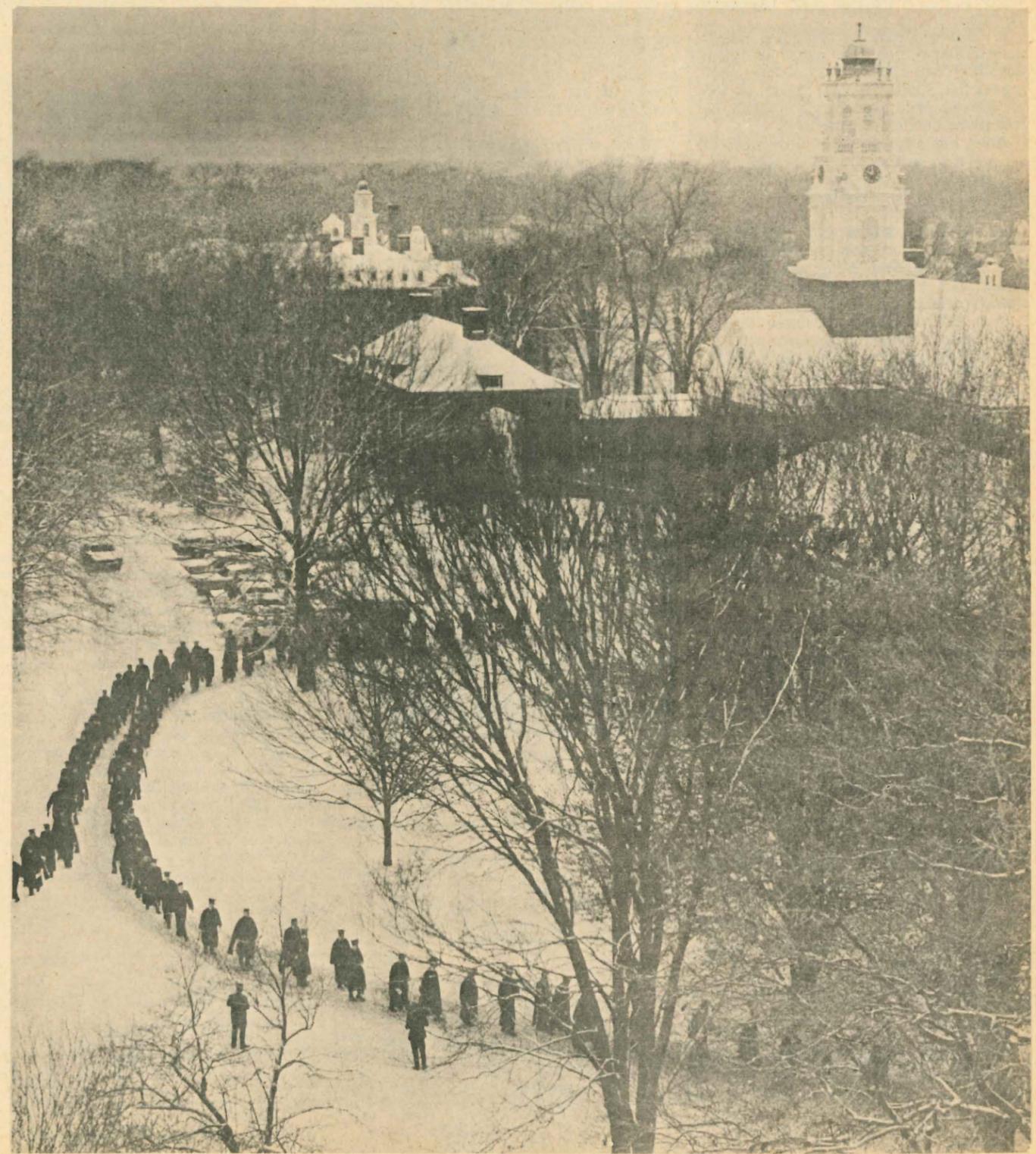



WESTERN RECORDER
FEBRUARY 7, 1970

The seventeenth annual observance of Baptist Seminaries, Colleges, and Schools Day is scheduled in many churches on February 15. The theme for 1970 is "Christ and My Future." This picture was taken at the recent winter commencement at Southern Seminary.



Allen Receives E. Y. Mullins Award

The Southern Baptist Theological Seminary recently presented its E. Y. Mullins Denominational Service Award to Clifton J. Allen, retired editorial secretary of the SBC Sunday School Board.

The award, which is given annually to an outstanding Southern Baptist leader, is named after the fourth president of Southern Seminary, E. Y. Mullins, who was considered one of the most influential Baptists of the early twentieth century.

A 1928 graduate of Southern Seminary, Allen served as a pastor in North Carolina from 1932 to 1937 before moving to the Sunday School Board as associate editorial secretary. In 1945 he was named editorial secretary.

Allen has also served as a member of

Missionary News

Mr. and Mrs. Takahiro Oue, appointees to Japan, may now be addressed at P.O. Box 535, Pine Mountain, Georgia 31822. The Oues are undergoing missionary orientation.

Miss Billie Scaggs, appointee to Nigeria, may now be addressed at P.O. Box 535, Pine Mountain, Georgia 31822. A native of Ashland, Miss Scaggs is undergoing missionary orientation.

Dr. and Mrs. G. Keith Parker, appointees to Switzerland, may now be addressed at P.O. Box 535, Pine Mountain, Georgia 31822. A recent graduate of Southern Seminary, Parker is undergoing missionary orientation.

Lee Thomas Garrott, father of Mrs. Hobson L. Sinclair, missionary to Hong Kong, died November 21 in Bowling Green. Mrs. Sinclair may be addressed at 422 15th Street, Bowling Green, Kentucky 42101.

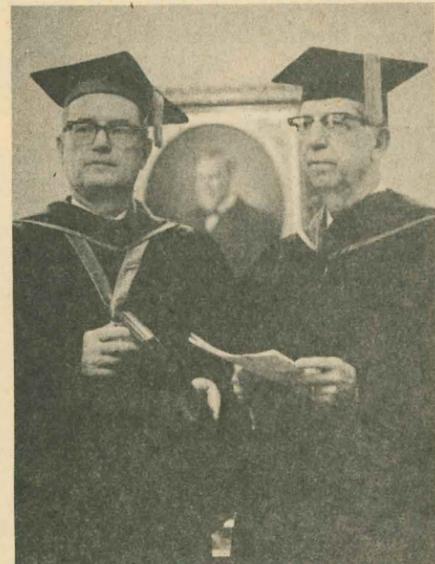
Mr. and Mrs. J. Donald Mason, Zambia, are the parents of a third child, Dale Allan, born November 9. Mason was reared in Paducah, Kentucky.

Dr. and Mrs. W. Griffin Henderson, recently employed missionary associates who will teach at Hong Kong Theological Seminary, may now be addressed at Southern Seminary, 2825 Lexington Road, Louisville, Kentucky 40206.

the Baptist World Alliance Commission on Christian Teaching and Training since 1957, and he is currently serving as chairman of the commission. He has served as recording secretary of the Southern Baptist Convention since 1965.

His most recent involvement has been as editor of the new "Broadman Bible Commentary" which is currently being released. About his other writing experiences, Southern Seminary President Duke K. McCall says, "It would be presumptuous to attempt to detail the articles and lesson materials which he has provided through numerous publications." He has written "The Gospel According to Paul" and, since 1953, "Points for Emphasis."

When he was making the presentation to Allen, McCall said, "This is the highest award made by this institution and is designed to focus attention upon the contribution the recipient has made and particularly in this case, the contribution he is currently making through the 'Broadman Bible Commentary' as well as other avenues of Christian service."



RECIPIENT—Clifton J. Allen, right, receives E. Y. Mullins Award from Southern Seminary President Duke K. McCall.

DEVOTIONAL



M. A. Reese
Pastor, FBC
Barbourville

Known By Our Fruits

"Let the words of our mouths and the meditations of our hearts be acceptable in Thy sight, O Lord, our rock and our redeemer." (Psalm 19:14 adapted.)

So let our lips and lives express
The holy gospel we profess;
So let our works and virtues shine,
To prove the doctrine all divine.
—Isaac Watts

Jesus liked to draw illustrations from common life. The birds, the flowers, the heavens, the trees, — all spoke to Him about the great truths of God. This verse is an example:

Wherefore by their fruits ye shall know them (Matt. 7:20).

As a father and his ten-year-old boy were taking a walk, they named the different trees they saw. Presently the boy said, "Daddy, is that tree over there an apple or a pear?"

"I'm not sure," replied the father. "Let's go over and see the fruit; then we can tell."

When the two found apples on the tree, all doubt was removed.

Jesus said that you can tell a person by his fruit. What did He mean? He meant that the kind of lives people live shows what kind of people they are. If people have bad characters and live bad lives, they are bad people. If they have good characters and live good lives, they are good people.

Jesus made this teaching very meaningful when He said that you don't pick a bunch of grapes from a clump of thorns. Good trees produce good fruit, but bad trees produce bad fruit.

Paul tells us that the fruit of God's Spirit is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22). When people look at our lives, do they see this beautiful fruit of the Spirit?

Leo Eddleman Resigns As New Orleans President

H. Leo Eddleman has resigned as president of New Orleans Baptist Theological Seminary to become executive vice president of Religious Heritage Of America, with headquarters in Washington, D.C.

