Kennedy may be an exception to the present thesis because he had been a regular attendant of the Roman Catholic Church prior to, as well as during, his White House service.

President Johnson, a member of a Disciples church in Texas, was often found in church on Sunday morning, sometimes in several churches on the same day. Occasionally, he would attend the Episcopal service with Mrs. Johnson, who belongs to that communion, or to a Roman Catholic Church, the faith of one of his daughters. Billy Graham was often a guest at the White House and a confidant of the president.

On President Johnson's last Sunday in office, he attended the National City Christian Church, where he is an honorary deacon, and heard a prayer for the United States which he had written.

In the rough and tumble of President Nixon's political career the religious side of his nature has not been overly prominent. Yet, the religious emphasis in the inauguration festivities reached a new, if not all-time, high.

His close friendship with Billy Graham, the noted Southern Baptist evangelist, has been a prominent part of religious news for some time.

Inauguration day started with an ecumenical prayer service in the State Department Auditorium with an attendance of 800 persons. This was the first public religious observance since the inauguration of George Washington, who attended an Anglican service at St. Paul's Chapel in New York City.

Participating in the prayer service were Bishop Stephen G. Spottswood of the African Methodist Episcopal Zion Church; Rabbi Jacob Rudin, president of the Synagogue Council of America; Dr. Norman Vincent Peale, pastor of New York's Marble Collegiate Church, where the Nixons often attend; Patrick Cardinal O'Boyle, Roman Catholic Archbishop of Washington; and Dr. Carl S. Ball, Quaker pastor of the Nixons in Whittier, California.

In addition, Billy Graham and his wife and Dr. L. R. Elson, new chaplain

of the Senate and pastor of National Presbyterian Church, Washington, were present at the service.

Later, as the inaugural ceremonies began, churches in the capital and across the nation pealed their bells for three minutes, beginning at 11:00 a.m. This was done as a call to prayer.

The inauguration itself had a strong religious emphasis. Mr. Nixon challenged the American people to work together in building "a cathedral of the spirit" which would lead to peace abroad and to a healing of wounds within the land.

Laced throughout his inaugural address were strong traces of dominant themes from Mr. Nixon's Quaker background—peace, the need to be quiet, the need to listen.

Five clergymen, representing Protestant, Roman Catholic, Orthodox, and Jewish traditions, gave prayers. The Mormon Tabernacle Choir sang. Mr. Nixon took the oath of office with his

hand resting on two family Bibles held by his wife.

Mr. Nixon has announced a White House innovation—occasional Sunday religious services in the East Room. The first such interdenomination service was held January 26, the Nixon's first Sunday in the White House. Evangelist Billy Graham is expected to play a leading role in selecting the speakers. On other Sundays the Nixons expect to attend a number of churches in the Washington area. When Mr. Nixon was Vice-President he often attended Methodist and Congregational churches.

Since Mr. Nixon represents what he calls the "forgotten American"—the well-to-do, hard-working, taxpaying, respectable middle class—his choice of religious figures represented this group. Conservative, well-established, older, institutional-type representatives of religion were on the program. These types of people are typical of the average church-going person in the country—and probably typical of Nixon voters.

## The Age Of Adult Hibernation

by Walter C. Jackson  
Chaplain, Kentucky Baptist Hospital  
(See "The Age of Adult Intimidation,"  
*Western Recorder*, December 12, 1968,  
page 4.)

The generation gap is one of mankind's eternal problems. It is troublesome because it is created by each generation's most prized possession—its offspring. It is also troublesome because it surfaces in man's most cherished institutions: home, church, school, business, government. In these institutions the new generations meet the value systems of the older generations. Here in these places, and the church in particular, young people look for an arena of creative dialogue with the hope of finding a way to match their energy and idealism against the world's most pressing problems. They look for a place of meaningful involvement, a place to put their faith into action; and they look for anyone who is willing to view the world through their eyes and walk with them to new solutions for new problems.

Unfortunately, such an adult is a rare individual. To many adults the world is little different than it was two or three decades ago. Their same old answers seem to satisfy all apparent needs. Actually, this attitude brings a confusion of positive and negative feeling to many young people.

In their youth, today's adults were as alive and sensitive to life's real problems as so many energetic bear cubs. They sought out to conquer, and indeed

did master economic depression and Nazi racism. They fed a hungry world, rebuilt war-ravaged nations, developed science and technology, won a good number of their generation to faith in Christ, and through it all created a warm, abundant middle-class existence at home, school, and church. In spite of the problems ignored or created in the process, this evokes youthful admiration. This is the positive side, but there is also a negative feeling.

Why have these same bear cubs now gone into hibernation? Why in the matter of unfinished and new business in world needs have so many adults like over-fed bruins settled down in their dens for a long winter's nap? If young people's activism, restlessness, even revolt says anything to adults, it says, "Wake up and help us see the world as it is. Use your eyes, and give us of your wisdom." This call to dialogue by young people is still where the action is in many Kentucky communities. The need for adults to be models of openness is great in every community.

The truth is, a new generation of bear cubs is abroad. Many are committed Christians. They want the church to which they belong to be the "servant people" the New Testament calls into being. They want to talk to an adult who will take the risk of looking at the world through youthful eyes. They want the church to lift its vision above the level of institutional self-perpetuation, to stop arguing "who" is right and get busy doing more of "what" is right.

### WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

Vol. 143 February 20, 1969 No. 8

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Owned and published weekly, except one issue in July and December, by the Kentucky Baptist Convention, Kentucky Baptist Building, Middletown, Kentucky 40243. Second class postage paid at Middletown, Kentucky.

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God's Man For A Decade Of Destiny

Ten years ago this time it was the darkest hour in the entire life of Southern Baptist Theological Seminary. A controversy between the seminary administration and thirteen professors was raging. Every attempt to resolve the differences failed and in one of the saddest happenings in Southern Baptist history the thirteen teachers were dismissed.

The hearts of thousands of Southern Seminary alumni were broken. The seminary fell from its long standing pinnacle in Southern Baptist theological education. Many feared the school would never regain its high place in the estimate and affection of Southern Baptists and troubles with the American Association of Theological Schools, the accrediting agency, lent strength to this fear.

