



**WESTERN**

# RECORDER

NOVEMBER 24, 1966



**MESSENGERS WELCOMED** — Mr. and Mrs. Orville Montgomery, messengers from the Grant's Lick, Kentucky, Baptist Church to the 129th annual session of the Kentucky Baptist Convention are welcomed to Bowling Green by pastor Othar O. Smith of First Baptist Church, while an unidentified visitor registers in the background. The WMU

ladies of the host church who handled registration included (left to right) Mrs. Gatewood Brown, Mrs. Harold Dalton, Mrs. Charles Scoggin, Mrs. Dorman Huggins and Mrs. Leon Heltsey. (See related editorial and other Convention news and photos on pages 4, 8 and 9.)



## GLEANINGS FROM THE FIELD

"THE INHERITANCE," SBC Radio-TV Commission film on the Bible, has won the annual Duling award in Bible communications, given by the Education Communication Association. The film was cited as "an outstanding production contributing significantly to the public understanding of the Old Testament."

RANDALL GREEN, pastor of First Baptist Church, Franklin, Kentucky was evangelist for a recent revival at East Baptist Church, Paducah, during which 15 persons joined the church fellowship. W. O. Spencer is pastor of the congregation.

REVIVAL SERVICES concluded recently at Grangertown Baptist Church in Ohio Valley Association. Visiting evangelist was William Carter of Oak Hill Baptist Church in Evansville, Indiana. The Grangertown pastor is Don Collins.

THE NEW SANCTUARY of Reidland Baptist Church, Paducah, was formally opened on Sunday, November 13. Larry Maddox is pastor of the church.

DEACON AND MRS. J. N. DUPIN, members of West Broadway Baptist Church, Louisville, celebrated their 60th wedding anniversary November 7. They live at 2035 Sherwood Ave. in Louisville.

ORMSBY HEIGHTS BAPTIST CHURCH, Louisville, completed a fall revival with Edward G. Robinson of Lebanon, Tennessee, as evangelist. Pastor Dallas Vincent reports a great spiritual revival with 31 professions of faith and 16 persons joining the congregation by transfer of letters.

PRODUCTION on the new "Bill Wallace of China" movie has begun. Producer Douglas Green has left for Hong Kong to make arrangements for filming. Baptist layman Gregory Walcott of Hollywood will play the title role.

HAROLD L. SANGSTER, pastor of Garden City Baptist Church, Savannah, Georgia, has been elected associate secretary of the department of evangelism of the Georgia Baptist Convention. He is a graduate of Southern Seminary in Kentucky.

JAMES R. REED, former pastor of Rocky Ford Baptist Church in Casey County Association, has assumed duties as pastor of Parksville church in South District Association. Reed was a student at Clear Creek school and graduated from Georgetown College in 1955. He has served churches in Ohio and northern Kentucky.

VANCE VERNON, a Southern Baptist missionary to Brazil since 1946, recently became a consultant in the church administration department of the Sunday School Board at Nashville.

MRS. EVERETT V. RENEER, whose husband is professor at Midwestern Baptist Seminary in Kansas City, Missouri, died of cancer recently. A memorial fund has been established in her honor at the seminary.

THE NEW SECRETARY OF EVANGELISM for the Alabama Baptist State Convention is Otis C. Williams, pastor of First Baptist Church, Greenville, Alabama, for the past 17 years. Williams is a graduate of Samford University, Birmingham, and Southern Baptist Seminary in Louisville.

MRS. GORDON K. MIDDLETON, SR., of Raleigh, North Carolina, has been named the first North Carolina Baptist mother of the year. A former missionary to China, she has been working with 15 Chinese students who live at one of the Baptist children's homes in North Carolina. The annual award is sponsored by Baptist children's homes in the state.

WHAS TELEVISION STATION of Louisville will carry the "Lamp Unto My Feet" program of November 27 which reports on the recent World Congress on Evangelism in Berlin. The program is produced by the SBC Radio-TV Commission, with headquarters in Fort Worth, Texas.

THOUSANDS of representatives of evangelical churches in Chile marched nearly two miles through Santiago during October to protest a directive of the national minister of education which puts Roman Catholic religious instruction into the public school curriculum. The directive states clearly that the religion course is to be Catholic. Several national Chilean Baptists were leaders in the march.

## INTEGRITY: The Need of the Hour

By DAVID A. NELSON, Convention President

I would be less than grateful if I did not express to Kentucky Baptists my gratitude for the opportunity and privilege of serving as president of the Convention. I am also grateful that it is only for one year. Several years ago when the motion was made that we limit the term of office to one year I was for that. I am doubly for it now.

### Dual Presidential Role

I have seen my role as president in a dual capacity. One is in the ceremonial aspect of the office. I have sought to preside in a fair and just manner for the total body. Secondly, I have seen my role as one with some influence, and I have sought in my statements, my actions and in committees to exercise the role of influence on particular issues as I have felt led to do so.

Beginning at Lexington last year I was in for many surprises. After my election I was given an envelope with the Youth Rally VIP sticker to place on the windshield of my car. I must confess I was rather ashamed to put it on the car because I didn't feel very "VIP," and I felt it contrary to the spirit and teaching of our Master.

I guess I felt about the same way that I did the time I was asked by a man to visit his wife in the hospital. They were from out of town and wanted a Baptist minister to go and have prayer. I did. After the prayer the man followed me out into the hall and said, "How much do I owe you?" I said, "There will be no charge at all." He got on his knees and kissed my hand. I have thought about this and I think I can understand why some denominations have developed the habit of kissing the ring of the pontiff. It feels pretty good, but it appeals to the part of our nature that I would call original sin.

### "Integrity is the Word"

Carlyle Marney, in one of his books, makes a very interesting reference to General Dean, the American general who was captured by the Communists during the Korean war. The Communists told General Dean shortly after his capture that he had a few minutes in which to write a farewell letter to his family. General Dean felt certain that he would be killed within 30 minutes. Marney asked, "What, under such circumstances, would you write to your only son?" What General Dean wrote is fascinating. He wrote only eight or nine lines, but right down in the middle of the letter he wrote, "Tell Bill the word is 'integrity'." He did not write, "Tell Bill the word is popularity, se-

curity or happiness." He did not say, "Tell Bill the word is 'image' or 'success'." He said, "Tell Bill the word is 'integrity'."

Is not this the word that we need to face as individual Christians and as a denomination today? We need to face it because of our concern for image in distinction to reality. We have been on a public relations jag in our denomination. Some would almost tell us that if Christ had had a good public relations agent he wouldn't have had to be crucified in Jerusalem. The offense of the cross cannot be removed by a good image.

Some want the image of a servant without the role of a servant. There are two words in Paul's doctrine of Christ in Philippians II. One is the word *schema*—fashion or appearance—and the other is the word *morphe*—form or character. Christ appeared in the form and

ANNUAL PRESIDENT'S ADDRESS delivered at the 1966 Kentucky Baptist Convention, Wednesday morning, November 16.

character of a servant, but he appeared in fashion and appearance as a man. Some of us want to have the image of a servant without fulfilling the role of a servant. We are like the boy who said, "He that tooteth not his own horn the same's horn shall not be tooted" and we say, "What good does it do to be a servant if people don't know we are a servant?" Therefore, we are eager to fulfill the image of the servant without the role of the servant.

In the upper room Christ took on him the role of the servant and therefore he could take the image and say, "I am among you as one that serves."

We need to face it also in regard to our concern for appearance in contrast with substance. A young pastor spoke to me with concern about his reputation. "As a minister," he said, "I am concerned that my image be tarnished and that I develop the image of a preacher that doesn't pay his debts." I had to say to him, "Well, there is one thing worse than that, and that is that you be a preacher who doesn't pay his debts."

