


WESTERN RECORDER
DECEMBER 14, 1967

A BIBLE FOR THE GOVERNOR — J. Edward Cunningham (right) of Lexington, a distributions secretary for the American Bible Society, presents a copy of the society's best-selling **GOOD NEWS FOR MODERN MAN** to outgoing Kentucky Governor Edward T. Breathitt. Representatives of the ABS recently presented a special bound volume of this work to President Johnson and the governors of the 50 states in "retroactive" appreciation for their proclaiming 1966 as "The Year of the Bible."





GLEANINGS FROM THE FIELD

A BAPTIST PASTOR in Burundi, a small country in central Africa, has been jailed and is being held for trial for writing a letter containing a statement that the government considers hostile. The jailed pastor is W. D. Nyakawme, whose letter was censored by the post office. The allegedly hostile comment was then discovered.

THE 240 CHURCHES and missions of the Korea Baptist Convention observed "Baptist Hospital Day" during November. In each church of the convention there was a special prayer for the hospital and a special offering for needy hospital patients.

BOB W. BROWN, pastor of Trinity Baptist Church, Lexington, was the evangelist in a November revival with R. Jack Bruns and the Kenwood Baptist Church of Louisville.

MARVIN E. GULLETT has recently resigned as pastor of Liberty Baptist Church, Auburn, Kentucky. Due to ill health, he is taking a temporary leave of absence from the pastorate, but will be available for supply work or revivals. He may be addressed at Box 4, Auburn.

THE CENTRAL KENTUCKY Baptist Ministers' Conference of Lexington sponsored a Thanksgiving service November 21 at Immanuel Baptist Church. Kelly Miller Smith of Nashville spoke. Baptists from 150 white and Negro churches in the Lexington area were invited.

THE BAPTIST WORLD ALLIANCE has a new associate secretary, Frank H. Woyke, who has been assigned to work in world relief, staff contact with BWA study commissions, and service to the new North American Baptist Fellowship. For the past 21 years, Woyke has been executive secretary of the North American Baptist General Conference.

THE WOMAN'S MISSIONARY UNION of Immanuel Baptist Church, Paducah, has passed a resolution of respect and appreciation for Mrs. Mary Garrett Center, who died recently. She was a past president of the W.M.U. group there.

MISSION WORK by the Baptist Union of Finland has been seriously curtailed because of a 32.5% devaluation of the Finnish mark. The Finnish devaluation of its currency preceded the more-widely publicized 13% devaluation of the British pound.

THOMAS MICHAEL ATWOOD, outstanding place-kicker for the Western Kentucky University football team, has been licensed to preach by Midway Baptist Church of Princeton, Kentucky. Atwood is a senior at the school and holds the school record in football for points scored in place-kicking. He also has the highest scholastic standing on this year's team.

ROBERT SHORT, author of *The Gospel According to Peanuts*, will present a special version of his slide illustrated talk to some 10,000 boys age 9-17 August 13-15 in Oklahoma City. The boys will be Royal Ambassadors from Southern Baptist churches all across the country attending the National Royal Ambassador Congress. Short is an authority in religion and art and interprets various art forms in terms of religious content.



Short

MORE THAN 1,800 PERSONS made decisions for Christ during the first week of a nation-wide Baptist evangelistic campaign in Chile during November. Total decisions were expected to exceed 5,000. During the campaign many young people also made decisions for Christian vocations.

THE EXECUTIVE BOARD of the Ohio River Baptist Association has passed resolutions, urging the passage of United States Senate Bill No. 2202 and House of Representatives Bill No. 13702, which deal with the problem of alcoholic beverages. One bill would call for the printing of warning of harm to the physical body on an alcoholic beverage package. The other would ban alcoholic beverage advertising on television or radio after 3:00 p.m. each day.

THE CHIEF OF POLICE in Honolulu, Hawaii—Chief Dan Liu—was elected president of the Hawaii Baptist Convention during its 25th annual session, held at Honolulu.

MRS. W. C. WHITE, II, Cadiz, was recently selected citizen of the week by radio station WKDZ in Cadiz. Mrs. White has served as president of the Kentucky Baptist Woman's Missionary Union for the past three years. She is a member of the Cadiz Baptist Church, and is also active in many local and regional affairs of public interest.

COOPER BRADLEY of Henderson, Kentucky, father of Mrs. J. Leslie Smith, who is a Southern Baptist missionary to Indonesia, died November 22. Mrs. Smith may be addressed at P. O. Box 6, Kediri, Java, Indonesia.

NEW BUILDING CONSTRUCTION for Southwestern Baptist Seminary at Fort Worth, Texas, was given priority during the recent meeting of the board of trustees of that institution. During 1968 the seminary expects to begin construction on a children's building, a health center, a new president's home, a physical fitness center, and additional on-campus parking spaces.

LEWIS MARTIN, retired staff member of the SBC Home Mission Board at Atlanta, Georgia, has been named pastor of Pukalani Baptist Church in Maui, Hawaii.

A RARE, full-size, exact replica of the Code of Hammurabi has been presented to Southern Baptist Seminary at Louisville by the Cully Cobb family of Decatur, Georgia.

THE LIBRARIAN at Golden Gate Seminary in Mill Valley, California, A. J. Hyatt, died in San Rafael, California, following a prolonged illness. Hyatt, 57, had been librarian at the seminary since 1956 and previously had taught New Testament at Golden Gate for four years.

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The Qualifications of Trustees of Baptist Schools

by BEN C. FISHER

(The following is taken from Chapter Three, "The Broad Responsibilities of the Trustee," *A Manual for College Trustees*, by the author of this article.)

It is to be understood that the first general qualification for a good trustee of a Baptist college, aside from his own character and integrity, is that he will understand the religious and educational aims and objectives of the institution and be in sympathy with its purposes. There is no neutral ground for the trustee; either he will be a help or he will be a hindrance.

A trustee is a help:

1. When he sees his job as a difficult and responsible task.
2. When he budgets his time and plans ahead to attend the meetings of the board of trustees, and special called meetings of the subcommittees and of the executive committee when necessary.
3. When he will accept specific responsibilities in either committee or general work.
4. When he makes an earnest effort to be objective in evaluating the work, personnel, program, and policies of his institution.
5. When he is willing to give serious study to all phases of fiscal, academic, administrative, and community pro-

grams of the college or university.

6. When he understands the distinction between making policy and administering policy.

7. When he respects the work and the authority of the board of trustees as a whole.

8. When he commits himself to resisting all pressure groups and individuals, either within or without the institution, who exert religious or political force inimical to the purpose of the school.

9. When he is willing to act, think, and work as an individual rather than as the representative of any special group.

10. When he is thoroughly committed to the ideals and purposes for which his institution was founded.

The trustee is a hindrance:

1. When he accepts this position of trusteeship as an honor rather than as a hard task and duty.
2. When he agrees to undertake the assignment because, although he feels that he is too busy to accept, he really cannot think of any good way to refuse.
3. When he is sincerely interested and would like to do a good job, but does not bother to look far enough ahead in his schedule to be able to attend meetings and to carry out assignments.

4. When he accepts the job with an "axe to grind": theological, denominational, administrative, or financial.

5. When he does not understand and is unwilling to learn the purpose, problems, and broad plan of development for the institution.

6. When he fails to understand that the main function of the board of trustees is legislative; that is, the board establishes broad policies. When these broad policies have been established, they are then turned over to the administration to be carried out.

7. When he fails to understand that the authority of the board rests in the board as a whole and not in an individual trustee.

8. When he yields to pressure groups, either within or without the institution.

9. When he fails to understand that he must not act as a representative, emissary, delegate, or messenger, but as an individual according to his understanding, conscience, and integrity.

10. When he fails to understand that a Christian college is not "just another college," but an institution with a special and difficult mission to be carried out in the name and spirit of Christ.

Ben C. Fisher is executive secretary of the Council on Christian Higher Education of the Baptist State Convention of North Carolina.

