



WESTERN

RECORDER

DECEMBER 15, 1966

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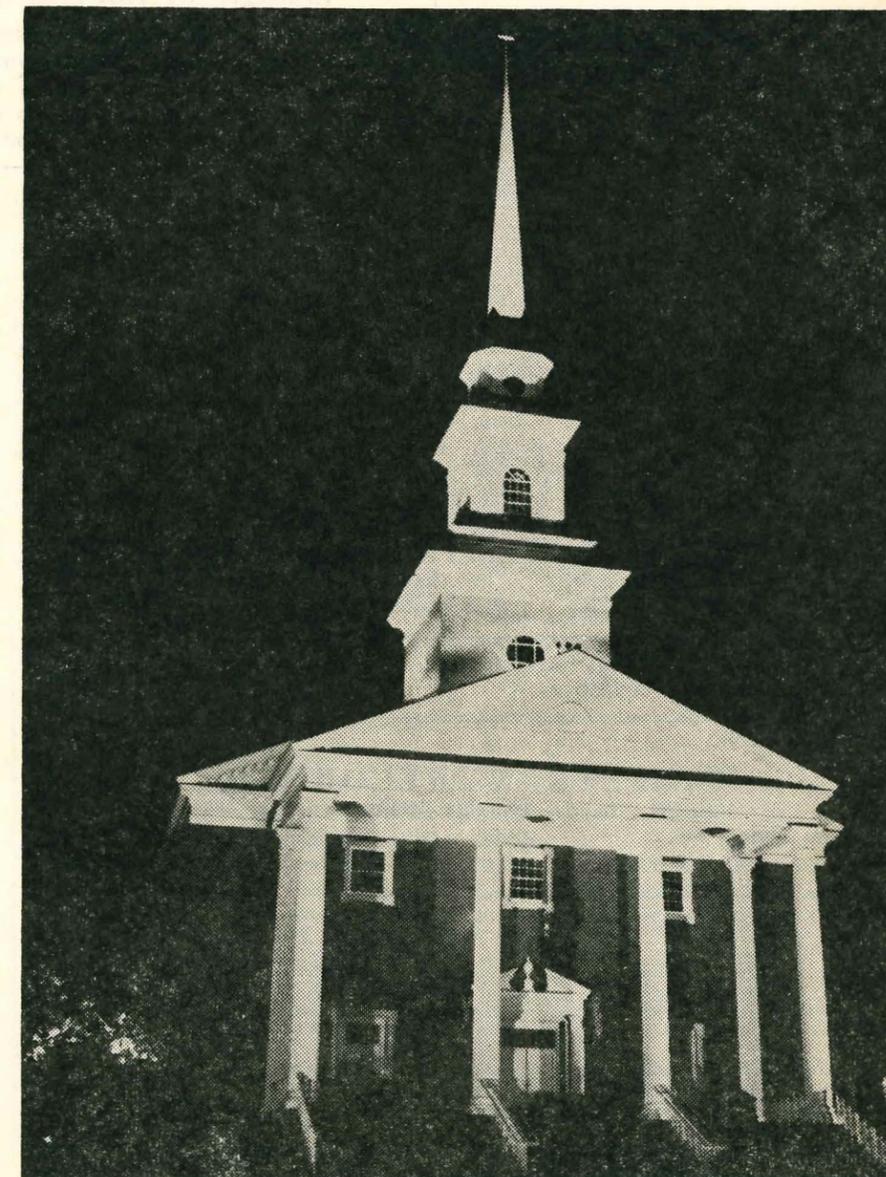
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THE BEAUTIFUL LIGHTED STEEPLE atop the new building of Immanuel Baptist Church, Paducah, has caught the eye of many west Kentuckians since its completion. (See story on page 6.)



GLEANINGS FROM THE FIELD

J. PERRY CARTER, former pastor and denominational worker in Louisville, recently underwent eye surgery at Jackson Memorial Hospital in Miami, Florida. Dr. Carter served as pastor of the Flagler Street Baptist Church in Miami and at present is serving as interim pastor of the Miami Beach First Baptist Church. His address is 715 Palermo Avenue, Coral Gables, Florida.

A YOUTH-LED Week-end revival at the First Baptist Church, Lebanon, November 25-27 was successful, according to Pastor Herman E. Rowlett. Evangelist for the service was Adrian Lamkin, Jr., a Georgetown College freshman, and the music was under the direction of Herman E. Rowlett, Jr., a Georgetown College senior, minister of music at Immanuel Baptist Church in Frankfort, and son of the Lebanon pastor.

ALLENSVILLE BAPTIST CHURCH in Boone's Creek Association recently baptized four persons into its fellowship following a revival. Evangelist was Harold Taylor.

FIFTEEN PERSONS made professions of faith during a revival at Wallins Creek Baptist Church at Wallins Creek, Kentucky. Visiting evangelist was Charles H. Mitchell, pastor of First Baptist Church, Cannonsburg. The Wallins pastor is Elmer Wiley.

PASTOR EDD FOLEY reports an outstanding revival at the Horse Cave Baptist Church with Dr. Harold Tal- lent as evangelist. There were 19 ad- ditions by baptism, 3 by letter as well as many rededications. Sunday School attendance reached an all time high at 326 on the last Sunday of the revival.

ANATOLE KIRUKHANTSEV, pastor of the Baptist church at Leningrad, Russia, member of the presidium of the All Union Council of Evangelical Chris- tians-Baptists in Russia, and member of the executive committee of the Baptist World Alliance, died November 26. He was 41 years old.

Changes of Address and ZIP Codes Needed

In order to insure uninterrupted mailing of your Western Recorder, please forward both your old and new addresses (don't forget ZIP codes) to us each time you move. Better service is further insured for church budget subscribers if you will enclose your old address label along with your new address and your new church (if any).

SPECIAL SERVICES will be held at Mount Freedom Baptist Church, Wil- more, Kentucky, on December 18 to honor George P. Cox, who is retir- ing as church clerk after serving in the position for the past 20 years. Ordained a deacon of the congregation in 1912, he has held every major responsibility in the church except moderator. In appreciation for his years of service, the church voted to call its library The George P. Cox Memorial Library. A plaque bearing this inscription has been contributed by the Baptist Men's Broth- erhood of the church. Thirty-four books have been added to the library in his honor by his many friends.

PRESSES OF THE BAPTIST SPAN- ISH PUBLISHING HOUSE, El Paso, Texas, are rolling with a 100,000-copy edition of the New Testament in Span- ish, the first large-scale Scripture pro- duction in the Publishing House's 60- year history. The edition is especially designed for evangelism, with page re- ferences and underlined texts calling at- tention to passages about salvation.

SECRETARY OF STATE DEAN RUSK will speak at Hardin-Simmons University, Abilene, Texas (Baptist), during January and receive an honorary doctoral degree from the School. The occasion is a special convocation serv- ice in connection with the celebration of the school's 75th anniversary.

WEST LONDON BAPTIST CHURCH in Laurel River Association has called James Greene as pastor. A native of Laurel County, he has served other Baptist churches in the eastern Ken- tucky area.

A PIONEER CHAPTER of Royal Ambassadors has been organized at First Baptist Church, Irvine, Kentucky, with six charter members.

THE MOTHER of Baker James Cau- then, executive secretary of the SBC Foreign Mission Board, died December 3 at Lufkin, Texas. Funeral services were held there at First Baptist Church.

THE CHURCHES of Bethlehem, Ken- tucky, will present their annual "Christ- mas in Bethlehem," a living nativity scene depicting the birth of Jesus in the stable, December 22-25. The presenta- tion may be seen from 6:30 to 9:30 each night at Bethlehem on Highway 22 in Henry County.

YES

by DENNIS G. KUBY, MINISTER
UNITARIAN SOCIETY OF CLEVELAND,
CLEVELAND, OHIO

SEVERAL YEARS AGO the General Assembly of the United Presbyterian Church approved a statement which urged local congregations to start making contributions to their local governments "in lieu of taxes, in recognition of police, fire, and other services." This innovation received support from Dr. Eugene Carson Blake, who once asserted: "With reasonably prudent management, the churches ought to be able to control the whole economy of the nation within the predictable future."

In the January, 1966, issue of the *Albany Law Review*, tax-exempt church property was valued at \$80,000,000,000 in the United States. At 20% taxation, the government could receive \$16,000,000,000 annually in tax revenue. Putting the churches on real estate rolls would produce \$21,000,000 annually in Ohio, since 17.2% of all real estate exempted there is church property.

Churches today should have sufficient historical vision to read the writing on the wall and prepare to "render unto Caesar the things that are Caesar's." The lessons of history clearly dictate the consequences when churches accumulate too much wealth. Before the Mexican Revolution in 1916 the Roman Catho- lic Church owned 80% of the arable land. Today in Mexico anti-clerical- ism is still a fact of life.

Church wealth has only one way to go, and that is up! The church as an institution does not die or fade away but perpetuates its wealth and holdings through its hierarchy which spans gen- erations. There is no such thing as divestiture such as is normally pro- vided by the death of a business owner or the dissolution of the corporation. Hence, the churches are caught in a net of historical contradictions which their own affluence and privileged position have helped to weave.

