

  
**WESTERN RECORDER**  
MARCH 27, 1969

The Woman's Missionary Union will hold its annual convention this year at the Glasgow Baptist Church, Glasgow. Dates for the meeting are April 1-3. Host pastor H. Curtis Erwin joins Glasgow WMU Director Mrs. Cecil Wilson in extending to all a warm Kentucky welcome.





## GLEANINGS FROM THE FIELD

**FIRST BAPTIST CHURCH**, Mayfield, has adopted a resolution to the memory of the late Gus C. Covington, a deacon in that church for 46 years. Covington was described as "one whose life was a real symbol of Christianity."

**FRED S. ROTH**, minister of education at Central Baptist Church, Corbin, has resigned. Health reasons and increasing responsibility at Cumberland College, where he is head of the religious education department, were cited as reasons for the resignation.

**THOMAS J. POWELL** was ordained to the gospel ministry by the Briensburg Baptist Church of the Blood River Association on March 2. Powell, a student at Georgetown College, was recently called as pastor of the Riverview Baptist Church in Berry.

**BAPTIST STUDENT UNION** Choir of Georgetown College left Friday, March 21, for a choir tour of five Northeastern states. The 45-voice volunteer choir will present the folk musical "Good News" in Ohio, Michigan, New York and Pennsylvania.

**BAPTIST STUDENT UNION** Choir of Southeast Missouri State College will present the folk musical "Good News" on Channel 12, KFVS-TV, Cape Girardeau, Missouri, April 5 at 1:30 p.m. The telecast can be seen in western portions of Kentucky.

**BETHLEHEM BAPTIST CHURCH**, Louisville, has begun a special effort to reach unchurched teenagers. At 8:00 a.m. each Sunday morning the church sponsors a Youth Happening on WAKY radio in Louisville. Because the station features pop music Pastor Ercil Barker said, "We believe our audience is largely teens. We hope to reach them with the good news of Christ."

**THREE STUDY COURSE BOOKS.** Three new study course books have been released by Convention Press, the publishing arm of the convention for material specifically for Southern Baptists. Two of the books are for young people. They are *A Call To Contemporary Discipleship* by John H. McClanahan and *No Greater Challenge* by William M. Pinson, Jr. The third book is for adults. It is *Daring Discipleship* by Charles A. Trentham.

**ARNOLD MOXLEY**, pastor of the Smallhouse Baptist Church, provides the following corrections to a recent *Western Recorder* news release. Moxley reports that he was licensed by the Macedonia Baptist Church of Breckinridge Association instead of serving as its pastor and that for the past two years while living in Fordsville he has served the Friendship Baptist Church instead of the Olanton Baptist Church.

**MISS BARBARA JEAN ELDER**, a native of South Boston, Virginia, has been named assistant dean of women at Cumberland College. She has been working in that position since the first of the year. A graduate of New Orleans Baptist Theological Seminary, Miss Elder worked with the Louisiana Baptist Convention before accepting the Cumberland College position.



Miss Elder

**LOTTIE MOON** Christmas Offering (as of March 13) totaled \$11,730,175.45. This is \$406,034.75 more than had been received by approximately the same date last year. Books on the 1968 offering remain open until May 1.

**GEORGETOWN COLLEGE** alumni of the decade from 1920-1930 are making plans for their third reunion at the school's commencement on Friday and Saturday, May 16-17. The 11 graduating classes have given the name *DEKA* Georgetown College to the reunifying organization.

**FIRST BAPTIST CHURCH** of Whitley City has adopted a resolution expressing appreciation for the leadership of their pastor William Goodan. The resolution took special note of his contribution in the building program recently completed. Goodan has been pastor at Whitley City for 10 years.

**BRUNER'S CHAPEL** Baptist Church of Harrodsburg recently voted to build a new sanctuary. The new building is expected to cost \$105,000 and seat 500 persons. The old sanctuary has been razed and excavation work begun. Completion date is set for October 1. The church is currently meeting in Rose Hill Elementary School. Ernest Carpenter is pastor.

**"MASTERCONTROL"** a program produced by the SBC Radio and Television Commission has been awarded the George Washington Honor Medal from the Freedom's Foundation. The honor came for a special 1968 Independence Day program aired by "MasterControl."

**WEST LIBERTY** Baptist Church recently completed a community-wide survey. G. R. Pendergraph of the Church Development department of the convention assisted Pastor James E. Casey by making maps for the workers. Pendergraph also taught the book of *Isaiah* for the church.

**TWO PASTORS** who recently died have been memorialized in resolutions by the Pulaski County Baptist Association. They are Elmer Hyden, pastor of the Malvin Hill Baptist Church, and Odell Sears, pastor of the Acorn Missionary Baptist Church. Hyden died on February 15 and Sears on February 1.

"The least Nigeria expects the U.S. to do is to maintain strict neutrality in the military aspect of the civil war. There can be no objection to any efforts to give relief to civilian war victims on both sides of the conflict. Unfortunately, many outside governments have acted as if there are war victims only in the rebel-held areas of the East Central State. We do hope that time will bear out the strict neutrality of the U.S. in the Nigerian conflict. And that nothing will be done at this crucial period of our history to mar the traditional friendship between Nigeria and the United States."

This calm and reasonable statement was published as part of an editorial in the *Daily Times*, for February 25, 1969. This is one of the finest and most influential newspapers published in Nigeria. It usually reflects the official position of the Nigerian government. Under the heading "Maintain strict neutrality," the editorial quoted with approval from a diplomatic note which has recently been sent by President Nixon to General Gowon, head of the Nigerian government.

President Nixon stated: "The efforts of outside governments to expand relief are greatly complicated by the political and military issues that divide

field. They also tended to overlook the heavy war casualties and the need for widespread relief in federal-held areas, in many cases recently recaptured by the Biafrans, constituting a much larger area than that which is now held by the secessionists.

True to the Baptist tradition of the separation of church and state and consistent with its own policy of neutrality on political and military issues, the Foreign Mission Board has refused to become involved in this very complicated political problem and has insisted upon seeking to give relief to civilian war victims on both sides of the conflict.

It has been extremely difficult to get food and relief supplies into Biafra itself, because the rebel territory has been completely encircled by federal troops and all supplies had to be flown in under hazardous conditions. The International Red Cross and various Christian and philanthropic organizations have sought repeatedly to negotiate for the opening of a land corridor through which relief materials might be transported, but thus far no agreement has been reached because of possible military implications in the use of such a corridor. The Foreign Mission Board has sent some aid through the limited chan-

conditions in these cities are sufficiently normalized to permit missionaries and other relief workers to enter. The primary need will be food and drugs. Later there will undoubtedly be a need for repairing schools and church buildings which were damaged during the exchange of fire or which suffered during periods when normal activities had to be suspended because of the war emergency.

The civil war is now confirmed to a very limited area in the eastern section of Nigeria. Baptist work is strongly concentrated in the Western State and portions of the North. In much of Nigeria life goes on as usual, and the activities of churches and schools and hospitals have been unhampered by the troubles in the East. There are about 500 organized Baptist churches and over 1,000 mission points, with about 78,000 church members, the vast majority of whom are not involved in this internal conflict. They too wish to bring relief to the suffering, furnish food for the hungry, and do anything possible to bring an end to this unfortunate civil strife. Baptist missionaries are cooperating with Nigerian Baptists through the Nigerian Baptist Convention in planning and projecting relief activities in all the

## The Nigerian Situation

by H. Cornell Goerner  
Secretary for Africa, Southern Baptist  
Foreign Mission Board

the contestants. Unfortunately, the humanitarian urge to feed the starving has become enmeshed in those issues and stands in danger of interpretation by the parties as a form of intervention."