The Forgotten Emphasis in Christian Stewardship

by T. B. MASTON

RETIRED PROFESSOR OF ETHICS,
SOUTHWESTERN SEMINARY

In the area of stewardship our churches and our denomination frequently start at the wrong end. The emphasis is usually on the material rather than on the spiritual aspects of stewardship.

Even in the area of the stewardship of material things, first consideration too frequently is given to tithing rather than to the broader aspects of stewardship.

It is possible for one to be a faithful tither and not be a good steward. I personally do not believe that one can be a good steward and not give at least a tithe of his income to the cause of Christ.

Furthermore, it is possible for one to be a good steward of money and things material and yet fail to understand and practice the stewardship of the spiritual. The spiritual aspects of stewardship are deeper and more inclusive than the stewardship of the material. Really the latter should be instrumental to the fulfillment of the former.

Peter suggests one aspect of the stew-

ardship of spiritual things in the following words: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold ("varied" RSV) grace of God" (1 Pet. 4:10). Here Peter is referring primarily to the different tasks to which God through his grace has called men. Christians are to be good stewards of that grace. This aspect of the stewardship of the grace of God is expressed through service within, and through, the Christian fellowship.

The first call of God to us is to salvation, and this call is an expression of the manifold or varied grace of God. We are saved by grace through faith, it is the gift of God, "not of works lest any man should boast" (Eph. 2:8-9). We are stewards of this phase of the grace of God as we are of his grace expressed in our call or task.

The stewardship of the grace that saved us requires that we open our lives for additional expressions of the varied grace of God. This grace will express itself in the quality of life we live for him. We are his workmanship or craftsmanship, but we have been created in Christ Jesus "unto good

works" (Eph. 2:10) or for, or with a view to good works. The good works express his grace, but they are also a product of his grace.

We are not only stewards of the grace expressed in our salvation and in our particular call or task; we are also stewards of the grace of God contained in the gospel we preach and teach. There is enough grace in that gospel to save every man everywhere who will turn to God in faith. We who have been redeemed by that grace are responsible to God to share the good-news of his grace with the people of the world.

This good-news should be shared personally wherever possible, but there are limitations to personal sharing. By being good stewards of our material possessions, we can have a part in sending the gospel of grace to peoples in areas where we can never go personally.

How wonderful that God can use our tithes and offerings, along with the gifts of others, to win men and women to Christ and to extend His Cause around the world! This glorifies our giving and can make the giving of things material a rewarding spiritual experience.

WESTERN RECORDER
"Earnestly Contend for the Faith Which was Once for All Delivered to the Saints"—Jude 3
KENTUCKY BAPTIST BUILDING • MIDDLETOWN, KENTUCKY 40243

Vol. 141 December 14, 1967 Number 49

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Owned and published weekly, except one issue in July and December, by the Kentucky Baptist Convention, Kentucky Baptist Building, Middletown. Second class postage paid at Middletown, Kentucky.

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The Head-of-the-Hollow Man

The Executive Board of the Kentucky Baptist Convention could have done nothing more fitting in its recent meeting than to honor G. R. Pendergraph. The dinner in his honor on November 30, at Boone Lodge, was a most appropriate and delightful occasion. The gift from the Executive Board to him was as richly deserved as any gift ever presented or received.

Pen is the incarnation of the New Testament picture of the true leader who is first of all the servant of all. He has probably put in more actual hours and sweat than any man in Kentucky Baptist denominational life today. He has done this to his own hurt. He has disregarded reasonable rules of health by going early and staying late day after day. He never learned to say no, and so has actually endangered his life from overwork.

Like Caleb who asked Joshua for the hard part of the conquered territory, Pen has always taken the more difficult places leaving the easier to others. He could rightly be called the "head-of-the-hollow man." No place was too far and no task too hard for him. He has slept on any kind of bed or in his automobile, he has eaten whatever was available and he has worked through the night while others for whom he worked slept.

Pen's strength is with rural congregations and their pastors. His patience and love have inspired more confidence on the part of pastors in denominational work and workers than could have come any other way.

He has left the evidence of his hard labors wherever he has been. Hundreds of Kentucky Baptist churches have on their walls somewhere excellent maps of their church field with every house marked. Much of the information for many of these valuable surveys was obtained by Pen who knocked on all the doors in the community which were not knocked on by other workers. He would often do his work and the work of others.

A serious heart attack almost took Pen out of this world a while back. His difficulty is in learning how to slow down and say no. A favor on his part to his family and to Kentucky Baptists would be to follow the doctor's orders more carefully. Such men don't come along often enough and we can ill afford to lose one.

Most denominational workers are respected, admired and loved as fellow Christians. It's one thing, however, to be admired, respected and loved in this

way. It's another thing to be loved for unique and sterling qualities of humility and service. This is G. R. Pendergraph, the most beloved denominational worker among Kentucky Baptists. May his years be many and may his tribe increase.

Never Say Die

Never sell this generation of youth short. Kentucky Southern College students have proven that nothing is impossible if it is desired enough. They were determined to keep their college and they did. They made believers out of many skeptics, including this editor. The reversal of the trustees vote to merge Kentucky Southern with the University of Louisville was a tribute to the determination, dedication and devotion of these amazing students.

Too much cannot be said for these young people. The way they went about their job was as admirable as the results they obtained. They demonstrated maturity, ability and reason much beyond that expected of persons their age. The world today desperately needs this kind of leadership, and it is gratifying to know it exists among the youth of our day.

The task of saving Kentucky Southern College, however, has not been accomplished and the students fully realize this. In fact, the task has just begun, and it has a long way to go. The success of the students' efforts only bought time for the college. The actual money raised and pledged as a result of the student drive is significant but will be only a drop in the bucket compared to the critical needs. New money uncovered in the drive is almost negligible. The largest part of what the students raised was already available to the trustees, and so what the students actually accomplished was more a change in the spirit than a change in the financial picture of Kentucky Southern.

It is clear to the friends of Kentucky Southern that two things must happen if the school survives. The first is the finding of financial sources not now available to the college. The \$4,500,000 indebtedness must be faced honestly, and this can only mean a realistic plan for paying it off. So far this is not in sight, notwithstanding the noble efforts of the students.

Closely related to the financial situation is the matter of accreditation of Kentucky Southern. The young school has made remarkable progress toward this most important milestone for every college and

was scheduled for full accreditation this year. The one condition for Kentucky Southern accreditation not yet achieved is financial stability and, if this prevents accreditation this year, it will be a very heavy blow.

The other necessity for the survival of Kentucky Southern is a major overhaul in fiscal policy which will bring expenditures more in line with income. Some deficit operation is expected in a new school, especially one with such an ambitious program as Kentucky Southern has, but no school can long stand

such deficits as those incurred each year of this school's operation. Unless fiscal responsibility is established and maintained at Kentucky Southern, the situation will become worse instead of better.

Surely the trustees who are some of the ablest men in the business world realize this and will proceed accordingly. Otherwise, they will break faith with those who have contributed to the school, those who presently support it as well as the courageous students who gave it an opportunity for continued life.

BAPTIST FORUM



"Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness?"
Mayfield, Ky. Ronnie Sutton

Be Consistent and Wise

Dear Editor:
I venture to say that all of those Baptist ministers, editors, seminary professors, and others, who have been advocating recently in several Baptist publications that, under certain circumstances, our missionary Baptist churches receive "alien immersion" (an immersion performed outside of missionary Baptist churches by persons and groups who are in no wise connected with them) have been: (1) immersed into the fellowship of a missionary Baptist church; (2) upon their public profession of faith in Jesus Christ as personal Saviour; (3) to picture their spiritual participation in the fruits of the death, burial, and resurrection of Jesus Christ (the gospel); and that their baptism was (4) performed by a scripturally-qualified administrator approved by the churches into which they were received.

Those same missionary Baptist churches have strenuously required that the men who performed believer's immersions for them and under the authority of Christ be: (1) saved by sovereign grace; (2) immersed believers themselves; (3) men called of God to preach the gospel of grace; (4) scripturally-ordained by a council of missionary Baptist ministers, acting under the authority of Christ and a New Testament church; and (5) reputable missionary Baptist ministers in good standing in the denomination.

