

WR
WESTERN RECORDER

JANUARY 4, 1968

NEW SANCTUARY FOR FIRST BAPTIST CHURCH, CANNONSBURG—Dedicated during special services in December was this new \$70,000 sanctuary of First Baptist Church, Cannonsburg. The dedication sermon was delivered by John Ivey, missionary for Greenup Baptist Association. This is the third building in which Cannonsburg Baptists have met during their 37-year history. Charles H. Mitchell has been pastor of the congregation since 1966.





GLEANINGS FROM THE FIELD

THE HOME of a blind Baptist pastor in Murphys, California, was completely destroyed by a fire started by the explosion of a butane heater. Pastor and Mrs. Dan Lambert and their two small daughters escaped without injury but the fire prevented their saving anything from the house except his Braille Bible.

FIVE DAYS OF EVANGELISTIC emphasis and Bible study by Baptists in Thailand's Chonburi and Rayong Provinces resulted in 40 professions of faith. The emphasis was conducted by 10 teams of evangelists, composed of local Baptist leaders, students and missionaries from various parts of Thailand.

A NEW BAPTIST CHURCH, with 21 charter members, was organized in Victoria de Conquista, Bahia, Brazil, in October. It developed from a mission Sunday School maintained for nine years by the Second Baptist Church of the city.

HONG KONG BAPTIST COLLEGE has 1,898 students this academic year, an increase of about 150 students over last year. The college was established in 1956 to train Asian young people for responsible leadership in church and community life.

ACTIVITY related to the 1969 Crusade of the Americas has already had an effect in Paraguay, a nation in South America. In 1966 Paraguayan Baptist churches reported 99 baptisms; during 1967 there were more than 170 baptisms. Paraguayan Baptists have launched a project to attempt to double all their work in the next five years.

DARRELL ALSIP, former minister of music at First Baptist Church, Russellville, Kentucky, has been called as minister of music at Hillvue Heights Baptist Church in Bowling Green. Alsip teaches music at Bowling Green High School.

STUDENTS FROM THE PHILIPPINE Baptist Theological Seminary in Baguio are conducting a ministry to military prisoners in an institution at Baguio. Each Sunday several of the students go to the prison to preach and teach Bible classes.

CONTRIBUTIONS to Southern Baptist world missions causes exceeded \$42,000,000 during the first 11 months of 1967, only slightly short of the \$42,900,000 given during the entire 12 months of 1966.

THE EXECUTIVE SECRETARY of the Louisiana Baptist Convention, recently returned from a tour of the Orient, told students at New Orleans Seminary that communists in the Far East are doing everything in their power to make orientals hate America. Christian mission work is hindered in that part of the world, Lee said, because the Communists tend to equate the United States with Christianity.

A. JARRELL PRITCHETT, pastor of First Baptist Church, Lithonia, Georgia, has been named associate secretary in the Sunday School department of the Georgia Baptist Convention.

ERNEST LESLIE CARLSON, retired professor of Old Testament, biblical backgrounds and archaeology at Southwestern Seminary, Fort Worth, Texas, died from a heart attack December 12. He had retired August 1, 1964, after 43 years of teaching at the seminary. He was a noted lecturer, author, traveler and photographer.



WOODSON ARMES, pastor of First Baptist Church, El Paso, Texas, has been elected secretary of the Christian Education Commission of the Baptist General Convention of Texas.

THE SUNDAY SCHOOL DEPARTMENT of the SBC Sunday School Board at Nashville has reorganized. The department is now divided into five sections instead of the former 10 units, and the field services and the editorial services of the department now function as one unit.

THE ANNUAL REPORT of receipts from churches of the Kentucky Baptist Convention, published recently in the *Western Recorder*, stated that First Baptist Church of Pineville in Bell County Association gave \$2,780.35 to the Co-operative Program last year. The actual amount given to this cause by the Pineville church was \$12,780.35.

MARVIN W. SAPAUGH, former worker in the personnel office of the Sunday School Board, Nashville, has been named director of personnel and assistant cashier at Hardin-Simmons University, Abilene, Texas.

BAPTIST, METHODIST, CHRISTIAN and Church of God churches in Elliott and Morgan Counties participated in a county-wide musical Christmas program recently. The program was entitled "The Living Christmas Tree" and was presented at Sandy Hook Elementary School.

CARL F. H. HENRY, editor of *Christianity Today*, said during an interview at Dallas, Texas, that "Southern Baptists will inevitably come out of their isolation" with regard to a negative view of any ecumenical movement. Henry, who spoke to staff members of the state missions commission of the Baptist General Convention of Texas, said that Southern Baptists will take one of two possible directions. "Either they will move consciously into larger cooperation with evangelical Christians transdenominationally, or they will unconsciously drift toward cooperation with theologically-pluralistic forces," he predicted.

THE SOUTHERN BAPTIST FOUNDATION at Nashville, Tennessee, has reported that its total trust corpus rose during the past nine months to \$9,121,101, compared to the \$8,600,000 reported at the end of the last fiscal year.

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WESTERN RECORDER

"Earnestly contend for the Faith which was once for all delivered to the saints"—Jude 3

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APOSTASY: Wilful Rebellion Against God

by BUELL H. KAZEE

What is apostasy?

It is not being lost after one is saved. The Bible plainly teaches that this cannot happen. It is not the turning back from God of those who think they are saved but are not. These have nothing to fall away from except a profession; and the sooner they are revealed the better, both for themselves and others. Apostasy, as used in the scriptures, is the wilful refusal of God's people to go along with His ways and His purposes.

"Categories" of Sin

Sins may be classified under three heads: Sins of weakness, sins of ignorance and wilful sins. Those committed under the first two heads may be forgiven on penitent confession. But wilful sins, which certainly can be committed by God's children, cannot escape the judgment of God in the believer's life. David is a classic example (II Sam. 11, 12). When he was faced with his sins, he confessed them (12:13), but even though Nathan told him that the Lord had put away his iniquity and he would not die, judgment must still fall upon him: "the sword shall never depart from thy house" (vs. 10, 14).

Wilful sin must be judged, for it is committed in light and understanding. In the Old Testament, God's people apostatized again and again. The period of the Judges, for example, is one continuous series of apostasy and judgment, yet the ultimate grace of God saved His people. The judgment (or chastisement) was a part of His saving grace.

Individuals can and do apostatize, but the sin is usually committed by God's people as a whole or in groups. In this day it may be committed by groups of churches in a given fellowship and by leaders and teachers of religion. In the Old Testament it consisted mainly of turning from God to idols and refusing to go on with God's purposes. In general, it was a wilful refusal to follow God. A good example of this is in Jeremiah 6. Through the first 15 verses of this chapter, God threatens and shames His people (through the voice of the prophets), then, in verses 16 and 17. He pleads with them to "stand in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set a watchman over you, saying, Harken to the sound of the trumpet. But they said, We will not hearken."

Deliberate Resistance

See how wilful and deliberate is their resistance. This is God's chosen people rebelling against Him and His will. This is apostasy. The answer to this sin is judgment for His people. The captivity

was prophesied, warned of, and at last it fell. From this the Hebrews have never recovered to this day. God promises a final restoration of them, but not until judgment has had its day.

(NOTE: It must be remembered that, while Israel was chosen of God for a purpose, this does not mean that each individual Israelite was saved by this identification. Only those who had the faith of Abraham were saved. However, as a type, they represent saved people. Space forbids further illumination on this point.)

In the letter to the Hebrews, the sin against which the Hebrew Christians were warned is exactly this wilful sin of refusing to go along with the purposes of God; that is, the carrying of the gospel to the Gentiles of this age through the church. Dismayed by the persecution of that time and afraid to break entirely with the ceremonial legalism from which they had been redeemed, they were about to fail as the chosen remnant for the Lord's mission.

The salvation which they were about to "neglect" was a salvation which they

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already had. It had been "spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and the gifts of the Holy Ghost, according to his own will" (Heb. 2:1-4).

If they neglect this salvation, how shall they escape? (Heb. 2:3). Escape what? The judgment of God upon His wilfully rebellious children. The warning of hardened hearts (Heb. 3:7ff.) was to God's people of old and here applied to the Hebrew Christians. He told them to let go of their ceremonial legalism and rest in the finished work of Christ. They were saved, but their doctrine was mixed up. The Galatian heresy is the same thing: an attempt to add both to salvation from hell and to a righteousness in life by legal obedience. They had seen and heard enough to realize that Jesus was sufficient for both and were urged to count it that way and enter into the promised rest.