Strict neutrality is the position which the Foreign Mission Board has sought to maintain since that portion of Nigeria formerly known as the "Eastern Region" declared its independence in May, 1967, and took the name "Biafra." As had been anticipated, federal troops were sent to quell the rebellion and prevent the secession of what is officially called in Nigeria the "East Central State."

In the unfortunate civil war which ensued there have been heavy casualties on both sides, and serious food shortages have developed in the embattled areas. Numerous stories have appeared in the daily press and in secular magazines in America describing the plight of children and innocent civilians who are slowly starving because of the lack of adequate diet in the war-torn areas.

Many of these stories have been written by journalists who visited only the rebel-held territory and who in some cases wrote of Biafra as though it were an independent nation recognized by the United Nations and the world at large. They thus seemed to take sides passively in a political struggle which is in the process of being settled on the battle-

fields which are available, and it stands ready to do far more in relief work as soon as there is some type of settlement or whenever a broad corridor can be opened through negotiations.

Meantime, the need for relief in the areas formerly held by Biafran troops but now firmly under the control of Nigerian forces has multiplied manifold. The area originally claimed by Biafra was approximately 29,000 square miles. Little by little this has been recaptured until, according to the best estimates available, the Biafrans now hold not more than about 3,000 square miles. The remainder of the territory is gradually being brought back to normalcy under the established Nigerian government, and permission is being granted for missionaries and other relief workers to enter the area that has been devastated by war.

A relief team composed of Rev. and Mrs. Urban L. Green, Miss Josephine Scaggs, and Miss Emogene Harris took up residence at Port Harcourt about the middle of February. From there they will carry on relief activities, hoping to reach as far as Ahoada and Joinkrama, former Baptist mission stations which were held temporarily by Biafran troops but have been liberated.

There will also be need for extensive relief operations in the areas around Enugu, Nsukka, and Onitsha as soon as

areas which are accessible.

As loyal and patriotic citizens of Nigeria, many Nigerian Baptists are inescapably involved in this critical period in the life of their nation. Some have friends and relatives in the armed forces. Many are deeply concerned to preserve the unity of Nigeria and prevent any possible disintegration which might be stimulated by the secession of one state or a fragment of one state.

The leadership of the Nigerian Baptist Convention is earnestly seeking to preserve the unity of that organization and serve as a means of reconciliation when groups that were formerly on opposite sides can once again be brought together. This has recently taken place in areas recaptured by federal Nigerian troops, bringing about a reunion of Baptist people who had formerly been separated by the conflict.

Southern Baptist missionaries in Nigeria, as visitors within that country, have characteristically avoided involvement in local political issues, although of course their sympathies are with the people with whom they live and work. The Foreign Mission Board has attempted to preserve its position of complete neutrality, and seeks to serve as a channel for meeting human need, feeding the hungry, and saving the lives of the innocent, wherever possible.

### WESTERN RECORDER

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

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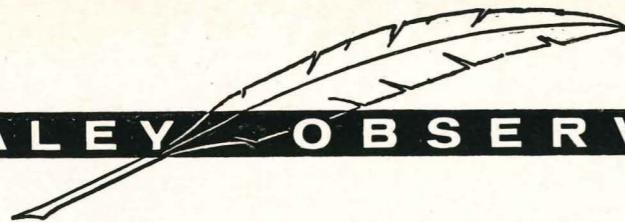
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## President Criswell And The Bible Professors

Baptists are not reluctant to do battle on most any issue, but nothing can start a Baptist hassle quicker than conflicting views on interpreting the Bible. The latest little controversy in this area is over Southern Baptist Convention President W. A. Criswell's book, "Why I Preach That The Bible Is Literally True", and the promotion of it by the Southern Baptist Sunday School Board.

The Association of Bible Professors, which is made up of most of the Bible teachers in Southern Baptist colleges and seminaries, reacted strongly against the advertisement of Criswell's book which appeared in many Baptist publications. They claim it was made to appear that the position expressed in Criswell's book is the official position of the Southern Baptist Sunday School Board. Now as a result of their protest, the professors are being clobbered and accused by some fellow Baptists of undermining the inspiration of the Bible.

What is to be said on this matter? For one thing the Sunday School Board deserves criticism for its advertising approach on this book. In this case as in too many others, commercialism is the determining factor in Sunday School Board merchandising policies. Integrity has been sacrificed at times for popular approval and selling success.

There is no one Southern Baptist approved approach to interpreting the Scriptures. Baptists have always stood for the Bible as true and completely trustworthy, but have not attempted to make official any view of inspiration or interpretation.

Dr. Criswell defends what he calls the literal truth of the Bible. The vast majority of Baptist college and seminary teachers uses the historical-critical approach to the study of Scripture. They believe and love the Bible no less than Criswell does but they are convinced the application of scientific methods to the study of the Scriptures does honor rather than dishonor to God and makes possible a clearer understanding of what the Scriptures actually say. And they are right. The object of such study is not to deny inspiration but to appreciate it more.

Now if Criswell and the professors sat down to

discuss the Bible they would no doubt differ in some interpretations as many Baptists would. At the same time they would most likely be in fundamental agreement on their understanding of the Bible as the true revelation of God for man.

The problem comes in the understanding of terms like "literal". If by "literal" it is meant Christ is literally a door or his disciples are actual salt, then Criswell is not a "literalist". He has been asked about such things and he laughs at such a thought.

Who could be such a literalist? What would be done with a passage like Matthew 19:29, "And everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life."

Literally this says that for every wife one forsakes for Jesus' sake, he will receive a hundred wives. Such an interpretation would be inconsistent with other Biblical teaching. Besides that would be too many wives for convention presidents or Bible professors granted they had everlasting lives.

Criswell came through the seminary when the critical approach to Bible study was almost unknown among Baptists. Today it is the prevailing approach in all Southern Baptist seminaries. Criswell did not feel it needful to learn and to keep up with these methods. His simple, uncritical approach to the Bible worked for him. He has said he realizes for others another approach may be more satisfactory and he grants them this right. His book, which is a collection of sermons and addresses from over the years, probably makes him sound far more fundamentalistic than he is. But a book from the convention president is a good sales item and in this instance it is a better one because it presents the traditionally popular view of the Bible for the vast majority of Baptists.

Let the situation rest where it is. Criswell and the Bible teachers both have a right to their approach to the Bible. Both believe and love the book and both make their distinctive contributions. It is a pity if Sunday School Board advertising made it appear differently.

## Blessitt's Methods Sound Like The New Testament

There is no doubt about it. Arthur Blessitt got through to the youth of Louisville. This Southern Baptist preacher, the hippie evangelist from Sunset Strip in Hollywood, has an unmistakable appeal to youth who today are inclined to be disenchanting with the church and its traditional approach to preaching.

What's more those who heard him were convinced he preached the gospel without adulteration. He puts it in the language of the modern generation and they hear him gladly.