Furthermore, no hope was visible on the horizon. The strength of the administration had been dissipated in the dispute. Faculty members had been forced to take sides. It was clear no one on the inside could give the needed leadership. The only hope for recovery of the seminary seemed to lie in some able leadership from outside.

Then came a man truly sent from God for the hour. Dr. Penrose St. Amant came from the New Orleans Baptist Seminary to become dean of the School of Theology at Southern Seminary. In his lap was dumped the task of saving the seminary. His first job was to unify the fragmented faculty and to try to rebuild it.

From the moment he took over a new spirit prevailed. Darkness slowly gave way to light, despair to hope and despondency to faith. A spirit of reconciliation and recommitment possessed the faculty, wounds gradually ceased bleeding and sure signs of

healing became clearly visible.

Strong teachers were added to the faculty and in a shorter time than anyone hoped, Southern Seminary was once again a strong and respected theological school. By now many believe the school has not only regained its losses of ten years ago but is actually stronger.

Surely such a recovery could not be only one man's work. But one man had to start picking up the pieces before others could help put them together. St. Amant was that man.

Not just any good man could have done it. It takes almost a superman to command the respect and win the approval and cooperation of a theological faculty. St. Amant had everything it took. The seminary faculty quickly recognized and accepted him. They admired his brilliance, respected his teaching and communication ability and responded to his warm and friendly personality.

His admirers now have mixed emotions on his decision to give up the post of dean. They deplore the loss of such an able administrator, but they are happy he is returning to the classroom which is his first love. As the David T. Porter Professor of Church History at Southern, he will stand to influence thousands of young preachers and through them he will minister to millions of their hearers.

Whatever else he does, Penrose St. Amant deserves a high place in our affection and praise. The line formed to express thanks to him is a long one. Seminary President McCall doubtlessly heads the line. Close behind are the seminary faculty and trustees followed by grateful alumni and other friends of Southern Seminary and Southern Baptists.

Your Pastor Needs Your Help

There is no doubt about it. The pastor's job is hard. At best it is difficult, at worst it is killing. "At best" is when everyone in the church is understanding and tries to help; "at worst" is when some or more than some of the members do not understand and are

critical.

One of the difficulties is that the pastor's job looks easy, especially to those who look from a distance. Because he does not punch the clock or have to produce so many units each shift, it appears he takes

it easy. This may be true of a few lazy preachers but most of the pastors I know begin earlier and go later than most of their members. Besides, pastors work under a terrific load of tension and strain which only they and the Lord know about.

This strain is inevitable if the pastor takes his ministry seriously. He is not very effective unless he really enters into the experience of others to whom he ministers. A visit to the sick, a funeral, a wedding or a counseling session is not merely a professional service rendered. All these are emotional experiences in which the pastor actually participates with those to whom he ministers. Every day then to the pastor is not only a physically but also an emotionally and spiritually draining experience.

Actually a pastor has no hours but is on twenty-four hour call. He once shared this kind of schedule with the medical doctor but now most doctors can direct the night emergencies to the hospital and go back to sleep. Not so with the pastor. He is expected to and wants to respond to every care whether it is the alcoholic no one else will fool with or a neurotic church member who only wants attention.

Moreover, not much can be expected to be done about this kind of life for the pastor. Many of his services are non-transferable no matter how many able staff members he might have.

But though others cannot take much of his load, there are ways to help the pastor. What most pastors need and want is not relief but understanding. To be sure many things the pastor does could be done as

well and should be done by church members if they would and if the pastor would let them.

But more important than actual help is a helpful attitude. What kills the pastor is not work but a lack of understanding and the criticism and dissatisfaction expressed by members. In too many churches criticizing the pastor is the favorite activity and the pastor is treated more like an enemy to watch and check on than a fellow laborer in the Lord to love and with whom to work.

A few thoughtful things on the part of church members would greatly encourage the pastor. A kind and complimentary word always helps. This is not superficial flattery but a sincere expression of appreciation. To extend his life and make him more productive, the deacons or someone else should see that the pastor takes a full day off each week and engages in some non-ministerial activity.

Equally as important is encouraging and providing for continuing education for the pastor. He should be urged to take a week, a month or longer each year to refresh his mind and spirit with fellow ministers in an academic setting. More and more opportunities for this are now offered and nothing so stimulates a pastor.

Then there are such expressions as an occasional personal gift to the pastor and a salary raise. These are helpful but even these are a poor substitute for love, understanding and intercessory prayer for the pastor.

BAPTIST FORUM



BAPTIST LOYALTY PROVEN

Dear Editor:

In the February 6th issue of the *Western Recorder*, there was a report on the resignation of Dr. Robert R. Soileau from the faculty of the New Orleans Baptist Theological Seminary. In that report the president of the seminary was quoted as saying: "He felt Soileau was 'anti-denomination'."

As Dr. Soileau's pastor for the past seven and a half years, I feel such an erroneous statement must be refuted.

In no way can it be said that Dr. Soileau is "anti-denomination." This graduate of Louisiana College, and holder of two degrees from the New Orleans Baptist Seminary, has roots that go down deep in French Louisiana Baptist soil. During one of his pastorates in Central Louisiana his church led his association in baptisms.

Dr. Soileau was a regular attendant in our church on Sunday mornings and evenings, as well as on Wednesday

nights. For years he taught a men's Bible class, sacrificing pulpit supply preaching to do so, for he felt too much loyalty to his own church. He supported this church with his consistent full tithes as well as with extra offerings. The church thought highly enough of him to elect him to serve as a deacon.

Virtually every Southern Baptist publication has printed his writings, curriculum materials, articles, and assignments. The most recent being in 1968, with advance assignments now in preparation. He has been used as a consultant on Baptist doctrines and polity to check the accuracy of other writers. He has been used by the denomination as a speaker at both Ridgecrest and Glorieta conferences, the latest being in the summer of 1968.

Dr. Soileau's Southern Baptist loyalty is too well proven for it to be maligned in such a manner.

