

The Navy Chaplain Corps celebrated its 193rd anniversary November 28. Since the appointment of the first chaplain in 1775, William Balch, the Corps has grown to a present strength of nearly 1,100 men. Rear Admiral James W. Kelly is the current Chief of the Chaplains Corps which represents 47 of America's 252 religious denominations. For a story about the work of the chaplains, see page 3.





## GLEANINGS FROM THE FIELD

**FIRST BAPTIST Church**, Paducah, recently sponsored a Youth Workers Workshop. Leading the sessions was Mancil Ezell, Youth Consultant for the Baptist Sunday School Board. Sunday School, Training Union, R.A. and G.A. workers attended. John Wood is pastor of the church.

**THIRD BAPTIST Church**, Owensboro, recently heard Truman Mayes, medical missionary to Nigeria, speak in both their morning and evening worship services. A native of Corbin, Mayes graduated from Georgetown College and University of Louisville Medical School before being appointed to Nigeria by the Foreign Mission Board. He is now on furlough and teaching at University of Louisville Medical School.

**KING'S BAPTIST Church**, Taylorsville, recently completed revival services led by Ken Hutcheson of Augusta, Georgia. Walter E. Bryant, pastor of the church, reports 27 professions of faith, seven additions by letter and numerous other decisions. Music for the revival was directed by Carey Pitts, a student at Southern Seminary.

**HARLAN BAPTIST Church** youth choir, The Choraliers, recently provided an hour of sacred music for First Baptist Church, Pineville. The occasion was the evening worship hour of the Pineville church. The choir was directed by Ron Davis.

**CALVARY BAPTIST Church**, Lexington, has added David Browning to its staff. Browning assumes the position of church organist. He is a student at University of Kentucky pursuing the master of music degree. He has served in a similar capacity for churches in Ft. Walton, Florida; Munich, Germany; Panama City, Florida; and Columbia, Mississippi.

**FIRST BAPTIST Church**, Middlesboro, recently completed special youth services and activities under the direction of Don Blaylock, student minister at Morehead State University. The services were planned and conducted by local youth. A total of nine decisions were reported by Middlesboro pastor R. Truett Miller.

**JAMES L. MARTIN**, minister of education at Porter Memorial Baptist Church, Lexington, resigned that position effective November 20. His future plans are indefinite he reports.

**CENTRAL BAPTIST Church**, Corbin, is experiencing what pastor Raymond Lawrence calls "Pentecost in Corbin." Lawrence reports that in one service 125 persons came forward. In another service 135 made decisions. "Several young people for whom we have prayed for years have accepted Christ. Several have surrendered to preach and to go into other full-time Christian vocations," the pastor says.

**OWEN COOPER**, lay leader from Mississippi, will emphasize "A Layman's Witness for Christ" when he speaks to the Evangelism Conference January 20-22 meeting at Alumni Chapel on the Southern Seminary campus.



Cooper, who is chairman of the ad hoc Layman's Committee promoting the "Crusade of the Americas," will also participate in a panel discussion entitled "New Directions in Evangelism." State evangelism secretary Hicks Shelton encourages laymen as well as pastors to attend the three-day conference.

**DAN HUGHES, Jr.**, has resigned as pastor of the Immanuel Baptist Church, Owensboro, to accept a position with the Daviess-McLean Baptist Association. He will serve as full-time camp director of Schafer Baptist Camp, Pellville. Hughes will attempt to coordinate the activities with other associations to expand the camp program and facilities to be used throughout the year.

**FIRST BAPTIST Church**, Lawrenceburg, recently conducted a "Family Life Renewal Emphasis." The sessions were led by Lloyd Birch, sociology professor at Georgetown College. Pastor Bob C. Jones describes the event as making a "significant contribution, not only to the church but to the total community."

**FRIENDSHIP BAPTIST Church**, Russell Springs, recently held a 10-day revival led by Clyde Gordon, evangelist from Bowling Green. Pastor Tommy Taylor reports five professions of faith made during the revival.

**MONROE F. SWILLEY, Jr.**, has resigned after more than 23 years as pastor of Atlanta's Second-Ponce de Leon Baptist Church to become president of Atlanta Baptist College effective January 1, 1969. Swilley has been chairman of trustees for the college since the school campaign began 14 years ago and has been acting president for two years. He is a graduate of Southern Seminary.

**HILLSBORO BAPTIST Church**, Versailles, reports a record Sunday School attendance at its services November 24. According to pastor Jerry Ennis, a goal of 166 had been set for the Sunday. After several weeks of promotions the Sunday School had 209 persons pledged to attend. That morning 210 persons came to Sunday School.

**JAMES O. WILSON**, Sunday School Superintendent of the Milburn Baptist Church, West Kentucky Association, has an unusual Sunday School attendance record. He has not missed a Sunday in seven years and only three Sundays in 30 years.

## Every Day Is Sunday For Vietnam Chaplains

Since March, 1965, when the buildup of American combat forces began in Vietnam, sailors and seabees and marines have worked from sun to sun, seven days a week. It does not seem at all unusual, then, that the Navy chaplains serving them should likewise pursue their labors for an entire seven-day-week. What is unusual is that the chaplain's week has, from the very beginning, contained seven Sundays.

That is the way it is in Vietnam, and that is the way it has been since the first chaplains arrived. Chaplain Paul H. Running, a Lutheran minister from St. Paul, Minnesota, and the second Navy chaplain committed to combat with his Marine Battalion on March 10, 1965, wrote to the Chief of Chaplains.

"It was simply a matter of locating a unit, passing the word, assembling the men and proceeding with the services. After securing the airbase perimeter at Da Nang and with the advent of patrols on a seven-day-week basis, religious services were held in one company on Sunday, another on Monday and another one or two on Tuesday, but they were always held."

As the buildup of forces continued, with more men and units arriving each week, combat chaplains resolved to provide the most comprehensive religious coverage and the most meaningful spiritual ministry ever afforded combat troops. Units without chaplains were identified and located geographically.

Chaplains attached to nearby battalions or aircraft groups crossed organizational lines to offer their services. Catholic Chaplains provided Masses and the sacraments for units with Protestant Chaplains attached for duty.

Protestant Chaplains provided worship and counsel for men of their faith in neighboring areas. Orthodox, Jewish and Latter Day Saint Chaplains were assigned in-country-circuits to travel. Denominational services for Lutherans, Episcopalians, Baptists and others were scheduled and held.

Seabee chaplains served Marines; shipboard chaplains came ashore; chaplains with Marine battalions served ships and hospitals and other naval activities. When the occasion presented itself they served isolated detachments of Army Special Forces and Air Force personnel.

When the first flurry of feverish activity was done, chaplains found themselves routinely conducting as many as twelve services of worship on Sunday. Several reported as many as 25 worship services over a two and one-half day period.

Still there remained many small clusters of troops who could not be



Chaplains' graduation service outside the chapel at Annapolis, Maryland.

reached over a week end. The result was a confirmation of the seven-day schedule.

As an indication of response to the chaplain's ministry during the feverish first months of the Vietnam war, more than 50 chapels were constructed, most of native materials, most by the labor and on the initiative of sailors, seabees or marines, who themselves felt an urgent need for regular worship.