So, the writer of Hebrews exhorts them to take up this great salvation and "go on to maturity" in their preaching and purpose.

The warning in 6:4ff. and in 10:26ff. has nothing to do with "the case of Jew-

ish professed believers who halt short of faith in Christ after advancing to the very threshold of salvation," Scofield, Ridout, Newell and others to the contrary. It is a warning to Hebrew Christians, in what was for them a transitional period but in which they had been greatly enlightened by the manifestation of God's power, that if they wilfully turned back from God's purposes, they must expect judgment. The illustration of the unfruitful ground in Heb. 6:7ff. is clear. The sin is marked as wilful in 10:26.

Punishment of Apostasy

What comes after wilful sin, sin committed in light by God's children? "Judgment and fiery indignation," just as it fell upon Israel. If the law was carried out in its wrath (v. 28), what can be expected if a more enlightened people fall back from the purposes of God and His high calling? It is as if they were crucifying the Son of God afresh and putting Him to an open shame or treading under foot the Son of God and doing all those other things mentioned in 10:29. "The Lord shall judge his people." "It is a fearful thing (for them) to fall into the hands of the living God." Every exhortation in this letter fits this interpretation.

Now, what were they about to lose? Not their salvation, but their birthright. Esau did not sell his salvation (he was at least typically saved as much as Jacob). He sold his birthright. In that was included priesthood, increased possessions and reign or authority. He sold it wilfully, knowing its value. This is what the Hebrew Christians were about to bargain away for more worldly favor. This is what will fall to the church that remains faithful.

Resistance Here and Now

But the apostasy is taking place before our eyes today. We are turning from the ways of God to the ways of men; from the Word of God to the word of men; from the God of miracles to a rational God; from a religion of power with God to a religion of influence with men; from a religion of simplicity to a religion of institutional greatness; from a religion of faithfulness to God to a religion of favor among men.

Thousands of Baptists as well as others have nothing to do with the work of God. Many are saved and will get to Heaven, but they are selling their birthright. Preach your head off and your heart out, and they will reply: "We will not walk therein." "We will not hearken." This is the day of hardened hearts among God's people. They refuse to "go on." This is apostasy and it will be met with judgment.



A New Approach to College Aid

There's no doubt about what dominated Baptist news in 1967. Baptist higher education and its problems won by a mile the race for the top Baptist news last year.

Tax aid to Baptist colleges is the crucial part of this story and indeed is the most divisive issue among Baptists in this decade. It could turn out to be a destructive issue resulting in serious division among Baptists and putting the present Baptist world mission enterprise in jeopardy. We must find a solution to this problem which is both fair to Baptist colleges and also consistent with Baptist principle and conviction.

Two facts are certain and they make for the dilemma. One is that most Baptist schools sooner or later, with or without approval from the sponsoring denomination, will use government funds. The other is that many Baptists will never agree to government aid for Baptist schools.

By now government aid to higher education, including church-related colleges, is an accepted fact. Most denominations have no objection to government aid for their colleges and are going after all they can get. The majority of administrators and faculty members of Baptist colleges favors at least government loans for their schools and more and more of them are talking about taking government grants. Considering the limited support from the denomination and the high cost of operating colleges, Baptist schools will almost have to take more and more government money to stay in business.

At the same time a large host of Baptists are now and will remain unalterably opposed to government aid for Baptist schools. They simply can't see doing the Lord's work with public funds and they have Baptist principle and heritage on their side.

All this says that the debate over government funds for Baptist schools goes on and on with no signs of subsiding or either side winning decisively. Several state conventions which sponsor colleges were rocked dangerously last fall by this issue. How much longer this can go on without being reflected in our cooperative giving is a disturbing question.

Maybe the only way out is an entirely new approach to aid to colleges. Southern Seminary President, Duke K. McCall, made one such suggestion to the state editors and executive secretaries last Febru-

ary in Mobile. Since then others have made the same or a similar suggestion.

Briefly put, the plan calls for a change from the government financing any educational institutions as such to a plan of financing individual students. It would mean providing public support to individual students in the form of tuition scholarships to go to whatever college they chose. It would amount to a "G.I. Bill" for all students.

The student might be given a tuition grant based on his financial need. He could be required to pay it back as present student loan programs provide, or it could be considered the government's contribution to the education of each generation's youth. The success of such an approach has been proven by the "G.I. Bill" and by the current government student loan and grants program. The big difference would be that all students then, instead of a few now, would be helped.

One of the best arguments for the plan is that the government would get out of the business of aiding institutions except indirectly as students chose these institutions. Thus Baptists could hold to their principle while being on an equal basis with other colleges.

This approach might also offer the best solution in the future for Baptists in their own financial support of higher education. To use our denominational educational funds to aid individual Baptist young people who could then choose whatever school best met their needs might be fairer than our present plan of financing Baptist educational institutions.

But that's another editorial and another week. Watch for it.

How to Begin the Year

Both Christmas and New Year holidays are far from holy days as we moderns celebrate them. But between the two, give me the New Year's observance. Christmas at best is for most of us an annual aesthetic musical experience and a sentimental journey to Bethlehem. At worst it is a time of physical indulgences and intemperance and a religious mixture of pagan customs and Catholic traditions.

New Year, though also for too many an occasion for conviviality, has a meaningful religious background. It antedates Christmas by many centuries, going all the way back to the Hebrew worship practices given by Jehovah at Sinai. We could profit

greatly by returning to the Hebrew New Year idea.

The Jewish and Christian calendars do not coincide, and so New Year or YOM KIPPUR comes for the Hebrews about October the 1st on our calendar. It is still a very meaningful experience for sincere Hebrew worshippers.

The New Year of the Jews is linked with the Day of Atonement. This great day each year was the occasion for confession of all unforgiven sins during the past year.

On the climactic day the high priest, having laid his priestly robes aside, entered the holy of holies to sprinkle blood on the mercy seat signifying atonement for his own sins as well as those of the people. The reappearance of the high priest was an occasion for great rejoicing by the people who felt entirely cleansed once more.

A feast followed signifying the restoration of fellowship between God and His people. The people then returned to their homes to do Jehovah's will in their

various pursuits of life.

Baptists this New Year and every year could do with a Yom Kippur—a day of atonement. Who else among God's children need more self-examination and confession? We don't have a Baptist high priest. By the atonement work of Jesus Christ we are all priests, but we all also stand in the need of forgiveness.

All the Hebrews, once a year at least, were required to come to Jerusalem to meet their God and make peace with Him. This is not a bad idea for millions of Baptists who haven't had a peaceful meeting with their Lord in many years. Our Lord is not limited to Jerusalem as the Hebrews considered Jehovah, but wherever our Jerusalem is we should be there for this New Year.

Once forgiven and restored to divine fellowship we would be fit for doing a better job of whatever God expects of us. This is my one New Year resolution for 1968. I want to be a better editor for Kentucky Baptists and for the Lord. What's yours?

BAPTIST FORUM



Gifts of Eternal Worth

Dear Editor:

Since parents who are proud of the achievements of their children take pleasure in relating such events, and, since I served for 18 years as the first executive secretary of the Kentucky Baptist Foundation (though now retired), I still think of the Foundation as "my baby" and rejoice in its achievements, of which the following is one of the most recent:

Five years ago I was invited to meet with an attorney and his client, Miss Ann Stewart Thacker, in his office in Georgetown. While there Miss Thacker told me she wanted to honor the Lord in her will, but was undecided how she could best do it. After a brief conference, I suggested that she might name the Kentucky Baptist Foundation as a beneficiary in her will, leaving with the Foundation in trust any sum she wished, with the income from the investments of the principal to go through the Cooperative Program. This seemed to impress her, and with her attorney she included that suggestion in her will.

Recently Miss Thacker went to be with the Lord. When her will was probated it was learned that she left approximately \$125,000 to the Kentucky Baptist Foundation to be added to its trust funds, with the income from the investment to go through the Cooperative Program. During the first week in December, 1967, the Foundation re-

ceived a check for the above-named amount. This is one of numerous cases where I offered similar suggestions, some of which have already materialized; others no doubt will follow.

It will also be of interest to our Bap-

tist people to know that Miss Violet Folsom, who for more than 60 years was a member of Walnut Street Baptist Church, Louisville, recently died and when her will was probated it was learned that she left a bequest of \$40,000 to the 1967 Lottie Moon Offering.

