



WESTERN

RECORDER

DECEMBER 8, 1966

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PRESIDENT TO PRESIDENT—David A. Nelson of Owensboro (left), outgoing president of the Kentucky Baptist Convention, passes the gavel to Mayfield pastor John C. Huffman, who was elected to the post during the recent Bowling Green Convention. (See other photographs of the new president and second vice-presidents on pages 4 and 9.)



GLEANINGS FROM THE FIELD

THE FOURTH COURT OF CIVIL APPEALS at Boerne, Texas, upheld an earlier ruling that two Catholic nuns teaching at Boerne's public schools must make depositions in a controversial case involving church-state separation. The decision was that it would be no violation of the nuns' civil rights if they were questioned under oath as to their religious beliefs.

SBC PRESIDENT H. FRANKLIN PASCHALL of Nashville said in an annual missionary day address at New Orleans Baptist Theological Seminary that a positive, dynamic, active faith among Christians is needed in today's world. He observed that there is a strong negativism prevalent in our society, and that many people are negative in their outlook and life.

MORE THAN 50 PERSONS were baptized into the fellowship of Altona Baptist Church in Graves County Association during a recent revival. Ed Gibson serves as pastor of the congregation.

THE BAPTIST WEEKLY NEWSPAPER OF THE NETHERLANDS has chided Tattal Square Baptist Church of Macon, Georgia, for firing its staff over an integration incident. The newspaper commented editorially that the church either had not understood the gospel or it "knowingly and willingly" had kept the gospel outside their church, along with the Negroes who were refused admittance.

THE KANSAS CONVENTION of Southern Baptists, in its annual meeting, admitted to its fellowship eight churches from western Nebraska. A proposal to change its name to the Kansas-Nebraska Baptist Convention was submitted, and action will be taken next year.

THE WESTERN RECORDER stated in its issue of November 24 that the special five-member committee appointed to study the possibility of creating a Christian Education Commission would replace the Christian education committee of the Executive Board. Actually, the Executive Board committee will remain operative until such time that a Christian Education Commission is established.

SOUTHWESTERN BAPTIST SEMINARY, Fort Worth, Texas, has changed the name of its basic theological degree, the Bachelor of Divinity, to the Master of Divinity degree, beginning with the fall session of 1967. Trustees of the school voted the shift in nomenclature in keeping with a trend within the American Association of Theological Schools. The Master of Theology (Th.M.) degree will be continued, and seminary work done on the Th.M. will be credited toward the Doctor of Theology (Th.D.) if the student is later approved for doctoral study.

A LATIN AMERICAN BAPTIST PASTOR in San Antonio, Texas, was shot by mistake and critically injured during a juvenile war gang two blocks from his home. Jose Chavez, a Baptist minister and father of five, was permanently crippled by the gunshot wound in the spine. Two teenagers have been arrested in connection with the crime.

A NEW HYMNAL, entitled "Spiritual Hymns," has recently been compiled and printed for Baptists in Yugoslavia. It contains 382 hymns and choruses.

ESTILL T. MCGREW, SR., has accepted the pastorate of Manly Memorial Baptist Church, Louisville, after serving as interim pastor for the past year.

TWENTY-SEVEN PERSONS made professions of faith and three came by letter during a recent revival at First Baptist Church, Princeton. Visiting evangelist was Lloyd Bardowell. J. Bill Jones is pastor of the Princeton church.

THE NEW SOUTHERN BAPTIST PROTECTION PROGRAM of the Annuity Board will go into effect in early 1967, since approval of the plan was given by all 29 state Baptist conventions. The new plan has increased widow, disability and educational benefits.

TOM PACK, a voice student in Southwestern Seminary's school of church music, won first place in the senior men's division of the National Association of Teachers of Singing regional auditions at Oklahoma University, Norman. He is a native of Stephen, South Carolina.

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

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Lottie Moon: Faithful unto Death

Lottie Moon was a daughter of the Old South, reared in its finest tradition of Christian culture, wealth, and educational advantages far above the standards of her day. But Lottie Moon had not come to China for cultural reasons. She had come to bring the Bread of Life to the perishing multitudes.

During her first six year in China, Lottie Moon faced two difficult decisions. The first one came with the serious illness of her young sister, who had preceded her to China by a year. They had lived and worked together in Tengchow until Edmonia's health failed. The doctor ordered her back to the States with Lottie to accompany her. When her sister began to improve, Miss Moon turned again to China and was back in Tengchow on Christmas Eve of 1877. The little sister was never able to return to China and died in January of 1909.

God Had First Place

In her college years Lottie Moon had known a young professor who wooed her unsuccessfully. He now renewed his courtship. Miss Moon wrote her brother she would come home and be married, though it was not yet decided whether they would live in China or Japan. Then came another letter; there would be no marriage. Years later she said to an inquiring relative, "God had first claim on my life and since the two conflicted, there could be no question about the results." So love came and went. From that time on Lottie Moon forgot self more and more as she lived in the very presence of her Saviour.

In 1883 the scholarly, skilled teacher turned her back on the schoolroom within walls and went into the schoolroom of the open villages where she might teach women and girls the truth about God and his redeeming love.

Her Work Was Her Life

The country work became her very life. The house at the "Little Crossroads" in Tengchow was merely a center from which to work with the women and children in the villages outside the city.

She met distrust and suspicion, but she found teachableness and yearning that thrilled her. She ate Chinese food, wore Chinese dress, made her home Chinese in appearance so that no wall might be between the missionary and the people. The winning of Pingtu began. The need for more missionaries was evident at once. "It is odd that

(Reprinted from the December, 1965 issue of ROYAL SERVICE)

the million Baptists of the South can furnish only three men for all China," she once wrote: "I wonder how this looks in heaven. It certainly looks queer in China!" she wrote back to America again and again, "Send on the missionaries!" "But we have no money to pay their salaries," replied the Foreign Mission Board.

How could this difficulty be met? Day after day she prayed about this problem.

Through articles in state papers and the *Foreign Mission Journal* she knew something of the stirring of the movement for missions among the Baptist women of the South. She urged organization. She suggested a week in December for special prayer and offerings. And the Baptist women of the South did organize. Only a few months old, the new missionary organization undertook its first Christmas offering. The year was 1888. All the Baptist world knows that the first Christmas offering was a success. There was enough to send three missionaries to relieve the lonely woman in Pingtu who was not only giving her life but had taken \$1,000 she had inherited from her mother and sent it to the Board to use for reinforcements.

Economic conditions were unusually bad after the Japanese-Russian War. Living expenses were higher; there was poverty. There were epidemics following undernourishment. In 1911 came the Revolution and the American consul called the missionaries to Chefoo. Tengchow was easily accessible by boat and Miss Moon stayed there. Imperialists and Nationalists both held their fire at least one afternoon when she wished to pass through the lines after tending

Moral Mobility and Mortgaged Buildings

by M. DOUGLAS CLARK
SOUTHERN BAPTIST SEMINARY STUDENT
LOUISVILLE, KENTUCKY

The church field of a hardworking pastor yielded many new members. And he thought to himself, "What shall I do, for I have no place to put my growing congregation?" He said, "I will do this; I will tear down the present buildings and build new ones, and there I will seat all my members and prospects. And I will say to my soul, 'Soul, you have sufficient reputation for many years, take thine ease, read, play golf, and anticipate a new call.'" But God said to him, "Fool, this night is thy soul required of thee; and the reputation you have gained, who will enjoy it?"

There is a growing threat to the spiritual health of churches and their pastors. It is as widespread as the convention and as insidious as a heart

the wounded of both sides during days of battle.

The famine was spreading. She pled for funds, but the Foreign Mission Board had none. It was in debt. She drew out all her savings to send relief to Pingtu. Repeatedly she made large gifts out of her salary. The people were starving. Miss Moon was past 70 now. She became despondent during these sad months. If the Pingtu Christians were starving she would not eat. If there was debt on the Board she would not live on borrowed money. The first of December she was so ill the missionaries at Tengchow sent for Dr. Gaston, of the Southern Baptist Hospital in Laichowfu, to come quickly. One look at her told him the story. She was slowly starving to death. The doctor felt that if she could get back to the States there might be hope for her life. On the 20th of December, 1912, she and Miss Cynthia Miller, missionary nurse, sailed from Shanghai bound for San Francisco.