When there was no place of worship nearby, worshipping troops improvised

or simply imagined one. In mid-1966 Chaplain James E. Seim, a Lutheran minister from Columbus, Ohio, wrote: "Altars for worship services are rigged wherever men can come: Under the shelter of a fly tent, in a mess hall, on a box beneath a tree. The first pews in one tent chapel were sandbags. Other chapels feature thatched roofs or a crucifix carved by a dedicated local artisan. Periodically 'chapel' is simply an event in a foxhole at the edge of a minefield, with the sky above, a few words, a brief prayer, and a fervent, 'God bless you.' It may be Sunday, or it may be any day."

By mid-1967 circuit riding chaplains were making weekly rounds of Naval Support Activity detachments and small units dotting South Vietnam's coastline. Seven-day schedules were consistently maintained, as a matter of necessity, to meet the spiritual needs of the men committed to their care.

In 1968 two problems persistently remain to limit chaplains as they move from position to position, from remote outpost to isolated unit, from one Combined Action Platoon to another among the inland hamlets.

The first is the simple matter of transportation. The second is physical safety. Schedules remain fluid and subject to change, as these problems dictate. While services may be held on Wednesday or Thursday or Friday, they are conducted, nevertheless.

While the chaplain's workweek in Vietnam contains seven Sundays, it also consists of seven weekdays. Every day is also a Tuesday or a Thursday or a Saturday. Prayers for the dying or wounded, counsel for the confused, comfort and consolation for the lonely and broken hearted know no times or seasons. The chaplain continues to spend many hours at his daily tasks for each hour of formal worship.



A Navy chaplain prepares for duty

### WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING      LOUISVILLE, KENTUCKY 40243  
Vol. 142      December 12, 1968      No. 49

C. R. DALEY, Jr.      Editor  
G. A. PRICE, Jr.      Business and Circulation Manager  
BOB TERRY      Assistant Editor  
MARION O. REED      Superintendent of Printing

Owned and published weekly, except one issue in July and December, by the Kentucky Baptist Convention, Kentucky Baptist Building, Middletown, Kentucky 40243. Second class postage paid at Middletown, Kentucky.

#### BOARD OF DIRECTORS

C. CARMAN SHARP, Louisville, Chairman; JOHN C. HUFFMAN, Mayfield, Vice-chairman; JACK SANFORD, Florence, Secretary; LYMAN SMITH ALLEN, Henderson; NORMAN ALLEN, Prestonsburg; EARL HOHMAN, Nicholasville; KENNETH KELLY, Covington; RAYMOND LAWRENCE, Corbin; DAN MOORE, Georgetown; HENRY SCHAFFER, Louisville; OTHAR O. SMITH, Bowling Green; and BILL VAUGHT, Danville.

#### SUBSCRIPTION RATES

INDIVIDUAL, \$2.50, plus 5% sales tax, total \$2.62. FOREIGN, \$2.75. CHURCH BUDGET RATE, \$1.50 per year. All subscriptions except church accounts payable in advance. Church accounts must have a tax exemption number to be exempt from 5% sales tax. When making change of address, please send a recent label from your paper and the new address, including ZIP code.

#### SUBMITTING PHOTOGRAPHS

Cost of making cuts must be assumed by those sending pictures for publication.



## The Age Of Adult Intimidation

I have reluctantly but resolutely come to a sad conclusion. This conclusion is based on an appraisal of modern life in families, in churches, in colleges and everywhere else adults and youth confront each other. The conclusion is that the adult generation today is almost completely intimidated by youth.

As adults we seem to be obsessed with the desire to be approved by our offspring. We give ground at every point where we are challenged and thus abdicate our God-given role of leadership and guidance.

In our homes it works this way. Parents' standards are openly challenged. We are told other young people have their own automobiles to drive to high school, that an unlimited supply of spending money is reasonable to expect, that social drinking belongs today even to school age boys and girls and that sexual freedom is a sign of maturity and a release from personality blighting puritanical morals.

In church it works this way. Nothing matters so much as that our youth have every priority in formulating programs, in selecting staff and in budgeting. Besides, since we have persuaded ourselves as adults of our total failure and also persuaded our children we have failed, they know better than we what they need and should devise their own programs. And so heaven is turned over in many churches to make the young people happy, full and free.

In colleges all over our country a few of the students have decided they know more about running the college than the administration. In the face of being challenged college officials have capitulated. Presidents have been run off by students and govern-

ing boards have been intimidated. Those responsible for determining policy have abdicated in favor of youth who have taken over.

It's amazing how many parents, church leaders and school administrators fall over dead when confronted by today's youth. We seem so set on being approved by our children and by this generation of youth that we have forgotten the responsibilities of parenthood and adulthood.

Our state of intimidation is not the fault of youth. It's natural to challenge one's elders and to question and even defy any authority. The fault lies with the elders who don't meet the challenge constructively but give in rather than try to stand up to youth and guide them to true maturity.

What is the answer? First, we must admit our failure and our state of intimidation. Then we must stay with the Lord and the Book until we have possession of true guidelines. Finally, we must patiently, lovingly but firmly fill our roles as parents and teachers.

The road of adult firmness will have its casualties since some youth will rebel forever. But these will be few compared to the multitudes strewn along the road of adult intimidation and indulgence.

Firmness doesn't preclude listening with open hearts and minds to our youth. They have some valid questions to ask and some answers to give. But in every ordered life there must be recognition and respect for some authority and for youth authority lies in their elders and not in their peers.

## The Lag In Cooperative Program Income Is Serious

The Kentucky Baptist Cooperative Program income for the first three months of the current fiscal year gives reason for concern. The \$736,888 income against the \$987,500 goal leaves a \$250,612 deficit for the first quarter of the year. Of some consolation is the fact that we are \$47,509 ahead of last year this time but a quarter of a million deficit in the first three months of an annual goal of \$3,950,000 will be hard to overcome.

Business Manager Garnett Morton says this is the first time he remembers when we failed to meet the monthly goal in November.

Why this low figure in our giving through the Cooperative Program during September, October and November? One explanation is that the first month of every new fiscal year is lean because much that would ordinarily be counted that month was sent in

early to try to help reach last year's goal. Yet this hardly explains the failure in November.

There is probably no one reason for the lag. The controversy and debate at the Convention over dancing at Georgetown College certainly didn't help matters. It might have been just enough to discourage some Kentucky Baptists and even some churches who were already reluctantly contributing through the Cooperative Program.

But the Georgetown controversy couldn't be the whole story. Rather several areas of dissatisfaction likely have combined to result in the decline.

This is a plea to churches and to individuals to consider carefully and prayerfully before withdrawing or decreasing support of the Cooperative Program. There are other ways to express dissatisfaction, if it must be expressed, without hurting causes that are not controversial.

When we withhold support from the Cooperative Program we not only fail to support what we don't approve but we also hinder every Baptist cause we approve and love. For example, to fail to give through the Cooperative Program not only withholds support from a college that approves social dancing but also

hurts a little mission in the mountains of Kentucky, a Baptist hospital in Nigeria and a Baptist evangelistic worker in Brazil.

Let's be fair. Fairness might lead us to send our gifts to the worldwide Baptist mission enterprise though a fraction of these gifts might not be used in the way best according to our thinking. If we cannot conscientiously do this, we should then resort to designating our gifts to the causes we approve though this is a very questionable procedure. In any case we should not penalize every good work resulting from Cooperative Program gifts in trying to get at one program or one institution which we don't approve.

