



**WESTERN**

# RECORDER

DECEMBER 24, 1964

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A Merry Christmas and Happy New Year



**DURING** the 1964 season, 1,422 Baptists from Kentucky registered for conferences at Ridgecrest (N. C.) Baptist Assembly. Glorieta (N.M.) Baptist Assembly registered 102. The assemblies are owned and operated by the Sunday School Board of the Southern Baptist Convention.

**KENTUCKY** Baptists sent \$82,504 to the office of Porter Routh, executive secretary-treasurer of the Southern Baptist Convention, for world-wide causes during the month of November.

**FIRST BAPTIST** Church, Madrid, Spain, has baptized 45 persons this year and it will hold baptismal services each month for a while to provide for the remainder of the more than 100 persons who have made public professions of faith. In this way the church is meeting the challenge of certain groups in Spain which continue to bring pressure on the Government to prevent new laws dealing with the rights of non-Catholic minorities from being enacted by the Spanish legislature.

**TWENTY-TWO GEORGETONIANS**, all seniors, have been chosen for "Who's Who" among students in American Colleges and Universities. The selection is made upon the basis of scholastic record and faculty vote.

**JAMES AND BETTY MCKINLEY**, Southern Baptist missionaries to East Pakistan, will soon occupy one of the two new residences in Feni, site of a proposed Baptist Hospital. Until the McKinleys are joined by another couple, they will be the only evangelical missionaries working in the entire Noakhali District, which has a population of about 2,500,000. There has been no organized mission work in the district in 30 years.

**A NEWLY** created Christian Service Corps will place adults over 35 in mission roles during the summer of 1965 in the continental United States. The corps was created by the Home Mission Board of the SBC. Volunteers will meet mission needs through short term (two to 10 weeks) service. Corps members will serve in mission centers, surveys, revival preparation, leadership training, mission studies, music and other mission field work.

**M. DAN STONE**, pastor of the First Baptist Church, Paris, has been elected president of the Paris Ministers Fellowship. Stone has been pastor at Paris since June, 1963.

**THE BARACA CLASS** of the Georgetown Baptist Church has passed a resolution expressing sympathy for the family of Dr. John L. Hill. Hill died recently in Nashville. The chapel at Georgetown College is named in his honor.

**ROBERT HOLDEN**, a third-year student at Clear Creek Baptist School from Toledo, Ohio, has been called to West Pineville Baptist Church. He was formerly pastor of Sinking Valley Church, near Barbourville.

**HELPING HANDS** from Baptists in the Canal Zone and in the United States have reached out to bring promise of a revolution in medical care for the San Blas Indians. More than \$15,000 has been contributed to build a small, modern clinic.

**MRS. PEARL GATLIFF PERKINS**, Williamsburg, died on December 11 in the Kentucky Baptist Hospital in Louisville and was buried on December 14 in Williamsburg. Mrs. Perkins was a member of the Board of Trustees of Cumberland College and together with other family members was a great benefactor of Baptist causes.

**PASTORS** should send their correct address to the office of Dr. Harold G. Sanders, Kentucky Baptist Building, Middletown, if they have moved in the past six months. The Kentucky Baptist minutes are being prepared and the list of pastors in Kentucky will be in it.

**A. M. VOLLMER**, former executive secretary of the Kentucky Baptist Foundation, was evangelist in a revival at Dawson Springs First Baptist Church. There were 22 additions by baptism and one addition by letter. Jesse S. Bell is the pastor.

**LUCIUS M. POLHILL**, former pastor of the Deer Park Baptist Church, Louisville, and now the general secretary of the Baptist General Association of Virginia, will take a four-month mission tour next spring at the Board's expense. Mrs. Polhill will accompany him.

**ADVANCE MISSION FUNDS** will provide for development of new work and increased programming over radio and television for the first time in four years. Advance Funds are those above the budget of the SBC which are divided 75% and 25% for the Foreign and Home Mission Boards respectively.

**THE SECOND CHURCH** Programming Conference will be held at Ridgecrest (N. C.) Baptist Assembly July 29-August 4, 1965. Joint sponsors are the WMU, Sunday School Board and the Brotherhood Commission.

**ARTHUR B. RUTLEDGE**, the incoming executive secretary of the Home Mission Board of the SBC, has called for a facing of "the pressing issues of our day." He said, "We must find ways, in cooperation with others who love God, to help men to Christ."

**CURTIS MONDAY**, a second-year student at Clear Creek Baptist School, has been called as pastor of the Jeff Baptist Church, Jeff, Ky. Monday is a native of Grandview, Tennessee.

**SOUTHERN BAPTISTS:**

**The Baptist Way -- What's Right With It?**

Seminary professors are not often thought of in terms of giving a part in Training Union. Actually, we are as involved in the total life of the church as any other church member. Recently, our union has been discussing various types of church government; presbyterian, episcopal, monarchical, and congregational. At the conclusion of the study, a housewife and I were asked to discuss the advantages and disadvantages of our Baptist way of church government. As an outgrowth of that Training Union program, may I share with you: "The Baptist Way—What's Right With It?"

1. *It is based upon the biblical concept of man as person, made in the image of God.* Every man is a person, made in the image of God himself, not an animal (c. Gn. 1:27). As such, every person is endowed with the inalienable right to respect and consideration. Negatively, this means that no person should either be ignored or crushed as though he were an animal as opposed to a person. Because he is made in God's image, whatever is done to man is in one sense also done to God (cf. Mt. 25:31ff). Our Baptist way gives due consideration to human personality; neither ignoring it nor running rough shod over it.

2. *It exalts individual responsibility.* Often, we read of someone whom the courts have declared incompetent. We have also seen persons who, by virtue of physical or emotional causes, were incompetent. In such cases all of us are moved to sympathy for them. Just as no one wants to become incompetent through some physical or emotional tragedy, neither do we want to be treated as though we are incompetent; especially in our church. Individual responsibility is a strong prophetic emphasis (cf. Jer. 31:29f; Ezek. 18:1ff). It is also a strong emphasis in the Baptist way of church government.

3. *Places responsibility for action where it should reside—on the cutting edge of the local church,* where the church meets the world. We live in an era of irresponsibility; people do not want to stand responsible for their action. The Baptist way insures that the local church will stand responsible for that which is done in its name for Kingdom service; whether it be budget, bonds, or buildings!

4. *Balances absolute individualism with corporate responsibility.* While recognizing individualism, the Baptist way honors the corporate body of the church. Once individuals have acted, the results involve the corporate body. It is the church that is now concerned, not simply individuals. I may have voted negatively

on an issue, but if it passes it becomes the program of our church—not their church!

5. *Recognizes diversity; minority views.* The true Baptist way does not seek to "squelch" minority views. It gladly hears them as the expression of responsible persons made in the image of God. Rightly practiced, the Baptist way exalts harmony in the face of diversity.

6. *It is an equitable method.* Men, led by the Spirit of God, voice their con-

by Roy L. Honeycutt, Jr.

Professor of Old Testament  
Midwestern Baptist Theological Seminary  
Kansas City, Missouri

victions. The majority is allowed to prevail as an expression of the will of God. How else could differences of opinion better be decided?

7. *It distributes equal responsibility.* It would not be fair to a pastor, deacons, or trustees to place them in such position as to make them solely responsible for all actions of the church. The burden is too great for any individual, or group of individuals, to bear alone.

8. *It makes possible joint counsel and advice.* This may be idealistic, but the Baptist way should make the counsel of those not directly involved in initiating

**KENTUCKY BAPTISTS:**

**Preaching In The Mountains**

by Floyd Titsworth, Jr.

Let me admit what those who have heard me preach already know I do not measure up to the best of what is expected of a preacher in the mountains.

But I believe the kind of preaching Southern Baptists of the mountains want to hear is the kind which is pleasing to God.

The mountain people want preaching to be Bible centered. They believe the Bible to be the Word of God. One layman complained that an evangelist just told story-after-story. Illustrations from what psychiatrists and sociologists have said are all right, but the people expect the preacher to "take a text" and show what God teaches. Quotations from Barth and Brunner mean little to most of our people.

Another thing the mountain people want in preaching is a message from God. Dr. R. G. Lee's sermons are good, but the people prefer to hear the most

(Editorial Note: Floyd Titsworth, Jr., is pastor of the Grace Baptist Church, Shelbyana, Route 2, Pikeville. His ministry has been very effective in eastern Kentucky.)

programs available for counsel before final adoption of the programs. Admittedly, it requires a measure of Christian grace to interpret objections or questions at a business meeting as "joint counsel and advice," but it should become a reality. Free discussion makes possible joint wisdom before action is finalized.