It is not my purpose in this letter to reply to other statements made about him. This could be done with relative

ease, for there are many inaccuracies. I write as his pastor to refute all efforts to discredit him as concerns his denominational loyalty.

Alexandria, La.

G. Avery Lee

A DEACONESS

Dear Editor:

I will add my two bits concerning the Faith Church in Georgetown ordaining two women as deacons before some dear brother springs from a high diving board into shallow water. I call attention to "Armitage History of the Baptist" pages 133-134. The article is too long to give here but they did have deaconesses. It is said of Phoebe, Romans 16:1, that she was a "diakonon" (Deaconess), "tes ekklesias" (the churches).

Russellville, Ky.

Reed Rushing

(Continued on Page 12)

# Centennial Celebration Scheduled For Spring Meadows June 20-22

Planning which began over a year ago for the celebration of Spring Meadows' centennial is now taking definite form. The celebration will cover a three-day period, June 20-22, 1969, according to Child Care Superintendent Ford Deusner.

A banquet at the State Fairgrounds to which more than 500 friends and patrons of the Child Care Program will be invited is scheduled for the evening of June 20.

Saturday, June 21, will be Homecoming Day at Spring Meadows. A historical pageant, produced, directed, and enacted by the staff and children of the home, will be presented. Dinner on the grounds will be another feature of the day's activities.

The observance will be climaxed by a memorial service on Sunday morning, June 22, at the eleven o'clock worship hour of the Walnut Street Baptist

Church, Third and St. Catherine Streets, in downtown Louisville. Dr. Wayne Dehoney will deliver the sermon. The Board of Child Care, and the staff and children of Spring Meadows, will be honored guests. It was the Walnut Street Church which gave birth one hundred years ago to the children's home, known throughout most of its his'ory as the Louisville Baptist Orphans' Home, but since 1947 as Spring Meadows.

In connection with the centennial observances an effort is being made to increase the endowment of the institution to \$1,000,000. Churches will not be solicited for contributions, but individual gifts in the amount of \$100 and up will be sought. Donors will qualify for membership in one of three clubs, the Century Club, the Superintendent Society or the Centennial Circle, all of which will be appropriately recognized during the celebration.

# American Baptists Report 17,656 Gain, Inter-racial Work Expands

The 6,006 American Baptist churches served by 5,402 pastors showed an increase of 17,656 in membership, 1967.

The analysis of church statistics, made by Pearl Rosser, executive director, division of program planning. American Baptist Convention, states that church membership totals 1,474,181.

During 1967, the number of new church members totaled 95,733: 43,522 were added by baptism, one baptism for every 33.8 members; 38,222 by transfer of letter; and 13,989 by other means. Church membership was reduced by 78,077: 33,240 by transfer of letter; 16,964 by death; and 27,973 by other means. This gives a net gain of 17,656 new church members.

Attendance at Sunday morning worship service is reported at 600,394, 41 percent of the membership, and attendance at Sunday church school at 547,241, 66.5 percent of the enrollment. Church

school enrollment totaled 819,386. For every 10 church members, 8 are enrolled in church school, and for every 9 pupils in church school there is one teacher.

Three hundred and thirty-two churches are reported as having interim pastors; 700 churches have 500 or more members; and 2,165 churches have 150 or fewer members.

The analysis showed that 1,352 churches received as members persons of various racial backgrounds; 812 churches elected to church offices persons of a minority racial or cultural group; and 318 churches increased the proportion of members from other than a dominant racial group in the community.

Seven hundred and sixty-six, or 12.5 percent, of the churches reported conducting programs for the aging, and statistics showed that 31,343 American Baptist Youth are in college or university. (ABNS)



### 1976—A great date

The year of our Lord 1976 will be a significant date for all Americans, and in particular for Kentucky Baptist Americans! For it will mark the 200th Anniversary of the Declaration of Independence by our nation and will be celebrated, doubtless, with great events and records.

It will also mark the 200th anniversary of the beginning of Baptist preaching in the state of Kentucky. It was in April of 1776 that William Hickman and Thomas Tinsley preached on the streets of Harrodsburg, Kentucky, the gospel of our Lord Jesus Christ. Kentucky Baptists have become a sizeable and significant people since that time, and the stream of our history—from a trickle of flowing life, has become a mighty life-giving stream. We, too, are already starting to plan for celebration of this great epoch in our history.

### Starting with churches

The first important step in a great celebration is for your church to write its history NOW, 1969, and then to write an annual summary from now on. Each pastor and church leader, many times the clerk, will do well to collect, preserve, and write down the story of its beginning and growth.

So, how about your church? Has it chosen and empowered a historical committee? A historian? Are you at work now? If not, then put that idea to work. Put it on the agenda for your next business meeting. See that someone has it as "his business" to write your history NOW. We hope every church will complete it by November.

### Associations' story

In the hands of a competent person, the story of each Association is most fascinating. Several have been written in recent days—Davies-McLean by Rev. Wendell H. Rone, current president of the Kentucky Baptist Historical Commission; Muhlenberg Association in 1966 by William L. Winebarger; and Salem Association has had two Seminary theses written about it—in 1934 by George L. Ridenour and in 1940 by Charles Jones. But—Elkhorn, the oldest association, has no written history! Elkhorn, turn this tragedy into triumph! More next week.

*Harold G. Sanders*



**CONFERENCE ATTENDERS**—John Wallace, right, pastor of Parkway Baptist Church in Lexington, and Larry Wedel, associate pastor of First Baptist Church of Hodgenville, attended a church administration seminar, "Communicating Your Church's Message to Today's World," January 27-31 at the Church Program Training Center of the Sunday School Board in Nashville.

# Southeastern Science Fair Scheduled For Cumberland College

The Seventh Southeastern Regional Science Fair will be held March 31-April 1 in the Cumberland College gymnasium.

Norman Cox, director, said the Monday-Tuesday scheduling this year is necessary to avoid a conflict with the Speech Festival, spring break and the state basketball tournament.

