

WJR  
**WESTERN RECORDER**

OCTOBER 18, 1969

*"Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee."*

PSALMS 128:1, 2





## GLEANINGS FROM THE FIELD

**JOHN M. CARTER**, former president of Campbellsville College, is the teacher for weekly Bible classes in three Louisville churches. The classes are at Bethany Baptist Church on Tuesdays at 7:30 p.m.; Ninth and O Baptist Church on Thursdays, 7:30 p.m.; and Walnut Street Baptist Church on Sundays, 6:15 p.m. Carter says the purpose of these classes is to emphasize spiritual renewal and the Spirit-filled life.

**UPPER CUMBERLAND BAPTIST ASSOCIATION**, comprised of 43 churches and two missions, went on record in annual session as unalterably opposed to legislation which will permit the state or federal government to provide monies for the support or maintenance of parochial or sectarian schools.

**LINCOLN and CASEY COUNTY Associations** included a mimeographed letter expressing opposition to the use of tax funds to support private education in the latest copy of the bulletin of the associations. According to Superintendent of Missions Ray Stewart, any person who agreed with the position stated in the letter was urged to sign the letter and mail it to their state representatives.

**FRED QUINN**, father of Kentucky Music Secretary Eugene Quinn, died Tuesday, October 7, at the Kentucky Baptist Hospital. He was 79. A native of Marion, Illinois, Quinn was living with his son at the time of his death. Burial was Friday, October 10 in his home town.

**AN UNDATED** special study unit titled "The Nature of Prejudice, a Mirror of Self-understanding," will be available January 1, 1970. The unit deals with past and present situations of prejudice, biblical concepts of equality, the prejudiced personality and overcoming prejudice. It may be obtained through the regular church literature order.

**DOVER BAPTIST CHURCH** in Bracken Association will dedicate its newly constructed brick veneer sanctuary November 23. In April of 1968, the church building was completely destroyed by fire. The public is invited to attend the dedication service.

**BAPTIST TABERNACLE** in Paducah sponsored a youth retreat for the church young people during the weekend of October 10. Held at Jonathan Creek Baptist Assembly, the theme of the retreat was "My Task."

**CUMBERLAND COLLEGE** is currently engaged in an art exhibition exchange with Center College of Danville. Art works of Cumberland students are being displayed at the Danville school while works of the Center students are on display in the Hagan Library at Cumberland.

**ANDREW S. HUMPHRIES** was ordained to the gospel ministry Sunday, October 5, at the Pleasant Green Baptist Church in Christian County Association where he is pastor. He is the son of George A. Humphries, pastor of the West Grove Baptist Church of the same association. Currently Humphries is a student at the Hopkinsville branch of the University of Kentucky. Last year he attended Georgetown College.



Humphries

**UPPER CUMBERLAND Association** recently adopted a resolution commending the work of the late Mrs. Jess Rose. Mrs. Rose was killed in an automobile accident in August. For many years she was Woman's Missionary Union Director for the Association. She was described as a faithful, capable and dedicated leader.

**EARL S. BELL**, pastor of Harlan Baptist Church, Harlan, Kentucky, has been invited by the Evangelism Department of the Southern Baptist Home Mission Board to participate in an Area Crusade in the Province of New Brunswick, Canada, November 2-9. Bell is one of 100 preachers who will be sent to the area at the expense of their churches to participate in the Crusade.

**F. RUSSELL PURDY**, pastor of the Wisconsin Avenue Baptist Church, Washington, D. C., for the past eight years, has retired and has returned to Ohio where he will serve as minister at large with the Ohio Baptist Convention. Purdy was formerly pastor of the Calvary Baptist Church, Lexington.

**THOMAS B. BEARDSLEY**, director of orientation and testing at Cumberland College, has been awarded the doctor of education degree by the University of Mississippi. On the Cumberland faculty for two years, Beardsley is a professor of general psychology and psychology of adjustment.

**BILLY GRAHAM** concluded his anniversary evangelistic campaign in the Los Angeles, California, area, with a record crowd of 56,000 people October 5. Three times during the final week the crusade set attendance records for Anaheim Stadium where the meetings were held. The previous record attendance had been 46,307 during the 1969 All-Star baseball game. Graham's record crowds totalled 49,500 September 28, 54,000 Saturday, October 4, and the new record of 56,000 for the last service.

### Revival Reports

**Youngers Creek Baptist Church** in Elizabethtown, was led in revival by Harlan McGinnis of Vine Grove, Kentucky. Lowell Cantrall, pastor of the church, reports seven professions of faith and three additions by letter.

**Sandusky Chapel Baptist Church** in Wayne County Association, was led in revival by G. C. Sandusky of Owensboro. Anson Perkins, pastor, reports 41 additions to the church, 34 of which were by baptism.

### WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

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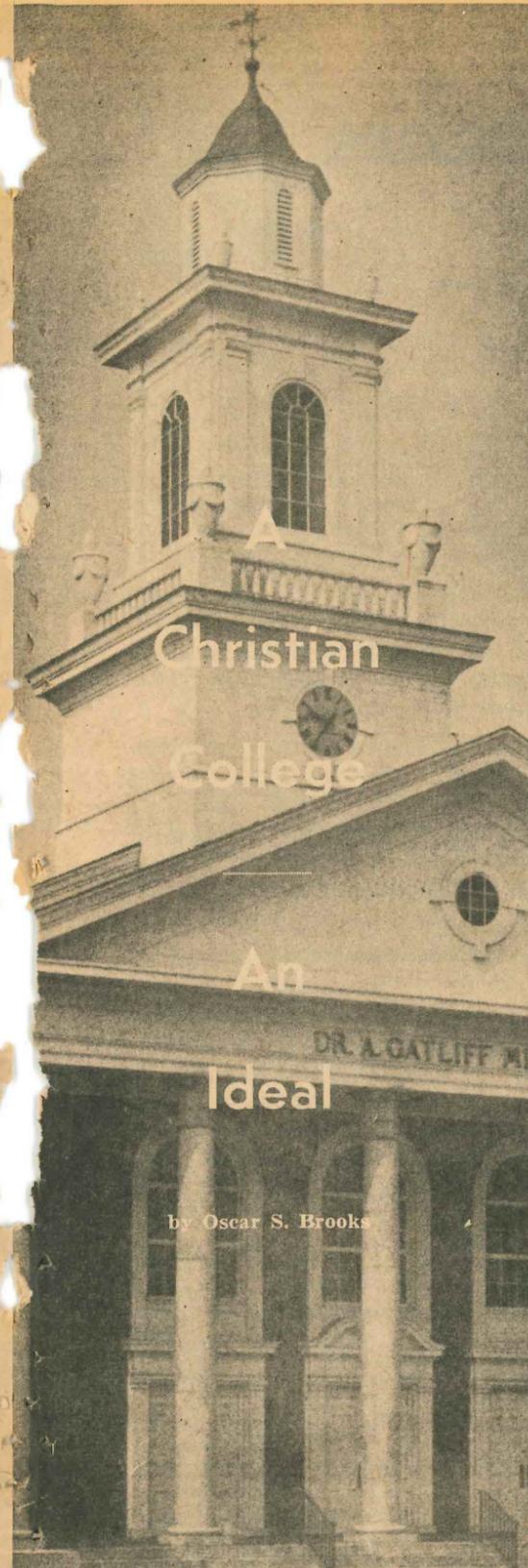
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#### SUBMITTING PHOTOGRAPHS

Cost of making cuts must be assumed by those sending pictures for publication.



[Dr. Oscar Brooks is now Professor of Religion at William Jewell College, Liberty, Missouri. He was formerly a faculty member of Cumberland College, Williamsburg, Kentucky]

A Christian College is one which will accept as axiomatic that human existence in its entirety finds its ultimate meaning in the Christian faith. It openly and unreservedly presupposes that Jesus of Nazareth is the final embodiment of God's meaning for man. It is committed to the Judeo-Christian heritage in general and the evangelical Christian faith in specific. Out of such a commitment the college purposes to confront the student with an option for integrating his knowledge into a meaningful whole. It seeks not only to educate the student in the various disciplines but to assist him in attaining a satisfactory overview of life. From the Christian perspective the college seeks to offer the student a viable option in the truth of valuing.

