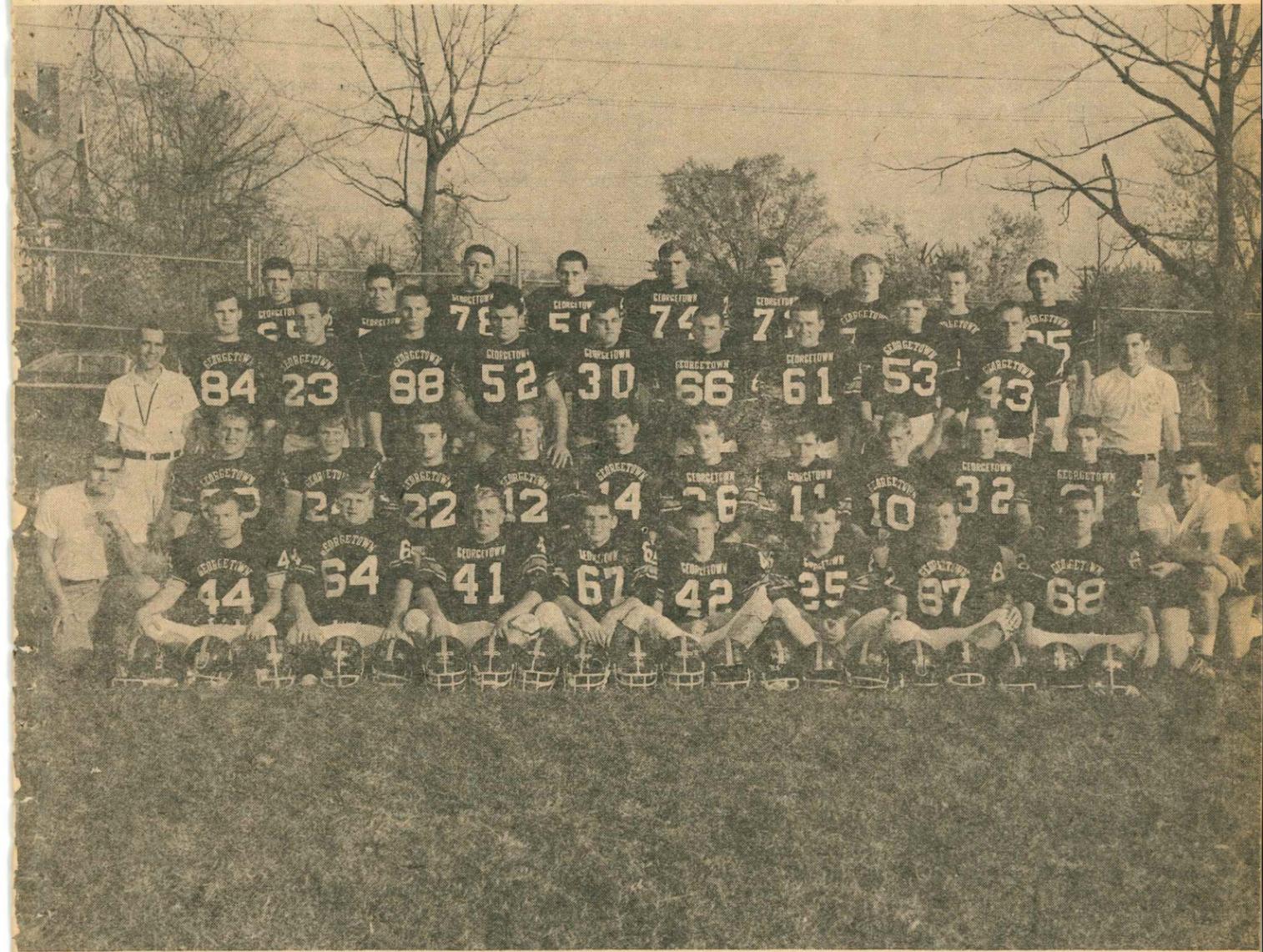




WESTERN

RECORDER

DECEMBER 9, 1965



THE FOOTBALL TEAM OF GEORGETOWN COLLEGE WAS UNDEFEATED FOR THE SEASON.



THE HIGH STREET BAPTIST CHURCH, Somerset, observed its fiftieth anniversary on November 21. A special anniversary program took place at 2:00 p.m. under the direction of Pastor Billy J. Turner.

HIGHLAND BAPTIST CHURCH, Shelbyville, held a November revival which resulted in 29 decisions; 12 for baptism, 11 rededications and 6 additions by letter. Pastor Ray H. Batemon was the evangelist and James Drury from Georgetown College led the music.

RICHARD HALE was ordained to the ministry by the New Union Baptist Church, Bethel Association. He is pastor of the Pleasant Hill Baptist Church, Logan Association. He lives at Route 1, Russellville.

A. M. VOLLMER, former secretary of the Kentucky Baptist Foundation, was the evangelist for a revival in the Trenton Baptist Church. Pastor Earl A. Northern reports the attendance was good and Dr. Vollmer's "dynamic sermons inspired and challenged all who attended." Visible results included 8 professions of faith, 1 addition by letter and 1 rededication.

HARRODSBURG BAPTIST CHURCH has passed a resolution of respect in memory of Glave Vivion who died November 1. He was superintendent of Sunday School for 48 years and described in the resolution as one devoted to the church and all activities of the church.

THE BETHLEHEM COMMUNITY churches will present their annual "Christmas in Bethlehem," a living nativity scene depicting the birth of Jesus. Dates for the presentation are December 23-26 from 6:30 to 9:30 p.m. The nativity will be in Bethlehem on Highway 22 in Henry County. Saturday and Sunday evening at 8:30 p.m. a special carol program will be presented by the youth choir.

HAROLD STEWART has resigned as pastor of East Union Baptist Church, Muhlenberg County Association, effective November 14.

LARRY BALDRIDGE, local missionary at Caney Baptist Church, has organized a prayer breakfast for the men

of Alice Lloyd College. A new Royal Ambassador chapter has been started with an attendance of 12-15.

WOODLAND BAPTIST CHURCH, Muhlenberg Baptist Association, has called Gifford W. Berry as pastor and he began his work there December 1.

KIDVILLE BAPTIST CHURCH of Mt. Sterling has passed resolutions "in loving memory of one of their most faithful and dedicated members," Mrs. Mattie Everman. Bob Durham is pastor.

FIVE MEN from Southern Baptist Theological Seminary were guests of a Christian business man for a seminar on evangelism at the Houston (Texas) Crusade. Three were senior students in the school of theology: Don Cowherd, Douglas Strader, Tom Henry. Also attending were Northrup Hood, a second

year student, and Edmund Petty, a first-year religious education student. In conjunction with the Billy Graham Crusade in Houston, the seminar attempted to deal with all phases and types of evangelism.

A FIVE-YEAR globe-encircling program for Baptist fellowship and Christian witness was projected by the administrative committee of the Baptist World Alliance in a Washington meeting November 22-23. It was the first meeting of this alliance committee since the 11th Baptist World Congress was held in Miami Beach last June. William R. Tolbert, Jr., president of the alliance and vice president of the Republic of Liberia, flew from Monrovia to Washington to preside at the meeting.

MT. PISGAH BAPTIST CHURCH, Bremen, has called Roy Gibson as pastor and he began his work there the first of December. He succeeds Henry Johns, now the pastor of the Oakland Avenue Baptist Church, Cattlettsburg, Ky.

HONG KONG COLLEGE this year opened a department of secretarial studies, with Miss Kathryn White, Southern Baptist missionary from Oklahoma, as chairman. The new department has enrolled many young women.

A CHURCH ADMINISTRATION seminar on long-range planning has been set for February 14-18 at the Sunday School Board, Nashville. Another will be held on church public relations on April 25-29. For registration information, write to the Church Administration Department, Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville, Tenn. 37203.

THE KANSAS CONVENTION of Southern Baptists meeting in Wichita expressed "inalterable opposition to segregation and racial prejudice in private or public housing, education, and job opportunities." Kansas Baptists called on Southern Baptists to "give themselves to the decisive defeat of racism," because racism "is inconsistent with the gospel of Jesus Christ and an affront to God."

THREE SOUTHERN Baptist Convention agencies have approved contributions to the American Bible Society totaling \$150,000 next year during the organization's 150th anniversary.

CONVENTION ADDRESS:

Burial or Support: The Choice Before Our Baptist Schools

by Ralph A. Phelps, Jr.

Instead of addressing myself to the glorious past of Christian education and which schooled more than half of those attending college until 20 years ago, or to arguing that four years in a Christian school under Christian teachers are worth the premium price tag (without even green stamps thrown in), I want to pin-point my remarks on what I consider the heart of the problem we face in our Baptist colleges and universities. We do have a problem, for since I became head of a Baptist school thirteen years ago, the percentage of Baptist young people who attend a school of their own denomination has dropped from 25 to 14 percent. Whatever else we are doing, we are making a smaller quantitative impact on the educational world each year.