Let's be mature. Maturity demands cooperation in less than a perfect program according to our idea so long as compromise of basic conviction is not involved. It also allows for contributions to a common cause without condoning every detail included in the cause.

Let's be forthright. Let's correct what is wrong with our existing program by established procedures of Baptist democracy. Then we can support all our work through the Cooperative Program without reluctance.



### FORTY YEARS OF CHANGE

Dear Editor:

I do not know whether I was born 40 years too soon or 40 years too late.

Forty years ago, we had the 18th amendment for which we were proud—today we embarrassingly refer to it as the "Noble Experiment" and legalize and tax SIN to raise revenue to pay for our hospitals and the education of our children.

Forty years ago, dancing, card playing and drinking were not approved in our Baptist churches, today it is approved by many Baptists and I have been looking for a report in our Baptist paper where Dr. Somebody attended the Annual Pastor-Deacon Prom at the First Baptist Church in Joesville.

Forty years ago Baptists were the leaders in the cause of separation of church and state. Today most of us are fighting to get at the head of the line in the federal-state give away (vote-buying) program.

Forty years ago we taught and preached "Seek ye first the Kingdom of God and His Righteousness; and all these things shall be added unto you." Today we have decided not to depend too much on God, but to trust a bigger portion of our living in our government, and it will take care of us.

Forty years ago we were interested in the spiritual welfare of our neighbors

enough to build Bible schools and invite them to our churches that they might hear the word of God taught and preached. Today we advertise our "regular services" and say that is enough. They know as well as we do where they should be without us wasting our time to go after them, besides we are so busy trying to do in 40 hours what we used to do in 60.

Forty years ago Baptists that I knew were a marked people, different, set apart, and God was blessing our efforts. Today the only difference in us and the world is that we are taking many of the leading parts in worldly affairs.

Forty years ago we were setting attendance goals and records, planning for new facilities to minister to a sick and dying world. Today we are talking consolidation, cooperation and talking of "future" long range planning.

I do not like it and if the Lord sees fit to allow me 58 more years to live on this old world, I will still be expressing my opinion and working for a change.

Cloverport, Ky.

R. L. Robertson

### VITAL ISSUE MISSED

Dear Editor:

I may be wrong but in this week's issue, we seemed to be so taken up over the dancing issue that we failed to notice that a more definite action was taken at the Baptist Convention, that our ministers certainly deserve our thanks for. That of reprimanding our Kentucky governor for serving alcoholic beverages in the governor's mansion.

We are worried about the effect of dancing when alcohol is as great a threat to our young people.

This achievement deserves more recognition in my opinion than it has been getting. Our government is important, too. I'm glad our ministers understand that.

Glencoe, Ky.

Mrs. Shirley Jones

### SOCIAL ACTION NEEDED

Dear Editor:

Another week has come and gone—a week that left me less proud of being a Baptist. In fact, the news from Florence, Kentucky, left me bewildered, as well as weary.

A call was made at Florence for "more Bible believing, more Bible preaching ministers." At the same time, a call was made for "less liberal social action." What does a Bible preaching minister do with the words of Jesus when he said, "I was sick, I was hungry, I was naked, I was in prison?"

Thanks to the *Western Recorder* for carrying the news story about the Houston, Texas, church that was refused admittance to the local association because of the way it received members. As I read about how they met in rented quarters and used their building fund of a day-care center in a Houston ghetto rather than build a "plush" sanctuary, I could only think, "How God must love that church!"

When are we, as Baptists, going to put first things first?

Louisville, Ky.

George W. Little

# Convention Roundup: A State By State Account

## ALABAMA

A resolution urging a "proper balance to our program" was adopted by the Alabama Baptist Convention in Huntsville, after a pastor introduced a statement warning Southern Baptists against involvement in social and political actions.

The convention was highlighted by adoption of a record \$6 million budget, addresses by the state's governor and a Negro Baptist minister, and the premier of a folk cantata on the theme of the Crusade of the Americas evangelistic campaign.

Without dissent, the convention adopted a resolution which softened criticism of trends in the Southern Baptist Convention towards more emphasis on social aspects of the gospel.

The governor of Alabama, Albert Brewer, told the convention that the people of the church had better get involved in politics, or else they will leave it up to others. Gov. Brewer, a Baptist and former Sunday school teacher, expressed a desire to set an example that would create trust and inspire Christians to participate in government.

A resolution was adopted commending the governor for his stand against pornographic literature, and another resolution urged the state legislature to oppose liquor by the drink.

The record \$6½ million budget includes a \$5 million Cooperative Program goal that is a \$200,000 increase over last year. The Cooperative Program will allocate \$3.3 million or 60 percent to state causes and \$1.7 million or 35 percent, to Southern Baptist Convention causes.

A folk cantata entitled, "Christ In You, The Only Hope," was premiered by an 80-voice youth choir directed by Philip Landgrave, professor at Southern Baptist Theological Seminary, Louisville. Landgrave wrote the cantata, based on the theme of the Crusade of the Americas, "Christ, the Only Hope."

Elected president of the convention was John Bob Riddle, pastor of Central Park Baptist Church, Birmingham. (BP)

## ARIZONA

The Arizona Southern Baptist Convention meeting here approved the initial report of a 25-member study committee appointed to study the convention's total work, retained the committee for future work, and adopted three major resolutions supporting those in authority and the primacy of evangelism.

One resolution urged Baptist leaders at every level to help "irradiate the harsh, destructive, hypocritical statements so commonly directed to all authority" and to "conversely lead all people to a respect for those in authority..."

Two other resolutions commended the Crusade of the Americas evangelistic effort and asked Baptists to recommit themselves "to the principle of the primacy and evangelism" and to the "historic and biblical principle that man needs and must have a new heart before society can be improved and civilization advanced..."

Referred back to the committee was a proposal that asked for study of the possibility of Grand Canyon College in Phoenix setting up a working relationship with two Baptist hospitals in the Phoenix area to establish a nursing training center.

The 1969 budget administered for the state convention by its Executive Board totaled \$386,000, an increase of \$26,000 or seven percent, over the 1968 budget.

Elected president of the convention was J. D. Marler, pastor of Trinity Baptist Church in Globe, Arizona. (BP)

## ARKANSAS

(See story, page 11)

## CALIFORNIA

Adopting a five-year financial plan, the Southern Baptist General Convention of California gave strong support to California Baptist College in Riverside.

The convention's Executive Board had recommended an annual increase of \$60,000 for the five-year period, but the proposal was amended from the floor to add \$10,000 per year for the Baptist college. The other \$60,000 provides a "basic cost of living increase" for all other programs of the state convention.

In other major actions, the convention adopted a proposed budget for 1969, adopted as its own the "Statement Concerning the Crisis in Our Nation" approved by the Southern Baptist Convention last June, and called for prayer for President-elect Richard M. Nixon, a Californian.

Another resolution referred to the Vietnam War and called on Southern Baptists to pray for an immediate and honorable and lasting peace through the current Paris peace talks.

The convention activated a full-time department of stewardship and promotion, naming James C. Graves, who presently is both stewardship and Brotherhood secretary, to the position. Brotherhood work was combined with

the half-time music department, and Duane Barrett, music and Training Union secretary, was named to that position.