Death On Christmas Eve

It was on Christmas Eve at Kobe, Japan, while the ship rode at anchor that Miss Moon died. The frail body was cremated according to Japanese law and the ashes brought back to America. They are buried in the little cemetery at Crewe, Virginia. There stands a marble marker with her name, the dates 1840-1912 and these words, "Forty years a missionary of Southern Baptist Convention in China," and underneath "Faithful Unto Death."

But that was not the end of her life. For such a life never ends. So long as the spirit of missions stays alive, so long as the work in which she believed so earnestly continues in any part of the world, so long will the life of Lottie Moon go on.

attack. Many churches financially over-extend themselves in the construction of new buildings. Soon their weekly budget is strained to make payments on this heavy indebtedness. Stewardship, usually interpreted as tithing, becomes the center of the church program. So many sermons are preached on the subject that the preaching ministry tends to become one long harangue for money. The burden of debt becomes the invisible moderator of every business meeting.

Cooperative Program gifts have to be reduced and other programs curtailed for lack of finances. Pervading the whole life of the church is the subtle danger that one or two regular contributors will leave the congregation, and the church will be plunged into financial crisis. At times this becomes an overt threat, and the whole con-

(Continued on Page 10)

Presenting the President

The new Kentucky Baptist Convention president reached Vincennes, Indiana, for his wedding on borrowed wheels, but he has been going great on his own abilities ever since. The 46-year-old Mayfield pastor recalls with a smile the trip with his seminary buddies to the Indiana city to marry his college sweetheart, Eileen Waller.

Ray Dobbins, now superintendent of missions in Miami, Florida, and Charles Denkins, another seminary classmate, went with John for the marriage. Charles had the better looking automobile, but John's jalopy had the best tires. So they borrowed the tires, wheels and all from John's car and put them on Charles' auto. They made it for the wedding, but due to fuel pump trouble they often stalled and sometimes in the middle of Vincennes. Ray solved this by jumping out of the automobile and blowing in the gas tank to force the gasoline to the carburetor. All this so embarrassed the bride-to-be that she might have backed out were she not so sure John was the right man.

John originated in Henry County, Tennessee, near Paris, just across the Southwest Kentucky line. He still returns rather frequently to the site of his childhood, but now to tramp the familiar fields and woods in search of quail.

He is a convert to the Baptist faith, having joined the Methodist Church at the age of 15. He decided for the Baptist faith at the age of 20 while in college. He was baptized by the Prescott Memorial Baptist Church in Memphis in 1940 and the next year surrendered to preach while attending a B.S.U. Convention in Martin, Tennessee. His first year of college was at Memphis State, from which he transferred to Union University in Jackson, Tennessee.

Huffman came to Louisville in 1943, for seminary training where he impressed his teachers and fellow students as a bright student, an attractive personality and a very capable young preacher. Upon finishing his seminary course, he became pastor of the Seven Hills Baptist Church in Owensboro from which he went to the First Baptist Church in Gallatin, Tennessee, one of the leading pulpits in the Volunteer State. In 1954 he accepted a call from the strong First Baptist Church in Mayfield, where he has excelled as preacher, pastor, builder and denominational leader.

The new president brings wide experience to the office. He has served on most of the important Kentucky Baptist committees and has been on the Southern Baptist Pastors' Conference program.

In 1955 he attended the Baptist World Congress

in London and has also been to the near East and Africa. His greatest thrill in preaching, he says, came in Ibadan, Nigeria, where 3300 Nigerians filled every seat an hour before dark.

Most preachers have one experience which they regard as the turning point in their ministry. This is the case with John, who regards his as the true watershed of his ministry and one which he considers made him really available to God for the first time in his life. It happened several years ago when John accepted the call to become pastor of the First Baptist Church in Meridian, Mississippi. His resignation at Mayfield was regretfully accepted. The more John reflected upon the decision, the more he was convinced he had gone against the will of God. He finally did one of the most humbling things a preacher can do. He admitted he had made a mistake. He went to Meridian upon his own insistence to talk to the whole church and found sorrowful but sympathetic understanding. His own congregation gladly called him again and this began a deeper and more meaningful pastorate.

Dr. Huffman does not regard the office of Convention President as merely an honor and a job of fair presiding over the convention. He means to give leadership to what he considers a thrilling and challenging opportunity for Kentucky Baptists next year. He says there could be nothing more exciting for Baptists than a ministering church, the theme for the denomi-



MR. AND MRS. JOHN HUFFMAN



nation next year. The President believes the church must penetrate all the facets of American life, including such places as labor unions. He is not unaware of problems in Kentucky Baptist life but believes the best approach to these is total positive involvement in the work at hand. He believes the church must give more emphasis to laymen, for in these is found the really ministering church.

Huffman has surprised his hearers by admitting he has been wrong at some places in the past. He believes there is virtue in being able to change one's position in trying to bring the eternal message of Jesus to bear upon modern society. In this respect, he is the personification of much emphasis heard in convention addresses this year.

Persons who know the Huffmans can't think of John without Eileen. They met at Union University, where she was a Home Economics and English major. She runs a homey household with delectable dishes and a crackling fire in the fireplace. When she's not

engaged in home and family responsibilities and entertaining guests, she is reading. Like many other well-intentioned persons, she keeps planning to do some writing but never has gotten around to it.

The scholarly turn of father and mother comes out in Beth, the 19-year-old Huffman daughter. She was a merit scholarship finalist in high school and is on an academic scholarship at Vanderbilt University. Mark, the 15-year-old son, now majors on football and hunting. His dream is to be a West Kentucky lawyer, own a cabin on Kentucky Lake and have time for fishing and hunting. This idea sounds great to his daddy, especially when he thinks of the possibilities of such an arrangement when retirement comes.

In the meantime he has a job to do and is determined to live up to the confidence of his fellow Baptists who chose him for their leader. Here is a prediction that he will prove to be one of the most able and successful of all Kentucky Baptist Convention presidents.

BAPTIST FORUM



Cause for Alarm

Dear Editor:

There are some of us who have grave reservations concerning the decision made by the Kentucky Baptist Convention November 17, giving our college trustees the power to accept government loans. This convention indirectly voided what the convention in special session decided earlier this year. This was accomplished without due notice to the churches and at best raises serious questions in the minds of many Kentucky Baptists with strong feelings on separation of church and state.

All of this was done on the theme of "trust the trustees". Certainly, Kentucky Baptists trust our trustees to look after the administrative affairs of our schools. However, there are limits to the authority of any board of trustees. For instance, trustees cannot borrow funds for our schools in the name of Kentucky Baptists without the approval of Kentucky Baptists. Neither should they have authority to borrow from sources which at best raise questions about the integrity of Kentucky Baptists in sticking to historic principle. No accrediting association to my knowledge has ever questioned this, nor should it.

To say that we ought to accept federal loans today because Georgetown College has done this in the past. Many Kentucky Baptists would have opposed this then.

However, a loan at this particular time from the federal government would be subsidized by the American taxpayer.

In 1965 Congress set a 3 per cent ceiling on the interest rate of loans to colleges. According to Senator Jacob Javits (R., N.Y.), the present "going rate" for the government of loans is 4 3/4- 4 5/8 per cent. The cost to the government has become so exorbitant that the Senate has adopted an amendment sponsored by Sen. Javits that would raise the interest rate on college housing loans to the "going rate." As yet this has not cleared Congress. A loan to our colleges at this point would force the American taxpayer to pay interest for us that we are unwilling to pay ourselves.

Some who stand aghast at accepting a federal grant only wink at receiving several hundred thousand dollars from the public treasury to pay interest on a Baptist loan.

The trustees of Stetson University, a Florida Baptist college, were asked not to accept a federal grant of over \$800,000 until the Florida Baptist Convention could meet to give its opinion. To the embarrassment of Florida Baptists, the trustees accepted the grant anyway. Due to the legal arrangement between their convention and Stetson University, Florida Baptists could not reverse that decision. Their only recourse has been to cut drastically their support of the school. Fortunately, Kentucky Baptists have some control over trustees in addition to electing them.

It is true that our trustees are better informed on the administrative needs of our colleges than Baptists as a whole.