9. *It insures that the church cannot be manipulated to serve the ends of the few in questionable procedures.* The final voice is that of the church, gathered in assembly. When one finds churches that have been manipulated, it is more often than not because members have surrendered their inalienable right and heritage to participate in church decisions.

10. *Provides a system of checks and balances,* which enables the use of committees, strong pastoral leadership, and active participation in larger collective bodies without forfeiting the voice of the local congregation. We encourage strong pastoral leadership, the committee method, participation in associations and conventions. We can do all of this without fear because the local church determines its own ultimate course under the leadership of God.

In retrospect, I'm glad I didn't have the part on the program which dealt with what's wrong with the Baptist way. There are just too many things that are right with it—when it is practiced!

humble preacher deliver the sermon God has inspired him to bring. They want the preacher to be able to say, "thus saith the Lord." Very few Southern Baptists believe a preacher should just stand up and God will fill his mouth. But they believe the preacher should speak because God has spoken to him.

Again, our people are very serious about worship. Jokes are out of place with most mountain congregations. Incidents which are humorous may bring some laughter, but the time of church services is very sacred. Frivolous chatter is not appreciated. I do not believe this to be only mountain culture fatalism. It seems to me that it is the attitude that God is too important for us to play with Him.

Still the people of Eastern Kentucky want a preacher to preach. A preacher who stands up and begins to read his sermon may as well sit down. Preaching is central with our mountain churches. Sunday school is accepted with most Southern Baptists, but preaching comes before any other phase of church work. Most Missionary Baptists want their

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*Earnestly Contend for the Faith  
Which was Once for All Delivered  
to the Saints—Jude 3*

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### True Christmas Spirit Is Needed

Christmas is always a season of merriment and joy. Happy faces of children on Christmas morn make happy hearts for parents. It's homecoming time when children and grandchildren from near and far away are welcomed to the home fires kept burning by parents and grandparents. A longed for feeling of security and satisfaction is somehow provided by the aroma of Christmas dinner and the crackling of the fire in the fireplace.

Then there are other Christmas traditions to warm the heart. Caroling on a snowy night, candlelight vespers and the Christmas sermon are as American as they are Christian.

But there's another side to Christmas 1964. This is not a happy but a sad side. All is not well in the world. It can hardly be a merry Christmas for the loved ones of Dr. Paul E. Carlson, the missionary slain recently in the Congo by black racists. Raped and murdered nuns and an unknown number of whites martyred by Congolese rebels make it a black Christmas this year.

The picture is not only black in the Congo, South Vietnam, and Malaysia. It's dark in our own land. How merry will be the Christmas for the families of three Americans slain and buried in a farm pond down in Mississippi? How merry will it be for the thousands of blacks and other colored peoples in the north and east where prejudice, discrimination and injustice also prevail?

Man's inhumanity to man is as mournful where whites kill blacks as blacks kill whites. Black racists are no more blame-worthy for their atrocities than the white racists for theirs.

The murder of a black civil rights worker in America is no more civilized than the murder of a white missionary doctor in Africa. In fact, America claims to be Christian while Africa is still by admission mostly heathen. Such atrocities as we have seen on both continents should be more expected in Africa than in America.

The wonderful message of this and every Christmas is that Jesus came in the first place to put an end to man's inhumanity to man. It is to our shame that it is still seen in any land.

The angels proclaimed to the shepherds peace on earth among men of good will when Jesus was born. This peace on earth is a reality only in the hearts of those in whom Jesus is born. In these hearts, recreated by the new birth, love replaces hate and good replaces evil. The sad admission is that all of us

have not become men of good will by this transformation.

This means that Christ is the pressing need this Christmas and the coming year for Africa, Asia, America and all the world. He must be proclaimed as Savior in the Congo at any cost, and he must be enthroned as Lord in the hearts of Americans whatever the cost.

This has been a challenging and happy year for the editor and other members of the *Western Recorder* family. To all of you who have helped make it so, a very happy holiday season from all of us.

### Lottery Proposal Is Evil

The fight for public morality is a constant struggle. Sinister and corrupting forces in one form or another constantly raise their ugly heads and have to be resisted by those concerned for a society as free as possible from evil influences.

One of these persistent evils in liquor. Human language is not capable of describing the misery, human wreckage and suffering caused by this deceiver. Yet liquor has its champions in any community.

Thank God there are not enough champions of this evil in every community to make its sale legal. There is real reason for rejoicing for the recent victory of dry forces over the liquor advocates in Central City. Pastor W. R. Cook and those who joined him for the victory are to be strongly commended.

Another persistent evil among us is gambling. Those who know say the gambling mania is worst than the drinking habit once it has hold on a person. Yet gambling has its advocates and among them are those regarded as responsible citizens. This is appalling and shameful.

One advocate of legal gambling is State Senator C. W. A. McCann of Louisville who for several years has been advocating a state sponsored lottery. Recently he has suggested a lottery on the Kentucky Derby with the profits going to public schools. One can expect such an immoral proposal from a politician who is without moral sensitivity.

More surprising, however, is the recent endorsement of the idea by W. S. Milburn who was principal of Male High School in Louisville for 30 years, a Louisville alderman for eight years and an unsuccessful candidate for mayor. Milburn says McCann's proposal for such a lottery is "beginning to make more and more sense to me."

Such moral blindness on the part of those regarded

as community leaders is lamentable. It ought to be met with immediate and resounding opposition from all those concerned for the moral atmosphere of our state.

Advocates of legal gambling use the same arguments used by legal liquor advocates. They say that since people are going to gamble anyway, why not capitalize on it and use the profits for worthy causes like education. This is the age-old fallacy that the end justifies the means. By this same argument one could murder his rich uncle and justify it providing he used the inheritance worthily. After all, the uncle is going to die anyway. Why not help him along and collect the inheritance and use it for humanitarian purposes?

Milburn pointed to the bingo games that support

parochial schools and indicated a lottery for public schools would be similar. He is right in pointing to the similarity, but wrong in assuming that either is right. Bingo is gambling and as such is illegal. Players at church-sponsored bingo games have actually been arrested on occasions and rightly so.

McCann reached a new low by claiming a Methodist preacher agreed with his lottery idea. Louisville Methodist preachers in opposing McCann's idea challenged him to name the preacher he had claimed sided with him. He has refused to do so.

Even if all the preachers agreed with him, this would not make it right. But they are not about to agree with him, neither will enough Kentucky legislators and citizens agree with him to get his lottery idea into law.

## BAPTIST FORUM



### From Illinois to Kentucky

Dear Editor:

I would like to thank Kentucky Baptists for sharing with us Lyman Smith Allen, beloved pastor of Immanuel Baptist Temple, Henderson, during the week of November 29-December 6.

As you know, Lyman is a unique personality. He possesses those rare qualities and abilities which make him excel as a preacher and Christian gentleman. He made a great impact upon our church and community, and we shall be eternally grateful for his coming.

Johnston City, Ill. Thomas E. Adams

### Creative Planning In Theological Education

At a recent meeting the presidents of the Southern Baptist seminaries considered with utmost care the fundamental issues involved in the advancement of theological education.

In friendly candor they examined the bonds of common purpose in Biblical and theological studies, the qualitative improvement of educational facilities, the obligation of the seminaries in collaboration with the Seminary Extension Department to encourage pastors to maintain life-long habits of scholarly work, and the current enrollment of students for church-related vocations.

This fall 4,240 students are enrolled in Southern Baptist seminaries. Approximately 85% of these students are college graduates. As a result of efforts to co-ordinate college and seminary education, no degree programs are offered by the seminaries that do not require a college degree. The seminaries continue to provide courses of study leading to a certificate or diploma for older men who have not earned a college degree.

The seminaries are vitally involved with Baptist homes, churches, and colleges in guiding the intellectual and spiritual growth of Christian leaders. The dilution of the sense of mission in

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### More On Baptism

Dear Editor:

While attending the Kentucky Baptist Convention, I received many wonderful blessings. The fellowship, messages, and business sessions were most helpful and inspiring. I am indeed grateful for such a glorious privilege.

However, there was one thing I did not understand. When did it become necessary even to "affectionately advise" any Missionary Baptist Church that only immersion administered by the proper authority was valid baptism? Even the abbreviated form of our Articles of Faith that I received while working in Tennessee as a Missionary; under the direction of the Executive Board of the Tennessee Baptist Convention, reads: Article XIII . . . "We believe that baptism is the immersion of a believer in water in the name of the Father, Son, Holy Ghost, and on the authority of the New Testament and a New Testament Church; . . ." Matt. 28:19 (Jesus' commission was to the church).