As more competing denominations acquire more property in suburbia to stay ahead of the population growth, taxpayers will shoulder more of the tax burden. Since already more than 71,000,000 Americans neither attend church nor affiliate with a religious denomination, forcing these same people to subsidize doctrines which they do not believe may generate a smoldering anticlericalism in the United States in direct proportion to the increase of church wealth.

Fortunately, some churches are anticipating the wave of the future. In Medford, Oregon, the First Presbyterian Church voted to send \$500 to the city to pay for part of the benefits received from local government. Continuing in this same ethical splendor, a congregation in Louisville, Kentucky, declared its intention of paying the tax on its two parsonages. In Cleveland, Ohio, where the tax-exempt property of churches amounts to approximately \$75,000,000, the Unitarian Society of Cleveland voted to contribute \$1,329 to the city. This amount represents 12% of what the church would pay if taxed and is earmarked for police, fire, and sanitation services.

Frankly, I see nothing wrong or radical in asking that churches be self-supporting and that they contribute their

(CONTINUED ON PAGE 12)

NO

by C. E. COLTON, PASTOR
ROYAL HAVEN BAPTIST CHURCH,
DALLAS, TEXAS

OUT OF THE RECENT revived interest in the church-state relationship we are hearing conflicting cries. Some are advocating that the government make a more direct contri- bution to the churches and their institutions since they, too, are serving our national interests. Others are advocating that the churches do something about carrying their propor- tionate share of the rising cose of government. Some would suggest that this be done by the assessing of taxes on the churches. Others would suggest that it be done by voluntary contributions on the part of the churches to help defray the cost of fire and police protection and other services rendered by the government.

To both of these suggestions we would offer a sincere objection; that is, if by churches we are referring to places in which direct religious instruction or worship is carried on exclusively. Tax exemption for church property is tantamount to gov- ernment subsidy, even though it may be classified as "nonprofit." Tax ex- emption for church property used ex- clusively for religious instruction is basic and absolutely necessary for the maintenance of true religious liberty in a free society.

The practice of tax exemption for church property would never have be- come a problem in our national life if the practice of exemption had been limited, as it was originally intended to be, to property used directly in religious instruction or worship. Ex- emption for property other than that used in specific religious instruction or worship is a definite violation of the church-state relationship as expressed in our constitution.

Now churches own all kinds of prop- erty for which they ask tax exemption simply because these properties belong to the churches. Certainly, we have no right to ask or expect exemption for pastors' homes or any other property which is used directly in the religious activities of the church.

Granted, then that we are talking about church property which is used directly in the religious activities of the church, we believe that no church should pay taxes—compulsorily or volun- tarily. But some will argue that the churches do receive aid or help from the government in the form of services, such as fire and police protection. Should not the churches do something about paying their share of the expense for such services?

Our answer is that we already do this. Most church members do pay taxes in one form or another. As individ- uals we do pay tax, and in return for this we are entitled to police protection—when we are alone, when we are at work, when we are at play with others, or when we are together with our friends at church. A part of our individual tax dollar goes for the protection of our individual right to con- gregate with our friends for legitimate purposes.

One advocate for the tax on churches reasoned that since the churches were tax-free, the tax burden is necessarily increased for individuals and institutions not identified as churches. This would make the non-church member pay a

(CONTINUED ON PAGE 12)

SHOULD CHURCHES PAY TAXES?

An article reprinted from the September, 1966, issue of CHURCH AND STATE Magazine, Washington, D. C.

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Chester Durham: Mr. Baptist Student Union

Many descriptions would fit Chester Durham, but none is quite so true and appropriate as "Mr. Baptist Student Union." After 25 years of service he is truly this for Kentucky and for much of the Southern Baptist Convention. Chester has been associated with Baptist student work ever since it was but a baby. He has watched it grow to maturity and has been largely responsible for many of its present features.

It would be impossible to conceive of the present strength of Kentucky Baptists apart from the ministry of Chester Durham and Baptist student unions on Kentucky college campuses for the past two and one-half decades. Many of the pastors now serving our churches came up through Baptist Student Union and not a few of them from other than Baptist colleges. All of these reveal something of Durham's influence, and their progressive and forthright ministries reflect credit upon his leadership.

Almost every time Kentucky Baptist laymen are found in small or large groups, one or more of these recounts strong influences from Baptist Student Union that gave direction to their lives in decisive moments. Therefore, Durham's life and work are found in thousands of faithful Baptist laymen, many of whom are now influential professional persons.

The leadership qualities of Chester Durham are not those that sometimes characterize such workers, but are such as to make him all the more admired. He has never considered that he had to be the center of the stage. Rather, he has been mostly a behind-the-scenes man pushing others out front. His sense of personal worth of others and his own well-adjusted personality have allowed him to put others out front.

Durham has been a man of unusual creativity. He has not been content to be an unreflective follower of hand-me-down programs, but has blazed many new trails. He has kept up with the rapidly changing thought patterns of students and speaks their language as well today as he did 25 years ago. At the same time his convictions on basic truths have not been swayed by popular opinion and changing times.

The creative ability of Durham is seen in such projects as the International Retreat, now an annual affair which vitally touches hundreds of foreign students each year. Started several years ago as an experiment by Durham, it is now recognized as one of the most effective Baptist student activities.

The ability of Chester Durham is probably most demonstrated in the amount he has been able to accomplish with an extremely limited budget. He has

always operated on a shoe string, but this could not be detected by observing the quality of his program. Student work has never sold for its true worth, and probably no where in Baptist life have we received so much while spending so little. Durham will probably spend the rest of his ministry trying to increase Baptists' understanding and support of this vital work.

It's good to recognize such a man while he is still going strong rather than wait until retirement or death. This is especially so in the case of Chester Durham, for praise would never go to his head but would only inspire more dedication and effort in the field where he is a master workman.

What Is a Trustee to Do?

Much which Baptists do is done not by established and accepted policies but by tradition and custom. We do not have clear guidelines in many places, but rather we proceed on the basis of what seems proper and expedient at the time. This is nowhere more true than in the case of trustees or directors of our Baptist institutions. Who knows what their exact duties and responsibilities are?

Ordinarily it doesn't make much difference. As long as things go smoothly, about all trustees do is meet a couple of times a year to give approval to plans, programs and a budget that has been prepared before meeting time by officials of the institution. Some trustees have special legal or other duties they perform for the school, but most trustees know little about what goes on at the institution.

There comes times, however, when this problem is brought into clear focus. Now is one of those times for the trustees of our colleges. What are they to do in light of the present state of affairs and in light of their responsibilities?

In June the Kentucky Baptist Convention spoke very decisively against government loans for Baptist colleges. In November the convention reaffirmed confidence in college trustees to administer internal affairs and did so knowing at least one college was planning for government loans. Now which way should a trustee go, the way of the convention or the way of the college administration?

This brings up the point of what a trustee really is. The truth is, no one has ever quite said. Is a trustee to express what he believes is the conviction of the majority of Kentucky Baptists or is he to make up his own mind regardless of what others think? Some have said lately that if we trust the trustees,

they should be trustworthy. By this they mean the trustees should stand for what they believe the majority of Baptists wants.

The word "trustee" suggests that one serving in such a capacity is not merely a representative or a delegate to express the majority opinion of his constituents. The word denotes a trust which has been committed to one considered wise enough to make the right decision. After all, if the majority opinion is what we want, we now could get this by scientific surveys or by the use of electronic devices more accurately than a trustee could attain it.

A trustee worth the name is not to express the majority opinion of Baptists nor is he to express his own opinion. As one entrusted by fellow Christians to help administer a Christian institution, there is but one way he can rightly make his decision. This is on the basis of what will glorify the Lord Jesus Christ. His position on a matter then might be that of the majority but not for that reason. It could be that he would have to agree to what he personally doesn't

like because he sincerely believes it is the way the Lord would have it.

The furthest thing from a trustworthy trustee is one who is merely a rubber stamp. He doesn't think for himself or doesn't take the trouble to become acquainted with the available facts and so agrees with every recommendation without any reflection.

Sometimes a person is overawed by being chosen a trustee. He feels he's obligated to be agreeable and cooperative with those he regards as responsible for his being selected. This is not so bad until convictions become involved and the temptation is to compromise.

Trustees are highly important in Baptist organizational life, especially in these days of deciding directions. The future of our Baptist institutions lies with the trustees more than with any one else. They will come nearer being responsible and worthy of trust if they have our understanding and prayers rather than our suspicion and criticism.

BAPTIST FORUM



What Bridge?

Dear Editor:

Concerning the "Daley Observations" of the *Western Recorder* of December 1, entitled "Five Months Make A Big Difference," several statements demanded my attention as if they had been printed in bold red type. One of these is "At least, we now seem to have crossed the bridge." It is not clear what bridge the Kentucky Baptists seem to have crossed. All bridges do not lead to advancement. They are most often two-way.