The Heart of the Matter

"The three major problems of our school are money, money, and money," a Baptist college president said with a tinge of bitterness recently. "If we could solve these three, the rest we could unravel easily."

While his words may have been an oversimplification, the veteran president was voicing the sense of frustration which virtually every Baptist college administrator feels as he tries to keep his school's head above the turbulent waters of higher education in the twentieth century. Whatever problems exist in Christian education circles, the money problem must be solved if the church school is to survive as more than a lonely gravekeeper in an historically rich cemetery.

The possibility that any Southern Baptist college or university might not live indefinitely may to some be shocking, but outside this denomination's ranks the prediction is being freely made that the next twenty-five years will see the demise of the majority of church-related schools. It is undeniably true that the trail of Baptist history is strewn with tombstones of former schools; and, while no accurate records have been kept as to the total which have perished, probably more schools have been interred than are still alive. In almost every instance, the cause of death was inadequate financial support.

Those who work within the ranks of church-related colleges believe that the cause to which they have given their

Ralph A. Phelps, Jr. is president of Ouachita Baptist University, Arkadelphia, Arkansas. He spoke on the final day of the 1965 Kentucky Baptist Convention, Lexington.

lives is too valuable to the Kingdom of God, to this nation's basic values, and to the cause of education to permit it to perish through slow starvation. But they also admit that a number of factors are combining to change the situation from serious to critical.

Perennial Problem Intensified

Financial problems are not new among Baptist schools, but developments within the past five years have intensified and multiplied the perennial difficulties. Among these factors are the following:

1. *Mushrooming enrollments.* Between 1960 and 1970, the college population in the United States will double. This means that as this "tidal wave of the future" graduates from high school, Baptist colleges must double their faculties, classrooms, dormitories, eating facilities, laboratories and library resources in order to hold their present proportion of Baptist young people attending their denomination's schools.

2. *Increased tax appropriations.* While church-related colleges have been receiving token increases or less, state-supported schools have seen doubled and tripled their available funds for operations. Most legislatures have been keenly aware of the need for increased tax support for schools and have increased sharply the allocations for higher education. Church-related schools must compete with state colleges for teachers and students, and the battle has been roughly equivalent to that of a man with a pea shooter's waging war with a man with a 30.06 rifle. To cite an example: One of our Baptist colleges, last year received \$300,000 from its state convention. A state school of the same size and in the same town received \$1,000,000 for operations, \$1,500,000 for capital improvements, and was permitted to increase its bonded indebtedness by another \$2,000,000. Yet this church school must not only compete for students and teachers; it must also meet the same accreditation standards set for and, in part, by the richer school.

3. *Dwindling denominational support.* Although the total amounts budgeted for church schools have not been decreased, the amounts per student have decreased in most instances. Few of our state conventions have any formula whereby allotments are correlated with enrollments, and one state which has adopted such a formula gives less money per student as the enrollment increases. By way of contrast, most tax-supported allocations are directly proportionate to enrollment.

4. *Steady inflation.* Since World War II the cost of everything has gone up steadily, and this inflationary spiral has been extremely difficult to cope with on fixed incomes. One Baptist college with a modest endowment fund once paid its teachers' salaries through the lean summer months with the earnings from the fund. The endowment return has remained about the same, but because of rising costs the total endowment earnings are now required to pay the school's utility bills. Another school recently bought library shelving, an exact duplicate of some bought ten years before for \$8,000, for \$16,000; and another order of the same size and quality, urgently needed, is quoted three years later at \$23,000. Inflation has offset increases in income.

5. *Competition for teachers.* Because enrollments have jumped more rapidly than graduate schools have produced college teachers, the shortage has caused the "going rate" for professors to climb like an Atlas missile off a launch pad. To illustrate, one of the critical teaching fields is mathematics. The reason for the shortage of teachers in this discipline is apparent when one learns that all of the graduate schools in the country produce only 300 Ph.D.'s in mathematics a year. This total is less than the number dying or retiring and does not begin to fill the need for mathematicians in the space program.

The head of a large engineering school was moaning recently because he could not keep his faculty on a salary scale of \$25,000 per year for full professors. Unless he can raise his top salary to \$35,000, he said, his faculty will be riddled by industry's raids on key personnel. The pathetic relevancy here is that some of the same fields which are critical in his school are basic in church-related colleges, many of which have top salaries only one-third as large as those at the engineering college.

6. *Federal aid to education.* A relatively new factor is that of U. S. government grants to higher education. Federal money is made available, in one form or another, for dormitories, cafeterias, student centers, science buildings, laboratory equipment, teachers' salaries, research paraphernalia, scholarships, student loans, special institutes, and a myriad of other uses. Some of this nation's best known and richest universities are deriving as much as one-half of their budgets from government grants, and large sums for research projects are used to attract scholars from schools

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

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Integration in Kentucky Baptist Institutions

The progress of racial integration in our Kentucky Baptist institutions is hopeful and encouraging though somewhat less than what could be desired. This is the finding of a two year survey recently completed. The survey was authorized by the 1963 Kentucky Baptist Convention and conducted the first year by the Kentucky Baptist Public Affairs Committee. The 1964 Kentucky Baptist Convention approved further study and this was done by the Christian Life Committee of the Executive Board.

This committee, headed by Louis Twyman, did a commendable job and got the facts. Here are some of the interesting discoveries as shared with the messengers at the 1965 Kentucky Baptist Convention.

Our Kentucky Baptist colleges and schools have a total of 253 faculty members without one of these being a Negro. There are no policy or charter barriers, however, to employing Negro faculty members and all schools reported they would permit qualified Negroes to serve on their faculties.

Neither are there any Negroes serving as trustees of our colleges. This is understandable since trustees must be members of Kentucky Baptist churches and until now only a few members have joined churches of our Convention. There is no policy of any school that would permit a qualified Negro from serving as a trustee.

While integration of the faculty and trustees has not taken place, all of our colleges have enrolled Negro students. The report shows 32 Negro students in the four colleges. One would suspect that most of these would be African nationals brought back from the mission fields, but a surprising fact is that 29 of these 32 Negroes in our Kentucky Baptist colleges are Americans.

All three of our Kentucky Baptist hospitals are open to Negro patients who are given the same treatment as other patients including displaying Negro babies in the nursery along with white babies. The ratio of Negro patients to white patients is lower than the population ratio. This is not due to any discrimination but is because very few Negro doctors serve on the hospital staffs and the doctors usually determine the hospital to be used by their patients.

Only one hospital has Negro doctors on the medical staff. Two of our three hospitals use Negro registered nurses presently. All three hospitals say they would accept qualified Negro doctors and qualified nurses on their staffs.

There are no Negro trustees for our hospitals for the same reason none serve as trustees of our colleges.

Our two Baptist schools of nursing had fourteen Negro applicants last year. Twelve of the fourteen failed entrance examinations, one married and the other one met requirements but did not report for class.

What are the conclusions of this survey? One observation which was voiced by both committees involved in the study is that practices in integration have not caught up with official policy. In some few instances there have been signs of foot dragging and reluctance to put into practice the official policy of the Kentucky Baptist Convention concerning integration of its institutions. The main explanation, however, is that Negroes, themselves, contrary to the fears of some whites, don't rush in to fill schools, hospitals and churches where bars to integration are voluntarily let down.

Our schools and hospitals, on the other hand, have not rushed out to recruit Negroes and thus achieve integration artificially. Nor should they do so for this would be mere exhibitionism. Integration should be natural and voluntary. The main thing is to have open hearts and doors toward everyone created in God's image and pray for the day when we will be completely color blind so far as service to humanity through Baptist institutions is concerned.

Concerning the racial turmoil among so many of our fellow Southern Baptists and the long established segregation traditions, we should be grateful to God for our progress. Our official policies are praiseworthy and our practices are encouraging.

You Can Go Home Again

In the human heart there is an eternal longing to go home again. The trouble is that when we try, we generally learn we can't go home again. When we get back where home was it's not the way we left it. Nothing seems quite the same because we are not the same and childhood scenes have long since changed. The old house has fallen in, parents have moved away or passed away and many other happy voices are now silent having moved to the city of the dead. Even the fields and streams are not near so romantic nor the flowers so fragrant.

But thank the Lord there are exceptions to the rule that you can't go home again. For by the goodness of God some of us still can come wonderfully near

really going home. Such was my happy experience in recent days.

For me going home means covering the long distance from Louisville to a little farm home in a rural section of South Georgia. It's the same little farm home nestled in the same pecan grove where my happy carefree childhood days were spent. Some changes have come like the electric lights and plumbing but much remains the same. The open fireplace still provides its inexpressible experience with the crackling of the dry wood and the quiet simmering sound of the green oak with its syrupy sap oozing out of the logs' ends. In the front room is the same old high wooden bedstead that must have been an antique when I first remember it forty or more years ago. Beneath its quilts on a cold night in an unheated room is heavenly rest.