Baptist principles were purchased with the blood of Jesus, and they have been preserved with the blood of martyrs. We cannot long maintain our denominational unity after we cease to emphasize the great teachings by which we are bound together. If we fail to give fresh emphasis to our Baptist position, we may expect a constant falling away of unanchored Baptists to various cults, ism, and sects.

And long before I was ordained as a minister, I was taught that Baptists baptize all who come to them from other religious bodies because the Baptist conception of a Scriptural baptism dif-

fers from that of other religious bodies.

Baptists believe that three things are necessary to a Scriptural baptism:

First, a proper subject (one who has experienced a new spiritual birth).

Second, a proper mode (immersion).

Third, a proper administrator (a New Testament Church).

Therefore, it seems most incredible to me that one would even need to be reminded of our stand on baptism. There is not a lodge, club, fraternity, or civic organization that I know of that would even expect to be asked to break its rules to accept a member; so why should the Church of the living God ever have to compromise, or lower its standard to receive candidates into her membership? Those with whom I have dealt, with very few exceptions, have respected and admired our stand on baptism; once it had been explained to them in a Christian manner.

Pine Knot, Ky.

Herman King

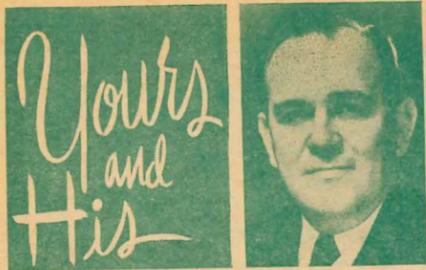
### A Correction

Dear Editor:

We call attention to the fact that an article sent you recently, which was used instead in the Baptist Forum in condensed form had two errors there that should be corrected. The word "devildoers" was used instead of evil-doers in quotation from the January issue of *Decision*, and the word "begging" appeared when it should have been "beginning." Such things will happen in the best of printing offices, but in these two instances the meaning was changed somewhat; hence this correction. Thanks to you.

Mathias, W. Va.

Mrs. Edgar R. May



## God Bless Us, Every One

Tiny Tim, in Charles Dickens' *A Christmas Carol*, gives a blessing prayer which means much to all of us now—God bless us every one. The nicest gift we could possibly receive during the Christmas season would be an unmistakable blessing of God in our hearts—forgiveness to the marrow, joy to the bone, and a sense of his presence to the heart and mind: *God With Us*—that is what we need, that is what the name "Immanuel" means, that is what Christmas reveals if it reveals God's intention in sending his only Begotten Son into the world. So, let us seek God's unmistakable presence, spiritual gifts which only He can give us—His blessings. Then, we will be able to share them with others.

### Did He Come In Vain?

The wonderful message of Christ's coming is that a Saviour is born for all people. It was not the "will of my Father that any soul should perish, but all should come to eternal life", said Jesus. He is able to save to the ends of the earth, to the "uttermost" them that call upon his name.

Isaiah could ask the question, "Who hath believed our report?"—but, oh, how much more we can ask it today of the more than two billions who know him not? Most of these 70% of the world have never heard the Saving Story, or having heard it, have not heard it fully, clearly and convincingly. It is still true, Paul, that "whosoever shall call upon the name of the Lord shall be saved" (Romans 10:k3); and it is even more true today in a magic moment of telecommunication, that witness is necessary: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

### New Birth of World Witness

Our most constant prayer is this: O God, in our day, while it is yet day for us, let Thy Spirit move us to world missions and personal witness on a scale hitherto unknown and equal to winning this world to a saving knowledge of the Lord Jesus Christ, whom to know aright is life eternal. "Here am I, send me".

I know one church whose pastor is audacious enough to ask every member to give Christ a gift at Christmas—a saved soul! What will you give him?

*Harold G. Sanders*

## Baptist School Asks Government Loan

WASHINGTON (BP)—A Baptist school is one of 39 colleges and universities requesting \$52,564,000 in college housing loans, according to announcement from the Community Facilities Administration of the Housing and Home Finance Agency.

Oakland City (Ill.) College, affiliated with the General Association of General Baptists, requested a \$375,000 loan.

Nineteen other church-related schools requested loans totaling \$18,219,000. These include five Lutheran, five Methodist, and four Roman Catholic schools, and one each of Church of the Brethren, Presbyterian, Friends, Christian Reformed and Evangelical Reformed. The loans have not yet been approved.

Earlier Mount Olive (N. C.) College, a Free Will Baptist school, was approved for a \$412,000 loan for construction of a dormitory complex.

## The Canned Kind?

MONROE, La. (BP)—A young lady who lived in the Louisiana Baptist Children's Home here for several years, and who was married several weeks ago, confessed during a visit to the children's home she has a problem.

It comes at the point of making perplexing problem now is: how does she make biscuits for only two people?

## SBC Tops Year's Budget First Time Since 1960

NASHVILLE (BP)—For the first time since 1960, the Southern Baptist Convention has gone over its annual budget and entered what is known as an advance section, when all Cooperative Program receipts go to foreign and home missions.

The advance was entered December 8 when receipts from state Baptist offices for the day brought the Cooperative Program income for the year to \$50,000 more than the 1964 budget of \$19,187,355.

Reaching the budget objective for the year meant (1) all capital needs from 1963, when the budget was not met, have been paid to SBC agencies; (2) all operating and capital needs allocated to agencies for 1964 have been taken care of, and (3) the Foreign and Home Mission Boards would share exclusively all Cooperative Program receipts to the SBC through Dec. 31.

Three-fourths of the \$50,000 overage went to the Foreign Mission Board, and

the same proportion would apply to the balance of Cooperative Program receipts for the calendar year. One-fourth is the share for the Home Mission Board.

It appeared likely SBC Cooperative Program income for the year would reach over \$20 million, giving the mission agencies at least \$800,000 in advance funds.

## Effort To Censure Or Oust Editor Fizzles

LITTLE ROCK, Ark. (BP)—An effort to censure or fire the editor of the *Arkansas Baptist Newsmagazine* fizzled here when presented to the executive board of the Arkansas Baptist State Convention.

Oddly, the attempt by pastors making up the executive board of the Concord Baptist Association of churches did not stem from something Erwin L. McDonald wrote in the 60,000 circulation news-magazine. It came instead because of something the daily press quoted him as saying.

McDonald had defended a Methodist chaplain at the University of Arkansas for permitting a Bulgarian cultural affairs officer to speak at the Methodist student center after university officials barred the Bulgarian from speaking on campus property.

The Communist official, Peter Vassilev, from the legation in Washington, was one of a series of officials of various foreign governments invited to address the university's Foreign Relations Club.

At the close of Vassilev's speech, members of the student club reportedly "took him (the Bulgarian) apart" during a question and answer period.

McDonald's defense of the chaplain stirred the wrath of 21 pastors making up the Concord associational board, covering the Fort Smith area. They came to the statewide executive board meeting demanding McDonald retract his defense of the Methodist chaplain and, if he refused, he be fired by the Baptist state executive board.

However, not all the Fort Smith area pastors were against McDonald. At least one, a state board member, supported him during the state board's discussion. This member was among the approximately 50 board members voting to deny the muzzling attempt. Only five voted for it.

In defending the Methodist student leader, McDonald was quoted as saying, "We must not overlook the fact that if we use the methods of communism to fight communism we have lost our battle for American democracy. Let us continue to hold onto our freedom of the press, of assembly, and of worship."

This was the first time since McDonald became Arkansas editor in 1957

anyone has appeared before the state executive board seeking his censure or ouster.

The Concord group assailing McDonald said they would ask their churches to quit buying the newspaper for circulation among church families. Like most other Baptist weeklies, the heart of the *Arkansas Baptist Newsmagazine's* circulation comes from the "every family plan"—in which a church budgets enough money to have the state paper mailed to every family in its membership.

McDonald estimated circulation in Concord Association, the second largest association of churches in the state, at 8,000 to 9,000. He said the 21 pastors on the associational board are about half the number of pastors in Concord Association.

He said subscription cancellations would not affect his belief in freedom of speech and of the press.

## Board Members Honor Redford, Elect Officers

ATLANTA (BP)—The Southern Baptist Home Mission Board paid tribute to its retiring executive secretary, Courts Redford, during its annual sessions here.

In other action, the board elected W. A. Duncan of Atlanta as its president, following the announcement from C. G. Cole of Atlanta, president for the past 9 years, that health would not permit his serving another term.

Redford, whose retirement becomes effective December 31 after 11 years, heard a recital by board members of home mission accomplishments during these years.

He also received a book of more than 1,000 letters of appreciation from Southern Baptists which a committee had gathered and bound.

The board also announced Redford would receive a \$10,000 gift from the mission agency following his retirement.