Without doubt, the same advocates of limited and unlimited alien immersion have met the above requirements, if they are missionary Baptist ministers.

Therefore, isn't it very inconsistent and most unwise for them to be advocating that our missionary Baptist churches receive the immersions of administrators and denominational groups whom missionary Baptists consider to be unordained, and whose churches are of a different faith and order from ours? Owensboro, Ky. Wendell H. Rone, Sr.

(FORUM CONTINUED ON PAGE 13)

Country Preacher Makes Bad In Big City

Dear Editor:

While entering the city of Louisville on my way to the Kentucky Baptist Convention, I was given a royal welcome by one of "Louisville's finest." I thought, "How nice! A police escort for the messengers to the convention!" But when he escorted me to the side of the road, I realized I had made a stupid mistake. I had just turned off a winding, bumpy, narrow two-lane highway where the speed limit is 60 m.p.h. onto a straight, smooth, wide four-lane divided highway where the speed limit is 50 m.p.h., and had failed to reduce my speed.

As the officer wrote out my ticket, I sat in numbed silence. Several times I opened my mouth to say something, but nothing came out. Perhaps it was the shock of hearing him say, "Since you are from out of the county, I am supposed to lock you up, but. . ." He went on to tell me he was being Mr. Nice Guy by just giving me a ticket for \$28. I wanted to thank him, but those words would not come out either.

I kept thinking how it would sound back home for a preacher to go to a religious convention and end up in jail. But maybe that would not be so bad after all. Everyone knows you cannot be a successful preacher today unless you have a jail record.

Well, I could have claimed police brutality. The fact that he did not touch me has nothing to do with it. It was the mean way he questioned me. Come to think of it, he did not question me. He told me.

Then it struck me—discrimination. He was discriminating against me because I was driving a Falcon. In some circles Doves are popular. In other circles Hawks are favored. But everyone picks on Falcons.

The trouble was it was too late for any of these. However, as I passed that

same stretch on my way out of Louisville I was determined not to exceed the speed limit again. But, lo, and behold, as I looked in my rear view mirror I was startled to see that familiar blue flash again. For a brief moment I hoped it was Batman in hot pursuit of the Penguin. Not so! It was Boy Wonder, the policeman, after the Joker, me!

"Now what," I thought. This time I was going too slow. I was under the minimum speed limit of 35 m.p.h. My mind went into neutral: "Here we go again. Now what were some of those things I was going to say. . .?"

Owenton, Kentucky Tom Miller

No Cooperation in Evangelism

Dear Editor:

I do not agree with Southern Seminary professor Kenneth Chafin's proposal concerning cooperation of Southern Baptists with other denominations in evangelism. I believe this would go against the teaching of God's word.

Southern Baptists cannot cooperate with other denominations in evangelism and remain true to God's word. This is because these denominations do not teach the truth concerning such Bible doctrines as salvation by grace (Ephesians 2:8-9), and baptism as burial with Christ (Romans 6:1-4). Some of these denominations even deny the virgin birth and have thrown away other important Biblical doctrines.

It might be said that this doesn't matter in evangelism. We need to be broad-minded, so we can win more to the Lord. But these doctrines do matter with God, since he inspired holy men to put them in scripture. Amos asked, "How can two walk together except they be agreed?" (Amos 3:3). How then can two cooperate if they do not agree on the way to be saved?

Many of our denominational leaders are more concerned about fellowship than they are about truth. Paul said,

Nine Groups Represented in Baptist Fellowship Meeting

by C. E. BRYANT

Thirty-eight representatives from nine different North American Baptist bodies met for three days during November at Washington "to explore the role of Baptists in our rapidly changing world."

V. Carney Hargroves, chairman of the North American Baptist Fellowship, a committee of the Baptist World Alliance, said that the discussions were informal and unofficial.

A statement of findings will be studied further by a group of leaders of the North American Baptist Fellowship, but the findings were not made public.

Invitations to participate in the consultation were issued last May to the presidents or executive secretaries of all North American Baptist conventions,

conferences and associations affiliated with the Baptist World Alliance. The leaders were asked to designate up to five representatives from each of their groups.

Josef Nordenhaug, general secretary of the Baptist World Alliance and secretary of the NABF, termed the three days of meetings as "an upper room experience in which we all came together, prayerfully faced the needs of the current world and sought ways to work cooperatively to meet those needs."

Hargroves, an American Baptist, said that "those of us in the meeting discovered that we have much in common."

"Questionnaires which were distributed by mail ahead of time and returned without names signed showed a surpris-

ingly large degree of agreement. Differences are usually in the areas of the cultural, geographical or historical. Theological differences seemed to be in large measure a matter of semantics."

He said that the representatives spent their first two sessions speaking frankly about differences in their approaches to evangelism and their outreach to the world.

Considerable discussion developed in the area of social action—whether or not the term evangelism ends with just the conversion experience of individuals or continues in an application of Christian principles to the whole of life.

Such words as "competition" and "duplication" were sometimes used, Hargroves said, but these factors were faced in the search for ways and means for a cooperative Christian witness.

"We did recognize that the North American continent needs a concerted Baptist witness and we sought ways to work together and give common expression to the gospel we all seek to proclaim," Hargroves said.

The participants expressed a desire for increased communication between their groups. Publications of the various bodies will be exchanged between denominational leaders, news of the various groups will be channeled to the news services of other groups, and leaders will be invited to attend each other's meetings in order to become better acquainted and share plans for the future.

Kentucky Baptist

WESTERN RECORDER
BAPTIST BANNER AND WESTERN PIONEER

Historical Highlights

FEATURING PAST EVENTS FROM THE FILES OF THE WESTERN RECORDER

10 YEARS AGO December 12, 1957

Henlee H. Barnette, professor at Southern Seminary, Louisville, wrote an article entitled "Toward a Theological Basis for Social Work" for *Western Recorder*. Among other things, Barnette said Christian social work must be sanctioned by the Cross, predicated upon the biblical view of man and rooted in the character and action of God in Christ.

25 YEARS AGO December 10, 1942

Editor John D. Freeman challenged Southern Baptists to work for more harmonious relations with their Negro Baptist brethren in an editorial entitled "The Race Problem."

"Since Baptists are the most numerous religious group in the area occupied by large Negro populations . . .," he said, "Baptists have upon their hands the major responsibility for helping break down the prejudices which prevail between the two groups and of setting up a program of social and religious adjustment and activity that will assure us of friendly relationships in the years ahead."

50 YEARS AGO December 13, 1917

A campaign to raise \$35,000 as an endowment fund for Bethel College at Russellville was approved by the Gen-

eral Association of Baptists in Kentucky.

Isham Enlow, news correspondent for Southern Seminary at Louisville, reported that "nothing especially exciting is happening about New York Hall except that coal is scarce, mercury is going down while board is going up."

Kentucky Baptists Name Jones New Mountain Missions Director

Robert C. Jones, missionary for Pike Association in Kentucky since 1963, has been elected director of the mountain missions program of Kentucky Baptists, effective January 1. Jones will have specific responsibility for this area of work as an associate in the direct missions department.

A native of Corbin, Kentucky, he graduated from Cumberland and Georgetown Colleges in Kentucky before receiving the B.D. degree from Southern Seminary, Louisville, in 1956.

Prior to becoming Pike associational missionary in 1963, Jones served as pastor of Hillvue Heights Baptist Church, Bowling Green, from 1961 to



Jones

1963 and as pastor and county missionary at the Beattyville, Kentucky, Baptist Church from 1958 to 1961. He served student pastorates at Stephensport, Kentucky, and Petersburg, West Virginia.

Along with approval by the Executive Board of Jones as the new mountain missions director came a recommendation that he reside in the area generally outlined by the eastern Kentucky towns of Winchester, Richmond, Irvine, Stanton and Mt. Sterling.

Jones will establish residence in this general area by June, 1968, and use the region as a base of operations. For the past several years, offices for the mountain missions director have been located in Lexington.

Jones succeeds J. Edward Cunningham, who resigned this summer after 11 years as mountain missions director to join the staff of the American Bible Society as distribution and church relations secretary.