Deeds such as these could be what Christ had in mind when He reminded His followers to "Lay up treasures in heaven" which through all eternity will honor Him.

Louisville, Ky. A. M. Vollmer



SBC Award for Walt Disney

The Radio and Television Commission of the Southern Baptist Convention and Park Cities Baptist Church of Dallas, Texas, presented the distinguished communications awards posthumously to the late Walt Disney during a special memorial service at the church in December. Pictured left to right are Herbert Howard, Park Cities pastor; Ron Miller, Disney's son-in-law; and Paul M. Stevens, executive director of the SBC agency, who holds the award. Disney was cited for his "dedication to moral and spiritual standards in film production."

Baptist Pastor Sparks Ethics Course for Public Schools

by GEORGE W. KNIGHT
ASSISTANT EDITOR

Two public high schools in Louisville are now offering non-credit courses in morality and ethics, taught by local ministers of six denominations, thanks to the leadership of a Louisville Baptist pastor.

Just a year ago R. Harold Mincey, pastor of Chapel Park Baptist Church, first suggested the possibility of such a course to the Shively Pastors' Association. This interdenominational ministers' fellowship of which he is a member liked the idea and voted to proceed with plans to sponsor such a program.

Mincey was appointed chairman of a committee charged with contacting school officials about the proposed courses and working out details of the project. The classes got underway this fall at Butler and Western High Schools in the suburban Shively area of Louisville following approval by the Jefferson County School Board.

"This is a course in morality and ethics—not religion," Mincey emphasized. "Its purpose is to help the students to think in terms of ethical principles and to arrive at their own personal moral codes."

The 30 juniors and seniors at Butler and Western who have signed up for the classes this academic year are discussing such topics as dating, family relationships, responsible citizenship, habits, the problem of prejudice, and one's own moral code and sense of values.

Since the course places emphasis on the free and open discussion of the students, it is called appropriately, "dialogue in morality." Each class is conducted by a "team" of local ministers, one serving as the discussion leader and the other as a resource person.

Most of the students enrolled for the classes this semester have expressed great appreciation for the course and the moral and ethical insight which it is providing. More than anything else, the teen-agers seem to appreciate an opportunity to express their own opinions and ideas about various moral and ethical problems which they face.

The eight ministers who teach the classes at the two schools on a rotating basis represent six denominations—Baptist, Catholic, Christian Methodist, Presbyterian and United Church of Christ. The Baptists serving on the eight-man "faculty" are Lewis Twyman, pastor of Hillview Baptist Church and R. T. Wilkins, pastor of 18th Street Baptist Church.

Mincey is now serving as chairman of a committee which recruits local ministers to serve as teachers for the course. He said that no individual class is ever taught by two ministers of the same denomination. "We wanted to make sure that no one had grounds for calling this a course in sectarian doctrines," he explained.

In addition to providing much-needed moral instruction for youth, the class also has been valuable in other ways,

Mincey added.

"For one thing, the students see ministers of different denominations working together, and they naturally get a more favorable idea of the ministry as a whole," he said. "Also, we ministers who teach and supervise the courses have come to know each other better. We now have closer fellowship across denominational lines."

Mincey is becoming known as something of an "authority" on re-cessed-time classes and courses in morality and ethics for public schools in Kentucky. While serving as pastor of the Eminence, Kentucky, Baptist Church several years ago, he suggested to the Eminence Council of Churches that it sponsor such a class for students at the local high school. He was one of the teachers for this project.

This course is still being taught at Eminence and was the seed-bed for a similar class now being offered by Henry County Baptist Association in that area for students at the county high school.

Soon after the course was established at Eminence, Mincey was called to the pastorate of Chapel Park Baptist Church in Louisville. The course which has evolved for the two Louisville high schools is patterned after the course which he helped establish during his Eminence pastorate.

A similar course, "principles of correct moral conduct," was initiated this fall at Todd County Central High School in Elkton, Kentucky. Sponsored by the local ministerial association, it, too, drew heavily from resource materials and suggestions made by Mincey. One of the prime movers in the Todd County project was Pastor William L. Hancock of Elkton Baptist Church.

Mincey believes the concept of moral and ethical education for high school youth is now catching on in Kentucky, and that churches of all denominations will be cooperating to establish such non-sectarian courses for many communities in the years ahead.

"In many small towns of Kentucky it would be practical for such a non-sectarian course to be taught in a local church," he said. "In this case, the school 'releases' the pupils to the church to receive religious instruction. Since the students meet off the school property, this course can interpret ethics from the Christian perspective and still remain within the bounds of the constitution."

However, if the class meets in public school facilities, the teaching of overt religious principles is ruled out. In this case, the course must major on general ethical principles based on the Judaeo-Christian tradition.

Morality-Ethics Course Now Offered at Shelbyville

Shelbyville has joined the growing list of Kentucky communities which are offering moral and ethical instruction for their high-school youth. (See article on facing page about other community programs.)

Now in its second year at Shelby County High School is a non-credit course which helps teen-agers face such current ethical problems as honesty, dating, drinking, drugs, prejudice and citizenship.

This course, which is strictly voluntary and not a part of the school's "official" curriculum, is sponsored by the Parents-Teachers Association of the Shelbyville school. Teaching the class, by invitation of the PTA, are local ministers of four denominations—Baptist, Catholic, Presbyterian and Christian. Class sessions are held in a regular classroom at Shelby County High.

Baptist ministers teaching in the program this semester are Fred T. Moffatt, pastor of First Baptist Church, and Ray H. Bateman, pastor of Highland Baptist Church in Shelbyville.

Moffatt said the course was so popular this semester—120 students signed up—that it had to be split into two sections. Next semester the enrollment will be limited to a much smaller number, he said, to encourage more discussion by the students.

Hopkinsville Pastor Tours SBC Mission Points in South America

Sidney M. Maddox, pastor of First Baptist Church, Hopkinsville, and first vice-president of the Kentucky Baptist Convention, has returned from a tour of mission points in South America with a new appreciation for the work of Baptists on that continent.

Maddox was especially impressed with the readiness with which the gospel is

received in Brazil. His specific assignment was to speak at several Baptist evangelistic congresses throughout that country and to promote the 1969 Crusade of the Americas. In spite of the "promotional" nature of his tours in Brazil, 117 persons made professions of faith during the services at which he preached.

The Hopkinsville pastor was accompanied on his 4,000-mile trek through Brazil by Amelio Giannetta, SEC missionary who serves as coordinator for the 1969 Crusade of the Americas for Brazilian Baptists.

After completing his Brazilian assignment, Maddox visited SEC mission points in Argentina, Chile and Peru. His return to the United States took him through Panama and central Mexico.

The Kentucky pastor also met and visited with several former Kentuckians who are now missionaries to South America during his trip. They included Mr. and Mrs. Darrell Cruse and Mr. and Mrs. Roy Fowler of Brazil; Mr. and Mrs. Melvin Torstrick and Mr. and Mrs. Cecil McConnell of Chile, and Mr. and Mrs. David Stull of Peru.

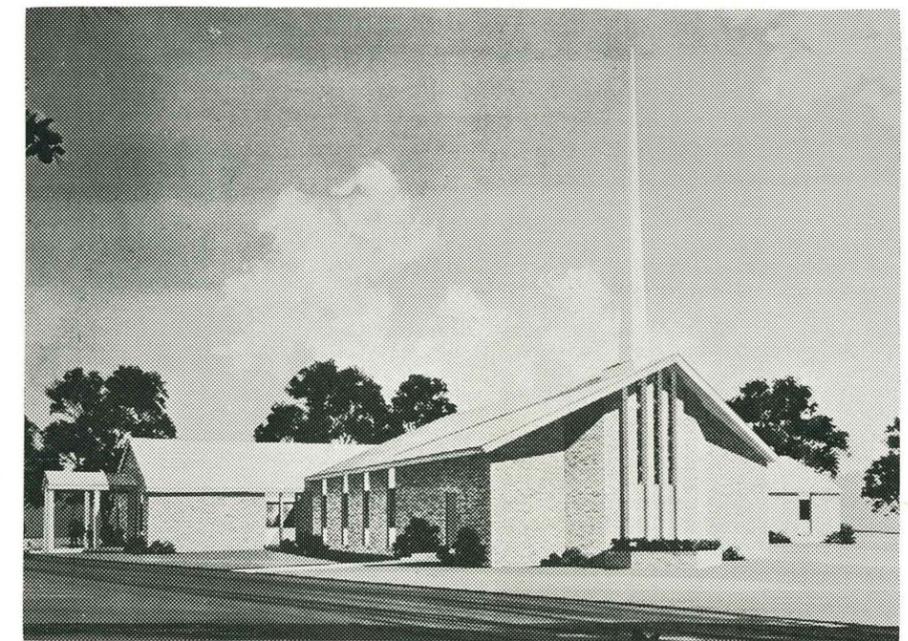
All expenses of the trip by Maddox to Brazil were paid by his church, First Baptist of Hopkinsville.