He does equally well inside and outside the church. His services brought record crowds to Walnut Street Baptist Church with scores of public decisions. He did even better in area high schools and in shopping centers with thousands of youth gathered for the Blessitt "Happenings".

What is the explanation of Blessitt's appeal? For one thing he preaches the message of Jesus Christ with conviction and zeal. Such a messenger always gets a hearing. He also talks a language of today's youth and wears their clothing. Thus he identifies with them and "turns on" many who long ago "turned off" their elders. Youth find in Blessitt one who they think understands them and one to whom they think they can talk and be heard. He takes the good news where the action is and tells it like it is.

Those of us coming up in another generation have trouble accepting a preacher in the pulpit with a turtleneck sweater and a pair of beads around his neck. But if such dressing style gains a hearing for Jesus Christ, why not? Styles come and go and are of little consequence. What matters is the content of

the gospel which does not come and go and Blessitt preaches it faithfully.

In Blessitt we may be seeing more of the New Testament approach than we see in our churches today. Jesus and Paul spoke the language of the masses and took the gospel where the people were. Many who accepted the message of Jesus were not welcome in the synagogues of His day and many of those converted at Blessitt's services might feel rejected in most Baptist churches today. This is a reflection on our churches and not on Blessitt.

The important question is whether or not these youth are "turning on" to Blessitt or to Jesus Christ and this only time will tell. Becoming a Christian is more than a "happening" where youth escape reality and modern boredom for a few hours. It is a life long "trip" which begins with finding reality and exchanges boredom for meaningful life. This is a "Blessed experience" and not just a "Blessitt experience".

Arthur would be the first to agree with this and it is up to the churches and church leaders in Louisville to take the trophies of Blessitt's unique ministry and nurture in Christian growth those truly born again.

It is providential that Blessitt has been engaged for the Kentucky Baptist Youth Rally in Louisville's Freedom Hall on the night of April 4. When thousands of youth throughout Kentucky join the thousands of Louisville who have already been impressed, anything could happen.

## BAPTIST FORUM



### TOLERANCE

Dear Editor:

One of the greatest mysteries of Christ is that He is able to be all things to all people. He can be the center of being for the fundamentalist (if labels must be used) and the Champion of Champions for the modern crusader.

It is His love and compassion that reconciles man with man and purpose with meaning.

No one approach or concept has a monopoly upon Christ. There has, and always will be a storm created by the forces of evil and good; of sin and righteousness.

The storm between approaches and concepts among Christians is no small matter but it takes tolerance and Chris-

tian endurances from both sides. The secret lies in the revelation that Christ might speak to one concept as strongly as He does to another and thus increases the resources by which unsaved man might receive the Good News.

Christ would not be Christ if He were placed in a straight jacket of one concept. His plan is to utilize all and everything whether it be billboards, banjos, guitars or the accepted and proven tools of our forefathers that through and in it all His Father in heaven might be glorified and all mankind might be saved.

This mystery defies analysis. It does not require a compromise of one's beliefs because we are to be faithful to our mission as we see it; nevertheless, it does require tolerance when it does not follow the blueprint which Christ,

in His mysterious way, has given to a fellow worker.

Let us be intolerant with the forces of sin and Satan and not with the endeavors of other Christians.

Louisville, Ky. Douglas D. Hays

### THANKS FOR ANNUITY PROGRAM

Dear Editor:

I would like to take this opportunity to thank my denomination for making possible the wonderful plan which helps family members that are left behind to carry on. Bobby, Betty and myself again want to thank Brother A. W. Walker and the Southern Baptist Annuity Board for everything they have done for us.

I appreciated Brother Walker's visit very much and I do believe it has helped Sedalia Baptist Church to understand the plan and to appreciate it more.

After March the 11th my new address will be LaCenter, Kentucky, Box 282.

Sedalia, Ky. Mrs. G. R. Abernathy

# Georgetown Trustees Let Dancing Decision Stand

Georgetown College trustees have decided not to alter the existing policy permitting on-campus dancing by Georgetown College students.

This decision was announced following the trustee meeting of March 13. A spokesman for the trustees said the nine-member student affairs committee of the board recommended the existing policy be allowed to stand.

The committee was appointed January 28 to study the dancing problem in light of the Kentucky Baptist Convention's action asking the trustees to reconsider and rescind permission for dancing. The 139-year-old ban against on-campus dancing was lifted by the trustees last October 11.

## RECOMMENDATION OF THE STUDENT AFFAIRS COMMITTEE ADOPTED BY THE BOARD OF TRUSTEES OF GEORGETOWN COLLEGE

March 13, 1969

We recommend that the Board of Trustees continue the policy established by the October 11, 1968, action permitting social dancing to be a part of the students' on-campus social program. We interpret our action as having decided no longer to disallow dancing, but to allow it as a choice available to the students; and if chosen, to permit it on the campus where it can be supervised and controlled by the Student Government Association, the Faculty and the Administration. We trust that this action will be construed as an honest effort to discharge our responsibility toward the Kentucky Baptist Convention. Both corporately and independently, the Trustees have searched their hearts on this matter. We assure the Convention that we believe tolerance of our apparent differences is within the best Baptist tradition. We believe we have acted conscientiously, responsibly, and in the best interest of the students who are the College's ultimate reason for being. By mid-March, 1969, four well-attended and well-behaved campus-wide social events had made manifest to us the gratitude of the students and had increased our confidence that such occasions will be kept in the finest moral atmosphere.

# Church Attendance Decline Attributed To 'Shock' Tactics Of Theologians

Slumping church attendance was attributed to the departure of many worshippers who tired of playing the role of captive audience for "theologians engaged in a reckless competition to see who can administer the rudest shock to the faithful."

Louis Cassels, a senior editor for United Press International who writes a weekly column on religion published in hundreds of newspapers, offered this appraisal in a talk before the annual convention of the Protestant Church-Owned Publishers Association.

Stressing that many churchgoers are "sick and tired of being told what they can't believe," Mr. Cassels declared:

"They want to know what, if anything, they can believe, and many churches haven't been doing a very good job of answering that question."

Mr. Cassels maintained that most

For the benefit of *Western Recorder* readers, the recommendation of the student affairs committee is printed below in its entirety.

### Other action

In other action the trustees adopted a record \$3.3 million budget for the fiscal year 1969-70. Of this amount, the Kentucky Baptist Convention will furnish approximately \$320,000.

The board also heard a report stating that the expected freshman class will be the largest and finest freshman class in the history of the college. The report indicated that the class would be substantially above the national average of academic promise according to nationally-recognized college entrance tests.



Have you got your youth excited about the annual Youth Night of the convention Friday, April 4, 7:30 at Freedom Hall, Fairgrounds, Louisville?

This could well be the most important meeting of all—when we hope that hundreds of youth will be saved, and thousands will be inspired to go back to your church and mine to witness to others of the greatness of Jesus Christ as Lord and Prince of Peace!

They need leadership and help—to get here by car, bus, or truck.

If you have a choir, they need to rehearse a little (they know 3 of the songs well, and probably the fourth—the Crusade of Americas Hymn entitled "Christ Our Only Hope"). We have mailed 20 copies to all known music directors, and will gladly mail more to anyone who phones in to Eugene Quinn, Baptist Building, Middletown—phone 502-245-4101. They are free. No music to buy.