A resolution pledging support for California Governor Ronald Reagan and other concerned officials who are seeking to control obscenity also scored the breakdown of moral integrity in movies and television programs, and in the spread of obscene literature.

Other resolutions supported the Crusade of the Americas evangelistic campaign and upheld separation of church and state.

Re-elected president was Glen Paden, pastor in Ridgecrest, California. (BP)

## CAPITAL CONVENTION

Baptists in the nation's capital looked at inner city tensions and the alienation of youth during their annual convention in Washington.

Amid reports and dramatizations that sought to "tell it like it is" among young people and in the ghetto, the messengers pledged new efforts to understand and work on the problems they found both within and surrounding their churches.

In business session the messengers spoke with an overwhelming voice to request president-elect Richard Nixon to continue Negro Major Walter E. Washington in office at the top appointed official of the nation's capital.

With very little opposition the convention voted approval of efforts of the black community toward self-determination. It called upon white communities and individuals to lend support to these efforts while concentrating upon "educating white communities in the principles of justice, mercy and humility."

In considering the tensions of metropolitan Washington, the messengers debated and finally passed, a strong resolution on community and police relations. The statement suggested that police officers be hired from a constituency within the community already familiar with the problems of the area.

In further actions, the D.C. Baptists passed resolutions on world peace and inter-Baptist and ecumenical relations.

In considering means to strengthen the Christian witness in the nation's capital, the D.C. Baptist messengers urged that more of the churches seek dual alignment with both the American and Southern Baptist Conventions.

The new president of the convention is James A. Langley, pastor of the Pennsylvania Avenue Baptist Church. Carl W. Tiller, former president of the American Baptist Convention, was elected vice president. (BP)

(Continued on page 7)

## GEORGIA

The vexing question of government aid to church institutions plagued the Georgia Baptist Convention again during their annual meeting when the messengers adopted an amendment to an education report forbidding Baptist schools to receive "tax funds."

Georgia Baptists also rejected a proposal from the convention's Executive Committee which would have set up a committee to help pastorless churches and churchless pastors get together, but asked the Executive Committee to set up a counseling service for pastors.

Rigid restrictions against the schools getting any tax funds from the government were added to the statement on an amendment which was adopted by a vote of 487 to 419.

Earlier in the day the convention approved a \$6 million loan for Georgia Baptist Hospital in Atlanta to expand its facilities. The motion authorized the hospital to borrow money "at the lowest interest rate available."

When questioned if this might mean federal funds, hospital officials said none were currently available, but hinted that if loans were available they might be sought. The hospital loan was approved with few dissenting votes.

Norman Junior College, one of six Georgia Baptist schools, was given approval to make an emergency one year appeal to churches of the state for financial assistance, to stave off bankruptcy.

It was revealed that the school in southwest Georgia is about \$250,000 short in current operating cost and has had to borrow money for two months to meet its payroll.

In other major actions Georgia Baptists approved a record Cooperative Program budget for 1969 of \$5,344,800 an increase of almost one half million dollars. The budget will allocate 50 percent to state-wide causes and 50 percent to Southern Baptist Convention world mission causes, after the deduction of \$572,800 for administration and promotion costs.

Walter L. Moore, pastor of Vineville Baptist Church in Macon was elected Georgia Baptist Convention president. (BP)

## FLORIDA

The Florida Baptist State Convention voted to enter a cooperative mission program with the Southern Baptist Home Mission Board, and released state-wide trustees for a proposed Baptist school which has opened as an institution of the Palm Lake Baptist Association.

The cooperative mission program provides that all home missionaries working in Florida will be considered missionaries of both the Florida convention and the Home Mission Board, supported jointly, with administration through the Florida convention offices.

The convention adopted a record budget of \$3.9 million, allocating 54 percent to causes in Florida and 46 percent to world missions outside the state. The budget is an increase of \$300,000, and includes a one percent increase to world missions.

In other action, the convention authorized the Baptist Bible Institute in Graceville, Florida, to borrow up to \$300,000 to construct a student center and 12 student houses, and established the Florida Woman's Missionary Union as a regular department of the convention, provided it is approved by the women's convention next February.

Elected president of the convention was Doyle I. Carlton, a banker from Merritt Island, Florida, and a Baptist deacon. (BP)

## HAWAII

The Hawaii Baptist Convention endorsed ten resolutions adopted last June by the Southern Baptist Convention, and approved of the SBC "Statement Concerning The Crisis In Our Nation."

The 10 resolutions dealt with pornographic materials, highway safety, beverage alcohol, the local church, the observance of the Lord's Day, church-state relations, world peace, violence and disregard for law, evangelism and the Crusade of the Americas, and the American Bible Society.

Elected president of the convention was Mori Hiratani, pastor of First Baptist Church of Pearl City who presided over the sessions as first vice president. The president of the convention, Daniel S. C. Liu, chief of police in Honolulu, was unable to attend due to previous commitments with the Billy Graham team in Singapore and Indonesia.

A record \$538,206 budget for 1969 was approved, along with a major capital fund-raising campaign for Hawaii Baptist Academy. The budget is an increase of \$52,785 over the 1968 budget.

Other resolutions adopted by the convention commended Hawaii business establishments which close on Sunday, and urged news media "to strive to present a creative and positive approach in news selection and reporting." (BP)

## INDIANA

The State Convention of Baptists in Indiana adopted resolutions offering prayers and support for President-elect Richard Nixon and Governor-elect Edgar Whitcomb, and approving as its own the "Statement of the Crisis in the Nation" adopted by the Southern Baptist Convention last June.

Most of the meeting was devoted to celebration of the 10th anniversary of the convention, with some discussion and debate on projected plans for the convention's future expansion.

A resolution following the defeat of a referendum on pari-mutuel betting during the general election held the

same week was adopted by the convention. The resolution expressed appreciation to "all those who contributed to the defeat," and expressed "opposition to all forms of gambling as well as use of narcotics, alcoholic beverages, which things are contrary to God's laws and a detriment to any nation."

In other action, the convention elected John J. Dorough, pastor of Parkway Baptist Church in Indianapolis, as president; and adopted a record \$569,591 budget for 1969. (BP)

## KANSAS

The Kansas Convention of Southern Baptists meeting in Topeka for its annual session voted unanimously to ask the Southern Baptist Home Mission Board to help save the convention's Church Loan Association from a "hopeless and insolvent condition."

Facing a financial crisis in the loan organization, the Kansas convention adopted a 10-point resolution giving the SBC Home Mission Board full management of the state-wide loan association, and also voted to reorganize the state convention staff and budget to provide more funds to solve the problem.

The resolution adopted by the convention indicated that the Church Loan Association is unable to meet its obligations, that its liabilities exceed its assets, and that drastic action was needed to protect the integrity of the convention.

The Church Loan Association of Southern Baptists (in Kansas) is an agency of the state convention with offices in Wichita. It operates under a separate board of trustees appointed by the convention.

The convention has backed to the extent of 25 percent current loans to 77 churches in the convention, and as many as 45 of the churches are delinquent on their loan payments. Amount of the delinquency is about \$380,000.

The church loan association faces a deficit estimated at about \$500,000, but no accurate figures are available since official audits have not been completed of the books, said N. J. Westmoreland, executive secretary of the convention.