Some bridges provide a path of retreat from the major encounter which is feared to be faced. It all depends on which way one is going and what his goals are. In that particular issue, one's goal may be to have big enrollments and big building programs, but for others the goal of priority is to have big men, big hearts, and a big spiritual emphasis. That is not to say the goals cannot be combined. One must be careful, however, not to sacrifice the more important goal for large, growing, superstructures financially secure, but with little spiritual content.

If, as it seems the editor contemplates, it is: "... time to cease whatever religious propagation is now going on at these schools and declare that they are strictly educational institutions," then it is also time for these Baptist schools to cease and declare that they are relinquished by Baptists as Christian institutions to a strictly secular design.

May God help us to carefully discern His will for our Baptist schools and historical position.

Louisville, Ky. David Al Myers

Government Borrowing Is Absurd

Dear Editor:

I would like to express how I feel in regard to Kentucky Baptist institutions borrowing money from the government.

I think it's absurd.

When we as Kentucky Baptists were faced with the issue of borrowing money from the government in June of this year—our people voted no.

Then five months later at the Bowling Green Convention meeting when the issue was presented more in oratory than facts, the people voted yes. Actually, I don't believe the people really knew what they were voting for, because the oratory was very convincing.

Dear Baptists, you had better re-evaluate the situation and see what you are taking a stand for. Doesn't the borrowing of money from the government contradict our past stands on the separation of church and state?

Rather than have government funds or loans to operate our Baptist colleges, it would be far better to support one or two Baptist institutions with Baptist money—this means tithes, offerings and donations. Let's do away with borrowing money from the government.

If the Baptists are not willing to give that which rightfully belongs to God, they don't deserve to operate colleges under the Baptist name.

Harrodsburg, Ky. Mrs. John B. Sparrow

Defense for Square Dancing

Dear Editor:

I would like to say a few words about two of the articles that were in the Baptist Forum, "Happiness and Christianity" (October 27) and "Real Happiness" (November 24).

My husband and I had never danced until four years ago. We now belong to a square dance club which has 42 couples in it, and we have never met finer people anywhere. We love every one of them. We have Sunday School teachers, deacons and public school teachers in our club. We have by-laws, and no drinking or rough talk is allowed. There is no other recreation any cleaner than square dancing.

If Jesus should come to my house unexpected he would find nothing that would embarrass me. Nor would I hesitate to take him to our club. He would meet nice people from all denominations and would have a wonderful time. The Bible does say—do not steal and do not lie, but it doesn't say do not dance.

When the Baptists (as other churches have) come to realize that it is natural for young people to sing and dance, they will provide a place for them, with chaperons, so they will know where their children are and what they are doing. Don't condemn anything until you have gone to see for yourself, what you are talking about.

Owensboro, Ky. Mrs. James Tucker



NEW SANCTUARY—The beautiful new sanctuary of Immanuel Baptist Church, Paducah, is furnished with red mahogany pews. With the balcony and choir included, seating capacity is 1,100.

Immanuel Baptist Church, Paducah, Dedicates New \$600,000 Building

After more than a decade of planning, members of Immanuel Baptist Church, Paducah, moved into their new sanctuary and church building following its completion in November.

Completed at a cost of \$600,000, the new building is of red brick, Colonial style. Included in the building are a spacious sanctuary, a church parlor, a choir suite and music office, and classrooms and restrooms. Thirty new classrooms and a church kitchen will be in-

cluded in the basement when it is completed.

A three manual, 31-rank pipe organ is being built for the new sanctuary.

Immanuel Baptist Church was constituted in 1894 as Second Baptist Church of Paducah. Renamed "Immanuel" in 1922, it purchased in 1952 the land on which the new building stands. Actual construction on the new facilities started in July, 1965.

The new building was dedicated during a week of special services at the church, November 6-10. Speakers for the services were Ramsey Pollard, Bellevue Baptist Church, Memphis; David Nelson of Owensboro, immediate past president of the Kentucky Baptist Convention; former pastor Frank Norfleet of Wornall Road Baptist Church, Kansas City, Missouri.

Harold Sanders, executive secretary of the Kentucky Baptist Convention, Middletown; and Dale Moody and Wayne Ward, professors of theology at Southern Baptist Seminary, Louisville.

Theme for the dedication services was "Dedicated to Our Christian Task Today."

The Immanuel pastor is T. L. McSwain, who has served the congregation since 1963.

'66 SBC Goal Passed in November

For the first time, the Southern Baptist Convention exceeded its budget a full month before the end of the fiscal year and recorded more than \$40,000,000 in missions gifts during any year.

Contributions through the Cooperative Program unified budget plan for the first 11 months of 1966 reached \$21,430,609 when the monthly financial books were closed in November.

Contributions for November put the convention \$169,859 over the \$21,200,000 budget, with still another month left in the year. The budget actually was met the day before Thanksgiving, but announcement was not made until the books closed on the last day of the month.

According to the budget plan adopted by the convention, all in excess of the budget will be divided two-thirds to foreign missions and one-third to home missions.

Porter W. Routh, executive secretary-treasurer of the SBC Executive Committee, predicted that the advance funds to home and foreign missions would hit \$2,500,000 before the end of the year if Cooperative Program receipts continue at the same rate as in 1965.

\$40,000,000 Exceeded

An end-of-the-month financial statement prepared by the Executive Committee also disclosed that, for the first time, the grand total of the Cooperative Program contributions plus designated offerings had exceeded \$40,000,000 in a single year.

Baker James Cauthen, executive secretary of the SBC Foreign Mission Board in Richmond, said in a telegram: "Praise God for the good news about advance program funds. We are greatly encouraged."

In Atlanta, the head of the SBC Home Mission Board, Arthur B. Rutledge, said that the advance section of the SBC budget would enable the Board to provide pastoral salary supplements to many young churches in "pioneer areas," and would also provide needed salary increases for career SBC home missionaries. (BP)

Jamestown Church Calls Thurman Harris as Pastor

Thurman Harris has resigned as pastor of First Baptist Church, Bryantsville, Kentucky, in order to accept the call of Jamestown Baptist Church in Russell County Association.

A native of Lewisburg, Kentucky, he is married to the former Peggy Martin of Russellville.

Church Has Potential 'Moon Missionaries'

by JOHN J. HURT, EDITOR
TEXAS BAPTIST STANDARD, DALLAS

The Nassau Bay Baptist Church of Houston, Texas, may some day claim the distinction of sending the first missionaries to the moon.

Two of the church's members, Major William Pogue of the Air Force and Captain Jack Lousma of the Marines, are training for the Apollo moon mission at the National Aeronautics and Space Administration near Houston. There is a chance that they may be picked to make one of the moon trips.

Another Nassau Bay member, Dr. Fred Kelly of the N.A.S.A. medical staff, would like nothing better than to be the one selected as the scientist for an Apollo flight.

But even if they are not the first Baptist missionaries to the moon, they and the other members of the church are as determined to establish new church missions as they are in their space missions. Although the 450-member church is less than three years old, it is already planning to establish two missions near the Houston space complex and is entering a newly-constructed building that already is too small.

The church's amazing growth can be assigned easily to the fact that the members who spend five and six days a week in the fantasies of space have the same imagination about a church program and its ministry in its community.

Pogue is associate Sunday School superintendent, and next October will be elevated to Sunday School superintendent. His wife teaches in the church's beginner department of Sunday School. Both grew up in Southern Baptist churches in Oklahoma, and he is a graduate of Oklahoma Baptist University, Shawnee.

Lousma is superintendent of the Sunday School's high school department, and his wife is associate superintendent. Both are from Michigan, where they were active in an independent church.

In addition to the two astronauts, several of the church's other top leaders are connected with the manned space craft center just a stone's throw from the church. As a matter of fact, approximately 80% of the men of the church are connected in some way with the Houston manned space center.

Like most of the church's members, the pastor, W. H. Rittenhouse is unique both in background and ministry.

He earned a pre-medical degree at Stetson University, DeLand, Florida, just before World War II, when he became a bomber pilot. He was shot down over Rumania on his 26th mission and imprisoned.

The son of a Baptist minister in Georgia, Rittenhouse found his Christian faith the one thing which kept him alive during the year in a German prison. He began his ministry

there by witnessing to others in the camp and resolved to return to Rumania as a missionary.

After the war, he earned the master's degree at the University of North Carolina and the Ph.D. at Duke, majoring in mathematics with special study in the divinity school. The math was to qualify him as a teacher to enter Rumania, but the Communist country never granted permission.

Now, the math and pre-med, plus his experience as a pilot, give him a special background and vocabulary for both counseling and witnessing in the space center.

The church began in December of 1963 as a mission of El Largo Baptist Church in Houston, meeting first in homes. Then it moved to a vacated house in the rear of a gasoline station. Al Novak, a retired minister, served as the church's first part-time pastor. The church was not organized until February of 1965, and six months later Novak challenged the church to seek a full-time pastor.

Rittenhouse, having served churches in Miami and Atlanta, quit evangelistic work to become its pastor in October of 1965.