Mr. and Mrs. Grundy Janes, former Kentuckians who are newly-appointed missionaries to Chile, talk with Sidney M. Maddox of Hopkinsville during his recent tour of mission points in South America.



TEACHERS' CONFERENCE—R. Harold Mincey (second from left), Louisville Baptist pastor who sparked the establishment of "dialogue in morality" courses at two local high schools, talks with three of the ministers who are teaching the classes at Butler High School this semester. They are (left to right) William Gaslin, minister of Shively Christian Church; Nick Rice, associate pastor at St. Lawrence Catholic Church; and Kenneth Lile, pastor of St. John Methodist Church.



New Building for Greenwood Church

This is an architect's sketch of the new sanctuary of Greenwood Baptist Church, Bowling Green, constructed at the intersection of Scottsville Road and Interstate Highway 65. The church held its first worship service in the new structure on December 10; formal dedication services will be held soon. Truman E. Johnson is pastor of the Greenwood congregation.

Atlanta Baptist College Requests Federal Funds

Trustees of the Atlanta Baptist College have initiated plans to seek federal loans for buildings and equipment for the neophyte school, which plans to open for classes next September.

The trustees by a 28-3 vote, approved a resolution which would authorize its executive officers to use their discretion to obtain federal loans for construction and equipment. "provided that no such action shall be taken which in any wise limits the freedom of the college in the conduct of its operation in respect to faculty, curriculum, or any other matters."

The resolution also said that "adequate financing of higher education in privately-supported institutions of learning in America is in grave peril."

Monroe F. Swilley, Jr., chairman of trustees and pastor of Second-Ponce de Leon church in Atlanta, said the matter of federal loans will be presented to the Atlanta Baptist Association, which owns the school.

Roy W. Hinchey, moderator of the association, will be asked to call a special session of the association, hopefully in January, to consider the federal loans request. (BP)

'We Have No Plans to Move,' 23rd and Broadway Says

by GEORGE W. KNIGHT
ASSISTANT EDITOR

The basic philosophy of 23rd and Broadway Baptist Church is plain and simple: it plans to stay right where it is and minister to its immediate community. A leader of the church expressed it even more emphatically: "We have no plans to move—except to move deeper into the life of this community."

During the past decade this historic church, located on the main thoroughfare of downtown Louisville, has watched many of its neighboring churches move with their members to more stable areas of town. This "exodus" of churches and middle-class church members has paralleled the movement of Negroes into Louisville's West End and the steady deterioration of the community into an "inner-city" neighborhood.

Hundreds of stately, single-family dwellings in the area have been turned into apartment buildings that now house as many as three or four families. This has contributed to the high population density of the entire 23rd and Broadway area. Surveys have shown that 18,000 people live within a seven-block radius of the church. Many of these people have more than their share of social problems that are common to all such neighborhoods—poverty, broken homes, juvenile delinquency and human hopelessness and despair.

Caught up in a steady loss of membership, leadership and finances in the early 1960's, the 23rd and Broadway Church faced seriously the question of what it should do. Some members were in favor of moving to a different neighborhood like many of the surrounding churches. The beginning of 1968, however, finds the congregation determined to remain at 23rd and Broadway and continue its outreach into the inner-city. Several factors have contributed to the church's determination to minister to the West End area.

First of all, the congregation has been blessed with a dynamic, young pastor who is thoroughly committed to the inner-city ministry. Carlisle Driggers gave up a chance to do graduate work at Indiana University to assume the 23rd and Broadway pastorate in 1963. Fresh out of Southern Seminary, he accepted the task on one condition—that the church remain at its present location and try to reach the surrounding community.

Undoubtedly, the church was at the low-water mark in its history when Driggers became pastor. The work had practically ground to a halt, since the congregation was without a pastor, minister of music, youth director and secretary. Membership and finances were declining rapidly; and as Driggers put

it, "A dark cloud of despair hung over the whole church."

Under the new pastor's patient leadership—his biblical preaching on the will of God for the church and his constant dialogue and discussion with the church membership on what it should



WEEK-DAY MINISTRY MATERIALS—Carlisle Driggers, pastor of 23rd and Broadway Baptist Church, points out the room full of materials the church uses in its week-day program. Churches from all over the Southern Baptist Convention contributed cloth, drawing paper, paste, scissors, games, books and hundreds of other odds and ends to the church when its need for such materials was publicized by the Home Mission Board.

do—the congregation has slowly emerged from pessimism and discouragement. Total church membership has now leveled off at about 885 and is holding steady; for the past three years gifts to the church have actually increased about \$3,000 per year.

Driggers' dynamic leadership has been matched by the church's willingness to intensify its ministry to the inner-city. In 1964 the church voted to establish a week-day program, designed especially to involve Negro and white residents of the community in meaningful spiritual and recreational activities at the church.

In consultation with the Home Mission Board, Bill Amos was appointed the first full-time director of the project. Although the week-day director is a member of the church staff, his salary is paid jointly by the Home Mission Board and the Kentucky Baptist Community.

His appointment marked the first time that a home missionary had been assigned to a specific, full-time task in a local church. The Home Board is sponsoring the program as a pilot project in order to learn what inner-city churches can do to reach racially-integrated communities for Christ.

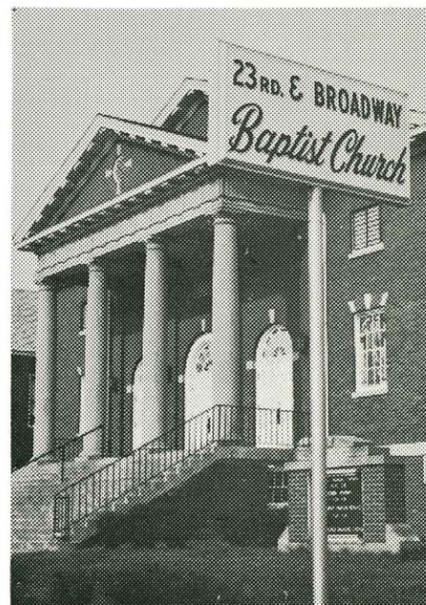
Since the program was established, about 3,000 persons in the community—most of them not members of 23rd and Broadway—have participated in various programs of the week-day ministry. Activities currently being offered include crafts, recreation and devotional periods for junior boys and primary girls; sewing, health and hygiene classes for intermediate girls; and music classes for both young people and adults.

Amos said the church was hoping to add a youth choir to its list of week-day activities this year. This choral group would be composed of both white and Negro Baptist youth from the West End. About 60% of the persons participating in the current programs of the week-day ministry are Negroes, he said.

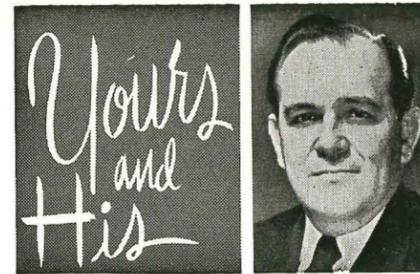
The week-day director has done such a good job at establishing the program at 23rd and Broadway that the Home Mission Board at Atlanta has invited him to become a consultant for church community week-day ministries and Baptist centers. However, the program at 23rd and Broadway will continue; already the church is making plans to name another staff member to succeed him.

A general strengthening of the church's entire staff has also contributed to its new hope and its ability to minister to the challenging West End area. For instance, the church recently called its first full-time minister of music. Lester Williams accepted the task after serving in the same position on a part-time basis.

Already he is involved in the week-
(CONTINUED ON PAGE 9)



23rd and Broadway Baptist Church . . .
Ministering to the Inner-city



1967—Sin of Omission

Look back to the old year—what brings you the greatest regret? Of course we committed sin, we sinned against God and man. Instead of spreading the Gospel we spread gossip.