Cox said projects are to be set up by 2:00 p.m., Monday, March 31. Judging will be held from 2:00 to 5:00 p.m., and participants must be present during judging.

The exhibits will be open to the public from 6:00 to 8:30 p.m., and participants must be present to answer questions from the visitors. Projects will also be exhibited from 9:30 a.m. to 12 noon, Tuesday, April 1, followed by presentation of awards.

The following awards are scheduled for presentation this year:

Cumberland College scholarships of varying amounts; two trips to the International Science Fair at Fort Worth, Texas, in May; U.S. Navy Science Cruiser Awards; U.S. Air Force certificates; U.S. Army certificates (and possibly cash); World Book Encyclopedia; Pickett Slide Rule; NASA Awards; Lincoln Library Award, and Medals to top three winners in each category. The Lincoln Library Award will go to a teacher.

# Stewardship Confab Begins March 31

The Sixth Annual Stewardship-Foundation Conference has been set for March 31-April 2 at Cedarmore Baptist Assembly.

This conference is jointly sponsored by the Kentucky Baptist Foundation and the Stewardship Promotion Department. Three persons from each association are invited to attend—the stewardship chairman, the moderator, and the associational missionary. New ideas and new materials for use in stewardship emphases in the various associations and churches will be presented. James Lackey, developer of stewardship materials, Nashville, Tennessee; Frank Denton, Director of Development, Buckner Benevolences, Dallas, Texas, dealing with insurance and will making, Roland Matthies, Vice-President and Treasurer, Wittenberg University, Springfield, Ohio, will deal with deferred giving.

For reservations, please contact Jesse Stricker, Secretary, Stewardship Department, Middletown, Kentucky.



# The Patriot Quartet

The Patriot Quartet is composed of four teen-agers, from left to right, Terry and Jerry Lester, Sammy Bodine and Tony Royalty, all of the Lexington area. For over two years they have been featured on the television program "The Story."

The Patriots have participated in evangelistic crusades, under the direction of Ford Philpot, throughout the United States. Recently they toured the Holy Land and assisted in a three-week crusade in Kinshasa, the capital city of the Congo, Africa. The final service was attended by 85,000 persons,

15,000 of whom made decisions during the invitation.

The quartet is available for special programs including youth revivals, evangelistic crusades or other type programs. Z. T. Lester, father of two quartet members and manager of the group, says the boys can present a full program of singing, testimonies and slides of either the Holy Land or Africa.

Anyone interested in engaging the Patriot Quartet should contact Z. T. Lester, Mackville, Kentucky 40040. Lester is minister of music at Lebanon Baptist Church.

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# Pinnock Resigns at New Orleans, Accepts College Post

Clark H. Pinnock, associate professor of theology at New Orleans Baptist Theological Seminary for the past four years, has resigned to become professor of systematic theology at Trinity Evangelical Divinity School, Deerfield, Illinois.

"The decision to leave New Orleans has been made entirely of my own volition, and not due to pressure from any quarter," said Pinnock in a written statement submitted for publication to the Baptist Press, news service of the Southern Baptist Convention.

"My four years at New Orleans have been rich and fruitful beyond all expectation, and I want no one to suspect any undercurrent of disappointment or bitterness at my departure," Pinnock said.

Seminary President H. Leo Eddleman of New Orleans could not be reached to confirm that the resignation had been accepted, but he earlier had confirmed that Pinnock had resigned.

Announcement of Pinnock's resignation came only two weeks after announcement of the resignation of another theology professor at New Orleans, Robert Soileau, who resigned "under protest" over a conflict with the administration, over the academic climate at the school, and the theological direction of the school toward more conservatism, he said.

In his statement of resignation, Pinnock did not mention conflict with Soileau or other seminary professors. When asked if he wanted to answer charges Soileau had made, he declined.

He said he tried to make his statement of resignation positive, and did not go into any of the negative aspects of his resignation.

When asked if there was any connection between his resignation and that of Soileau's, Pinnock said there was none at all.

Eddleman commended Pinnock, saying he had resigned like a gentleman. When asked if there was any tension between Pinnock and the administration, Eddleman said he was "pleased with Pinnock all the way down the line. . . . I've had no falling out with him."

Pinnock made national headlines last June when he gave three addresses to the Southern Baptist Pastors' Conference, in Houston, calling for a new reformation within the church and urging Southern Baptists to forsake unbelieving modernism.

He said that Southern Baptists are

drifting away from a Biblical, Christ-centered theology. The greatest crisis the church has ever had to face is the current attack on the existence of divine truth, he said in his address last June.

Pinnock has also been a frequent speaker at state-wide Baptist evangelistic conferences, and it was in some of these speeches that he made sweeping charges of liberalism at specific Southern Baptist agencies and institutions.

Editorials in several Baptist state papers urged Pinnock to be specific in his charges that the denomination is shot through with liberalism, or to take his charges to the boards of trustees elected by the convention to deal with such matters.

In his statement of resignation, Pinnock said that in his estimation, Trinity Evangelical Divinity School is one of the "finest evangelical seminaries in the world, and I have long desired to participate in its ministry."

"Nor does the decision reflect any loss of confidence in the (Southern Baptist) Convention, and its great future under God. . . .

"I shall continue to pray fervently that God would guide in the affairs of New Orleans Seminary, so that a clear witness may be made to scriptural truth," he concluded.

Pinnock is a graduate of the University of Toronto, Canada, with a bachelor of arts degree, and the University of Manchester, England, with the doctor of philosophy degree. (BP)



Caudills and Fites at news conference in Atlanta airport

## Imprisoned Cuban Missionaries Freed, Enter United States Through Mexico

Cheerful and composed, the Herbert Caudills and David Fites Friday, February 7, stepped off a Mexican government airliner at Matamoros, Mexico, and onto freedom ground.

The party of six, smiling and teary-eyed, groped in silence for words as they encountered a welcoming party, then Mrs. Caudill blurted out:

"This is a surprise."

David Fite, lean and tan from prison farm labor, said simply:

"We are grateful to be here and grateful to everyone who worked and prayed to make this possible."