In his first year as pastor, Rittenhouse has not only led the church in baptizing 52 converts and new members, but also has led in building a new \$300,000 modern-architecture building, to be occupied for the first time in December of this year.

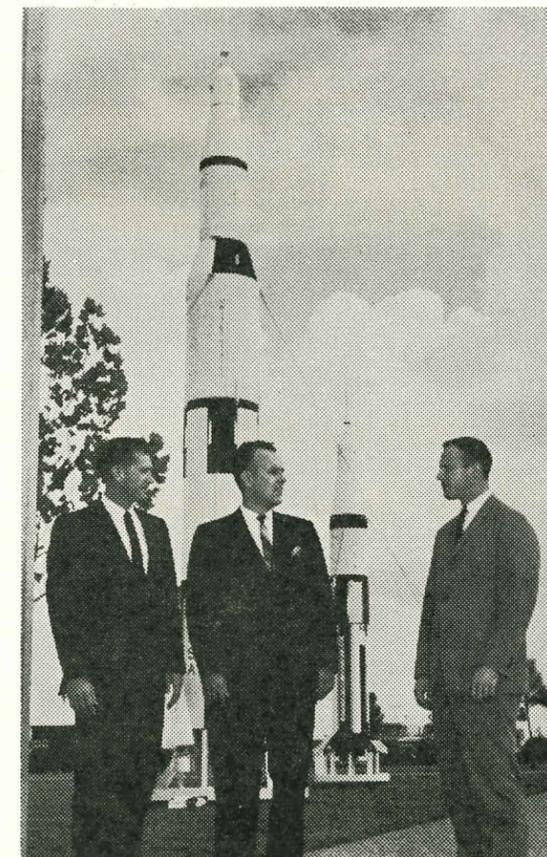
The chapel, contemporary in design, will accommodate about 450 persons. Educational facilities have been provided for about the same number. Already the first unit is too small to accommodate the church, and plans are being made for a second building program next year.

Rittenhouse said that although the congregation is high in education, position, and all other respects, there is no thought of preaching any different than in the normal pastorate. "My people made it very plain they want to hear something to help them spiritually," he said. His evangelistic ministry continues in the pastorate.

Leadership is not the problem it is in most churches, he said. The members have the educational background, and the pastor says they are dedicated. The average age is probably the mid-30's; their income in five figures; nearly all have college degrees; and many have done graduate work.

The church has an option on six acres of land in Clear Lake City, another area near the N.A.S.A. headquarters, and they are planning a chapel there within the year.

An area that three years ago was open space will soon have a population of 30,000 as a suburb of Houston, and the Baptist church which may have one of its members as a man on the moon has "all systems go" for making the area a Baptist center.



BAPTIST ASTRONAUTS—Two Baptist astronauts, flanking their pastor, could possibly become the first missionaries to the moon. Astronauts Bill Pogue (left) and Jack Lousma (right) chat with their pastor, Bill Rittenhouse of Nassau Bay Baptist Church near Houston, in front of the N.A.S.A. manned space craft center. Both Pogue and Lousma are active church workers and are training for the Apollo moon mission. (BP Photo)

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Home Board Hopes ABC Will Take Different Action on 1969 Crusade

by DALLAS M. LEE

The Southern Baptist Home Mission Board officially expressed hope in Atlanta that the American Baptist Convention will reconsider its decision not to participate in a hemisphere-wide evangelistic endeavor.

Baptists from North and South America will conduct in 1969 a year-long evangelism emphasis called the Crusade of the Americas.

The Southern Baptist agency, acting at the conclusion of its annual session, expressed regret that the General Council of the American Baptist Convention decided early in November to veto participation in the Crusade.

The Board asked Executive Secretary Arthur B. Rutledge and Evangelism Director C. E. Autrey to work with Southern Baptist Crusade committees to encourage American Baptists to reconsider their decision.

In other action, the board approved a record \$12,100,000 budget and officially designated big cities of the United States as the No. 1 mission target.

Evangelism Called the Center

Board members also adopted 14 long-range guidelines, one pinpointing cities to receive the major missions thrust, another citing evangelism as the heart of that thrust.

Another guideline stated that the interest of the Home Mission Board "shall be in each person because of his intrinsic worth apart from incidental identification as to race, language, economics, nationality, or religion."

The new budget also provides for four new staff positions: associate secretaries in the departments of metropolitan missions, pioneer missions and missionary personnel, and a secretary of

records processing services.

Board members also voted to allow the church loans division to charge the same interest rate to churches that it pays for its borrowed money. This will mean an immediate hike of 1/2 and possibly 1 per cent over the current 6 per cent rate charged the churches, church loans director Robert H. Kilgore said.

Failure to adjust to rising commercial interest rates, he said, would force the Board to use Cooperative Program revenues to cover church loans operating expenses.

New Staff Members Named

New staff members named at the meeting were Paul Russell Adkins of Dallas, who was named director of the program of Christian social ministries, and Pat McDaniel of Detroit, who was elected the first of three new field representatives in the church loans division.

The recently-established department of Christian social ministries administers Baptist center work, juvenile rehabilitation, literacy missions and migrant missions. The possibility is being studied of adding additional responsibilities such as ex-prisoner rehabilitation and work with alcoholics and drug addicts. Adkins is the department's first full-time director.

McDaniel will work with local and state leadership initiating loan applications and servicing loans in a geographic area to be assigned.

In regular appointment procedures, Mr. and Mrs. Robert Garcia were appointed to regular missionary status. Garcia is a professor at the Mexican Baptist Bible Institute in San Antonio, Texas.

The Board reset the election of offi-



MIGRANT FARM WORKER—Part of the work of the Home Mission Board is ministering and witnessing to migrant farm workers like Frank Alvarado, who is picking tomatoes on a farm near Beaufort, South Carolina. During a recent Bible school held for migrant children near Beaufort, 40 persons made professions of faith in Christ.

cers for a spring meeting and voted to maintain the current slate: Edgar M. Aryendall of Birmingham, president; David C. Hall of Phoenix, vice-president; W. Arnold Smith of Atlanta, vice-president; Mrs. Clint E. Rogers of Atlanta, recording secretary; and Mrs. Marie Cooper of Atlanta, assistant recording secretary.

A. B. Cash Announces January Retirement

Announced at the recent meeting of the Home Mission Board was the January, 1967, retirement of A. B. Cash, first and only secretary of the Board's pioneer missions department.

A former director of the mountain missions program of the Kentucky Baptist Convention, Cash served as a pastor for 20 years before entering associational missions work and denominational service. He joined the Home Mission Board in 1952 and was named director of the pioneer missions department when it was formed in 1954.

During Cash's service in the pioneer missions work, more than 3,000 Southern Baptist churches with a membership of more than 700,000 were established in new areas.

A popular preacher, he speaks annually up to 300 times in Baptist pulpits. During his career, he has preached in every mainland state of the nation and in almost every type of situation—from carpeted sanctuaries to store-front missions. (BP)

BY STATE EXECUTIVE BOARD—

Cedarmore Land Purchase Approved

Cedarmore Baptist Assembly will be enlarged by 309 acres with the purchase of a farm adjoining the present property. This action was approved by the Kentucky Baptist Convention Executive Board in the December 1 and 2 meeting. The Board also organized itself along new guidelines approved in the 1966 Kentucky Baptist Convention at Bowling Green, voted not to implement the convention-approved ransom proposal for Baptist missionaries and pastors in Cuban prisons, and refused to approve a motion which would have reminded all trustees of Kentucky Baptist institutions of the June special convention expression against government loans.

The farm purchase will bring the total Cedarmore acreage to approximately 1,352. The purchase price is \$40,000 for the 309 acres, which includes a six-room house, a milk house and two barns. A \$10,000 down payment will be made from existing Cedarmore funds, and the balance is planned to be paid from income resulting from farm operation. The property ultimately will be used for enlargement of present youth camps adjacent to the new property and possibly a golf course.

A lengthy discussion ensued on

whether or not the tobacco acreage on the farm should be used. Motions to instruct the assembly and camps committee not to use the farm for the raising and selling of tobacco were not approved but the committee was respectfully requested to explore all possible ways to pay for the farm without the use of the tobacco allotment.

Much of the board meeting time was spent reorganizing, according to the new organizational plan approved by the board. The new plan calls for 10 committees of the board with every board member serving on one of the committees. Seven of the committees are known as standing committees and are composed entirely of Executive Board members. These are the administrative, finance, program, nominating, operating, Christian life and denominational cooperation committees.

Three committees are known as special standing committees and are made up both of Executive Board members and non-board members. These are the Christian education, assembly and camps and campus ministries committees.

All the new committees met for organization and orientation and brought reports back to the full board.

Two matters growing out of actions at the recent Kentucky Baptist Convention sessions in Bowling Green came up for discussion. One of these was the Bowling Green action calling for the raising of \$37,000 as a ransom for Baptist missionaries and preachers in Cuban prisons. The ransom plan drew criticism from the Southern Baptist Home Mission Board, which reported the ransom plan was contrary to United States policy and was also detrimental to present efforts of the Home Mission Board for the release and help of Baptists in prisons in Cuba.