By asserting its faith in the Christian perspective, a Christian College purposes to foster an appreciation for Christian ethics among its students. It recognizes the principles of human conduct, tested through the centuries, as worthy of consideration in establishing one's personal code of conduct. The college accepts the ideals of the Bible as exemplary guidelines for morality. Out of this background the college provides a context in which the student may be challenged to arrive at a personal ethic. The college further provides a context in which the student becomes aware of the problems of society in such a way that he will develop a sense of social justice.

The Christian objective is not attended by academic courses in religion, required chapel, or religious organizations alone. Rather this objective is attained as the Christian commitment permeates every facet of campus life—administrative, academic, and student. The Christian faith must be applied to the total life of the institution. The Christian objective will be attained in proportion to the manner in which the faculty and staff are sincerely committed to the spirit of this objective.

A Christian College purposes to render a service to the denomination by discovering means whereby the church can maintain communication with each generation. A college is on the frontier of cultural and social change. It already possesses a structure for detecting each new development in the affairs of mankind through its various disciplines of social and scientific studies. From its accrued knowledge and experience in the humanities it can assess the effects of change and development upon man's existence. Such knowledge, with which a college deals, can become a valuable asset to a denomination which seeks to maintain a viable position in the modern world.

The college already possesses knowledge in such areas as art, music, drama, human relations, etc., which can assist the church in exploring new media and

methods for fulfilling its role. A college by its very nature has a great degree of freedom of experimentation. Through experimentation it might well discover its effort to communicate with people in a rapidly changing society. To accomplish such a purpose performing groups, workshops, and seminars should be organized to present the best of the college's efforts to professional and non-professional leadership in the churches.

A further purpose of a Christian college growing out of its relation to the denomination is to train leaders for the denomination, both professional and non-professional. There is an increasing effort to correlate the college work of a pre-theological student with graduate schools and theological seminaries. A Christian college should purpose to maintain an academic program that provides the best possible curriculum for the student planning to pursue a course in theological education, and should remind the non-committed student of the option of a church-related vocation among other alternatives. Furthermore, the college should make available to all students opportunities for preparing themselves for meaningful participation and leadership in the church of his choice. Many of the regular academic courses help accomplish such a purpose. In addition, student organizations such as a ministerial association and BSU (Baptist Student Union) serve in this area. Seminars, Religious Focus Weeks, field trips involving the students in church work projects, along with helping students to discover supervised places of service in surrounding churches help to accomplish this goal. Also, the Director of the Chapel can assist in locating summer church-related work projects for both the pre-theological student as well as the lay student.

Another purpose of a Christian college as it relates to the denomination is to promote an understanding of the ideals and purposes of the sponsoring denomination. Understanding creates appreciation. Appreciation is the basis of cooperation. Such a purpose should not be construed as proselyting. Rather the college accepts the responsibility of seeking to understand and make clear to the total academic community the ideals and purposes of the sponsoring denomination. Such a purpose may be accomplished through academic courses as the History of Baptists, but further through dialogue between faculty and denomination leaders, students and denomination leaders, projects of the BSU, and Chapel programs designed to acquaint the students with the history, heritage and work of the sponsoring denomination.

Such ideals and goals when sincerely pursued can establish an excellent rapport between a Christian, church-related college, its faculty and staff, and the sponsoring denomination, its convention leaders, and its varied membership.



### Kentucky Baptist Men Speak Out

Kentucky Baptist men in the 1969 Brotherhood Convention in Hopkinsville are commended for their forthright and firm stand on the use of public funds for parochial schools. Too often we meet to listen to an inspiring program and to enjoy fellowship with one another but leave without giving voice to any convictions on pressing issues.

Public aid to parochial elementary and secondary schools is one of the burning issues of this day in Kentucky. Church-sponsored elementary and high schools are more and more pressed for necessary funds and without help from sources beyond themselves many of the schools face curtailed programs if not actual closing. Sponsors of these schools are turning to state legislatures and state funds as the most hopeful source of help. They point out that the state will come out better helping parochial schools remain open than providing space in public schools if parochial schools close and their pupils are sent to public schools.

This point is undeniable. Extreme difficulty would result at least temporarily if all parochial pupils in Kentucky, especially in the urban centers, were suddenly sent to public schools. Furthermore, as Baptists we must be aware of and concerned for the educational needs of all children including those now in parochial schools. The last thing we would want is to engage in the kind of slugfest between Roman Catholics and Baptists which has sometimes characterized our history. Baptists should not merely take a negative stand on such a vital matter, but should contribute to a solution to present education problems.

At the same time we cannot abandon principle in order to meet a current crisis. If higher taxes are

### Baptists And Speaking In Tongues

It's happened again. Glossolalia has resulted in another Baptist pastor's dismissal. Bill Sanders, one of the most effective and best loved pastors in Kentucky until he returned to Oklahoma two years ago, has been fired by the Brookside Baptist Church in Tulsa. The list of Baptist pastors suffering this fate is growing.

required to provide schools for all pupils, then we must be willing to accept reality and raise taxes. Public funds must be reserved for public education. This principle has been written into our national constitution and into most state constitutions and no changes in modern society justify abandoning this historic American principle.

Baptist men in Hopkinsville were treated to a rich program. Brotherhood Secretary Forrest Sawyer and his committee put together the most outstanding program in the 11-year history of this meeting.

The men's minds were stretched by the presentations on Christian citizenship by Foy Valentine, executive secretary of the Southern Baptist Christian Life Commission. The address of Albert McClellan of the Southern Baptist Executive Committee on the message of the gospel to the times we live in was judged by many to be among the best ever heard.

Everyone did not likely agree with all the views of Atlanta pastor John Nichol on the responsibility of Baptist churches for the needs of modern society. The ministry of this pastor and the inner city congregation he leads is the subject of a recently released book, *Struggle for Integrity*, which should be read by every Southern Baptist. His address in Hopkinsville alone would have been worth the trip. Other program personalities made equally important contributions to the well balanced program.

Too many Baptist laymen and pastors are failing to take advantage of such helpful programs. We cannot make every denominational meeting but this one deserves high priority for every pastor and the men he looks to for church leadership.

The first widely known case of a pastor being fired for speaking in tongues was in New Mexico several years ago. Since then it has happened in Maryland, Ohio, and several other states.

The phenomenon of speaking in tongues is as old as the New Testament. Through the years tongue speaking has been practiced but mainly in groups

considered strong in emotional expression and low in educational level.

In recent years, however, the experience of speaking in tongues has appeared in unexpected places like highly educated Episcopal, Presbyterian and Methodist congregations. It has also invaded seminary campuses and at one time, a year or so ago, 40 or more Southern Seminary students were reported to have had the experience.

Baptist seminary professors and other Baptists expressing themselves are not agreed on the place of speaking in tongues among Southern Baptists. Some defend it as a legitimate form of private devotion while others reject it altogether.

One thing is certain. Speaking in tongues is a highly divisive issue wherever it appears among Southern Baptists. It splits every congregation where it becomes an issue and every pastor I know of who admits the experience has been ousted.

The experience of Bill Sanders has broken my heart. He is one of the dearest friends I ever had. I have played with him, fished with him, prayed with him, been in revivals with him and done all the other wonderful things friends do together. Of all things

Bill Sanders is not, it is a religious fanatic. He is very stable and as solid as a rock. He is scholarly and has a tremendous sense of humor. He is one of the most attractive personalities in the Baptist ministry and is a Biblical preacher of first magnitude. He is powerful in prayer and a most effective personal evangelist. He believes in dependence upon the Holy Spirit like few men I have ever known and I'd as soon have him praying for me as any person I know.

Above all Bill is humble and without spiritual pride. I suspected he had experienced glossolalia but, as close as we were, he never told me about it nor recommended it to me.

Bill now feels he will not be wanted by another Southern Baptist church and that he is finished as far as the Southern Baptist ministry is concerned. I shudder at the thought of his loss to Southern Baptists. I know of no man with more ability and commitment for pastoral leadership.

In the meantime Bill and his family are serene and calm and never felt more in the will of God. If that is a gift of the Holy Spirit, more of us need it. Let us pray for this man, his family, his future ministry and the Brookside Baptist Church.