Eddleman has been president of the seminary, third largest in the Southern Baptist Convention, with a fall enrollment of 613 students, since 1958.

He announced his resignation, effective February 28 "or at such times as is mutually beneficial and preferable to all concerned," to the executive committee of the seminary's board of trustees.



Eddleman and that he and his wife "feel that this is the Lord's will for our lives at this time."

Religious Heritage of America is a nation-wide organization committed to keeping alive the fact that the United States was settled primarily by people of faith, and that the unique idea of religious liberty was written into the Constitution as a result of their Christian faith, according to Eddleman's statement.

The organization also sponsors an annual "pilgrimage" of top religious leaders in America to the nation's capital, and presents awards to outstanding clergymen, church women, and a "Faith and Freedom Award" in journalism.

Eddleman said in his resignation statement that "the work with New Orleans Seminary has been satisfying and delightful. Only the challenge of the broader service of a nation-wide organization like Religious Heritage of America could pull me away from the extraordinary faculty, the excellent trustees, and the capable student body at New Orleans seminary."

A native of Mississippi, Eddleman was elected the fifth president of the seminary in November of 1968, succeeding Roland Q. Leavell. At the time, he was president of Georgetown College, Georgetown, Kentucky.

He had taught Old Testament and Hebrew at New Orleans Seminary before his election as president of Georgetown College, and had served six years in Palestine as a missionary of the Southern Baptist Foreign Mission Board. He had lived in Jerusalem, Tel Aviv and Nazareth.

Eddleman was pastor of Parkland Baptist Church in Louisville, from 1942-1952, and taught Old Testament and Hebrew at Southern Baptist Theological Seminary for two years as a pastor, and taught there as a full professor for two additional years.

He has also lectured and studied in Palestine (Israel) and studied at Hebrew University in Jerusalem.

A graduate of Mississippi College, Clinton, Mississippi, he received the master and doctor of theology degrees at Southern Seminary, Louisville. Georgetown College conferred on him an honorary doctor of divinity degree in 1949.

At the time of his resignation, Eddleman had just returned to the seminary from a brief sabbatical. He had taught as a guest lecturer at Trinity Evangelical Divinity School, Deerfield, Illinois, while on sabbatical.

Though Eddleman was taking a position outside the denominational struc-

ture, he said "our continued involvement on a full-time basis in Christian and religious activities will be as extensive as ever." He said he planned to join a Southern Baptist church in Washington.

A. Morgan Brian, Jr., a New Orleans attorney and president of the board of trustees, said that the board's executive committee had accepted Eddleman's resignation "with regrets."

The executive committee adopted a resolution expressing "grateful appreciation" for Eddleman's "dynamic leadership," and praised his more than 11 years "of devoted service." They planned a testimonial dinner honoring Eddleman at a later date.

The executive committee named James D. Mosteller, dean of the seminary's School of Theology, to be acting president until a successor is selected. No procedure has yet been set up for nomination and election of a new president by the board of trustees. (BP)

Europe Again A Mission Field

The new decade of the "Seventies" has dawned on a Europe which, "for the second time in history" must be regarded as a mission field, where less than 5 percent of the people may be committed Christians.

During the last three decades an "urgent need for missions" has arisen in Europe, the evangelism committee of the European Baptist Federation says in a decade-opening statement. The statement was released through committee chairman Gunter Wieske of Volmarstein, home missions secretary for Baptists of West Germany.

There are signs that the church — "the only institution in the world that can give men what they need, Christ" — is undergoing renewal in various countries of Europe, the committee reports. Yet, there are still too many church members "who have never been asked to share what they have received."

A many-sided modern evangelistic thrust is needed to confront effectively a pluralistic society, the committee adds. One method of evangelism, or even two or three methods, is no longer sufficient. A "diversity in missionary structures" is required.

Failure to share the Christian faith with others "has led to a terrible waste of God's entrusted riches," the committee points out. "Therefore, we need, especially in the cities, small groups, house-churches, study groups, prayer cells, into which each individual member

is invited and in which each member has the chance to ask and to answer, to be trained (to witness), to pray and to be prayed for, to laugh and to weep."

Systematic attention must be given to home missions. This includes preparing for evangelism, carrying out evangelistic activities, keeping the church informed, and conducting follow-up work after special evangelism projects. (EBPS)

Sunday School Board To Invite Youths

The elected Sunday School Board of the Southern Baptist Convention, in its annual meeting, voted to select youth periodically to sit in and comment upon committee and full board meetings.

Three to five young people will be invited to sit in on committee and general meetings of the board periodically. They will be asked to file written evaluations and suggestions growing out of their observations. Expenses will be borne by the board.

James L. Sullivan, executive secretary-treasurer of the board, said that youth would be selected from different areas of the convention territory. (BP)

introduce the . . .
WESTERN RECORDER
. . . to a friend

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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DOES YOUR CHURCH HAVE

Western Recorder

IN ITS BUDGET?

WESTERN RECORDER

February 7, 1970



A Tragic Case Of Apathy

The apathy of Baptists and other religious freedom advocates in Kentucky is appalling and may result in state funds going to parochial schools. Last summer when Kentucky Catholic educators announced plans to seek state aid for their elementary and high schools this publication started pleading for efforts to head off this threat. A few Baptists responded by seeking commitments from legislative candidates but most Kentucky Baptists went on their merry unconcerned way.

The feeling seemed to be it couldn't happen. Such aid was so obviously unconstitutional, the General Assembly was dominated by non-Catholic rural legislators and there was so much need by public education for the limited state funds available for appropriation. Even champions of state parochial school aid saw little chance for their proposals.

Today it is a different story. Informed sources say the parochial school aid bill has a good chance for passage. Why the change in chances for approval?

Several reasons can be given. One is the Catholic educators left the request for actual money out of the first bill and asked for enabling legislation only. This was very clever because any proposal which pleases a bloc of voters without costing anything is appealing to legislators. The truth is there are already plans under way for an appropriation to fund the legislation if it passes but many legislators feel they can cross that bridge later. They have the prospect of pleasing advocates of parochial school aid by voting for enabling legislation and pleasing opponents of such aid by voting against an appropriation bill.

The bill's chances have improved also because of political realities. There is a lot of give and take going on among legislators and some lawmakers otherwise against parochial school aid might vote for it in ex-

change for promises of votes for legislation in which they are especially interested.

The greatest reason for improved chances for approval of the legislation is the untiring, relentless efforts of Roman Catholics and the failure of those opposed to the legislation to express themselves. Some legislators say they are getting 100 letters asking approval of the proposal to every one letter expressing opposition. Besides that the letters in favor are mostly personally written while those opposing are form letters or petitions. Personal letters are far more impressive. Catholic churches and leaders have succeeded in enlisting the support of thousands of their members.

On the other hand, in most areas of the state Baptists have done nothing. In Louisville, Covington-Newport and a few other areas some work has been done but not nearly enough. What is the difference between the interest and efforts of those favoring and those opposing state funds for religious schools? Is it that one group is fighting for the life of their schools while the other is fighting only for a principle? How precious is the principle of religious liberty and separation of church and state to us today? Our forefathers went to jail and even died for it. Isn't it worth the few minutes required to write a letter and a six cents stamp to us?

The Kentucky Baptist Public Affairs Committee made an appeal by mail last week for every Kentucky Baptist pastor to urge church members on Sunday, February 1, to write their representatives and senators immediately. If anyone reading these words has not done so, please do it. If you do not know the names of your representatives and senators, contact your County Clerk Office. Address your letters to these lawmakers at the State Capitol, Frankfort, Kentucky 40601. Let us hope it is not too late.

A New Day Is Dawning In The South

In the heart of South Georgia is Fitzgerald, a beautiful little city with the kind of hospitality which has made the Old South famous. Through the kindness of Pastor John Burch and Fitzgerald Baptists, I have enjoyed the delightful experience of January Bible conferences for the last three years in Fitzgerald.

Merely to be down South in January is a welcome respite from Kentucky winters though the cold wave in early January this year was painfully felt in Fitzgerald. Many unprotected water systems froze and made for an extraordinary number of bathless Baptists for several days.

But the sight of palm trees along the wide residential streets and the camellias in every yard are reminders of the ordinarily balm climate in Fitzgerald. Narcissus already in bloom droop in the cold but will again respond fragrantly to the warming sun which drives the cold away.

Dogwoods and magnolias are plentiful also but the most prominent trees in Fitzgerald are the live oaks which hold their green leaves through the winter. Even more plentiful, however, are pecan trees which grow in everybody's yards and along the streets and walks. Their leaves and nuts have all been shed by January and one walking along the sidewalks can fill his pockets with left over nuts.

One of the most enjoyable and rewarding opportunities in Fitzgerald is the early morning fellowship which convenes every day at a local cafe. From about 6 to 8 A.M. can be found a breakfast gathering of men from all walks of life. Policemen, the county sheriff, mailmen, service station operators, merchants, bankers and members of almost every other occupation deal with local, national and international problems in a highly interesting way. This fellowship crosses all economic, social and religious lines. One of the most interesting members of the fellowship is a retired Jewish businessman who is a beloved and generous civic leader. Pastor Burch is also a part of this fellowship and the experience enhances his effective community-wide ministry.