Not far from the house stands the log barn in whose loft on many a rainy day we romped on the hay. Nearer to the house is the bird dog pen, always an important part of the scene. From the backporch the flat fields stretch out to the distant pine trees in the woodland.

What really makes this home for me, however, is not all these but my Mother and Daddy who by the grace of God are still on the farm and able to carry on in spite of the toll of more than seventy years of life and the toil and rigors of tilling the soil.

What on earth can be so exhilarating? To hit the cold floor before dawn after a night of dreaming of fields and woods, dogs and flying quail and a Daddy of seventy still able to out-walk and out-shoot his son. To put on socks and pull on boots in front of the glow-

ing fire is a luxury beyond price. And then to the table still close to the fireplace for breakfast of old ham, grits, gravy, baked sweet potatoes, corn hoe cakes and homemade pear preserves.

After breakfast the dogs, bounding with desire and energy can't wait to get their chance to show their stuff. But wait they must because before we reached the place we planned to hunt first, a covey of quail was crossing the dirt road into the adjoining cornfield. It was just like I had dreamed. As they flushed from the field to return to their thicket home, three fell with three shots from my 20 gauge. My luck held out on the next covey as I got three more without missing but from then on the average dropped sharply.

Long before noon the sun had warmed the November day and this city dweller was tired. After a bountiful dinner and a short nap it was off again. The quail were still plentiful but wild. With the setting sun came the evening chill and home and fireplace made a welcome sight again. After supper came the long remembered quail counting and cleaning in front of the hearth. Beside the same fireplace where for fifty years thousands of these beautiful and delectable birds along with wild turkeys and ducks have been prepared, we counted the exact daily limit of twenty-four for the two of us and prepared them for some happy occasion later.

Who said you can't go home again? By the grace of God I went home again and it was wonderful. As long as I can go home, I will be grateful. When I can't, I'll be grateful for the memories.

BAPTIST FORUM



News From the Rouths

Dear friends:

Sometimes when we are tempted to dwell on our own insignificance in the Lord's work, God reminds us that he put us here and he will use us here as we trust him to. That is as true there with you as with us here in Vietnam.

The Lord is blessing his work here so mightily that we have visions of an approaching Pentecost. At times we seem so preoccupied with Christmas plans, plans for our Vietnam missionary retreat in Dalat next week, the swiftly approaching birth of our baby, and preparation for the Comphers' moving to Nha Trang, that we seem to lose consciousness of present opportunities for evangelism. Yet God blesses with souls being saved every Sunday and many Wednesday nights both in Nha Trang and at the mission in Thanh. We

hear similar reports from Dalat and Saigon. At times we are tempted to credit the zeal of Christians—both Vietnamese and American servicemen—but it would seem to be more the zeal and compassion of God reaching out toward saved and lost alike.

Sunday we look forward to a baptismal service with twenty-five accepted for baptism. As we've listened to each of the candidates' testimonies during the past several weeks, our hearts have been warmed.

Sunday the membership of Faith Baptist Church in Nha Trang will practically double. Rather than quivering before the responsibility of training these young Christians, we must rely on God's leadership. He called them out and he will lead them on. How significant a part your prayers will play in this program of nurture and outreach! Join

with us in praying for an outpouring of Pentecostal power here in Vietnam.
Box 91 Pauline and Walter Routh
Nha Trang, Vietnam

The Death of God

Certain radical Protestant theologians have announced recently that their "god is dead." I am relieved to hear it. Of course he did not die; he was always dead, as Isaiah 44 pointed out long ago.

I hope it will soon be acknowledged that other gods are dead. For all gods fashioned by human minds are as dead as the idols carved from a left-over cooking log by an ancient Israelite.

All the gods we imagine with our immature understanding ought to die. Finite gods which are simply wishful projections of our own hopes and pride, and are limited in their characteristics and demands to some segment of American culture, need to be buried.

This is the grain of truth in the "death of God" theology. The error is the assumption that God's life is dependent upon man's ability to think rationally about him or to identify divine movement either within the church or within society. This implies that God is finite

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CONVENTION ADDRESS:

Burial or Support: The Choice Before Us

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with fewer resources for original scholarship. While Baptist bodies are debating whether or not their schools should participate in government loan programs that are 13 years old or in the Educational Facilities Act of 1963, the Higher Education Act of 1965 offers infinitely more funds to private or church-related colleges that will accept the money. The pressure grows greater each day.

As long as Baptists insist that their church-owned institutions must not accept federal grants and/or loans, the financial plight of their schools will be intensified. Accreditation standards are set by the level of achievements of all schools, not just Baptist. In the years immediately ahead, schools which now have inadequate facilities and faculties are going to look even worse in comparison unless (1) federal money is accepted or (2) other money is made available in its place. There is always another possibility, of course, of closing our schools. I must confess that my own bias does not permit an objective discussion of this alternative.

7. Growth of Knowledge. If a college had in its library today every book in the world and in its laboratories every piece of equipment currently produced, by this time next year its library would need supplementing and its laboratories would be jumping up and down for the school business office to expedite a requisition for a new piece of research equipment.

With all of these factors at work, it is little wonder that the average college president is suffering from what one wag calls "dementia cashbox—a disease that causes presidents to lose their faculties."

Questions Raised

These seven factors raise several questions which need to be faced realistically before a future course is charted for Southern Baptist higher education. Among these are the following:

1. *Does the need still exist for Baptist schools?* Since the cost is high and going higher, it is foolish to try to finance Christian higher education if it is not distinctive role. With the tax-supported college training a larger percentage of Baptist boys and girls each year, when should the cutoff point come before the current trend is stopped? Baptists have historically felt a compelling need to establish schools of their own, but in the space age is a Christian college needed?

2. *If denominational schools are to continue, what place should they occupy in the total program?* Is the Baptist

college to be just one of a hundred good causes supported with Baptist money, or is it going to be given some sort of priority? Every institution, agency, department, and commission is crying for more money to maintain its particular program. As programs continue to proliferate, is any rank order going to be given to their relative importance, or is this so politically dangerous that no one will tackle it?

3. *How should the Christian college be different from the state school?* If it is not different, there certainly is no excuse for its existence, for the Baptist who supports his church's school also pays for the state school, albeit not necessarily voluntarily in the latter case. Supporting two systems is foolish unless both are contributing something worthwhile. Is the Christian college different in any respect except that it requires chapel attendance and does not permit dancing? Is there freedom on the church campus to explore all avenues of truth, or have "Do Not Enter" signs been nailed over several doors of learning? Can church schools permit enough academic freedom to be reasonably honest intellectually? Positively stated, what should the church school's distinctive mission be? Far more people are willing to tell it what it cannot do than are willing to tell it what its course should be.

Possible Solutions

If it is decided that Baptist schools are worthy of continued existence and are to be made first-rate schools so that those who attend them will not be given half an educational loaf for a double price, a great deal more money must be put into these institutions immediately. Whence will this money come? It can come only from one or a combination of the following:

1. *Increased support from the Cooperative Program in the various states.* If a child cannot look to a parent for support, to whom can he turn? But increased help from this source is impossible unless stewardship programs put more money into the Cooperative Program for state causes. (No college or university receives money from the funds given to southwide causes.) There is just so much pie to slice each year, and unless the pie grows bigger, the college slice cannot grow without some other causes being hurt.

2. *Increased tuition charges.* This device would produce more income, but it would also price the church school beyond the reach of many now enrolled. Should Christian education be the privilege of rich Baptists only?

3. *Increased philanthropic gifts and bequests.* Individuals can and do make substantial gifts to church schools as they take advantage of tax deductible gifts permitted under income tax laws, and more people are putting schools in their wills. This is a long-term source of support that may increase slightly, but in most instances it is already being tapped as heavily as the schools know how to tap it.

4. *Increased support from business and industry.* Private business has realized in recent years that gifts to colleges are a sound investment in futures, and this source is producing more money for Baptist schools each year. However, high tax bills and increasing production costs in a highly competitive world market have left less money to be given away. Too, business and industry rightly feel that the church school is not their primary responsibility.

5. *Acceptance of Federal funds.* Direct government aid to church schools is about the only available source not currently being utilized extensively. Since taking Federal money goes against the grain of everything Southern Baptists have been taught and have declaimed for a number of generations, there is going to be strong, resistance on theological and philosophical grounds. The opinion is not unanimously against accepting such funds, however. A prominent business man said, "Why shouldn't the money which I am forced to pay the government support my school instead of the school of other church groups? And a Baptist college president said, "As a matter of principle, I am opposed to accepting Federal funds, but as a matter of practice I am even more opposed to starvation." This whole question promises to furnish heated dialogue in the years immediately ahead; and, regardless of what they decide, Baptists are going to have to reexamine the implications of their traditional stand on the separation of church and state.