Other officers elected by the board were David Hall of Phoenix as state vice-president, John Hughston of Atlanta as local vice-president, Mrs. Clint E. Rogers of Atlanta as recording secretary, and Mrs. John J. Hurt as assistant recording secretary.

The board also recognized the services of Guy Bellamy, Oklahoma City, secretary of the department of work with National (Negro) Baptists, and C. C. Warren, Charlotte, director of the 30,000 movement. Both are retiring.

Bellamy, who has maintained his offices in Oklahoma City, was presented with a citation for his work. He has been associated with the mission agency for 21 years, the last 15 in his present position.

In 1949, Southern Baptists had 24 workers with National Baptists and reported about 12,938 persons attending

schools and institutes. Last year there were 78 workers and 59,978 students. Also, 147 scholarships were given Negro youth.

Redford said of Bellamy, "His genuine interest in all the Negroes has made possible his effective ministry with the leaders of the three major National Baptist conventions and with all the statewide National Baptist groups."

## Filmstrip For Deuteronomy Study

NASHVILLE—A means of promoting January Bible Study 1965 is available in a Broadman filmstrip and recording produced to create interest in studying the book of Deuteronomy.

"Thanks Be to God (Studies in Deuteronomy)" reveals the relevance of this book to Christianity and is designed as a supplement to the church study course book "Studies in Deuteronomy" by Donald F. Ackland.

The 50-frame filmstrip presents the background of Deuteronomy and tells of its importance to an understanding of worship. Worship scenes are built on Deuteronomy 6, with modern Jewish and Christian worship practices shown.

The filmstrip, produced by the Sunday School Board's Broadman Films department, closes with a statement of Christian faith in eternal life. It may be used in assembly programs as the worship theme and in prayer and worship services to promote the study course.

"Thanks Be to God" with recording is available through the Church Audio-Visual Education Plan. It is also available for \$7.00 at Baptist book stores and Baptist Film Center, Louisville, Ky. 40202.

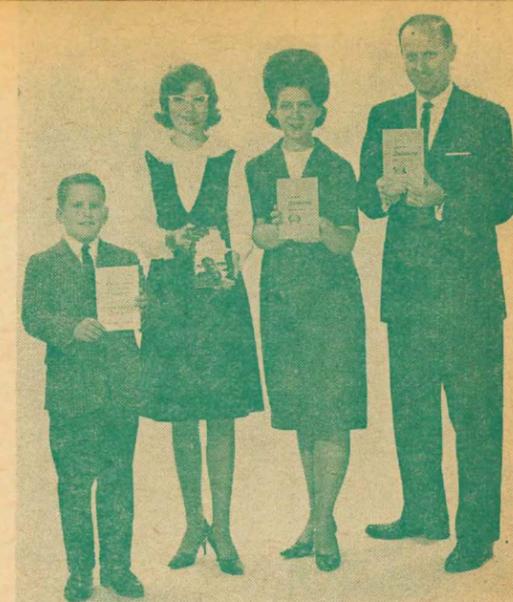
## No SBC Ties Found For Arrested Minister

PHILADELPHIA, Miss (BP)—As far as can be determined, the 39-year-old Baptist minister arrested in civil rights cases here is not now pastor of a church affiliated with the Southern Baptist Convention and has never been pastor of one.

The Federal Bureau of Investigation arrested Edgar Killen of Union, Miss., along with 20 others in connection with the midsummer slaying of three civil rights student workers here.

Press reports have linked Killen with Salem Church in Neshoba County and Zion Church in Kemper County. No churches by that name are listed in records of the Mississippi Baptist Convention for those counties.

No Edgar Killen appears in the listing



## NASHVILLE—Juniors, Intermediates, Young People and Adults!

All will have a part in January Bible Study Week 1965 and will be eligible to receive church study course credit upon completion of texts suggested by the Sunday School Board's Sunday school department. Juniors will study "Before Jesus Came" by Margaret Williams; intermediates, "Exploring the Old Testament" by George W. Redding; young people and adults, "Studies in Deuteronomy" by Donald F. Ackland. Units suggested for children are: primary, "The Story of Samuel" compiled by Doris D. Monroe and LaVerne Ashby; beginner, "Good Times at Church," compiled by Melva Cook, Nettie Lou Jones and Marie Hedgecoth; nursery, "Daytime and Nighttime" compiled by Alma May Scarborough and W. O. Thomason. These Convention Press books and units are available at Baptist book stores.—BSSB PHOTO.

of pastors in the Southern Baptist Convention Annual. However, the Mississippi Convention Annual does list one Edgar Ray Killen of Union, Miss. It does not associate him with pastorate of any church.

State convention office sources in Jackson explained a man can get his name on the list of ministers simply by identifying himself as one and asking the office to put his name on the list.

The name of Edgar Ray Killen, or E. R. Killen, has been in the Mississippi list for several years. A check of information available from district associations of churches does not show anyone named Killen as pastor of a church.

The Killen arrested was identified as a farmer, as well as a Baptist minister. It was believed he relied on business activities for his income rather than churches.

There was no information on what  
(Continued on Page 11)



DR. AND MRS. W. C. BOONE were honored at a reception at the dedication services of Boone Lodge at Cedarmore on December 3. Dr. Boone, for whom the lodge was named, was the special speaker at the occasion.

## Alcohol, Gambling To Undergo Study

NASHVILLE (BP)—The Christian Life Commission of the Southern Baptist Convention will present studies of alcoholism and gambling during conferences next summer at Ridgecrest, N. C., and Glorieta, N. M.

First to be scheduled is the Christian Life Conference at Glorieta Baptist Assembly. Dates are August 12-18. The subject there will be, "The Problem of Gambling." Professors of Christian ethics from five SBC seminaries will headline the program leaders.

The week at Ridgecrest Baptist Assembly is scheduled August 26-September 1. Wayne E. Oates, Louisville, professor of psychology of religion, Southern Baptist Theological Seminary, will lecture on "Alcohol and Alcoholism."

The emphasis on the moral dangers of gambling and alcoholism is in keeping with Convention action providing increased funds to the commission "for research into problems related to alcohol, gambling and narcotics."

Biblical insights into gambling and gambling's effect on society in the way of crime, family disruption and business activity will be considered at Glorieta.

### APPRECIATION

I want to thank all those who came to me for help in buying a new or used car in 1964. I hope to have the same opportunity of serving you in 1965.

—Bill Wiggins  
Cooke Pontiac  
Louisville, Ky.



Floyd North

With these will come study of a plan for Christian action.

The conference on alcoholism will explore the extent to which alcohol becomes a life habit, its influence on society, and the work of pastors and other church people in alcohol education and the treatment of alcoholics.

## RA Congress Scheduled At Cedarmore Assembly

The Ambassador Congress for Baptist boys 15, 16 and 17 years of age is scheduled for December 31, 1964, beginning with the evening meal at six o'clock and going through the noon meal on Saturday, January 2, 1965. As these boys gather from over the state to share in rich fellowship and friendship over the New Year's holiday in the setting of Boone's Lodge at Cedarmore they will be sharing in ideas and information concerning their own lives and how they fit into the area of Missions and Service now.

Among those coming to lead the Ambassador Congress in the area of Missions ideas and the relation of the boys to these ideas is Dr. Floyd H. North, editor of *The Commission*. *The Commission* is the official magazine of the Southern Baptist Foreign Mission Board. For two and a half years prior to his election as editor in June, 1959, he was the Board's assistant secretary for promotion.

A native of Oklahoma City, Dr. North received the Bachelor of Arts degree from Oklahoma Baptist University, Shawnee, and the Master of Theology degree from Southwestern Baptist Theological Seminary, Fort Worth, Texas. He also studied at the University of Chicago and at Vanderbilt University and George Peabody College for Teachers, Nashville, Tennessee. He was awarded the honorary

### NO DECEMBER 31 ISSUE

In keeping with the policy of omitting two issues annually, there will be no December 31, 1964, issue of the *Western Recorder*. Next issue will be January 7, 1965.

—The Editor

Doctor of Laws degree in 1957 by Southern Baptist College, Walnut Ridge, Arkansas.

Others leading in the Congress will be A. B. Colvin, Chester Durham, Hubert Line, Harold Sanders, Bill Vaught, and Forrest Sawyer.

## Church Attempts to Recover Christmas

The Eighteenth Street Baptist Church in Louisville is trying to recapture Christmas for Christ by planning a special Christmas Eve midnight worship service. The service will begin at 11:00 p.m. with the presentation of a Christmas Cantata by the Junior Choir. Following the cantata, the ordinance of the Lord's Supper will be observed with the service ending shortly after midnight.