Baptists are plentiful in Fitzgerald as they are all over Georgia. Through the years some of Georgia's most distinguished Baptist preachers have served the First Baptist Church. The image of the church is illustrated in a recent telephone call to the church office. "Is this the church that helps people?", said a lady seeking assistance. It is a church which exists to help people in more ways than the caller meant.

These are trying days for all Christians everywhere and especially for Baptists in the South. Sincere followers of the Lord are finding it difficult to adjust to the social revolution of today and federally imposed desegregation is especially painful for many in the South who have inherited generations of belief in separation of whites and blacks. More and more Southerners, however, with the help of courageous pastors and other leaders, are coming to separate their cultural heritage from Biblical teachings. They are resisting the political demagogues and are determined to save their public schools and other indispensable public institutions. There is a simple sincerity of religion and a basic good will in the hearts of most Christians in the South and a bright new day is dawning.

Four days in Fitzgerald not only is a heart warming experience of hospitality but also gives a renewed confidence in humanity and a new hope for the role of Baptists and other Christians in achieving God's purpose for this age.

BAPTIST FORUM



EXTREMISM ARTICLES

Dear Editor:

By way of comment on Professor G. Willis Bennett's "Who's Who Among The Extremists" it is noted that he has made as members of "The Radical Right" as follows:

1. Dan Smoot;
2. Carl McIntyre;
3. Myers G. Lowman;
4. Edgar C. Bundy;
5. Billy James Hargis.

I cannot understand why they are classified as "The Radical Right." Does it make a man a member of the Radical Right if he attempts to fight the Communist? I do not believe this is so.

Professor Bennett has gone too far in his classification of these gentlemen as members of the Radical Right. My classification of these men would be good American citizens trying their best to help their country in its time of need.

Barbourville, Ky.

Earl L. Cole

Dear Editor:

In the January 10, 1970, *Western Recorder* a series of articles appeared, written by apparently men of high intelligence who hold positions in our Southern Baptist Seminaries. To the average reader of the *Western Recorder* the word of a professor in one of our seminaries should be above question.

Yet, let us examine some of the remarks made by these "learned" men. Dr. C. A. Insko speaks of a frontier spirit and six-gun society. Japan was founded centuries before the United States. Japan has outlawed firearms in the hands of any civilians, yet Japan's homicide rate is 2.43 persons per 100,000 population. Dr. Insko implies that without firearms the United States would be a nice safe place to live. The United States has 4.8/100,000 homicide rate and of this 4.8, 3.5 are killed with firearms. Take away all firearms in the United States and we have the lowest homicide rate of any free nation — 1.3. How then does the good Professor explain this?

The good Professor Insko then goes on to discuss the overthrow of our way of life by domestic and foreign (USSR) groups as imagined fear. The good Professor should familiarize himself with the constitution and writings of SDS, RAM, PLP, YSA (referred to in the *Western Recorder* January 10) and he would find very specific paragraphs dealing with the overthrow of the present form of the United States government.

Next Professor Insko belittles and downgrades the foundation of the United States based on Christian Protestantism. I refer him to Halley's Handbook of the Bible and literacy ratings of the various nations. The free Protestant nations have the highest literacy ratings prior to World War II. The Vatican dominated world Christianity for a thousand years yet the great mass of people could neither read nor write. Public ignorance up until World War II served to be a Canon Law in Roman Catholic countries.

Lastly, according to Professor Insko, anyone who defends the status-quo is a rightist filled with doubt and fear. Well, Professor, I am a conservative rightist and I am filled with doubt and

(continued on page 15)

Plans Announced For WMU Meet

The annual convention of the Kentucky Woman's Missionary Union will be held March 31 - April 2. The meeting will be hosted by the First Baptist Church of Paducah.

The convention officially opens with the Tuesday evening program at 7:30 p.m. and runs through noon the following Thursday. Prior to the Tuesday beginning, a series of conferences will be held on all areas of WMU work. These conferences begin at 2:00 p.m. Nursery facilities will be available for all sessions.

Mrs. George Ferguson, executive secretary of the Kentucky WMU, said more than 1,000 women will assemble for this annual event. "We never get an accurate count of our people," Mrs. Ferguson said, "because of some confusion over who can come."

The state leader explained that while credential cards are limited to a certain number of representatives for churches and associations, that anyone can attend the convention.

"Credential cards just gives one voting rights," Mrs. Ferguson declared. "They don't exclude one from attending. In the past, though, some ladies

have not registered because they were not official messengers."

Headlining the convention program will be Foreign Mission Board head Baker James Cauthern. Also on the program will be Mrs. R. L. Mathis, president of Woman's Missionary Union for the SBC. Other missionaries and mission board personnel are also scheduled to appear. (For additional information on the program see future issues of *Western Recorder*.)

Listed below are area hotels and motels. Mrs. Ferguson said ladies planning to attend should make their reservations immediately. Those waiting to the last minute may not find rooms available.

Headquarters motel for the three-day meeting is the Holiday Inn.

For those desiring to stay in private homes, plans have also been made. Persons desiring this type accommodation should write Mrs. Thurman Baker, 111 Windsor Court, Paducah, Kentucky 42001.

Other information and credential cards are available by writing Mrs. Ferguson at the Kentucky Baptist Building, Middletown, Kentucky 40243.

HOTELS AND MOTELS

Hotels & Motels	Tel. No.	Address	distance to church
Continental Inn	443-6504	2301 S. Beltline	5 miles
Diplomat Inn	443-6573	2701 Thompson Ave	1 mile
El Rancho Inn	442-8236	3300 Park Ave.	1½ miles
Fountain Motel	442-3595	4050 Clarks River Rd.	6 miles
Holiday Inn	443-7521	727 Joe Clifton Drive	1 mile
Hotel Ritz	443-3661	2201 Broadway	½ mile
K & M Motel	554-1626	2550 Lone Oak Rd.	1 mile
Potters Motel	442-1598	Hinkleville Rd.	3 miles
Ramada Inn	443-8751	1380 S. Beltline	1 mile
Travelodge Motel	443-8401	1234 Broadway	1 mile
Irvin Cobb Hotel	443-5321	6th & Broadway	1½ miles
Vaughn's Motel	443-1719	2308 Lone Oak Rd.	1 mile



ANNIVERSARY—The Pioneer Bible Class of the Walnut Street Baptist Church, Louisville, celebrated its 25th anniversary Sunday, January 25, with an Open House at the church. More than 100 persons attended the festivities. Mrs. Robert Pogue has taught the class since its conception in 1944. The class currently has an enrollment of 45 with an average attendance of 30. Current President is Mrs. William Coffman.



Tell the legislators

If the matter of Roman Catholics seeking public tax funds for their parochial (private) schools is still an issue when you read this, you had better sit down and write, wire or phone your state representative and senator about your opposition to this bold bid by our Catholic friends to get the state to support their church schools for children. If you have already done so, then, follow it up — and get your neighbor to write, wire or phone! Senate Bill 128, House Bill 198 — identical bills.

In education committees

At this writing, the bills were introduced in both houses and referred to the education committees of both for consideration. It is hoped that they will die in committee and never be brought to vote in the House or Senate. But we must fight the battles as they come — now, as I write (January 29), the Committees have them.

You should write the Chairman of the Senate Education Committee, Hon. Romano L. Mazzoli, State Capitol, Frankfort, Ky. 40601 (a Catholic from Louisville); and Hon. Brooks Hinkle, Chairman of the House Education Committee, State Capitol, Frankfort, Ky. 40601 (a Protestant from Paris).

Why we oppose

Write them your feelings and convictions. Plainly, if you are against using any public tax funds for private schools (under any arrangement, any guise, any time). If you are for it — tell them.

We believe that it is legally, morally, religiously and economically wrong.

It is contrary to the plain words of Section 189, Kentucky Constitution, which reads: "Appropriation for sectarian purpose forbidden. — No portion of any fund or tax now existing, or that may hereafter be raised or levied for educational purposes, shall be appropriated to, or used by, or in aid of, any church, sectarian or denominational school." It is beyond reason that any group should seek funds under SB 128 and HB 158 without first changing the Constitution. Each legislator has taken an oath to uphold the Constitution — how could any one vote for these bills which violate it?

Religious freedom, separation of church and state, and the health of the public school are at stake.

Did you write? Will you? And pray?

Harold G. Sanders

WESTERN RECORDER

People and Places

15 Year Old Is Associational Music Leader

Steve Boggs of Harlan, age 15, is the youngest associational music director in Kentucky and perhaps the youngest in the whole Southern Baptist Convention.

Even more to his credit, says Eugene Quinn, state music secretary, is the initial response of Upper Cumberland Association to his leadership.

At the association M-Night service, a youth hymn sing, preceding the M-Night program, had over 100 youth present. Steve contacted almost all the churches in the association before the program. He personally visited many churches to help teach the special music.



Boggs

Not yet old enough to receive his driver's license, he was driven by his parents on these trips.

When asked his impressions of the association job, Steve responded, "I think it is a privilege that God has given me a talent to use for Him and it is an honor to serve Him as associational music director."

Boggs added, "I would like to help other young people know they can have a part in God's work."

Robert Franklin Browning was ordained to the Gospel ministry by the First Baptist Church of Greenville on January 4, 1970. Moderator for the service was W. C. Campbell, pastor of the First Baptist Church. Other participants in the service included Louis Velines, clerk; Robert Bozart, Muhlenberg associational mission superintendent, interrogator; and James Vincent, the ordination prayer. The presbytery consisted of about a dozen pastors and deacons from several churches of the association.