Ransom Idea Held in Abeyance

Upon learning of the position of the Home Mission Board and other facts, the Executive Board decided to hold in abeyance the raising of any ransom money but reaffirmed the Bowling Green call for prayer for Baptist brethren in Cuban prisons.

Another matter from Bowling Green which evoked brief discussion was the reaffirmation of an expression of confidence in trustees of Kentucky Baptist institutions and the leaving of internal policies of the institutions to the trustees. The question is whether or not the Bowling Green reaffirmation action left the trustees free to seek government loans which were disapproved in a special session of the convention last June.

A motion made by Joe Carrico of Russellville called for the executive secretary of the Executive Board to write all trustees of Kentucky Baptist institutions reminding them of the convictions against government loans expressed in the special convention last June. Carrico's motion was erroneously reported in the *Courier Journal*, but it was not a motion to prevent trustees from seeking government loans. Rather, the motion and discussion did not challenge the expression of confidence in the trustees but affirmed the responsibility of trustees to be mindful of the convictions of those they represent. To remind the trustees of the sentiments of the convention messengers in June was the intent of Carrico's motion. The motion lost decisively.

Camps Directors Considered

A motion to have the program committee of the Executive Board study the feasibility of replacing the present assembly and camps committee of the Executive Board by a separate board of directors was passed. A report on this study is due at the next scheduled meeting of the Executive Board on May 9.

Durham Honored by Executive Board

The Kentucky Baptist Convention Executive Board in its regular December meeting honored Dr. Chester Durham for 25 years work with Kentucky Baptist students. The state student secretary and his wife, Vera, were given special recognition at a testimonial dinner on the evening of December 1. Executive Board members were joined by Baptist Building staff members and special guests for the occasion.

Testimonies from individuals to Dr. Durham in all parts of his ministry were heard. J. Bill Jones, Princeton pastor, R. H. Falwell, Baptist Student Union leader from Nashville, and Roy E. Boatwright, Kentucky Baptist Sunday School secretary, represented those associated with Durham in the years passed.



Durham

Glenn Yarborough, Baptist student secretary at Georgetown College, represented the student secretaries now

serving in Kentucky, and Dan Yeary, associate student secretary for Kentucky, spoke for those presently working with Dr. Durham. The future ministry of Secretary Durham was pictured by Franklin Owen, Lexington Calvary Baptist pastor, and by Georgetown College President Robert L. Mills.

The affair was climaxed with four presentations to the Durhams. Executive Board Business Manager Garnett Morton presented a cash gift from Baptist Building colleagues. Mrs. George Ferguson, Kentucky W.M.U. Executive Secretary, presented the couple with a volume of appreciation letters from friends from various parts of the world. A plaque commending Dr. Durham's 25 years service was presented by Executive Secretary Harold Sanders, and a gift of \$800 for an extended vacation trip for the couple was presented on behalf of the board by Kentucky Baptist Convention President John Huffman.

Durham responded with an expression of thanks and with a challenge for greater strides in the future for Baptist student work in Kentucky.

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To Keep - or not to Keep - Christmas In American Public Schools?

Opposite answers to the question of keeping Christmas in American public schools were given by two Protestant religious leaders in articles published recently in a national magazine at Washington, D. C.

Sherwood Wirt of Minneapolis declared that we should "keep Christmas," while Robert K. Menzel of Portland, Oregon, advocated the opposite.

The views were published in the December issue of *Church and State*, a monthly publication of Americans United for Separation of Church and State.

Wirt, who is editor of a publication of the Billy Graham Evangelistic Association, reasoned that "the American Christmas is not really a religious phenomenon at all. It is two separate events, neither of which has more than an incidental connection with religion. In the first stance, there is the interior Christmas, a quiet celebration in the believer's heart, an experience of sacred joy in the remembrance of the birth of the child who was to be the Saviour of the world.

One Event Is Cultural

"The other event is more cultural in nature, and as such is a favorite event in the life of the American non-churchgoer. It is, in fact, woven inextricably into his way of life. To eliminate it from the calendar would, in his opinion, impoverish America beyond calculation. . . . Furthermore, I do not believe that the Supreme Court or any other court has a mandate to rearrange history."

Menzel, a professor of religion at Concordia College, declared that "advocates of religious practices in the public schools hope that these activities will impede complete secularization of authentic Biblical religion and hence accelerate the very process their advocates hope to prevent. . . . If the school is to be truly public, it must be secular. It does not choose between various re-

ligious or non-religious orthodoxies. It need not deny or ignore our common rootage in the conviction that men are endowed with rights by their Creator, or that 'we are a religious people.'"

The Concordia professor said that typical Christmas observances in public schools degenerated into meaningless ritual, weakened the witness of the Church by surrendering its primary functions (proclaiming the Gospel and leading worship) to an agency of the state, and put the public school into competition with the Church.

No Offense to Minority Groups?

Wirt concluded his article by declaring that he does not feel his view is an affront to any minority group. "Suppose I were a Coptic Christian student attending American University in Beirut, or Al Azhar University in Cairo," he wrote. "The birthday of Mohammed approaches; the Islamic students prepare to celebrate. What should I do? Circulate a petition to abolish all birthday observances because they infringe upon my rights as a Christian. I remember, I am a minority; I prefer not to have to be exposed to religious propaganda. Yet, if I am to be a good citizen I will not object to my neighbors' holding observances at school, since they obviously preponderate. I will simply ask to be excused.

"There may be some things wrong with America, no doubt," he said, "but Christmas is not one of them."

Menzel offered these concluding suggestions: "Families can enrich their own understanding of the meaning of Christmas by planning a series of family events, and can invite all other neighborhood children they want. As for the churches, if they can't provide programs and activities meaningful enough to bring the neighborhood children and parents voluntarily to 'Come and adore Him,' why should they expect the coercive power of the school to get them to kneel at the Manger?"

Sullivan Becomes Pastor Of First Church, Benton

First Baptist Church, Benton, Kentucky, has called William J. Sullivan as pastor. He succeeds Billy G. Hurt, who recently became pastor of First Baptist Church, Independence, Missouri.



Sullivan

A native of Paducah, he is a graduate of Southern Baptist Theological Seminary at Louisville and Murray State University. Sullivan's father, W. G. Sullivan of Gracey, and a brother, Paul E. Sullivan of Hopkinsville, are also Kentucky Baptist pastors.

The new Benton pastor is married to the former Doris Jean Nance of Paducah.

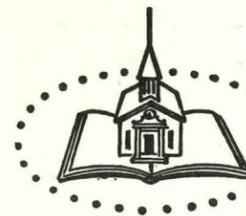
Dissident Russian Baptists Demand Greater Freedom

A dissident minority of Baptists in Russia has made outspoken demands on the Soviet government for greater religious liberty, according to an article in a French Catholic magazine published at Paris.

The article was published in *International Catholic Information*. Written by associate editor Vladimir Hawryluk, who is fluent in Russian, the article is primarily a collection of correspondence. It includes the letters from the dissident group to government officials, and also to the leadership of the All Union Council of Evangelical Christians-Baptists, from which the minority group has been trying to break.

According to the magazine, the dissidents not only demanded greater religious liberty from the Soviet authorities, but also accused the All Union Council leaders of bowing to government pressure rather than following the Holy Spirit.

In an outspoken letter to the government, as quoted at length in the article, the dissidents demanded that authorities (1) re-establish the importance of church-state separation, (2) annul the contradictions to the already-existing constitutional guarantees of religious liberty, and (3) give a clear-cut statement on religious freedom in drafting a new constitution.



SUNDAY SCHOOL LESSON

By H. C. Chiles



BORN THIS DAY . . . A SAVIOUR

(This Lesson for December 25, 1966)

Luke 2:8-20

The beautiful story of the birth of Jesus Christ is of continual interest and constant blessing to those of us who know and love Him. His birth has meant more to the world than that of any other person. Seven hundred years before the Saviour was born, the prophet Micah had foretold that He would be born in Bethlehem in Judea.

Just before the birth of the Lord Jesus, Joseph and Mary were in Nazareth, some 60 miles north of Bethlehem. In order that they might be in the proper place at the right time, God caused Caesar Augustus to issue a decree that all the world over which he had control should be enrolled, everyone in his own city, with a view to taxation and perhaps military service. In response to this decree Joseph and Mary made their way to Bethlehem. When not even an improvised corner could be found in the inn to shelter and protect the expectant mother, Joseph was almost frantic. Finally, the innkeeper told Joseph that he and Mary might stay in the stable if they so desired. As a last resort they entered the stable, and there Mary gave birth to the Lord Jesus "because there was no room for them in the inn."

What foreboding in those words! Lack of hospitality was the experience of our Lord throughout His earthly ministry. "He came unto his own, and his own received him not" (John 1:11). This world has never had room for Christ. Do you have room for Him in your thoughts, your reading, your planning, your conversation, or your life?