But if the Matamoros arrival was silent emotional understatement, the Atlanta arrival some 30 hours later was an emotional explosion.

Relatives—including David Fite's parents—and a group of Cuban refugee friends pressed against television cameramen and newsmen and sang in Spanish what sounded like "Praise God from Whom all Blessings Flow," a doxology for tearful reunions.

In the middle of the melee, 12-year-old James Fite, the Fites' eldest son who was sent out of Cuba earlier, stood with his arms around his brothers, John, 10 and Mark, 3, getting reacquainted in their native tongue—Spanish.

Saddest of all, teenager Benjamin Valdez, a Cuban refugee living in Atlanta, stood sobbing as he tried to talk to David Fite, who had last seen Benjamin's father in prison eight weeks ago.

Caudill and his son-in-law Fite had

been prisoners of the Cuban government since April 8, 1965, when they were arrested for and later convicted of illegal currency exchange.

Now Caudill, 65, and his wife Marjorie were arriving home to stay in the U.S. after nearly 40 years as missionaries in western Cuba.

"It's like leaving home," Caudill said.

Both men, in response to questions about how they were treated in prison, said: "We were not discriminated against."

Fite told reporters his release from prison on December 16 was an "unexpected surprise" and a "humanitarian act of mercy." Margaret had visited him on Saturday, December 14, and told him that she had received word his liberty papers had been signed and that he would be allowed to come home before Christmas.

He was released two mornings later and surprised his family by arriving home on a public bus.

Caudill, who had been out of prison on conditional liberty two years due to eye ailments, apparently could have applied two years ago to leave the country.

"We did not want to leave Margaret and the children alone with David in prison," he said.

Late in the fall of 1968, when it became evident that Mrs. Caudill also was developing serious eye trouble that threatened her sight, it became increasingly important for the Caudills to leave.

Mrs. Caudill, however, told her daughter:

"I would rather go blind than leave you alone now."

When Fite was released, the entire family—the Caudills and the Fites—made application to leave the country as a family unit and gained approval to fly out on the monthly Mexican government refugee flights to Matamoros, across the Rio Grande River from Brownsville, Texas.

Both the Caudills and the Fites said there had been a steady flow of friends visiting them in Havana since it became known they were leaving.

Caudill said the Baptist work has continued all along. "It hasn't grown outward much, but it has deepened."

He said there still are about 90 churches and 7-8,000 Baptists in western Cuba, where Southern Baptist work began some 80 years ago. More than half of the Cuban pastors who had been arrested also are free now, Caudill said, and many are preaching.

Caudill, at the time of his arrest nearly four years ago, was superintendent of Baptist work in western Cuba and president of the Baptist seminary in Havana.

Fite, who had been in Cuba six years, was pastor of the Buena Vista Baptist Church in Havana, a congregation of English-speaking West Indians, and was teaching New Testament and Greek in the seminary.

Mrs. Caudill had continued teaching in the seminary until they left Cuba.

The women had been allowed to visit their husbands on varying schedules, depending on where they were, usually working out to be once a month.

Caudill spent most of his confinement in the La Cabana Fortress, across the bay from Havana. Fite, however, was moved several times and for nearly two years has been a working prisoner on prison farms.

Caudill and Fite, both under appointment of the Southern Baptist Home Mission Board, will be given time to reorient themselves and decide what they want to do next. Caudill, at 65, is of retirement age, but the Home Mission Board will continue his salary through the end of 1969.

Arthur B. Rutledge, executive secretary-treasurer of the Home Mission Board, and L. D. Wood of the language missions department were on hand to greet the missionaries in Matamoros, and then to escort them to Atlanta after spending the night in Brownsville, Texas.

Caudill, a native of Clinchport, Virginia, is a graduate of Mercer University (Baptist) in Macon, Georgia, and Southwestern Baptist Theological Seminary in Fort Worth. Fite, a native of Fort Worth, is also a graduate of Mercer and Southeastern Baptist Theological Seminary in Wake Forest.

The Caudills tentatively plan to live in Atlanta. The Fites will remain in Atlanta until their next assignment. (BP)

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## Mercer U. Seeks Federal Grants

The Mercer University board of trustees in a February 7 meeting in Macon, Georgia, unanimously approved applying for federal grants to assist in constructing three buildings.

Applications for the grants include approximately \$182,000 (or one-half of the projected construction costs of a performing arts auditorium), approximately \$163,000 for an infirmary and \$225,000 to provide one-half the cost of building a physical educational facilities building.

President Rufus C. Harris, in seeking permission to apply for the grants, told the trustees that the requests "in no sense was meant to be flauntive" of the Georgia Baptist Convention which three times in recent years has voted against acceptance of federal grants for colleges under its sponsorship.

"In fact," Dr. Harris said, "this decision is made in the full realization that the Convention has done its duty in that it has expressed its views on the matter, and realized now that the trustees must do their duty and make their decision