Dutch Baptist Pastor's Salary Attached for Taxes

A Dutch Baptist pastor who refused to pay 15% of his 1967 income tax as a protest against the "inhumanity of warfare" says the government attached a part of his income to satisfy its tax claim.

"I haven't been jailed and my property hasn't been confiscated," said F. E. Huizinga, 59, of Hengelo, Holland. "And I will refuse again in 1968 to voluntarily pay the 15% of the tax used for military purposes."

When Huizinga refused to pay the tax, Dutch authorities went to the treasurer of the church where he is pastor and forced the treasurer to give them an amount of money from Huizinga's salary equal to the unpaid tax.

Missionaries to Cuba Reported Doing Well

Latest reports from Cuba indicate that two Southern Baptist missionaries imprisoned there since April, 1965, are in good health, it was announced at Atlanta during a recent session of the Home Mission Board.

Herbert Caudill, 63, remains under house arrest in his Havana home, recovering from a March 15 operation in his one good eye, which was performed in Cuba by Atlanta surgeon, William S. Hagler, after Cuban officials granted a special visa to the eye specialist.

According to correspondence from Mrs. Caudill to the Home Mission Board, Caudill continues to experience gradual improvement in the eye. He is blind in the other eye due to a retinal complication that surgery in the U.S. failed to correct in 1964.

Mrs. Caudill also reported that David Fite, 34, the Caudill's son-in-law, is working as a prisoner on a farm quite some distance from Havana. She said that she and Fite's wife, Margaret, visited him late in October.

"He keeps his chin up and we can tell he is a great comfort to others," Mrs. Caudill said.

Fite's parents, Clifton E. Fite, pastor of the Rosemont Baptist Church, Waynesboro, Georgia, and his wife, were allowed to visit their son in Cuba

last spring, and reported a cordial hearing from Cuban officials as they appealed for Fite's release.

Both of the missionaries were arrested in 1965, along with about 40 Cuban Baptist pastors. They were convicted of illegal currency exchange.



Caudill



Kentucky Officers at Southern

Of the 1,114 students enrolled at Southern Seminary, Louisville, this semester, 119 of them list Kentucky as their home state. Pictured are the officers of the Kentucky state group examining a copy of the *WESTERN RECORDER*. They are (left to right) Bob Vickers of Richmond, athletic chairman; Gwen Sampson of Louisville, social chairman; Dickie Bruce of Richmond, program chairman; and Skip Craig of Louisville, president.

Billy Graham Awarded Doctoral Degree by Catholic School

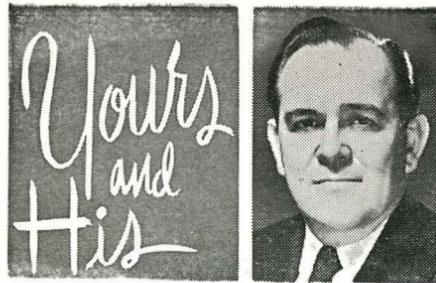
A small Catholic college, Belmont Abbey, of Belmont, North Carolina, has awarded an honorary doctor of humane letters degree to Southern Baptist evangelist Billy Graham, praising him as one of the great men of the 20th century.

The citation presented to the Baptist evangelist called Graham one of the few men who has "significantly shaped for good the events of our world" in the 20th century.

Stated the citation:

"When time has shifted the 20th century, and most of us have receded into statistics, there will remain visible to the eye of history a relatively few men whose individual minds and wills have significantly shaped for good the events of our world.

"In this small company—the company of Picasso and Einstein, of Schweitzer, Churchill and John XXVIII—will certainly be found the figure of William Franklin Graham."



Lottie Moon Offering

Thousands of women in the churches of Kentucky and the SBC have been observing the Week of Prayer for Foreign Missions during the past few days—and in many churches the whole congregation has been caught up in this annual observance spearheaded by the WMU.

While the Cooperative Program is the main support, and the foundation of our world mission thrust, the annual Lottie Moon Offering taken in connection with this week of study and prayer provides nearly \$15,000,000 from the hearts of Southern Baptists. It is hoped that every Baptist in every church will make a contribution to help "share Christ with the world" beyond our shores.

Cooperative Program News

The true "life line" of all our "mission work"—missions, evangelism, education, higher education, benevolence—everything we do as Baptists, is the Cooperative Program. More and more churches are supporting our Baptist witness in the world by more and more money sent through this channel of concern. A great new thrust in world redemption, however, awaits a more worthy response of the churches. More of the offering plate collections ought to be given through the Cooperative Program. The percentage basis of giving, made monthly or weekly, is the fairest way to "Give Light to the World."

During the month ending November 25, our churches sent in sufficient Cooperative Program funds to reach the monthly budget of \$312,500 for the first month of this new quarter in the present convention year. We are grateful. The monthly receipts were \$316,391.33—just \$3,891.33 over the monthly goal.

However, for the quarter, we are \$248,121.19 short of the quarterly goal. We are just 3.5% over the same quarter last year. This does not surprise us, however, since our increased state budget began September 1, while many churches do not go into their increased budgets until January 1. So, this first quarter is usually low. However, we must await later months to see whether the total increases of the churches will reach our state goal. For this we pray.

Pendergraph Honored for 21 Years Of Service to Kentucky Baptists

G. R. Pendergraph, church administration consultant for the Kentucky Baptist Convention, was honored for his 21 years of service to Baptist churches in the state during a special testimonial dinner at Cedarmore Baptist Assembly November 30.

During his 21 years with the state board staff, Pendergraph has assisted scores of Baptist churches—mostly in the rural areas and small towns—in taking a census and survey of their church fields. These studies have en-



PLAQUE FOR PENDERGRAPH—G. R. Pendergraph (left) receives a plaque citing him for his years of service to Kentucky Baptists from Eldred Taylor of Somerset, president of the Kentucky Baptist Convention.

abled dozens of churches to reach their communities more effectively for Christ.

The testimonial service was held during the annual organizational meeting of the state Baptist Executive Board, held November 30 and December 1 of this year at Cedarmore.

Testifying to Pendergraph's sense of dedication, spirit of humility and capacity for hard work were Herman Ihley, secretary of the inter-racial cooperation department of the Kentucky Baptist Convention; Winn T. Barr, pastor of London Baptist Church; Floyd Titsworth, pastor of Grace Baptist Church, Shelbyana; A. B. Colvin, secretary of the direct missions department of the Kentucky Baptist Convention, and Eldred Taylor of First Baptist Church, Somerset, president of the Kentucky Baptist Convention.

"Bro. Pen," as he is known to hundreds of Kentucky Baptists, joined the rural church program of the General Association of Baptists on February 24, 1946. At that time headquarters for

this work was in Eddyville.

He moved his offices to the Kentucky Baptist Building at Louisville in 1952. Six years later he was named director of the church development ministry for Kentucky Baptists, an associate position in the department of direct missions.

Since September 1 of this year, Pendergraph has been church administration consultant. In addition to his church survey work, he now has responsibility for promoting more efficient administrative practices in Kentucky Baptist churches. Already he has arranged and supervised a series of church administration conferences across the state. These were held during October in Elizabethtown, Lexington, Henderson and Eddyville.

A native of Durham, North Carolina, Pendergraph is a graduate of Wake Forest College in that state and Southern Seminary at Louisville.

He served as a chaplain in the Army during World War II and is now a Lieutenant Colonel in the Army Reserve. He plans to retire from the Army post in January.

The business sessions of the Executive Board were devoted primarily to subcommittee meetings and reports. No major recommendations from the committees of the board were presented. Several matters were referred to the committees for study and possible future recommendation to the board.

The most important of these was a request from the Kentucky Baptist Foundation directors for a more independent status in relationship to the board. Presently the Foundation directors and the Kentucky Baptist Convention Executive Board are involved in the appointment and replacement of the executive secretary-treasurer of the Foundation. The request was referred to the Foundation committee of the Executive Board for study and a report in a later board meeting.

Observers considered the board meeting one of the smoothest in recent years.