Robert is one of many dedicated young people in the First Baptist Church. His teachers and leaders during the years of his training in the church speak very highly of his ability and his commitment.

George J. Sheridan, Jr., a January graduate of Southern Seminary, has become associate editor of the *Christian Index*, the state Baptist paper of Georgia.

A native of New Jersey, Sheridan served as editorial writer and editor for daily and weekly newspapers in his home state for seven years. While at Southern Seminary, he was a news writer in the public relations office.

The Georgetown College A Cappella Choir recently released a recording entitled "In Concert." The recording was

edited by director W. Wayne Johnson. It includes some of the best performances of the 40-voice group. The cover jacket pictures Georgetown's John L. Hill Chapel where the choir performs its major campus concerts each fall and spring.

David C. Jackson, president of Oneida Baptist School, is recuperating from recent surgery at Deaconess Hospital in Evansville, Indiana. He is scheduled for a series of operations on his hip and foot.

St. Matthews Baptist Church recently voted to send its pastor, Alton McEachern, to preach in a European Evangelism Crusade at Aschaffenburg, Germany. Date of the crusade is April 19-26.

Archie Walters, pastor of East Pineville Baptist Church and moderator of Bell County Association, died Thursday, January 15. He is survived by his wife, three sons and three daughters.

Mrs. Walters may be addressed at Route 1, Pineville, Kentucky 40977.

Verlin C. Kruschwitz, pastor of Sevens Valley Baptist Church, Elizabethtown, and Austin Roberts, pastor of Lexington Avenue Baptist Church in Danville, spent February 3-4 attending the annual meeting of the Southern Baptist Annuity Board in Dallas, Texas.

Latonia Baptist Church, Covington, has begun a Blood Bank for members of the church. A church spokesman said the Blood Bank would enable members to receive blood quickly and inexpensively.

The Erlanger Baptist Church recently sponsored a series of beginner sign language classes. The classes were designed to enable persons to communicate personally with deaf friends. The classes were led by Miss Pat Bastin and Miss Lois Muff.

The Family Radio Network campaign to support the Bible reading done by astronauts of Apollo 8 has met with what sponsors termed "overwhelming success."

Three and one half million letters and petition signatures have been forwarded to NASA. An additional 1,000,000 letters were recently displayed in Times Square in New York City. Letters are still arriving at the rate of 100,000 per week.

Sponsors termed this as "perhaps the largest voluntary commendation of an act by man that has ever occurred in our nation's history or perhaps in the history of the world."

Wayne Ward, professor of Christian theology at Southern Seminary, and John Claypool, pastor of Crescent Hill Baptist Church, Louisville, and first vice president of the Kentucky Baptist Convention, are contributors to a new book entitled *Is the Bible a Human Book?*

In addition to writing the chapter "Stories That Teach," Ward served as editor of the book. Claypool is the author of the chapter "The Humanity of God."

William Snowden, a dentist from Winchester, Kentucky, and a member of the Central Baptist Church there, along with John Maddox, of Walton, Kentucky, will spend the last half of February in Guatemala. The two dentists have been asked to make the trip by the Foreign Mission Board of the SBC. Snowden will work in the eastern hill section of the country while Maddox will work in the western section of the country.

Southern Baptists have no permanent medical mission work of any kind in Guatemala. There are four missionaries stationed there.

Hugh Shelton, local missionary and pastor at Warfield, Kentucky, suffered a severe heart attack Monday, January 26. Last report said he was in Appalachian Regional Hospital in Williamson, West Virginia.

Ella Faye Hayes, education secretary at Irene Cole Memorial Baptist Church in Prestonsburg was recently honored for 10 years of service. The church presented her a watch as a token of its appreciation.

Howard Gene Atkinson was ordained to the gospel ministry Sunday, January 25, by the First Baptist Church of Paducah. Atkinson is a ministerial student at Cumberland College and pastor of Carpenter Baptist Church in eastern Kentucky.

Robert Lawrence Doyle, 34, died recently in Americus, Georgia. A native of the Paducah area, Doyle was a graduate of Southern Seminary. He was the pastor of churches in Kentucky and Tennessee before joining the staff of the Kentucky Children's Home.

At the time of his death he was working with the Sumpter County Department of Family and Children Services in Americus, Georgia.

He is survived by his wife, Mrs. Elaine Bartlett Doyle, a daughter, his parents, a brother in Knoxville, Tennessee, and a sister, Mrs. William Lessley of Bowling Green, Kentucky.

The Georgetown College music department has designated two days as audition days for prospective music students, according to A. Goodwin Thomson, chairman of the department. The plan for interviewing high school seniors interested in music will go into effect on Saturday, February 14. The second audition will be held on March 14. Students are requested to register for try-outs and counseling at the Nunnelley Music Building between the hours of 9:00 a.m. and 11:00 a.m.

Boyd Assumes New Long Run Post

Eugene Allen has resigned the pastorate of Mint Springs Baptist Church, Ohio River Association. No additional information was given *Western Recorder*.

Bill Atherton began serving the First Baptist Church, Cold Spring, as music director on December 1, 1969. He is the son of John W. Atherton, Sr., who also served First Baptist, Cold Spring, as music director from November, 1954, until November, 1960.

Atherton made his profession of faith in Christ at the age of eight and gave his life to full-time Christian service at the age of thirteen. He graduated from Erlanger-Lloyd High School and served three-and-a-half years in the Air Force.

He has served the Ashland Avenue Baptist Church, the West Covington Baptist Church and was serving the Trinity Baptist Church in Newport when called to Cold Spring. Atherton is married to the former Carol F. Turner and resides on Main Avenue in Highland Heights, Kentucky.

J. Leon Boyd, director of special ministries of the Long Run Association of Baptists in Kentucky since 1963, was elected to the newly created staff position of administrative assistant and director of church development.



Boyd

In this new position his primary function will be to assist the superintendent, G. Allen West, Jr., in the administration of the program of the association in areas not specifically assigned to other staff personnel. Other responsibilities include supervisions of clerical and accounting procedures and associational properties, and stewardship developments.

Until a successor is appointed, Boyd will provide general supervision of the area of special ministries with other staff members assuming some of the continuing responsibilities.

George Brown is acting pastor of Fry's Creek Baptist Church, Casey County Association, which has been reactivated.

Bob Browning, the new pastor of the Hazel Creek Baptist Church, was ordained to the full gospel ministry at the First Baptist Church, Greenville, on Sunday afternoon, January 4, 1970.

Robert W. Campbell resigned the pastorate of the Reidland Baptist Church, Paducah, effective January 12, 1970. He accepted the pastorate of the First Baptist Church, Rockwood, Tennessee, and assumed his duties there on January 15.

Campbell came to the Reidland Church one-and-a-half years ago from the First Baptist Church, Moulton, Alabama.

Don Champion resigned the pastorate of Bethlehem Baptist Church of Benton, Kentucky. The Bethlehem Church is in Blood River Association.

James Chrisman, pastor at Livingston and special worker for the Kentucky Baptist Convention, has resigned and accepted the pastorate of the Providence Baptist Church, Estill County. He began his work there after January 4, 1970.

Charles Chumbler resigned the Spring Creek Baptist Church, Blood River Association. He has accepted a teaching position in West Palm Beach, Florida, and will accept a pastorate if one becomes available to him.

H. Hughes Clardy has resigned Oak Grove Baptist Church in Logan Association to accept Spring Creek Baptist Church in Tennessee. His address is Route 4, Clarkville.

Nobel Cottrell has accepted the pastorate of Calvary Baptist Church, Liberty Baptist Association. He is presently pastor of the First Baptist Church, Tompkinsville, where he has served for the past eight years. He plans to begin his work at Calvary in March, 1970.

Willie Guess, recently ordained by the Iuka Baptist Church, is the new pastor of Mint Springs Baptist Church in the Ohio River Association.

Clyde Hankins has resigned the First Baptist Church of Forrest City, Arkansas, to accept the pastorate of Zion Baptist Church, Green Valley Association.

Frank Harlow, of Glasgow, Kentucky, is the new pastor of Beaver Creek Baptist Church in Liberty Baptist Association. William Jordan was the pastor through 1969.

Norris Hawkins began his work as the new pastor of Ephesus Baptist Church, December 28, 1969. He came to Ephesus from the Toledo, Ohio, area. The Hawkinses have two daughters.

William L. Hodge accepted the pastorate of the Greenview Baptist Church, Florence, Kentucky. His first Sunday at Greenview was January 4, 1970.

Hodge returned to Northern Kentucky Association from Lafayette Park Baptist Church, St. Louis, Missouri, having served as pastor there for two-and-a-half years. For five years prior to that time he was pastor of South Side Baptist Church, Covington, Kentucky.

The Hodges have two children, Patricia, a freshman at Georgetown College, and Steve, who is married and in his third year of medical school in Louisville.

Roy Johnson has been serving as interim pastor at Greenview Church.

Joseph Horsley resigned as pastor of the First Baptist Church, Moreland, Lincoln County Baptist Association. He has accepted the pastorate of Fellowship Baptist Church, Mercer County Baptist Association.