### BAPTIST FORUM



#### COMPULSORY RETIREMENT

Dear Editor:

In the last meeting of the Executive Board the matter of COMPULSORY retirement for all state employees at age 65 was again voted on. Usually once is enough for any measure. However, in this case it was brought up twice. I think it was well that this was done, because it did not start out to be the statement of such a sweeping policy, and it was couched in such ambiguous terms and in such verbose verbiage that many of the members of the Executive Board never knew what they were voting on or indeed when it was introduced. In the last meeting it was phrased as it should be IF it is to be the policy of Kentucky Baptists. The absurdity though in its second presentation is that the only thing for consideration was the phrasing of the matter and anyone who sought to speak on not adopting such a policy was considered out of order. In other words, it was slipped through the first time, and railroaded through the second. It should be brought up a third time, and this time before the Kentucky Baptist Convention, and Kentucky Baptists should have the right to say whether or not they want such a policy as this.

Why don't the ones who pushed this policy through the Administrative Committee and then the Executive Board come out from the anonymity of the Committee and give their reasoning to the Baptists of the State why such a policy is needed and why ALL State Board Employees should be automatically retired at age 65, regardless of their state of health or whether or not they are doing a good job. I am sure the Editor of the *Western Recorder* will give space for this discussion. This would be interesting and helpful. Then when Kentucky Baptists come to the State Convention they will have had time to think the matter through and vote intelligently.

Falmouth, Ky.

W. L. Crumpler

#### CREEDALISM IN SBC

Dear Editor:

In my estimation all Southern Baptists are true Baptists, but they haven't figured out yet exactly what makes them Baptists. Apparently Dr. Criswell and many others think it is subscription to our articles of faith, but I know still other Baptists who allow no force to the articles of faith, reading them as mere information. In other words, some of us believe in absolute creedalism and

others believe in absolute freedom.

Our dilemma is not so much the diversity in our own ranks as it is between two doctrines of Scripture. The New Testament talks about "The Faith", which is neither the Word nor the act of trusting Jesus, but a body of beliefs that we have derived from the Word. Really it is "The Creed." And we are given instructions to admonish and withdraw from heretics. On the other hand, Paul said, "Him that is weak in the faith receive ye. Let every man be fully persuaded in his own mind. Let us not, therefore, judge one another any more." This is our dilemma; how can we find harmony between keeping the faith and allowing the freedom of which the New Testament speaks?

As I see it, the faith to which we ought to hold and from which we should not depart is that simple initial experience that we Baptists require for entrance into our churches: direct-access-salvation by faith in Christ and profession by immersion in water. This, not our articles of faith, should be our test for membership. But the Bible does teach majority rule in church action. So the articles of faith ought to be an expression of majority will, which denominational workers observe as a guide. This is exactly what our last convention recommended to its workers.

Let's go down the middle of the road of limited creedalism, even though we are afraid to admit that we have any kind of creed. Let's avoid the extremes of absolute creedalism and absolute freedom.

Cynthiana, Ky.

Winn T. Barr

# YWA's Schedule Annual Convention For First, Madisonville, November 7-8

The ninth annual Young Woman's Auxiliary Convention will meet November 7-8 at the First Baptist Church of Madisonville. Theme for the three-session convention will be "Depth, Decision, Direction."

Beginning Friday at 7:00 p.m. CST, the meeting will end Saturday at 4:00 p.m. According to Kentucky YWA Director Miss Sydney Portis, the purpose of the convention is to provide missionary information and inspiration to the young women of Kentucky.

Speaking at the convention will be Miss Elaine Dickson, former assistant in the promotion division of the Woman's Missionary Union office in Birmingham, Alabama. Currently Miss Dickson is an instructor at Southern Seminary where she is studying toward a doctor of education degree.

Also featured on the convention program are Charles Allen, missionary to Guatemala; Gene Thompson, minister of social work, Walnut Street Baptist Church in Louisville, and Mrs. Royce Calhoun of Ft. Worth, Texas. Mrs. Calhoun will have two methods presentations during the convention. Previously she has prepared and presented skits for YWA conferences at Glorieta and Ridgecrest Baptist Assemblies.

Saturday morning will feature a mission tour hosted by missionaries from various countries. Participating will be Mr. and Mrs. Wiley Faw, Nigeria; James Johnston, Nigeria; Miss Nadine Lovan, Ghana; Mr. and Mrs. Darrell Cruse, Brazil; Mr. and Mrs. James Redding, Peru; Mr. and Mrs. Charles Allen, Guatemala; Mr. and Mrs. Milton Murphy, Israel; Mr. and Mrs. Louis McCall,

## Georgetown Chapel Becomes Church

The Royal Spring Baptist Chapel in Georgetown, Kentucky, was constituted into a full Baptist church Sunday, September 14.

Dan Moore, pastor of Georgetown Baptist Church which began the chapel in 1954, delivered the principle message during the constituting service.

Called as pastor of the new church was Emery Alexander. He has served as chapel pastor since 1962. Under Alexander's leadership the church grew to the 170 charter members at the time of constitution.

Also adopted by the church were a constitution and a statement of faith. The Royal Spring church has petitioned Elkhorn Association for membership.

Guam; Mr. and Mrs. Theodore Cox, Japan, and Mr. and Mrs. Robert Hardy, Japan.

In addition to the career missionaries, Kentucky YWA's will hear Baptist Student Union summer missionaries Pat Howard, Israel; Larry Gilmore, Vietnam; Libby Sweet, Hawaii; Pat Pyle, St. Louis, Missouri, and Rebecca Terry, Jamaica.



Mrs. Calhoun



Miss Dickson



Thompson



Allen

Representing the Home Mission Board's student summer missionary program will be Mrs. Larry Gilmore, Florida; Miss Nancy Hatter, Ohio, and Miss Janis Cheser, Washington.

The US-2 program of the HMB will be represented by Donna Greenhill, New Mexico; Tom Poole, Panama; and Diane Green, Kentucky. Linda Rollins, Philippines, and Mary Ann Myrick, Zambia, will represent the Journeyman program of the Foreign Mission Board.

Other features of the convention will be a conference for YWA leadership on Saturday morning led by Miss Dickson, special music and a fellowship hour led by "The Atomic Blast," a group of young people from Carlisle Avenue Baptist Church in Louisville, and the YWA Emblem Service presented by the Daviess-McLean Associational YWA's.

Registration for the convention is \$1.00. It should be mailed to the Kentucky WMU, Kentucky Baptist Building, Middletown 40243. Information on motels in Madisonville and home accommodations can be obtained from the July-October Kentucky Notes or by writing to Miss Portis at the state office.



### Recommendations to convention

In last week's issue you found the "Recommendations of the Executive Board to the Convention" meeting November 11-13 in Calvary Baptist Church, Lexington. They are of great importance, and should be read and re-read by all concerned—those not planning to attend as well as those who will attend the 132nd Annual Convention.

### Revise Cooperative Program goals

The first recommendation is of prime importance. It is recommended by the Finance Committee to the Executive Board meeting on Monday, November 10, and if approved by them, will come to the Convention on the 11th.

It will recommend lowering the goal for the current year from \$4,150,000 to \$4 million, and the goal for 1970-71 from \$4.3 million to \$4.1; and the new goal for 1971-72 to \$4.2.

These revised goals are made to reflect the receipts of mission gifts from the churches during the past three years—a modest increase, but reflecting a slowing-down of the rate of increase for the five years prior. The obvious reason is the economic squeeze felt by all persons between inflation and increasing taxes, causing a slowing-down in tithes and offerings to the churches. Local factors in some churches such as large building programs, increasing designated items of a missionary nature in church budgets. A study of some church budgets shows a growing list of "mission items" which crowd out Cooperative Program increases which are necessary to carry out our collective mission work. As Jesus said, "these ought ye to have done, but not to leave the other undone." Only one church is known to have decreased its Cooperative Program gifts because of dissatisfaction with one phase of an institution's activity.

### \$323,510.95 needed increase now

If the new goal of \$4 million is accepted, to reach that goal this year will require that our churches together give \$323,510.95 more this year than last. The reason? We fell \$273,510.95 under last year's total, and this proposed goal increase of only \$50,000 would make the net increase required equal to both figures.