However, some of our trustees are not so well informed on the issue of separation of church and state. This issue involves principles and conscience, and no board of trustees should decide for all of us what is right and wrong. Can trustees really be objective when the vested interest of our schools are paramount in their minds?

Georgia Baptists forbade Mercer University to accept a federal loan. Texas Baptists also followed suit with their school. The state conventions of Florida, Michigan, Indiana, Virginia, New Mexico and Mississippi have all adopted resolutions rejecting government aid. Kentucky Baptists were once numbered in that elite group. Many of us will pray for the day when once again we shall take our place with those who unequivocally stand for separation for church and state.

Cold Spring, Ky. Richard Stiltner

Appreciation for H. C. Chiles

Dear Editor:

I just want to say thank you for printing the Sunday School lessons by H. C. Chiles. I read them always along with the study of the lesson in my quarterly and they help me to understand a little better. I just hope as long as he lives you will print his lesson comments. How wonderful it would be if the world were filled with people who could explain the scriptures so that even a stranger to His word could understand! I've noticed he treats each lesson with the idea that the foregoing facts are unknown to the reader. And too, he causes one to desire to "search the scriptures" by his explanations. I do enjoy reading every copy of the *Western Recorder*.

Mrs. Walter E. Turner
Middlesboro, Kentucky

(FORUM CONTINUES ON PAGE 12)

Earlier Moral Decision Recounted By Father-Son Team of Ministers

A father and his two sons, all Baptist ministers, stood together for the first time as a family team to lead a worship service at Southeastern Baptist Theological Seminary, Wake Forest, North Carolina, fulfilling a desire voiced earlier by one of the sons during a racial crisis in their home-town.

The occasion was a chapel service at Southeastern, when Howard W. Lee, pastor of West Main Baptist Church, Danville, Virginia, delivered the sermon, and his two sons, David and Douglas, read the scripture and offered prayer.

About five years ago, during a racial crisis in Danville, Virginia, the youngest son, Doug, made his decision to enter the ministry.

"I saw my father stand amid hate and plead for love," he recalled, "and I knew I could serve man best as a minister of God."

During that worship service Doug came down the aisle and told his father, "Dad, I wish I were ten years older so I could stand with you." That desire, expressed at the time of his commitment to the ministry, was fulfilled for the entire family at the Southeastern Seminary chapel service.

John Wall Named To Campbellsville Staff

John M. Wall, pastor of Dry Ridge Baptist Church, Dry Ridge, Kentucky, has been named manager of the woodcraft department of Campbellsville College Industries.

Before entering the ministry in 1947, Wall had more than 20 years experience in woodcraft work.

A graduate of Campbellsville, he attended Southern Seminary. He is a former pastor of churches in Covington and Buffalo, Kentucky, and the counties of Casey, Marion and Wayne.

For Dave, the oldest son, the way to the ministry was longer and harder. During his college years, he considered a religious vocation but dismissed it first for business and later for military service.

In July of this year, Dave at 27 and the father of two children, "finally did the right thing" in surrendering to God's will for his life, he said. "The choice was not easily made, nor are all the bumps out of the adjustment," he added, "But we are convinced that we are at last where God wants us to be."

In his address, Lee spoke of the seminary as a laboratory where the principles of Christian faith could be tested and put to work.

Both of his sons seemed to agree. Commented Doug, "I am satisfied with my Biblical study here and rejoice to see how the Biblical revelation applies to the moral issues of today." (BP)

McCall Addresses Nashville Inter-faith Worship Service

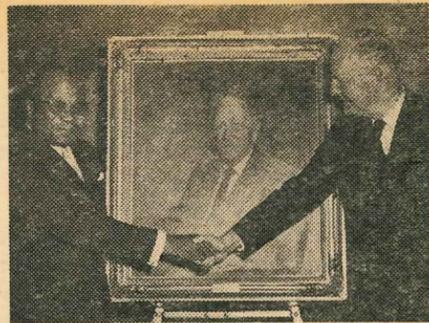
For the first time in 25 years, the religious leaders of Nashville, Tennessee, sponsored an inter-faith Thanksgiving service and "supplication for peace," with two SBC leaders as principal participants.

Southern Seminary president Duke K. McCall of Louisville delivered the major address, saying that concern for peace on earth had brought together the people of such diverse backgrounds and viewpoints.

He was introduced by H. Franklin Paschall, pastor of First Baptist Church of Nashville and president of the Southern Baptist Convention, who told the crowd: "God has invited us to His throne of grace to pray as concerned individuals for the peace of all the world."

They were flanked on the platform of War Memorial Auditorium in downtown Nashville by nearly 200 clergymen of nearly every denomination in the area.

The colorful robes of the Roman Catholic priests were intermingled with the back suits and robes of Protestant clergymen, while 2,000 local residents of all faiths watched, prayed and worshipped. (BP)



ADAMS HONORED—W. R. Tolbert (left), vice-president of Liberia and president of the Baptist World Alliance, congratulates Theodore F. Adams, former president of the Alliance, at the unveiling of his portrait at a testimonial dinner in Washington, D. C.

Baptist World Alliance Honors Theodore Adams

Theodore F. Adams, pastor of First Baptist Church, Richmond, Virginia, and a former president of the Baptist World Alliance (1955-60) was honored by the BWA at Washington, D. C., during its semi-annual administrative committee meeting.

At the same time Richmond's First Baptist Church presented to the Baptist World Alliance a portrait of Adams to be hung in the Alliance office along with other former presidents.

W. R. Tolbert, vice president of Liberia and current president of the Alliance, was the first of a dozen persons to pay tribute to Adams and his wife for their service to Baptists around the world.

Josef Nordenhaug, general secretary of the Alliance, pointed out that Adams "has friends on all continents and in many nations."

Robert S. Denny, associate secretary, recalled that Adams had been enlisted in youth work at the Baptist World Congress in Berlin in 1934 and has served on the BWA executive committee for 32 years. (BP)

Kentucky Southern Chorale Sets Christmas Program

The 42-voice Kentucky Southern College Chorale, under the direction of Farrold Stephens, will present its annual Christmas program at 8:00 p.m. December 9 in Broadway Baptist Church, Louisville.

The program of nine lessons and carols include Christmas selections from Bach's "Christmas Oratorio" and Berlioz' "Enfance du Christ."

Accompanist for the group is Betty Jean Chatham, assistant professor of organ and piano at Kentucky Southern.

Release of Arkansas Medical Center From Convention Control Challenged

Three Arkansas Baptist pastors have filed suit at Little Rock in an attempt to nullify the vote of the Arkansas Baptist State Convention to release ownership of the Arkansas Baptist Medical Center so it can accept federal grants.

The plaintiffs claimed in the suit that the convention did not vote to amend its constitution to provide for transfer of the hospital property to a private association, and that the convention action is thus null and void.

Listed as the plaintiffs were J. T. Summers, pastor of Denison Street Baptist Church in Little Rock; R. F. Weeks, pastor of Pleasant Grove Baptist Church, Conway; and Ralph Cadwell, pastor of Cole Ridge Baptist Church, Blytheville.

The seven defendants named in the suit are the convention president, vice-president and executive secretary, the hospital administrators and three of the hospital trustees.

Baptists Suffer Heavily In Florence, Italy, Floods

Baptists in Florence, Italy, came through the recent devastating flood with no loss of life but with considerable property damage.

Florence was the city hardest hit when torrential storms flooded the Arno and Po Rivers in northern Italy, spreading ruin over a wide area.

The Baptist church in Florence is located near the Arno River, whose rampaging waters poured through the city November 4, causing a score of deaths, as well as ruining many art treasures.

Floodwater rose about seven feet in the ground-floor auditorium of the church and left about a foot of silt and sand when it receded. More than 200 hymnbooks and 150 Bibles were destroyed; a pump organ was badly damaged; electrical wiring, plaster and flooring were damaged, and the foundation of the building may have been weakened.

Swiss Baptists and Italian Baptists who work in Switzerland have begun collecting money, clothing and bedding for the relief of the Florentines.

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The plaintiffs claim that the convention action violates section 4, article 7 of the convention constitution, which states: "All trusteeships shall render to the convention at each annual session complete and detailed reports of all transactions and business and any other activities for the year, and shall be subject to the direction of the convention in all matters pertaining to the administering of the affairs of the institution with which their trusteeship is concerned."