E. H. Hoskins has accepted the pastorate of the Meldrum Baptist Church in Bell Association.

W. E. Jones resigned the pastorate of Hawk Creek Baptist Church in Laurel River Association. He is the new pastor at Providence Baptist Church, Laurel River Association.

The Third Baptist Church, Owensboro, has called Harold Lee as its educational director. A native of Covington, Lee has served in a similar capacity for the past four years at Madisonville.

Lee served as a youth director in churches in Covington while a high school student. After a period in the armed services, he attended Western Kentucky University where he worked with the First Baptist Church, Bowling Green, as educational director on a part time basis.

After attending Southwestern Seminary in Fort Worth, Lee went to Belmont Baptist Church, Nashville, to serve with Harold Purdy. When Purdy was called to Madisonville, he asked Lee to work with him in Madisonville.

Mrs. Lee, nee Mazie Riley, was the secretary of First Baptist Church, Bowling Green. The couple has two children.

Lee is to begin his work at Third Baptist Church on March 1, 1970.

Don Letzring accepted the call of the Hickory Grove Baptist Church as minister of music and education. He has served for the past three-and-a-half years as pastor of Oak Island Baptist Church.

The Letzrings have three children.

Robert McGeorge resigned the Meldrum Baptist Church, Bell Association.

Leroy Porter has accepted the duties of part-time minister of music at the First Baptist Church, Whitesburg, Kentucky. He will be leading congregational singing and working with the adult and junior choirs.

Mrs. Porter will also help with the music program. The Porters have two children.

T. A. Prickett has returned to the pastorate of the Seven Hills Baptist Church in Owensboro. Prickett resigned the same pastorate last August in order to become pastor of the First Baptist Church in Guin, Alabama. He said the only explanation is that he made a mistake in leaving Seven Hills and is very happy to be back.

Prickett began his pastoral duties on January 25, 1970. During the five months interim the church has used Dan Hughes as supply pastor. Hughes is camp director for Camp Schaffer, the Daviess-McLean Associational Assembly.

Thomas Rose is the new pastor of Mount Pisgah Baptist Church in Graves Association.

Kansas Victorious In First Phase Of Fund Drive

The Kansas Convention of Southern Baptists has successfully completed a fund campaign to enlist pledges of \$500,000 and announced "victory" in an effort to provide funds to solve its \$1.6 million indebtedness.

When the campaign closed on January 26, a total of 147 congregations within the Kansas convention had pledged \$623,540, going over their goal of \$500,000 by \$123,540.

Convention officials said that two other major churches in the convention are expected to take action soon on their pledge commitment, and the amount in pledges may go over the \$700,000 mark by early February.

Meanwhile, in addition to the \$623,540 pledged by churches in Kansas and Nebraska, an effort to seek financial support from other Baptist state conventions in the Southern Baptist Convention has resulted so far in written

commitments from 10 conventions pledging a total of \$442,500 over a five year period.

Kentucky pledged up to \$10,000 annually for the next five years to aid Kansas area Baptists.

Earl O. Harding, executive secretary of the Missouri Baptist Convention and chairman of a committee of executive secretaries from the state convention to enlist aid for the Kansas convention, said that the executive secretary of at least 10 other state conventions had told him their boards may take some action in the future, but official approval has not yet been given.

In addition to the \$623,540 pledged by Baptists in Kansas and Nebraska, and the \$442,500, the Kansas Convention took action at its annual session last November allocating \$1,500 per week from the state Cooperative Program contributions to go towards solving the

convention's financial crisis. If all of the amounts pledged is actually received during the next five years, the convention would go well over the \$1.6 million needed to solve the indebtedness of its church loan association.

Convention officials involved in the campaign said they realize, however, that as much as one-third more than the actual needed amount would be necessary in pledges, since unforeseen financial difficulties on the part of those making pledges might cause some to fail to actually give all they had hoped and planned to contribute.

The convention faced the fact that its church loan association was insolvent in November of 1968, when it was disclosed that indebtedness exceeded \$1.6 million after the association had long-term loans to churches backed by short-term bonds. (BP)

Last Brazilian Convention Founder Dies, Was Kentuckian

Jane Filson Soren, pioneer of organized Baptist work in Brazil, died on the last day of 1969 in a hospital in Rio de Janeiro. She was 92.

She was the last remaining of 45 persons who founded the Brazilian Baptist Convention in 1907. She also helped start the Brazilian Woman's Missionary Union (WMU) a year later.

The editor of *O Jornal Batista*, Brazil's Baptist weekly, devoted two pages of a recent issue to telling the story of Jane Soren in words and pictures.

Born in Roanoke, Virginia, 12 years after the close of the Civil War, Jane Soren lived her last 64 years in Brazil and called that country her home. Following her husband's death in 1933 she turned down an invitation to live with one of her children in the United States, and she never returned to the land of her birth.

She died on the eve of her late husband's birthday. Francisco Fulgencia Soren would have been 101.

Soren had gone from his native Brazil to study at the Southern Baptist Theological Seminary in Louisville, Kentucky. Jane Filson then lived in Louisville with her family, and she and Soren met in a Baptist mission where they worked on Sunday afternoons.

They were married on her 28th birthday, in 1905. Present at the wedding were 20 young women whom Jane Filson had won to Christ.

The newlyweds went to Rio de Janeiro where he had become pastor of First Baptist Church after completing his studies at Southern Seminary five years earlier.

"The first great Brazilian Baptist pastor had found the ideal wife," wrote the

editor of *O Jornal Batista*. And, "if anyone upon the face of the earth merited the designation . . . 'pastora,' it was Jane Filson Soren. In the work of Christ, her principal thought was for the church."

She refused the presidency of the Brazilian WMU when it was founded in 1908. Four years later she was asked to direct the new woman's division of the Baptist college in Rio. She accepted the responsibility reluctantly, but she kept it for 26 years.

"Hundreds of little girls and young

ladies, Baptists and others, were influenced by her and tried to repeat her example in their lives," the Baptist editor wrote.

The Sorens were the parents of seven children, all born in Brazil, two of whom died early in life.

For the last several months of her life Mrs. Soren was hospitalized. Still, "to see her was a spiritual feast that uplifted everybody," wrote the editor. During her last days her son John said of her: "She was skin, bones and spirit, but especially spirit."



LAST OF FOUNDERS—Jane Filson Soren, pioneer of organized Baptist work in Brazil, posed with her son John, pastor of the First Baptist Church, Rio de Janeiro, for this photo in 1963. After leaving Kentucky in 1905, she never returned to the United States.

Each age tends to produce a model of human behavior, a particular style of life. In the Middle Ages the saint was the model of behavior. Another model beginning with the Renaissance and lasting for two hundred years was the knight in shining armor. The gentleman of Edmund Burke's England persisted into this twentieth century. In the industrial revolution the model was that of the bourgeois man and today in an age of technology and space it is the technocrat.

A similar production of models may be seen in the Christian tradition with reference to the clergy: the man of God in the Bible, the priest in the Catholic tradition, the parson, the pastor, and now the pastoral director in Protestantism.

Search for a new style

One of the basic concerns in our contemporary world is the search for a new style of human existence. Models of the past have largely lost their appeal and power to modern man "coming of age" in a secular and techno-structured society. *Homo religiosus* is viewed as the obsolete man; the saint as a square; the knight as a romantic relic; the bourgeois man, the Marxist man, and the technocratic man are being rejected as functionaries of an evil Establishment.

A number of models and styles of life are emerging in our midst. An increasing group of white youths are taking people of color as their heroes and models. Models which appeal to them are not thought of as white. Among them are Che Guevara, Mao Tse-tung, Martin Luther King, Jr., Ho Chi Minh, and Karl Marx. All one has to do to verify this roster of heroes of our white youth is to inspect the portraits of non-white leaders which hang on the walls of their rooms in college dorms. Then listen to these white students denounce the "American Way of Life" and our foreign policy.

Hippism is another style of life which attracts thousands of youth. Hippies reject the world, turn on, tune in, and cop out. Some use drugs to achieve a "trip" into a hippy Nirvana. Often they live a communal type of existence in remote rural and mountainous areas, in apartments, and in crash-pads on weekends in urban communities. If they had lived in the Middle Ages, they would have taken up residence in the monasteries. Basically Hippism is a search for self-identity and a style of life.

The "soul man" is an emerging contemporary model of the Negro. "Soul" is a combination of basic qualities that enables one to be at harmony with oneself and to convey to others an honest and unadorned reflection of the rough and hard dimension of human existence. Soul is being true to oneself. One of the current song hits is "Jesus is a Soul Man" with the refrain "and I am sold on him."

There is also shaping up in our midst

a revolutionary style of life. It finds expression in our well-fed, affluent youth who are rebelling against bureaucratic manipulation, apathy toward poverty, middle-class hypocrisy, political consensus and chicanery, racism, the military-industrial complex, the wasteful war in Vietnam, and the lack of participation of all classes of Americans in the decision-making process which determines their destinies.

One of the imperative tasks of the church in meeting the challenge of the revolutionary forces of today is to demonstrate an authentic style of life which embraces both personal regeneration and social reconstruction.

A Christian style of life

Some new models of the Christian are emerging in our culture: "Christian radical," "Christian activist" and "Christian rebel." These have a strong appeal to some Christian youth. But none of these models has captured the imagination and commitment of a large number of church members.