Then, we did some things which were of God, of good, of the gospel. It was not all bad. But, on true reflection, on adding up what we did to build Christ's better world, we find that what we did not do of His commands brings the true regret. Margaret E. Sangster caught the vision:

It isn't the thing you do, dear,
It's the thing you leave undone
That gives you a bit of a heartache
At the setting of the sun.
The tender word forgotten.
The letter you did not write,
The flowers you did not send, dear,
Are your haunting ghosts at night.
The stone you might have lifted
Out of a brother's way;
The bit of heartsome counsel
You were too hurried to say;
The loving touch of the hand, dear,
The gentle, winning tone
Which you had no thought nor time for
With troubles enough of your own.
Those little acts of kindness
So easily out of mind,
Those chances to be angels
Which we poor mortals find—
They come in night and silence,
Each sad, reproachful wraith,
When hope is faint and flogging,
And a chill has fallen on faith.
For life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion
That tarries until too late;
And it isn't the things you do, dear,
It's the thing you leave undone
Which gives you a bit of heartache
At the setting of the sun.

1968—THE COMMISSION

"This is my commandment, that ye love one another, as I have loved you." How beautiful are the feet of those who preach good news."

"So we are ambassadors for Christ, God making his appeal through us."

"Everyone who hears these words of mine and does them shall be like a wise man who built his house upon the rock"—Words of our Lord Jesus, for 1968.

'No Plans to Move,' 23rd and Broadway Says

(CONTINUED FROM PAGE 8)

day program by teaching music to several interested persons. Under his leadership, the graded music program of the church has surged forward in recent months; more people are involved in the church's music activities today than ever before.

Working with the youth of the church is Miss June Kilpatrick, a graduate of Southern Seminary who took a teaching job in the city in order to work with 23rd and Broadway on a volunteer basis.

Another person who gives valuable assistance to the church is Howard Tisdale, director of a pilot project in industrial chaplaincy for the Home Mission Board. Although not an official member of the church staff, Tisdale often assists Driggers and Amos in counseling with persons of the community whose needs are discovered through the week-day ministry. Twenty-third and Broadway has provided him space for an office since he was appointed a home missionary in 1966.

Without a doubt, the additions of a week-day ministry and the building of a strong church staff have been key factors in the church's new outreach into its community. However, Driggers points out, these factors would have amounted to little without the renewed dedication of the membership to the task of sustaining its Christian witness in Louisville's West End.

"The willingness of this historic, 80-year-old church to step out on faith and inaugurate new ministries has been nothing short of miraculous," he says.

The 23rd and Broadway pastor has also seen other miraculous acts of sacrifice and dedication by members of the congregation during his four-year pastorate. These include:

- ▶ The increased gifts to the church each Sunday to enable the minister of music to remain as a full-time staff member.
- ▶ The \$8,000 given in nickels and dimes by the members during a two-year period to repair and improve its neglected building.
- ▶ The acceptance of important leader-

ship roles in the church by people who previously had shied away from such heavy responsibility. This became necessary when many of the key leaders in the church moved out of the community.

"By no means have we achieved complete success in ministering as an inner-city church," Driggers cautions. "But one thing is clear—painfully but surely, we seem to be grasping an understanding of what it means to be the people of God in the inner-city of Louisville, Kentucky."

Convention President Urges Ministry Through Evangelism



In his new book, **THE GOSPEL FOR AN EXPLODING WORLD**, Dr. H. Franklin Paschall sees the gospel of Christ as the only answer for our rapidly expanding world, torn by explosions—of population, knowledge, atomic energy, etc. He believes Christians have a mandate to minister to this exploding world by presenting the gospel as the one unifying force that gives meaning to man's individual existence in today's fragmented society.

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"Vine" Re-broadcast

This is the scene of the Last Supper from "The Vine," hour-long documentary film on the life of Christ, produced by NBC in cooperation with the SBC Radio-TV Commission. First telecast last spring, "The Vine" will be repeated Sunday, January 7, at 4:00 p.m. Eastern Standard Time. Kentucky stations which will carry the production include WAVE of Louisville and WPSD of Paducah.

New Federal Bill Would Refund Interest Differential to Colleges

College housing programs will take a leap forward if the omnibus Housing and Urban Development Act of 1967 is approved.

A new approach to college housing is projected by the bill which has been favorably reported by the Senate Committee on Banking and Currency, Sen. John Sparkman (D., Ala.), chairman.

Under the new proposal, a program of grants to colleges is projected to pay the difference between the cost of loans from private sources and the current three per cent interest rate charged in federal loans for college housing.

The grants to the colleges would be made on an annual contract basis for a period up to 40 years. Ten million dollars annually would be authorized to pay the interest differential in college housing loans.

A Baptist college president has proposed an amendment to the proposal to help eliminate the church-state issue of

federal grants to sectarian colleges.

Abner V. McCall, Baylor University, Waco, Texas, in a letter to Senators William W. Proxmire (D., Wisc.) and Jacob Javits (R., N. Y.) suggested that the interest differential be payable to the lending agency rather than to the borrowing school.

McCall further suggested that such loans would be more acceptable to strict church-state separatists if the bond holders could take their interest differential in the form of income tax credit.

This would make the interest subsidy to colleges similar to deductions for gifts to church and charitable organizations.

The present college housing loan program at three per cent interest rate provides for \$300,000,000 a year.

Due to the excessive requests beyond funds available, the Department of Housing and Urban Development has not received requests for over two years with the exception of a 30-day period last April.

At a cost of only \$10,000,000 a year to the federal government, according to Sen. Javits, an additional \$300 to \$400,000,000 a year in college housing loans would be available, if the interest subsidy plan is approved.

Javits told the Senate that "this plan is adaptable also for college education facilities, for hospitals and for other similar construction."

Another Baptist college president, James R. Scales, Wake Forest University, Winston-Salem, N. C., wrote Sen. Javits in support of the proposal. He explained that Wake Forest has sought to finance its capital needs in cooperation with private lending agencies.

Scales wrote that the school intended to continue this policy as long as funds are available at reasonable rates. "Otherwise," he said, "our only alternative is to turn to the public resources available through the Department of Housing and Urban Development." (BP)

director of the 30,000 Movement—an effort by the SBC to establish 30,000 new churches and missions by the Baptist jubilee year of 1964.

25 YEARS AGO January 7, 1943

Western Recorder reporter George R. Jewell stated that average prayer meeting attendance at Latonia Baptist Church, Covington, was 435 persons per week during 1942. "According to information given out by [the] statistician of the Baptist Sunday School Board of Nashville, the Latonia church's prayer meeting is perhaps the largest attended on the average of any church in the Southern Baptist Convention," Jewell reported.

50 YEARS AGO January 3, 1918

O. E. Bryan, corresponding secretary for the General Association of Baptists in Kentucky, reported that the state board had employed four "enlistment evangelists" to hold revivals in churches throughout the state and help them establish unified budgets.

"Soul-winning will be made first by these brethren and organization and enlistment secondary," Bryan emphasized, "but they are planning to work the two together."

Kentucky Baptist

BAPTIST BANNER AND WESTERN PIONEER

FEATURING PAST EVENTS FROM THE FILES OF THE WESTERN RECORDER

10 YEARS AGO January 2, 1958

Eugene F. Quinn, secretary of the church music department of the Kentucky Baptist Convention, reported that this new department had made significant progress during its first year of organized work. "Youthful Kentucky was 13th among the 24 states in the Convention (SBC) in total number of music awards earned in 1957," Quinn pointed out.

C. C. Warren, immediate past president of the Southern Baptist Convention and pastor of First Baptist Church, Charlotte, North Carolina, was named

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SBC Program Planners Disarm Gunman in Nashville

Four workers from the Southern Baptist Brotherhood Commission in Memphis subdued and disarmed a gunman who tried to shoot his former wife and himself in a downtown motel restaurant at Nashville.

Frank C. Watson, about 55, was arrested after firing twice at point-blank range at both himself and Mrs. Lida Watson, a waitress.

At the time, the Ramada Inn Restaurant was filled with an estimated 50 Baptist Brotherhood and Woman's Missionary Union workers who were in Nashville for staff planning conferences. Some sat petrified in fear; some fled from the room or ducked for cover; others didn't realize what was happening.

It happened like this, according to George Euting of Memphis, assistant executive secretary of the SBC Brotherhood Commission, and other Baptist workers present.