The plaintiffs and their attorneys described the suit as "an action for declaratory judgment and for injunctive release" involving property rights of the Arkansas Baptist Medical Center.

During the convention, two attempts were made to rescind the action releasing the hospital, but the first attempt was tabled, and the second was defeated by a vote of 272 to 197. Vote on the initial action to release ownership was 601 to 435.

The defendants have 20 days in which to reply to the charges in the suit before the court sets a hearing for the case.

Washington, D. C. Baptists Support Fair Housing Practices for Nation's Capital City

The District of Columbia Baptist Convention went on record in support of fair housing practices in metropolitan Washington and pledged to support a drive for Congressional representation for the District of Columbia.

The action came during the 90th annual session of the convention held in Pennsylvania Avenue Baptist Church at Washington, D. C. The convention is dually aligned with the SBC and the American Baptist Convention.

Messengers to the convention called on Baptists to "work diligently for the implementation of fair housing practices throughout the national capital area" and "to lead by example in making people of all minority races and religions welcome to move into our communities and join our churches on the same basis as all others."

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Southern Seminary Sets Conference On Believers' Church

Southern Baptist Theological Seminary at Louisville will be host next summer for a nationwide conference on the concept of the believers' church. Theology professor James Leo Garrett will serve as conference coordinator.

The conference is a sequel to a proposed meeting of individuals from "baptizer churches," which was planned for Amsterdam, Holland, in 1964 but never held. Renewed interest in an international study of the "committed church"—one in which only those who personally express their faith in Christ are admitted as members—has led to plans for the Louisville meeting.

Representatives of at least eleven American denominations will speak during the conference. Speakers already announced include George H. Williams of Harvard University; Kenneth Scott Latourette, emeritus professor at Yale University; A. T. DeGroot of Texas Christian University, and W. R. Estep, Jr., church history professor at Southwestern Seminary in Fort Worth, Texas.

While willing to support the principle of Congressional representation for the District of Columbia, the messengers voted, by a two to one margin, to rescind a previous stand on home rule for the nation's capital.

In another resolution the convention expressed "dismay and regret" at the action of the American Baptist Convention in rejecting participation in the Crusade of the Americas, and strongly reaffirmed its previous action approving participation in the Crusade. (BP)

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SBC Periodicals Indexed In New Publication

The SBC Historical Commission at Nashville has published a 363-page index of articles which appeared in 32 Southern Baptist periodicals during 1965. It is the first volume of what will be a continuing series.

More than 10,000 entries on general articles are included in the index. The articles are arranged by author and subjects in alphabetical order.

Davis C. Woolley, executive secretary of the Historical Commission, said the project has been underway for several years, and was proposed when Norman W. Cox was executive secretary of the Commission.

Woolley said the index will be of particular interest to scholars, students, research specialists, and writers, and that already more than 200 orders had been received for the volume. (BP)

Former Kentuckian Receives Ph.D. Degree in Music

Ray P. Moore, a graduate of Georgetown College and a former minister of music at several Kentucky Baptist churches, recently received the Ph.D. degree in music from Southern Illinois University at Carbondale.

Moore's doctoral dissertation was a study of "The Existent Music Curricula in the Illinois Public Junior Colleges and Effect Upon Student Transfer."

Since 1961 Moore has served on the SIU staff. Presently he is publications editor for the University.

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Caudill Granted Conditional Release From Prison to Seek Medical Help

Southern Baptist missionary Herbert Caudill has been granted a conditional release from prison in Cuba, according to the SBC Home Mission Board in Atlanta.



Caudill

Gerald Palmer, the Board's director of language missions, said he talked to Caudill by telephone after receiving unverified reports of his release.

On the phone, Caudill sounded in good spirits and said he could see, Palmer said. Caudill also said his son-in-law, David Fite, 32, appeared in better health since an undisclosed illness reported earlier.

Caudill had received treatment in a

Laurel River Annual Honors John F. Reams

John F. Reams, who died on September 6, 1966, has been memorialized in the 1966 Minutes of the Laurel River Association of Kentucky Baptists. The beloved minister died at the age of 87 after having been an ordained preacher for 62 years.

Most of his ministry was spent at Pleasant Grove Baptist Church, where memorial services for him were conducted. Ministers of the Laurel River Association served as honorary pallbearers.

He is survived by his wife, formerly Mary Alice Greer and by two daughters, Miss Ruby Reams and Miss Anna Ruth Reams.

government hospital and in a clinic before he was granted the conditional release to seek help on his own. He told Palmer that doctors ordered him to rest.

"We're greatly encouraged by this news," said Arthur Rutledge, executive secretary of the Home Mission Board. "We're not in a position to evaluate the significance of this development, but we trust that this will be the means of preserving Caudill's vision."

Rutledge called for Baptists to continue to pray that the conditional release eventually will lead to the release of both Caudill and Fite.

Caudill is blind in one eye due to a detached retina, and there is a possibility the other eye is suffering from a similar complication. (BP)

Carroll Hubbard, Jr. Announces for State Senator

Carroll Hubbard, Jr., son of Dr. and Mrs. Carroll Hubbard, Sr., has told a Marshall County political rally he will be a candidate next year for state senator from the first district of Kentucky. Mr. Hubbard is an attorney in Mayfield and would represent the counties of Fulton, Hickman, Graves, Carlisle and Marshall.

Young Hubbard is a graduate of Georgetown College and the University of Louisville Law School. He is an active Baptist layman and makes frequent speaking appearances in Baptist churches. He has served as state youth corps chairman in four statewide democratic campaigns.

Hubbard has indicated he will open his campaign formally sometime early next year in Milburn, in Carlisle County, the birthplace of his mother. His parents and his wife, formerly Joyce Lynn Hall, were introduced to the Marshall County crowd.

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Our Convention Changes Mind

The Kentucky Baptist Convention meeting in Bowling Green on Thursday, November 17th, changed its mind about government loans. The door was reopened for consideration of such loans as long as the present terms of conveyance prevailed—that is, full repayment of the loan plus interest, with no strings attached. On June 27, in the Special Convention, they closed this door rather firmly; on November 17, they opened it with a larger majority than on the previous closing.

No Human Explanation

How could this come about? It is my conviction that there is no human explanation. Certainly there were human instruments, notably Robert L. Mills, President of Georgetown College, who presented one of the humblest, frankest, simplest cases ever given. Bathed in prayer for months, and given in the spirit of prayer with the thrice-repeated hope that the outcome would make the relationships between the Convention and the Baptist schools deeper, finer, stronger than ever before, his message was received with awe—some with tears, some joy, some with amazement, even some with disappointment—but all with silence. No voice was raised in opposition.

Widely Rumored

The prediction that Dr. Mills would ask for the Convention to reconsider its action, and to re-affirm its working and responsible relationships to the Convention's trustees was rumored for months. It was predicted, also, that there would be another floor fight. Good people thought that it might be hurtful if such a fight developed now, so soon after the Special Convention. But it did not so happen.

Dr. Mills brought the same report to the Executive Board on November 15, to the Georgetown breakfast meeting on November 17, and announced that he would bring it to the floor of the Convention that afternoon—no one was surprised by the request, but almost all were surprised by the way that God apparently moved in it. The Spirit of God seemed to cover Dr. Mills, and with him, the messengers assembled. While some were discouraged June 27 and some November 17, there is a strange sense of wonder at the outcome—for which there is no human explanation.

Harold G. Sanders



PRESIDENTIAL TRIO—The new president and first and second vice-presidents of the Kentucky Baptist Convention discuss Kentucky Baptist matters following their election at the recent Bowling Green Convention. They are (left to right) Other Smith of Bowling Green, first vice-president; President John Huffman of Mayfield, and Trevis Otey of Glasgow.

Southern Seminary Enrolment Rises

Southern Baptist Theological Seminary at Louisville is one of the three SBC seminaries which reported an increase in enrolment this academic year over last year. Enrolment declined at the other three Convention schools.

According to statistics released by the SBC Education Commission at Nashville, Southern's enrolment of regular students increased by 38 this year over last year's figure of 878, bringing the 1966-67 total to 916 students.