*Harold G. Sanders*

## Staff Changes

# Three Accept Baptist Student Work Positions

Anthony (Tony) Romeo has been elected Baptist Student Union Director at Western Kentucky University. He assumed this responsibility the first of October.



Romeo

During his athletic career, Romeo was also active in evangelistic outreach. At Florida State University he helped organize a Fellowship of Christian Athletes chapter. In the national organization he was instrumental in emphasizing the need for involvement in the local church for organization members.

While playing professional football Romeo preached every Sunday. He also conducted evangelistic crusades in several areas of the country.

A popular speaker on college campuses, Romeo has served on religious emphasis teams for Cumberland College, Mississippi College, Furman University, University of Texas, University of Arkansas, University of Maryland and others.

Romeo said one of his strongest points is personal witnessing and training people to do Christian witnessing.

He is a graduate of Southwestern Seminary in Ft. Worth, Texas, and the author of one chapter in *The Will To Win*, a book authored by outstanding Christian athletes.

Romeo has also done graduate work at Florida State University and served as assistant to the Dean of Men for that institution.

He is married and the father of two children.

Quinton (Chip) Lockwood has been appointed area Baptist Campus Minister for the community colleges of Somerset, Prestonsburg, Hazard, Ashland and Cumberland.



Lockwood

A native of Ashland, Lockwood is a graduate of Georgetown College. While there he served as campus BSU president and state BSU president. Twice he was appointed by the BSU summer

missions program. One year he worked in Israel. The other year he served on the Kentucky Mountain Youth Team.

Lockwood has completed all but one semester of his seminary training at Southern Seminary. He plans to complete requirements for the master of divinity degree during the summers of the coming two years.

He is married to the former Patricia Towler of Elizabethtown. The Lockwoods will make their home in Prestonsburg.

Douglas Ray Sjolander, a graduate of New Orleans Seminary, has accepted the post of Baptist Student Union Director at Eastern Kentucky University.



Sjolander

A native of Louisiana, Sjolander is a graduate of Louisiana (Baptist) College where he studied sociology and religion.

While at New Orleans Seminary he did special studies in Baptist campus ministries including a clinical student work program.

At the time of his election to the university post, Sjolander was minister of youth for the Central Baptist Church of New Orleans.

Formerly he served in a similar position with the Laurel Heights Baptist Church of Winnfield, Louisiana.

Sjolander also served as a Home Mission Board summer missionary and on the staff of Glorieta Baptist Assembly. While in college he worked in all areas of the campus Baptist Student Union.

Robert W. Bailey resigned the Flemingsburg Baptist Church pastorate September 28 in order to give full-time at Southern Seminary, Louisville. He is preparing his thesis toward earning a Doctor of Sacred Theology degree and teaching on the Seminary faculty.

Bailey served as a past moderator of Bracken Association.

The Baileys have a young son. Clarence R. Baker is the new pastor of the First Baptist Church, Lloyd, Kentucky.

Mrs. David C. Betts, nee Linda Sue Hayworth, is the new kindergarten director at Bethlehem Baptist Church, Louisville.

Mrs. Betts was born in Stanton, Texas, graduated from Fresno State College, Fresno, California, and in 1967 she was chosen by the state department of student work for the Southern Baptist General Convention of California to be sent to the Island of Jamaica as a stu-

dent summer worker. She was the first-grade instructor at Sun-Empire, Elementary School, Kerman, California, in 1969.

Ormsby Heights Baptist Church, Louisville, Kentucky, has called Albin Crutchfield as minister of music and youth.

Crutchfield is a native of Florida. He is a graduate of Wheaton College, Wheaton, Illinois, in the class of 1959, with a bachelor in music education degree, and completed his master's degree in church music at the New Orleans Baptist Theological Seminary.

He has served in music and youth in the First Baptist Church, Laurel, Maryland, and Rio Vista Baptist Church, New Orleans, Louisiana. He has taught and assisted in music conferences both at Ridgecrest and Glorieta Baptist Assemblies.

Crutchfield is now enrolled at Southern Seminary in the school of church music, working toward the doctor of music degree. He and his wife, Marjorie, have three children.

Bobby E. Helton is the new pastor of the Ballardsville Baptist Church in Sulphur Fork Association. His last pastorate was with Ridgeland Heights Baptist Church in Sandersville, Georgia. He moved to Louisville in July to become a student at Southern Seminary.

Helton was born in Grantville, Georgia, is married to the former Ruth Williams of LaGrange, Georgia. He and Ruth have two children. He has served four years in the United States Navy and was ordained to the ministry in 1957.

Helton attended Truett-McConnell Baptist College and received the B.S. degree in 1961 from Georgia Southern College.

Bill D. Whittaker resigned the pastorate of the Jackson Grove Baptist Church, Bowling Green, to accept the pastorate of the First Baptist Church, Sturgis, Kentucky, in Ohio Valley Association. He also left the position of staff assistant in the office of student affairs, Western Kentucky University.

Whittaker is a graduate of Western Kentucky University where he was president of the Baptist Student Union and elected to Who's Who in American Colleges and Universities. He also served as a summer missionary to Louisiana and the Philippine Islands.

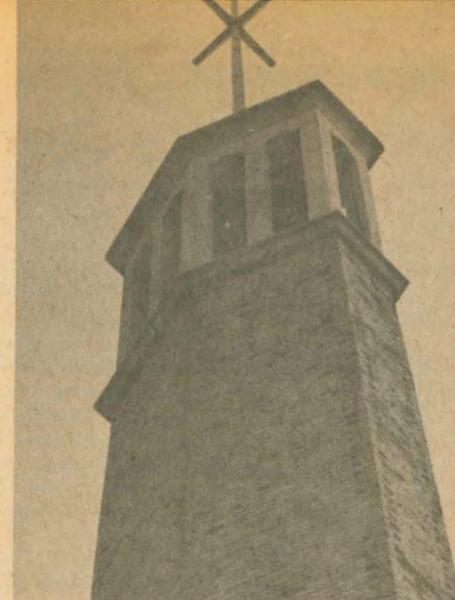
Mrs. Whittaker is the former Rebecca Howard of Bowling Green. She is a graduate of Western and recently completed her third year as an elementary school teacher.

Whittaker began his duties at the Sturgis church on October 5.

## Kentucky Baptist Men At Hopkinsville



A HOPKINSVILLE First Baptist male quartet provided part of the inspiring music. Left to right are Desmond Hargis, John Hopson, Ronald Sholar and Gayle Moseley, Jr. Sholar is music minister of host church.



THE TOWER of the beautiful First Baptist sanctuary is inspiring in the late evening twilight.



ALBERT McCLELLAN, Program Secretary for the Southern Baptist Executive Committee, made one of the major convention addresses.



HUNDREDS of men came down the line for barbecue, West Kentucky style. It was served on one of the church parking lots.



ALWAYS a happy time is the coffee break. The host church provided an unending supply of coffee, doughnuts and sweet rolls.



THERE'S no doubt this convention attendee enjoyed the barbecue and still has his cake to go.

## Resolutions Adopted At B'hood Convention

Kentucky Baptist men meeting in the Annual Brotherhood Convention in Hopkinsville, October 2-3, voiced strong opposition to the use of Kentucky State tax funds for parochial schools. The unanimous action followed an address to the Convention by Foy Valentine, executive secretary of the Southern Baptist Christian Life Commission, on religious liberty and separation of church and state.

Plans have already been announced by the Louisville Catholic archdiocese to seek legislation from the 1970 Kentucky General Assembly providing state funds for parochial schools. Several Baptist groups, including the Long Run Association Executive Board in the Louisville area and the Taylor County Association in the Campbellsville area, have expressed opposition to state aid for parochial schools.

The action of the Brotherhood Con-

vention is to be conveyed to all Baptist men's leadership in Kentucky with a request that Baptist men in each local community contact members of the Kentucky General Assembly expressing their opposition to any use of state tax funds for parochial schools.

A companion resolution expressed concern and opposition to the increasing use of Federal tax funds for church-related institutions. This action will be communicated to the United States' representatives and senators from Kentucky and to Kentucky Baptist institutions.