Watson came into the restaurant brandishing a .32 caliber automatic, approaching a counter where his former wife and several other waitresses were working.

He fired point-blank at the woman's head, but one of the waitresses hit his hand just before the gun fired, and the bullet went into the wall.

Watson, a used car firm employee, then placed the gun to his head and threatened to kill himself. He fired, and the bullet went through his hat but missed his head.

Significant Anniversaries Set For Kentucky Churches in 1968

Several churches of the Kentucky Baptist Convention are scheduled to celebrate significant anniversaries at various times during 1968, according to a pamphlet compiled by Wendell H. Rone, Sr., of Owensboro, vice-president of the Kentucky Baptist Historical Society.

A total of 12 churches will note their sesquicentennial (150th) anniversary year during 1968, according to Rone. These include the First Baptist Churches of Paris, Hopkinsville, Russellville, and Bowling Green; the Glasgow, Perryville and Augusta Baptist Churches; as well as the following churches in the following associations:

Buck Run (Franklin), Willow Creek (Union), 1st Twelve Mile (Northern Kentucky), Antioch (Logan) and Holly Springs (Edmonson).

Significant anniversaries to be celebrated this year by other churches and the associations in which they are located include:

175TH ANNIVERSARY
Mill Creek (Nelson)

125TH ANNIVERSARY
Liberty (Allen)
Palestine (Taylor County)
Covington (Sulphur Fork)
Lewisburg (Bracken)
Mt. Zion (West Union)
Spring Bayou (West Union)
Blandville (West Union)
Newton's Creek (West Union)
Eddy Creek (Caldwell)
Pride (Ohio Valley)
Mt. Tabor (Logan)

New Salem (Allen)
Big Bone (Northern Kentucky)

100TH ANNIVERSARY
Franklin Street (Long Run)
Pleasant Grove (Warren)
Charity (Russell Creek)
Russell Creek (Russell Creek)
Bethany (Graves County)
Water Valley (Graves County)
Dixon (Little Bethel)
Mt. Olive (Ohio Valley)
Beaver Creek (Liberty)
Horse Cave (Liberty)
Ivy (Warren)
Beech Grove (Nelson)
Pleasant Run (Pulaski County)
Pleasant Hill (South Union)
Harlan (Upper Cumberland)

75TH ANNIVERSARY
Cedar Grove (Muhlenberg County)
Baptist Tabernacle (Long Run)
Okolona (Long Run)
Highland (Long Run)
Gilbertsville (Blood River)
Harrod's Fork (Russell Creek)
Red Hill (Davies-McLean)
New Zion (Irvine)
Burkesville (Freedom)
Clifton (Long Run)
Magnolia (Severns Valley)
Adaburg (Ohio County)
Cleaton (Muhlenberg County)
Union Grove (Sulphur Fork)
Good Hope (Pulaski County)
Old Flat Lick (North Concord)
Corn Creek (Mt. Zion)

50TH ANNIVERSARY
Emlyn (East Union)
Wallonia (Little River)
Grace (Long Run)
Victory (Nelson)
Straight Creek (Bell County)
West Corbin (Mt. Zion)
Oak Grove (Mt. Zion)

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The waitress ran into an adjoining dining room, and Watson followed, again pointing his weapon at her. Twice he pulled the trigger, but the gun didn't fire.

Then Southern Baptist Brotherhood Commission Field Services Consultant Don Morie grabbed Watson from behind, pinning his arms to his side with a bear hug.

Brotherhood Field Services Director Norman Godfrey picked up a folding tray stand and belted Watson on the head, knocking both him and Morie to the floor.

Brotherhood Field Services Consultant Frank Black grabbed Watson's gun away from him, and Brotherhood workers Euting and Roy Jennings, editorial secretary, rushed up to help.

Euting and the others tried to calm the man, and Euting wiped blood from his face resulting from a cut lip. The man asked for a cigarette.

"I'm your friend, and I want to help," Euting told Watson.

"Don't give me that," Watson replied. "Nobody cares about me, nobody ever cared."

Euting said there wasn't much they could do except keep him calm and try to let him know that somebody does care. As they waited for the police, the man began to pour out his story.

He had recently gotten out of a mental institution, and had been drinking heavily for the past three days. He said he still loved his former wife very much and if he couldn't have her, then he didn't want anyone to.

Euting related the story to more than 600 Baptist state and Southern Baptist workers in a meeting as an example of the human needs of people. He added that the workers had been talking about denominational plans and programs outlining what they should do in future years. This brings it down to the personal level, he said.

Some church needs to let this man and his former wife, and thousands like them, know that somebody cares, he said. (BP)

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SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for January 14, 1968)

INTERNATIONAL SERIES

THE FIRST OF JESUS' SIGNS

John 2:1-11

When Christ and His disciples arrived in Cana of Galilee a wedding feast had been in progress for some time. It is doubtful if Mary, the mother of Jesus, would have taken such a personal interest or so prominent a part in the proceedings had she not been a relative or a close friend of the groom or the bride.

People are frequently known by the companions of their mirthful hours. Their guests often reveal the character of those doing the inviting. Evidently Christ was invited to this wedding because this couple felt that they could not be happy without Him. Christ took His place at the marriage, thus recognizing the social order, giving the benediction of His presence to the marriage tie and making the occasion happy and complete.

It is always a good thing when Christ is a guest at a wedding. Where He is there is joy. He is the best guest on any occasion. A Christless wedding is a failure from the start. He will be in attendance at any wedding to which He is invited. He has never been known to decline a sincere invitation, regardless of the circumstances of either the groom or the bride. When Christ is present to share in the joyful occasions of life, nothing will mar the real happiness of the participants. Any occasion will be so much more enjoyable with Him than without Him.

When a wedding took place in an Oriental home, regardless of how humble it happened to be, the members of the household found ways and means of having the choicest wine. For some unexplained reason, enough wine had not been provided for the occasion. Discerning that the exposure of this fact would cause embarrassment to all concerned, Mary promptly told Christ of the predicament saying, "They do not have any wine." Her words were meant as an appeal to Him for help. When an emergency arises people frequently call upon the Lord for help.

Since His life was regulated by the will of God, Christ did not grant His mother's wishes at that moment. With no thought of disrespect, He simply sought to remind Mary that now, since His public ministry had begun, His or-

ders were to come from His heavenly Father rather than from His earthly mother. Moreover, Christ made it clear that He did not use His miraculous powers merely for the advantage of others, but would gladly use them for the glory of God.

Mary meekly accepted Christ's rebuke, recognized His right to do as He pleased, submitted to His will, left the matter in His hands, and proved her faith in Him by saying unto the servants, "Whatsoever he saith unto you, do it." Christ is entitled to absolute obedience from all of us, but we are prone to tell Him what to do. The obedience which Mary advised was personal, literal and complete. Unconditional obedience to Christ will be for our best interests and abiding happiness.

Our Lord expects us to listen to and obey Him when He speaks. We do not have any right to expect Him to bless us unless and until we obey Him. Knowing that Christ had never asked anybody to do anything except that which

was right and for the welfare of others and for the glory of God, Mary advised the servants to obey Him promptly, joyfully, fully and continually. Whatever He commands us to do, let us attempt it in the simple confidence that He will give us enabling grace to do what He commands us to do.

Christ commanded the servants to fill the large stone waterpots with water. When they had obeyed, by His miraculous power Christ changed the water into wine. Then He told the servants to draw out the wine and to take it to the governor of the feast.

The master of ceremonies was so astonished by the delightful flavor of the wine that he accused the servants of keeping the best wine until the last, which was the reverse of the ordinary procedure on such occasions. Even so, our Lord often gives His people the best last. "But the path of the just is as the shining light, that shineth more and more unto the perfect day" (Proverbs 4:18).

Christ could do much more for us, in us, with us, and through us if we would only yield ourselves to Him in complete surrender, devoted love and sacrificial service.

LIFE AND WORK SERIES

CHRIST'S ONENESS WITH MAN

Hebrews 2:6-18

Hebrews 2 contains an interesting quotation from Psalm 8. Contemplating the vastness of the material universe, while surveying the outspread canopy of heaven in the stillness of the night, the Psalmist was overwhelmed with awe at the beauty and grandeur of the vast expanse with all of its starry glories. Then, turning his thought from the

glories of these heavenly manifestations, the Psalmist marvelled that God thought of man, had anything to do with him, or cared for him.