Character is what you are. Reputation is what men think you are. Dwight L. Moody described it, "Character is what you are in the dark." The proverb reads, "A good name is rather to be chosen than great riches." But the Jew

could never understand a man having anything other than a name that represented exactly what he was.

We face this also in our concern for success in contrast with the smile of God. In the Sermon on the Mount, our Master told of men who were trying to get by with merely the lip service of "Lord, Lord." "And in that day they will come crying 'Lord, Lord,' and claiming the standards of success. 'Have we not prophesied in Thy Name, and in Thy Name cast out many devils? And in Thy Name done many marvelous works?' But the voice of God said, 'Depart from me. I never knew you.'"

### Integrity in Community

If we are to maintain our denominational integrity we must maintain our integrity as individuals in the midst of a religious community. It is not as hard for an ascetic, withdrawn John to retain his integrity as it is for those of us who live in religious community. Reinhold Niebuhr, in his book, *Moral Man in Immoral Society*, deals with the fact that men will do in society some things that they as individuals would count as immoral. He said that the behaviour of groups tends to be more immoral than the behaviour of individuals. And it is true in denominations. Sometimes our committees come out with actions that the sum total of the individuals in the committee would not approve.

In maintaining this integrity you must be true to yourself. "To thine own self be true."

Integrity implies being one's own man. Now I know that I have a tendency to think that any intelligent man is going to think the way I think. But regardless of whether we agree or disagree, we ought to have our own basic integrity. A preacher in Louisville some time ago pre-empted the slogan, "God's man with God's message." At least we ought to be God's other man with God's message, but at best we ought to be our own man under God.

### Spontaneity Needed

If we would maintain our denominational integrity we must allow for an emphasis on spontaneity and individual initiative. Was it not Thomas Jefferson who looked to the Baptist churches of his day as a perfect form of democracy? Can we look at the Baptist churches of our day for an emphasis on spontaneity and individual initiative?

If we would maintain our denominational integrity we must allow for dissent. One way of dealing with dissent is to suppress it and to quiet it. A man who dissents suddenly finds himself no longer on committees and on boards and shunted over to the sideline of denominational activity.

What we need today is not to ask the question, "Is a man cooperative?" but (Continued on Page 12)

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C. R. Daley, Jr. ....Editor George W. Knight .....Asst. Editor  
G. A. Price, Jr. ....Bus. and Cir. Mgr. C. Henry Reed.....Supt. of Printing

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## A Convention to Remember

Whatever else is forgotten about the 1966 Kentucky Baptist Convention, three things will be long remembered. These are the hospitality of the First Baptist Church, the quality of the convention program and the vote to reverse essentially the prohibition of government loans to Kentucky Baptist schools passed last June in the special convention.

In entertainment, accommodations and service all cities where the convention has met have done excellently, but Bowling Green and the First Baptist church have excelled even all.

Lexington and Immanuel Baptists set a high standard for 1966, but Bowling Green this year has equaled that performance. From the moment messengers reached the vicinity of the church, their every need was met. Men with efficiency and courtesy worked day and night on the parking lot, warmhearted hostesses were on hand at the doors, and smiling registration clerks helped every messenger and visitor. All this had been planned many days ahead and was presided over smoothly by Pastor O. O. Smith, who had every right to be proud of his people.

Conventions are not always famous for their programs, but 1966 has every right to claim this fame. Again 1965 had set a high standard, and few expected two straight years of such challenge and inspiration. This is exactly what the messengers found. A meaningful convention theme was attractively displayed and implemented with amazing effectiveness in every session.

The opening session began on a high note. Pastor Smith's welcome words spoke of the regular meeting of Bowling Green Baptists with God in the sanctuary and expressed hope and prayers for the same kind of experience for the convention messengers. His prayers were answered.

Convention President Nelson chose denominational and personal integrity for his subject. What could be more fitting? Words of integrity from a man of integrity! (See page 3.)

Southern Seminary Professor Ken Chafin followed with the convention sermon. He pointed his hearers to the imperative of change of attitudes and methods in order to bring the changeless gospel to bear upon the changing world. By the end of this first session the messengers were paid for their time and expense in going to Bowling Green.

The first afternoon session brought the convention to the routine but very important annual report of the

Executive Board. Executive Secretary Harold Sanders moved smoothly in record time through the report, which he had carefully prepared and which had been wrought out with some difficulty and discussion in a lengthy board meeting the afternoon before. The one hour of miscellaneous business was the usual free-wheeling, no-holds-barred kind of wholesome affair Kentucky Baptists appreciate. Fewer fireworks than expected were set off at this time, but messengers felt more was to come. They came the next afternoon but they were more like lightning than fire.

The Wednesday night session spotlighted the music program of the First Baptist Church under the direction of Jack Duvall. This session turned out to be too long, and it was really shameful that many left before the climax of the service. This climax was the presentation by Cleveland Baptist doctor, Robert Hingson, of the Merciful Medical Mission tours on a volunteer basis in many foreign lands. Few ever hear Dr. Hingson without rededication of life.

A unique and refreshing address in this session came from American Baptist General Secretary Edwin Tuller. Dr. Tuller left no doubt in the minds of his hearers that he was appreciative of the opportunity for fellowship and communication with Baptists in Kentucky. His most frank and realistic description of the differences between Southern Baptists and American Baptists was appreciated as were his affirmation of the tie that binds us and his plea for mutual assistance between American and Southern Baptists in meeting the challenge of our day. Some of his hearers felt that he does not understand Southern Baptists as fully as his words might indicate.

The Thursday morning session was the most outstanding one convention session within the memory of many messengers. Three visiting speakers presented messages with such a unified thrust as to make it appear they prepared together. William Dyal of the Southern Baptist Christian Life Commission, with a life that gave validity to his words, delivered arrows in place of words. These arrows were like the darts of Jesus pricking the hearts of listeners who had divorced doctrine from deeds and creed from compassion.

Elaine Dickson was a refreshing breath of air from Birmingham, where many refreshing Southern Baptist W.M.U. breezes are coming these days.

Then came the climax of climaxes. Dr. Charles E. Boddie, President of the American Baptist Seminary

at Nashville, lifted his hearers to heights which simply defy description. This man is one of the rarest combinations of intellect, humor, spiritual insight and humility ever heard by Kentucky Baptists. Everyone hearing him decided it is time to quit telling the world Jesus has changed us until we show the world with deeds that we are really changed.

But the most amazing turn of the convention of all came in the miscellaneous business session Thursday afternoon. After one of the most amazing presentations ever heard, the messengers overwhelmingly voted to reaffirm a convention action of 1949 leaving the internal affairs of our colleges in the hands of the trustees. Georgetown College President, Robert Mills, made the motion and the presentation which literally left everyone speechless. President Mills indicated Georgetown College would like to seek government loans if the motion prevailed. Favorable action in essence then reversed the action of the special convention last June instructing the colleges to borrow only from non-governmental sources.

Another motion approved in this miscellaneous business period instructed the denominational cooperation committee to investigate and report back next year on the possibilities of merging the white and Negro Baptist groups in Kentucky. This motion came as a spontaneous movement following the earlier announcement that a department of inter-racial cooperation was being inaugurated and that a joint session of white and Negro groups would be held in 1967 in Louisville. Leaders already at work in inter-racial denominational cooperation feel that any merger possibility is a long way off and would require lengthy consultation and discussion before becoming a reality.

What Friday, the last day of the convention, will bring cannot be known as we go to press on Thursday night, but it will almost have to be anti-climactic. History may judge differently, but at this early hour the 1966 Kentucky Baptist Convention appears to be one of the most far-reaching in effect in our history.