At that time there were lowly shepherds in the Judean hill country, watching over their flocks by night. As these humble shepherds were guarding their sheep and protecting them from robbers and wild beasts, they were visited by an angel of the Lord. As the glory of the Lord shone round about this heavenly messenger, the shepherds were frightened. It is no wonder that these men were filled with fear. Most anyone would have been under the circumstances.

Seeking to calm the shepherds, who had been the first to hear the glorious news that Christ was born, the angel said to them, "Fear not: for, behold, I

bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." The angel not only told the town in which Jesus Christ was born, but he gave to them a sign by which they might recognize Him—"Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

The babe lying there in the manger was a picture of helplessness and dependence, yet He was the hope of mankind. God honored these shepherds thus because they were faithful to duty, as well as receptive to His message.

The angel revealed intimate knowledge and announced the most wonderful news that was ever given to man. Instantly the heavenly hosts sounded forth a paean of praise to God because of the birth of the Saviour. The angelic hosts sang the praises of God because of His wondrous gift of the Prince Who had come to bring peace to the hearts and minds of the people of this sin-cursed world.

Stirred profoundly at hearing that lovely carol and its wondrous message, immediately after the departure of the visitor from heaven "the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." They felt constrained to go at once and make inquiry about the Christ. They did not wait until daylight, but, entrusting their sheep to God's care, they promptly went to see for themselves the One about Whom the angel had brought them the good tidings of great joy. Eagerly and earnestly they hastened to Bethlehem in the full assurance that they would find "the babe lying in a manger." They were fully convinced that the message which they had received had come from the Lord.

When they arrived at their destination, the shepherds did not find any

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

magnificent building with royal surroundings, but they found a lowly Babe surrounded with the common things that were usually kept in barns. Upon seeing the newly-born Saviour lying in a manger, the shepherds were filled with reverential awe and joyous gratitude. Immediately, they went forth to tell the wonderful story of what they had heard and had seen.

When the shepherds returned from their trip to Bethlehem, they were "glorifying and praising God for all the things that they had heard and seen." They rejoiced because they had seen the Son of God Who was to bring so many and such wonderful blessings to the people of this world. Let all Christians now behold the love which God displayed at Bethlehem when Christ was born and join with the angels in singing:

"Joy to the world! The Lord is come;
Let earth receive her King;
Let every heart prepare Him room,
And heaven and nature sing."

Having availed themselves of the glorious opportunity of gazing upon the Saviour in person, the shepherds promptly set themselves to the great and challenging task of proclaiming to others, who were less fortunate than they, the good news about the Christ Whom they had seen. In this respect they set for us, and for all others who have been the beneficiaries of His glorious gospel, a splendid example. Since all need to hear the good news which is contained in the gospel of Christ, it is obligatory that every Christian tell others what Christ has done for him and for all others whom He has saved.

If people are to be saved, they must hear about the only One Who can save them. Christ has given all whom He has saved the definite command: "Go home to thy friends, and tell them how great things the Lord hath done for thee." Since we have come to know Christ as our personal Saviour, there has been within us an impulse as deep as life itself prompting us to make Him known to others. Let us be faithful in witnessing for Him!

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Should Churches Pay Taxes?

(CONTINUED FROM PAGE 3)

NO

disproportionate share of the tax load.

Such an argument overlooks the fact that church members also pay taxes and that churches are non-profit institutions. Furthermore, by the same kind of reasoning one could prove that the churches would be discriminated against if they were taxed by the government. This would mean that the churches would have to carry a disproportionate share of the tax load in view of the fact that the non-church member would not be paying the same kind of tax. In either case the argument is weak.

If we maintain the basic philosophy which has been expressed in the First Amendment to our Constitution, the church, as such, must be free from taxation. It is the only way that we can maintain a free church in a free state.

If a church chooses voluntarily to make some contribution to government, no basic law or principle would be violated; however, such action would be extremely unwise and impractical. Already there is a strong tendency on the part of some church groups to obtain subsidies from the government. This tendency would be greatly intensified if churches, as such, began paying into the government, either compulsorily or voluntarily.

Both church and state would be strengthened if churches would give greater concern to the matter of keeping their tax-exempt status safely within the confines of direct religious activity.

YES

share of the cost of municipal services. With churches sharing the tax burden, many secular social service agencies might be able to function more effectively.

May I add that I am in favor of taxing only church property which provides services that cannot be duplicated by the state. I would exempt church-supported schools and charitable institutions. Nevertheless, the tax duplicate just on this church real estate would be considerable.

In answer to the objection that some churches would have to close if forced to pay taxes, what about small non-religious businesses which have to fold because they could not make a profit and pay taxes? Shall we ask the state to subsidize this enterprise?

The General Assembly of the United Presbyterian Church in the United States approved a statement several years ago contending that any favored tax position is a "hindrance to the fulfillment of the church's mission." This statement goes right to the heart of the matter. It raises further questions. Can the church which has a surfeit of economic interests and land holdings bring judgment upon the same society and be a moral agency of social reform? Can a church absorbed in expanding its financial growth remain prophetic and transcendent of culture?

The answers to these questions may well determine the future of church and state relations in our country. For those who still fear that too great a responsibility would be imposed on churches by paying property taxes, there is a passage from the Bible which is worth considering:

"Where your treasure is, there will your heart be also."

Southern Seminary Missions Conference Set Feb. 24-26

More than 1,000 college students from the eastern United States are expected to attend the 1967 Baptist Student Missions Conference at Southern Baptist Seminary in Louisville February 24-26.

Theme for the annual event is "The Cross and the Crossroads." It will emphasize the challenges of population explosion, urbanization and world crises as they relate to the church.

Speakers will include Charles Boddie, president of the American Baptist Theological Seminary, Nashville; Charles Wellborn, chaplain at Florida State University, Tallahassee; Jasper McPhail, leading heart specialist and missionary surgeon in Vellore, India, and Dale Moody, professor of theology at Southern Seminary.

Students will have the opportunity to attend their choice of 18 seminars on various aspects of the church's mission, ranging from inner-city social work to medical evangelism in the Orient. Southern Baptist missions leaders and furloughing missionaries will be on hand to lead conferences and answer questions.

Baptist School Enrolment Passes 67,000 Mark

Fall enrolment at Baptist-affiliated colleges, universities, academies and Bible schools increased by 3,130 students over fall enrolments last year, reaching a total of 67,752 students.

A statistical report on enrolments at the Baptist schools was released at Nashville by the Education Commission of the Southern Baptist Convention, based on enrolment reports from the schools' registrars.

The report covered enrolments at 39 Baptist senior colleges and universities, 15 Baptist junior colleges, seven academies, and five Bible schools, or a total of 56 educational institutions.

In addition to the 67,000-plus regular students, there were 11,276 "other" students enrolled in non-credit, extension and correspondence courses, bringing total enrolment at all the schools to 78,019.

The 56 educational institutions reported that they had graduated 11,374 students last year, compared to 11,021 the previous year.

The largest number of students were enrolled in the 39 Baptist senior colleges and universities, which reported 63,416 full-time students this year, compared to 53,906 last fall.

Largest of the 56 schools is Baylor University in Waco, Texas, with 7,435 regular students enrolled, an increase of 310 over last fall's enrolment. (BP)

Methodist Bishop to Speak At Midwestern Seminary

Methodist Bishop Gerald Kennedy, noted author, lecturer, and Bishop of the Los Angeles area of the Methodist Church, will deliver the Hester Lectures at Midwestern Baptist Seminary, Kansas City, Missouri, during February.

"The Worlds of the Ministry" will be the theme of Kennedy's lectures, which will include such topics as the preacher, the administrator, the pastor, and the theologian (BP)

Stewardship Mail Returns Home After 17 Years

An envelope labeled "New Stewardship Materials" has finally returned home after travelling through the mails for 17 years in search of a Baptist pastor.

The Post Office department recently returned to the stewardship division of the Baptist General Convention of Texas at Dallas an undelivered manila envelope marked "New Stewardship Materials" apparently mailed 17 years ago.