David's question, "What is man, that thou art mindful of him," was colored by humility. It implied the insignificance of man rather than his greatness. Today there are those who, instead of looking upward to God and saying, "What is man, that thou art mindful of him?" which is suggestive of human littleness in contrast with Divine Majesty, impudently ask, "What is God, that man should be mindful of Him?" How tragic! The writer of this epistle taught that man is a created being who is dependent upon his Creator.

Evidently the Psalmist had a vivid perception of the greatness of man in what he was and in what he might become. Man is the crowning piece of God's creation. Man was created in the image of God. There is something in man which enables him to hear God's voice, to think of God, to know God,

to love God, and to serve Him. God endowed him with the ability to think, dream, hope, aspire, reason, grow, invent, and build. The recognition of the fact that we are God-made should elevate our conception of manhood, dignify our lives, and deliver us from worthless thoughts, mean motives, and ungodly deeds.

Sinful though man is, the Lord wants to save and use him. In this connection one recalls the statement of the shabby old scholar who was involved in an accident and carried to a hospital. As he lay on the operating table, one who was present, not knowing his identity, said something about this "worthless fellow." Understanding the wondrous story of the Cross of Christ, and having had a Christian experience, the old man startled those present by saying: "Call not that man worthless for whom Christ died."

When our blessed Saviour took upon Himself the form of man He took a

place "a little lower than the angels," for they were deathless creatures. In all of His earthly life there was never any taint of sin. In God's own time Christ died in order that lost sinners might be saved, become the master of things, and be brought to share His glory. Through Him millions have become the children of God, lived faithful Christian lives, practiced self-denial and rendered useful service for the Lord and their fellow men.

Christ came to the earth in order to redeem and save lost sinners. He died on Calvary's cross as a propitiation for our sins. He did not die on account of His own sins, for He never had any. "For He hath made Him to be sin for us, Who knew no sin, that we might be made the righteousness of God in Him." "Christ died for our sins according to the scriptures." "Who His own self bare our sins in His own body on the tree, that we being dead in sins, should live unto righteousness."

The suffering Saviour tasted death for every man. He died that He might provide salvation for men, bring many to glory, and be able to call men His "brethren." Salvation from sin was purposed in the mind of God, prompted by the love of God, and perfected by the Son of God.

It was for the sake of sinful mankind that Christ Jesus came to earth and truly lived in human flesh. He could not have been "a merciful and faithful high priest," offering sacrifice for sin and making intercession for us, sympathizing with us in our temptations, sufferings and sorrows, without being a man.

He was subjected to all sorts of temptations, which were abhorrent to His pure and holy nature. As a result, "He is able to succor them that are tempted." From His experience of overcoming temptations and conquering Satan we learn how to do likewise.

Fire Destroys Liberty Church Near Madisonville

A fire of undetermined origin completely gutted Liberty Baptist Church near Madisonville during December, causing damage estimated at \$85,000.

Destroyed in the blaze were a new organ, four pianos, all church records and furnishings, the church library and Pastor Robert M. Wade's personal collection of books.

Liberty Baptist Church is one of the oldest congregations in Little Bethel Association. Organized in 1840, it has been housed by three church buildings during its history. Footing for a fourth new building was recently poured near the old church site.

The loss of the old building was partially covered by insurance. The new structure is expected to cost about \$130,000.

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Goldsby to be Honored by Lyndon Baptists

Hugh Goldsby will be honored during special services on Sunday, January 7, for his 15 years of service as pastor of Lyndon Baptist Church near Louisville.

The evening service at 7:30 p.m. on January 7 will feature progress of the church during his pastorate. A recep-

tion for the Goldsby family will follow at 8:30 p.m.

A native of Arkansas and a graduate of Southern Seminary at Louisville, Goldsby became pastor of the Lyndon Church in November of 1952. Highlights of the congregation's growth during his pastorate include an increase of membership from 311 to 739 and the construction of a new sanctuary, educational building and parsonage.

A spokesman for the church said all friends and former members of Lyndon are invited to the special services.



Goldsby

An Inquiry from Georgetown College—

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January 24 - May 23, 1968

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KENTUCKY BAPTISTS AT WORK



Evangelism

E. J. Daniels to Speak

by Thomas H. Shelton

Dr. E. J. Daniels of Orlando, Florida, a full-time evangelist, will be no stranger to many of our Kentucky Baptists.



Daniels

His most recent campaigns in Kentucky were held last summer in Henderson and Springfield. The brethren in both of these cities recommend Brother Daniels and his campaign most highly. His coming to Owensboro for this conference has special significance in that the brethren in Owensboro have arranged for him to lead a campaign in August of 1968 for the Daviess-McLean Association. They will be meeting in the Sports Center in Owensboro.

Daniels is a most dynamic preacher and has a passionate love for the unsaved. He has written many books which have warmed the hearts of many Christians and have led many lost people to know Christ.

He will bring two messages: Tuesday evening he will speak on "Power to Witness" and Wednesday morning he will close the conference with the message, "Compassion for Souls."

Are you praying daily for spiritual awakening in Kentucky and for a special outpouring of God's Spirit upon Kentucky pastors and laymen as we meet in Owensboro, January 15, 16, and 17?

Church Music

170 Children's Music Leaders Attend Conferences

by Eugene F. Quinn

The regional conferences conducted by Paul Bobbitt and Saxe Adams from the Baptist Sunday School Board throughout Kentucky November 13-17 had a total attendance of 170.

Those enrolled represented 70 churches in 25 associations throughout Kentucky.

Churches without a children's choir now are urged to join the growing group of churches who are organizing a children's choir for regular rehearsals.

This is a new program of evangelism which will enlist for salvation through Christ both boys and girls and their parents.

Kentucky Leads New Year In Music Awards

Again in this new year, Kentucky leads the Southern Baptist Convention in the number of music awards reported since October 1, 1967. The top four states in music awards earned in the church study course are as follows:

Kentucky	328
South Carolina	165
Georgia	159
Louisiana	128

Churches are urged to provide training both in the musical skills and in the use of music for the glory of Christ in the church. Plan a music class or a school with several classes as soon as possible. Contact E. F. Quinn in the state music department at Middletown for any assistance.

KLM's new 15-day Bible Lands/Europe Tour —3 countries, just \$90 down!

(Take up to 24 months to pay balance, at about \$35 per month. Total tour cost: only \$898*.)

KLM's tour includes all the inspiring cities and shrines of Israel, plus the best of Greece and Italy—in first-class comfort.

KLM's price covers round-trip jet economy excursion fare from New York, deluxe and first-class hotels (private baths), meals, tips, transfers, sightseeing.

Escorted departures every Monday. (Mon. and Thurs. starting Jan. 1, 1968.)

Clip coupon. Then see your travel agent.

*Based on 14/21-day, 15-person GIT fare.

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Annuity

Questions About Participation in the Retirement Program

by A. W. Walker

Q. Is the retirement benefit adequate?

A. The retirement benefit can be adequate provided the church pays at least 10% of the pastor's total salary into the program and the member begins early in his ministry. The length of his service and amount of dues paid for him determine his benefit.

Q. Why should the church pay these dues?

A. By paying dues the church provides the multi-benefits of the program, which help relieve the pastor of any fears or anxieties he may have about his family's future if something should happen to him. This, in turn, makes it possible for him to devote all his energy and time to his ministry. The church also is assured that the pastor is fully protected when dues are being paid currently.

Q. How much are dues in the program?

A. The Annuity Board and your state convention recommend 10% of total salary to build a more adequate protection program. However, your church may pay on any amount of your pastor's total salary.

Q. Is there a tax advantage for the pastor?

A. There is a temporary income tax advantage for the pastor when the church pays the dues. As a non-contributor, he will pay no tax on dues paid by the church until he actually begins receiving benefits. Then, he may pay little or no tax because of lower income.

Q. Should we continue to pay even though we do not have a pastor?

A. The program was designed with the idea that churches would pay dues continuously. All church dues go into the church-convention pooled fund from which benefits are paid to ministers and/or their families. By continuing to send dues, your pastor of the present, past and future, plus all other members, will benefit from it.

Contact our office for full information on the total Protection Program.

What to Give Up During the New Year

by ROBERT J. HASTINGS

A famous New York Central train made its last run from New York to Chicago the night of December 2. The "20th Century Limited" was its name, and for 65 years it was the glamour train between these two cities.

The 20th Century Limited was popularized in a Broadway play and an Alfred Hitchcock mystery. Passengers boarded on a red carpet. The train boasted individual showers and telephones. But it is no more. It is a victim of the public's preference for highways and air travel.