Paul, the Apostle, provides us with a general guideline in achieving a Christian style of life: "Only let your manner (style) of life be worthy of the gospel of Christ . . . that you stand firm in one spirit, with one mind striving side by side for the faith of the gospel, and not frightened in anything by your opponents" (Phil. 1:27-28). The verb means literally "behave as citizens" which later he uses to describe the Christians' *politeria*, or citizenship in heaven (Phil. 3:20). It applies to all moral conduct, especially in this instance to the social requirements of Christian citizens. As a body of Christians the Philippians are to stand in *one spirit* and this means the Spirit of God and of man.

The free-servant man

In Christ the believer finds freedom from all forms of enslavement: mental, moral, legal and social. In Galatians, Paul sees legalism or a rigid adherence to the law as a means of salvation as a form of slavery. For this he is attacked by the conservatives who insist that to be a Christian one must observe the laws and customs of Moses; the liberals held that grace abrogates the law, and is not binding on the Christian.

Paul clears up this problem by noting that Christ alone saves, not the law, and that morally the life of the Spirit is more strenuous than the law of Moses. "Where the spirit of the Lord is," says the Apostle "there is liberty" (II Cor. 3:17). But Christian freedom is not to do what one pleases, but what one ought to do. Liberty does not mean license. The Christian's freedom is not to be used as "an opportunity for the flesh," but to serve others through love (Gal. 5:13-17, 25). He is free to do that which is fitting, helpful to the good life (I Cor. 10:23a), to do that which is constructive and builds up the spiritual life (I Cor. 10:23b).

To this day the freeman in Christ is harassed by attacks from both the legalists and the anti-legalists, the conservatives and the liberals. The latter insist upon abandoning all rules and principles and opting for subjective situationism which makes man the measure of all things including morality. Conservatives would enslave us again with rigid laws and theological propositions which they themselves have drawn up as tests of what it takes to make a Christian and the criteria for Christian fellowship. But adherence to a creed or a statement of faith whether formulated in the fourth century A.D., in 1925 or 1963 does not make Christians nor Southern Baptists.

In general *The Baptist Faith and Message*, a statement adopted by the Southern Baptist Convention in 1963, is an admirable one, especially on moral and social issues. But it must not be so

Some Baptists get all worked up about "alien immersion," but not about the alienation of millions of people immersed in poverty, segregation and discrimination. We argue about "close communion" at the Lord's Table, but distance ourselves from those who have no food on their tables and whose bodies are blighted by malnutrition. We decry dancing on our college campuses, but desist from denouncing the dance of death on the battlefields of this earth.

Rather than making our statement of faith a legalistic document to be literally applied, let us accept its basic principles and, as Paul admonishes, "stand firm in one spirit, with one mind striving for the faith of the gospel, and not frightened in anything by your opponents." Then our style of life will be worthy of the gospel.

One's sense of personal freedom in Christ extends to all areas of social

church has tended to stress the pro-centric dimension of its existence at the expense of its pro-existent aspect. Her pietistic and "other-worldly" posture stems from adopting the Greek cosmological view of reality in which the individual strives toward the transcendental in order to escape from an evil world. This is contrary Hebraic "this worldliness" and has resulted in a privatization of the Christian faith and an effort to escape involvement in the world.

Involvement for the typical church means engaging in church activities. Recently I received a church paper and the lead article was entitled "On Getting Involved." In substance the pastor declared that the answer to every church problem in our day is involvement. How is the Christian to become involved? The answer: (1) attend church regularly; (2) support your church faithfully; (3) pray for your church daily; (4) speak of your church favorably; and (5) love your church devotedly. Obviously, these are valid suggestions, but such a church-centric posture completely ignores the responsibility of the churchmembers' involvement in the crushing issues of human existence.

Church-centrism tends to narcotize the Christian to institutional reform and social change. When the Spanish came to Latin America, they encouraged the Indians to chew cocoa leaves, from which cocaine is derived, to keep them subdued so they could be easily dominated and exploited. Likewise, a type of church leadership which is all too prevalent tends to indoctrinate churchmembers with a cocaine religion which makes them insensitive to problems of war, racism, poverty and political corruption.

When the new Boeing 747 plane which is longer than a twenty-story building and will carry 490 persons, was displayed, Jack Waddell, chief test pilot, described it as being like "an angel and safe as in church." The popular view of the church today is that it is safe and harmless. The action of God is confined to little churchiness while the world is in revolution. But God is acting in the historical convulsions of our times. He is doing more in the world than what is reported in our church bulletins, state papers, and The Southern Baptist Convention annual.

The church must find out what God is doing in the world and participate in his action to humanize it. It must, however, minister to the world without losing itself. To do this she must maintain a sense of transcendence in the terrestrial. When transcendence is lost, the church simmers down to the status of a social institution or an uplift society. It loses its spiritual power to transform individuals and social institutions. Instead of the church converting the world, it capitulates to culture.

The evangelistic-ethical man

The Christian style of life is both evangelistic and ethical. But evangelism

means different things to different people. A lively debate is going on between proponents of the old and the new evangelism. The old evangelism is concerned with "saving souls." The new is oriented primarily to social reform. The old evangelism is concerned with bringing people into the institutional church to serve God and to promote a program; the new evangelism emphasizes service to people where they work and play.

Authentic evangelism is a synthesis of both the old and the new. There is but one gospel and it involves both the regeneration of the individual and the reformation of society. Evangelism in this sense is to so proclaim the gospel that a person will be brought by the convicting power of the Holy Spirit to put his trust in God, accept Christ as Savior and Lord and serve him in the fellowship of the church and in the world by expressing in his vocation the Christian faith and style of life.

Jesus not only spoke of being "born again," but also "went about doing good." While he had a passion for souls, he also had compassion for the oppressed, the sick, the hungry, the suffering and ministered to them. Hence, the Christian must give a cup of cold water as well as the sincere milk of the Word.

Today Christians have lost their revolutionary impulse because they have lost their spiritual vitality. Hence, the revolutionary dimension of Christianity is being expressed in radical movements among our youth who are protesting against social injustice. The remedy for this loss of revolutionary force in the church is to turn to God for an infilling of the power of the Holy Spirit. Only then can Christians become instruments of God for the changes that need to be made in the social structures. The power of the Spirit makes it possible to go further than political revolutionaries, for it calls for the regeneration of individuals as well as the reconstruction of society. Without Christians there can be no Christian society; without just men there can be no just social order; without brothers there can be no brotherhood.

Recently I lectured for a week to seventy college students. After the first lecture, one of the directors of the program reported to me that the students were asking among themselves: "Is he for real or is he just putting us on?" When I appeared in the classroom for the second lecture, I discovered the following statement in large letters written across the blackboard: "If you were arrested for being a Christian, would there be enough evidence to convict you?"

Until people like us can recapture a style of life that begins to look like Christian on the outside, the world is not going to hear us when we speak, yea, even shout, in a noisy age of revolution.

The Spirit And The Search For A Style Of Life

by Henlee Barnette
Professor, Southern Seminary

rigidly interpreted as to exclude those cooperating churches from membership in the Convention which do not subscribe to every detail of the statement. After all do we not exalt the complete autonomy of the local church?

Too, what about those churches which do not comply and are adamantly opposed to the contents of articles fifteen, "The Christian and Social Order," and sixteen, "Peace and War." In the former statement we are under obligation to "oppose in the spirit of Christ every form of greed, selfishness, and vice," and "seek to bring industry, government and society as a whole under the sway of the principles of righteousness, truth and brotherly love." In the latter statement on Peace and War, Baptists are enjoined to, "in the spirit and teachings of Christ . . . do all in their power to put an end to war." If some of our denominational leaders make these statements tests of fellowship in the Convention, they themselves will be excommunicated for they are supporters of the status quo in economics and the war in Vietnam.

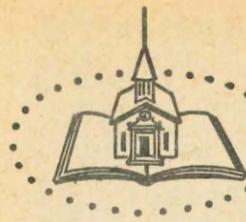
life. It impels the freeman to participate with Christ to set men morally free to bring economic, political and social freedom to all men. This was the mission of Christ who came "to set at liberty those who are oppressed" (Luke 4:18).

This is the paradox of Christian freedom. Christian freedom is freedom *from* something (sin and self by faith in Christ) *for* something (service to neighbor). It is freedom in responsibility for the will of God and the welfare of man.

Holy-worldly man

The Christian style of life consists of involvement in the world without becoming immersed in it. In his high priestly prayer, Jesus prayed not that his disciples should be taken out of the world, but that they may be kept from the evil one (John 17:16). The Christian, therefore, is saved from the world for the world. He lives not in an existence or co-existence, but in pro-existence, that is, for the world.

Likewise the life-style of the church is not merely pro-centric, but pro-existent in relation to the world. But the



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for February 15, 1970)

LIFE AND WORK SERIES

Living In The Spirit

In connection with Christ there are three states of the human soul. The first is without Christ or the state of nature. The second is in Christ or the state of grace. The third is with Christ or the state of glory.

Romans 8:1-8

In the matter of condemnation four considerations enter. There is the fact of guilt incurred through sins committed and all of us have done those things which we should not have done. There is a lack of righteousness through leaving undone those things which we should have done. There is an inward tendency toward evil. There is the consciousness of spiritual powerlessness and defeat. These four factors have to be dealt with before the Great Judge can say, "There is therefore now no condemnation to them who are in Christ Jesus."