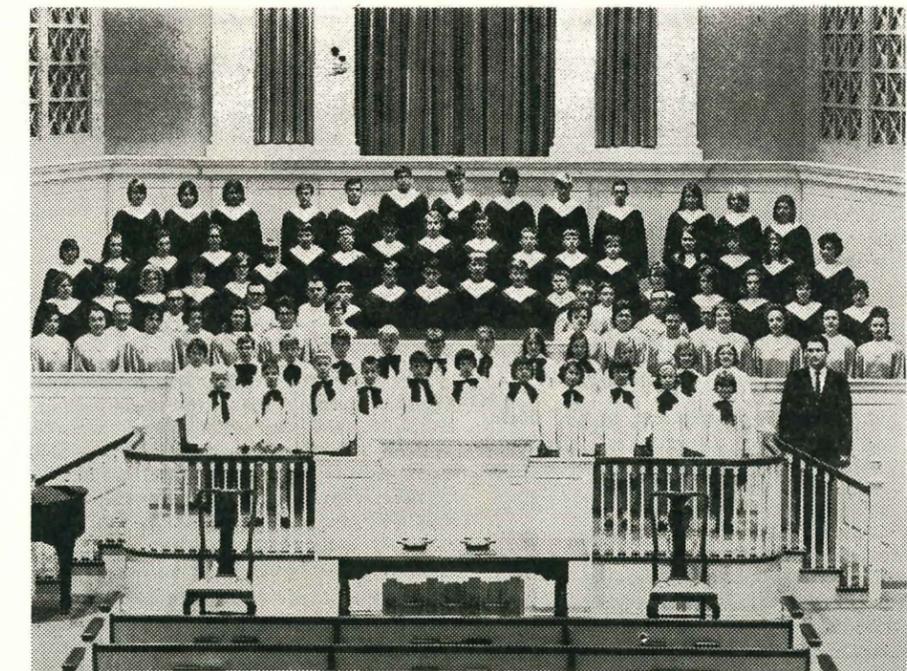
It was addressed to a pastor in Marshall, Texas, about 150 miles from Dallas. At Marshall it was stamped "addressee unknown," then forwarded to Hobbs, New Mexico, reason unknown.

Convention employees have fixed the date of mailing, roughly, as 1949, by the change in pastorates of the addressee and by the stewardship label used for mailing, which has long since been discontinued. (BP)

Polhill to Retire as Virginia Baptist Leader

Former Kentucky pastor Lucius M. Polhill, for 12 years executive secretary of the Baptist General Association of Virginia, told the convention's General Board that he plans to retire in one year.

He announced his date of retirement



CHRISTMAS MUSIC—Members of the youth and junior choirs (above) of Broadway Baptist Church, Louisville, will participate with the adult choir in presenting a program of Christmas music for the congregation's annual White Christmas service.

Broadway Church Sets Music Service

The adult, youth and junior choirs of Broadway Baptist Church, Louisville, will present a program of sacred music at the church on Sunday afternoon, December 18, at 4:00 during the congregation's annual White Christmas Service. Total members in the three choirs is 130.

The program of Christmas music con-

sists of two parts. Part 1, "How Far is it to Bethlehem," by Ronald Nelson, will be presented by the combined youth and junior choirs, while part 2, "Laud to the Nativity," by Ottorino Respighi, will be the production of the church's adult choir.

Soloists will have parts in both sections of the program, and an instrumental ensemble will perform in part 1.

John N. Sims, minister of music, will direct the production. Organist will be Lucille K. Leshner.

During the annual White Christmas observance at Broadway, members bring to the church canned foods and other staples which are later distributed to needy families in the Louisville area.

Edwin F. Perry, pastor of the Broadway congregation, invites all interested persons to attend the annual service.

Dan Crawley Accepts Pastorate at Frankfort

Dan S. Crawley, III, began his ministry as pastor of East Frankfort Baptist Church in Frankfort during November.

Formerly of Spartanburg, South Carolina, he is a graduate of Spartanburg Junior College and Wofford College of the same city. He received his theological education at Southwestern Seminary in Fort Worth, Texas, and Southern Seminary at Louisville.

A native of Georgia, he is a graduate of Mercer University (Baptist) in Macon and Southern Seminary at Louisville, from which he received the Ph.D. degree.

The Virginia executive secretary is also a former pastor of First Baptist Church of Americus, Georgia. (BP)

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KENTUCKY BAPTISTS AT WORK

Brotherhood

Response to Convention Brotherhood Report

by Forrest R. Sawyer

(Seven-minute statement to the Kentucky Baptist Convention, Bowling Green, in response to the Brotherhood Department report.)

We are gratified to be able to present Mr. Fields to this Convention as the associate in the Brotherhood Department. This, too, came with time. He addresses himself, primarily, to the responsibilities of directing the program for Camp Rabro and the development of Associational Brotherhood work. This leaves both of us poised to answer the call of our churches for the presentation of concepts and methods in all of the areas encompassed by Baptist Brotherhood.

This year's report clarifies and refines the action taken last year at Lexington, which began, officially, to align the work of the department so it would track, with a minimum drag and friction, in the basic purposes of our people.

Baptist Brotherhood, with its three units. . . . Baptist Men; Baptist Young Men; and Royal Ambassadors . . . structurally becomes "a Church program for providing missionary education and mission involvement for all men, young men, and boys." This concept, deprived from the accepted command embodied in the stated commission of our Lord, initiates three basic church considerations:

First: A church is obligated to provide missionary education for ALL its members. This includes men, young men, and boys.

Second: The world needs the results of missionary education, and

Third: Men, young men and boys need to become involved in missionary education.

The objective of Baptist Brotherhood focuses sharply upon the Great Commission since our efforts are to assist churches, lead the men, young men and boys to (1) A deeper commitment to missions (2) A more meaningful prayer life for missions, (3) A larger stewardship on behalf of missions, and (4) A personal involvement in missions.

The four tasks of Baptist Brotherhood grow out of the objective: (1) Teach missions to all men, young men, and boys (2) Lead all men, young men and boys to participate in mission activities (3) provide organization and leadership for special projects of the church (4) provide and interpret information regarding the work of the church and the denomination.

Missions, defined as that which a congregation does to advance the cause of Christ beyond the walls of the church house, as expected, engenders some negativism. There have already been expressions such as "this will take our men out of the church" which prompts this response from your speaker: "Unless we demonstrate a church-centered 'Christ-like concern for all people,' which Brotherhood proposes to do, we will be ground to bits as we become grist for our mill bound to stop unless fed."

Another consideration is going to be the "cost" of providing missionary education for all men, young men, and boys. The "cost" of doing it is not nearly as important as the "cost" if we do not do it.

It remains to be seen where there is a single leader in a single Kentucky Baptist Convention church who fails to demonstrate his or her belief in the God-given imperative to engage in such a worthwhile challenge.

As we go from this Convention, let's bring into perspective the possibility of having, someday, the manpower of each church able to articulate "this is what missions means to me" and each committed to the proposition of total involvement in his church and denomination's effort to discharge with honor that which we say we believe is our responsibility, under God, to a needy world. To this I am committed so long as I am secretary of your Brotherhood department.

Stewardship

Why Can't We Take It Easy for a While?

by Michael L. Speer

Budgets are tight. The cost of living is going up. Housewives are picketing super markets and it was announced the other day that the price is now going up on picket signs! There are so many things we want. So, why can't we ease up on our giving for a while?

God never lies down on the job. He's got plenty of work which he is counting on getting done through people like you. The world population is increasing at a tremendous rate. That means more people to be reached with the gospel, and to be fed, healed and helped.

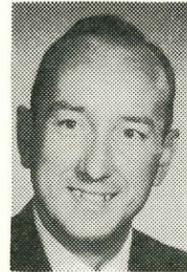
The cost of living is soaring, but our church must also pay these higher prices. It's true that there are many things we would like to have. But our church has work to be done which is more important than accumulating things. Our Kentucky Baptist Convention is committed to mission work here in Kentucky and around the world. This work depends upon our continued faithfulness.

God never lies down on the job. He keeps asking more and more from us—even sacrifice. We can't take it easy. There's no stopping now. There is no time to let up.

There are approximately 645,000 Baptists in Kentucky. According to the latest figure, the average effective per capita buying power (after taxes) is \$1,753. That means that if every Kentucky Baptist would tithe the total income of the churches in Kentucky would be over 113 million dollars—it was 31 million last year. Then if the churches would give just 10%, our state budget for world missions would be 11.3 million dollars—this year it is 3.5.

If all Kentucky Baptists tithed and all churches shared 50% of their income with the world, the average church would still have almost twice as much as it now has for local ministries and our world-wide ministries would receive 16 times as much!

We expect God to keep on loving and working for mankind. God will do that, but he expects our help.



Speer

Foundation

It's Been A Good Year

by James C. Austin

The Kentucky Baptist Foundation has reported to the 1966 Convention a total of Trust Funds (8-31-66) of \$3,700,000.

Since last year's report we have received \$500,000 in new assets.

During the past fiscal year the Foundation has earned and has paid to our various educational, benevolent and missionary causes \$144,000.

The Foundation secretary has assisted in the preparation of 62 wills in the past year. Many other inquiries concerning the writing of wills were answered by mail, telephone and personal consultation. Increasingly, Kentucky Baptists are realizing the practical and spiritual importance of writing Christian wills.

We are grateful for the faithful service of Mr. J. T. Wilson, Somerset, Kentucky, who rotated off our Board. We welcome to the Foundation Board to succeed Mr. Wilson, Dr. George Trout, Lexington, Kentucky. The next semi-annual meeting of the Foundation Board of Directors is scheduled for December 12, 6:00 o'clock p.m.

Plan Now for January, Make Your Will Emphasis

Sample bulletin inserts are being mailed to Kentucky pastors. Please use the reply card to let us know how many you need. Now is the time to book for showing a copy of our fine 30-minute color-film **God's Will Through Yours**. A new filmstrip, **Generations To Come**, with record or script is now available.