## What Happened at Rome?

News reports of Baptist-Roman Catholic relationships within the past year would have been unheard of and unbelievable as recently as ten years ago. Baptist pastors and Roman Catholic priests have conducted weddings and funerals jointly. A Roman Catholic priest recently supplied the pulpit in the First Baptist Church in Tallahassee, Florida, in the absence of the pastor. Such a thing would have been considered unthinkable until very recently.

What has happened? Has Catholicism changed, or have Baptists suddenly decided that Romanism is right?

It all came about as a result of the recent Vatican Council, the most famous religious event so far in the 20th Century. Changes thought to be impossible have come about in Roman Catholicism or have been claimed to have come about.

What actually happened in the historic council?

Many who were there and more who were not there have set out to say what happened, and interpretations of the council will go on probably as long as time lasts.

One of the Protestant observers at Rome was the world-renowned New Testament and early church history professor at the University of Basel in Switzerland, Dr. Oscar Cullman. In a series of lectures at Southern Seminary recently, Professor Cullman gave what many consider to be one of the truest and most realistic appraisals of the council. The professor's brilliant analysis cannot be given within the limits of this editorial, but his interpretation is reflected in some of the following observations.

It would be unrealistic to believe Romanism has changed to the point that Catholics and Protestants are now basically together. Catholicism just doesn't change that easily.

For example, belief in the primacy of the pope and his infallibility remain Catholic doctrine, and this is completely unacceptable to non-Catholics. In fact, Catholic dogma by its very nature cannot be revoked, and so any new position taken can at most be only a modification of the historic dogma. The original dogma is not revoked. The new statements are merely put down alongside the old doctrine.

On another cardinal point at which Catholics and Protestants disagree the council made no changes and actually probably made the rift wider. This is the place of Mary in the Roman Catholic theology. The council documents gave her a new title, the Mother of Salvation, and observers feel the emotional feeling for the place of Mary among Catholics was so strong that Biblical truths had no chance to change historic dogma.

One place where the council made much concession was at the point of Roman Catholic attitude toward non-Catholics. Apparently, Roman Catholics now really want to enter into discussion and friendly relationships with non-Catholics.

Another welcome statement from the council was in the area of religious liberty. The right of every person to worship as he chooses was affirmed.

Dr. Cullman and other observers seem to feel there was more significance in the events and activities at the council than in the actual official statements coming from the meeting. This probably accounts for the greater amount of optimism on the part of those actually there than those who merely read the documents.

And so two opposite views of the council are both wrong. One is that Roman Catholics and non-Catholics now have no basic differences. The other view is that nothing has changed about Catholicism. Somewhere between these two extremes is the truth.

We are still oceans apart on essentials. But we now can talk to each other even if it is across an ocean, and when were Baptists ever afraid to talk? We ought to welcome every opportunity to voice the truth as we understand it even in honest dialogue with Roman Catholics.

## Missionaries Serve Courageously in Vietnam, In Spite of War and Runaway Inflation

Baker J. Cauthen, executive secretary of the SBC Foreign Mission Board, returned to the States November 7 after a three-week trip to Orient countries, including Vietnam, where he says he found missionaries more vexed by the problems of runaway inflation than by the danger of war.

His trip was the subject of his report to the Board in its regular monthly meeting November 10.

Cauthen and Winston Crawley, the Board's secretary for the Orient, spent two days in Vietnam, where they met with missionaries and with U.S. chaplains. On Sunday evening, October 30, Cauthen preached to U.S. servicemen in the English-language Baptist church in Saigon. "During the worship service the noise of gunfire could be heard in the distance, and on the way home we could see flares being dropped from helicopters to light up the area and spot Viet Cong intruders," he said.

### Missionaries Continue Duties

"At times snipers fire upon people in traffic and acts of terror are perpetrated. In the midst of these circumstances the missionaries are going bravely along with their duties.

"Skyrocketing prices have produced a heavy burden on the missionaries as they seek to make the most of the funds entrusted to them."

Cauthen also made a brief visit to Da Nang, Vietnam, where two missionary families were caught in the midst of civil strife last spring. "These families are now enjoying opportunities for steadily growing work," he reported. "We were happy to visit the worship center they are developing and to realize the vast amount of good being done."

Cauthen participated in the dedication of the new seven-story building of Hong Kong Baptist College (the 10-year-old school was formerly housed in borrowed quarters) and in the formal opening of a Baptist social service center in

one of Hong Kong's large housing developments.

"The impressive thing about Baptist work in Hong Kong is that it represents the initiative of Chinese churches and leaders," Cauthen commented. "Our missionary efforts have been to reinforce them and strengthen them."

Other countries Dr. Cauthen visited are Japan, Malaysia, Singapore, Thailand, and Indonesia.

### New Day in Indonesia

"In Indonesia a new day is being experienced following the dangerous period in which the country nearly fell under communist power last year," he said. "Missionaries would have been in extreme danger if that development had succeeded. The dramatic story of a mob approaching the Kediri Baptist Hospital to burn it, only to turn back when confronted by Missionary Kathleen Jones at the doorway, is one of the thrilling experiences that will abide in the annals of missionary courage."

H. Cornell Goerner, secretary for Africa, reported to the Board on conditions in Nigeria, where hundreds of people were killed when age-old tribal strife flared up in early October.

"The situation continues to be tense and uncertain," he said. "We have no accurate report of how many Baptist church members were killed, but we do know that Baptist work has been seriously affected.

"Thus far there is no report of any harm suffered by our missionaries. Many have had frightening experiences. Some have risked their lives protecting Africans, and others have ministered unselfishly in refugee work."

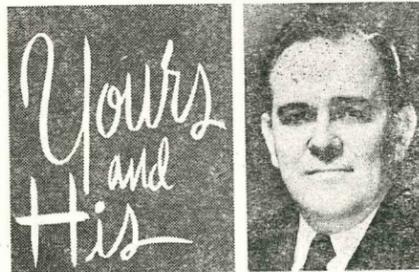
### Little River Missionary Dies November 11

Shirley Spahr, missionary for Little River Association, died November 11 in Cadiz, Kentucky, of a heart attack. He was 62 years old.

Spahr served for several years as pastor of Cadiz Baptist Church before entering associational work. He had served also as pastor of several other Baptist churches in the state and as an associational missionary in Missouri.

Funeral services were held Sunday, November 13, at Cadiz Baptist Church. Officiating were A. B. Colvin, secretary for direct missions of the Kentucky Baptist Convention; Cadiz pastor Norman Ellis, and Isaac McDonald, pastor of Lone Oak Baptist Church in Paducah. Burial was in the Cadiz city cemetery.

Spahr is survived by his wife and three children.



### CHURCHES RESPONDING

The Baptist churches of Kentucky have been asked (through their pastor) to share with us their plans to increase their budgets to help raise the new and greatly enlarged state Convention budget for the Cooperative Program this year.

#### To Help Pay \$300,000

Wesley Hanson, pastor of the Hartford Church, says: "To help pay the \$300,000 in the KBC budget for our schools, our church raised its Cooperative Program gifts \$2,000. This amount for 1967 was far below what I wanted us to give, but we did want you to know that we stand behind you and the new budget."

"In our new budget we plan to give 18% more to world missions through the Cooperative Program," states James O. Green, First Baptist Church, Morgantown, Gasper River Association.

"We want to have a larger part in missions, and will pray and challenge our budget committee and church," says Bill Knight of Salem Church in Blood River Association.

"We have revised our current budget for the Cooperative Program by increasing our gifts approximately \$800," says Tom Henry, pastor of the Graefenburg Church, Shelby County Association.

"We revised our current budget for the Cooperative Program by increasing our gifts from 11% to 15%—4% increase," says Johnny L. Tallent, New Salem Church in Salem Association.