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Highland, Louisville, Launches New Ministry to Immediate Community

by GEORGE W. KNIGHT
ASSISTANT EDITOR

Highland Baptist Church of Louisville has mobilized its mission resources to launch a unique and creative ministry to its immediate community.

On Sunday, December 3, the congregation dedicated its new neighborhood activity center, named appropriately "The Highlander." This center will minister to the Highlands area of the city by offering a wide variety of recreational and fellowship activities for any persons in the community who wish to attend.

Always a mission-minded church, Highland has sponsored a variety of ministries in the Louisville area across the years. Several projects which it was sponsoring outside its own community were cancelled, however, to mobilize its resources and finances for this new thrust into the Highland neighborhood.

For the past several years, this historic and influential church, located near Louisville's downtown area, has watched its outreach into the Highlands area grow weaker as the surrounding community has changed. Many of the once-stately homes in the neighborhood are now in bad need of repair; others have been converted into apartment buildings.



"HIGHLANDER" PERSONALITIES—Three persons who have prominent roles in the establishment and operation of "The Highlander" are (left to right) G. Willis Bennett, Southern Seminary professor and member of the church; Mrs. Robert W. Bailey, director of the center, and Highland Pastor Robert N. Wallace. Bennett, author of a recent book on the city church published by the Home Mission Board, was serving as interim pastor at Highland in 1966 when the church decided to intensify its ministry to the surrounding neighborhood. "The Highlander" is the first step in that direction.

Many of the young couples and young single adults who have moved into the Highlands have a "transient" attitude toward the community and the church: they are simply biding their time until they can afford to move to the suburbs and buy their own home.

This change in the neighborhood has been paralleled by a general movement of the church membership to communities outside the immediate church field. Leaders of the congregation estimate that two-thirds of Highland's members now reside outside the church community—some in the outlying suburbs as far as five or 10 miles away.

It's the same problem faced by hundreds of large city churches near downtown areas throughout the Southern Baptist Convention—sociological changes have caused the churches and their immediate neighborhoods to grow farther and farther apart. The thing that makes Highland unique, however, is its attempt to meet the challenge of change by adapting its ministry to the new community environment.

Through its new neighborhood activity center, the church hopes to become so vitally involved in the life of the community that the congregation and the immediate neighborhood will be drawn closer together. In effect, Highland is functioning as the "servant



HIGHLAND BAGPIPER—A real live bagpiper was recruited from the student body at Southern Seminary, Louisville, to participate in open house activities for the new neighborhood center of Highland Baptist Church. "The Highlander" is located in an old, two-story house, which once served the congregation as a parsonage. Several Highland members pitched in to help renovate the old home, and the entire job was completed for about \$6,000.

church" in its own front door by offering a variety of worth-while activities for all residents of the area who wish to participate.

Already the services offered by "The Highlander" include a craft room for persons of all ages who like woodworking, ceramics or leathercraft; a lounge area designed for listening to music or reading; and a "hearthside room," which features a kitchen and dining area for preparing light snacks.

Not all the activities for the neighborhood center have been structured yet, explained Highland Pastor Robert N. Wallace; and this is just the way the church planned it.

"Our approach is situational; we hope many activities at 'The Highlander' will spring directly from community interest and needs," Wallace said. "As people express an interest in recreation and other programs of various types, we hope to make these activities available to them.

The task of organizing the activities of "The Highlander" and supervising its ministry will be in the hands of Mrs. Robert W. Bailey, who will serve as full-time director. A recent social work graduate of Southern Seminary at Louisville, she will be assisted by three seminary students in social work, who will satisfy their field work requirements by working at the center about 10 hours each per week.

Lewis Martins Now Serving In Hawaii

Dr. and Mrs. Lewis W. Martin, retired by the Home Mission Board in 1965, now are living in Pukalani, Maui, Hawaii, where he is pastor of the Pukalani Baptist Church.

Dr. and Mrs. Martin served on the Home Mission Board for more than eight years as missionary evangelists in eastern Kentucky.

Their present address is P. O. Box 233, Pukalani, Maui, Hawaii 96788.

Sanders Accepts Pastorate In Tulsa, Oklahoma

Bill Sanders, pastor of the Fern Creek, Kentucky, Baptist Church since 1960, has resigned to accept the call of Brookside Baptist Church, Tulsa, Oklahoma, effective December 1.

More than 1,000 persons were added to the fellowship of Fern Creek Baptist Church during Sander's seven-year tenure as pastor.



Sanders
Church during Sander's seven-year tenure as pastor.



Faith After a Century

Grandma Natoruck Tucker, who is about 108 years old but still agile enough to live alone, is surely the oldest Christian in Fairbanks, Alaska, and perhaps the oldest Southern Baptist in the world. She made a public profession of faith in Christ during her 106th year of life after attending services at Friendship Baptist Mission in Fairbanks for two years. She is now learning to read and write under the direction of Mrs. John Isaacs, who, with her husband, works as a missionary at the mission.

Home Board Adopts Record Budget of \$13,000,000

A \$13,400,000 budget for 1968, which includes large appropriations for two major denomination-wide projects, was approved by the Southern Baptist Home Mission Board directors, meeting in annual fall session at Atlanta.

The record budget is about \$1,300,000 more than the 1967 sum.

Figures approved for expenditure by the evangelism division in 1968 include \$40,000 for planning and promoting the Crusade of the Americas, the 1969 hemisphere-wide evangelistic campaign in which Southern Baptists will participate.

Another major convention effort is Project 500, a two-year (1968 and 1969) push to start 500 new churches and church-type missions in 500 carefully-defined strategic locations in newer geographic areas of Baptist work.

About \$1,500,000 of the 1968 Home Mission Board budget will be expended in support of this convention-wide church extension project, more than \$1,000,000 of which is earmarked for church loans. And another \$1,000,000 in "Annie Armstrong Offering" funds will be allocated to Project 500 if the offering of \$5,500,000 is reached.

"It is our hope the Crusade of the Americas will turn tens of thousands in the U.S. to Christ," said Arthur B. Rut-

ledge, executive secretary of the Home Mission Board.

"The entire staff of the Home Mission Board will be offering its heartiest support, and the Project 500 effort should be a healthy complement to the Crusade."

The rest of the record sum for home missions is dispersed throughout the Home Mission Board's six divisions and various departments in support of 2,284 missionaries and 12 mission programs of work.

Louisvillian Named to Home Board Staff

William Amos, Jr., director of the weekday program at 23rd and Broadway Baptist Church, Louisville, for the past three years, was elected to the staff of the Home Mission Board during the recent meeting of that agency's directors in Atlanta.

Effective January 15, Amos will be-

Rutledge in his report put the current number of missionaries, as of November 1, at 2,284, a net gain of 119 over a year ago.

During the year, however, the Home Mission Board appointed a record 450 missionaries and associate missionaries.

The small net gain, Rutledge said, reflects some short-term appointments and mission pastors whose congregations have reached self-support, as well as natural factors such as death, retirement and resignation. (BP)

come consultant for church community weekday ministries and Baptist centers in the Board's department of Christian social ministries.

A native of Charleston, South Carolina, he served as missions chairman for the student government body at Southern Seminary, Louisville, in 1964-65 and finished his degree work there in 1966.

The new Home Mission Board staff member also is a graduate of Carson-Newman College in Jefferson City, Tennessee. He was youth director at Third Avenue Baptist Church in Louisville before joining the staff of 23rd and Broadway.

Distinctive International Spirit Pervades Southern Seminary Campus

There is a wide-spread international spirit this semester on the campus of Southern Baptist Seminary at Louisville.

Almost 100 of the seminary's 1,114 students have close ties with countries other than the United States. Some of the number were born abroad and hold citizenship in the nations of their birth. Others are missionaries who are studying at the school while on furlough or extended leave.

"Missionary kids," or children of SBC missionaries, form a third group, while former missionary journeymen and Peace Corps personnel who have resumed their studies at the seminary round out the picture.

This large group of students comprises the international club at Southern. Fellowship across continental boundaries becomes a reality when they meet together as a group in regularly scheduled sessions three or four times during the school year. They also have occasional parties and planned tours of historic sites in the Louisville area.