We are also sending pastors sample copies of some very attractive materials available from the Stewardship Commission.

Please plan a **Make Your Will Emphasis in January**.

Training Union

Adults Choose Subject Matter

by James Whaley

In January-February-March adults in Training Union will have a choice of a number of study themes. Suggestions as to a procedure for choosing the actual unit that the adults will study are given in the article "Unit Selection Plan" found in the *Group Training Guide*. The possible themes are:

Life and Work Curriculum
These Shared the Faith

Sunday School

A Good Idea

by Roy Boatwright

At this time of the year many people are thinking about expressing their love and appreciation to their pastor in some tangible way. Everyone is concerned about giving the pastor something of value and something that he will greatly appreciate. Here is a suggestion. Why not present your pastor a check to pay his full expenses and the expenses of his wife to Cedarmore Sunday School Week, August 14-18, 1967.

The Sunday School program will begin on Monday and close at noon on Wednesday and start again on Thursday morning and close Friday night. These two programs will be identical as far as material and faculty are concerned, therefore, we are suggesting that those who plan to attend keep in mind the program of two days in duration.

Expenses at Cedarmore, two in a room in Boone Lodge per day, would be \$8.50. There will also be a registration fee of \$1.00, payable in advance.

Many churches like to express appreciation to the Sunday school superintendent, department superintendents and teachers. The same idea which has been presented for the pastor could also be presented in behalf of the Sunday school teachers, superintendents and department superintendents. Not only would those in attendance receive a great deal of information and inspiration along Sunday school lines, but the time at Cedarmore would also be a period of relaxation.

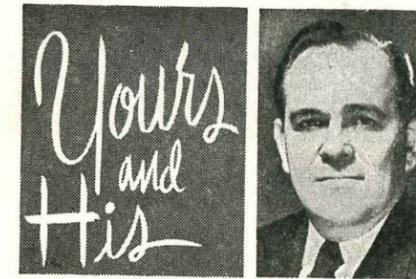
"A hint to the wise is sufficient."

Key Concepts in the Redemption Story
Marks of a New Testament Church
Developing Skills in Learning (This Unit is found in the *Group Training Guide*.)

Christian Training Curriculum

Forming a Personal Theology
How to Get Along With People
How to Use the Hymnal (This Unit is found in the *Group Training Guide*.)

Two quarterlies are needed in each adult union. One is *Personal Training Guide* and is to be given to each member of the union. The second one is the *Group Training Guide* which is needed by the officers of the union. It is suggested that each adult union have four or five copies of the *Group Training Guide*. These can be used by the study leader or group captains as well as the other officers. If the union decides to study the unit given in the *Group Training Guide*, the four or five copies will be sufficient.



\$40-Million Plus For Missions

Porter Routh, executive secretary-treasurer of the Executive Committee, Southern Baptist Convention, Nashville, reports that for the first time the SBC exceeded its budget during the month of November, and recorded more than \$40,000,000 in missions gifts any year! We rejoice as Southern Baptists in Kentucky to have a part in such a "Lifeline to the World" with the Gospel of Christ. Kentucky will send nearly \$1,000,000 of this for the Cooperative Program, and more for the Special Offerings. The total for the Cooperative Program in the SBC thus far is \$21,430,609.

Over and Above for HMB-FMB

All that comes in during December will be divided two-thirds for the Foreign Mission Board and one-third for the Home Mission Board! So, this is an extra reason for your sending not only your regular December Cooperative Program gifts during this month (if possible by the 25th), but also a special year-end, Christmas Cooperative Program gift to your state treasurer, Middletown! The SBC portion will be forwarded to share in the great mission thrust made possible by the "over-the-budget" plan.

Is Your Church Shifting Gears?

Do you know that a church can shift gears in mission giving? Do you know that our present \$3,500,000 annual Cooperative Program state goal will require that all churches shift into a higher gear of mission giving? It will. Many pastors are sending back the postage-paid card telling me what their churches are planning to do about it—some reports are thrilling. What about your church? Five percent more of the total new budget—that will do it!

Christmas Is Near

"Long ago there was born in the city of David,
A sweet holy Child who was Jesus our King.
While the stars sang above,
God is love, God is love."

"A new commandment give I unto you," said Jesus: "that ye love one another, as I have loved you."

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Star of Bethlehem

*"Over the town of Bethlehem,
Many years ago
A beautiful Star appeared one night
And shed its light aglow.*

*God placed this Star up in the sky,
To shine down on the earth;
It was a sign to all the world
Of our dear Saviour's birth.*

*Shepherds were there to keep their
watch
Over their flocks by night,
When they heard the choir of angels
sing
And saw this Star so bright.*

*Three wise men came to worship Him,
The Star it led the way,
They traveled until they found Him,
It was a blessed day.*

*They came in adoration, and then
Knelt before Him there,
They opened their treasures, gave Him
Gifts, gold, frankincense and Myrrh.*

*O Star that shone o'er Bethlehem,
Come shine on us we pray,
And help us bring our gifts to Him,
And worship Him today."*

This beautiful poem was written and set to music by Almeda J. Damron, 1120 Highland Ave., Ashland, Kentucky, a fine Baptist. She has records and sheet music available from her home.

Students Home Christmas

Thousands of our Baptist students will be returning home from the colleges and universities of the nation for the Christmas holidays. The churches will feel the warmth of their returning young, and the families will rejoice in fellowship and worship with their children home from school. May these be happy and meaningful days.

"Student Night at Christmas" is one of the finest ways to welcome, utilize, and inspire our students—also, to inspire our churches to realize the importance of higher education in general, and Christian higher education in particular.

Have a Christian Christmas with your young people at home—and returning home—during the Birthday celebration of our Lord.

Harold G. Sanders

Mercer Asks for Special Convention Session to Deal with Financial Woes

Trustees of Mercer University voted at Macon to ask the Georgia Baptist Convention to consider calling a special session to explore "the future financing of Christian education in Georgia Baptist colleges."

The proposed session would be similar to a special session of the Kentucky Baptist Convention which met last June at Louisville to consider the problem of federal aid to Baptist schools in the State.

The Georgia action was taken after the Baptist college's trustees had voted to proceed promptly with construction of a \$1,500,000 science center, even though they were unable to obtain a federal loan to help finance the construction.

A few weeks earlier, the Georgia Convention rejected its Executive Committee's recommendation to allow Baptist schools to accept government loans, provided they repay any subsidy involved.

Mercer was waiting in the wings with

a \$500,000 loan request for the science building, but it did not ask for the loan when the convention voted down the policy recommendation favoring federal loans.

The Mercer trustees suggested that, in preparation for any such called convention session, a study committee composed equally of laymen and pastors be appointed to delve into the financial crisis facing Baptist schools in Georgia.

The trustees also recommended that "the findings and recommendations of the study committee be reported to a special called session of the Georgia Baptist Convention, a date to be determined by the Executive Committee."

Rufus C. Harris, Mercer's president since 1960, told the trustees that "Mercer is now being conducted under new rules and with new dimensions added" because of the "advent of the current educational revolution and crisis."

He said Mercer cannot be expected to compete successfully with other colleges and universities if she must get along on less than adequate facilities, while at the same time charge higher tuition costs.

"A way must be found to adequately finance the science building and other needed facilities," he declared.

Harris went on to say that additional physical facilities will be required, a good faculty must be recruited and retained, students must be adequately provided for, and alumni and friends must know that they are supporting a cause which they regard as more than adequate. (BP)

Evangelism

by Thomas H. Shelton
State Evangelistic Conference
Lexington, Kentucky

"EVANGELISM IN THE HOME"

Because I believe the home to be of first importance in the matter of evangelism, I have planned a special program on Monday evening, January 9, having as its theme, "Evangelism in the Home."

This is my first attempt to reach large numbers of lay people during the State Evangelistic Conference. The sanctuary of the Calvary Baptist Church, Lexington, Kentucky, will seat more than 2,000 people. I am asking the pastors and church evangelism committees within reach of Lexington to organize and plan to have a bus load or a car pool from each of their churches. The program is designed to emphasize evangelism in the home. The features of the program are messages by:

Lewis A. Drummond—

"Fellowship Through Confession"

Harper Shannon—

"Calling Out the Called"

Mike Gilchrist—

"Evangelism in the Home"

Special Music—Choir of the Latonia Baptist Church, Covington, Kentucky. This service will be completed by 9:00 P.M.

Plan to come to Calvary!

First Executive Secretary For California Dies

Robert W. Lackey, first executive secretary of the Southern Baptist General Convention of California, died in his sleep at Fresno on November 30. He was 81.

Lackey, who led in the organization of the convention and wrote its first constitution, had been in ill health for the past ten years. He had been in and out of hospitals during that period.

A native of Oklahoma, Lackey went to California in 1939. In addition to writing the constitution and by-laws for the convention, he also wrote a constitution for the first association organized in California. That constitution became a pattern for the constitution of 27 other Baptist associations later organized in the state. He resigned the executive secretary position in 1944.