Conclusion

Christian higher education stands at the crossroads, and a decision must be made soon about which alternative it is to take. One road marker points toward "Increased Usefulness," the other toward "Oblivion." The choice will be made by all Southern Baptists, not by the schools themselves. If the decision is made to let the Baptist college die, let's at least have the decency to execute it cleanly and give it a decent burial. Let's not let it die slowly of malnutrition, for if we urge our finest Baptist young people to attend a starving school that is headed for oblivion we are committing a pious fraud and are guilty of ecclesiastical cheating unworthy of a cause bearing the name of Jesus Christ.

What we have been talking about, therefore, is not the peculiar headache

of a few egghead educators; we have been exploring the basic problem of a key institution in God's Kingdom among men. With His help, we can find an answer. With our help, He can win a world. This is the challenge we face. Before we develop a Saturn philosophy, we need to formulate a philosophy for winning this planet to Christ.

SBC Budget Met, All Surplus to Missions

NASHVILLE (BP)—Gifts from Baptist churches throughout the nation have topped the Southern Baptist Convention's \$19.8 million operating budget, and all contributions through the denomination's Cooperative Program are now going to home and foreign missions.

On Nov. 16, missions contributions received at the Southern Baptist Executive Committee office here reached \$19,879,442, going over the convention's operating budget by \$43,842.

All Cooperative Program gifts received here since reaching the budget will be divided two-thirds to foreign missions and one-third to home missions.

The formula for distribution of budget surplus funds called the "advance section of the Cooperative Program," was set by the convention when the budget was adopted.

About \$2¼ million should be available to foreign and home missions through the "advance" section of the Cooperative Program, predicted Porter Routh, executive secretary of the SBC Executive Committee.

Routh said that projected figures showed that about \$22.2 million is expected by the end of the year.

"Thank God for the advance section of Cooperative Program funds," commented Baker James Cauthen, of Richmond, executive secretary of the SBC Foreign Mission Board when informed that the budget had been reached. "We are greatly encouraged," he said.

Arthur B. Rutledge, executive secretary of the SBC Home Mission Board in Atlanta, commented that the advance section of the Cooperative Program provides funds for critical areas of home missions outreach.

"All gifts over the first \$450,000 will go directly to the establishment of new churches and church-type missions through strengthening our church site fund," Rutledge said. "There are possibly more urgent requests in this area than in any which the Home Mission Board seeks to meet."

Rutledge added that he was most grateful for the support, both financial and personal involvement, that Southern Baptists have given the Home Mission Board this year.



NEW OFFICERS of the Southern Baptist Missionary Education Council trade jokes before settling down to the task of planning for the 1966 meeting to be held in Birmingham, Ala., in late October. The officers are (left to right) Johnni Johnson, of the Foreign Mission Board, chairman; Josephine Pile, of the Sunday School Board, secretary-treasurer; and Roy Jennings, of the Brotherhood Commission, vice-chairman.

Our Baptist Diversified Investment Plan

by Horace F. Burns

Most of our people who take their stewardship seriously have come to look upon the funds we turn into the Lord's treasury as investment. We recognize that a good deal of what is spent is often called "current expenses," but all we seek to do to share the gospel with others, and strengthen that witness, we consider to be an investment which will bear spiritual dividends eternally.

Baptists have a diversified investment plan called the Cooperative Program. Through it churches may invest their mission money so that it will bear spiritual dividends in about 60 countries.

The person who is interested in just one missionary, just one institution, or just one small area of mission activity is leaving himself exposed to the possibility that the major portion of the gifts during his lifetime may turn out to be a poor investment, or a bitter disappointment.

It is far better to have a small share in many lives with a great deal of certainty that practically every one will succeed in his Christian endeavors, than to invest in one who turns out to be the wrong one. As a rule, we think, diversification is better.

It is safer to invest in many mission

Horace F. Burns is editor of the Baptist New Mexican, state Baptist paper in New Mexico.

fields, and many varieties of mission activity, than to invest in just one type of work in one field. It is far better to come to the close of this life with knowledge that a great deal was invested in many types of mission work, in many places, and that in nearly every instance the work was successful, than to suddenly realize that most of what was given for missions in a lifetime was placed in a single project which failed. We need to be at least as much concerned that Christian investments are in projects which are successful, as we are that personal investments show good returns.

It is not our desire to imply that we should never designate, or become interested in single projects. Great good often comes when people designate their gifts to certain activities. However, we think that the time for designation is after we have had a worthy share in the support of our local churches and through them in the support of our worldwide mission enterprise. The more people we have who support the worldwide program regularly, the stronger our total witness will be every day. In the opinion of the writer designations belong in the area of stewardship beyond the tithe.

We cannot judge the future accurately-

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Dallas First Baptist Still SBC's Largest

by the Baptist Press

Seven of the ten largest churches in the Southern Baptist Convention are located in Texas, including the denomination's largest church—the 13,291-member First Baptist Church of Dallas.

A list of Baptist churches with 5,000 or more members has been compiled by the research and statistics service of the Southern Baptist Sunday School Board in Nashville. This is what the report revealed:

Bellevue Baptist Church in Memphis, Tenn., with 8,105 members is second in total membership to the Dallas congregation.

Churches ranked third through eighth in church membership are all in Texas.

Seventeen Southern Baptist churches have more than 5,000 members. Eleven are in Texas; one each in Tennessee, Georgia, Alabama, Oklahoma, Kentucky, and Louisiana.

Listed in order of total membership behind the two largest Dallas and Memphis churches are:

- First Baptist Church, Lubbock, Tex., 8,024 members (3rd)
- First Baptist Church, Amarillo, Tex., 7,940 members; (4th)
- First Baptist Church, San Antonio, Tex., 7,702; (5th)
- First Baptist Church, Beaumont, Tex., 7,072; (6th)
- First Baptist Church, Wichita, Falls, Tex., 6,817 (7th)
- Cliff Temple Baptist Church, Dallas, 6,615; (8th)
- First Baptist Church, Atlanta, Ga., 6,255; (9th)
- Dauphin Way Baptist Church, Mobile, Ala., 6,133; (10th)
- First Baptist Church, Oklahoma City, 5,872; (11th)
- South Main Baptist Church, Houston, 5,777; (12th)
- Travis Avenue Baptist Church, Fort Worth, 5,631; (13th)
- Walnut Street Baptist Church, Louisville, Ky., 5,326; (14th)
- First Baptist Church, Baton Rouge, La., 5,323; (15th)
- First Baptist Church, Midland, Tex., 5,327; (16th)
- Broadway Baptist Church, Fort Worth, 5,103; (17th)

Two churches in Dallas are in the top ten list, and two in Fort Worth are in the top 17.

First Baptist in Dallas ranks first not only in total membership, but also in Sunday School and Training Union enrollment.

Sunday School enrollment at the Dallas church is 8,322, and Training Union enrollment is 3,038.

First Baptist, Amarillo, ranks second in Sunday School enrollment with 4,997 on the rolls; and Travis Avenue Baptist Church in Fort Worth is second in Training Union enrollment with 1,781. The Fort Worth church ranks thirteenth in total membership.

First Baptist Church in Lubbock ranks third in total membership, Sunday School enrollment (4,560); and Training Union enrollment (1,653).

Bellevue Church in Memphis, which ranks second in total membership, rates only 14th in Sunday School enrollment (2,662), and 10th in Training Union enrollment (1,136), among the 17 largest SBC churches.

Of the top 17 churches in total membership, First Baptist in Amarillo baptized the most new converts—a total of 323.

First Baptist Dallas ranked second in baptisms with 301. They were the only two of the top 17 churches which baptized more than 200 during the church year ending in October.

Utah-Idaho Convention Holds First Annual Session

MOUNTAIN HOME, Idaho (BP)—In an historic session, the Utah-Idaho Southern Baptist Convention met here for its first annual convention, re-electing the host pastor as president.

C. Raymond Clearley, pastor of the First Southern Baptist Church of Mountain Home where sessions were held, is the president of the 6,500-member convention.

The convention was created last January in an organizational session when Clearley was elected president. It became the 29th state Baptist convention affiliated with the Southern Baptist Convention.

Although the convention has actually met twice, the meeting here November 22-24 was considered its "first annual session" since all succeeding conventions will be held in the fall.

Other officers of the convention elected in the historic session were John Embrey, pastor of First Southern Baptist Church, Brigham City, Utah, first vice-president; and George Echler, pastor of Calvary Southern Baptist Church of Idaho Falls, Idaho, second vice-president.

The new convention adopted a \$173,-907 budget and approved a ten-year projected plan of activities.

In its first session as a state organization, the Brotherhood (laymen's) Convention elected Charles Tague of Salt Lake City as its first president. Tague is a general contractor.

The Utah-Idaho Pastors' Conference re-elected Embrey of Brigham City, Utah, as president; and the Woman's Missionary Union Convention re-elected Mrs. John Embrey as president.

Charles Ashcraft of Salt Lake City is executive secretary-treasurer of the convention's publication.

Baptists Asked To Be Creative In Missions

ATLANTA (BP)—A Baptist missions leader here challenged the agency he leads to a creative approach to contemporary missions.