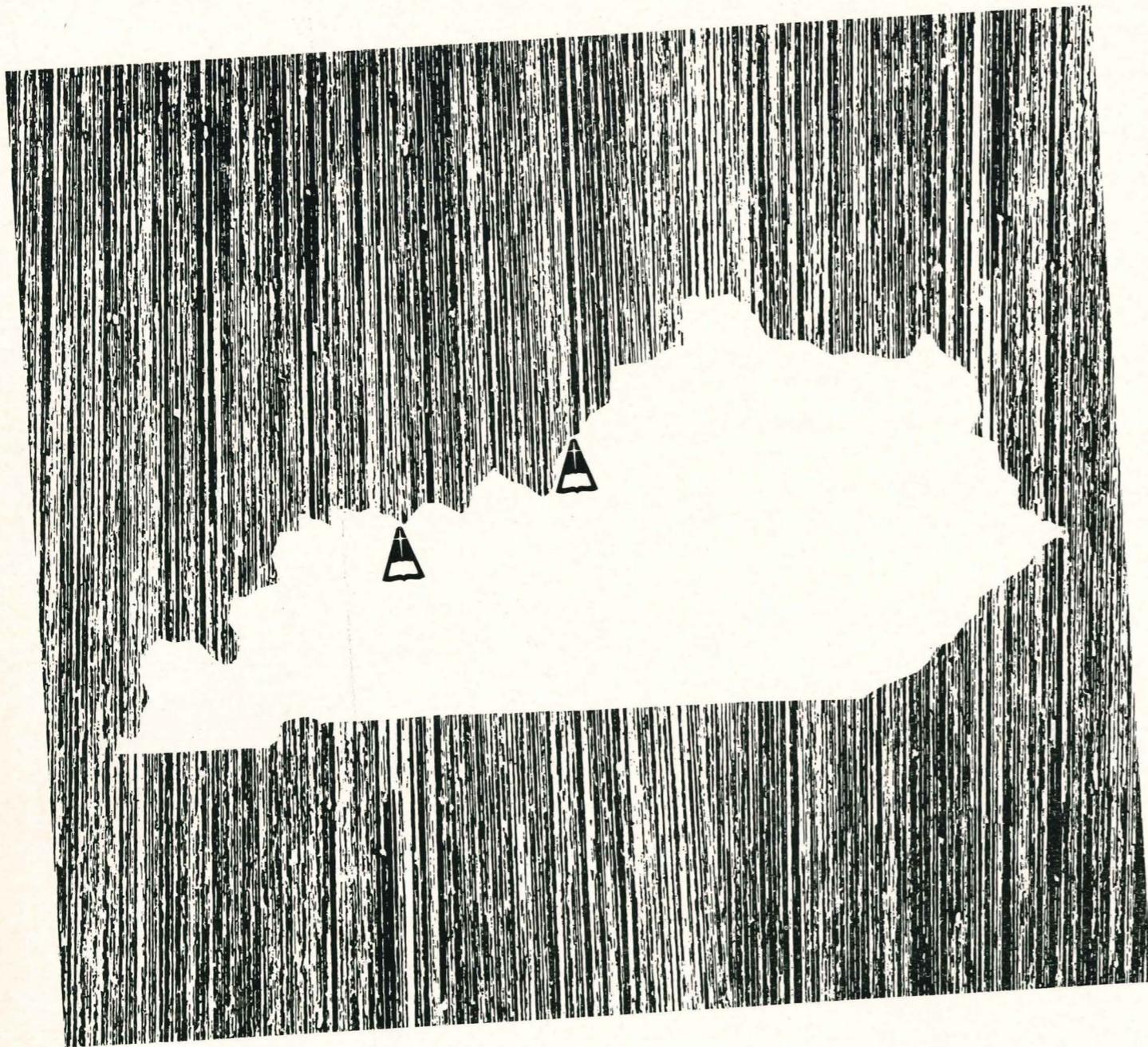
in the light of their legal and moral responsibility, and in the light of accreditation requirements."

The president pointed out to the trustees that the Southern Association of Colleges and Schools, the body which accredits the university, revised in November, 1967, its Standard II, which provided that policy decisions must be left to the trustees.

"While trustees may and should listen widely to advice and consider it fully, they must make the policy decisions of the college," Dr. Harris said. "This means precisely that the denomination can offer advice or express its wishes or preferences on all matters involving the colleges. But it also means that such sponsoring bodies must realize that the ultimate and operating decisions must be left to the trustees.

Pointing out that Mercer faces a critical financial need, as do many private colleges, Dr. Harris said that the university has lost more than one-million dollars by refusing federal funds in the past five or six years. (BP)

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# International Students Retreat Held, Kentucky, Tennessee Students Attend

by Emery Smith

The Kentucky-Tennessee International Student Conference was held February 7-9, 1969, at Mammoth Cave National Park. This conference is sponsored jointly by the Kentucky and Tennessee Departments of Student Work.

A total of 189 persons were registered for the conference. Of this number, more than 150 were International students enrolled in Kentucky and Tennessee colleges and universities. Thirty-seven different countries and political areas and all of the major religions of the world were represented in this conference.

The purposes of this conference, which began back in 1955, are International friendship, fellowship, and the study of the Christian faith.

The program personnel included: Dr. Daniel Grant, Professor of Political Science at Vanderbilt University, Nashville, Tennessee. Dr. Grant has also been a professor in Indonesia.

Dr. William Pinson, Associate Professor of Christian Ethics, Southwestern Seminary, Ft. Worth, Texas.

Mr. Russell Newport, President of Newport Stores, Inc., in Missouri. Mr. Newport is also a well-known concert artist and was the featured soloist at the conference.

Dr. J. Chester Durham, State Secretary of Student Work in Kentucky, and Mr. Charles Roselle, State Secretary of Student Work in Tennessee, were in charge of the meeting.

Also participating in the conference were American students and WMU ladies from both states.



(Continued from Page 5)  
**NEW ORLEANS SITUATION**

Dear Editor:

I would like to speak of a facet of the New Orleans Seminary situation which may be symptomatic of the entire illness. The one privileged professor mentioned by Dr. Soileau, and also in the "Daley Observations" (February 6, 1969), must be none other than Dr. Clark H. Pinnock.

Dr. Pinnock is an eloquent spokesman for a particular viewpoint. But that viewpoint, though it is very conservative theologically, is not that held by the finest Baptist heritage. Dr. Pinnock holds the concepts that have come out of fundamental Presbyterian creedalism. The documentation of his books verify this stance. In his book, *Set Forth Your Case*, the selective bibliography on Christian apologetics is permeated with books from the Presbyterian and Reformed Publishing Company. Dr. Pinnock's book *A Defense of Biblical Infallibility* came from that press. In *Set Forth Your Case*, Dr. Pinnock's interest in apologetics is attributed to his close association with Dr. Francis A. Schaeffer, former pastor of a fundamental Presbyterian Church in St. Louis, Missouri, and now director of the L'Abri Fellowship in Huemoz, Switzerland. I have heard both men speak on several occasions and Dr. Pinnock is a carbon

copy of Dr. Schaeffer.