Abe G. Watson has recently become pastor of the Eighteenth Street Church. Bill Hornbuckle is the music minister.

## SBC Voting Charges Rated Story of Year by the Baptist Press

The investigation of alleged voting irregularities during the 1964 Southern Baptist Convention in Atlantic City, N. J., has been rated the top SBC news story of the year by denominational editors.

It received 11 first place votes on the 34 ballots which were cast. A first place vote counted as 10 points, second place vote as nine and tenth place vote as 1 point. Using this basis, the voting issue received 199 points.

It barely nosed out the second place story of the year—Southern Baptists stand behind present wording of the first amendment. The church-state issue won eight first place votes and 195 points.

It was a year when no story was a runaway winner of top honors. Four, in fact, rated well in point totals. Third place by a two-point margin was the new 16-year, 5000-missionary goal announced by the SBC Foreign Mission Board. It had four first places and 164 points.

On its heels with 162 points and also four first place selections was the celebration of the 150th anniversary of North American Baptists which followed sessions of the SBC in Atlantic City last May.

Action by the Baptist State Convention of North Carolina, turning down both federal aid to its colleges and a proposal to permit non-Baptist and out-of-state trustees for these colleges, was the consensus pick for fifth most important story of 1964.

The North Carolina episode, which could have an impact on Baptist decisions in other states, got only a single first place vote but enough seconds and thirds to come up with 129 points.

The position on the race issue taken by the 1964 SBC session in Atlantic City also drew heavily on second and third place ratings. Although getting just one first place marking, it ran up 121 points. This earned it sixth place among major stories of the year.

Seventh place—one first place choice and 110 points—went to another action related to Atlantic City. The North American Baptist Fellowship proposed there was deferred by the SBC for a year of further study of whether the SBC should join it.

The promotion of Arthur B. Rutledge in the Home Mission Board staff to succeed Courts Redford as executive secretary was given eighth place among stories of 1964. Without a single first place on the ballots, its point total climbed to 100.

Ninth position was taken by the story that 896 laymen went to California, Oregon and Washington during the summer to lead a West Coast Evangelism Crusade in Southern Baptist churches. Its 90 points were compiled without any first place pickings.

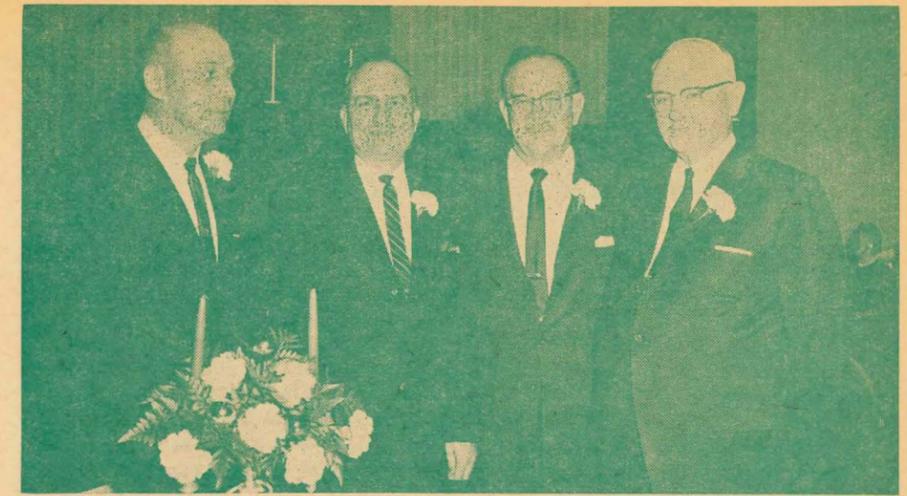
Two firsts went to the news that the Cooperative Program budget at SBC level for the first time in four years entered its advance missions phase. Despite the two firsts, it picked up only 84 points.

Two stories outside the top 10 got first place markings—one each—by editors. In eleventh, with 81 points, was the story of the two mission boards offering new types of appointment—journeyman and US-2.

And in 15th spot with 58 points and one ballot for first place was the entry, Vatican Council maneuvers through its third session, covered by two Southern Baptist editors.

Balloting for the 10 top stories each year in the SBC is conducted by the Baptist Press, SBC news service. Eligible to vote are the editors of 28 Baptist state newspapers, staff members of the SBC Executive Committee at Nashville—the sponsor and main budgetary supporter of the Baptist Press, and regional editors of the news service in other cities.

Several editors failed to vote or did not send in their ballots in time to be counted.



THE PAST AND THE PRESENT got together at the dedication of Boone Lodge at Cedarmore Assembly. Present for the special occasion was (left to right) John Kruschwitz, Versailles, present chairman of the Cedarmore Committee; Elroy Lamb, Albemarle, N. C., former chairman of the Cedarmore Committee; Harold G. Sanders, executive secretary-treasurer of the Executive Board of the KBC; and W. C. Boone, former general secretary of the Convention who retired in 1961.

## Louisville Pastor Writes Teen-Age Series For Magazine

LOUISVILLE—Dr. Edwin F. Perry, pastor of Broadway Baptist Church here, is author of six articles to appear in the January through June 1965 issues of "Home Life" magazine.

The articles discuss the problems of teen-agers and their relationships with their parents and the church. This has been one of the major areas of Dr. Perry's church since it moved from its downtown location to the undeveloped suburbs of St. Matthews.

Under Dr. Perry's leadership, Broadway Baptist Church has started a week-day Bible study for junior and senior high school students and their parents. These classes, held at different times but covering the same material are said to have brought families closer together through Bible study.

"Home Life" is a monthly publication of the Baptist Sunday School Board's family life department, Nashville.

## Baptist Forum

(Continued from Page 5)

very many talented youths and the decline in the enrollment of students for church-related vocations in Baptist schools should be taken seriously by the denomination. Unless these trends are reversed Southern Baptists may lose the pearl of great price in the education of called and committed men for the ministry.

The presidents of the seminaries are united in the conviction that God calls

men to the Christian ministry, that there is no substitute for excellence in theological education, and that the quest for more adequate financial support of the seminaries deserves a higher priority than it has yet received.

It was agreed also that the formula presented to the Program Committee last September, after five years of application and adaptation, is an exceptionally valuable instrument for the division of Cooperative Program funds to the seminaries provided the allocation is commensurate with the rising cost of theological education.

Wake Forest, N.C. Olin T. Binkley

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## New Year's Greetings From The Baptist World Alliance

JANUARY 1, 1965

We greet fellow Baptists of the world in the name of the Lord Jesus Christ.

"Know ye the Lord he is God; it is he that hath made us, and not we ourselves; we are his people and the sheep of his pasture . . . Be thankful unto him and bless his name. For the Lord is good; his mercy is everlasting, and his truth endureth to all generations" (Psalm 100:3-5).

Nineteen hundred sixty-five will be a year of new opportunities and unprecedented fellowship. May Baptists and all others who profess the name of Jesus through their life and witness continue in His word, and thereby make the gospel real to individuals, communities and nations.

Baptist fellowship will reach a new summit when the 11th Baptist World Congress meets in Miami Beach, USA, June 25-30. Thousands of us from many lands will focus on the truth in Christ which makes us free (John 8:32). Let us pray that this gathering will further the will of God for our own people and for all the world which stands in need of His grace and truth.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all.

Joao Soren, Rio de Janeiro  
President

Robert S. Denny, Washington  
Associate Secretary

Josef Nordenhaug, Washington  
General Secretary

Erik Ruden, London  
Associate Secretary

## Go Ye Into All The World

by Charles E. Peterson

"And Jesus went about doing good." These words open up a vast area of the life of Jesus to us. They tell us that he was an active person going from place to place doing the things he had come to do. It is good that we have this insight into his life because as he went about doing good, he set many examples for our activity today.

Through the great resources of Southern Baptists we are able to emulate many of the activities in which Jesus presented examples for Christians of today. Our basic financial plan is the Cooperative Program. There is every evidence that God has led Southern Baptists to such a plan.

Today we accept the Cooperative Program as a part of Baptist life, and certainly we should. We should not allow special offerings, campaigns, or pet projects to undermine its structure. Through the Cooperative Program income we send our foreign missionaries, we support our hospitals, indeed every phase of our world mission enterprise. The Cooperative Program provides a broad base which undergirds the entire outreach efforts of Southern Baptists.

**Preaching**—All around the world men and women are preaching Jesus through home, foreign, and state missions. Almost all of these testimonies would be silenced were it not for the Cooperative Program dollars, which individual Southern Baptists invest in their ministry. To lessen the flow of money to these causes would greatly disturb the advances being made in all areas. By means of the Cooperative Program, preaching becomes a reality through training those who go and through building and supporting churches all over the world. The value of a soul in one place is just as great as it is in another. Jesus said, "Go ye into all the world . . ." The Cooperative Program recognizes this command and helps each one of us to fulfill it tangibly.