Arthur B. Rutledge of Atlanta, executive secretary of the Home Mission Board of the Southern Baptist Convention, said, "Rapid change requires that we re-examine constantly our insights and our procedures."

He called attention to currents affecting society, such as population, knowledge, racial injustice, international conflicts, secularism, and moral revolution.

The agency Rutledge heads employs more than 2,500 missionaries in cooperation with state Baptist mission boards and next year will spend more than \$8 million toward the goal, "Claiming the Land for Christ."

He indicated an increased emphasis would be given to research and special test projects, noting that present studies are under way.

The agency presently is studying a possible ministry to ex-prisoners, problems of churches located in transitional

communities, and the downtown church and its ministry.

Test projects now are studying ministries to high-rise apartments, social ministries in mountain missions, and the use of newspaper advertising in evangelism.

Rutledge said that while new methods would be sought in an effort to stay current, the mission agency would continue its central emphasis on Christian evangelism.

"Our evangelism must magnify genuine conversion and commitment to Christ, to be followed by baptism, church membership and Christian growth and service," he said.

He also said another primary emphasis would be establishing churches and church-type mission.

"If the present membership ratio is maintained to the expanding population, Southern Baptists must add 500 churches each year," he stated.

"Unreached areas and teeming cities provide challenges of the first magnitude for the beginning of needed churches," he added.

He also called for continued emphasis on ministering to all persons of special need, regardless of race or other characteristics.

L. W. Carlin Resigns At Belleview, Paducah

Pastor of the Bellview Baptist Church, Paducah, since 1928 except for 4½ years he served in Tennessee, L. W. Carlin has resigned effective December 31.

"I believe it is for the good of all in my church to step down now; I have never seen harmony as great as it is now. And I knew, of course, that I had to quit sometime," he said. Dr. Carlin emphasized that although past 70, he isn't retiring. "I have resigned, and I have not retired. There is much ahead, I pray," he said.

Carlin has been in the ministry 45 years. Bellview had 56 members when he became pastor and now there are more than 700.

A. W. Walker In Louisville Revival

The Baxter Avenue Baptist Church, Louisville, had the services of A. W.



A. W. Walker

Walker as evangelist for a recent revival. Pastor Robert Holland reported "A real revival... with several decisions made." He commends Dr. Walker for his warm spirit and devotion to the Lord's work.

Virginia Avenue Calls Seminary Student

The new pastor of the Virginia Avenue Baptist Church, Louisville, is a first-year student at Southern Seminary.



Jim Daniel

He is Jim Daniel, a native of Moncks Corner, South Carolina. He is a graduate of Clemson University and has held pastorates in Clemson, S. C., and Phoenix City, Ala.

Son of Former Editor Dies

Thomas Eugene Skinner, Louisville, died Tuesday, November 23, in Elizabethtown following a two-month illness. . . . The forty-year-old Skinner was the son of Dr. R. T. Skinner, former editor of the *Western Recorder* and now living in Tampa, Florida.

Mr. Skinner was a graduate of Bowling Green High School and University of Kentucky where he majored in radio and journalism. He was an employee of WHAS in Louisville and a member of the Walnut Street Baptist Church.

Funeral services were held in Bowling Green on November 26 with burial in Fairview Cemetery in Bowling Green. Richard P. Oldham, pastor, Glen Dale Baptist Church of Bowling Green, officiated. Skinner is also survived by two sisters and two brothers.

Beatrice Yeiser, Owensboro Dies November 30

Mrs. Beatrice Yeiser, 72, mother of Miss Doris Yeiser of the Kentucky Baptist Building, died November 30 at her home in the Masonville community near Owensboro. She was found dead in her living room by friends and relatives.

Funeral services were held at the Davis Funeral Home, Owensboro on December 2, 1965 at 10:30 a.m.

Doris Yeiser is secretary to Dr. Harold G. Sanders, executive secretary of the Kentucky Baptist Convention's Executive Board.

William R. Pettigrew Suffers Heart Attack

William R. Pettigrew, pastor of Louisville's Walnut Street Baptist Church, suffered a coronary thrombosis on Sunday, November 28. He was hospitalized at Kentucky Baptist Hospital, Louisville, where is under oxygen and receiving intensive care.

Dr. Pettigrew has been pastor of Kentucky's largest Baptist church for approximately 20 years. He came to Louisville from Charleston, S. C. He is a past moderator of the Kentucky Baptist Convention and has been active in the work of Kentucky Baptists. Most recently he served as first vice-president of the convention and chairman of the special advisory committee of 15 members for Christian Education.

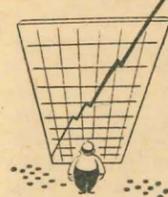
Several months ago he had a serious illness which took him out of his pulpit about two months but he was able to resume his full work schedule earlier this year.

Leo Eddleman Speaker At Louisville's "M" Night

Dr. H. Leo Eddleman, former pastor of Parkland Baptist Church, professor at Southern Baptist Theological Seminary and president of Georgetown College, was "M" Night speaker at Long Run Association, December 6.

Eddleman is now the president of New Orleans Baptist Theological Seminary.

NEW RECORDS...

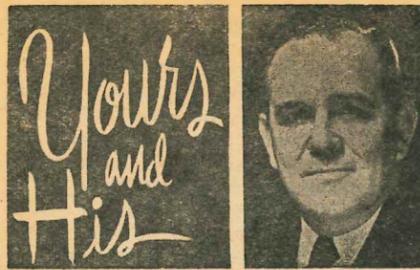


Eight hundred eighteen new families were added to our *Western Recorder* mailing list during November, plus an additional 152 sent in by Pastor Jesse Bell, First Baptist Church, Dawson Springs, too late to be added to the November list.

This brings our total additions to 2,015 since October 1. Why not extend Season's Greetings to your leadership by sending them a copy of their own State Paper for one year?

The rate is only \$1.50 a year per family. Can you think of a more meaningful way to express your appreciation for their loyal and faithful service?

EVERY BAPTIST LEADER A WESTERN RECORDER READER



Our Appreciation

Baptists in Kentucky owe a deep debt of gratitude to its Boards and Committees who through the year carry on the work of our Convention. With no pay, only travel and lodging expense, these men and women work unselfishly to implement the work—Executive Board, committees, colleges, children's homes, hospitals, Foundation, and other agencies. With pastors, the churches share their time and energy.

For those going off the boards and committees as of November 12, this is a public way to thank them on your behalf. According to our policies, trustees, after two full terms, must stay off the board until one year elapses and until re-nominated. *But they keep on serving*—better informed of the nature and need of our work. We salute you. We welcome their replacements.

January Bible Study January 3-7

Every church ought to have a **graded Bible Study**—January Bible Study offers a time, new inspiring books, and incentive. If you cannot do it then, do it when you can!

1966 being our year of "Proclamation and Witness", this year's Bible Study is "John's Witness To Jesus," from the Gospel of John. Dr. James L. Sullivan, gifted executive secretary-treasurer of the Baptist Sunday School Board, Nashville, is the author. Book is for **adults and young people**, costs 75c; teacher's guide for it is 35c; a filmstrip illustrating it is \$7.

For **Intermediates**, "Letters to Christian Living" (Timothy and Corinthians), by C. A. Roberts, my successor as pastor of First Baptist Church, Tallahassee. Book for pupils, 35c; Teacher's Guide, 50c.

For **Juniors**, "Men Who Told His Story," Johnny Human; pupil's book 35c; Teacher's Guide, 50c.

For the younger folk, only a teacher's copy is needed. **Primaries**, "Story of Joseph" (new), Betty Mason, 35c. **Beginners**, "Sounds That Sing," Evelyn Britt, 35c. **Nursery**, "When I'm At Church," Ann Huguley Barnette, 35c.

Order at once from a Baptist Book Store: Louisville (317 Guthrie), Owensboro (204 W. Third).

Harold G. Sanders

Kentucky Baptists

Tom Moore Resigns Shawnee Baptist, Louisville

Thomas A. Moore, pastor since 1962 of Shawnee Baptist Church, Louisville, has resigned to accept the post as an associate to the executive secretary of the Florida Baptist Convention. He will be a field secretary, living in the Gainesville area, serving District 6. Florida has sixteen such districts and Moore becomes the fourth former Kentuckian to serve in such a capacity.

Moore, 42, is a native of Texas and a graduate of Wayland College, Plainview. He holds the bachelor of divinity and master of religious education degrees from Southern Seminary.

He and his wife, the former Betty Jean Mason, have one son.

Dr. Sabin Landry, professor at Southern Seminary, will be the church's interim pastor.

Moore's last Sunday at Shawnee was November 28 and he will assume his Florida post on January 1, 1966.

Baptist College Professor to Teach At Southern Seminary

LOUISVILLE, Ky.—Dr. Fred D. Howard, head of the department of religion at Wayland Baptist College in Plainview, Texas, will serve as visiting professor of New Testament at the Southern Baptist Theological Seminary here during spring semester. He will teach classes in New Testament Greek.