"In our new budget we plan to give 2% more for world missions through the Cooperative Program and 1% for C.E.A.," says William Goodman, First Baptist Church Whitley City, McCreary Association.

"In our new budget we plan to give 2.5% more to world missions through the Cooperative Program," says Elmer A. Wiley of Wallins Church, Upper Cumberland Association.

"In our new budget we plan to give \$800 more to world missions through the Cooperative Program," says John Dunaway, Eaton Memorial Church, Daviess-McLean Association.

"We have revised our current budget for the Cooperative Program by increasing our gifts 5%—in our new budget we plan to give 15%," says J. W. Farmer, Irvine First Church, Boone's Creek Association.

## Georgia Candidate's Failure to Reply To Index Questions Brings Apology

Republican gubernatorial candidate Howard (Bo) Callaway of Georgia issued a public apology for failing to reply to a questionnaire on moral issues given to him and to democratic candidate Lester Maddox by the *Christian Index*.

Maddox answered the questionnaire, and it was published in the issue of the *Index* which appeared the week before the election.

### "Too Busy" for Questionnaire

Callaway, whose aides repeatedly told the *Index* he was too busy campaigning to give sufficient thought to the questions, failed to meet the *Index* deadline.

(Neither Maddox nor Callaway polled a majority of votes, due to a strong write-in vote for former Georgia Governor Ellis Arnall. Selection of a governor now is up to the legislature and/or the courts.)

Some Baptist observers guessed that failure to answer the questionnaire could have cost Callaway as many as 25,000 votes.

The *Index* Associate Editor Jack U. Harwell said he personally delivered the 10-point questionnaire on October 6 to both campaign headquarters to avoid any mixup.

The *Index* reported that "repeated conversations were held" with Callaway's top aides between October 6 and the final deadlines of October 26 for the pre-election issue of the *Index*.

In a telegram to the *Index* on November 4, Callaway said many of his "friends in the Baptist community" had expressed disappointment in his failure to deal with the questionnaire.

"Certainly no one is more disappointed than I, coming from a family that has produced over 31 Baptist ministers, among them my own great grandfather," the telegram read.

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"I want to apologize to those whom I may have offended by this unavoidable omission," it said. "Please let me assure my Baptist friends that I stand now as I always have for preservation of the highest morals in our state and among our people."

Callaway also apologized on television for not filling in the form, which dealt with such issues as gambling, pornography, church-state relations, and narcotics.

In reply, Harwell said, "We feel the *Index* did all within reason to afford Mr. Callaway the same opportunity to reply which Mr. Maddox had. Since Mr. Maddox did answer the questionnaire, we felt obligated to him to carry his reply." (BP)

## ABC General Council Rejects Participation in Americas Crusade; Charges SBC Domination

The General Council of the American Baptist Convention rejected participation in the Crusade of the Americas at its November meeting at Valley Forge, Pennsylvania.

Instead of the Crusade, the General Council approved an American Baptist Convention program of its own for 1969-71.

It includes a new church curriculum called "Christian Faith and Work Plan," work with Latin American Baptist conventions affiliated with the American Baptist Convention, and evangelistic work in states and cities in the United States.

### Morikawa Leads Opposition

Opposition to ABC participation in the Crusade was spearheaded by Jitsuo Morikawa, secretary of the Convention's division of evangelism.

Three major reasons for nonparticipation were advanced by Morikawa:

1. It is basically a Latin American effort in which American Baptist leadership did not participate in the planning.
2. It is overshadowed by the Southern Baptist Convention.
3. It represents a type of evangelism that is prevalent among Pentecostal groups and in the South with which American Baptists should not be associated.

Morikawa also charged that American Baptist Convention participants in the Crusade of the Americas would also mean association with a Baptist group that, he said, has refused to face up

## Howard Butt Given "Churchman" Award

Baptist layman Howard E. Butt, Jr. of Corpus Christi, Texas, has been named 1966 Churchman of the Year by the Lay Associates of Southern Baptist Seminary at Louisville.

He is a founder and president of Christian Men, Inc., a foundation which sponsors laymen's retreats and conferences at Laity Lodge, which is a retreat center for adults at Kerrville, Texas. He is vice-president of the H. E. Butt Grocery Company of Corpus Christi, the largest independent grocery firm in the state.

In accepting the award, Butt said that "the church is the only institution which has within it the seeds of its own reformation."

He said he expects many changes in the churches in the future "as God demonstrates freshly that He is the Lord of the Church." (BP)

to its responsibility in the racial revolution in America.

It was charged that the Crusade of the Americas was developed without consultation with American Baptist leaders and that they knew little or nothing about it until three weeks before a Crusade meeting in Cali, Columbia, in July of 1966.

The action and advice of the General Council was contrary to earlier recommendations by the North American Baptist Fellowship Committee of the Baptist World Alliance, of the Committee on Cooperative Christianity of the American Baptist Convention, and of ABC president Carl W. Tiller. (BP)

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# Messengers Elect Huffman President; Re-open Christian Education Issue

by George Knight  
Assistant Editor

John C. Huffman, pastor of First Baptist Church, Mayfield, was elected on the first ballot as new president of the Kentucky Baptist Convention by messengers attending the 129th annual session at Bowling Green.

A native of Tennessee, Huffman received the A.B. degree from Union University and the Th.M. from Southern Seminary in Louisville. He is a former pastor of First Baptist Church in Gallatin, Tennessee.

## Mills' Motion Approved

During the miscellaneous business session immediately following election of officers, messengers voted overwhelmingly to approve a motion by president Robert L. Mills of Georgetown College to reaffirm a 1949 policy expressing confidence in the trustees of Kentucky Baptist schools.

In effect, the motion opens the way for trustees of individual schools to borrow money from government sources, if they so desire. During a special called convention five months ago, the messengers had specifically instructed the

schools not to seek loans from government funds.

In another Christian education matter, messengers approved the establishment of a special five-member committee which will study the possibility of establishing a Christian Education Commission in the future.

## Replaces Executive Board Committee

The new committee, which was to be appointed by outgoing president David Nelson, replaces the Christian education committee of the Executive Board.

Approved also was a motion by Tom Pearce of Louisville authorizing the denominational cooperation committee of the Convention to investigate the possibility of merger with the Negro Baptist group in the state—the General Association of Baptists in Kentucky.

Next year's Convention at Louisville will feature a joint afternoon session and a joint Youth Night meeting with this group.

Other Convention action included:

►The establishment of a department of inter-racial cooperation for the Convention, effective January, 1967. The Home Mission Board will pay most of

## Other Officers Elected

Other 1966-67 officers of the Kentucky Baptist Convention are Othar Smith, pastor of First Baptist Church, Bowling Green, first vice-president; Trevis Otey, pastor of Glasgow Baptist Church, second vice-president; Lewis C. Ray, Louisville (re-elected), secretary, and Leo T. Crismon, librarian at Southern Baptist Seminary, Louisville (re-elected), assistant secretary.

(See next issue of the WESTERN RECORDER for photos of these and auxiliary agency officers.)

the expenses for the new work during its first year of operation.

►The establishment of an official Kentucky Baptist Historical Commission to replace the present voluntary Kentucky Baptist Historical Society. A budget item of \$500 was approved for the Commission during its first year.

►The adoption of a substitute motion calling for the Youth Night program at a different time than the last evening session of the annual Convention; and the authorization of a committee to study this problem. An original motion by George Munro of Fort Thomas had requested that the Youth Night be discontinued entirely after 1967. He made the motion following the reception of a communication from the Kentucky Baptist Music Association which favored discontinuance of the Youth Rally.

## Constitution Amended

►The approval of an amendment of Article IX of the Convention constitution to limit membership on boards and committees to those persons who have been members of Kentucky Baptist churches for at least one calendar year.