The Associated Press said that some of the 250 passengers were unaware it was the final run. Moreover, it arrived nine hours late, delayed by the derailment of another train in Ohio.

They were on the last train, but didn't know it!

As 1967 dies and 1968 is born, it is a good time for each to ask, "Am I, unwittingly, the last passenger on some final run?" I'm not talking about the last run of a once-famous train, but the last run of old ideas, concepts, prejudices.

Take dreams. Are you desperately clinging to some impossible, unrealistic dream, when you know full well your dream-boat has dashed to pieces on some distant shore? If so, find another star in the heavens on which to pin your hopes. Don't hoard old dreams until they become nightmares.

Or prejudices. Don't be the last to give up unreasonable and outdated prejudices. In the rest room of a nice restaurant, someone scribbled on the wall, "I hate Niggers." Underneath four or five other scribbles had written, "Me too." Since the handwriting was different, it was evidently the work of several authors. In the enormous secrecy of our minds, are we riding the last train of racial prejudice, when most others got off at another stop?

Remember Ambrose Bierce's definition, "A prejudice is a vagrant opinion without visible means of support."

Or friends. Has an old friend found new interests, or changed his basic ideas

about life? Do you no longer feel comfortable around him? Don't try to keep an old friendship alive artificially. Not that you will be cold and rude. But friendship can't be forced. Don't be afraid to find other friends.

The same with fears. If you insist on wasting your strength in worrying, look for a new fear in 1968. Some of the old anxieties are worn thin, you know. If you've been worrying about dying, then fret about living. If you've dreaded future illness, try worrying over how to use your good health today. If you are frightened about what might happen, invest a few fears in what has happened.

This applies to methods, too. Are you the last to trifle around with an outdated method or technique, either in your church or home or personal life? Be willing to experiment with new approaches, even at the risk of failure.

But if you insist on riding the last train, do open your eyes to the fact. Sad is the person who thinks that tomorrow is spelled t-o-d-a-y. Sadder is the person who thinks it is spelled y-e-s-t-e-r-d-a-y. The least you can do is learn how to spell!

Church Administration

Parliamentary Procedure

Preachers are constantly moderating meetings—business meetings and others that require some knowledge of parliamentary procedure. Under such conditions, it can become embarrassing if one does not know the proper procedure. Such knowledge can mean the difference between a successful business-meeting or a complete failure, in the event one does not know the laws governing such a meeting.

An understanding of good parliamentary procedure can be a means of maintaining a good relationship in the body. In any democratic meeting, discipline must be maintained and at the same time privileges must be respected as well as protected.

Preachers are not the only people who need to know how to conduct a business meeting in an orderly manner. There are many lay people who preside at business meetings both in and out of church. A working knowledge of parliamentary procedure would be of benefit to the lay membership as well.

The church administration department has tracts on parliamentary procedure. These are available for the asking.

To Have Done the Best Things In the Worst Times

An example of the finest and most often quoted of memorial inscriptions by which a life has been perpetuated is that "TO ROBERT." One of the worst periods of British history was the first half of the Seventeenth century. It was marked by Civil War, religious strife, class hatred and bitter persecutions. It would seem to have been a poor time to write inscriptions. Yet, how heartening are the words of this memorial tablet:

"IN THE YEAR 1653
WHEN ALL THINGS SACRED WERE
THROUGHOUT THE NATION

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County Missionary-Pastor Dies of Heart Attack

Thomas Edgar Tandy, Jr., county missionary-pastor at the West Liberty, Kentucky, Baptist Church, died December 16 of a heart attack.

Funeral services were held at the West Liberty Church on December 17 and from Melton Funeral Home in Providence, December 18. Burial was in Lake View Cemetery at Providence.

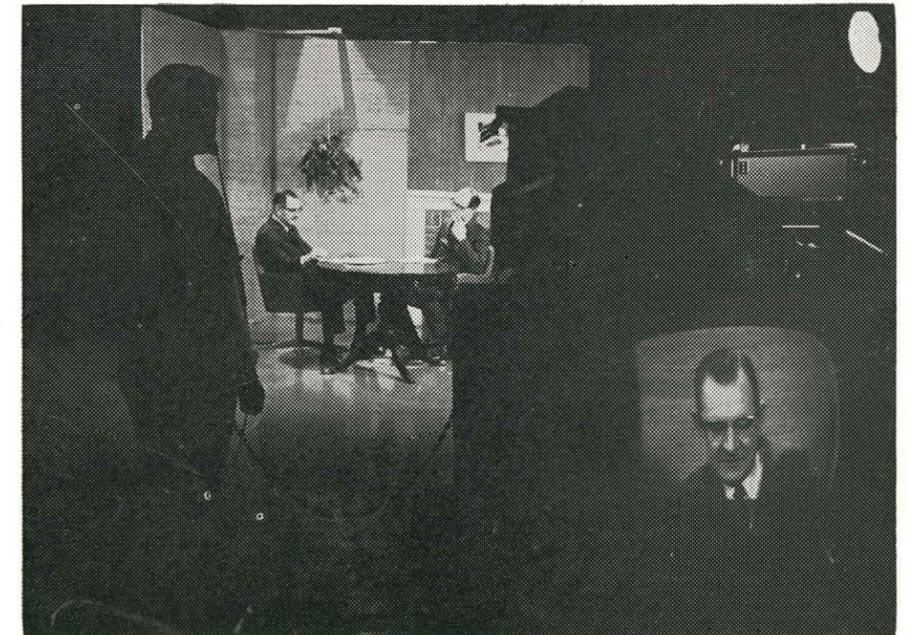
Tandy is survived by his wife, Margaret Elizabeth, and two children, Elizabeth Ann and Sharron Kay Tandy.

Before joining the direct missions department of the Kentucky Baptist Convention last year, Tandy served as pastor of the East Bernstadt Baptist Church, Russell Heights Church in Columbia, and the Ellisburg Baptist Church.

Bellepoint Baptists Call James Jeffries as Pastor

Bellepoint Baptist Church of Frankfort has called James Jeffries, former pastor of a mission at Newport, Kentucky, as their new pastor.

Edd Foley of Louisville has been serving as interim pastor at Bellepoint for the past three months. The church has had five additions to its membership during that time.



SBC-Assisted Telecast in New England

Arthur B. Rutledge, executive secretary of the SBC Home Mission Board, delivers a ten-minute Christmas message over channel WTIC-TV in Hartford, Connecticut. Music provided by the Southern Baptist Radio-Television Commission, Fort Worth, Texas, was edited into the telecast. Rutledge's appearance was part of a December television series aired in that New England city under the sponsorship of the Greater Hartford Council of Churches.

Major Attitude Change Coming in SBC, McClellan Says

The program planning secretary for the Southern Baptist Convention Executive Committee said at Nashville that the SBC is in the midst of change, shifting from a "come-church" to a "go-church."

Albert McClellan, who helps coordinate the long-range plans of the 11,000,000-member convention, made the observations in a speech to more than 600 professional staff members of Baptist state conventions and Southern Baptist Convention agencies.

McClellan said he was convinced that in this change, "the Holy Spirit is forg-

ing a new dynamic for the future, a dynamic that centers in the congregation as the ministry servant of Christ both inside and outside the walls.

"This new dynamic will not emphasize the gathered, worshipping and educating church any less, but it will emphasize the witnessing, ministering and applying church more," he said. It will be a shift from the come-church to the go-church."

McClellan told the Baptist workers that change is inevitable as a part of history, and pointed out numerous changes in society which have had a bearing on Christianity.

He pointed out that the Southern Baptist Convention is changing, slowly, but it is changing. He pointed out 35 specific ways in which the SBC has experienced change.

"We have developed a new kind of SBC program leader... deeply thoughtful and studious, very cooperative, one who does his work by plan and not by emergencies prompted by the morning's mail.

"We have taken SBC planning of program actions off a rule of thumb, morning-mail basis and put it on a systematic basis," he added.

"We have sounded the grass roots and found that they are demanding some new approaches," he observed.

"We have provided many new and innovating approaches for helping the churches develop and improve their programs," he added.

McClellan also pointed to such changes as establishing a convention purpose, pinpointing 90 SBC programs, identifying the basic functions of a church, establishing church program organizations which exist to build the church, and establishing a coordinating committee to prevent over-lapping (BP)

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