The roster of the international club for this semester and the groups into which the members fall are:

International Students:

Mr. and Mrs. Reginald Bibby (Canada)
Christine Cesar (Haiti)
Mr. and Mrs. George Cumberbatch (Bahamas)
Joseph A. Edwards (Jamaica)
Mr. and Mrs. Eugene Gillin, (Canada)
Mr. and Mrs. Manfred Grellert (Brazil)
Miss Evelyn Harwood (England)
Werner Kaschel (Brazil)
Mr. and Mrs. Joao Keidann (Brazil)
Gustaw A. Kon (England)
Mr. and Mrs. Jake Kroeker (Canada)
Mr. and Mrs. Graham Lange (England)
Mr. and Mrs. John Anjola Laoye (Nigeria)
Stephen H. Leung (Hong Kong)
Mr. and Mrs. Salvador Martinez (Philippines)
Mr. and Mrs. Isao Nabekura (Japan)
Gordon W. D. Patterson (Canada)
Mr. and Mrs. John Regehr (Canada)
Mr. and Mrs. Mervel Rosa (Brazil)
Mr. and Mrs. George E. Sears (Canada)
Mr. and Mrs. Charles Smith (Bahamas)
Miss Claire Smith (Jamaica)
Mr. and Mrs. Ronald Tonks (Canada)
Mr. and Mrs. Sidney R. Waterman (Canada)

Missionaries:

Dr. and Mrs. Tucker N. Callaway (Japan)
Mr. and Mrs. Neville Claxton (Nigeria)
Mr. and Mrs. William P. Clemmons (Italy)
Miss Anita Coleman (Japan)
Dr. and Mrs. William C. Gaventa (Nigeria)
Dr. and Mrs. William L. Jester (Nigeria)
Mr. and Mrs. Paul Miller (Nigeria)
Mr. and Mrs. James McKinley (East Pakistan)
Mr. and Mrs. Gerald McNeely (Spain)
Dr. and Mrs. Bill Clark Thomas (Malaysia)
Mr. and Mrs. William Arnold (Ghana)
Mr. and Mrs. Ernest Brown (Bahamas)
Mr. and Mrs. C. Kenneth Hayes (Japan)
Miss Maxine Lindsay (Jordan)
Mr. and Mrs. F. Eugene Milby (Rhodesia)
Mr. and Mrs. William C. Warmath (Japan)

Missionary Kids:

Mr. and Mrs. Dan Bagby (Brazil)
Mr. and Mrs. Roger Congdon (Nigeria)
Mr. and Mrs. Alan Culpepper (Chile)
Miss Alice Garrott (Japan)
Mr. and Mrs. Stan Haste (Mexico)
Mr. and Mrs. John David McGee (Nigeria)
Mr. and Mrs. Howard D. Olive (Philippines)
Miss Margaret L. Richardson (Nigeria)
Mr. and Mrs. E. Alan Tharpe (Hong Kong)

Former Missionary Journeymen:

Paul Burkwall (Nigeria)
Larry Keaton (Israel)
Fred Linkenhoker (Vietnam)
Miss Jeannie Mallow (Jordan)
Miss Mary Emily Roberts (Liberia)
Miss Paula Robinson (Nigeria)
Miss Sue Thresher (Nigeria)
Miss Bonna Faye Whitten (Paraguay)
Miss Nancy Lyons (Nigeria)

Former Peace Corps Volunteers:

Joe Henry (Turkey)
Miss Lounelle Selle (Bolivia)

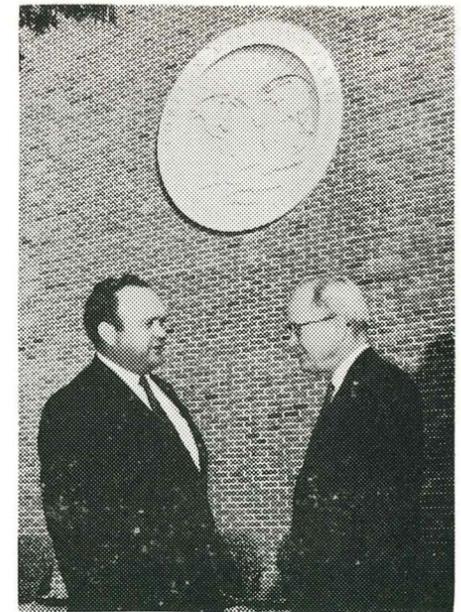
At Special Beechwood Service—

Internationals Give Thanks

International students from the seminary joined international students from Kentucky Southern College at Beechwood Baptist Church, Louisville, during the recent Thanksgiving season for an unusual service sponsored by that church.

The Baptist Men's Fellowship of the church, under the leadership of William A. Lamkin, sponsored the participation of 55 international students and their families at the church's annual Thanksgiving dinner and worship service that followed.

A total of 12 countries were represented by the students attending the special service. James Leo Garrett, faculty sponsor for the international club at Southern Seminary, said this was the first time in recent years that such a service had been attempted with



Missions Emphasis

Gerald Martin (left), pastor of Poplar Avenue Baptist Church, Memphis, Tennessee, and president of the SBC Pastors' Conference, talks with Executive Secretary Baker James Cauthen of the Foreign Mission Board about the 1968 program of the Pastors' Conference in Houston, Texas. Martin says the program will emphasize world missions under the theme "World Encounter with Good News."

international students in the two schools.

Mrs. Martha Puckett, co-chairman of the committee that made arrangements for the international Thanksgiving service, indicated that this venture in mission action was a new expression of mission involvement by the total congregation.

Because of the success of the first attempt, this special Thanksgiving service for international students may be made an annual affair for Beechwood, Pastor James B. Sawyer said.

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SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for December 24, 1967)

INTERNATIONAL SERIES

One Greater Than The Prophets

The ancient Hebrews expected the Messiah to come and bring political independence and prosperity to Israel. Malachi declared that He would come in purifying judgment. As mediator of grace and truth, He would be greater than any of the prophets.

Malachi 3:1-4

Since good and evil were not receiving a reward immediately, the people asked cynically, "Where is the God of judgment?" In God's answer to their inquiry, recorded here, we observe a promise, a person and a purpose. God promised that He would send an advance agent or forerunner to tell of the actual coming of the Messiah. Unquestionably this forerunner was John the Baptist, that great man of God who prepared the way for the coming of the Saviour by preaching repentance toward God, by baptizing those who had truly repented of their sins, by announcing that the coming of the Lord was near, and by giving Him His rightful place when He came.

Malachi made it clear that when Christ appeared He would purge the people of their dross, beginning with the sons of Levi, or the spiritual leaders. After the dross was burned out, as a fire refines silver, and the stains of sin had been washed away, they would be able to present their offerings and render their service in a manner which would be acceptable unto the Lord.

Malachi 4:2

Christ's coming into the world gave to men the possibility of a new outlook on life and the world. Malachi visualized His coming as being glorious as is the shining of the sun in all its brightness. Referred to as the Sun of righteousness, Christ is pictured as providing great illumination and healing. His coming certainly ushered in a new day for the human race. Those who have received Him have had their souls flooded with light and joy and healing, as a result of His saving power, and they have been blessed incalculably.

The sun not only speaks of the day, but it is also a symbol of the personal, visible and glorious appearance of Christ for the purpose of reigning on the earth. As the source of every bless-

ing, He will bring light, life, liberty and love, as surely as the sun brings light to this earth.

Micah 5:2-4

This beautiful Messianic passage is one of the most remarkable predictions in the Old Testament. There can be no doubt that Micah here referred to Jesus Christ as the One Who would be born in Bethlehem, a little village in one of the tribal divisions of Palestine. This prophecy regarding the birthplace of the Messiah, which was made seven centuries before the birth of Christ, so identified the exact place as to make both the prophecy and its fulfillment a testimony to the inspiration of the Bible. There is none other who can fulfill Micah's picture than Jesus Christ Who was born at Bethlehem, was crucified on

Calvary, was raised from among the dead, and was received back into heaven, from whence He will come again to reign in righteousness.