### Blessitt blessing many

Arthur Blessitt, evangelist, has been in Kentucky, mainly Louisville, the first two weeks in March. No one ever so stirred youth as he under the leadership of the Holy Spirit.

He has spoken to 21 high schools—no such record in memory of man. He has preached in person to more than 60,000 during the two weeks. Has gone back to his work and family in Hollywood, but will fly back for the April 4 meeting in Freedom Hall. There are others, too. Donna Randolph, daughter of Rev. Don Randolph of Louisville, one of the Detroit Spurrhows Singers, has sung for 1,000,000 highschoolers—and will for our youth.

Jimmy Smith, former Fisk Jubilee Singer, recording artist, will sing for us. Jimmy Ellis, Heavyweight Boxing Champion of the World, member of Riverview Baptist Church, Louisville, will give his testimony and sing with his fine wife.

### Best—5,000 of our youth sing

The highlight of all Youth Nights is when 200 youth choirs join in a Massed Choir to sing God's glory, under the direction of Gene Sutherland of Walnut Street Church. Thurmond Coleman, President of the Music Congress of the General Association of Baptists in Kentucky (who are jointly sponsoring the event) will lead you and 24,999 others in such hymns as "Saved, Saved." So, you come—and bring yours with you! (Choirs rehearse at 6:30).

# Sandusky Made Pastor Emeritus At Cloverport

G. C. Sandusky was installed as pastor emeritus of the Cloverport Baptist Church on March 2nd in a special service. Pastor Truman Johnson arranged the impressive service and was assisted by the Cloverport deacons.

Sandusky, now retired and living in Owensboro, was pastor of the Cloverport congregation for 30 years and three months before retiring several years ago. During his ministry the church grew into one of the strongest congregations in the area. Pastor Sandusky led in the construction of an especially beautiful church building facing Highway 60 and overlooking the Ohio River. The building was dedicated debt free shortly before he retired. In the special service tribute was paid to him not only for his success in the building project but for his leadership in the spiritual growth of the congregation.

A capacity crowd including many visitors was present for the services. Sandusky responded briefly following the presentation of a love gift from the congregation and he led in the morning prayer. *Western Recorder* Editor C. R. Daley delivered the installation sermon. Lunch and a fellowship period followed the service.

Sandusky is a native of Wayne County, Kentucky. He was ordained by the First Baptist Church, Monticello in 1913. Much of his early ministry was spent

# Orion Bell Accepts Louisville Pastorate, Resigns La Center

Orion H. Bell, III, will become pastor of the Minors Lane Baptist Church, Louisville, on March 30. He has served the La Center Baptist Church, La Center, since 1963.

Bell is a graduate of Georgetown College and Southern Baptist Theological Seminary. Presently he is moderator of the West Union Baptist Association and serves from this association as a member of the Kentucky Baptist Convention Executive Board.

Mrs. Bell is the former Barbara Evans, a graduate of the Kentucky Baptist Hospital School of Nursing. The Bells are parents of three sons: Orion, IV, 7; Daniel, 5; and Rodney, 22 months.



Bell



in mission work in eastern Kentucky where he served pastorates in Stearns, Whitley City and Ferguson. He was pastor of the First Baptist Church, Holly Springs, Mississippi, when he came to Cloverport.

Sandusky now lives alone at 1313 Cherokee, Owensboro. He suffered the loss of his wife and his only son, Howard, a prominent Evansville, Indiana, attorney, in recent months.



**NEW STAFF:** Mr. and Mrs. Wade Bolton, Jr., recently joined the staff of the First Baptist Church of Richmond. Bolton will serve as youth director and leader of congregational singing. Mrs. Bolton, as minister of music, will be responsible for the choir program of the church. Both will do solo work. From Paducah, the Boltons have been involved in educational and youth activities for a number of years in schools and churches in western Kentucky.

# Haskell Bolding Resigns First Church, Corbin, Moves To Florida

Haskell Bolding, pastor of the First Baptist Church, Corbin, since 1959 has resigned to accept the pastorate of the Northwood Baptist Church, West Palm Beach, Florida. He will begin his Florida ministry on April 6.

The Northwood Baptist Church has a membership of about 2200 and sponsors two missions. Bolding says it offers an unusual opportunity for a meaningful ministry, especially in a pulpit ministry, for which he is known.

In Kentucky Bolding has been a leader in statewide and local Baptist life. He served as trustee of Cumberland College and was also on the Kentucky Baptist Executive Board from the Mt. Zion Association.

Before coming to Corbin he was pastor of the First Baptist Church in Lafollette, Tennessee. He is widely known for his evangelistic preaching and has been sought for revivals by many churches.

The Bolding family was honored with a farewell reception by First Baptist Church members on March 16th. A silver service was presented in appreciation for their ministry.

# Simpson County Plans Evangelistic Crusade

The Baptists of Simpson County Baptist Association have planned a central evangelistic crusade as a part of their

participation in the Crusade of the Americas. The Crusade will involve all churches of the association and a Crusade Choir is being enlisted from all the churches, along with counselors, ushers, nursery workers and other needed personnel.

James Robison will be the preacher and John McKay will be the singer for the Crusade. This evangelistic team is from Hurst, Texas, and comes highly recommended.

The Crusade services will be conducted in the Franklin-Simpson gymnasium beginning on Sunday night, April 13.

The Simpson Baptist moderator, David R. Dean, says the spirit of cooperation among the churches of the county is evident and he invites all Baptists in the area to join in the Crusade.



McKay

# Missionaries Appointed, Hospital Work Studied

In its March 13 meeting the Southern Baptist Foreign Mission Board appointed 12 career missionaries, employed four missionary associates, reappointed a former missionary couple, elected four missionary field representatives, appropriated \$18,000 for relief projects in Nigeria-Biafra, and authorized a study of the physical and social needs of the people of South Vietnam for the purpose of developing a long-range plan for ministering more effectively among them.

Walter Delamarter, associate professor of social work and director of social work education at Southern Baptist Theological Seminary, Louisville, was asked to assist Vietnam missionaries with the study during July and August.

Mr. and Mrs. William W. Marshall were appointed missionaries to the Middle East. For five years he has been an associate secretary in the Board's department for missionary personnel.

The other field representatives named at the March meeting are veteran missionaries. John Allen Moore, missionary to Europe since 1938, was made field representative for Europe.

John E. Mills, missionary to Africa since 1947, was elected field representative for West Africa. His region for the present will be Liberia, Ghana, Ivory Coast, Nigeria, Togo, Senegal, and

Dahomey. Mr. and Mrs. Mills served in Nigeria until 1964 when they became Southern Baptists' first missionaries to the Ivory Coast.

Davis L. Saunders was elected field representative for East and Central Africa, where Southern Baptists currently have work in Ethiopia, Kenya, Uganda, Tanzania, Malawi, Zambia, Rhodesia, Botswana, South West Africa, and Angola. Now in the States on furlough, Mr. Saunders is completing requirements for the doctor of theology degree at Southern Baptist Theological Seminary, Louisville. He and Mrs. Saunders were appointed missionaries to Nigeria in 1951 and were transferred five years later to East Africa as one of three pioneer couples to open work in that area.