►The defeat of the Eugene Siler proposal, which, through Constitutional amendment, would have exempted the chief presiding officer of Convention boards from the rotation requirement, so long as he was re-elected by vote of the board members each year.

►Reception of a notice of intent to amend the Constitution to the effect that each district association would submit only one nominee for each executive board membership instead of the present method of submitting two, of which one is chosen. A companion suggestion for amending the Constitution would provide for the nomination of all board members by the Convention committee on nominations. Both of these matters will be before the Convention at next year's session.

# Change and Challenge: Convention Concerns

Change and challenge reverberated throughout addresses delivered at sessions of the 1966 Convention, in keeping with the over-all theme, "The Word of God for a New Age."

A rousing challenge for Southern Baptists to develop an effective ministry for the city-dweller was delivered by Kenneth L. Chafin, professor of evangelism at Southern Baptist Seminary, during the annual Convention sermon.

Chafin said Southern Baptists must be willing to change some of their preconceived ideas, programs and structures if they would minister effectively to an America which is growing more and more urbanized.

"To have a God who will not change is good, but for God to have a people who will not change is dastardly," he said. "It's time that we took our heads out of the sand and educated our people about the nature of the world in which we live."

The theme of revolution, change and challenge was voiced also by Miss Elaine Dickson of the promotion division of the Woman's Missionary Union, William Dyal of the Christian Life Commission, and Charles E. Boddie, president of American Baptist Seminary at Nashville.

Miss Dickson spoke on new concepts and ministries being developed by Woman's Missionary Union, and William Dyal urged Southern Baptists to minister in areas of great spiritual need—where injustice, immorality, untruth, prejudice or hate exist.

Charles E. Boddie gave guidelines on "How to Face a Revolution." If Christians are to give guidance and bring truth to bear on these troubled days, he

said, Christian people must "set their face steadfastly" to do the will of God and oppose prejudice and hate.

## Woodlawn, Russellville, Dedicates New Building

Members of Woodlawn Baptist Church, Russellville, Kentucky, dedicated their new church building during October only seven months after their original building was destroyed by fire.

The new building includes nine Sunday school rooms, a fellowship hall and a sanctuary with a seating capacity of 250.

Woodlawn Baptist Church was organized May 4, 1958, with 56 charter members. Billy Hicks serves as pastor of the congregation.



CONVENTION GREETINGS—J. H. Taylor (left), pastor of Mt. Zion Baptist Church in Bowling Green, talks with executive-secretary Harold G. Sanders after bringing fraternal greetings to the Convention from the General Association of Baptists in Kentucky. Next year's Convention, meeting at Louisville, will feature a joint afternoon session and a joint Youth Night service with the Negro Baptist group in Kentucky.



## REAL HAPPINESS

Dear Editor:

The author of "Happiness and Christianity," (Oct. 27th Forum), suggests using church recreation halls for square dances, to hold young people. He lists some types of dances as wrong. Square dancing is dancing, in the same sense that social drinking is drinking, and "little white lies" are lies, and stealing a three-cent stamp is stealing! Social drinking has led thousands to alcoholism, and square dancing leads numbers to the dance halls, which many unwed mothers blame for their plight. No one

ever led a soul to Christ by getting down into the pit with him, or by playing around its edge.

This article read: "If we say, Thou shall not drink or game or curse," we are only driving him farther away." When Dr. Graham led Stuart Hamblen to God he did not compromise and say Mr. Hamblen could continue doing a half dozen worldly things. He insisted that he give them all up, not as a means of salvation but in obedience to God. Mr. Hamblen was doing them as a means of livelihood, not for pleasure, as with young folks who dance. He made a clean break, and the Lord—as always—took care of him. More young people accept Christ when church leaders do not compromise with worldly amusements than otherwise. The reason many turn from the church is not because some churches still refuse to turn God's house into a dance hall, but because so often there is little distinction between the church member and the unbeliever.

This article read, "If we can get him to go with us and get him to enjoy the same things we enjoy, then his drinking, gambling, and cursing will be replaced by better things." Shall the things all professed Christians enjoy become the yardstick for our young folks, or shall God's word be our guide? Prov. 21:7, Ecc. 2:1-13, I Tim. 5:6, II Tim. 3:4, and other passages disclose what the Scriptures say about pleasure. The church should help provide wholesome recreation for its young folks. Clean games are abundant.

Langley, Kentucky Mrs. Edgar May



"CONVENTION KIDS"—One of the many convenient services provided by Bowling Green's First Baptist Church was a nursery for the children of messengers and visitors to the Convention. While their parents transacted Kentucky Baptist business and heard annual reports, these kids were having fun with their own particular brand of "fellowship."

# New Editors Named in Georgia and Ohio

New editors were recently named for the Baptist newspapers in Georgia and Ohio.

Jack U. Harwell of Atlanta was promoted from associate to editor of *The Christian Index* of Georgia during a recent meeting of the executive committee of the Georgia Baptist Convention.

Harwell has been on the *Index* staff for the past nine years. The son of a Baptist minister, he is a journalism graduate of Samford University, Birmingham, and a former reporter for the *Atlanta Constitution*. He replaces John J. Hurt, who resigned to become editor of the *Baptist Standard* in Texas.

The new editor of the *Ohio Baptist Messenger* is L. H. Moore, who has edited the *Illinois Baptist* since 1957.

He served as secretary of evangelism in Illinois before becoming editor of the

Illinois newspaper. He is a former pastor of churches in Carrier Mills, Johnston City and Anna, Illinois.

Moore fills the position left vacant by the resignation of Lynn M. Davis, who left Ohio to join the denominational relations staff at the Baptist Sunday School Board in Nashville.



Harwell



Moore



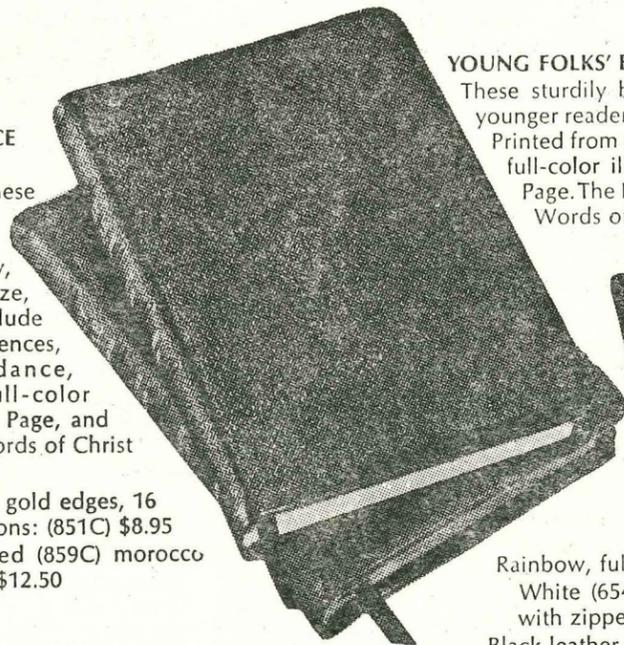
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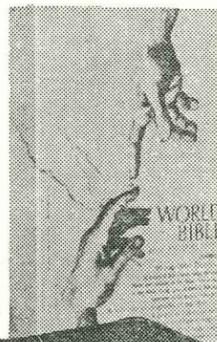
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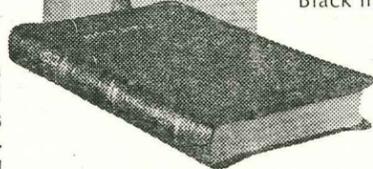
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## SUNDAY SCHOOL LESSON

By H. C. Chiles



## PROPHECIES OF PEACE

(This Lesson for December 4, 1966)

### Isaiah 11:1-9

Isaiah proclaimed the coming of dreadful calamities and severe judgments because the people were so disobedient to God. When the people saw the Assyrians slaying their citizens and destroying their cities, they were terrified and, no doubt, tempted to yield to despair. Consequently, God's prophet consoled them and encouraged them with the assurance that this was not the end, but that in due time God would see to it that Assyria would be cut down forever. He compared the fall of Assyria with the cutting down of the cedars of Lebanon. The stumps of the cedars of Lebanon did not put forth sprouts, and neither would Assyria produce another generation after her fall.