Those who are in Christ are free from condemnation. They are no longer under the curse of the law because Christ has borne it for them. He removed their guilt, which they incurred through wrongdoing, imputed God's righteousness to them, imparted new life to them and absolved them from condemnation. Those who are in Christ have experienced a thorough, great and permanent change. They see, think, feel and act differently than they did before their guilt was removed, divine righteousness was imputed to them, a new life was imparted to them or spiritual power was given to them. They have a new joy, a new allegiance, a new affection and a new hope.

While the law had the authority to condemn sin, it did not have the power to conquer it. What the law could not do, Christ did. Everything needful for a full and abundant life has been provided for us in and through Christ.

Romans 8:14-17

Having been saved by grace through faith in Christ, one should hold in check the fleshly inclinations to the wrong manner of life, rely upon the Holy Spirit for enabling power and walk humbly before God in the sight of men. The Holy Spirit leads God's children away from a sinful manner of life, from dependence on themselves and in the

paths of service for which He provides the strength which is needed. One of the splendid evidences that one is a child of God is the fact that he is being led by the Holy Spirit.

It is very important that we understand the true significance of the spiritual freedom which we, as Christians, possess and enjoy. It stems from Jesus Christ Who delivered us from bondage to Satan and sin. He has saved us in order that we might renounce and overcome sin. After coming into proper relationship with the Lord, we ought never again to live in bondage to fear. It is true that Paul referred to himself as a bondsman of Christ but he was that from the standpoint of serving Him out of dedication and love rather than as a result of fear.

The Christian life becomes more significant and meaningful when we con-

template the intimacy of our relationship with the heavenly Father. As such He is so near and dear to us, always dealing with us in love and doing for us that which is best. Out of hearts of love we should follow the leadership of the Holy Spirit into the fields of Christian service. The Holy Spirit gives joint testimony with the spirit of the believer to the effect that he is a child of God. How wonderful that the Holy Spirit assures believers of their sonship! Since God is our Father, and we are members of His family, we are obligated to obey and serve Him faithfully out of love for what He has done for us. By our actions we can and should prove our gratitude for the fact that we are heirs of God and joint-heirs with Christ. If we suffer in our sphere as Christians as Christ suffered in His, we, too, shall be glorified with Him.

INTERNATIONAL SERIES

God's Mighty Acts Through Jesus

Soon after the conclusion of the Sermon on the Mount, Christ descended the mountain and went to Capernaum, the place of His abode after His rejection at Nazareth. Those who had heard His sermon followed Him being anxious to hear more from His lips and to see more of His life and work. In their midst He demonstrated His power over disease, death and the devil.

Healing a case of palsy
Matthew 8:5-13

Although he was a Gentile, this patriotic centurion had seen the vanity of heathenism. He also had observed how much good the religion of the Jews was doing. He had come to have a very favorable attitude toward the Jews and their religion. He showed his love for them and his reverence for their God by building, at his own expense, a synagogue for them. Evidently he was wealthy or he could not have done this.

This particular servant was faithful and obedient to his master. Due to his ready obedience, he had endeared himself to his master. He enjoyed his respect and was honored by him. How delightful the relationship of master and servant, or employer and employee can be when both are motivated by the right spirit!

The servant was afflicted with palsy. Sometimes palsy, or motor paralysis, was accompanied by violent pains. Such seems to have been the case with this servant for we are told that he was "grievously tormented." He was truly in a pitiable condition.

We are not told how the centurion came to believe in Christ's power to heal. Through faith he came to Christ in behalf of his servant. He firmly believed that Christ, the Great Physician, was able to heal his afflicted servant by merely speaking the word, even though



he was separated from him by a considerable distance.

Knowing the exact situation, Christ was delighted with his simple, rare and great faith and offered to grant the needed healing, even before the centurion had finished his request. He said, "I will come and heal him." But the centurion regarded himself as unworthy of a visit from such a holy person as Christ and considered his house as an improper place for the Saviour to be. Nevertheless, there wasn't any hesitation whatever on the part of the Saviour. He healed the body of the servant and the centurion also received healing in his own soul.

Healing a case of fever
Matthew 8:14-15

When Christ entered the home of Simon Peter for refreshment and rest, He observed that Peter's wife's mother was critically ill with a severe, malignant and dangerous type of fever. As was ever the case with Him, when He saw a need He was ready to supply it. Upon seeing her condition, He touched her hand, rebuked the fever, took her by the hand and lifted her up. Instantly the fever left her. The healing was as sudden as the touch.

As a rule, there is an interval of convalescence after a case of burning fever, because the victim is in a fearfully exhausted condition. And the higher the fever, the more exhausted is the victim. But, not so in this case. When Christ healed this woman, she immediately arose and ministered unto them. As an expression of her gratitude, she cheerfully attended to their needs. She counted it a joyous privilege to spend her strength in service for her Lord and others.

Casting out demons
Matthew 8:16-17

That same evening they brought others to Christ who were in great need of His grace and power. Some of the needy ones were possessed of demons. Christ cast out these supernatural and vicious beings, and thus brought great joy to all who had been afflicted by them. Though many sick were brought to Him, He healed all of them. Being the Lord of life, no cases were too difficult for Him. He still so wonderfully supplies the needs of all His followers. As we frequently sing, "He saves, He keeps, He satisfies, this wonderful Friend of mine."

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WANTED: a copy of The Life of Thomas Jefferson Fisher by Spencer. Quote price. E. C. Summers, 3332a Greenwood, St. Louis, Missouri 63143.

From the Fields

Merrill Moore Retires

Merrill D. Moore, top stewardship leader of the Southern Baptist Convention for more than 22 years, announced plans to retire as executive secretary-treasurer of the SBC Stewardship Commission, effective January 31, 1971.

Moore, 65, has been the top executive of the Stewardship Commission since the organization was founded in 1961. For 13 years prior to that, he was director of stewardship promotion for the SBC Executive Committee.

Previously, he had been pastor of Baptist churches in Newport, Tennessee, Selma, Alabama, and New Salem, Kentucky, Albany, Indiana, and Money, Mississippi. (BP)

Kenneth R. Lyle, former pastor of New York City's Central Nassau Baptist Church, has assumed the position of superintendent of Southern Baptist mission work in metropolitan New York Baptist Association.

Lyle will direct and coordinate mission efforts of the 58 Southern Baptist congregations and 7,000 members in that association.

He replaces Paul S. James who resigned last June to become executive secretary of the Baptist Convention of New York. (BP)



Lyle

Thomas L. Neely, president of North Greenville, South Carolina, Junior College for the past seven years, has resigned effective June 30.

A former Southern Baptist missionary in Colombia, South America, Neely returned to the United States as pastor of the Holly Springs Baptist Church in Spartansburg, South Carolina, a church he had served before going to Colombia.

Hardin-Simmons University in Abilene, Texas, has been given \$225,000 for the construction of a new military science building by the J. E. and L. E. Mabee Foundation of Tulsa, Oklahoma.

The new building will replace three structures currently housing the Baptist school's Reserve Officer Training Program. More students earned Army commissions in 1969 at the school's ROTC program than ever before in history, school officials said. (BP)

Gil A. Stricklin, public relations director for the Billy Graham Evangelistic Association for the past five years, has been named staff associate for personal evangelism in the Baptist General Convention of Texas' evangelism division.

The 35-year-old evangelist returns to his native Texas after directing publicity and promotional efforts for the Graham evangelism team since 1965. (BP)

Criswell's New Book . . .



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(continued from page 5)

fear. Fear that this Nation is getting away from the traditions which have made her strong. Fear that we are not using the Bible any more as our foundation of faith in our pulpits and seminaries. Fear that we have had our seminaries "invaded" by professors who give too much time to social excuses for the small minority of revolutionists in this nation. The Hebrew nation allowed the same thing to happen to her many times in her history and each time God's punishment was very harsh.

I shall not take valuable space in this paper to point out the multitude of false statements, misleading statements, and misguided thoughts of the articles by Professors Waddell, Scudder, and Bennett.

Elizabethtown, Ky. David E. Day

MORAL ISSUES

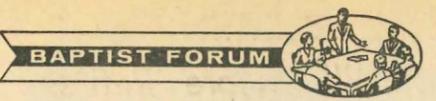
Dear Editor:

The January 3rd issue of the *Western Recorder* gave the results of an opinion survey made by the Sunday School Board on the current moral issues facing Southern Baptists. In this poll the race problem ranked first.

There are four basic facts which have helped me in considering race relations. First is that "God is no respecter of persons." In Acts 10-11 we have a very informing treatment of the racial issue. Simon Peter appears to have been a strict segregationist who believed that God considered all other races inferior to the Jews. It took a vision to straighten the Apostle out. He was directed to go to the house of a prominent Gentile and preach the gospel to him and to other Gentiles gathered there. In this supernatural guidance Peter was led to proclaim his famous revealing racial statement: "Of a truth I perceive that God is no respecter of persons, But in every nation he that feareth him and worketh righteousness is accepted with him" (Acts 10:34-35).