**Healing**—The demand for healing is as old as time itself. Where there are people, the need for relief from suffer-

(Continued on Page 15)

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## The Same High Calling

by Jesse C. Fletcher

Even though Southern Baptists do not have missionaries in the strife-torn Congo, they have been called to prayer and brought to tears by the savage and tragic events of recent days. Perhaps no single one among the hundreds of wanton killings that have taken place there has gripped the imagination of the American public more than that of Dr. Paul E. Carlson, of California. In an ironic aftermath to agonizing days of imprisonment on trumped-up charges of being an American spy, Dr. Carlson was gunned down at the last minute as Belgian hostages were coming to the rescue of the hostages held in Stanleyville.

Dr. Carlson was a martyr for the cause of Christ. As such, he has undoubtedly called the minds of Southern Baptists to the martyrdom 13 years ago of one of their own medical missionaries. In February, 1951, Dr. William L. Wallace died from maltreatment in a Communist prison camp in Wuchow (now Tsangwu), South China. He, too, died for the cause of Christ.

Many things are different in the cases of Dr. Carlson and Dr. Wallace. Dr. Carlson was a married man with two children. Providentially, his wife and children had been led to safety days earlier, but Dr. Carlson preferred to stay behind and serve as long as he could. Bill Wallace, on the other hand, was a single man who labored in war-torn China where he dared not take a wife.

Dr. Carlson, a member of the Evangelical Covenant Church, was from California. Bill Wallace was a Southern Baptist from Tennessee.

Carlson was a relative newcomer to the missionary scene, having served only a little over a year in the Congo. Wallace, on the other hand, served 16 years in China—through the Japanese occupation and into the Communist take-over.

But these differences are swallowed up in the striking similarity of the sacrifice.

Both men stayed behind when enemy troops occupied the area in which they were working because they felt they had to stay and serve as long as they could.

Both men had been arrested over the preposterous charge of being spies of the United States Government. The charges were ludicrous because these men were so obviously at their posts in the name of compassion and Christian concern.

To the world there is another similarity. Both killings seem tragic and senseless—unexplainable in a world that is supposed to be purposeful. The masses fail to comprehend the battle line along which Bill Wallace and Paul Carlson fell, a scarlet line that runs through the

centuries in a crusade that transcends men's petty wars and revolutions.

But along that battle line runs the purpose of God's redemptive activity in the midst of chaos and confusion. To the high calling of this crusade men like Bill Wallace and Paul Carlson have come, have given their all, and have died. Each Christian is riched for the dedication of these men to the high calling of God in Christ.

At this time of the annual Christmas offering for foreign missions, let us not forget, as we bring our own modest gifts, that some have given the supreme gift.

"Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

*EDITOR'S NOTE: Dr. Jesse C. Fletcher, secretary for missionary personnel for the Southern Baptist Foreign Mission Board, is author of the book, Bill Wallace of China.*

## The Home and Social Agencies

by Joe Burton

(An Editorial in Home Life Magazine)

The needed recovery of family life can never be achieved until social agencies—the school, the state, industry, civic clubs, even the church—sincerely accept their supporting role to the family. Too often these agencies think of the home as something to be used not as the primary unit of society with its own distinctive and irreplaceable functions. The school, for instance, in a subtle and emerging way has assumed the primary prerogative in the training of the oncoming generation rather than a secondary role to the home. The degree to which the political system has moved in to replace the family is illustrated most dramatically in the far-flung Social Security program, particularly in its present drive of expansion to take over the physical care of the aged, thus robbing the family of the warmth and blessing of close association between the living generations.

There is need to inquire into similar trends on the part of the church. Has the church assumed primary and exclusive responsibilities for the spiritual training of children? Have parents surrendered to experts responsibility for the religious training of their children? Does the church need to reconsider its attitude toward the home and toward parents, in the interest of achieving a supporting rather than leading role toward the family?

Who is the better student of child development—the parent or the public school teacher? The one who sees every mark of growth and of need hour after hour and day after day, or the professional with thirty lively youngsters of the same age in his classroom? Who is in the better position of relation-

ship to be the child's religious instructor, his father or his Sunday school teacher? Mark you, the question does not imply any minimizing of responsibility of either. It simply inquires into the priority of responsibility, the comparison of potentiality, the advantage of relationship. Which supports the other? Which ought to support the other?

If family life is to be restored to its place, designed in the beginning and intended in the very nature of these intimate relationships, institutions must discover their supporting role to the family and sincerely seek to fill that place.

## Evangelism Division To Move From Dallas

ATLANTA (BP)—The Southern Baptist Home Mission Board in annual session here asked its nine-member evangelism staff to move their offices from Dallas, Tex., to Atlanta by June 30.

The evangelism division, operating on a budget of \$200,000, leads Southern Baptists in a uniform program of personal witnessing, revivals, evangelism emphasis and evangelism techniques.

The board's decision to move its evangelism division follows a trend of recent years to locate all administrative forces in Atlanta. Other offices have been moved from Memphis and Oklahoma City.

When these staff members move, it will be the first time all the administrative staff has been together since 1946, the date the evangelism work was established in Dallas.

In recommending the move to the board, a special study committee said the decision was made for the following reasons:

- ★ 1964 marks the close of one promotional emphasis and the beginning of another.
- ★ space is available in the eight-story office building owned by the board in Atlanta.
- ★ consolidation of the divisions in Atlanta will strengthen all phases of the board's work.

Although the evangelism department was first formed in 1906, it was discontinued between 1928-1937. In 1946, the leadership of the work was given to C. E. Matthews, who asked that the offices be located in Dallas.

## Mountain Preaching

(Continued from Page 3)

preachers to "say something" when they preach. But they also want them to say it with all the conviction of their hearts. They want the message to move the preacher as well as the congregation.

The mountain people like preaching that can be understood by their children. Theological jargon does not enhance the preacher's standing with our

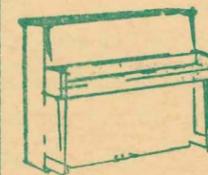
people. Words must be understandable by Juniors. Complicated philosophical systems expounded by the preacher only make the mountain congregation ask, "doesn't he know any Bible."

It has been pointed out by sociologists that Eastern Kentucky is probably thirty years behind the economical development of the nation. Some say the area is farther behind in religious development. But it is my prayer that the Southern Baptists of our mountains will be able to sidestep some of the pitfalls that have weakened sister churches in some other parts of America. It will not surprise me to see some more George W. Truetts come from the mountains.

## Mississippi Baptist Minister

(Continued from Page 7)

church ordained Killen to the ministry. A pastor in the Philadelphia area told the Baptist Press he knows Killen on passing acquaintance. This pastor said he has never seen Killen at any annual session of the district association of Southern Baptist churches nor at any session of the Mississippi Baptist Convention.



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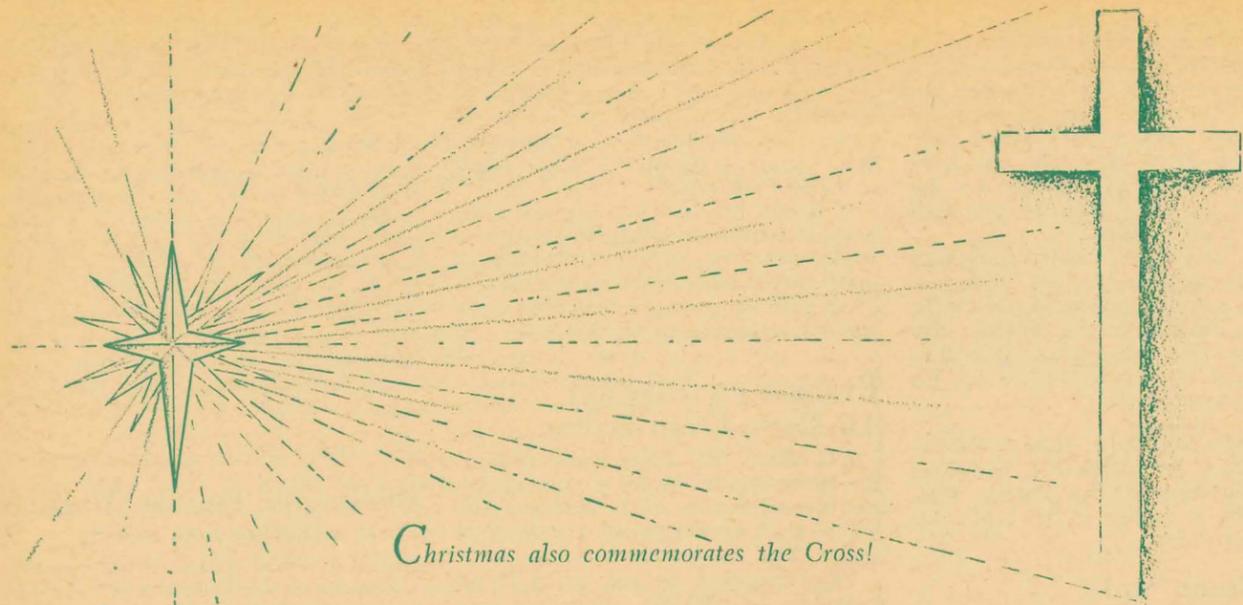
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*The Cross of Calvary is symbolic of the sacrifice of Christ — the reason Christ came.*