Cuts were made in the state convention budget in an effort to find \$50,000 per year to repay the Southern Baptist Home Mission Board which will help the Church Loan Association pay off its obligations.

The budget cuts eliminated two existing positions forcing the dismissal of Garth Pybas, secretary of the departments of evangelism and Brotherhood, and Ray Gilliland, secretary of the department of Training Union and student work.

A motion asking for the executive secretary's resignation was defeated in a secret ballot. The convention then gave Westmoreland a vote of confidence.

(Continued on page 8)

The convention elected W. E. Thorn, pastor of Metropolitan Baptist Church of Wichita, Kansas, as president. (BP)

#### LOUISIANA

The Louisiana Baptist Convention, in a harmonious session in Monroe, heard a major address by the current president of the Southern Baptist Convention while three former SBC presidents were on the program, and adopted a record \$3.7 million budget.

The convention featured messages by W. A. Criswell, current SBC president and pastor of the First Baptist Church of Dallas; by H. Franklin Paschall, immediate past president of the SBC and pastor in Nashville; and by Wayne Dehoney, the previous SBC president and pastor in Louisville; J. D. Gray, pastor of First Baptist Church, New Orleans, and another former SBC president was also on the program.

Elected president of the convention was Terry R. Sanders, pastor of First Baptist Church, Lafayette, Louisiana.

Only resolution adopted by the convention expressed appreciation for the hosts and various convention committees. (BP)

#### MARYLAND

Outside a storm was raging, but inside the Oak Grove Baptist Church in Bel Air, the Baptist Convention of Maryland had a calm session with no stormy controversy.

The storm dumped up to 14 inches of snow in parts of Maryland, cutting attendance at the convention slightly.

In major actions, the convention for the third consecutive year elected a layman as its president, and for the first time elected a woman as a top officer.

New president is Ralph Walls, an automotive executive from Bel Air, and the immediate past president of the convention's State Mission Board.

First woman elected as an officer was Mrs. Samuel Jackson of First Baptist Church, Baltimore, and immediate past president of the state Woman's Missionary Union. She was elected second vice president.

A record budget of \$1,054,000 for 1969 was adopted. The budget includes a state Cooperative Program goal of \$800,014, with 40 percent going to Southern Baptist Convention world mission causes, and 60 percent to the state convention. (BP)

#### MICHIGAN

Twelve resolutions, including one which urged Baptist churches to open their doors to all races and another which urged an early cease-fire to the Vietnam war, were adopted by the Baptist State Convention of Michigan.

"... Be it resolved that we practice an open membership for all honest seekers of worship and affiliation regardless of race, color or economic status," declared the resolution adopted by Michigan Baptists.

On the War in Vietnam, the Michigan convention urged Baptists to "pray for responsible leaders on all sides to seek an early ceasefire and termination of all hostile activities and any further buildup of military power and advantage."

Other resolutions adopted by the convention dealt with separation of church and state, crime and traffic accidents, obscene literature and questionable entertainment, obligations to vote, the Crusade of the Americas, financial support of Baptist work, missions extension by churches, Bible distribution, and appreciation for hosts.

Re-elected president of the convention was Max Cadenhead, pastor of Bethel Baptist Church, Roseville. (BP)

#### MISSISSIPPI

The Mississippi Baptist Convention meeting in Jackson, dedicated its new office building, heard messages emphasizing evangelism and the Crusade of the Americas and adopted a record \$4.2 million budget for 1969.

The new \$1.1 million convention building was dedicated with a ceremony featuring Southern Baptist Convention President W. A. Criswell of Dallas as the speaker.

The convention also held a memorial service for the late Chester L. Quarles, executive secretary of the convention board who died last summer in Peru on a mission tour.

A plaque in memory of Quarles was presented to the convention by Merrill D. Moore, executive secretary of the Southern Baptist Stewardship Commission in behalf of the SBC Executive Committee.

The committee to nominate a successor to Quarles reported at the pre-convention session of the convention board that it was not ready with a nomination.

Elected president of the convention was John C. McCall, pastor of First Baptist Church, Vicksburg. (BP)

#### NEW MEXICO

The Baptist Convention of New Mexico, on the recommendation of a special study committee authorized last year, voted not to change its bylaws to exclude churches that receive new members from other denominations without baptizing them by immersion.

The current bylaws state that messengers to the convention must represent churches cooperating with one of the local associations in New Mexico.

Thus, in effect, the state convention threw the so-called "alien immersion" question into the hands of the associations within the state. If an association rejects a church for its baptism practices, the convention would have grounds for not seating its messengers.

In other major actions, the New

Mexico convention approved of appointment of a special committee to make a comprehensive study of the convention's existing organizational structure.

Elected president of the convention was John W. Ransdell, pastor of Fruit Avenue Baptist Church, Albuquerque, N. M. (BP)

#### NORTH CAROLINA

The Baptist State Convention of North Carolina placed its stamp of approval on a new Council on Christian Life and Public Affairs, four-year status for Gardner Webb College in Boiling Springs, North Carolina, and a record \$6.7 million budget during its 138th annual meeting in Raleigh.

During what some observers called "one of its most harmonious sessions in years," the only controversy during the convention was sparked by the almost perennial question of federal aid to education and a resolution of support for conscientious objectors to military combat service.

A student from Southeastern Baptist Theological Seminary in Wake Forest, N. C., Terry Nichols, offered the resolution on conscientious objectors, asking the convention to affirm the right of objection and urging that information and counseling be provided for those who take that route.

In other actions, the million-member convention:

—Expressed opposition to liquor by the drink legislation expected in the upcoming session of the state General Assembly;

—Asked continuing review of the matter of separation of church and state, with particular reference to prayer in public schools;

—Urged acceptance of the mentally ill in the same manner as those with physical sicknesses, encouraging churches and pastors to remold public opinion to dissolve prejudice against the mentally ill and support of mental health centers and programs to promote better mental health;

—Asked support of a proposal for larger staffs, increased salaries, and further reviews of the state juvenile correction system.

Re-elected president of the convention was Claud Bowen, pastor of First Baptist Church in Greensboro, North Carolina. The convention meets next year at Fayetteville, North Carolina, November 10-12. (BP)

#### NORTHERN PLAINS

Meeting for its first annual convention, the Northern Plains Baptist Convention reported increases in nearly every area of the convention's work during the past year.

Among the 76 churches in the convention, membership increased by 767 to a total of 11,196 in 1968. Total baptisms were 904, an increase of 291. John Baker, executive secretary of the new

(Continued on page 9)

convention, said the increase is significant because 1,813 members were removed from the rolls during the year.

Elected president of the convention was E. J. Speegle, pastor of College Heights Baptist Church, Casper, Wyoming.

The Northern Plains Convention is comprised of Southern Baptist churches in North and South Dakota, Wyoming and Montana. The convention was established last year after being a part for several years of the Baptist General Convention of Colorado. (BP)

#### OHIO

A resolution asking prayer support for national leaders and cooperation as citizens from church people was adopted here by the State Convention of Baptists in Ohio.

Another resolution noted increasing pressures on government at all levels to divert tax monies for sectarian interests and reaffirmed Baptist opposition to the use of tax funds, directly or indirectly for the support of church-related institutions.