### I. The Coming of the King. Isaiah 11:1

Isaiah then foretold that out of the family of David the Messiah-King would come. He predicted that, though Christ was the Son of God, yet after the flesh He would be born of the seed of David, the son of Jesus. His coming would be the fulfillment of the covenant promise which God had made with the Israelites and which He had confirmed to David.

The fact that the Messiah was to come into this world as a little child, and then to grow to manhood, is clearly indicated by the expressions used in verse one. The figure is that of a shoot or twig growing out from the stump of a tree which has been cut down. This prophecy is all the more impressive when we bear in mind that it was written at a time when the fortunes of David's house were at their lowest ebb. Nothing was left of that family tree except a stump from which was to come forth a fruitful shoot.

It was the Holy Spirit Who enabled Isaiah to foresee and foretell with absolute certainty the fulfillment of God's promise to send the Messiah to accomplish His purpose on earth.

### II. The Characteristics of the King.

#### Isaiah 11:2

This prophecy stated that the coming King would be endued with the Spirit

of God. It was clear that the Holy Spirit would rest upon Him in His seven-fold completeness; therefore, He would be equipped to rule. The Spirit of wisdom and understanding would give Him insight into all things, both divine and human. The Spirit of counsel and might would enable Him to plan the affairs of the kingdom and execute the plans efficiently. The Spirit of knowledge would enable Him to perceive the will of God in all things. The fear of the Lord would cause Him to be reverent and submissive to Him in all things. The doing of God's will would be His supreme purpose and delight.

Christ is the only one Who has been capable of receiving and retaining the complete fullness of the Spirit of God. He has that remarkable ability of recognizing the essence of all things, of discerning the difference between good and evil, and of doing that which is right in every instance.

### III. The Character of the King's Reign. Isaiah 11:3-5

The gifts which were to accompany this mighty endowment were set forth in three couplets: wisdom and understanding, counsel and might, knowledge and the fear of God. These signified the largest possible equipment for His work as Prophet, Priest and King. It is quite obvious that this passage of Scripture applied to the first coming of Christ in part only, and that its complete fulfillment awaits His second advent. At His first coming He did not smite the earth and slay the wicked, as explained in verse four.

This prophecy contained the assurance that all of His decisions will be righteous and equitable, without any semblance of a "pull" being exercised. Not only will justice be administered to the poor in every case, but at the same time the wicked will be destroyed.

We know full well that these things are not happening today. It is encourag-

ing to know that the weak and the oppressed will be defended and avenged. Righteousness and equity will be the order of the day when Christ shall reign as King. There will not be any gangs of criminals or corrupt courts to prevent the administration of justice. What a different place this world will be when Christ reigns! All of His judgments will be rendered in perfect accord with His righteous character.

### IV. The Consequences of the King's Reign. Isaiah 11:6-9

In these verses Isaiah was writing of a time, which is yet future, when Christ the King will have universal sway over this earth. The prophet tells us that His reign will bring an end to all that has troubled the nations, and that He will also introduce a time of universal peace and blessing. When Christ shall reign the rich and the poor, and the strong and the weak, will work together in peace. There will not be anything within the kingdom over which Christ shall reign that will mar its peace, for all things that now disturb the peace of men will have disappeared forever.

That glorious kingdom will be characterized by changes in the realm of nature. Christ will so transform the wild beasts that they will lose their ferocity. He will so change the serpents that they will lose their poison. Not only shall the nations learn war no more, and men shall live in peace, but the beasts shall be at peace with one another.

This peace and harmony are shown in that each animal is here coupled with its natural prey. Naturally, all of the prophecies in this passage regarding the intimate companionships between human beings and animals served to enhance in the minds of the Israelites the glories of that future age.

Those who believe what God's Word teaches know that these things will take place after Christ returns. This golden age will be ushered in by the coming of the Prince of Peace Himself, apart from Whom the conditions herein portrayed can never exist. Truly it will be wonderful when Christ returns to this earth and establishes His reign and removes from the hearts of people the causes of strife. There will never be any cruelty or violence in Christ's kingdom.

H. C. Chiles is pastor of the First Baptist Church, 203 South Fourth Street, Murray, Kentucky.

# Integrity: The Need of the Hour

(Continued from Page 3)

to ask the prior question, "Is he right?" I shall never forget the sermon topic that Martin Luther King assigned to a sermon on the text, "Be Wise as Serpents and Harmless as Doves"—the phrase, "Tough Minds and Tender Hearts." We don't need tough hearts and tender minds. Nor do we need tender minds and tender hearts. But we do need tough minds and tender hearts. It is not required that we all agree, but it is required that we all stand.

No man true to the genius of Baptists will discourage dissent. Heaven help us if we ever give unquestioning submission. A car mired in the mud is well adjusted to the mud, but if it would get out of the mud it needs to have an abrasive, some friction, so that it can get out.

## Fiscal Integrity

If we would maintain our denominational integrity we need to maintain our fiscal integrity. Fiscal integrity can only happen when there is wide dissemination of complete information. Our state budget is a large budget—over \$3,000,000. No one of us could ever keep in his mind the massive details of such large figures. At the May meeting of our board a proposal was made to share the detailed budget information in the *Western Recorder* or in a mailout to the pastors. This has subsequently died in committee. But this has merit that we share with all of the pastors or with the entire state these basic figures.

When I was meeting with the pulpit committee at Owensboro First Baptist Church, they brought to me a copy of the financial reports. The pointed out to me that there was one report that they gave out to the deacons and another report that was given out to the church at large. I noticed that the report given to the church at large was just a summary outline of the more detailed report and asked why. They said, "Because there are so many questions raised when it is brought before the whole congregation." One of the first things that I suggested was that we make a wide distribution of the complete details of our report.

I have a friend who said to me, "I am not going to work to make my church give because of some of the things our money is spent for in the state." I don't agree with this. I am going to work to have my church give because I believe giving is the life-blood of the church. I am also going to work to see,

with every ounce of influence that I have, that we make an adequate accounting of every penny that we spend. And I am going to work to see that they are spent in the judgment that I think is right.

## Facing the Race Issue

If we would maintain our denominational integrity we must face up to the race issue today. Peter on the roof-top confronted this question. God said to him, "What God hath cleansed call not common or unclean." Paul, in Galatians, spoke that there should be no race distinctions. "In Christ there is neither Jew nor Greek." There should be no class distinctions. "In Christ there is neither bond nor free." And in Christ there should be no sex distinctions. "There is neither male nor female, for ye are all one in Christ Jesus." Galatians 3:28.

Last year an issue was handed to a committee of our Executive Board, the denominational cooperation committee, to meet with a like committee of the General Association of Baptists in Kentucky and work out ways of cooperation. You are already apprised of some of these recommendations, and we can rejoice that in definite and tangible ways our denomination is helping to face the race question today.

## Converse with Society

If we would maintain our denominational integrity we must meet the challenge of the urban communities. We will not meet the urban challenge merely by stealing fish from each other's aquariums. We must face the population explosion in our cities and in their suburbs. We must face the decaying or the renewing inner-cities.