Closely related to the first is the second basic fact — the dignity of the individual. Recently many of us have seen on TV newscasts numbers of little black babies starving to death in Biafra. These little black babies are human beings just the same as if they were born in the families of our most cultured white homes. Paul said that God has "made of one blood all nations of men to dwell on all the face of the earth" (Acts 17:26—KJV). As I see it we should regard with respect, honor and dignity every human being made in the image and after the likeness of God.

The third basic fact is what we often call the Golden Rule — doing to others as we would have them do unto us. The essence of the teachings of the law and



the prophets on human relationship is expressed in this rule (Matthew 7:12). If we would imagine ourselves in the place of other races and from there see how we would want to be treated, it would help us from our present standpoint to see how we should treat them.

The fourth basic fact in race relations is loving one's neighbor as himself. In Luke 10 Jesus explained to an enquiring lawyer the meaning of loving our neighbor as ourselves. It is interesting to note that the Saviour took a race example to illustrate his point. The story of the good Samaritan is familiar to all of us. A man in the land of the Jews was beaten, robbed and left half dead by the wayside. The priest came along, saw him, but passed him up. So did the Levite. Next a foreigner, a despised Samaritan, came along, stopped and most graciously ministered to the needs of the helpless man. Jesus taught the lawyer (and, of course, ourselves as well) that loving one's neighbor finds expression in meeting the needs of others. And, in the example given, love crossed racial lines and met a physical need.

I am not an extremist on the race issue. Neither do I claim that the observance of the four facts discussed here will solve all racial problems. Different people interpret and apply Bible teachings differently. However, I believe these facts are Scriptural and decidedly relevant to race relations and should be seriously considered in dealing with this top current issue.

Harrodsburg, Ky. J. E. Darter

DIRTY MOVIES

Dear Editor:

Thank you for the fine coverage you gave to the expression of the Deacons of First Baptist Church, Somerset; in opposition to the dirty and pornographic movies appearing on our screens today. Expressions of agreement with their action, plus questions of "What can we do?" continue to come in. The Ministerial Association of our city has formed a committee to investigate what action can be taken in regard to this problem.

It is unfortunate that theater owners have to be involved in this problem. Dirty movies make up the majority of the selection available to them to show in their theaters. Many will say that they have to show pornographic movies to stay in business — that these types are the ones that bring in the money. This just isn't so.

In 1969 the leading money maker in movies was the Walt Disney production,

"The Love Bug," followed by "Funny Girl," both general audience-type films. This is irrefutable evidence that good movies will pay off. However, I am sorry to report that "I am Curious, Yellow," a Swedish sex-film grossed \$6.6 million since it was released a year ago in the United States. It ranked twelfth in the nation, while "Midnight Cowboy," another X-rated film was seventh and grossed \$11 million. So X-rated filth then is still a tremendously profitable business, even though the general-audience type films are still the top money makers.

In conclusion, we in Kentucky would like to challenge every group of Baptist deacons in every community to become concerned over this problem to the extent that they will take the time to find out what is being shown in their local theaters. Bring the evidence to the attention of your church laymen who will help you to carry the ball from there.

If enough people will let their attitudes be known, we believe, along with Paul Stephens of the Southern Baptist Radio and Television Commission, that a mental regurgitation will set in that will reverse the trend that has so stealthily moved in upon us. We owe this to ourselves, to our children, to our community, and to our Lord.

Somerset, Ky. Deacons
First Baptist Church

THANK YOU

Dear Editor:

My request for some information on speaking in tongues was printed in the *Western Recorder* in the December 29, 1969, issue, but I only received two books of instructions telling how to learn to talk in tongues.

As no address was given by the one sending the books, I am making one further and last request. The instructions given are as follows: 1—Close your eyes, 2—Raise your head, 3—Open your mouth, 4—Breathe through your mouth until the movement comes into your body and the words begin to come into your mind. Then speak the words being made known unto you boldly, but never using any word you had ever used before.

If I had known the address of the one sending the books, I would not ask for space in this paper for the information. As an earnest seeker for the truth, all I want is the words revealed to the ones who speak in unknown tongues. Please mail to my address the words they learn in English, if possible, so I can inform myself on the subject.

I thank the editor for giving me space with the promise, successful or not, I will not be asking it again.

Mayfield, Ky. L. R. Riley



STATEMENT—Representatives of three denominations met at the Baptist Building in Middletown, Friday, January 30, to draw up a joint statement on public aid to private schools. Present were (left to right) Paul Shepherd, Methodist, Louisville; Albert W. Sweazy, Methodist, Lexington; Harold Sanders, Baptist, Middletown; Willard Van Nostrand, Christian Church, St. Matthews; and C. R. Daley, Baptist.

Joint Statement By Religious Leaders Opposes Parochial School Tax Aid

Religious leaders of several denominations in Kentucky have joined forces to issue a statement opposing public aid to parochial schools.

The statement was prompted by Senate Bill 128 and House Bill 198 currently in the Kentucky Legislature. Each bill calls for the state to pay up to 70% of the salary on teachers of non-religious subjects.

Joining in signing the statement were Roy H. Short, Bishop of the Louisville Conference, Methodist Church; Felix S. Anderson, Sr., presiding Bishop of the 7th Episcopal District, A.M.E. Zion Church; E. M. Elmore, moderator, General Association of Baptists in Kentucky; R. Willard Van Nostrand, chairman of Ecumenical Concerns, Kentucky Association of Christian Churches; Harold G. Sanders, executive secretary, Kentucky Baptist Convention; G. Allen West, superintendent of missions, Long Run Association of Baptists; Paul Shepherd, district superintendent, Louisville-West, Methodist Church; and C. R. Daley, editor, *Western Recorder*.

Other denominational leaders were still being contacted at press time.

The statement in its entirety is given below.

We believe that House Bill 198 and Senate Bill 128 now being considered by the Kentucky General Assembly are not in the public interest and, therefore, should be defeated. This enabling legislation would provide from public tax funds up to 70% of the salaries of parochial school teachers of certain non-religious subjects. We believe this constitutes substantial "aid" to parochial and private elementary and secondary schools.

Our opposition is mainly on these grounds: (1) It is clearly unconstitutional; (2) it puts in peril our invaluable public school system; (3) it denies religious freedom and is divisive among the church groups.

1. Section 189 of the Kentucky Constitution specifically says "No portion of any fund or tax now existing, or that may hereafter be raised or levied for educational purposes, shall be appropriated to, or used by, or in aid of, any church, sectarian or denominational school."

Since House Bill 198 and Senate Bill 128 are enabling legislation providing up to 70% of the salaries of some parochial school teachers, we are convinced this constitutes "aid" to these schools and is therefore clearly unconstitutional. We believe all citizens should support and uphold the Constitution of the Commonwealth of Kentucky.

2. The cohesive influence of the free public school system provides an open door of opportunity to all without distinction as to race, creed, national origin or economic status. A multiple school system presents insurmountable financial, administrative, and social problems which would deliver a tragic blow to our state. If pupils now in parochial schools choose to attend public schools, citizens should be willing to pay more taxes to provide adequate public schools for every child.

3. In a day of growing understanding, cooperation and unity among all religious people, the support of parochial education becomes divisive.

Furthermore, our individual religious freedom is violated by any requirement to support (thru taxes) private or religious schools.

THEREFORE, WE

(1) Call upon our Kentucky legislators to use their vote and influence to defeat House Bill 198 and Senate Bill 128;

(2) Urge all Kentucky citizens who may share these convictions to communicate their concern to members of the Kentucky General Assembly; and

(3) Commend the principle of Public School Education and pledge our support for its constant improvement.

Church Attendance Slumps In U. S.

Forty-two percent of the United States adults in 1969 attended church in a typical week, 7 percent less than in 1958, the Gallup Poll reported recently.

Attendance at worship steadily declined over the 11-year period, the survey organization said. The 1969 percentage was down a point from 1968. A high of 49 percent came in 1955 and 1958.

Gallup reported that the fall-off was twice as great among Roman Catholics as among Protestants. The Catholic decline was from 74 percent adult attendance 1958 to 63 percent in 1969.

The Protestant drop was from 43 percent in 1958 to 37 percent in 1969.

The Gallup Poll has been measuring church attendance since 1940 and on a regular basis since 1955. The research is conducted on the basis of samples of 12 widely scattered weeks during a year. In 1969, 18,090 individuals were interviewed and asked whether they attended church in the last seven days.

The greatest decrease was noted among young adults of all traditions. In 1969, the percentages of those 21 to 29 who went to worship in a typical week was 15 points lower than in 1958. Among persons 30 to 49, attendance was down 6 percent, and among those 50 and older the decline was 4 percent.

Thirty-two percent of Protestant young adults went to church in an average week, as compared with 39 percent in the over-30 category. Comparable Catholic figures were 51 to 70 percent.

The poll indicated that while churches do win back large numbers of young adults who stop attending church, the rate is decreasing. (ABNS)

Permits Available

Applications for clergy permits allowing ordained ministers to obtain half-price fares for railway transportation in the South are available from the Southern Baptist Convention headquarters, Porter R. Routh, executive secretary of the SBC Executive Committee has announced.

Routh said that a clergy permit book with 25 coupons entitling ministers to 25 train tickets at half price is available from the Southern Passenger Association in Atlanta, upon their approval of applications and payment of an \$8.00 membership fee.

The application forms are available from Routh's office at 460 James Robertson Parkway, Nashville, Tenn., 37219.