Valentine made four addresses to the convention on Christian citizenship. Other speakers at the convention included Albert McClellan, program secretary of the Southern Baptist Executive Committee, John Nichol, pastor of the Oakhurst Baptist Church in Atlanta, Georgia, and John Bisagno, pas-

tor from Del City, Oklahoma.

Kentucky Brotherhood Secretary Forrest Sawyer said registration was the highest in the 11 years of the convention. He expressed pleasure with the outcome of the program.

Officers for the coming year are J. B. Crawley, Campbellsville, president; Dr. William Snowden, Winchester, First vice president; John Bogges, Owensboro, Second vice president; and William McQuary, Brandenburg, recording secretary.

The eight regional directors are Carroll Hubbard, Jr., Mayfield; Ronnie Wallace, Bowling Green; Harold Hanks, Lawrenceburg; Roger Munford, Stanford; Curtis Phipps, Georgetown; Alva Hallon, Hazard; and L. H. Owens, West Liberty; Carrol Callendor, Greenville.

The 1970 Brotherhood convention will be at the Gardenside Baptist Church, Lexington, on October 1 and 2.

## Former Kentucky Pastor Fired Over "Glossolalia"

William D. (Bill) Sanders, well known Baptist pastor in Kentucky until his move to Tulsa, Oklahoma, about two years ago, was dismissed October 1st from the pastorate of Brookside Baptist Church in Tulsa. The dismissal came because of Sanders' identification with "glossolalia" or speaking in tongues.

The troubled erupted only recently after two very successful years for Sanders at Brookside. The church membership had steadily grown and Sunday School attendance was exceeding 600.

Sanders said he had the first experience of speaking in tongues about four years ago while praying in the privacy of his home. He practiced it in private devotions and never in public. He did not advocate it but ministered personally to those having the experience.

He feels the trouble came to a head when a daughter of a Brookside deacon received the experience of tongues. When he learned about it, the deacon was greatly upset and the confrontation followed.

Sanders feels his ministry to young folks along Tulsa's "Restless Ribbon" on South Peoria Avenue where the church is located also caused displeasure on the part of some church members. Several of the young people had been converted as a result of Sanders' ministry and some had experienced the gift of tongues.

The dismissal action was unexpected at the time since the church meeting at which it occurred was called to decide whether or not glossolalia would be recognized as part of the doctrine

of the church. In resolutions prepared by the deacons and submitted to the congregation, speaking in tongues was rejected as part of the faith, practice and teaching of the Brookside Baptist Church and all church members were to refrain from the practice of preaching, teaching and speaking in tongues in all church-sponsored programs and activities. The recommendation of the deacons was approved in a business meeting attended by about 350 members.

A church spokesman said the church was not in any way attempting to tell members how to interpret Scripture within their own homes or families but that most Brookside members felt that when they sent their children to a church sponsored meeting, they wanted them to be taught Southern Baptist doctrine.

Sanders is a native of Tulsa, a graduate of Tulsa University and has the M.Div. degree from Southern Baptist Theological Seminary. He spent the month of July in 1968 and 1969 at Southern Seminary in exchanging the old B.D. degree for the M.Div. degree.

As a Seminary student he served as pastor of the New Highland Baptist Church near Brandenburg. He moved from the New Highland to Fern Creek, Louisville, when it was a mission and led in several building and expansion programs. Fern Creek Sunday School attendance had reached over a thousand when he left for the Tulsa pastorate. He was known for leading a highly effective laymen evangelistic visitation program at Fern Creek and was invited along

with his laymen to share the experience with a number of Kentucky Baptist churches.

Sanders says he has no malice toward members of the church who voted him out. Some of his followers have asked him to lead them in starting a new church but he says he has no desire to be a part in splitting the church. The church will pay his salary for two months.

## Charles Hirt Heads Music Institute Guests

Music Educator Charles C. Hirt of the University of Southern California will headline a team of 12 musicians who will lead the 1969 Church Music Institute at the Southern Baptist Theological Seminary October 20 through 23.

The institute, ninth in an annual series, will feature the theme "Creative Tensions in Church Music."

Hirt is professor of music, director of choral organizations and chairman of the department of church music, which he founded in 1946, at the University of Southern California.

Since 1941 Hirt has been minister of music at First Presbyterian Church of Hollywood, largest church in that denomination, with a music program involving more than 400.

Hirt's Louisville appearance is part of the seminary's 1969-70 Gheens Lectures series.

# Proposed Constitutional Amendment Debated

During the 1968 Kentucky Baptist Convention in Florence, Hughes Clardy, pastor of Oak Grove Baptist Church in Logan County, offered an amendment to the Kentucky Baptist Convention Constitution which will be acted on during this year's convention meeting in Lexington.

The last paragraph of Article VII currently reads, "Each District Association shall nominate two persons for each membership on the board of whom one shall be elected. Should any District Association fail to exercise this prerogative, then the Nominating Committee of the Convention shall make the nominations. Forty members of the Board shall constitute a quorum. The retiring President of the Convention shall be an at-large member of the Executive Board for one year immediately following his term of office."

## Gives Rank And File Opportunity

H. Hughes Clardy

Upon the request of *Western Recorder*, I am stating my reasons for making the proposed change in Article VII of the Constitution of the Kentucky Baptist Convention.

I offer this proposed change because I believe it would give the rank and file Baptists a better opportunity to select the person whom they want to represent them on the State Executive Board.

Someone may say, "But the convention is made up of messengers from the churches and not from the associations," or "Article V says that the convention cannot exercise jurisdiction over the associations nor can the associations exercise jurisdiction over the convention." The convention has already delegated much of its work to others. It has decided to have an executive board. It has further decided that this board shall be made up of persons from the district associations. Article VIIa states "... one member from each co-operating district association with a total church membership of five thousand or less, and one more member for each additional five thousand church members, or major fraction thereof, . . ." The convention had the right to create the state board and to designate the district association as the unit from which the members of the board would be selected. This being true, it also has the authority to delegate, to the district association, the right of nominating to the convention the person or persons who are to represent them on the executive board. It is my belief that the people of the association are better prepared to say whom they want to serve them on the executive board.

Under our present system the district association nominates two persons for each of its vacancies on the board and the nominating committee of the convention selects one of the two to nominate to the convention. I object to this system because the ten-member nomi-

The proposed change would have the paragraph read, "Each District Association shall nominate one person for each membership of the board. Should any District Association fail to exercise this prerogative, then the Nominating Committee of the Convention shall make the selection. Forty members of the board shall constitute a quorum. The retiring President of the Convention shall be an at-large member of the executive board for one year immediately following his term of office."

Following this introductory statement are two articles. Hughes Clardy, author of the amendment, outlines reasons for its adoption. Jack Sanford, First Vice President of the KBC, writes in opposition to the amendment.

bers of the executive board. This is not giving up any authority. The association will be the nominating agency, but the convention will elect the board members.

It is generally agreed and accepted that the district association is the basic unit of cooperation in our convention. My proposal would strengthen this. The rank and file Baptists, the men and women who have made our convention great, are found at the district associational level. The convention has already delegated the authority to the association to nominate two persons. It can, and I think should, delegate the authority to the association to nominate the one person who is to represent them. The authority of electing that executive board member lies in the convention.

I have a real fear that we are turning toward a centralization of authority, turning toward authority by the few and failing to hear the masses of Baptists throughout our state. Passing this proposed amendment would help to rectify this.

In summary I repeat: my reason for offering this proposed change is that it will give the rank and file Baptists, the men and women at the grass roots of our convention, a better opportunity to select the person whom they want to represent them on the State Executive Board.

## Principle Of Autonomy Threatened

by Jack Sanford

The Kentucky Baptist Convention has an unparalleled opportunity to make a colossal mistake. An historical principle of long standing is in danger of being set aside at the forthcoming Convention in Lexington. If we vote to set aside this basic Baptist principle, we will make a tragic mistake which will wound us for years to come.

The danger lies in an attack upon the principle of autonomy—the historic right of Baptist bodies to determine

their own composition. This danger faces us in the form of a proposed amendment to the convention's constitution, which reads as follows:

Each District Association shall nominate one person for each membership on the Board. Should any District Association fail to exercise this prerogative, then the Nominating Committee of the Convention shall make the selection. Forty members of the Board shall constitute a quorum.