## New missionaries

The new career missionaries, their native states, and fields of service are: Vestal N. Blakely, of Oklahoma, and Carol Jean Faulkner Blakely, of California, for Kenya; V. Lynn Groce, of Missouri, and Suzanne Knapp Groce, of Florida, for Ethiopia; Wilburn C. Hoglen, of North Carolina and Betty Miller Hoglen, of Tennessee, for Venezuela; William W. Marshall and Alice Gardner Marshall, both of Kentucky, for the Middle East; G. Barry Nelson and Judith

Ray Nelson, both of Missouri, for Indonesia; David G. Wyman and Barbara Walker Wyman, both of New Mexico, for Mexico.

Two couples were employed for five-year terms as missionary associates: Jesse L. Kidd, of Arkansas, and Wilma Gemmel Kidd, of Nebraska, for South Brazil; and Earl E. Langley and Lois Henson Langley, both of Texas, for Taiwan.

## Secretaries report

John D. Hughey, secretary for Europe and the Middle East, told of revision of projected medical work in India and Pakistan. Plans for a 200-bed hospital in Bangalore, India, have been scaled down because of the estimated \$750,000 cost, intentions of Roman Catholics to build a 600-bed training hospital and to develop other medical facilities in the city, and uncertainty about the admission of missionaries to India.

The unit now projected would cost no more than \$250,000 and would provide 50 to 75 beds, Hughey said. The two Southern Baptist doctors now in India will continue to conduct clinics in places where churches and missions have been started, and they will attempt to develop a community health program with emphasis on preventive medicine.



**KENTUCKIANS APPOINTED:** Mr. and Mrs. William Marshall have been appointed field representative for the Middle East by the SBC Foreign Mission Board. A graduate of Georgetown College and Southern Seminary, Marshall is the former pastor of the Karns Grove Baptist Church of Owensboro. Mrs. Marshall is the former Alice Lee Gardner of Owensboro. She also lived in Louisville and Covington. Like her husband, she is a graduate of Georgetown College. Above they are pictured with their three children—Stephen, seven; Sharon, almost six; and Shawn, five months.



**PLAQUE PRESENTATION:** Forrest Sawyer, state Brotherhood Secretary, left, and P. A. Stevens, state director of the Brotherhood organization, from Louisville, admire the memorial plaque presented to Mrs. William S. Tribell, wife of the late president of Kentucky's Baptist Mens organization. Presentation of the plaque was made at a memorial dinner March 14.

## Memorial Service Held For Tribell, Special Plaque Presented To Widow

A memorial service for William S. Tribell was conducted by the Baptist Men of Kentucky at Boone Lodge, Cedar more, on Friday night, March 14. Tribell, the Bell County attorney from Middlesboro, was serving as president of the state-wide organization of Baptist Men at the time of his murder by a law-breaker on December 14, 1968.

The service was in the form of a dinner followed by tributes to Tribell. His pastor, W. B. Bingham, spoke on the three books in Tribell's life. These were the Bible, the hymnbook, and the Revised Statutes of Kentucky. Tribell was an honor graduate in his law school class at the University of Kentucky and played a leading part in the reforms several years ago that ridded Middlesboro of the liquor traffic, syndicate gambling, organized prostitution and other crimes.

He was a leading Baptist layman and was active in state Baptist work as well as his local church. He often drove back from long distances to teach a Sunday School Class and to sing in the choir.

A plaque with an expression of appreciation for Tribell's life was presented to his widow by state Brotherhood secretary Forrest Sawyer.

Other family members present for the memorial service were a step-daughter, Mrs. Paul Strunk, and a brother, Maurice David Tribell.

P. A. Stephens, state director of the Kentucky Brotherhood Convention, presided. Others on the program included

William A. Lamkin, hearing examiner for the Social Security Administration; James Pinkley, Superintendent of Missions for Bell County Association and Kentucky Baptist Executive Secretary, Harold G. Sanders.



**R.A. CONGRESS:** The eight area R.A. Congresses, held March 3-7, drew 1,290 men and boys. At Mayfield there were 225. Grayson had 45; Beaver Dam, 275; Hazard, 45; Columbia, 50; Berea, 200; Radcliff, 200 and Dry Ridge, 250. A home mission emphasis on pioneer and special ministries, such as language groups, migrants, and juvenile rehabilitation, was featured. Also, the foreign mission work in Brazil and Israel was presented. Pictured above is state Brotherhood Associate Calvin Fields presenting Crusade attendance awards at the Radcliff meeting.

## Evangelism Congress Applications Now Due

Applications for the U. S. Congress on evangelism should be submitted immediately according to Evangelism Secretary T. Hicks Shelton who is coordinating applications for Kentucky Baptists.

Scheduled for September 8-13 in Minneapolis, Minnesota, the Congress will draw together evangelicals from all parts of the United States.

"It will be modeled after the World Congress on Evangelism held in Germany two years ago," Shelton said. "It ought to be a most profitable meeting."

To help with the heavy financial burden of the Congress, a \$50 tuition fee is being assessed all participants. This will help defray expenses for rentals, program production, administration, literature, and honoraria.

Participants are responsible for their own transportation and room and board while at the Congress.

Honorary chairman for the Congress is Evangelist Billy Graham. Two Kentucky Baptists are serving on the steering committee for the gathering. They are Duke K. McCall, president of Southern Seminary, and Wayne Dehoney, pastor of Walnut Street Baptist Church in Louisville.

Additional information about the U. S. Congress on Evangelism may be secured from the state evangelism department.

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**Close Negro Seminary Official Says**

A member of the Southern Baptist Commission for the American Baptist Theological Seminary located in Nashville has called for the closing of the school for Negroes in a written personal report widely circulated among Baptist leaders.

Guy Bellamy, former director of the department of work with National (Negro) Baptists for the Southern Baptist Home Mission Board, said in the personal report that the Negro seminary has served its usefulness and that the money appropriated to it could be used better for scholarships to accredited schools.

"National (Negro) Baptists are not interested in the seminary as it is now," Bellamy said in the three-page report. "They know that Southern Baptists would not operate this type of school for white students."

The seminary, started in 1924, is

operated jointly by the Southern Baptist Convention and the National Baptist Convention, U.S.A., Inc. Seminary officials reported a current enrollment of 91 at the seminary, with another 929 enrolled in some 40 extension courses—operated by the institution.

In Nashville, the chairman of the SBC Commission on the American Seminary, Herman F. Burns, said that Bellamy was given ample time at the last meeting of the commission in Hot Springs, January 23, to express his views, but at that time he made no motion. (BP)

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**Motels' Worship Services Reach Traveling Families**

By **ROBERT J. HASTINGS**  
Editor, Illinois Baptist

While on vacation a few summers ago, the W. A. Nance family of Memphis stopped in transit for Sunday morning worship services at a church. To do so, they had to stop in a small town well in advance of 11:00 a.m.

They took the children to a less-than-spotless service station to change. By the time they had changed clothes again after the service, almost a half-day of travel time had been lost.

The Nance family is unusual. Most families do not take time to seek a church for worship when they travel.

But as a father and as a minister, Nance had mixed feelings. He felt his family should be in church; yet he fretted at the inconvenience and delay.

Today, W. A. Nance is chaplain of Holiday Inns of America, and he is trying to do something about both. This spring he is spearheading a drive for Sunday morning worship services in more than 1,040 Holiday Inns in over 700 cities in 48 states, Canada, the Caribbean, and Europe.