Now in his eighth year at Wayland, Dr. Howard is the author of two books published by Baker Book House, a study guide to the Gospel of Matthew and *Preaching and Teaching From Ephesians*.

He recently accepted an assignment to write more than 100 brief articles for the *Wycliffe Bible Encyclopedia*, a one-volume reference work to be published by Moody Press, Chicago.

Dr. Howard earned the Doctor of Theology degree in 1958 from New Orleans Baptist Theological Seminary. At Mississippi College he earned the B.A. with distinction in English, Bible and languages. He also received the Sadler Scholarship for high academic achievement.

Prior to entering seminary, he was editor of Itawamba County *Times* in Mississippi and produced a volume of humorous verse titled "Scrambled Eggs."

Dr. Howard's appointment is the third in a series of guest professorships at Southern Seminary. Last spring Dr. W. T. Edwards, religion professor at Samford University (Howard College) in Alabama, inaugurated the program. During the current semester, Dr. Edwin T. Johnston of Georgia's Mercer University is visiting professor.

Robert Solomon Accepts Florida Pastorate

Robert N. Solomon, pastor of the Trinity Baptist Church in Paducah for the past six years, has resigned to accept the pastorate of the Westconnett Baptist Church in Jacksonville, Florida. The resignation is effective December 12.

Mr. Solomon is the immediate past moderator of the West Union Baptist Association and presently is serving on the Executive Board of Kentucky Baptist Convention. He has served twice as president of the Paducah Ministerial Association.

Before going to the Paducah pastorate, Mr. Solomon served as associate pastor of the Ninth and O Baptist Church in Louisville and in a similar position Porter Memorial Baptist Church in Lexington.

Mrs. Solomon is the former Connie Grimes of Louisville. Her father, Davis M. Grimes, is associate pastor of the Harmony Baptist Church in Louisville. The two Solomon sons are Mitchell Neely and Keith Calvin.

Pond Baptist, Lincoln Association Reports Perfect Attendance Records

With a resident membership of nearly 100, the Pond Baptist Church, Kings Mountain, Lincoln County, has 22 members with perfect attendance records in Sunday School. The average Sunday School attendance for the year was 70.

No absences were allowed, even in the case of sickness or attendance at other churches. Pastor Gernie L. York reports the following received pins for the number of years of perfect attendance indicated:

Freddie Caudill, 2; Sherrill Sims, 3; Stevie Sims, 3; Gail Patterson, 2; Patricia Phillippe, 3; David Phillippe, 3; Bennie Caudill, 1; Shirley Sims, 4; Susie Sims, 4; Denise Greer, 1; Dorothy Sims, 4; Fama Patterson, 2; Frieda Phillippe, 3; Gernie L. York, 4; Alva Sims, 4; Billy Phillippe, 2; Dallas Patterson, 2; Mack Phillippe, 3; Jimmy Caudill, 3; Clifton Stonesifer, 3; Lana Faye Patterson, 3; and Lenvil Patterson, 2.

Kentuckian Graduates From Southwestern

Lee Dan Grubb, a native of Middlesboro, has received a master of Religious Education degree from Southwestern Theological Seminary and is expressing interest in returning to Kentucky for work in religious education and youth in a local church.

Grubb graduated from Middlesboro High School in 1955. After his discharge from military service he attended Georgetown College and graduated from Louisiana Baptist College before enrolling at Southwestern Seminary. He was licensed to the ministry by the First Baptist Church, Roswell, New Mexico in 1960.

Grubb's experience includes student mission work in West Virginia and youth director at Crestview Baptist Church, Midland, Texas. He is married to the former Annette Bryan of Laurel, Mississippi, who is a graduate of William Cary College and has studied at the Southwestern Seminary.

Margaret Fund and Burney Gifts

by Mrs. Geo. R. Ferguson

Most members of Woman's Missionary Union know about the Margaret Fund which provides scholarships for the children of foreign and home missionaries for their college education. This fund is maintained through the Lottie Moon Christmas Offering and the Annie Armstrong Offering for Home Missions.

Many members do not know about the Burney Gifts which is a fund through which love gifts are supplied for these students, such as a Birthday gift, Christmas gift, a gift at graduation time or other special occasion.

For some years money for this fund was supplied in abundance. In the last few years we have not given publicity to this as we did formerly and there has not been enough money in the fund to provide these gifts. The fund has therefore been operating several thousand dollars "in the red" each year.

Wouldn't you and your organization like to have a part in providing these special love gifts? Send your offering, plainly marked **Burney Gifts** to Mrs. W. H. Jaegle, Treasurer, WMU Office, Kentucky Baptist Building, Middletown.

Broadman Films in cooperation with Woman's Missionary Union has pro-



L. D. Grubb

Kentucky Baptists

duced a very fine new filmstrip, entitled **Environment for Missions**. The filmstrip with 49 frames, color photography and art with a recording and manual emphasizes how WMU can support the church's outreach through mission action.

It is especially appropriate for a community missions emphasis and also for emphasis on the work of youth organizations. The record which is included with the filmstrip is to be played on a monaural record player only. The filmstrip is now ready and may be ordered from the Baptist Book Store. Price \$7.00.

The new *Prayer Retreat* leaflet is now ready and one free copy has been mailed to each WMS President. Additional copies may be purchased for 10c.

The new *Helps for Study of the Missionary Message of the Bible: Joshua Through Malachi* by Dr. Gilbert L. Guffin and Mrs. Lamar Jackson is ready. Price 50c.

Available January 1 is the new GA Play, "The Great Adventure." Price 10c.

Clear Creek Students Assume Pastorates

Four students at Clear Creek Baptist School have recently been called to pastor three churches and a mission in Kentucky. Mt. Zion Baptist Church, Renfro Valley, has called Bobby Wheeler, formerly a member of Russell Heights Baptist Church of Columbia. Mr. and Mrs. Wheeler who are enrolled as first-year students, have one child, six-year-old Beverly Lee.

George Ross, a second-year student, is serving as pastor of the Turkey Creek Mission of First Baptist Church, Barbourville. Mr. and Mrs. Ross are also serving as presidents respectively of the campus Brotherhood and Woman's Missionary Union. They have three daughters, Paula, 9, Jodi, 8, and Shea, 22 months.

Lewis Jennings is the new pastor of Blue Ridge Baptist Church near Pine-

ville. A printer by trade before he was called into the gospel ministry, Jennings is now operating the offset printing machine in the Clear Creek print shop, which is part of the school's extensive Student Aid program. Mr. and Mrs. Jennings have two children, Thomas, age 6, and Mary Ellen, 21 months.

Arnold Armstrong has accepted the call to Locust Grove Baptist Church at King's Mountain. A third year student, Armstrong plans to move his family to Lincoln County and drive to school each Monday evening, returning to his church field after lunch on Friday. Mr. and Mrs. Arnold's daughter, Mary, is a sophomore at Bell County High School but will transfer to the local high school when they move. Mrs. Armstrong, who has also been enrolled in Clear Creek School, has been active in the campus WMU.

Campbellsville College Dedicates Buildings

An announcement from Campbellsville College states that the first unit of the new plant for Campbellsville Industries, Inc., an affiliate of the College, and a new residence hall for women, housing eighty-eight girls, will be dedicated Friday, December 10 beginning at 2:00 p.m. The new industrial center will be named The Jack Goldfarb Industrial Center honoring Mr. J. A. Goldfarb, Chairman of the Board of the Union Underwear Company who is one of the chief contributors to the industrial center.

The Program will be held in the Alumni Chapel of the College and will feature an address by Dr. John M. Carter, President of the school who will discuss "Campbellsville College Faces the Future" and also an address by Mr. W. H. Neal, Vice president, Western Kentucky Gas Company, Owensboro, Kentucky. Following the program in the Chapel, tours of the industrial building and the new residence hall for women will be conducted. Brief ceremonies will be held at both sites. All friends of the College are invited to attend the afternoon dedicatory services.

In the plans of the college for the near future are the erection of another women's residence hall, a men's residence hall, a new expanded student union building, a new gymnasium and swimming pool as well as other facilities which are necessary for the continual expansion of the school.

Campbellsville College is a four-year fully accredited college offering A.B. and B.S. degrees and pre-professional training in medicine, law and engineering. Current enrollment is 967 and 1200 students are expected by 1967.

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Baptist Forum

(Continued from Page 5)

because he can be encompassed by a finite man. It implies that God can act only in ways that are intelligible to human experience.

The Bible is the story of the mighty acts of God. As President Bennett of Union Theological Seminary wrote, "... if there had been more stress on the Old Testament on its own terms, distinctive Christian faith would have had broader support." The entire biblical revelation is less concerned about the speculative human understanding of God than it is with the encounter between man and God in terms of what God is doing. The focal point is what God is doing in Jesus, the Christ.