If this proposed amendment is approved by the Messengers, then a Baptist body, in this case the District Association, will decide the nature and composition of another Baptist body, namely the Executive Board of the Convention. This is a flagrant violation of autonomy, and a denial of a significant principle which has characterized Baptist life for many years.

The present method of electing Executive Board members has been under fire for a long time from various persons within the State. However, the proposed constitutional amendment, though it would stifle the main complaint, would at the same time destroy a principle which is right and worth protecting.

Surely there are problems with the present system. Mistakes and inequities in selecting Board members under the present system are well known to all informed Kentucky Baptists. Favoritism, prejudice, jealousy, even ignorance, have often left worthy men standing on the sidelines while some other person was elected to the Board. The most frequently heard complaint of the present system is that pastors of small

churches and unknown laymen are passed over in favor of men who have either a wider reputation in Baptist circles or a larger church. There can be no denial of the charge, but to destroy an historic principle with such radical action appears to be madness.

As things stand now, District Associations suggest two men for each vacancy from their area. The Convention's Nominating Committee then selects one of these two men for election by the Board. This system permits widely scattered District Associations to participate in direction of Convention affairs, but retains the right of the Convention to determine the composition of its own Executive Board and thus preserve its autonomy. The proposed amendment would result in District Associations actually electing Board members, and thus determining the nature of another Baptist body.

Reform of the present system seems to be a much better solution to the problem than constitutional amendment. I suggest the District Associations continue to nominate two men for each vacancy. But rather than simply supplying names, let the Association provide

meaningful information about the persons nominated. The State Nominating Committee does not know all the men in the Convention, but would surely select the man whom his District Association says is actively engaged in the work in his local area. Information about a man's willingness to serve, his proven record of local service, and his sympathy with the missionary outreach of the denomination would be helpful in making proper and honest selection of the best qualified man. And the size of his church would be unimportant. Information supplied by the Association about a man's availability to serve, to attend Board and committee meetings would help the Nominating Committee avoid the errors of the past, and such information rightly used, would preserve autonomy yet eliminate the abuses which have caused such a furor in the past.

I'm the first to admit that something must be done to remedy a bad situation, but the proposed constitutional amendment seems to be radical surgery for a minor disease. This spells danger for our Convention, and the amendment should be defeated by a solid vote.

## At State Fairgrounds

# Falls City Area Crusade Begins Sunday

by G. Allen West

In a feature story *The Courier Journal* (October 13, 1969) called the Ford Philpot Evangelistic Crusade the greatest effort to reach the churches and win the lost to Christ in Louisville's history.

Whether that is so the writer cannot say, but one thing is sure—more effort by more people over a longer period of time has been poured into preparation for this Crusade. Work begun in 1967 for the Crusade to be held in October, 1968. But plans were changed, largely due to the Baptists who were preparing then for the Crusade of the Americas, and the date was postponed to October 19-November 2, 1969.

Already involved are approximately 300 churches of many different evangelical groups. Thousands of church members have been involved in spiritual preparation—the "Back to Bethel Retreats," seven weeks of spiritual preparation by attending study conferences on Evangelism and Christian development.

Musicians and singers have been rehearsing regularly, ushers have been selected and trained, and gigantic effort to publicize the meeting is under way.

Outstanding personalities will be featured as soloists, and will give their

testimonies. Some of them include Miss Vonda Kay Van Dyke (October 25-26, Miss America, 1965), Miss Suzanne Johnson (Miss Illinois and fourth runner up to Miss America and who won the talent contest for Miss America, 1959).

Other personalities scheduled:

Ethel Waters,

October 21-November 2

Bobby Richardson, retired All-star second baseman for the New York Yankees, October 27.

Tom Lester, Green Acres television show, opening night.

Melvin Graham,

brother of Billy Graham

Baptists have taken places of leadership at the invitation of the organization. They include:

Wayne Dehoney, general chairman

G. Allen West, co-chairman

W. Louis Walters, chairman, ministerial participation committee

James Abernathy, chairman, spiritual preparation

Ed Thompson, co-chairman of publicity and promotion

Bill Tucker, chairman of ushers

Donald Hustad, chairman of music committee and director of music

Scotty Detrick, chairman of finance committee

Roy Lamberth, chairman of Sunday School committee

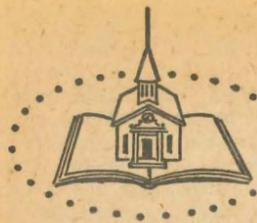
The Crusade is another effort to bring spiritual renewal to the churches, revival of evangelistic fires, and the winning of the lost to our Saviour and Lord Jesus Christ.

Plans have been made in many outlying areas to send large groups during the meeting. One of the real spiritual benefits to Kentucky would be a revival that would take place in the cities, towns, and rural areas.

Special arrangements may be made for large groups to sit together by calling the Crusade office (584-8347).

One particular need for wide support is in the area of finances. It is hoped that churches and laymen will undergird this phase of the crusade as well as with their attendance and prayers. The budget will be underwritten, spent, and audited by the finance committee. None of the money will be used as gifts or honorariums for the team. They are on salary from the Ford Philpot Evangelistic Association.

A healthy, enthusiastic spirit has been growing and as the final preparations have been made there seems to be a deeper yearning for the power and presence of the Holy Spirit to come upon our people.



## SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for October 26, 1969)

### LIFE AND WORK SERIES

## Man's Hope

"Grieve" means to plunge into deep sorrow or to cause acute pain. God can be grieved, and frequently is, by what people think, say, and do. Man's sin not only grieves God, but it also deprives the sinner of happiness, impoverishes his life, and destroys his usefulness.

### Genesis 6:12-14

Two words summarize the seething conditions which prevailed in Noah's day—corruption and violence. These are the two great forms of human wickedness—the inward and the outward; and they are related to each other as are cause and effect. Corruption and violence characterize our day also, but neither is hidden from God. God always wants people to walk in the way of holiness. Their sins thwart His purpose and desire, and make it impossible for people to have and to enjoy the blessings which He would give them if they were obedient.

Because people were so corrupt and violent, the holy God had to take action against them. He announced that He was going to make an end to all flesh. After revealing His purpose to Noah, God commanded him to build an ark of gopher wood according to the divine instructions. In Noah's prompt and meticulous obedience we have one of the greatest examples of faith which is recorded in the Bible. Such loyal and unswerving obedience should challenge every child of God today.

Some of the things about the ark which make it a marvelous type of Christ are that it was divinely planned and provided, that it was a refuge from the outpoured wrath of God for those who entered it, that it was a safe refuge, that it was the only refuge from oncoming judgment, and that as it had one door only so Christ is the only way by which one can enter heaven. What a pity that multitudes reject Christ, Who is the only adequate and safe refuge for the souls of men!

### Genesis 6:17-18

Noah's spiritual condition was expressed in his prompt, thorough, and complete obedience to God. He did "according to all that God commanded him." While doing so, Noah was the object of much laughter, ridicule, re-

proach, and pity. He listened politely to all of this, and continued building, in compliance with the expressed will of God.

When the ark was completed, at the divine invitation and command, Noah and the members of the household entered the ark. To benefit from God's provision for them, they had to believe His word and comply with His terms. God's protection and help were conditioned upon their responses of trust and obedience. Without hesitation they trusted and obeyed God. As an expression of His grace, God entered into covenant relationship with them.

### Genesis 9:12-16

Notice that Noah did not propose or ask for a covenant. As always, the initiative came from God's love and grace. It was of God's free grace alone that the covenant between the Benefactor and the beneficiaries was made. His blessings were to be bestowed even though nothing had been done by man to deserve it. The scope of the covenant was noteworthy, in that it included Noah and his seed and "every living creature."

The covenant gave Noah the assur-

ance that there would not be a repetition of the awful calamity that had befallen the world. The covenant declared God's mercy in relation to the past, in telling Noah that there would not be another flood of judgment. It declared God's power in relation to the present. It also declared God's faithfulness in relation to the future. It was intended to elicit faith, hope, and love.