Christ Jesus, Who was appointed by God and Who acknowledged His responsibility to God rather than just to the people, will rule without fear or favor. His kingdom will be universal, peaceful, prosperous and eternal. He will be a righteous ruler, governing with equity, justice and truth. He will administer justice to all.

Rather than ruling as a fierce tyrant, He will rule as the shepherd of His people, and for the glory of God. It will be a time of peace, safety and satisfaction. War will be abolished. Men will give themselves to peaceful pursuits and there will be plenty for all. Want and poverty will be banished, and there will be perfect contentment. To this glorious time, when He shall reign whose right it is to do so, we look forward with anticipation and joy.

LIFE AND WORK SERIES

JESUS: OBJECT OF OUR WORSHIP

The story of the birth of Jesus Christ is of continual interest and blessing to those of us who know and love Him. It always awakens in us a sense of awe. **Luke 2:8-9, 13-19**

While the lowly and humble shepherds in the Judean hill country were watching over their flocks by night, 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.

The angel not only told the city in which Jesus Christ was born, but also

gave to them a sign by which they might recognize Him—"Ye shall find the babe wrapped in swaddling clothes, lying in a manger." Instantly the heavenly hosts sounded forth a paean of praise to God because of the birth of a 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." When they arrived at their destination they did not find any 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 manifested humble awe and reverential joy.

Having availed themselves of the glorious opportunity of gazing upon the Saviour in person, the shepherds promptly set themselves to the great

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and challenging task of proclaiming to others who were less fortunate than they the good news about what they had seen and heard. In this respect they set for us a splendid example. Since all need to hear the good news which is contained in the glorious gospel in Christ, it is obligatory that every Christian tell others what Christ has done for him and for others.

Matthew 2:1-11

"When Jesus was born in Bethlehem . . . , there came wise men from the east to Jerusalem." The Scriptures do not disclose their number, their names, or the country from which they came. They represented the best of the old world culture, learning, religion and civilization. These students of astronomy and kindred sciences were also men of rank, wealth and influence.

Familiar with the Jewish Scriptures, these men were looking for the coming of the Messiah with keen interest and great anticipation. Pleased with their attitude, God gave them a special sign

to lead them to the Lord Jesus, namely a star. When they arrived in Jerusalem and inquired as to where the newborn King was, with the intention of rendering to Him due homage, the whole city was troubled.

Herod, the usurper, was greatly disturbed lest he should lose his throne and his power. Naturally, the least disturbance would arouse the fears of this ruthless and ungodly ruler, because many of his subjects hated him to such an extent that they would have been glad if all his power had been taken away from him. The citizens of Jerusalem were troubled also because they feared a disturbance which might result in the Roman government imposing extra burdens upon them. But primarily, both Herod and the people were troubled on account of their sins.

Troubled by the news that a King had been born, Whom he naturally suspected of being his own rival, the cruel and unscrupulous Herod proceeded to work out a scheme whereby he might do away with the heralded King. Feign-

ing respect and love for the newborn King, Herod sent the wise men to Bethlehem with instructions to locate Him, and then to return and inform Him as to His whereabouts. Herod's hatred was concealed under hypocritical words.

With a view to obeying the command of Herod, the wise men started immediately for Bethlehem in search of the young King.

Upon reaching their destination, the wise men entered the house and found the Child and His mother, Mary. They were filled with joy when at last they stood in the presence of the One for Whom they were searching.

Observe, now, that they did not worship Mary, but the Child Jesus. After they had worshipped Him in Whom the living God had become incarnate, they opened their treasures and presented to Him their gifts of gold, frankincense, and myrrh. They simply brought and gave to Christ the very best they had, which is exactly what all of us should do.

Mississippi, I spent a week with some 20 or more Negro preachers studying what Baptists believe. I never for one time told them to go join in with the white churches, but rather enlist and establish their own churches in the fundamentals of the faith.

Our deepest sympathy should go out to those who have been less favored perhaps than some of us. But taking them into our associations and conventions will not only bring regret to us in days ahead but will do an injustice to work among Negro people.

Mayfield, Kentucky L. R. Riley



(CONTINUED FROM PAGE 5) Shall We Put the Cause First In Our Programs?

Dear Editor:
For a man who has retired from the pastorate to undertake to tell those now on the battlefield what to do seems a waste of time. Experience and study teaches us things we need to know, if we face the issues before us with an open mind and heart.

As I meditate upon the issues of today among our people, I have some deep convictions that I see some of my brethren do not have. I refer to the taking of the Negro brethren into our churches, associations and conventions. As I see it, we in doing this are doing the cause of Christ an injustice. Matthew 6:33 says, "Seek ye first the kingdom of God," which means to me putting the cause above all other things in

our thinking and in our program of work.

Some associations have taken Negro churches into their membership. That was none of my say. I was not a member of any of these associations. I maintain, in taking some of the stronger churches out of their regular program of work, we will discourage some of the weaker churches needing all the help they can get to carry on their program of activity.

Then what do I think we owe the Negro brethren? We owe them all the assistance possible in every way to help them become stronger in faith and in true Bible doctrine, that they may be effective in winning their own people to Christ.

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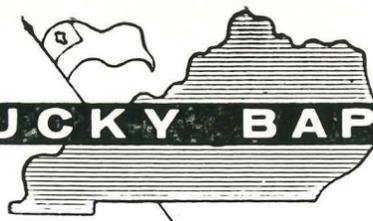
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FOR SALE—The Sunday School Board of the Southern Baptist Convention has 468 theater-type seats for sale. They will be available for sale until December 21. These wooden - back, cushion - bottom seats are complete with book racks. They are to be removed from the board's chapel by December 21. Contact Hilton Austin or John Doherty, 127 Ninth Ave., No., Nashville, Tenn. 37202 or phone (615) 254-1631.



KENTUCKY BAPTISTS AT WORK

Evangelism

State Evangelistic Conference

by Thomas H. Shelton

One of the speakers during the Evangelistic Conference is Roy J. Fish, associate professor of evangelism, Southwestern Seminary.



Roy J. Fish

He left the pastorate of the First Baptist Church, Fairborn, Ohio, for this position. While pastoring in Ohio, he served as president of the Ohio Baptist Convention. Fish is considered by many as one of the truly great young preachers of our day. He is to use the Book of Acts as the basis of his messages entitled, "Evangelism in the Early Church." He will also lead a conference on Tuesday morning and afternoon discussing the subject, "What to Preach in Revivals."

The Evangelistic Conference is for every church member. We not only invite, but encourage laymen and women to attend. If you cannot attend all sessions, plan to come for the entire day Tuesday or for the evening sessions. While speaking to the laity let me urge you to see to it that you make it possible for your pastor to attend every

session. It will pay big dividends!

Remember—First Baptist Church, Owensboro, Kentucky, January 15, 16 and 17.

Training Union

How To Advance In Church Training

More than at any other time in our history, we must involve church members in the total life of our church. We can no longer be satisfied to receive people and then forget them, thus depriving them of knowing about what their local church has been in the past, what it now stands for, what it is doing in the community and what its program is. This is one of the main reasons that our people become indifferent to the total church ministry.

The new ACT brochure suggests a flexible plan to help your church increase its Training Union enrollment. Specifically, it is designed to help your church to reach and train leaders, members and the children of members.

The desired and final outcome of the plan is the maximum Christian growth and development of all members. It is both practical and comprehensive and is adaptable to any size church and situation. Advance in Church Training is, in reality, a design to assist a church in developing its own plan for Training Union growth and the spiritual development of its members. The flexibility of the plan makes it possible for each

church to add to the plan or take from it according to its own needs. Basically: The major approach of ACT is through: (1) Training of new church members (2) The on-going Sunday night program of training (3) The training of church leaders

The new ACT brochure is available in quantities upon request from Training Union department, Kentucky Baptist Building, Middletown, Kentucky 40243.

Church Music

Number of Choirs at Youth Night Exceeds 200

by Eugene F. Quinn

More than 200 youth choirs from both Negro and white Baptist churches throughout Kentucky enrolled in the Youth Night Choir which sang at Freedom Hall in Louisville on November 10. Approximately 5,000 young people participated in the choir comprising 203 youth choirs throughout Kentucky Baptist churches and associations.