Contrast this with the fallacy of the insistence by Professor Paul VanBuren of Temple University in Philadelphia who, having been trained in the philosophical methods of linguistic analysis, "begins with the problem of speaking 'meaningfully' about a god for whom no sensory 'verification' is possible." Put another way, you cannot verify this "god talk!" There is an assumption that all human knowledge is tentative; therefore, you do not verify but rather falsify a proposition. Further, the only valid means of falsifying are subject to sensory perception. This makes God an equivalent of Newton's law of gravity, which was falsified by Einstein. At the most, their god is a hypothesis needed in the early, unsophisticated period of

human development to do such things as hold the stars in place before the discovery of the law of gravity. Since today science is on the verge of creating life, god is no longer a useful hypothesis to account either for creation or the continuity of the universe. (But see Colossians 1:16-17.)

There is, however, a point not subject to sensory verification or falsification which both theologians and scientists who try to go it alone without God assume. By an act of faith they trust their minds to be compatible with ultimate reality. This faith for them is an instrument of knowledge. Accepting this premise as a live option, I much prefer, and am committed to, Hebrews 11:3, "By faith we understand that the worlds have been framed by the word of God so that what is seen hath not been made out of things which appear."

To put it bluntly, the kinds of gods so finite as to be limited to human institutions or cultures or thoughts ought to die. They are but a modern form of idolatry and have cursed the world. The transcendent God of the biblical revelation can be known by faith, the same human instrument at the base of all knowledge, and he can be met through the biblical record of his mighty acts, which in the cross of Jesus Christ transcends time, so that it is in the present tense that we meet the living God brought within our apprehension in his only begotten Son, Jesus Christ.

Christmas is the celebration of the mighty event when the infinite God stepped into the narrow confines of human experience in Jesus, child of Mary, Son of God, born to die, but risen that in him we ourselves might have life everlasting.

Not only does God live, but his Son our Saviour lives, and we too shall live with him. Hallelujah!

Duke K. McCall

Missions Reorganization Emphasizes Association

ATLANTA (BP)—A minor reorganization of the missions division of the Southern Baptist Home Mission Board brought promotions or new responsibilities for a number of the division's staff members.

The moves, according to Missions Director Hugo Culpepper of Atlanta, should strengthen the division's work with Baptist associations. All the changes take effect on January 1.

A new position, that of associate director to Culpepper, was created and given to veteran missions leader, Loyd Corder of Atlanta, now secretary of the language department.

Culpepper said that while Corder would assist in all of the work of the division, he would major in coordinat-

ing mission work through Baptist associations.

Three departments of the division—metropolitan, pioneer, and rural-urban—all work with Baptist associations.

Corder, a native of New Mexico and with the mission agency since 1940, will coordinate the board's programs of establishing new churches and church-type missions and associational administration as implemented by these departments.

The department of associational administrative services and church extension was discontinued. M. Wendell Bellew of Atlanta, secretary of this department, was made a co-secretary of the pioneer missions department. He will serve during 1966 with A. B. Cash, also of Atlanta, who retires Dec. 31, 1966.

To fill the vacancy created by Corder's promotion, the board asked Gerald B. Palmer of Atlanta, to become secretary of the language missions department.

Palmer, a native of Minneapolis, Minn., has been associate secretary of the department for six years and had served with the mission agency in New Mexico for 15 years before coming to Atlanta.

Also promoted was C. Wilson Brumley, a native of Many, La., now serving in Atlanta as the associate secretary of the rural-urban department.

Brumley, a pastor in Texas before coming to the board in 1964, becomes secretary of the rural-urban department.

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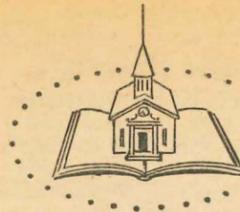
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FOR SALE: 33 Oak Pews. 10—12'; 1—14'; 1—15', 3 Pulpit chairs, 1 Pulpit, and a Communion Table. All only 6 years old. EXCELLENT CONDITION. May be picked up by December 15th. HICKORY GROVE BAPTIST CHURCH, 7132 Taylor Mill Road, Independence, Kentucky, or call Mr. Roaden 356-9182.



SUNDAY SCHOOL LESSON

By H. C. Chiles



JEREMIAH: PROPHET OF THE NEW COVENANT
(This Lesson for Sunday, December 19, 1965)

Jeremiah was born in Anathoth, a village about three miles north of Jerusalem, and quite likely was of royal ancestry. He was called to be a prophet at an early age. He received a splendid education. He did not marry. Being without a family, he was often lonely and discouraged. He was a loyal friend and an ardent supporter of King Josiah. Jeremiah was grieved deeply by the terrible wickedness of his people. As a true prophet of God, he denounced sin in the lives of the people and warned them that punishment for their wrongdoing was inevitable. He did his best to get his people to repent of their sins and comply with the will of God. Foreseeing that Judah would fall and the people be taken into captivity, he did not hesitate to warn them, but they refused to believe what he told them.

I. A New Day. Jeremiah 31:15-17.

Jeremiah ministered faithfully to his people as long as they remained in their homeland, and then tried his best to help them after they were captured and taken into Babylonia. He sent a letter to those in exile urging them to be submissive to and live peaceably with their conquerors, to adjust themselves as best they could to their undesirable situation, to remember that the total length of their captivity would be seventy years, and to rest in the assurance that after this period had elapsed they would be permitted to return home. He was the only man to predict for them a better day.

Speaking through Jeremiah, God told the people that, after they had paid the penalty for their disobedience to Him, He would bring them again into their homeland. Their greatest encouragement came with the assurance from Him that their beloved city of Jerusalem would be rebuilt in such a glorious fashion as to surpass by far their fondest anticipations. He wanted them to know that He had not abandoned them. God never allows His eternal purposes to be thwarted. At times situations may appear to be hopeless, but in His own time and manner God gives victory to His submissive and obedient children. Had the people, who listened to the warnings of Jeremiah, taken heed, they would have been spared so much suffering and sorrow.

II. A New Ruler. Jeremiah 33:14-16.

Events in the days of Jeremiah were very disconcerting and discouraging. Evil had already become so entrenched in the government that the latter was decaying rapidly. The people were involved in sin to such an extent that, due to their unwillingness to repent and turn from their wicked ways, they were on the verge of forfeiting all of their national privileges.

Turning his attention to the future, Jeremiah sought to encourage the people with his message of hope. He assured them that what God had promised He would certainly perform. He declared that in God's own good time the Messiah, Whom He here calls the Branch of Righteousness, would appear on the scene and execute righteousness and justice in all of His dealings with men. According to God's prophet, this Son of David would bring salvation and security. When this predicted Saviour came, lived, and died, righteousness was wrought out for and imputed to us, and is now greatly enjoyed by us. It is impossible for us to appreciate as we should the love which motivated Him to do what He did for us.

III. A New Covenant. Jeremiah 31:31-34.

1. The Promise of the New Covenant. 31:31-32.

These words contain the promise that God would make a new covenant with His people. Since a new covenant is promised, one is warranted in concluding that there was a previous one. At Sinai God had previously made a covenant with the nation of Israel. Since it was national in nature, it could bring blessing to other nations only indirectly.

The old covenant was conditional in the sense that its fulfillment was dependent on the faithfulness of the people. It was a covenant that had two parties to it. The people had a part to do, and when they did their part God could be depended upon to do His part. But, alas, the people disregarded the will of God and went farther away from Him. Even though God was patient, tender, forgiving, and always trying to effect their restoration, they continued in their disobedient ways. The former covenant was broken because of man's impotence, degeneracy, and

disobedience. It was just and good, but man was incapable of keeping it.

2. The Prospectus of the New Covenant. Jeremiah 31:33-34.

It was encouraging to learn that the new covenant was to be entirely different from the old one. Whereas the old one had been external, the new one was to be internal. Whereas the old one had been written on stone, the new one was to be written on the heart. God stressed the fact that this new covenant would be written on the hearts of the people, which would not be an easy place for Him to write, but it would be the best place to do so, and thereafter His children would enjoy intimate fellowship with Him. Wherein the old covenant had failed, the new one was to succeed. It would succeed because God alone was the responsible One, and He would do what needed to be done and supply what man lacked and needed so very much. Since He was to do everything, there could not be any failures, because He is not in the failing business. In the old covenant the people said: "All these things will we do," but they did not. In the new covenant the people are the recipients. As an expression of His marvelous grace, God makes all of the promises, and He is capable of keeping and fulfilling them.

Perhaps the prospectus of the new covenant of grace can be summarized briefly and clearly in four words:

(1) Regeneration.

"I will put my law in their inward parts, and write it in their hearts." Thus God is pledging Himself to give a new heart to all who enter this new covenant. He will work into their hearts a strong desire to conform to His expressed will. All of those who are regenerated by the Spirit of God will have created in them a disposition to walk in the ways of the Lord and according to His blessed will. We must ever remember that those who are truly regenerated delight to do the will of God.

(2) Relationship.

"I will be their God, and they shall be my people." When one has come into this new, wonderful, and blessed relationship, he is no longer related to God as a creature only, but as a child also; not as a slave, but as a son.