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*May God bless you throughout 1965!*

*James Whaley*  
*Mrs. George R. Ferguson*  
*Eugene D. Quinn*  
*J. Chester Durham*  
*Joseph P. Estes*  
*Ray Boatwright*  
*James C. Austin*  
*Kenneth R. Sayers*  
*Robert D. Hastings*  
*A. W. Walker*  
*A. B. Colvin*



## SUNDAY SCHOOL LESSON

By H. C. Chiles



### THE GOSPEL OF THE KINGDOM

(This Lesson for Sunday, January 3, 1965)

#### Matthew 3:1-12

Without an introduction Matthew presents John the Baptist in his role of the forerunner and herald of Christ, who boldly announces the presence of the King and the nearness of the kingdom of heaven.

Concerning this remarkable preacher who had such an effective ministry, three things are noteworthy.

#### I. His Preparation.

In addition to the instructions which John the Baptist received in the godly home in which he was born and reared, he studied the Old Testament for himself. Then he went into the wilderness where he lived an ascetic life and underwent a discipline which fitted him for the task which he was to perform.

It was not just a happenstance that John the Baptist went into the wilderness to receive his training. In Isaiah 40:3-5 was recorded the prophecy of a divinely appointed herald of the coming of the Messiah. Of Him Luke said that "the word of God came unto John the son of Zacharias in the wilderness." That in itself was a manifestation of grace.

God needed a man of strong physique, irreproachable character, genuine humility, firm will, absolute loyalty and spiritual insight to be obedient to His will and to deliver for Him a flaming message of judgment. Therefore, He prepared him out there in the wilderness, far from politically decadent Rome and spiritually dead Jerusalem. One is impressed by the amount of time which John the Baptist spent in training for the special job to which God was calling him.

John the Baptist did not choose the ministry as a profession or enter upon it as a means of earning a livelihood, but because he received a personal call from God to preach and to baptize. Concerning his going forth upon his mission, the Bible says, "There was a man sent from God, whose name was John" (John 1:6). God chose, equipped, called and commissioned him for the important duty of preparing the way for the coming Christ. In modern parlance he was the advance man for the Messiah. His business was to get people ready to receive the Saviour when He arrived on the scene.

#### II. His Preaching.

This rugged, unique and striking preacher was heavily burdened on account of the prevailing wickedness and the disorders of society. He preached in the wilderness along the Jordan River. His preaching attracted the multitudes. No matter who went to hear him, John the Baptist did not compromise the truth, but proclaimed the Word of God without fear or favor. With righteous indignation flaming at white heat, this fearless preacher denounced sin and rebuked the sinners. He was not adept at using honied words. In charging his hearers with being deceitful, hypocritical and wicked, he called them "a generation of vipers," which language was quite descriptive of their character and actions. The viper's treacherous habit of biting its victim without warning and injecting its deadly poison made the comparison all the more impressive. There are times when such language as he used is needed to awaken people. Our day is in dire need of teachers and preachers like John the Baptist to declare the truth of God with respect to sin and its consequences.

John the Baptist attracted great crowds and stirred the people deeply. He did not do so by his dress or his diet, but with his messages on sin, judgment, repentance and forgiveness. While he condemned sin and warned of judgment, he gave the people assurance of the forgiveness of their sins on the condition of the repentance. He challenged them to change their minds with respect to sin, to God and to self. He not only preached repentance, but he baptised the penitent as an evidence of the fact that there must be harmony between their profession and their conduct. The unanswerable proof of repentance is ever a thorough-going amendment of conduct. While repentance has to do with a change of mind, it always results in a change of manner of life. Real sorrow for sin is expressed in a manifest forsaking of sin.

It was inevitable that such positive and powerful preaching as John the Baptist did would create an awareness of need on the part of many listeners. Many from various walks of life in-

quired as to what they should do in order to obtain the forgiveness of sins about which he preached so plainly and emphatically. It is wonderful when scriptural preaching causes people to ask what they must do in order to get right with God and to live in accordance with His will. John the Baptist told his inquirers what to do.

#### III. His Prediction.

The preaching of John the Baptist kindled afresh the Messianic hope in many of the people. In view of what they heard him preach, it is not at all strange that some of the people began to wonder if the preacher himself were not the long-expected Messiah. As soon as he learned what they were thinking, with characteristic humility he at once disabused their minds of that idea by asserting that he was only the "voice of one crying in the wilderness." He knew that his ministry was that of preparing the way for the Lord Jesus.

With commendable humility John the Baptist acknowledged his insignificance in contrast with the Messiah. Whereas, he had baptized many in the waters of the Jordan River as a symbol of a new life and a new allegiance, which was one of the things that made him great in the estimation of so many, he predicted that Christ would baptize them with the Holy Spirit and with a fire which would consume the worthless and leave the imperishable. He boldly declared that Christ would be so superior to him that he would not even be worthy to perform the menial act of a slave in loosing the latchet of His shoes.

With great joy John the Baptist spoke about the Christ Who would take away their sins and enable them to live righteously. He told them that as an Oriental farmer separated the grain from the chaff, saved the grain and burned chaff, so in His ministry Christ would separate the good from the bad. It was the policy of John the Baptist to direct the attention of the people away from himself to Christ. That policy should be ours also. We shall ever admire John the Baptist for his willingness to take second place for the good of the cause. When the popularity of Christ exceeded that of himself, instead of becoming jealous as others might have done, John the Baptist accepted it with joy and remarked, "He must increase, but I must decrease." What a commendable spirit!

## Direct Missions

### Not Much Done

by G. R. Pendergraph

"We have not done much toward the Church Development Program", said Brother J. C. Lewis, pastor of Mt. Zion Baptist Church in the West Union Association. However, he reports that they took a survey of the community, had elected a Director of Visitation, adopted policies of visitation, and were engaged in a weekly visitation program.

Brother Lewis goes on to say that the church had bought some office furniture and had set up a church office as well as a pastor's study. This is another "first" for Mt. Zion. The pastor conducted a "new-members" class this past year, and the church bought new Baptist hymnals, started observing the Lord's Supper quarterly, and took over the full payment of the pastor's retirement.

The church voted to use the individual offering envelopes indefinitely since such use resulted in the best financial year they have experienced. Having a good financial year enabled the church to increase its gifts to the Cooperative Program as well as to the associational missions. The church also led the associational gifts to the Christian Education Advance under the leadership of Brother Wilbur Pirtle.

Under the leadership of the Brotherhood, the church participated in a community clean-up and beautification campaign.

During the Vacation Bible School, one young girl dedicated herself to mission service. A night session was held for

Intermediates and Young People with the church providing its own curriculum. During these periods, the handwork was covering seats of well-worn folding chairs and installing cushioning materials in the bottom of song book racks as well as preparing a number of pieces of elementary furniture.

The church observed Baptist Heritage Week which proved to be an interesting, thrilling experience for the church. Not only did the church study Baptist history for a week, but studied their own church records dating back to 1851, conducting their services under a brush arbor and tried to relive some of the experiences of the past using kerosene lamps as well as fashions that were vogue in that day. Even the preacher was dressed in a tail coat that was over 100 years old.

The fall revival was conducted by the men of the church and a different man brought a message each evening.

I am ready to refute that opening statement by Brother Lewis, aren't you?

## Kentucky Baptist Foundation

### Year End Investment Review

by James C. Austin

About this time each year everyone who has a sound investment program will check on the securities in his portfolio. He will wish to seek the maximum benefit by combining his investment plan and his tax plan.

He may wish to take advantage of loss realization. A loss for tax off-setting in 1964 can be realized by sale up to and including December 31.

To establish gain on profitable sale in 1964, proceeds must be available by the last business day of the year. Generally, this means sale at a gain must be made by December 24.

Most individuals are aware of the reduced tax rates in 1965. This means you will receive a greater tax benefit for gifts made in 1964 than in 1965. Shift all the deductible items you can from 1965 to 1964.