Quinn

A great tribute is due the dedicated directors and pastors of these choirs as they honored the Lord in this significant fashion. This Youth Night was "perhaps the greatest integrated meeting of Baptists in the history of the Southern Baptist Convention," as stated by our Executive Secretary, Dr. Harold G. Sanders. Dr. Sanders commends all who had a part in making the Youth Night such a success, and he attributes much of the success to the excellent youth choirs which participated.

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Brotherhood

Baptist Men and Missionary Concern

by Forrest R. Sawyer

A significant statement in the Nashville Banner last May 19, was given by Dan G. Lester. His statement was this:

"Five years in the pastorate following eight years in an executive position have given me a new perspective. I believe that the hesitancy or fear of many concerned members of the laity is rooted not in a reluctance to become involved, but in a frustration in knowing how to become involved.

"We need more practical assistance for the laity in how they can relate in a meaningful way to others. I am wondering if all who are preparing for more meaningful witness in the world are willing to admit that they have not taken the time to assist the concerned layman to bridge the gap that lies between them and the people whom they would like to help."

This statement reveals some of the considered thinking that went into the present structure of the Brotherhood program.

The present organizational structure proposes five officers for Baptist Men, six for Baptist Young Men, and one R.A. Leader, plus his committee and the required number of counselors for the boys.

For Baptist Men and Baptist Young Men, a definite effort is made to provide an organizational structure that will adapt to the numerical size of virtually every church and still accomplish the purpose of *Mission Study* and *Mission Action*.

The areas of stewardship, revival, the ministries to internationals, to juveniles, to those in institutions, to the sick, transients and other areas should claim the attention of the men and in some instances, the boys, in the mission ministry of any church.

A most revealing incident occurred during and following a meeting of state

Brotherhood officers and district directors at Cedarmore last December.

The books entitled *The Brotherhood Program of a Baptist Church*, *Missionary Education for Baptist Men*, *Missionary Education for Baptist Young Men*, and *Missionary Education for Baptist Boys Through Royal Ambassadors* were reviewed.

At the close of the meeting, two suggestions were made: (1) that each man take the time to study, to think and to pray until he had arrived at a definition of missions that he could relate to someone else. The second was that when he had done this, that he serve as a catalyst in his church to take the time to delineate that which he considered his church's mission in this world.

Several weeks later, I was having breakfast with one of the men in another city and he remarked that he could not recall having attended a more helpful meeting until I ruined it for him by making the above suggestions. At the time, he felt they were quite juvenile and elementary until he tried to do them. "Since the meeting I have written a dozen papers trying to come up with a definition of missions that I could relate to someone else," he said.

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There are some rights a church does not have. One is the right to fail to provide missionary education to all its membership.

If I understand the New Testament teaching of an equipping ministry, brethren, we have a job to do.

May I suggest a study of the concept book, *The Brotherhood Program of a Baptist Church*, which reveals mission study and mission action for our men and boys. Furthermore, let us take advantage of the materials prepared to help our men and boys become involved in the mission of their church.

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Radical Change Needed in Modern Church, Edge Says

Declaring that "our kind of church is inadequate for our kind of world today," a Southern Baptist seminary professor at Louisville said there must be a radical change in the church if it is to be "God's instrument of redemption in the world."

Findley B. Edge, professor of religious education at Southern Seminary, made the statements in an opening address to a church renewal conference he directed at the seminary.

"If our churches continue in the present pattern in which we now express our life, it is my judgment that our churches will not be able to be the effective instruments of God in the redemption which he is seeking to perform in the world today," Edge said.

Edge told the church renewal conference he felt the church of today is increasingly irrelevant and selfish—irrelevant to the basic issues which are confronting modern men, and selfish in that it is seeking to build institutional church organizations.

"The church mouths its pious phrases about the revolutionary gospel, but in reality it simply lulls its people to sleep, accepting the status quo," he declared.

As a result, large numbers of young people are leaving the church "because they are looking at the lives of the church as we are living it and they are seeing how phoney it is."

Edge, added however, that he was not an "angry young man" who believed the church is finished. "I believe the church can be saved," but it must be rejuvenated, he added.



Edge

Guthrie Baptist Woman Leaves Estate to Missions

Miss Roberta Conley, a devoted member of the Guthrie Baptist Church for many years, has left her total estate to mission causes of the Southern Baptist Convention. Miss Conley died in April and directed that the remains of her estate be divided between foreign and home missions. This has been done, according to Guthrie pastor Jack Palmer.

Miss Conley had a lifetime passion for missions. One of the Guthrie Baptist W.M.S. circles is named for her. She was a mission volunteer early in life, but poor health prevented her from being accepted for service.

"Something of a rather basic and radical nature must happen in the lives of our best members if the church is going to become the kind of church God needs for our time," he declared.

The Baptist professor said he had seen this happen to some churches and individuals. Calling the experience "renewal," Edge said he could not say what it is or how it happens. "I am quite sure it is the work of the Holy Spirit in a unique way."

"These people," he said, "who have met God at one level of their lives have met him at a deeper level of their lives, and in so doing they were completely transformed."

Renewal, he added, is characterized by a deeper longing and searching to know Christ, a deeper commitment to God, and a deeper involvement with God and for God in His work in the world.

In another major address, Southern Seminary Professor Kenneth Chafin told the 40 conference participants that if

they were really serious about church renewal, they must do something about it in their local communities and congregations.

Chafin made two specific suggestions: (1) that about 10 Baptist churches pool their resources, manpower and efforts to minister to the social needs of the community, and (2) that several Baptist churches cooperate with churches of other denominations to establish a top-quality layman's institute which would conduct a continuing, serious program of adult education dealing with Bible content, theology, church history, and contemporary Christian issues.

Many Baptists would be opposed to cooperating with churches of other denominations, "but my feeling is that the day has come for us to simply admit that these are brothers in Christ and they are facing basically the same problems we are facing, and that we should join our resources together and see how we can better serve Jesus Christ in today's world." (BP)

Spiritual Revival Sweeps Indonesia; Thousands of Conversions Reported

by GAINER E. BRYAN, JR.
FOR BAPTIST PRESS

Indonesia, the fifth largest nation in the world, is experiencing the greatest spiritual awakening in its history, according to a Southern Baptist evangelist from Atlanta.

Evangelist John Edmund Haggai and three traveling companions have found Indonesia to be "afire with revival." The spiritual awakening is affecting all Christian groups—some more than others—and all areas of the country.

One religious leader reported that 10,000 people are awaiting baptism in Western Indonesia, and 55,000 are awaiting baptism in North Sumatra.

Whole villages are said to be embracing Christianity. Thousands of conversions reportedly have occurred among military and police personnel under the leadership of chaplains.

The spiritual awakening has affected Southern Baptist mission churches. With 4,000 members, the mission churches with which Southern Baptists work have had 2,700 professions of faith this year, according to SBC Missionary Keith Parks of Texas, treasurer of the Southern Baptist mission in Indonesia.

All Christian leaders contacted in Indonesia have said that they are convinced that the revival is the work of God, not of man, and that it is "Holy-Spirit led."

The impetus seemed to come from the

social upheaval created when Communists attempted to take over the government in October of 1965, and were put down in a blood-bath in which more than 400,000 Communists and suspected Reds were slaughtered.

Some observers say that the killing was done primarily by the Muslims (Indonesia is 90 per cent, but nominally, Muslim); and that the Christians, in contrast, showed love instead of hate, even though the Christians stood to lose as much as anybody from Communist domination.

This difference in attitude, say informed observers, captured the attention of the uncommitted and caused them to favor Christianity.

Religious leaders recognized, however, that some of the new converts might be merely Communists who are trying to save their skins, but they are convinced that most of the professions are genuine.

There seems to be a Muslim backlash to the revival with a hard-core of the followers of Islam seeking to establish a Muslim state and suppress other religious groups.

Muslims have picketed evangelistic meetings, heckled preachers, and even done extensive damage to church property, especially in and around the city of Makassar on the Island of the Celebes. (BP)