His first step was to survey vacationing families, tourists and businessmen. The opinion takers found that Protestants seldom ask directions to a local church, though Catholic and Jewish guests at Holiday Inns often do.

Why? Nance cites two reasons: First, the traditional 11 o'clock worship hour comes right in the middle of a traveling day. Second, families hesitate to attend a strange church wearing casual clothing designed for travel.

As a result, they are passing up worship services in droves as they hit the highway for vacation and business.

Hence Nance began the effort to encourage Holiday Inns to offer their facilities for worship services conducted by local churchmen for the benefit of travelers.

"We are not trying to compete with the churches," Nance was quick to point out during an interview at his Memphis office. "In fact, we're making sure that churches in the immediate neighborhood are named in our lobby directories. We won't even publicize our services to local residents."

Here is how the plan works:

(1) Each Holiday Inn will furnish a meeting room, piano, and lectern. Worship service leaders will be local ministers, on a rotating basis.

(2) Each Innkeeper will encourage his employees to attend, as well as inviting Saturday night motel guests.

(3) On Saturdays, the maids will place advertising pieces in each room, telling of the services. Posters will be displayed in the lobby.

(4) A worship kit will be available, including two white faille cloths to cover a banquet table and lectern, and (for ministers who desire to use them) a 24-inch gold cross and two electric candles. Certificates of attendance will be available for children.

(5) A 30-minute service is suggested,

As examples, he cited the local minister who feels he already has too much to do on Sunday without preaching in a motel; and the local Innkeeper, who merely announces the services but fails to attend them enthusiastically himself; and the traveling public, who may find it easier to turn over for another 30



**WORSHIP SERVICE:** Pictured above is a typical Holiday Inn worship service

sometime between 7:30 and 9:30, consisting of two hymns, prayer, children's story, and sermon. (No announcements, no offering, no denominational emphasis.)

As a bonus, the officiating minister and his wife will be guests for Sunday dinner at the Inn.

"We are hoping local ministerial associations will take the initiative," Nance said.

"But frankly, Baptists have shown more interest than any others. Where the local ministerial group is apathetic, a single pastor can take the initiative in contacting one of our Innkeepers," he added.

Nance seemed to keep repeating the word "apathy" during the interview.

"We don't expect people to run over themselves to attend," he admitted. "Frankly, the chief obstacle is plain old apathy."

minutes of sleep or hit the road a half-hour earlier.

Nance said he got a letter recently from a minister strongly critical of the services, saying they would destroy the churches.

In reply, Nance used a scripture from John 4, the conversation of Jesus with the woman at the well. She seemed greatly concerned about the proper place for worship, but Jesus underscored that God is a spirit, and that the attitude of the worshipper is more important than the place where he worships. (BP)

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# Hippie Evangelist Blessitt "Turns On" Louisville Area

by C. R. Daley  
Editor

Until a few days ago the name of Arthur Blessitt was unknown in Louisville except to a few who had heard of his unique ministry on Sunset Boulevard in Hollywood. Today his name is a household word to thousands of Louisvillians, especially to teenagers who responded to his approach to religion in an amazing way.

No preacher has made such an impact on this city in a long time. Everywhere he appeared he was greeted with ready acceptance. Many who might have come to scoff remained to pray.

The base for his 15-day ministry in Louisville was Walnut Street Baptist Church. From here he ranged far and wide to shopping centers, high schools, night clubs, and almost everywhere and anywhere he found people.

The Walnut Street services drew overflow crowds and the televised services from the church reached thousands more. Scores of young people in these church services made professions of faith, moved church memberships, and made other religious commitments.

The services in Memorial Auditorium drew large crowds also. Anyone from the most prominent businessmen in Louisville to a sizeable number of "hippies" could be seen in services. Many responded to the invitation to accept Christ and were counseled by pastors and laymen.

One of these services at Memorial Auditorium was marked by an unusual episode which illustrates the kind of ministry conducted by this Southern Baptist evangelist. As Blessitt was about to deliver his message, a "hippie" came to the platform and took over the microphone. It was obvious he was high on drugs and greatly disturbed. Some were ready to eject the intruder or call the police, but Blessitt listened calmly to the young man and eventually persuaded him to be seated. While he preached the young man sat upon the floor behind Blessitt and proceeded to rip buttons off his clothes and tear strips off one of his garments.

When he finally left the platform other "hippies" recently converted took charge of him. Against the wish of Blessitt someone called the police who found the young man outside on the street and took him to the police station. Upon being informed of this Blessitt left the service, went to the police station, and persuaded the police to release the young man and put him in the care of his friends.

Probably the greatest impact of Blessitt came in his appearances in area high schools and in outdoor services in shop-

ping centers. In the shopping centers Blessitt generally spoke after the performance of a local musical combo. At Indian Trail Shopping Center, where this writer heard Blessitt, the Berkshires, a local high school band, performed for a half hour before Blessitt spoke. The Berkshires, who generally receive \$200 for a performance, came at no cost.

The temperature was near freezing but the band played on and hundreds of teenagers and adults stood to listen and a considerable number responded to the invitation extended by Blessitt. In the crowd were long-haired young men, mini-skirted girls, some motorcycle riders and at least one youngster was drinking his liquor while seated in his car listening to the music and the

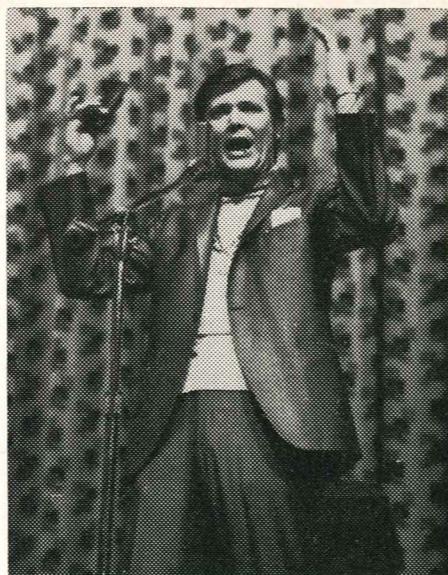


Standing in the middle of a public parking lot, a crowd bows in prayer

preaching.

Surprisingly, Blessitt got in many of the Louisville and Jefferson County high schools, though religious speakers have almost been ruled out of public schools today. The arrangement for his appearances was made by the Good News Clubs and attendance was on a voluntary basis. He did not appear as a preacher but as a lecturer on his experiences in Hollywood. No invitation was used in any high school appearance, but many who heard him in the schools followed him to other services.

This writer heard Blessitt in his appearance at Atherton High School. The auditorium was filled to capacity and the students gave perfect attention to a 30-minute presentation. A question and answer period followed and at the appointed hour for closing the interest was so keen that the principal extended



Blessitt speaks to a capacity crowd at Atherton High School



Wayne Dehoney and Blessitt confer

the time. In a lively 45-minute interchange between Blessitt and the students every conceivable question was asked.