Support was also asked for the hemisphere-wide Crusade of the Americas. Ten crusades are being planned for metropolitan areas of Ohio in July of 1969, the convention was told.

In major business action, the convention adopted a 1969 budget of \$1,216,578, allocating 34 percent to Southern Baptist Convention world mission causes.

Elected president of the convention was Bert E. Williams, pastor of Crestview Baptist Church in Dayton, Ohio. (BP)

#### OKLAHOMA

In a close presidential election, the Baptist General Convention of Oklahoma elected a Tulsa pastor, D. A. Williams, Jr., as head of the convention by a 14-vote margin.

Williams, pastor of Tulsa Memorial Baptist Church, won over John Bisagno, pastor of the First Southern Baptist Church of Del City, a suburb of Oklahoma City. The church led the Southern Baptist Convention in the number of baptisms last year.

A resolution was adopted endorsing the 1968 Southern Baptist Convention "Statement On the Crisis in our Nation". The convention also asked all Christians to "pray earnestly for our president and president-elect for guidance and wisdom in these crisis times."

A resolution declaring opposition to legislation permitting liquor by the drink was approved, along with a commendation for a state-wide alcohol and narcotics education organization. (BP)

#### SOUTH CAROLINA

The general secretary-treasurer of the South Carolina Baptist Convention for the past seven years, Horace G. Hammett, announced during the state con-

vention meeting in Myrtle Beach his plans to retire at the end of 1969.

Hammett told the messengers meeting in this coastal resort city that he wanted to give the convention's General Board "plenty of time" to find and recommend a successor. The new general secretary will be elected at the 1969 convention in Charleston, November 18-20.

Hammett has been general secretary-treasurer since January 1, 1962, and earlier had been assistant general secretary for 11 years. He will be 68 next year.

The three-day convention gave major emphasis to missions and to the Crusade of the Americas evangelistic campaign involving 24 million Baptists in North, Central and South America.

The president of North Greenville Junior College inserted a somber note, saying that the Baptist school is in danger of losing its accreditation because of financial difficulties. The accrediting agency will study the college's affairs within the next month.

New president of the convention is Preston H. Callison, 45-year-old attorney from Columbia, South Carolina. Callison is a member of the state legislature and a prominent leader in Baptist affairs. (BP)

#### TENNESSEE

The Tennessee Baptist Convention meeting in Knoxville, authorized purchase of property for a new campus for Union University in Jackson, Tennessee, and adopted a strong resolution pledging support for law and order.

The resolution petitioned the executive, legislative, and judicial branches of the federal government and the individual states "to uphold the law and to take positive steps to establish a climate of respect for law."

The convention referred back to its Executive Board the "Statement Concerning the Crisis in Our Nation" adopted by the Southern Baptist Convention for minor word changes that would make the statement more specific to the Tennessee scene.

Tennessee Baptists also approved a record \$5.4 million budget, an increase of \$445,000 over the 1968 budget of \$5 million.

Other resolutions adopted by the convention condemned "a moral breakdown that exploits sex" and makes commonplace "moral perversions of every describable order," and urged Baptists to support the "historic Baptist church covenant" pledging abstinence from beverage alcohol.

Another resolution commended the Crusade of the Americas evangelistic crusade and called Baptists to work and pray to the end that the crusade "might result in a mighty spiritual revival sweeping this hemisphere and world."

Elected president of the convention was Tom Madden, pastor of First Baptist Church, Tullahoma, Tennessee. (BP)

#### UTAH - IDAHO

Increases in nearly every area of work were reported to the annual Utah-Idaho Southern Baptist Convention in Salt Lake City.

Southern Baptist churches in the two-state area baptized 531, gained 990 new members, and ended the year with a total membership of 8,940, said Charles Ashcraft, executive secretary of the convention.

In major actions, the convention adopted unanimously the "Statement of the Crisis in the Nation" approved last June by the Southern Baptist Convention in Houston, and urged churches in the two-state area to implement the statement.

A budget of \$49,032 was approved, including a state Cooperative Program goal of \$57,572. Southern Baptist world mission causes would get 20 percent of the goal. The budget is an increase of about \$7,000 over the 1967 figure.

Elected president of the convention was Laviad Robertson, pastor of First Southern Baptist Church, Twin Falls, Idaho. (BP)

#### VIRGINIA

After more than six hours of debate and discussion, the Baptist General Association of Virginia referred back to its special committee of 24 a recommendation that financial support be phased out by 1975 for five Baptist schools, but adopted the remainder of the committee's sweeping report.

The annual "convention" of the General Association also adopted as its own the "Statement Concerning the Crisis in Our Nation" approved by the Southern Baptist Convention last June, and an even stronger statement on "racism" from its Christian Life Committee.

The committee urged Baptists in Virginia to support open housing laws and strongly opposed racism as unbiblical and unChristian.

The phase-out of financial support for Averett College, Virginia Intermont College, Fork Union Military Academy, Hargrave Military Academy, and Oak Hill Academy was referred back to the committee after opposition spearheaded by Col. Joseph Cosby, president of Hargrave Military Academy.

A recommendation from the General Board that the 1967 policy authorizing and requesting boards of trustees for Virginia Baptist schools to set a policy on federal aid be extended also to other institutions governed by boards of trustees was referred back to the General Board by the convention.

Elected president of the state association was Richard L. T. Beale, an insurance executive from Sparta, Virginia. (BP)

## Cooperative Program Name Change Discussed By Top SBC Leaders

A study is currently underway on the advisability of changing the name of the Cooperative Program.

Such a study was recommended by the state executive secretaries at a meeting last February.

At their request, the SBC Executive Committee polled 170 SBC leaders. They included Executive Committee members, SBC agency heads, state executive secretaries, state editors, WMU staff members in Birmingham, WMU state secretaries, and state promotional secretaries.

A 21-page summary of comments by those polled was presented to the Executive Committee at its September meeting. The report showed 120 persons had replied to the question "Are you in favor of changing the Cooperative Program name?" Seventy-six replied "no", 39 said "yes", and 5 were "undecided."

Eighteen substitute names were offered by the 39 preferring the change. Receiving the most support, 17 votes, was "Cooperative Missions Program." Next in popularity was "Cooperative Mission" with 3 votes. Thirteen other titles had one vote each.

Further division of opinion was evidenced by the request of eight persons that the word "missions" be deleted from whatever name is used. Five asked for the deletion of the word "program" from the name.

Several persons who voted "no" indicated that they might look more favorably on a title change when the name of the Southern Baptist Convention is changed or a better name found.

Further discussion of the name change is scheduled for December 9-13 at the SBC Planning and Promotion Conference in Nashville, February 10-12 at the annual meeting of the state executive secretaries and Baptist Press Association in Raleigh, North Carolina, and February 17-19 at the meeting of the SBC Executive Committee.



**WALLACE HOSPITAL DEDICATED**—The six-story, 150-bed Wallace Memorial Baptist Hospital building was dedicated October 30, in Pusan, Korea. The new hospital replaces a 50-bed building dedicated in 1955. Fourteen missionaries and 120 employees are associated with the institution. Currently 15 residents and interns are being trained there. Charles W. Wiggs, administrator of the hospital said, "The entire construction cost of this new building came from the Lottie Moon Christmas Offering over a period of seven years. The 340 Baptist churches of Korea express deep appreciation to those who have given so generously to this mission offering."