Of this covenant the bow was the token or sign. The appearance of the rainbow tells its observers that, however dark the cloud may be, the sun is still shining. So it is with the dark and tragic things in our lives of which the clouds are the symbol. The rainbow is the token of God's covenant that He will never again destroy the earth with a flood, thereby preventing man from yielding either to presumption or to despair. The rainbow is a reminder of God's covenant, and a visible sign which serves to confirm men in their faith and to dispel their fears. Every time Noah saw the rainbow he was reminded anew of God's love and reassured of God's announced purpose to bless him and his family, and that, therefore, he ought to continue to trust and to obey God.

### INTERNATIONAL SERIES

## Reforms Under God's People

Each of the kings of the Northern Kingdom was evil. The Southern Kingdom was much more fortunate in this respect. While it had several evil kings, it also had some good ones. Among the good ones were Hezekiah and Josiah, around whom today's lesson centers.

### Reforms Under Hezekiah

#### II Kings 18:1-6

Hezekiah's name, which means "My strength is Jehovah," characterizes the man and his career.

Hezekiah was a worthy son of a very unworthy father. It is rather surprising and very unusual that such a wicked king as Ahaz should have such a righteous son as Hezekiah. When a man is noted for his wickedness, as was Ahaz,

it is seldom that we find one of his sons eminent in piety. Far more often sons walk in the footsteps of their fathers. The fact that he did not prove that one is not limited entirely by heredity.

Hezekiah had a genuine faith in God. From his early life his consuming desire was to please Him. Striving to do so, he never questioned the wisdom or justice of God's commandments. Hezekiah "did that which was right in the sight of the Lord." In consequence of this fact, "the Lord was with him; and he prospered whithersoever he went."

Hezekiah was twenty-five years of age when he ascended the throne of the Southern Kingdom, which position he occupied with distinction for twenty-

nine years. It requires much wisdom, tact, patience, courage, determination, and energy for any man to lead a nation in the right way. Apparently Hezekiah possessed all of these qualities to a remarkable degree.

In the first month of his reign, Hezekiah opened the doors of the temple, which Ahaz had closed. He cleansed the temple which his father had desecrated. Although he realized it was a very difficult task, he resolved to destroy all that was displeasing to God and to win the allegiance of the people back to Him. He purposed to do away with the altars and images used in the worship of the pagan deities, and to influence the people to worship Jehovah.

During the second month of his reign, Hezekiah sought to get the people to centralize their worship of the true and living God in the temple. Therefore, he invited them to wend their ways to Jerusalem for the purpose of observing the Passover. At that festival the people confessed their sins to God, and He manifested His presence and power in such a remarkable way that they prolonged the Passover another week.

### Reforms Under Josiah

#### II Kings 23:21-25

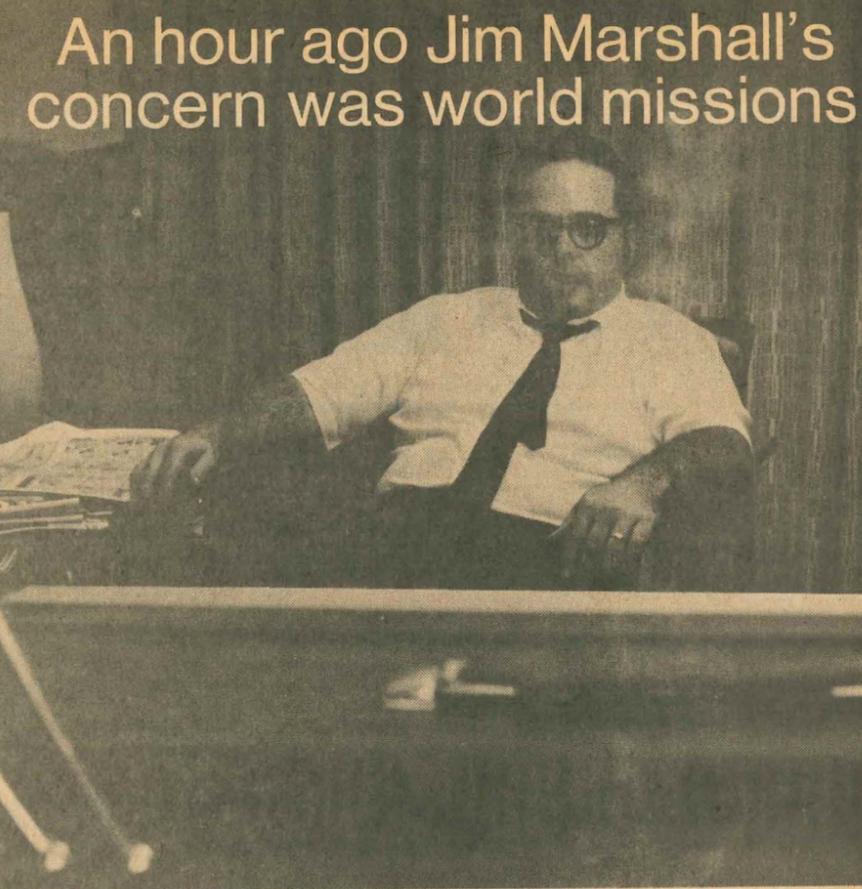
Josiah succeeded two very evil men: Manasseh, his grandfather, and Amon, his father.

Fortunately, and strange to say, Josiah did not follow in the steps of his father. Instead of wasting the days of his youth in the service of Satan, "he did that which was right in the sight of the Lord, and walked in all the ways of David his father, and turned not aside to the right hand or to the left."

The King had some wise and godly advisers who loved God sufficiently and were courageous enough to help Josiah lead the people back to God. Josiah consistently obeyed the law of the Lord and persistently followed Him; therefore, his career was unbroken by spiritual lapses.

The reading of the Scriptures convinced Josiah that his people had sinned greatly by forgetting God. One of the contributing factors in their ignoring the Passover was the blighting curse of idolatry which had come upon the land. Therefore, Josiah set himself to the important task of eliminating this blight of degrading pagan worship. He sought to replace heathen worship with the homage of the true God. He ordered the idols to be burned or ground into powder. The priests, who had supported these corruptions, were put down with marks of infamy, and many of them were slain with the sword.

So faithful was Josiah in living in compliance with the will of God that verse twenty-five says, "And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him." What a wonderful epitaph!



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Everyday things like the kid's dental appointment, a sale on dresses downtown, getting the car greased Saturday.

Somehow our zeal is softened by the everyday things. And somehow we forget that missions is also one of the everyday things . . . not just once a month.

Or even once a year like the World Series.



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# How To Plan January Bible Study

**ROY BOATWRIGHT**  
Kentucky Sunday School Secretary

A large percentage of your Adults and Young People will attend January Bible study if you plan for them to do so.

**PLAN AGE-GROUP STUDIES**—It is both desirable and necessary to provide for the entire family during January Bible study. The books recommended for 1970 are:

Adults and Young People—*The Letter of James*  
Intermediates—*Life at Its Best*  
Junior—*Men Who Told His Story*  
Primaries—*The Story of Samuel*  
Beginners—*God's Care in Autumn and Winter*  
Nursery—*When I'm at Church*

Select qualified teachers and let parents know that a class with worthwhile learning experiences is being provided for each age group.

**ORDER ADULT RESOURCES**—*The Letter of James* is a clear, concise study of the background and the text of the epistle. This workbook is a helpful companion piece for class preparation, participation, and follow up. Every class member should have these two pieces.

The teaching guide, filmstrip, and the Broadman resource book, *The Practical Message of James*, are important to the depth study of this book. The pastor or teacher will want to use them. Promote the Week—Create interest through awareness posters and other means. Enlist help from a member of your church in preparing news articles for the local press, radio and television. Here are two suggestions from *Teaching Guide for the Letter of James*:

**TELEPHONE PLAN**—This plan calls for the general superintendent to telephone general officers of the Sunday School; these in turn telephone department superintendents. Department superintendents telephone department officers and class teachers. Teachers call group leaders, and group leaders telephone group members in an attempt to enlist every member of the Adult and Young People's departments in the Sunday School for the study. Efforts should be made also to enlist in this study church members not enrolled in Sunday School.