Southern Baptists are basically conservative and traditionally maintain that the Bible is the measure and norm of faith and order. But we have always rejected the concept that the historical creeds of the church should determine our scriptural interpretations. We are fringing on an oppressive creedalism which does not maintain Christian freedom and was rejected even by most Presbyterians in their split over forty years ago. This sort of rigidity can divide and deny freedom and create suspicion and destroy. I pray we will reject this threat.

Ellisville, Missouri Paul W. Bowles

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- 5:10 P.M.—Our Missionary Twins
- 5:30 P.M.—To Tell the RA Truth
- 5:45 P.M.—About Our Land
- 6:15 P.M.—Supper—Cost: 35c
- 6:50 P.M.—Singing  
Devotional by Missionary
- 7:15 P.M.—Chapter Attendance Awards
- 7:30 P.M.—About Another's Land
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# SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for March 2, 1969)



## INTERNATIONAL SERIES

### Jesus Foretells His Suffering

Mark 8:27-37

Approximately six months before His death Christ took His disciples away from the crowds and from the hostile powers that sought to thwart His purpose and to destroy His influence, and went north some twenty-eight miles into the region of Caesarea Philippi. There, in relative seclusion, He had a choice opportunity to instruct and share His thoughts with His disciples.

#### The Interrogation

Mark 8:27-30

Probably this was the first time that Christ ever asked His disciples a question about Himself. He asked them a question involving public opinion: "Whom do men say that I am?" Christ was not seeking this information for Himself, because He knew all things, but He asked it in order to get His disciples to give the subject more serious consideration. The disciples had heard many estimates of Christ while on their tour of Galilee. Naturally the people expressed their opinions more freely in the absence of Christ than they did to Him or to them in His presence, just as others will say things behind your back they would not say to your face.

The answer to Christ's question revealed that the people had a variety of opinions about Him. Some thought that He was John the Baptist come back to life, reminding them of their obligations to God. Others were of the opinion that He was Elijah reincarnated, calling upon them to live righteous lives. Still others thought that He was Jeremiah, advocating a revival. Many thought He was one of the prophets. To all He was no more than man, but they ignored or denied the fact of His deity.

Our Lord then asked His intimate associates the personal and pointed question, "Whom say ye that I am?" This crucial question was vastly more important than the first one, and it was intended as a heart searcher.

With his usual impetuosity, Peter, the spokesman for all the disciples, replied in the words of that memorable and famous confession: "Thou art the Christ." The fact that Peter unhesitat-

ingly acknowledge the deity of Christ brought great delight to the heart of the Master.

#### The Information

Mark 8:31-32

Immediately following Peter's confession of Christ's deity, and the Master's acknowledgment of it, our Lord began for the first time openly to tell the purpose of His coming into the world by referring to His approaching death. Receiving the news of His approaching suffering, rejection, and crucifixion, the disciples were filled with dismay. How strange this seemed to them that He, the Messiah, must suffer, must be rejected, and must be killed!

Peter became so wrought up over the matter that he took the Master to one side and began to rebuke Him for cherishing such an idea.

Peter had permitted Satan to blind him as to the necessity of the cross, so Christ rebuked him most severely for allowing himself to become the mouthpiece of Satan. This illustrates the fact that, if Satan cannot accomplish his pur-

pose in one way, he will attempt it in another way, sometimes using excellent men to accomplish his purpose.

#### The Instruction

Mark 8:34-37

Then, Christ gave instruction concerning the true meaning of discipleship. He set forth a three-fold requirement:

1. Self-denial. "Whosoever will come after Me, let him deny himself." Self-denial means choosing Christ instead of self.

2. Self-renunciation. "Take up his cross." To take up one's cross does not mean to bear some of life's little disagreeable experiences. "Cross" here does not mean various afflictions which commonly are called crosses and which we cannot avoid even if we would. On the contrary, it means something to be taken up voluntarily and not merely endured because it is laid upon him.

3. Self-abnegation. "And follow me." Self-abnegation means accepting the Lord Jesus Christ, as one's leader for life and doing His will rather than one's own.

## LIFE AND WORK SERIES

### Paul's Strategy For Expansion

Today's lesson sets forth Paul's strategy for missionary work under the leadership of the Holy Spirit.

Acts 13:2-3

Upon the hearts of the prophets and teachers in the young church at Antioch in Syria the Lord laid the evangelization of the world in such a way that they refrained from eating in order to ascertain His will in prayer.

To this first Gentile church the Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them."

Having proved themselves faithful in the work at Antioch, the Holy Spirit assigned these two men a greater task. Had they been like many present-day

church members, they would have tried to hold on to the best and most capable ones for themselves. They gave their very best, as directed by the Spirit, and with their blessing, and that without a single complaint. In the performance of this great task, their best was not too good for them to give, just as our best is not good enough for our wonderful Saviour and Lord.

Acts 13:46-48

Paul and his companions pursued the strategy of first taking the gospel to the Jews in the synagogue, but fully aware that it was for all others also. On one Sabbath in the synagogue in Antioch of Pisidia, Paul presented the Lord's message to the Jews in a logical and convincing manner, using their own

Scriptures to prove his points. God-fearing Gentiles also listened to his message. His sermon met with such response that, at the close of the service, the Jews left the synagogue, but many of the Gentiles lingered and requested him to address them again on the following Sabbath.

Imagine the utter consternation of the Jews when they saw the great crowd of Gentiles who had assembled to hear Paul on the next Sabbath. Instead of rejoicing over the way in which the Gentiles responded to Paul's message, the Jews were extremely envious, jealous, and angry. They contradicted his message, thrust it away, and railed at Paul's work. They illustrated the fact that jealousy always makes a fool out of its victim. When the Gentiles were told that God had provided salvation for them in Christ, "They were glad." Many of them believed on Him and discovered that they had been ordained to eternal life.

Romans 15:18-24

Paul's ministry was powerful because he was fully yielded to Christ and thoroughly controlled by Him. He kept himself in the background, and gave Christ all of the credit for every victory which he won.

Paul was truly a pioneer missionary. He did not have any interest in duplicating the work of others, in being jealous of their success, or in seeking any personal glory, but he was very anxious to take the gospel to those who had never heard it. He was far more interested in laying the gospel foundations than he was in building upon the ground work which had been laid by others.