New Orleans and Midwestern seminaries also reported enrolment jumps. The three schools reporting decreases are Southwestern at Fort Worth, Texas, Southeastern at Wake Forest, North Carolina, and Golden Gate at Mill Valley, California.

Total enrolment at all six schools increased by only 19 over last year's figure. The 1966-67 enrolment is 4,088, as compared to last year's net enrolment of 4,069.

The report also revealed that Southern

Seminary was the only one of the six schools which graduated more students during 1966 than in 1965, with 41 more graduates this year reported. The others graduated slightly fewer students during 1966.

This year's enrolments at the other five schools as compared with the 1965-66 figures are:

	'66	'65
Midwestern	192	150
New Orleans	697	679
Southwestern	1,560	1,590
Southeastern	484	516
Golden Gate	239	256

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Moral Mobility and Mortgaged Buildings

(Continued from Page 3)

gregation may be placed at the mercy of a few disgruntled members.

Gradually the church is backed into the corner of trying to please all the people all the time. The church and its ministry become all things to all men lest at any time they lose one. This threat effectively silences any prophetic note from the pulpit. The task of church discipline becomes even more impossible. The mortgage now covers lock, stock, and pulpit. Moral mobility, the freedom to make moral decisions in obedience to conscience, has become moral paralysis. The church's obligation to the bond holders has taken precedence over its loyalty to God. In effect, the church has lost its soul.

Ministerial Ambition a Factor

But why? Why does a church with a seminary-trained pastor and intelligent businessmen in the congregation get into this kind of mess? There seem to be at least two reasons. One of these is ministerial ambition. The plain fact is that a successful building program greatly enhances the pastor's "record." The "record" seldom mentions the financial havoc he has left behind him when he goes elsewhere.

Unfortunately, the state papers tend to promote this sort of thing. Usually when a pastor is written about, there is included a list of the building programs he has led, with the cost of these prominently stated. The cost of "church plants" has become more and more a criterion of ministerial success. If the plight of professors is "publish or perish," that of ministers seems to be "build or bust." Perhaps a church which calls

a minister only on the strength of his building programs gets what it deserves.

This leads to the second factor, congregational pride and outright competition among churches. Again, the plain fact is that in their eagerness to outdo another church they often outdo themselves. Now it is only human for a church to want to take pride in its buildings. A rundown structure does not speak well of either the congregation or of its Lord. Decadence is a credit to no one. Many building programs are undertaken because they are seriously needed, and the motivation of both pastor and congregation is above reproach. These are carried through with complete responsibility by all concerned. Many a minister has given a sizeable portion of his career to lead a church into building and paying for greatly-needed buildings.

But there is something demonic in the kind of ambition and pride which leads to unnecessary elegance and size, and consequently to financial pressures which paralyze the church's witness to its Lord. And "build-and-run" preachers are just as wrong as "hit-and-run" drivers, and for the same reason.

Clear Creek School Schedules Classes On Book of Amos

Clear Creek Baptist School, Pineville, is sponsoring a training session in the Book of Amos for pastors and teachers of the mountain region on Saturday, December 10. Instruction time is 10:00 a.m. to 3:00 p.m.

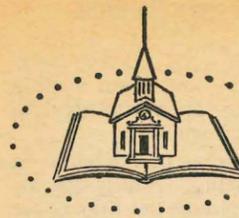
"Clear Creek is hosting this session because of the vital need for basic Bible instruction today," said D. M. Aldridge, president of the school. "We want to share our resources here with others for the advancement of God's kingdom."

Invited are pastors, teachers, Sunday School superintendents, and anyone interested in the study of the Book of Amos, which will be the subject of January Bible Study in 1967 throughout the Southern Baptist Convention.

There is no charge for the session. Lunch costing 75 cents will be served in the dining hall for those who desire to eat at the school.

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SUNDAY SCHOOL LESSON

By H. C. Chiles



PROPHET OF THE MOST HIGH

(This Lesson for December 18, 1966)

Luke 1:67-80

Zacharias, the devout and godly priest, and his wife, Elizabeth, were deprived of the joyous privilege of having children. Now that they were advanced in years, and beyond the age of child-bearing, they had become resigned to their sore disappointment. One day, while Zacharias was performing his sacred duty at the altar of incense, an angel of the Lord appeared unto him and announced the fact that he and Elizabeth would yet have a son. He was informed that the son would be named John, and that he would be a prophet and the forerunner of the Messiah.

Gabriel predicted that their son would "be great in the sight of the Lord," that he would conform to the manner of life of a Nazarite, that He would be filled with the Holy Spirit, and that he would wield a tremendous influence for God. That startling announcement was too wonderful for the faith of Zacharias. Due to the fact that Zacharias doubted the divine announcement, he suffered the punishment of temporary dumbness, the chastisement helping, as it often does, the recovery of his faith.

After the birth of the promised son, the neighbors and relatives of the happy and proud parents assembled for the purpose of rejoicing with them, of naming the child, and of performing the rite of circumcision. All of them were of the opinion that the son should be named after his father, or Zacharias, Jr., except Elizabeth, who insisted that he should be named John. Undoubtedly Elizabeth had learned from Zacharias that God had already given their son the name of John. The name "John" was a common one, but evidently nobody in that immediate family bore that name, so they tried to persuade the mother not to use that appellation.

Without any consultation on the part of the parents with reference to the discussion of the neighbors and relatives and Elizabeth, the former approached the father and inquired of him as to what name he wanted his son called. In writing, due to his inability to speak, he insisted that his name should be John. Upon readily concurring with his wife in this regard, Zacharias regained the ability to speak, and to praise God, whereupon the people marvelled greatly.

Stricken with awe, the people wondered what kind of a man this child would become. That John was an unusual child by virtue of the miraculous nature of his birth all were aware. Therefore, they expected great things of him, inasmuch as the Lord would be with him guiding, protecting, and blessing his life and his work. Those who obey God, as did these righteous parents and John the Baptist, bring great joy to His heart and innumerable and invaluable blessings to others.

Filled with the Holy Spirit, Zacharias prophesied and praised God. He rejoiced in the fact that his precious son was to become the forerunner of Christ, preparing the way for Him, and removing the obstacles to the personal ministry of the Saviour. It was truly a great honor to be the father of him who was to call the people to repentance, and the one who was to have the distinction of being "the prophet of the Highest."

Envisioning the coming Redeemer and the glorious possibility of a redeemed people through Him, Zacharias gave thanks as follows: "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David." He wanted the Israelites to join him in giving thanks to God for the coming Saviour. The Messiah, Who would be in the lineage of David, as prophesied by the prophets of the Old Testament, was the one about whom Zacharias delighted to think and to call "an horn of salvation." He rejoiced greatly at the prospect of His coming, in the light of the wonderful blessings which He would bring to his people.

Zacharias fully believed that Christ Jesus would rescue his people from their bondage to Satan, and would enable them to worship God in an acceptable manner. He was confident that Christ would save his people from their sins, give them freedom from fear, and grant unto them the strength which would be necessary for them to live for Him.

In this beautiful song of thanksgiving which burst from the pent-up feelings of his heart, like a fountain rushing from some hidden cave into the sunlight, Zacharias praised the Saviour rather than his own son, John the Baptist. He only mentioned his own son incidentally

as the preparer of the way of that coming One Who was to be infinitely greater than he. He acknowledged the great mercy of God in providing and sending this far greater Son on such a wonderful mission as the one on which He came. He referred to Him as "the dayspring from on high."

This striking name impressively suggests the deep darkness of the world into which Christ came, along with the heavenly light of knowledge, purity, comfort and hope which He brought with Him. When Christ was born into the humble home of Mary and Joseph, the darkness of paganism prevailed throughout Palestine. With the coming of Christ there came adequate light to dispel this darkness, to scatter those who were given to cruelty, to relieve the oppressed and the distressed, and to help the poor and the needy.

Prior to the coming of "the dayspring from on high," men were ignorant of the moral character of God, the evil nature and the terrible consequences of sin, the real source of true happiness, and the certainties of the future state. As the source of life, Christ brings salvation to those who are unsaved, rest to the weary, and comfort to those who mourn. By "dayspring" is meant the day-dawn, the coming of day after night, the herald of the rising sun, the change from darkness to light, or the spring of the day.