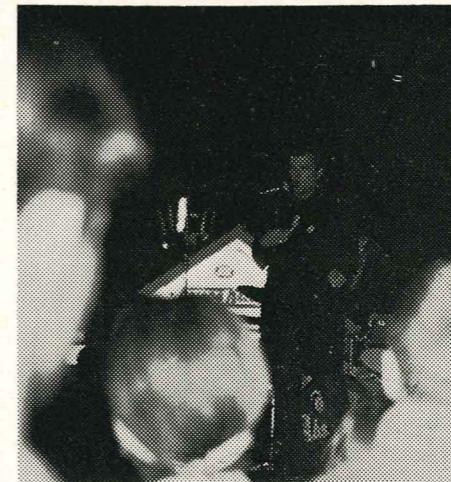
He didn't answer all the questions but was so adept in shifting the thought that he appeared to have all the answers. His answers often brought applause and at the end he was greeted with a standing ovation.

How does Blessitt succeed in communicating with youth and especially the fringe element of youth generally unreached by any preacher today? One who listens to him can't quite understand it, but is convinced he is getting through. Those who accept spiritual explanations explain it as the presence of the Holy Spirit. Others recognize in this many special personal gifts in communicating to youth.

There are some obvious explanations for his effectiveness with youth. His manner of dress including turtleneck sweaters, beads, and long but neat hair immediately gives him rapport with youth. He is one of them from the outset.

Again his vocabulary speaks to modern youth. His presentation is filled with expressions more commonly heard on the Strip in Hollywood or Greenwich Village in New York than in pulpits or in school assemblies.

His sensational account of his Hollywood ministry captivates youth. He turns them on with his description of the nightclub in Hollywood called "His Place" with its psychedelic lights, art, free clothes, food, and its midnight preaching services. His accounts of the marvelous conversions of dope addicts, prostitutes, and members of Hell's Angels and Black Panthers and their newfound zeal for Jesus Christ are exciting to hear. Especially interesting to young people is his description of the toilet service conducted at "His Place" in which converts gather around the



Blessitt offers an invitation at a "Happening" at Gardner Lane Shopping Center in Louisville.

commode to flush their drugs while singing, "Down, down, down, all my dope is gone."

Probably the biggest secret to Blessitt's rapport with youth is his ability to convince them of his personal love for them and his willingness to honor completely their trust. In a few minutes they feel they can tell him everything and be assured it will never get to their parents or other authorities.

An illustration is the needle he pulled from his pocket while addressing a high school group. He said a high school girl, upon deciding to accept Christ and ditch her drug habit, had given it to him. He had not and would not divulge the name of the girl or the school.

There is no doubt about it. Blessitt blitzed Louisville. What the results in permanent changes will be cannot be told now, but the impact of his personality and the uniqueness of his approach will not be soon forgotten.

## Seminary Community "Tunes In" Blessitt

Students and faculty members at Southern Baptist Theological Seminary were favorably impressed with Arthur Blessitt along with the rest of the Baptist community in Louisville. The largest attendance of the year turned out to hear him when he spoke in chapel.

He came in the same "hippie" garb and used the same basic message he used over and over with youth in schools and shopping centers. He urged his fellow preachers to get the message to people wherever they are and with whatever type of communication necessary. He illustrated his philosophy of Christian witnessing with his evangelistic experience in a nightclub on Sunset Strip in Hollywood.

He advocated keeping city churches open twenty-four hours a day and having a preacher on duty all the time. "The people who need to hear the gospel will not come on Sunday at eleven a.m. but will come to your church after the bars close and they are often ready to hear some answer to their problems," said the young evangelist who was trained in a Baptist college and seminary and who left the pastorate for his special ministry.

He remained for a question and answer session following the chapel period. Some classes were dismissed to give the students opportunity to participate. One professor observed that the Blessitt forum drew more students than the recently completed spring lectures at the seminary.

The faculty members who met and heard him were also warm in approval. Such descriptions of his preaching as, "authentic," "genuine," and "valid" and "New Testament" were used by faculty members.

## Miss Randolph To Sing At Annual Youth Night

Donna Randolph, left, one of the soloists for the Kentucky Baptist Youth Rally, April 4, at Freedom Hall, Louisville, is a rare combination of beauty and talent. She was a radio and television soloist while still in high school. She was a music major at the University of Louisville when she dropped out to join The Spurrrows, the singing group known nationally for sacred music concerts and for Chrysler Corporation Driver Education programs in high schools.

Donna, a daughter of Louisville's Green Acres Baptist pastor Don Randolph and Mrs. Randolph, is a leader of youth in her church. She will be married May 3 to Larry Edge, son of Dr. and Mrs. Findley Edge.

Larry, working in industrial relations with Ford Motor Company in Detroit, and Donna met when they sang together in The Motet Singers, a Louisville choral group. They will spend their honeymoon in Florida, where they have been invited to sing in the First Baptist Church of West Palm Beach.





# SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for April 6, 1969)



LIFE AND WORK SERIES

## Christ, Our Example In Ministering

John 21:2-13

When Christ arose from the tomb He won His greatest victory. While living in the body, after His resurrection, He continued His ministry of service to others. Of all who have ever lived, Christ is the supreme example of ministering.

### I. The Disciples

In response to the command of Christ, and in anticipation of seeing Him when He appeared in fulfillment of His promise, the disciples returned to Galilee. While seven of them were waiting for Christ to appear, Peter, who was always a man of action, suddenly announced that he was going fishing. With him it was a case of self-will and self-pleasing, for he had not received any instruction from God to resume his former task of trying to catch fish. It is entirely possible that Peter's statement, "I go a-fishing," implied, "Who will go with me?" Due to his influence over them, the other six disciples promptly decided that they would accompany Peter. Whether it be Peter or someone else, each person always takes others with him, either in the right or in the wrong way. The seven disciples got into a ship, **went out upon the Sea of Tiberias** or Galilee with which they were quite familiar, engaged in the trade with which they were best acquainted prior to their becoming the followers of Christ, and fished all night long.

### II. The Disappointment

These experienced fishermen toiled and struggled all night long, but they did not catch any fish. Consequently, their time and efforts were spent in vain. Even the best fishermen toil in vain when God prevents the cooperation of the fish. Like those fishermen of old, many people, who are now spending their time, efforts, and energies in the pursuit of the things of the world, are going to discover, sooner or later, that they have failed to catch anything worthwhile. It is difficult to conceive of anything more tragic than a wasted life.

In the early dawn the unsuccessful, tired, hungry, and discouraged fishermen were returning to the shore. Upon looking toward the beach, they saw a man standing thereon. He was Jesus Christ, but they did not recognize Him,

because they were not exercising their perceptive and spiritual faculties as they should have been doing. Christ knew all about their failure and disappointment.

Desirous of emphasizing the fact that their return to their previous occupation, without any command from Him to do so, had resulted in their complete failure, Christ called to His disciples above the noise of the waves, saying, "Have ye any meat?" By that He meant, "Have you caught any fish?" In order to teach them the all-important lesson, which we, too, need to learn and to remember always, that apart from Christ man cannot do anything successfully, our Lord said: "Cast the net on the right side of the ship." In faithful obedience, and without any hesitation, the disciples cast the net on the opposite side, and immediately it was so completely filled with fish that the men were not able to lift it into the boat.

A striking scene greeted the eyes of the disciples when they came ashore. They saw a charcoal fire, with fish laid thereon, and bread. Christ had made the fire and cooked the fish. Having assumed the role of a cook and a waiter, He was ready to serve them a simple meal

of bread and fish. Our Lord is always ready and willing to serve His people. He forgives their sins, saves their souls, transforms their lives, heals their bodies, comforts their hearts, and supplies their needs.