If we would maintain our denominational integrity, we must engage in responsible dialogue with the society in which we live. This means more than merely giving the invocation when the governor is in town. We Baptists have always been the separatists, the dissenters in society. Never before have we been as much the "in" group as we are today. We have become an affluent people in an affluent society. We have not always known what to do with the added power and influence that has been placed in our hands. We must engage in responsible dialogue with the society in which we live.

If we would maintain our denominational integrity we must face the crisis of credibility in our day. I have been reading a good deal in recent days of what is called the "credibility gap in Washington." Many columnists have

pointed out the gap between what the president says and at least what they think he means. There is only one way to narrow the credibility gap and that is to be credible.

The only way we can maintain our denominational integrity or restore it is to be persons of integrity and to demand of those around us that they be people of integrity. It means that we should avoid sham and pretense and mercilessly expose anything that is less than integrity. Don't say, "Wait until I am in a more favorable position, and I will be a man of integrity." This is like saying, "If I had a million dollars, what I wouldn't do with it!" You'd do with it just what you are doing with the thousand or the hundred that you have now.

After the Civil War, a group approached Robert E. Lee for the use of his name in a questionable enterprise. That man of honor and integrity said, "My name is all that I have left and it is not for sale."

Here are some words with which I close. They have been words that I have tried to adopt as an ideal.

God give us men. A time like this demands.

Strong minds, great hearts, true faith and ready hands:

Men whom the lust of office does not kill;

Men whom the spoils of office can not buy;

Men who possess opinions and a will;

Men who have honor—men who will not lie;

Men who can stand before a demagogue And scorn his treacherous flatteries without winking;

Tall men sun-crowned, who live above the fog

In public duty and in private thinking.

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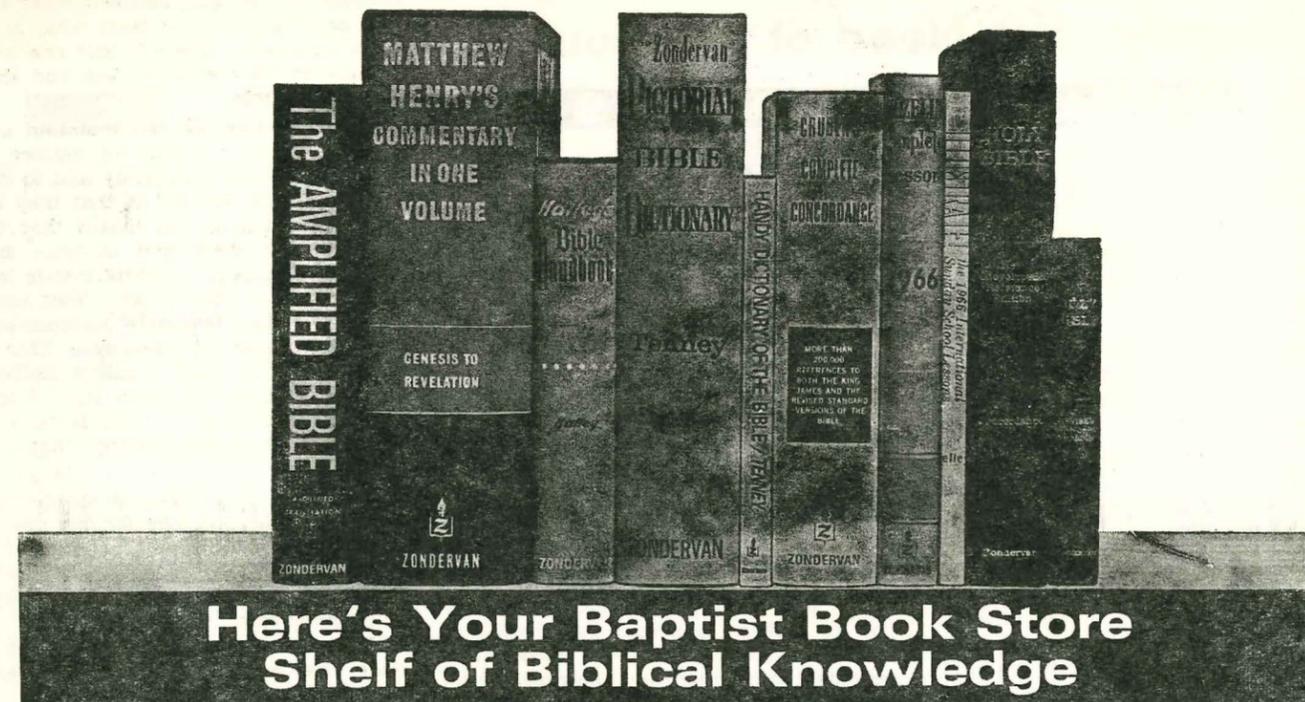
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# KENTUCKY BAPTISTS AT WORK

## Stewardship

### Kentucky Religious News Scope Grows in Popularity

Twenty-two radio stations in Kentucky are now carrying Kentucky Religious News Scope. The five-minute weekly religious news program is a summary of news from Protestant denominations and the Catholic and Jewish faiths.



Speer

The news is edited in the office of the stewardship and promotion department of the Kentucky Baptist Convention and air-mailed to the Radio and Television Commission, Fort Worth, Texas where it is produced on tape and mailed to the stations for use.

Following is a list of the stations currently using the news service and the time of its use, if that information is available:

Albany, WANY  
Bardstown, WBRT, Sunday, 7:00 a.m.  
Benton, WCBL, Friday, 10:30 a.m.  
Cadiz, WKDZ, Friday, 9:30 a.m.  
Campbellsville, WTCO, Sunday, 7:00 a.m.  
Corbin, WCTT, Sunday, 7:50 p.m.  
Cumberland, WCPM, Sunday, 10:15 a.m.  
Ft. Knox, WSAC, Sunday, 10:55 a.m.  
Georgetown, WGOR  
Hopkinsville, WHOP, Saturday, 5:50 p.m.  
Jamestown, WJRS  
Madisonville, WTTL  
Mt. Sterling, WMST, Sunday, 7:00 a.m.  
Paris, WPDE, Sunday, 1:00 p.m.  
Prestonsburg, WDOC, Friday, 9:30 a.m.  
Renfro Valley, WRVK, Sunday, 7:00 a.m.  
Richmond, WEKY  
Russellville, WRUS, Sunday, 9:10 a.m.  
Shelbyville, WCND, Monday, 9:15  
Somerset, WSFC  
Vanceleve, WMTC, Saturday, 6:05 p.m.  
Williamsburg, WEZJ

It is anticipated that other stations will be added to this list in the near future. If your local station is not carrying this news, check with the program director and see if they would be interested in an audition tape. The service is offered free of charge to the stations.

## Foundation

### Live On What You Give

by James C. Austin

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A gift annuity agreement with the Kentucky Baptist Foundation is the answer! Many Kentucky Baptists have found that this time-tested plan offers a generous secure income and is a spiritually rewarding investment.

The gift annuity agreement enables you to make a generous contribution now while you are able to enjoy the personal satisfaction of knowing you have expressed gratitude to Christ by supporting His work in perpetuity.

Gift annuity agreements furnish an assured income during your lifetime. Your agreement will pay you a guaranteed fixed dollar income semi-annually. The amount of income is determined by your age and the amount of annuity purchased.

A gift annuity agreement can be for a single-life or it can include a survivorship. The survivorship gift annuity agreement is one in which the two people share jointly. It pays an unchanging amount until the death of both persons.

You may designate the Baptist cause for which the funds are to be used after your death. The income will continue through all the years to come, to go to the Baptist institution or agency you have chosen to benefit.

You get a substantial reduction on your income tax for the year the agreement is purchased. Part of the annuity is considered a contribution—and as much as 80% of your annuity income may be tax free.