**NEW CHURCH FURNITURE**  
 • BAPTISTRIES • SPIRES • LIGHTS  
 • WOOD BEAMS • CARPET • CHAIRS  
 • WE REFINISH OLD FURNITURE

*Kentucky Church Furniture*  
 BOX 101 • DEPT. WR • LONDON, KY. • TEL. 864-7565

**BAPTISTRIES — SPIRES**  
 • Unit-Molded Fiberglass  
 • Accessories

*Wiedemann Industries, Inc.*  
 Box 672 Dept. J5, Muscatine, Iowa

SERVING ALL RELIGIONS  
 Prices to satisfy every preference and need

AIR CONDITIONED      PARKING AREAS

Since 1848

1310 S. THIRD      149 BRECKINRIDGE LANE  
 Phone 634-3628      Phone 896-0349

**PEARSON FUNERAL SERVICE**  
 Louisville, Kentucky

Members: Kentucky Funeral Directors Burial Association  
 Members: National Selected Morticians by Invitation

**HERBERT C. CRALLE  
 FUNERAL HOME**

Edwin R. Hillock, President  
 Wallace C. Hatler

Phone 893-5223

Frankfort and Peterson Avenue  
 Louisville, Kentucky

**Aluminum Siding**

• Aluminum Trim Work  
 • Roofing and Stone Siding

J. W. Colville

Call for Free Estimate

**COLVILLE COMPANY**

368-1100 4320 Crittenden Dr.  
 368-1388 Louisville, Ky.

## Arkansas Baptist Expel 4 Churches, Add Junior College To Convention

The Arkansas Baptist State Convention, after lengthy debate, accepted as an institution of the convention a Baptist junior college and voted to withdraw fellowship from four churches which practice either or both "alien immersion" or "open communion."

Southern Baptist College in Walnut Ridge, Arkansas, was accepted as an institution of the state convention. The college, with 937 students and property valued at \$4 million, has received convention financial support for many years but has been a local, private institution.

Fellowship was withdrawn from University Baptist Church of Little Rock, First Baptist Church of Malvern, Lake Village Baptist Church in Lake Village, and First Baptist Church, Russellville.

Leading the action to withdraw fellowship from the four churches was Carl Overton, associational missionary of Ashley County Baptist Association, Hamburg, Arkansas.

Overton pointed out that the convention constitution requires that the convention be composed of "messengers from regular Baptist churches which are in sympathy with the principles and purposes" of the convention.

Merle A. Johnson, Jr., pastor of First Baptist Church, Malvern, one of the ousted churches, attempted to show that the Overton proposal violated the constitution, arguing that the convention is composed of "messengers, not churches."

Johnson also argued that it is neither legal nor constitutional for the convention "to sit in judgement on messengers for practices of the churches," and that the fundamental question was "not one of the practices of the churches in question" but of the messengers present.

He further proposed that not only the messengers from the churches in question should be subject to discipline, but that to be legally fair, each messenger who believes in communion with Christians other than Baptists and in believer's baptism administered by other than a Baptist church be unseated as well, regardless of from which church he comes.

Following the vote, a motion to instruct the convention executive secretary not to accept gifts from the excluded churches was ruled out of order because the convention constitution says the "convention shall never exert any authority over any church. . . ."

Action on the proposal to make Southern Baptist College in Walnut Ridge, Arkansas, also drew debate from the convention floor.

The committee making the report recommending the action proposed that Southern Baptist College and Ouachita Baptist College in Arkadelphia, Arkansas, be operated under one board of trustees to be known as the Board of Christian Education, which would coordinate a "unified education program" and prevent "divisive competition between the institutions."

The president of Ouachita Baptist College, Ralph Phelps, strongly opposed the plan which was adopted by the convention.

Phelps told the convention that he might not stand before the convention again as president of the school, and that "unless more money and more intangible support are given to Ouachita, you are going to lose this school."

Re-elected president of the convention was Thomas A. Hinson, pastor of First Baptist Church, West Memphis. (BP)

## Bible Society Plans "Assignment '76"

A long-range program to observe the 200th anniversary of American Independence with a renewed emphasis on the Bible was given the green light here by the 50th Advisory Council meeting of the American Bible Society.

The proposal calls for stepping up the distribution of ABS Scriptures in the USA to exceed 100 million annually by 1976.

Other goals of the "Assignment '76" campaign are to have a Bible in every American home and to encourage many more persons to practice daily Bible reading. A 1960 poll indicated that more than 10 per cent of American homes lack Bibles and that only 22 percent of those persons who possess Bibles read them with any regularity.



## INVESTING IS KIND OF LIKE SHOPPING

Just like wise shoppers who save money, wise investors look for a good yield.

We are now offering religious institutional bonds which pay a good yield . . . all the way up to 6½% annually on your initial investment.

- These bonds are secured by
- ★ A first mortgage on the property
  - ★ A pledge of the first income of the church or institution
  - ★ The people who support the church or institution

For more information, without obligation, clip coupon below or call 615 — 291-4660.

*Guaranty* BOND

AND SECURITIES CORPORATION

2312 West End Avenue Nashville, Tenn. 37203  
 Exclusive Underwriters of Religious Institutional Finance

Guaranty Bond and Securities Corp.      WR  
 P.O. Box 603, Nashville, Tenn. 37203  
 Please send information about bonds that pay up to 6½% without obligation! I am interested in investing \$\_\_\_\_\_ for \_\_\_\_\_ years.

Name \_\_\_\_\_  
 Address \_\_\_\_\_  
 City \_\_\_\_\_  
 State \_\_\_\_\_  
 Zip \_\_\_\_\_ Phone \_\_\_\_\_

**Whitehall Funeral Chapel**

312 NO. LIMESTONE      PHONE 252-5515

LEXINGTON, KY.

  
 CHESTER L. HAGER  
 MEMBER  
 PORTER MEMORIAL BAPTIST





# SUNDAY SCHOOL LESSON



By H. C. Chiles

(These Lessons for December 22, 1968)

## INTERNATIONAL SERIES

### A Hallelujah Chorus

This Christmas lesson is unusual in that it is not taken from the synoptic gospels and does not mention the details concerning the time, place and circumstances of the birth of Christ, but it is taken from the writings of John in his first epistle and the Revelation.

John concentrated on the Christ of eternity, Who became the Christ of history at Bethlehem, and Who becomes the Christ of experience when we receive Him as our personal Saviour, and enthroned Him as the Lord of our lives.

#### I John 1:1-4

In these verses, John writes of Jesus Christ as the eternal Logos, Who existed with the Father before all time, Who became incarnate in time, and with Whom people have vital personal experiences. Before the incarnation Christ was the unuttered God. In the incarnation He became the revealed Word, and those who see Him see the Father. John wrote these words that Christians may share his knowledge, his experience and his joy. He counted it a great privilege to witness for Christ Who had reconciled him to God.

It is possible for the Christian to have and to enjoy a blessed fellowship with God. "Fellowship" signifies partnership. It involves reciprocal knowledge, love and endeavor. It also involves the converse of persons: the sharing with others of thoughts, words and deeds, and the entrance into the experiences of one another. Real fellowship means knowing each other intimately, loving each other devotedly, and doing things together and for each other.

Fellowship with Christ, and with those who truly love and follow Him, constitutes one of the greatest and most glorious privileges which God gives to His children.