### III. The Dining

The very fact that fish were on the fire before the disciples with their full net arrived at the shore proves that Christ is not limited or restricted by what His servants do. He invited them to "come and dine." He wanted them to partake of the provision which He in compassion and supernatural power had supplied, entirely separate from their strenuous efforts. Christ personally provided and served the breakfast which met their needs adequately. When the disciples ate the food which Christ had provided and prepared for their breakfast, they found it highly satisfying. From this miracle, which is the only one of which we have a record that Christ performed after His resurrection, we learn that He makes provision for the needs of all of His followers. It is an unspeakable blessing to know that He will supply our needs while we do His will in Christian service.

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It was nine o'clock in the morning when they crucified our Lord. For three hours after His crucifixion He was exposed to the fierce rays of the sun. At noon there came a three-hour period of supernatural darkness which extended over the whole land. What went on during those hours of impenetrable and mysterious darkness only Deity knows.

Christ died at three o'clock in the afternoon, thus ending for Him not only pain and agony, but also insult and outrage. The Roman centurion, who was in charge of the execution, was tremendously impressed by the heroic and majestic bearing of Christ Jesus and by the supernatural accompaniments of His death. Because His death was so different from all others he had witnessed, the centurion readily acknowledged that

Christ was the Son of God.

### The Burial of Christ

Mark 15:42-47

After Christ's atoning work was finished, respect and honor were paid to His body. Thereafter it was touched only by believers. Joseph of Arimathea, a secret disciple of Christ, acted quickly by going to Pilate and obtained permission to remove the body of our Lord from the cross and prepare it for burial. It frequently happened that the bodies of criminals were never buried at all, but were simply taken down from the crosses and left for the vultures and the scavenging dogs to consume. Joseph was anxious to prevent this sort of thing from happening in the case of Christ.

Joseph was a man of wealth and position, a member of the Sanhedrin and a secret disciple of Christ. However, he had not made a confession of his faith in Christ because he was afraid of the Jews. His love had been subjected to his fear, but now, in this hour of crisis his love became triumphant over his fear. No doubt Joseph regretted the fact that he had not shown his love for Christ while He was yet alive. It is one of the most common tragedies of life that we keep our praises of people until they are dead.

### The Resurrection of Christ

Mark 16:1-7

Mary of Magdala and Mary the mother of James carefully observed where they had laid the body of Christ, and then returned to their homes and rested on the Sabbath. They wanted to anoint His body, but had not been able to do so on the Sabbath. Their hearts were sad because they thought their Lord was gone, never to return.

At sunrise on the morning after the Sabbath these women and Salome went to the tomb to anoint the body of the Lord Jesus as a token of their love for and devotion to Him. Usually the bodies of loved ones were anointed at the time of death, but these friends had not been given the opportunity of thus honoring their Master.

As these devoted women hastened to the tomb through the bracing early morning air, remembering the stone had been rolled into its groove to shut the entrance to the sepulcher, they were wondering, worrying about and discussing how they might remove it. When the women arrived at the tomb, they were amazed to find that their concern had been entirely unnecessary because the stone had been rolled away from the entrance, and the body of Him Whom they sought was not there.

Upon entering the tomb to perform their ritual, possessed with mingled fear and astonishment, the women saw the white-robed young man sitting within the sepulcher. Seeing that they were too frightened for words, he sought to quiet them by urging them not to be afraid. He assured the women that they were no longer to be looking backward to One Who had died, but that they were to be looking forward to One Who was alive.

It is truly marvelous how much consolation and encouragement were concentrated in those words of God's messenger. They constituted the first sermon about the resurrection of Christ, which message was very short and simple: "He is risen; he is not here: behold the place where they laid him." "He is risen" is the most momentous and meaningful announcement ever made. The fact of Christ's resurrection is the most comforting and most joyous fact which is known by the children of men. His resurrection brought the removal of doubts, the relief of distress and triumph over defeat.

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**OLD-FASHION DAY**—The Salem Baptist Church of Campbellsville on Highway 210 had an Old-Fashion Day, February 23, 1969. The members and friends came dressed in the clothes of the past. The women dressed in frilly bonnets with long-ruffled dresses and overalls with brogans were worn by the men. The evening services began with the flickering light of kerosene lamps. Pastor J. L. McNeal said, "This was a time for recalling memories of how our grandparents and forefathers came dressed to church to worship."

## Try "C Night" To Conserve Crusade Results Says TU Secretary Whaley

While churches are looking forward to the evangelistic opportunities of the Crusade of the Americas, Training Union Secretary James Whaley asks, "Have you laid plans to conserve the results."

Calling attention to the theme of the recent evangelistic clinics held in the associations, Whaley pointed out that evangelism is not complete until those evangelized are equipped to become evangelists.

To aid in equipping the new converts, and the old, Whaley suggests that Kentucky Baptist churches observe "C Night".

"C Night" stands for conservation and commitment. It affords opportunity for a deeper understanding of conversion, Christian growth and church involvement. It is also a good starting point for New Church Member Orientation programs.

"If new church members are not involved in the life of the church within the first month, they seldom are ever involved," Whaley stated. "Therefore, we suggest that 'C Night' be as close to the end of revival efforts as possible, perhaps the first Wednesday or Sunday night afterwards."

A pamphlet offering help in observing "C Night" is available upon request from the state Training Union department with offices at Middletown.

New member orientation materials may be ordered with regular literature from the Sunday School Board.

## Tokyo Baptist World Congress Theme Picked

The theme and general program outline for the 12th Baptist World Congress slated in Tokyo, Japan, in July of 1970 were presented to the administrative sub-committee of the Baptist World Alliance meeting in Washington, D. C.

Theme for the congress will be "Reconciliation Through Christ."

The congress will begin on Sunday July 12, 1970, at 6:00 p.m., and conclude Saturday evening, July 18, the program committee for the congress reported.

Names of program personnel will not be announced until after a meeting of the Baptist World Alliance Executive Committee in Vienna, Austria, in August, according to Mrs. R. L. Mathis, chairman of the program committee.

Mrs. Mathis, vice president of the Alliance and director of promotion for the Southern Baptist Woman's Missionary Union in Birmingham, Ala., said that the theme for the congress is taken from the Apostle Paul's statement, "God was in Christ reconciling the world to himself," in II Corinthians 5:19. (BP)

## The Apollo 8th Psalm

by Robert R. Bausum

O Lord, our Lord,  
How excellent is Your Name in all  
the universe;  
For You have set Your glory throughout  
the heavens.  
Out of the mouths of pioneer spacemen,  
You have perfected praise because of  
Your enemies,  
That You might silence the doubter  
and the unbeliever.  
When I consider Your heavens, the  
work of Your fingers,  
The moon and the stars which You  
have established,  
What is man, that You are mindful of  
him?  
Or the flights of man, that You permit  
them?  
Yet You have made him little lower  
than the angels,  
And have filled him with curiosity  
and imagination.  
You made him to have dominion over  
the works of Your hands;  
You have put all things into his  
power:  
All metals and fuels,  
Yes, and the use of computers,  
The control of environment, the principles  
of orbital physics,  
And even the signals that pass  
through the distances of space.  
Thus You have enabled him to read  
the account of Creation to a listening  
earth  
From the pulpit of a lunar orbit.  
O Lord, our Lord,  
How excellent is Your Name in all  
the universe!

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