The amount of the annuity payment depends upon your age. The rate of a single-life gift annuity agreement is as follows:

Age	Rate	Age	Rate
50	4.2%	70	5.7%
55	4.4%	75	6.5%
60	4.7%	80	7.6%
65	5.2%	84	8.0%

Here are some other advantages of a Gift Annuity Agreement with the Kentucky Baptist Foundation: security, convenience, freedom from worry, savings in taxes, safety, and economy—no commissions, no legal charges, no fluctua-

## Woman's Missionary Union

### Week of Prayer For Foreign Missions

by Mrs. George R. Ferguson

Date: December 4-11  
Theme: "Behold the Lamb of God"  
John 1:29

Hymn: "Thou Didst Leave Thy Throne"  
Purpose: To present Christ as the Healer, Teacher, Preacher and Saviour; to show how some persons have responded to Christ through the ministry of missions; and to stimulate and motivate persons to increased participation.

#### Daily Topics and Hymns

Monday: Healer—"The Great Physician" (Illustrations—Africa)

Tuesday: Teacher—"Break Thou the Bread of Life" (Illustrations—Europe and Middle East)

Wednesday: Preacher—"Wonderful Words of Life" (Illustrations—Latin America)

Thursday: Saviour—"Saviour More than Life" (Illustrations—Orient)

Friday: "Mine Eyes Have Seen Thy Salvation" Luke 2:30—"Joy to the World!"

Are you ready for the Week of Prayer? This should be one of the most meaningful experiences in the life of your church.

Preparation should have begun early with a joint meeting of prayer, stewardship, community missions and publicity committees for over-all planning with the prayer committee.

Study carefully and prayerfully all of the suggestions in Royal Service and in youth magazines and use as many as possible.

Use the suggestions for family observances. Talk to your pastor about his preaching on foreign missions on December 4. Thy to enlist every member of your church in giving through the Lottie Moon Christmas Offering for Foreign Missions. Be sure to use the suggestions for "Let Us Behold Him" section for each day.

Send your offering promptly to: WMU Treasurer, Kentucky Baptist Building, Middletown, Kentucky.

tions in value. It is a channel through which you can undergird the Lord's work. Support the work of Christ as carried on by Kentucky Baptist and SBC agencies and institutions through a Gift Annuity Agreement!

## Evangelism

by Thomas H. Shelton

The Bible Study has become one of the most popular hours in the State Evangelistic Conference. This year this study will be led by a pastor—one of our own Kentucky pastors. Lewis A. Drummond, pastor of Ninth and O Baptist Church, Louisville, Kentucky.



Drummond

Mr. Drummond was selected because I wanted a pastor to do the Bible Study this year and because he is an expository preacher in his own pulpit.

He will present a study of I John on the subject of "Fellowship."

Lewis did his seminary work at Southwestern Seminary, where he received the B.D. and Th.M. degrees. He received the Ph.D. from King's College, University of London, London, England. Bring your Bible and note paper.

Please join me in praying daily for a spiritual revival to come to Kentucky.

#### WORLD CONGRESS REPORT

Southern Baptist delegates and observers to the World Congress on Evangelism met in Berlin near the close of the Congress and expressed the following observations:

#### Our Impressions

The papers and addresses were stimulating, perceptive and well prepared. Great value and encouragement were derived from fellowship with Christians of other countries and denominations. A strong emphasis was placed on the Bible, the power of the Holy Spirit, and concern for a lost world. The Congress focused its attention on basic evangelical doctrines and avoided theological extremes.

The Congress sought to create a sense of urgency concerning personal evangelism, calling for the spontaneous expansion of the church in world outreach. Participants were made aware of the estrangement of young people from the church and the need of devising ways of reaching various groups, with particular emphasis on the academic community.

Positive emphasis was not given to developing the doctrine of the eternal destiny of the lost, and to the centrality of preaching in evangelism.

#### Suggestions for Implementation

That implementations of the spirit of this Congress begin with the rededication of each participator.

That we reconfirm our present Southern Baptist evangelistic program with

## Annuity Department

### Upgrading Your Retirement Program

by A. W. Walker

(Benefits in addition to those shown in our November 3 column of the *Western Recorder*.)

In the previous issue, we listed the increased benefits relative to (1) disability, (2) children's benefit, and (3) educational benefits. The disability benefit will be equal to the potential age annuity. The children's benefit and the educational benefits will go to children of annuitants or deceased members of the plan.

We are now listing the other benefits that will be given, provided all the state conventions approve the recommendation offered by the Annuity Board.

**4. Dependent Parents Benefit:** If there is no widow the amount of the widow benefit shall be payable to a dependent parent of the member. Dependency shall be payable to a dependent parent of the member. Dependency shall be determined by the Annuity Board, presumably in accordance with a test similar to that used under the Internal Revenue Code.

5. There shall also be paid a lump sum death benefit to the estate where there are no beneficiaries.

6. There are many other added features to the new plan that are administrative, such as, at the present time it requires six years in the plan before full benefit is paid to the widow in case of death of the member. In the new plan the full benefit is paid after only one year of participation. Also there is no increase in widow dues after age 60 for the member, whereas at the present time there is an increase in dues after age 60.

our conviction that these plans can work only when those who use the plans are filled with the Holy Spirit. That Southern Baptists should think and plan in terms of evangelizing the world in this generation. That the gospel be preached in its apostolic simplicity to all groups with reliance on the Holy Spirit as the major factor in communication.

That modern literacy methods be employed in all mission efforts. That full use be made of all mass communications media in relating the gospel to our time.

As Southern Baptists we thank Billy Graham and his evangelistic team, and Dr. Henry and *Christianity Today*, for providing for us and other evangelistic leaders the privilege of meeting other Christians vitally interested in evangelism, and the privilege of fellowship with said Christians. We believe that the effects of this Congress will be definitely felt in the life of Southern Baptists in years that are ahead.

## Student Work

### Paducah Junior College

by Dan Ycary

Take one "green" freshman with leadership ability, add a strategic situation of spiritual need, mix with a group of dedicated Christian students, and obstacles begin to fall to the aggression of Christian witnessing. This is the formula of success in the BSU ministry in Paducah.



McGarvey

Mike McGarvey is a freshman. As a high school student he committed his life completely to Christ. Immanuel Baptist Church, his pastor T. L. McSwain, and his family gave him strong guidance. His West Union Baptist Association believes enough in young people to provide both spiritual and financial assistance in helping him to share his witness in his world. His world just happens to be Paducah Junior College. Mike just happened to accept the presidency of the BSU before he enrolled as a college student.

Sharon Kelley and Janice Floyd had been working for a year to create an aggressive witness for Christ on their campus. Religious groups were non-existent at PJC. These students started reaching out in faith, and today at PJC the BSU is the most "talked about and listened to" student movement on campus.

Student devotional programs are now weekly affairs at PJC. "Summer Missions" is a reality with hard working students giving sacrificial offerings. Most of all, there is one group of dedicated students meeting every week to pray for their friends who have yet to experience the reality of Christ in their lives.

College students at Paducah will be reached for Christ this year because this group believes God has ordained their ministry to their campus.

## LEE E. CRALLE CO.

### Funeral Home

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Phone

634-3646

634-3647

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Louisville, Ky

# Thank You Dear God,

WESTERN RECORDER



Thank you for the good  
Thanksgiving Offering we  
will get this year. Thank  
you for all the good people  
who gave their money.

Thanks for all the Preach-  
ers who told the people  
about us girls and boys at  
Glen Dale, Spring Meadows  
and Pine Crest. Thank you  
God, for everybody.

Amen

THANK YOU KENTUCKY BAPTISTS  
Your Kentucky Baptist Board of Child Care