**ASSEMBLIES**—Use the filmstrip *The Epistle of James* in department assemblies or a joint Sunday School assembly of Adults and Young People. After the filmstrip is shown, seek to secure written commitments from those who plan to attend the week of Bible study. It would be helpful to have in hand copies of the study course book and the workbook for distribution at this time.

Further interest can be created through a series of sermons designed to make members aware of their needs for Bible study and to be interested in what James has to say to Christians.

Encourage those who cannot attend to study books at home.

When step-by-step preparation for Bible study is made; when the people are informed, prepared, and inspired by a spiritual appeal to their need to study the Word of God, January Bible Study may well turn out to be the best activity your Sunday School promotes during the year.

## RADIO-TV COMMISSION Program Guide

Please clip and save this convenient guide to programs produced by Southern Baptists' Radio-TV Commission. Station listings and times of broadcasts are the latest and most accurate at publication time.

### RADIO

**THE BAPTIST HOUR** — A 30-minute modified worship service featuring Dr. Herschel Hobbs.  
**"MASTERCONTROL"** — A 30-minute variety inspirational program for the entire family.  
**MUSIC TO REMEMBER** — A 15-minute program of time-tested religious music.  
**OMNISCOPE** — A 30-minute variety program designed exclusively for college campus radio stations.  
**MANNA IN THE MORNING** — A 4½-minute devotional designed as a station "sign-on."  
**RELIGIOUS NEWS PROGRAMS** — A 5-minute program provided for the individual states upon request.  
**POWERLINE** — A 30-minute popular music program with tips on contemporary life for teenagers.

### TELEVISION

**THE ANSWER** — A 30-minute color television series featuring both dramatic and documentary films.  
**JOT** — A 4½-minute animated color cartoon series for children five to ten years of age. 40 stations.  
**DR. THEODORE ADAMS' "SPOTS"** — Sixty inspirational spots, 60-seconds and 20-seconds in length.

JOT TV MANNA IN THE MORNING  
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| THE BAPTIST HOUR |             |          | OMNISCOPE |          |          |
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| WKDZ             | CADIZ       | SU 1230P | WKMS      | MURRAY   | TH 630P  |
| WNES             | CENTRAL CTY | SU 1000P | WEKU      | RICHMOND | SU 1030P |
| WAIN             | COLUMBIA    | SU 700A  |           |          |          |
| WIEL             | ELIZABETHTN | SU 730A  |           |          |          |
| WFUL             | FULTON      | SU 730A  |           |          |          |
| WHIC             | HARDINSBURG | SU 130P  |           |          |          |
| WHLN             | HARLAN      | SU 645A  |           |          |          |
| WHBN             | HARRODSBRG  | SU 1230P |           |          |          |
| WJRS             | JAMESTOWN   | SU 1230P |           |          |          |
| WLBK             | LEBANON     | SU 930A  |           |          |          |
| WMTL             | LEITCHFIELD | SU 930A  |           |          |          |
| WINN             | LOUISVILLE  | SU 730A  |           |          |          |
| WFMH             | MADISONVL   | SU 600A  |           |          |          |
| WVXL             | MANCHESTER  | SU 100P  |           |          |          |
| WVJL             | MARION      | SA 900A  |           |          |          |
| WFLW             | MONTICELLO  | SU 800P  |           |          |          |
| WMOR             | MOREHEAD    | SU 800A  |           |          |          |
| WNSK             | MORGANFIELD | SU 1230P |           |          |          |
| WMST             | MT STERLING | SU 500P  |           |          |          |
| WOMI             | OWENSBORO   | SU 900P  |           |          |          |
| WOMI             | OWENSBORO   | SU 900P  |           |          |          |
| WPDE             | PARIS       | SU 835A  |           |          |          |
| WPKE             | PIKEVILLE   | SU 835A  |           |          |          |
| WRUS             | RUSSELLVL   | SU 1230P |           |          |          |

### Network Television Specials

**ABC Television**  
October 5, 1969—1:00 p.m. EST  
"The Game And How It Was Played Today"  
October 12, 1969—1:00 p.m. EST  
"People Who Live In Glass Paperweights Can't Throw Stones"  
December 21, 1969—1:00 p.m. EST  
Texas Boys Choir in concert

**NBC Television**  
December 28, 1969—1:30 p.m. EST  
The Centurymen in Concert

**MUSIC TO REMEMBER**

|      |            |          |
|------|------------|----------|
| WKKK | ERLANGER   | TU 845P  |
| WPKN | FRANKLIN   | SU 745A  |
| WONI | OWENSBORO  | SU 715P  |
| WDOC | PRESTONBRG | SU 1030P |
| WSEK | SOMERSET   | SU 745A  |
| WLVL | LOUISVILLE | SU 500P  |
| WSTO | OWENSBORO  | SU 900A  |

**KENTUCKY NEWS SCOPE**

|      |             |          |
|------|-------------|----------|
| WANY | ALBANY      | SA 810A  |
| WRRY | ARDSTOWN    | SU 700A  |
| WKDZ | CADIZ       | SU 700A  |
| WCTT | CORBIN      | SU 750P  |
| WCPM | CUMBERLAND  | SU 1015A |
| WHBN | HARRODSBRG  | SU 540P  |
| WJRS | JAMESTOWN   | SA 1210P |
| WVXI | LANCASTER   | SU 700A  |
| WSTM | LOUISVILLE  | SU 600A  |
| WTTL | MADISONVL   | SU 1215P |
| WMIK | MIDDLESBORO | SU 702A  |
| WMST | MT STERLING | SU 702A  |
| WOMI | OWENSBORO   | SU 710P  |
| WPDE | PARIS       | SU 155P  |
| WANO | PINEVILLE   | SU 155P  |
| WDOC | PRESTONBRG  | FR 930A  |
| WPKY | PRINCETON   | SU 415P  |
| WRVK | RENFRO VLY  | SU 700A  |
| WRUS | RUSSELLVL   | SU 910A  |
| WCND | SHELBYVL    | MO 915A  |
| WEZJ | WILLIAMSBRG | SU 755A  |

### CLASSIFIED ADVERTISING

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## Missionary Preachers Urgently Needed

Urgent calls for missionary preachers in Brazil, Lebanon, Hong Kong, Philippines, Ivory Coast, and Costa Rica headlined a "new missionary needs" meeting of area and personnel secretaries of the Southern Baptist Foreign Mission Board, September 26.

Lists of missionary needs, prepared by Southern Baptist missionaries in the 70 countries where they work, had just been received and were reviewed for priority and clarification by the group.

"The French-speaking countries of West Africa present a demanding challenge for missionary preachers," said H. Cornell Goerner, secretary for Africa for the Board.

Frank K. Means, secretary for South America, said the need for preaching missionaries is acute in most South American countries. "It has reached a critical stage in North Brazil, one of the three areas in Brazil to which Southern Baptist missionaries are under appoint-

ment, Uruguay, Ecuador, and Peru," he said. North Brazil has not received a Southern Baptist missionary preacher since 1966, he noted.

According to R. Keith Parks, secretary for Southeast Asia, the dramatic response to gospel preaching currently going on in the Philippines makes imperative the addition of missionary preachers to that field.

The group also recorded requests for religious education specialists, musicians, theology teachers, and publication, social, and student workers.

Franklin T. Fowler, medical consultant for the Board, pointed out that the Missions, organizations of Southern Baptist missionaries, involved in medical work have requested 34 physicians for the coming year. Only 11 physicians have been appointed in the last five years. Calls for nurses, dentists, and medical technologists were also recognized.



**SOUTHERN BAPTISTS' RADIO AND TELEVISION COMMISSION**  
6350 West Freeway, Fort Worth, Texas 76116 / Paul M. Stevens, Director

This ministry is supported by the churches of the Southern Baptist Convention through Cooperative Program gifts.



*Budget makers are important people in the church. However, before saying "No special offerings this year" let them be sure they have the answers to the following questions:*

1. What kind of CHILD CARE PROGRAM would Kentucky Baptists have if its support was suddenly reduced 50%?
2. What other sources of income could or would make up the difference should the above occur?
3. Has the THANKSGIVING OFFERING weakened the churches that promote it?
4. Has it helped or hindered our CHRISTIAN WITNESS?

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