Tax savings in every case will reduce the cost of a charitable gift. The extent to which a charitable gift will affect your taxes depends not only on your income, but what and how you give. A cash gift of \$1,000.00 by a donor with a high income would cost only \$230.00 after tax deduction. The cost to you as a charitable gift drops as your income increases.

Reduction in rates also leaves more after Tax-Cash in the hands of the giver. He can actually increase his charitable contributions and still retain a greater amount as spendable income than in the past.

You can give an amount equaling 30% of your income if your gifts are made to church organizations, schools, hospitals, medical research organizations, and organizations which normally receive a substantial part of their support from the public or the Government. If a gift is made exceeding 30% of your income, you can carry over the excess for deduction in succeeding years for a maximum period of five years.

If you have bought securities that have appreciated in value this year and you are fearful that they might drop in value, then donate the appreciated shares. There may even be a profit to the donor where the donor gives property which has substantially appreciated in value and where he is in a comparatively high tax bracket.

You can donate real property and secure current tax savings as a charitable deduction even though you wish to retain possession for a period of years or for life.

You can transfer securities to: The KENTUCKY BAPTIST FOUNDATION, Inc., while retaining all income for life. The amount of your gift of the trust remainder depends on your age.

Now is a good time to review your Investment Portfolio, your tax planning and to consider carefully and prayerfully, your charitable contributions by taking full advantage of all tax benefits.

## Brotherhood

### Trinity, Newport Organizes Brotherhood

Jerry W. Keese, pastor, and the men of the Trinity Church, Newport, met for the purpose of organizing their Brotherhood.

The men of Trinity had the assistance of Campbell County Associational Brotherhood President, Dick Perrin, and his corps of associational officers — Bob Wheeler, Henry Hornsby, Delbert Grub, Leonard Leicht, Bill Ketron. Only one officer, Mr. Don Marksberry, the associational vice-president, was not present.

Each man presented in a brief manner the duties of each office and related the local church Brotherhood office to that of the association and vice-versa.

The associational superintendent of missions, Mr. Chase Jennings, presented an over-view of the work of the association, particularly as it relates itself to Campbell County and North Bend Associations.

## Stewardship

### A Christmas Wish To My Kentucky Friends

by Robert J. Hastings

Reprinted below is a Christmas message written by Fra Giovanni (1387-1455). When Mrs. Hastings and I first read it, we decided to use it on our 1964 Christmas cards. Since so few of the many *Western Recorder* readers will receive one of the cards, the message is repeated below. Please consider this my heartfelt Yuletide greeting and prayer for every reader of this column:

"There is nothing I can give you which you have not; but there is much that/ while I cannot give you/ you can take.

No Heaven can come to us unless our hearts find rest in it today. TAKE HEAVEN.

No peace lies in the future that is not hidden in this present instant. TAKE PEACE.

The gloom of the world is but a shadow; behind it/ yet within reach/ is joy. TAKE JOY.

And so at this Christmas time/ I greet you/ with the prayer that for you/ now and forever/ the day breaks and the shadows flee away."

## Into All the World

(Continued from Page 10)

ing is always present. It was present in Jesus' day, and it is present in our day. Many hospitals stand today as a testimony to the efforts of Southern Baptists to follow the leadership of Jesus in the ministry of healing. They have built

hospitals that are dedicated to healing in the name of Christ all over the world.

Southern Baptists, through the grace of giving, provide opportunities to follow the pattern of the Great Physician in ministering to the physical as well as to the spiritual needs.

**Teaching**—Jesus was a master teacher. Most of his ministry was dedicated to teaching his disciples about himself, and thus through them to propagate the gospel. Teaching is a significant part of propagating the gospel today. All around our Convention we have schools, seminaries, colleges, academies, and institutions of varying kinds.

As we point with pride to the beautiful campuses and structures of our various institutions of learning, we must remember their need for our regular and consistent support.

As we gratefully consider the accomplishments of our trained personnel in all fields, it is good to place in proper perspective our sense of obligation to those schools in which they were trained.

**Being moved with compassion**—The compassion of Jesus was so evident during his life on earth that everyone who wrote about him made reference to it. All those who saw him recognized this quality in him. Southern Baptists have an obligation, because of the example of Jesus, to exercise compassion where it is needed. By means of the Cooperative Program many people are employed to perform services to local churches through field missions. These services include specially-trained people in the areas of Sunday school, Training Union, Brotherhood, student work, associational missions, and other related fields.

The compassion of Jesus also leads us to provide for needy youngsters through children's homes, and for senior adults through retirement centers.

The Cooperative Program has become an instrument for good in the hands of Southern Baptists. By its very success it has developed into a basic part of all that we do. This success should assure Southern Baptists of the continued blessings of the Lord as they undertake the opportunities and challenges presented by the Cooperative Program.

## HERBERT C. CRALLE FUNERAL HOME

Herbert C. Cralle, Jr.  
Edwin R. Hillock Wallace C. Hatler

Phone TWinbrook 3-5223

Frankfort and Peterson Avenue  
Louisville, Kentucky

## Seminary Names Many Family Repeaters

LOUISVILLE (BP)—Family tradition runs strong among students at Southern Baptist Theological Seminary here. Thirty-four of them have had fathers, mothers, grandfathers, brothers, uncles, aunts and cousins precede them as students.

Tim L. Townsend of Charlotte, N. C., tops everyone for the variety of family and relatives who have come before him to the seminary.

His grandfather—Webb Brame of Yasoo City, Miss.; his father—the late Carl M. Townsend; his stepfather—C. C. Warren of Charlotte; and his father-in-law, Wilfred C. Tyler of Blue Mountain, Miss., all received doctor's degrees from Southern.

Tim's mother-in-law is a 1931 alumna of Woman's Missionary Union Training School. This school became later known as Carver School and a few years ago merged with Southern Seminary.

Student Richard L. Bowen of Greensboro, N. C., has more relatives who attended Southern than does any other student.

Bowen's father, Claud B. Bowen of Greensboro, graduated here in 1938. Others in the family include his grandfather, seven great uncles and an unknown number of cousins. Many of the relatives who've attended Southern come from the Leavell family of Oxford, Miss., which has been well-known in Southern Baptist circles.

S. Wesley Bratcher, a native of Louisville, was to become the eighth of his family to graduate from Southern Seminary. He was among graduation candidates for January, 1965. Bratcher has been preceded by two uncles and five cousins.

Students William A. Curl of Lexington, Ky., and J. Thomas Meigs of Jacksonville, Fla., do almost as well. Curl's family tree at the seminary includes his father, W. H. Curl of Corbin, Ky.; his father-in-law, George W. Redding of Georgetown, Ky., and his grandfather.

On Meig's list are his father, Paul A. Meigs of Jacksonville; his father-in-law, L. C. Pinnix of Highlands, N. C., and his mother-in-law, another Training School alumna.

The name of John E. Barnes runs across three generations in seminary attendance beginning with John E. Barnes, Sr., and extending to the present day with John E. Barnes III. John E. Barnes, Sr., graduated in 1910; John E. Barnes, Jr., the long-time pastor in Hattiesburg, Miss., in 1937.

## RESERVATIONS FOR SUNDAY SCHOOL WEEK, RIDGECREST



Roy E. Boatwright

Reservations should be made for Ridgcrest Sunday School Weeks during the month of January, preferably the first fifteen days.

Sunday School dates at Ridgcrest are:

July 22-28, and August 5-11, 1965.

Write to Mr. Williard K. Weeks, Ridgcrest Baptist Assembly, Ridgcrest, North Carolina

At the same time you may desire to make reservations for Cedarmore Sunday School Week, August 16-20. Send reservations with \$1.00 Reservation Fee to Marvin Byrdwell, Cedarmore Assembly, Bagdad, Kentucky.



## INVESTMENT IN OUR YOUTH

ARE YOU PINNED...



## FOR OUR YOUTH

Christian Education Advance has adopted the 2% theme. This means every Baptist is being asked to give 2% of his personal income for the Christian training of our youth. Doubtless, many will want to give more than this. Surely 2% is not too much for anyone who cares about our young people.

In order to honor those who become "2% Club Members," everyone who agrees to give this amount will be sent an attractive pin to wear in the lapel. In this way, you can help us advertise the Christian Education Advance program as well as show that you are a member of the Club.

Sign up and send us your name so you can be enrolled.

### OUR YOUTH ARE DEPENDING ON YOU

For information: write Joseph R. Estes  
P. O. Box 217  
Middletown, Kentucky

*An Investment In Our Youth Pays Big Dividends  
Now, and For All Eternity*