Christ's coming was like the dayspring in its beauty. He came to this dark world with the beauty and hopefulness of a little child, and taught all to see in His coming the hope of a new and better day for the human race. His coming was like the dayspring in its quietness. "He was in the world and the world knew it not." The light shone for years before it was comprehended. His coming was like the dayspring in its power.

Think of the vast transformation which Christ has effected in the framework of society, in its sympathies, its charities, and its labors. Through "the tender mercy of our God" Christ has come to us, shed a heavenly light upon our great needs, and, what is far better, namely, diffused a great light upon God's attitude toward us, and revealed to us His longing to forgive and save us from our sins. Christ revealed to us the love of God, revealed to us our sinful condition and our need of Him, redeemed us from our sins, and reconciled us to God.



"Convention Breaks Faith" Says Kentucky Pastor

Dear Editor:

When Kentucky Baptists attempted to raise \$9,000,000 for Christian education, the committee who studied the giving pattern of the churches and then suggested to each church a quota for their share of the \$9,000,000 gave the First Baptist Church of Tompkinsville, Kentucky, a quota of \$14,620.28. Our church accepted this quota suggested by the committee and voted in one of our business meetings to raise it to \$15,000.00 and to pay this amount in four payments—the first payment to be \$3,000 and the three remaining payments to be \$4,000.00 each. We have made the first two payments and have one-half of payment number three in the bank.

In June of this year the First Baptist Church sent messengers to the special convention held in the Walnut Street Baptist Church of Louisville, Kentucky. At this special called convention the messengers voted for the colleges to borrow from "private sources only" and to provide an additional \$300,000 in the budget to provide funds to take care of this item.

At the regular annual meeting of the Kentucky Baptist Convention held in Bowling Green last week, on Thursday afternoon, November 17, Dr. Robert Mills, President of Georgetown College, requested the convention to vote a reaffirmation of faith and confidence in the college trustees and administrators, to make their own decisions on matters affecting the colleges. In his request for this vote of confidence Dr. Mills made it clear that if the Convention voted to affirm his request that he would feel free to apply for government loans.

The First Baptist Church of Tompkinsville, Kentucky, believes that the Kentucky Baptist Convention has broken faith with the people who voted in the special session in June to borrow money from private sources only. We not only believe that it is a sin to mix Cooperative Program money with public tax money borrowed from the federal government to operate Baptist schools, but we believe that the Kentucky Baptist Convention does not have a legal right to use the \$300,000 of Cooperative Program money voted in the special convention in June, 1966, in any other way than to secure money to be borrowed from private sources.

The First Baptist Church of Tomp-

kinsville further believes that two tragic mistakes were made in bringing a matter of such vital importance to the floor of this convention. First, the churches of the Kentucky Baptist Convention were not previously notified of such intentions. Second, no public announcement was made to the messengers attending the convention that the matter would be brought up for discussion and action in this convention. (It is understood that this matter was discussed in an executive board meeting that was held prior to the beginning of the convention itself, and that the messengers who were members of the executive board were the only messengers who had prior knowledge that this matter would be brought to the floor of the convention.)

Therefore, in the light of the action of the convention taken at Bowling Green, the First Baptist Church of Tompkinsville takes the following action:

(1) We believe that since this vital matter was acted upon at this convention when the churches of the convention had had no prior knowledge that it was going to be brought up at this session and that in all fairness to all the churches of the Kentucky Baptist Convention that this matter should be brought back on the convention floor for discussion and action when all the churches and messengers know about such intentions. We therefore propose through our messengers to bring this matter in some form back to the floor of the convention at our next meeting in Louisville, Kentucky, in 1967.

(2) The First Baptist Church will delay any further payment on our pledge to Christian education until this matter is dealt with fairly on the convention floor when all the churches and messengers know this matter is being brought up for discussion and action.

(3) The First Baptist Church believes in the principle of leaving the control of our institutions to the trustees and administrators, but we do not understand this to mean that trustees have a right to change our doctrinal positions as would be true under the action taken at Bowling Green as interpreted by Dr. Mills. Rather we believe that if trustees can't operate our institutions within the framework of what the denomination believes and practices then in all fairness to the churches of the Kentucky Baptist Convention as a matter of intellectual hon-

A 15-Year-Old Defends Dancing

Dear Editor:

I am 15 years old, and I am writing this in reply to the letter published in the November 24th Forum.

I would like to give my opinion on this subject of dancing. Adults are always giving their opinion, yet they never listen to what the "younger generation" has to say about it.

In the Ten Commandments it states plainly that thou shalt not kill, commit adultery, steal, lie or envy, but it says nothing about dancing. In Ecc. 3:1 it says, "To everything there is a season, and a time to every purpose under the heaven." Ecc. 3:4 "A time to weep, and a time to laugh; a time to mourn and a time to dance." By this it means you can dance, but you shouldn't dance at certain times, like you wouldn't want to dance at church when you are worshipping. This is just like everything else. There is a time to cry and be sad, and there is a time to laugh and be happy. You don't talk when everyone else is quiet, or laugh when everyone else is crying.

The majority of the people who dance is young people like myself. When we dance we have no evil thoughts in our minds. We dance to have fun. When two people get together to dance, all they think about is trying to keep in time with the music, or keeping off your partner's toes. They talk about school, church, ball games and things of that nature. There is nothing evil about that.

The November 24 letter said that, "social drinking has led thousands to alcoholism, and square dancing has led numbers to dance halls, which many unwed mothers blame for their plight." These unwed mothers were not at a school dance or at a party in some friends' home. They were probably in some bar luring men by their "dirty" dancing. If they become unwed mothers they can blame no one but themselves.

There is a difference between this so-called dancing by these cheap women and the kind teenagers are doing now. I wish this woman would go into the home of some teenager who is giving a party, and sit down and watch them. She would soon see there is nothing wrong with it.

Louisville, Ky. Vicky Cooke

esty the trustees should resign. In other words, we believe in trusting the trustees when the trustees are trustworthy.

This action was done by order of the First Baptist Church of Tompkinsville, Kentucky, in business session Sunday night, November 27, 1966.

Tompkinsville, Ky.

Nobel Cottrell, Pastor
Robert Grider, Clerk

Baptist Forum

"Will Baptists Lose Their Identity?"

Dear Editor:

I have never written a letter to any publication before, and I do not plan on making a habit of such. However, I have just finished reading the November 10th issue of the Recorder and must offer this letter. Of special interest to me was the article, "Catholic Priest Preaches in Worship Service of Florida Baptist Church."

As I sit here, my heart aching, I am wondering just how far will Southern Baptists go to lose their identity as a "particular" people of God? At the present time, I am trying to win to Christ a young man who has never known anything except the prayers of a priest and the Catholic dogma in connection with the affairs of his soul. I am sure many other Baptist ministers are also laboring with this same challenge. How can I, or for that matter any man of God, be expected to lead such people to Christ as a personal Saviour when our Baptist pulpits are being surrendered to priests?

I have heard all the arguments of the men of Pastor Roberts' persuasion. They tell us we Baptists must unite, cooperate and join hands or perish. I tell you and anyone else who is interested that adherence to this very philosophy was the cause of the English and German Baptists, among other Baptists, losing their identity and spiritual power.

Finally, may I say that you dear editor, have suggested that it is not right that churches, not supporting our Southern Baptist programs, have equal membership on our boards and committees. I agree with this to a certain extent, but may I hasten to ask is it right that people like Pastor Roberts, who would compromise our Baptist ideals in such unscriptural ways, be given such authority and honor as to be named "President of the Southern Baptist Pastors' Conference?"

This letter was heard and sanctioned by the Executive Board of the Gasper River Association.

Welchs' Creek, Ky. E. Doyle Dockery

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Richardson Makes Major In Army Chaplains Corps

Army chaplain Thomas M. Richardson, who served as pastor of Zion Baptist Church, Henderson, Kentucky, before entering the military chaplaincy, has been promoted to the rank of major. Presently assigned to the 53rd artillery group at Scott Air Force Base, Illinois (Nike Hercules defense base), Richardson has served at Fort Chaffee, Arkansas, and Munich, Germany.

He is a graduate of Southern Seminary at Louisville and Florence, Alabama, State Teachers' College.