(3) Revelation.

"They shall all know me." From the least to the greatest, every person shall know God when the new covenant

(Continued on Page 15)

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World Baptist Youth Will Meet In Europe In 1968

WASHINGTON, D. C. (BWA)—Six European cities are being considered as the meeting place for the 1968 Baptist Youth World Conference.

The administrative committee of the Baptist World Alliance's Youth Department has instructed Secretary Robert S. Denny to continue investigation into auditorium and housing arrangements at Duesseldorf, Germany; Vienna, Austria; and Geneva, Basel, Berne or Zurich, Switzerland.

The youth group, headed by Gunnar Hoglund of Chicago had previously voted to hold the 1968 meeting in Europe and tentatively listed 15 cities as possible sites. The conference last met in 1963 at Beirut, Lebanon.

The youth group also gave consideration to a theme and program outline for the 1968 meeting, and asked Dr. Denny to invite national leaders throughout the world to suggest personnel to participate on the program.

C. Oscar Johnson, Past President of Baptist World Alliance, Is Dead

Oakland, California (BWA)—C. Oscar Johnson, a big man with a buoyant spirit and a sincere dedication to Christian causes, died November 24 after a short illness.

He was president of the Baptist World Alliance 1947-50 and led in the purchase of a Baptist Building in Washington and in an intensified program for the relief of suffering people following World War II.

Dr. Johnson, who was 79 years of age, brought the coronation address at the closing session of the Baptist World Congress in Miami Beach last June. It was the last in a series of masterful orations the beloved minister had delivered to church groups around the world.

The basis for Christian unity can be found only in the person, the purpose and the program of Christ, he told the Miami gathering. And he ended his address with the exclamation, "Lead on, O King Eternal, the day of march has come."

Born in Tennessee, in the American South, Dr. Johnson spent most of his pastoral ministry in St. Louis, a booming city in the heart of the United States. He was pastor of the Third Baptist Church in that city for 27 years, cooperating with both the American and Southern Baptist Conventions. He was president of the American Baptist Convention 1932-33. Following his retirement in 1957, he became lecturer at the Berkeley Baptist Divinity School.



CHRISTIAN LIFE COMMISSION, SBC

... According to a UPI study, 90 percent of the New Hampshire sweepstakes tickets are bought by people not living in New Hampshire. While several leading newspapers continue to attack the lottery as immoral, opposition by churches has died down recently.

... A *Changing Times* study on teenage marriage practices (November 1965 issue) states: about one out of two brides this year will be under 20 ... one out of two teen-age marriages will end up in separation or divorce ... the chance of success for teen-age marriages in America is about a third as good as for marriages of those in their twenties. Experts blame over-anxious mothers and indifferent fathers for a situation which pushes children into paired relationships too early. Other factors are the "get-it-now" attitude characteristic of an affluent society, the concept of marriage as an escape from an unhappy home situation, or unexpected pregnancy (one authority stated that "approximately one-third to over one-half of all young marriages involve premarital pregnancies"). Conclusion of the study: only the exceptional teen-age marriage really works. Despite this dismal conclusion, an attitude frequently encountered among teen-agers is, "If it doesn't work, I can always get a divorce."

... "During the coming school year, we face the prospect of 750,000 dropouts. We cannot tolerate such loss, such tragic waste of human potential on either an economic or moral basis."—Vice President Hubert H. Humphrey.

... Police officials are warning that with the approach of each Christmas season, swindlers multiply. Mail frauds, deceptive advertisements and fly-by-night salesmen increasingly bilk unwary Christmas shoppers.

... A new pamphlet prepared by the Public Health Service warns that cigarette smoking is one of the greatest health hazards of the century. The pamphlet links cigarette smoking with the rapid increase in deaths from chronic bronchitis and emphysema. These diseases, however, are only part of the story. "The risk of death from all causes is 70% higher for cigarette smokers than for non-smokers."

Governor Praises Baptist Convention KKK Resolution

RALEIGH, N. C. (BP)—The governor of North Carolina, Dan K. Moore, praised the Baptist State Convention of North Carolina for passing a resolution deploring the Ku Klux Klan during its annual convention.

The governor's praise came in a telegram to Convention President Carl E. Bates of Charlotte, and to W. Perry Crouch of Raleigh, general secretary-treasurer of the convention.

Said Gov. Moore: "I want to personally commend the Baptist State Convention for its unanimous approval of the resolution decrying the bigotry, prejudice, intolerance, and ill-will which characterizes the Ku Klux Klan."

The telegram continued: "In so doing, I believe the convention has voiced the opinion of a great majority of North Carolinians. I welcome the assistance of the convention in exposing the nature of the Klan. I appreciate the convention's continued interest in the promotion of tolerance and understanding among all citizens of North Carolina."

Praise also came from the state chairman of the North Carolina Good Neighbor Council, David S. Coletrane, who commended the convention for "condemnation of the KKK for its untimely and un-Christian propaganda of racial hate and ill will throughout North Carolina."

The Convention-adopted resolution protested the "Klan's perverted use of the Christian Cross, making the symbol of eternal love into a symbol of contemporary hate."

It also praised Gov. Moore and the "meaningful program of the Good Neighbor Councils."

Seminary Breaks Ground On New \$600,000 Library

NEW ORLEANS, (BP)—Ground was broken for a new \$600,000 library at New Orleans Baptist Theological Seminary here during the annual meeting of the seminary's board of development.

The new building, which will house 14,000 volumes and double the capacity of the present library, was proposed by the development board of 60 laymen and women in 1961. Board members have secured a major portion of funds for the project.

An architectural blending of the seminary's French colonial design with a modern trend will be used in the new structure. The building will contain open stacks, an evangelism conference and research center, seminar rooms, secluded study and research areas and large reading and work rooms.

Two floors will be completed by 1967 during the initial construction stages. A third floor will be added later.

The board of development also discussed a projection of long range development goals for the 75-acre campus. Members of the board met with student committees to discuss the need of a recreation center on campus.

The 60-member board includes representatives from 11 states and 40 cities. President is Wallace Johnson, Memphis, Tenn.

Korea Hospital 10 Years Old

The 10th anniversary of Wallace Memorial Baptist Hospital, Pusan, Korea, was observed November 15 with a worship service and reception attended by 200 persons.

Three missionaries and five other employees who have worked at the hospital for the entire 10 years were presented gifts. The missionaries are Dr. Robert M. Wright (of San Antonio, Tex.), chief of staff, Miss Ruby Wheat (of Wichita Falls, Tex.), director of nurses, and Miss Irene Branum (of Leslie, Ark., a nurse), director of house-keeping.

The vice-mayor of Pusan brought words of appreciation from the city, and the congratulations of the Southern Baptist Foreign Mission Board were expressed by Dr. Franklin T. Fowler, Board medical consultant.

Southern Baptist medical mission work in Pusan began during the Korean war, when Dr. N. A. Bryan (now retired) opened a clinic in a tent. The hospital was dedicated four years later.

Missionary Charles W. Wiggs (of Smithfield, N.C.), hospital administrator, reports that a third of the 46 Southern Baptist career missionaries, missionary associates, and missionary journeymen now assigned to Korea are related to the work of the 60-bed hospital.

Sunday School Lesson (Continued from Page 13)

reaches its fulness in Christ. His instructions will fall, like sunshine and rain, upon all alike.

(4) Remission. "I will forgive their iniquity, and I will remember their sin no more." This message of cleansing and forgiveness through the substitutionary work of Christ at Calvary was sorely needed.

The Baptist Plan (Continued from Page 7)

ly. It may be that 100 years from now the country which will bear the greatest weight of responsibility in world missions is some country in which we are just now beginning Baptist work. I



THIS CHOIR, made up of some of the first Southern Baptist missionary journeymen, appears in a scene of a new motion picture now available entitled, "Missionary Journeymen, Who? Why?". Baptist Book Stores have the film.

want to share in the work in that country, whichever one it is.

Our churches do well when they consider seriously the investments they make in world missions, and when they become so concerned and involved that they cannot be satisfied with token amounts in their budgets for missions through the Cooperative Program.

Journeyman Film To Be Released

The Missionary Journeyman Program is the subject of a sound motion picture soon to be released by the Foreign Mission Board of the Southern Baptist Convention.

Missionary Journeymen, Who? Why? is the story of 46 young men and women who are the Board's first missionary journeymen. It begins with their application for employment and follows them through last summer's intensive training program to their departures for assignments in 27 countries.

Journeymen are single college graduates employed by the Foreign Mission Board to serve overseas for two years.

The motion picture was produced by the Board's division of visual education. Rev. Fon H. Scofield, Jr., director, in cooperation with the department of missionary personnel. Dr. Jesse C. Fletcher, the Board's secretary for missionary personnel, narrates.

"The film's purpose is to acquaint Southern Baptists with the Missionary Journeyman Program who the journeymen are, what they do, and why they do it," says Mr. Scofield.

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