Paul's ministry was purposeful. Strictly adhering to the plan as set forth by the Master in Acts 1:8, the Apostle preached "from Jerusalem, and round about unto Illyricum." His aim in preaching, as well as in performing miracles, was to lead the Gentiles to Christ and to influence them to obey Him. He knew full well that to accept Christ as Saviour, and to surrender completely to Him as Lord, was the way to pardon, to peace, to purity, and to power.

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# TEEN TEMPO

by Donal W. Key

## What About The Policeman?

"Yes, I'm under eightcen."

"Well, I think those of you under eighteen better go home. It's two A.M."

Two of the girls got out and started up the walk to the house. Lying on the pavement beside the car were five or six empty beer cans.

"Who emptied these?" the officer continued, directing his question to the young man under the wheel.

"I guess someone just threw them out here," he replied.

The officer talked with the young people for a minute, got in his car and drove on. The thing that impressed me was the real concern and genuine understanding conveyed by this policeman. He was not angry with these kids, he was interested in their well being and they knew it. So they took his advice.

In another town, two policemen in a patrol car passed a group of boys pitching pennies under a street light. One of the policemen said, "Let's run them." They backed up to where the boys were, beat on the side of the car and said loudly, "Hey, what's going on?" The boys got the picture and scattered in the darkness down an alley nearby. The policemen turned down the alley and drove rapidly after the boys. The lights on the patrol car were turned off.

There were several things about this that made me angry. One of these boys could have been killed by the patrol car. But for certain these boys got the right impression about these two police-

men. They were smart aleck cops.

Almost every week we hear of some clash between students and police. In almost every incident we hear the cry of police brutality. The sad thing is that at times the accusation is true. The truth of the matter is that policemen are people, too. And quite often they have the same prejudices and poor attitudes as the people with whom they deal. But it is sheer nonsense to say all policemen are bad. They aren't.

What should be your attitude as a young person toward the policeman and his job. In the first place, don't be skeptical of every policeman. He should be there to help you as well as apprehend you. The safe way for you to make the distinction between the two is to conduct yourself properly and abide by the law of our land. Secondly, take time to make friends with the policeman you see most often. Very few people fail to respond favorable to acts of friendship; the policeman is no different. Thirdly, you might try being sympathetic toward his often dangerous responsibility. If you see him as a man who actually places his life on the line each day, your feelings about him will be somewhat affected. And lastly, this business of keeping the peace and enforcing the law is not something we relieve ourselves of by paying someone to be our conscience. Peace and law enforcement is first of all your responsibility and mine.

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Front View of Giddings Hall, soon to be converted into administration building

## Giddings Hall Will Be Converted To Administrative Facilities

Giddings Hall, which has been the Georgetown College academic centerpiece since 1840, will be converted into an administration building.

The College's Board of Trustees authorized the administration to begin searching for funds to make the conversion. The programming of space for Giddings' new role has taken the better part of a year.

The plan is to remove all the inside structure of the Hall and replace inside supporting walls with steel and concrete. The outside walls will be tied to the steel framework and become curtain walls.

The campus appearance of the Greek style building will not be changed. New casements for the windows will be inserted. The old brick work, which was originally done in 1838-40, will be pointed up. There will be some improvements made on the portico of the Hall. The Helene influence of the edifice will remain.

The inside will have some new features. A fourth floor will be added. This will be done by adjusting the levels of the first and second floors. The original ceilings are 24 feet in height. The addition of a new floor will give the Hall 17,000 square feet of usable space.

The restructured Giddings will be fire resistant. It will be air-conditioned. All of the huge oak supporting beams will go when the building is gutted. The roof is held in place by the original large wooden pegs.

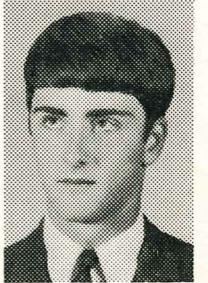
Georgetown College recently invested in the development of the campus environment surrounding the Hall. There is a new brick plaza between two large concrete floral boxes in front of it. The circular driveway centering on the Hall has been relocated to establish room for a mall that carries the pedestrian traffic from east to west on the academic commons.

Sciences had been taught in Giddings Hall every year since its construction until this past Fall when Georgetown dedicated its \$1.8 million Science Center.

The reclamation of Giddings for an administration building will give the school its first complete office building. These functions have shared space in several buildings. Most of the offices have been located on the ground floor of the John L. Hill Chapel.

## Ted Wainscott, Son Of Owensboro Pastor, Killed

Ted Stuart Wainscott, 18, was killed in an automobile accident Friday night, February 7, 1969, on Highway 231, eight miles south of Owensboro. The Wainscott youth, son of Pastor and Mrs. Harold Wainscott, was returning alone from Bowling Green where he had been to register for the second semester at Western University. His auto struck a bridge abutment and he apparently died suddenly.



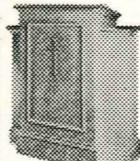
Wainscott

He was a graduate of Owensboro High School and was a first year student at Western. He was born in Corbin and had lived for five years at Owensboro where his father is pastor of the Third Baptist Church.

Funeral services were conducted on Sunday, February 9, at Third Baptist Church. Gerald Lord, assistant pastor of Third Church, was in charge of the memorial services. He was assisted by J. V. Case, Superintendent of Missions for Daviess-McLean Baptist Association, and Archie Allison, pastor of Buena Vista Baptist Church in Owensboro. Burial was on February 10th in Hillcrest Cemetery at Dry Ridge, Kentucky.

The Wainscott family requested that expressions of sympathy take the form of contributions to a memorial scholarship fund for full-time Christian service students. The scholarship fund will be administered by the Third Baptist Church.

Besides his parents Ted was survived by one sister, Mrs. Harolyn Crouch of Cass City, Michigan. His paternal grandparents are Mr. and Mrs. Lonnie Wainscott, Williamstown, Kentucky, and his maternal grandparents are Mr. and Mrs. Lloyd Gaines, Georgetown, Kentucky.



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