CHAPLAIN and Mrs. Thomas M. Richardson receive congratulations from his superior officer after Richardson was promoted to major in the Army Chaplains Corps.

Brotherhood Commission Names New Field Consultant

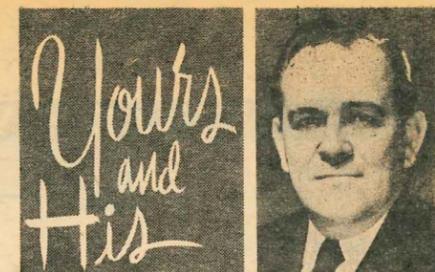
Ben J. Connell, a former minister of education at Twenty-Third and Broadway Baptist Church, Louisville, has been named field service consultant for the Brotherhood Commission, Memphis, effective January 1.

A religious education graduate of Southern Seminary, Louisville, Connell resigned as minister of education at McElwain Baptist Church, Birmingham, to accept the Brotherhood position. Before joining the McElwain staff, he was director of religious activities at Samford University in Birmingham.

A native of Concord, North Carolina, he is also a graduate of Appalachian State Teachers' College, Boone, North Carolina.



Connell



Cuba Releases Caudill

On November 23, the news was flashed over the radios that Rev. Herbert Caudill, Baptist home Missionary held in a Cuban prison since April, 1965, had been released. I phoned the Home Mission Board, and through Hugh Culpeper, confirmed the good news. He is released conditionally, has the freedom of his home in Havana and access to medical doctors of his choice. He has lost one eye completely and the other is endangered. His son-in-law, David Fite, still in prison, is reported improved in health. We are grateful to God and the Home Mission Board's efforts through diplomatic and personal channels. Let us pray for the release of the other 36 and pray for the health of our beloved servants of God.

We do not anticipate collecting money to attempt a ransom for the others at this time, upon advice of the Home Board.

Lottie Moon Time

The time for the Annual Week of Prayer and Offering for Foreign Missions, the latter called the Lottie Moon Offering in memory of a faithful Baptist missionary, is here.

Thousands of churches and WMU's in churches will be taking a fresh look "on the fields, for they are white unto the harvest." We will be praying for the soldiers of the Cross sent by Baptists to tell the "Sweet Story of Christ and His Love" to all the world—at least to persons in 64 nations of the earth. We will be giving a special over-and-above our church tithes for foreign missions. Christmas is a time to think of Christ for the whole world!

Cooperative Program Gifts

The November 25th report of receipts for the Cooperative Program received in the state treasurer's office is encouraging, but not enough. For the three months, we received \$687,005.59—but our goal was \$875,001—\$187,995 under the quarterly goal. It was, however, \$34,398.86 more than this quarter last year—or 5.3%. However, our present budget is 13% more than last year!

Let each pastor and church leader pray and plan. If you have extra money at the end of this month—why not give a Christmas Offering for the Cooperative Program.

HAROLD G. SANDERS

KENTUCKY BAPTISTS AT WORK

Brotherhood

Enrolment or Involvement?

by Forrest B. Sawyer

Which is the best standard of measurement—enrolment or involvement?

That's the question Baptist Men's units will answer this church year.

This new approach to measuring the true progress of Brotherhood work was introduced in October in materials supporting the missionary education assignments congregations are giving their men.

Brotherhood program planners explained the approach is expected to provide Baptist churches with a more accurate way to evaluate mission study and mission action among men.

Clyde Davis, secretary of the men's department of the Brotherhood Commission, explained the new concept of measurement this way:

"We are working on the principle that involvement is at least equal to enrolment and that the scope of a Baptist Men's unit equals the total number of men on the resident church rolls."

Enrolment for statistical purposes is determined by counting the Baptist men who participate in any mission study experience or engage in any mission action as individuals or in groups.

The approach calls for men to complete a personal data card for use by leaders of Baptist men in study and action assignments.

Participation is recorded on a study-action report the men complete at study sessions and when mission actions are ended.

A record book is available for secretaries in tabulating the work of the Baptist men's unit and recording other areas of progress.

Church Survey

Church Survey Succeeds At Elkton Church

by G. R. Pendergraph

As a rule, we do not expect to receive dividends at least for a while after we have made an investment, a monetary investment, that is. However, this is not true when we make an investment in the work of the kingdom of God. Certainly, we may expect greater dividends in the years to come, but we can expect to get an immediate return on any effort that we put forth for our

Lord. Subsequent dividends may be greater, but even the return which we receive immediately is enough to encourage us and to gladden our hearts.

It was my privilege to work in a survey with William Hancock and the Elkton Baptist Church recently. On the following week, I received a letter from Hancock, stating that on that particular Sunday they had the highest number in Sunday School that the church had recorded on any previous occasion. The same was true for the Training Union as well. This, of course, meant that there was a greater number of people in the preaching services. He also added that they had additions to the church on this occasion.

These dividends came as a result of the efforts on the part of the people of the Elkton Baptist Church and their pastor, for they had contacted approximately 4,000 people during that week and had discovered over 1,000 possibilities. There were 490 people who did not attend any church any place and were not affiliated with any church or made any claim of salvation.

If you have not tried a survey, make an investment and see what your dividends will be.

Sunday School

New Book

by Roy E. Boatwright

We are happy to announce that a new book on Sunday School work is available at the Baptist book stores. The title, "The Sunday School Program of a Church." This is an excellent book, setting forth the tasks of the Sunday School. It would be well for every Sunday School worker to avail himself of the information this book contains. The chapters are on the main tasks of the Sunday School with much emphasis on reaching and teaching.

We suggest that February be the month set aside for individual study of this book. Have your church order sufficient copies and give one to each worker and request the papers be turned in to the office on a given date. Perhaps even better would be to have a full week of study involving as many of your Sunday school workers as possible. *The Sunday School Builder* will carry questions, along with space for answers in the February issue.

See page 15 of the December *Sunday School Builder* for more details.

Church Music

State Youth Choir Festival Completes Convention Week At Bowling Green

by Eugene F. Quinn

A youth choir festival for choirs receiving top ratings in their regional festivals registered 381 persons singing in 10 choirs from throughout the state, as a very profitable conclusion to the Kentucky Baptist Convention week.

The ten choirs which sang in the festival on Saturday morning at the First Baptist Church of Bowling Green included Calvary Baptist Church of Lexington, Crestwood, London, Versailles, Fulton, Princeton; the St. Matthews and Eighteenth Street Baptist churches in Louisville; DeHaven Memorial in LaGrange; and Latonia Baptist Church in Covington. The choirs received a valuable adjudication by W. Hines Sims and Frank G. Charton of Nashville, Tennessee.

Youth Night on Friday night was a very inspiring night with over 2,200 singers in the choir and an attendance that exceeded 10,000 in the congregation. Again, as always, the singing of the choir was a very thrilling part of Youth Night.

The Kentucky Baptist Music Association had begun the Convention week with an enriching session of reading choral materials, presented by various ministers of music, plus concerts by the brass ensemble of Carson-Newman College and the Cumberland College Choir, plus an interesting contribution by Bob Oldenburg of the recreation department in Nashville concerning the use of music in recreation, and concluded by a thought-provoking address by pastor-advisor Homer Carter of Lexington.

New Cantata Stresses Convention Theme

A new easy SATB cantata entitled "Hast Thou Not Heard?" is now available for use during the Southern Baptist Convention denominational emphasis on education during 1966-67. Written by David H. Williams, the cantata consists of six sections based on Biblical texts. It is now available at the Baptist Book Store.

Annuity Department

More Explanation On New Annuity Program

Pastors and ministers of education and music on a salary basis less than \$4,000 per year may now have coverage on the \$4,000 if the church is willing to pay dues on the larger salary basis. This will make it possible for many who serve on a very small salary to build retirement income based on the larger salary basis.



Walker

One Step Further

Our economy demands now that our churches pay 10% of a man's total salary into a retirement program, without the \$4,000 limitation previously established.

If your church does this and your salary is more than \$4,000 a year, the initial \$33.34 of each monthly due payment will be credited to Plan "A" (Southern Baptist Protection Plan). The balance of dues will be credited to Plan "B" (Age Security Plan), unless you instruct the Annuity Board to credit all or part of such payments to Plan "C" (Variable Benefit Plan).

The only exception is if you are participating in Plan "B" (Age Security Plan) as your basic plan.

Then your dues will be credited to Plan "B", unless you choose to have up to 50% credited in Plan "C." Such persons would include church secretaries, janitors, hostesses, maintenance personnel, etc.

Your State Convention Helps, Too!

The State Convention will continue to contribute an amount up to \$16.67 per month for your participation in Plan "A" (SBPP) only.

Benefits Preserved—You Can't Lose!

Under the new program, you will keep your certificate for benefits even if you leave denominational service. Your account will simply be "frozen." If you re-enter active service, you will need only to resume participation by having your new employer pay dues for you. There is no way you can lose your retirement benefits. They remain credited to your account whether you are active or inactive in denominational service.

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"Double Week-end" Revival Succeeds

by P. Ennis Taylor, pastor

Madison Avenue Baptist Church

The Madison Avenue Baptist Church of Covington has just completed a successful "double week-end" revival. There were 13 professions of faith and

Stewardship

To Pledge or not to Pledge?

by Michael L. Speer

Occasionally I talk with a person in the state who objects to making a pledge. He basically asks, "Why should I make a commitment? I want to give freely when I am moved to do so."

If this is your feeling, may I ask how does that system work with your current expenses? Do you only pay your electric bill when you get worked up about the marvels of electricity? Do you only pay the doctor when you get thrills from his pills?

In our personal lives we plan our spending on the basis of anticipated income.

Our church does the same. It sets salaries for its workers. It gives a specific amount through the Cooperative Program to all mission causes around the world. It provides for definite contributions to maintain the work of Christ throughout the world. Budgets are set for co-operative work which individual congregations could never do on their own.

Your pledge, or statement of intention to give, helps the church to plan wisely. Your intention to provide your share for the ongoing work of your church does not bind you in any legal way. But it is your way of showing your trust in God and your willingness to act on that trust. You may not have the money right in your pocketbook, but it is a sign of your desire to use for God's work a fair share of what you hope to earn over the course of the year.

Step Forward In Faith—Pledge Now—Tithe Now!



one addition to the church by letter. James C. Austin, executive secretary of the Kentucky Baptist Foundation, was the evangelist, and David Wong, a student at the University of Cincinnati and a native of Hong Kong, led the singing. Ron Davis, a teacher in the public schools in Brookville, Indiana, led the singing two nights when Mr. Wong could not be present.

The Madison Avenue Church, a downtown congregation, has found the double week-end revival to be effective. In a downtown church area people do not attend revivals in very large numbers during the week. Therefore, the church has found it desirable to begin services on Friday and go through Sunday night and then schedule a visitation program between the two week-ends. The evangelist speaks to the junior department one Sunday and to the intermediate department the next.

The double week-end revival has several advantages. First, denominational workers and seminary and college professors can be secured to lead them on week-ends when they would hesitate to commit themselves for a whole week.

Second, in most areas the best attendance is on week-ends. The attendance is often so small during the week that it is just marking time until the next Sunday.

Third, a revival must have lots of visitation to be effective in these days, and the double week-end revival leaves time for the workers to visit between the week-ends.

I do not advocate week-end revivals to the exclusion of other revivals, but where a church has two revivals a year, one of them can be a double week-end approach.

Furthermore, if a church has a yearly revival, the week-end and regular revival efforts can be alternated. In busy times such as these, the double week-end revival may be part of the answer to our evangelistic needs.

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Federal Aid Issue Remains Unsolved

By JIM NEWTON
BAPTIST PRESS STAFF WRITER

Southern Baptists leaned strongly away from federal aid to their institutions, if the actions of numerous state Baptist conventions meeting in November are a true indication.

Six Baptist state conventions adopted policy statements on the federal aid question, and all six unanimously rejected government grants for Baptist institutions.

No Agreement on Loans

On Federal loans, however, there was no unanimity.

The question of federal loans is complex on a state-by-state analysis. The church-state study committees in Texas and Mississippi, and the Executive Committee of the Georgia convention each recommended that, with certain restrictions and qualifications, federal loans be accepted; but the conventions overturned the committee recommendations and flatly rejected even government loans.

The Arizona convention approved a committee report instructing its institutions to reject all types of government funds "except for services rendered."

In contrast to these actions, the Arkansas, Louisiana and Florida conventions approved without major debate their committee recommendations approving federal loans, provided the trustees of the institutions saw no problems of government control.

The Kentucky convention, which in a special called session on June 27 had denied federal loans, reversed its earlier decision by approving a motion that gives the trustees the authority to decide on the matter. The motion was made by Georgetown College President Robert L. Mills, who said his school would consider federal loans if the motion was approved, reaffirming a 1949 policy which leaves such matters up to the trustees.

Although no policy statements were adopted, the California convention reaffirmed opposition to the acceptance of tax money to support any Southern Baptist institution, and Virginia Baptists commended their institutions for "continued refusal to accept federal or state subsidies."

Suggested Reasons for Action

In order to understand the actions of the conventions, the primary reasons for the actions must be considered.

In almost every state convention, there seemed to be a ground-swell of public opinion among rank-and-file Baptists, who ultimately control the policies, against accepting any kind of federal aid which might violate the prin-

ciple of separation of church and state.

The problem is in the difference of interpretation concerning what types of aid are violations of that principle and what types are not.

Some observers believe that the church-state actions were prompted by a sincere desire to adhere to the constitutional principle.

Others, however, believe that opposition to federal aid stems from an anti-government, anti-L.B.J. backlash, and that many Baptists who oppose federal aid do so because they oppose the government's program, which now offers more than 300 different programs of aid to public and church-related institutions.

Some fear the government will seek to control the schools and hospitals if they accept federal aid. They acknowledged the fact that the government already controls them to a certain extent but fear more rigid controls in the future if aid is accepted.

Such was the case in the Mississippi convention, which voted 604-380 to reject its committee recommendations in

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favor of a vaguely-worded statement which suggested that its institutions "not make application for or accept federal money."

One Mississippi convention messenger commented to a visitor that the debate was all on the high and lofty level of the principle of church-state separation, but that everybody knew deep down under the surface was the fear that the Mississippi Baptist schools would have to integrate if they accepted federal funds. Only one Mississippi school has signed the Civil Rights compliance regulations.

Another factor in the actions mentioned by observers is the general conservatism among Baptists, and a reluctance to accept change. Many Baptists believe that the denomination has always stood for complete separation of church and state, and they do not want to change this stance.

What conclusions can be drawn from the actions of the conventions, and what will be the long-range effects?

First, the problem is far from being

solved, even though six conventions have spelled out their policies on the federal aid issue.

Continued discussion can be expected on the question in South Carolina, North Carolina and Alabama, which didn't deal with the thorny problem at all this year. Kentucky and Mississippi may find difficulties in interpreting the action of their conventions, as to the specific meaning on what types of federal aid can and cannot be accepted.

Financial Pleas to Continue

Second, the states which denied all types of federal aid to their institutions will continue to hear from their trustees and administrators groans and pleas for more financial support to fill in the gap caused by denial of federal funds.

This raises the question of whether Baptists, in ground-swell opposition to federal aid, will respond with a ground-swell of financial support for their institutions.

Third, the institutions without federal aid will find it increasingly difficult to compete with other institutions which receive it.

Fourth, the conventions face anew the question of determining what kind of institutions they will own and operate in a new day in which federal money is offered so lavishly. The purposes and objectives of the institutions should be defined, although only one convention, Louisiana, specifically asked its trustees to do this.

Fifth, a precedent has been set in the Arkansas action which other conventions may follow in deciding to release ownership of their institutions so they can accept federal aid without feeling that the convention has compromised a principle. This action could not be called a trend, but it is a precedent.

Sixth, the question of the degree of control conventions should exert over their institutions has been raised. In some cases, such as Louisiana and Kentucky, the conventions said the control of policies should be invested in the trustees. In other states, the conventions set the policies for the trustees.

Communication Problem Still Exists

Seventh, there seems to be no improvement in the problem of communication between the institutions' leaders, who see the daily terror of increasing financial burdens, and the rank-and-file Baptists, who fear any federal aid would violate a sacred principle.

The questions, and the problems, will be a long time in finding answers and solutions—if the actions of the state conventions in November are a true indication.