The possibility of fellowship was revealed by Christ, Who came into the world as a tiny baby, dwelt among men, died for our sins according to the scriptures, rose from the grave, and ascended to the right hand of the Father, where He now intercedes for us.

We must not only experience Christ, but we must also declare Him to the

world. By light, life, lips and labors we are to declare that we have heard, seen, and felt Him, and been changed by Him; and what He has done for us He can and will do for others. This is the only way our joy in Christ can ever be full.

#### Revelation 15:3-4

Moses' song, which was sung after the children of Israel had crossed the Red Sea, was sung in celebration of that marvelous victory which was made possible through God's power alone. An even greater song is the song of the Lamb. It is a song of redeeming love. It is sung in grateful praise to the Lamb of God, Who was slain for the sins of men, for the numerous blessings of grace which come through Him Who delivers from the penalty, the power and the presence of sin. He is to be praised not only for what He has done for us, but also for Who He is.

It is indeed a joyous privilege to sing the praises of our wonderful Saviour, Who has done everything for us which we could not do for ourselves, and Who

deserves our very best in worship, adoration and service. Our consideration of Whom He is and of what He has done should cause each of us to praise, adore, obey and glorify Him.

#### Revelation 11:5b

The Christ, Who was born in Bethlehem and crucified at Jerusalem, has been crowned as the King of the heart and the Lord of Life by millions of believers throughout the world during the last nineteen centuries.

In this verse we have the great and glorious declaration from heaven of the time when the kingdom of Christ shall have conquered the kingdoms of this world during the last nineteen centuries.

In this verse we have the great and glorious declaration from heaven of the time when the kingdom of Christ shall have conquered the kingdoms of this world, when righteousness shall have triumphed over sin and when the triumphant Christ, Whose right it is to rule, will take the reins of government and will reign over all the earth for ever and ever.

## LIFE AND WORK SERIES

### Good News About Jesus' Coming

#### Isaiah 11:1-10

God revealed to Isaiah His purpose concerning the nature and the mission of His Son Whom He was going to send into the world. Writing by divine inspiration, Isaiah predicted the birth of the baby Jesus, God's Son, Who would be born of a virgin, live among men, and die on a cross for their sins.

#### The Coming of the King

##### Isaiah 11:1

Isaiah foretold that out of the family of David the Messiah-King would come. His coming would be the fulfillment of the covenant promise which God had made with the Israelites and which He had confirmed to David.

The fact that the Messiah was to come into this world as a little child, and then grow to manhood, is clearly indicated by the expressions used in verse one. The figure is that of a shoot or twig growing out from the stump of a tree which has been cut down. This prophecy is all the more impressive when we bear in mind that it was written at a time when the fortunes of David's house were at their lowest ebb.

Nothing was left of that family tree except a stump from which was to come forth a fruitful shoot.

#### The Characteristics of the King

##### Isaiah 11:2

This prophecy stated that the coming King would be endowed with the Spirit of God. It was clear that the Holy Spirit would rest upon Him in His seven-fold completeness. The Spirit of wisdom and understanding would give Him insight into all things. The Spirit of counsel and might would enable Him to plan the affairs of the kingdom. The Spirit of knowledge would enable Him to perceive the will of God. The fear of the Lord would cause Him to be reverential and submissive to Him. The doing of God's will would be His supreme purpose and delight.

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

#### The Character of the King's Reign

##### Isaiah 11:3-5

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

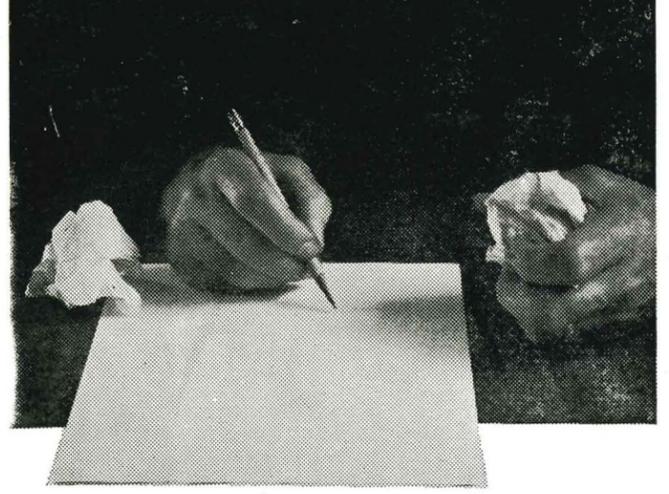
#### The Consequences of the King's Reign

##### Isaiah 11:6-10

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

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

## When you're facing a blank sheet of paper...



... reference books like these can make the difference. Particularly if you're a minister with a sermon to prepare ... a student writing a term paper ... a Sunday School teacher planning a lesson ... or a layman searching for more meaning from your Bible. These books present the facts you need to know — concisely, conveniently, accurately. Visit your Baptist Book Store today and help yourself.

- THE NEW TESTAMENT FROM 26 TRANSLATIONS, Cloth.....\$12.50
- HALLEY'S BIBLE HANDBOOK, New Revised Edition, Regular Edition.....\$ 3.95, Deluxe Edition (in slipcase).....\$ 5.95
- THE AMPLIFIED BIBLE, Cloth.....\$ 9.95
- CRUDEN'S COMPACT CONCORDANCE, Cloth.....\$ 3.95
- CRUDEN'S COMPACT CONCORDANCE, COMPACT BIBLE DICTIONARY, HALLEY'S BIBLE HANDBOOK, 3-Volume Set available at a \$2.00 saving. \$11.85 value only.....\$ 9.85
- MATTHEW HENRY'S COMMENTARY ON THE WHOLE BIBLE, One Volume, Cloth.....\$10.95
- THE ZONDERVAN PICTORIAL BIBLE DICTIONARY, Cloth.....\$ 9.95
- Buy MATTHEW HENRY'S COMMENTARY and ZONDERVAN PICTORIAL BIBLE DICTIONARY Set and save \$1.00 — \$20.90 value for.....\$19.90

Seven valuable reference works at your Baptist Book Store

**Have You Included CUMBERLAND COLLEGE In Your Will?**

FOR ASSISTANCE WRITE  
Deferred-Gifts Program  
P. O. Box 172  
WILLIAMSBURG, KENTUCKY 40769

## Religious Balance Of Congress Maintained By November Elections

The religious balance among members of the Ninetieth Congress will be generally maintained in the Ninety-First, though several denominations least represented in politics show small gains, according to the authoritative Religious Census of Congress published in *Christianity Today*.

Noting that "1968 was a good year for incumbents," the magazine says totals of only two religious groups changed by more than one. The number of Roman Catholics in the House and Senate rose two, to 111. The Methodists, largest Protestant group in the Congress, dropped three to 90.

The independent Protestant journal says the statistics it regularly compiles on Congressmen "indicate something of the prestige and social involvement of America's religious groups, on a personal basis." It finds the affluent, largely-white, British-background denominations rank highest when their total of Congress members is compared with the church membership total. The leaders are the Unitarian-Universalists, Presbyterians, Episcopalians, and the United Church of Christ.

The survey shows gains of one apiece by several little-represented groups, including the Latter-Day Saints (Mormons), Lutherans, and Greek Orthodox. The Orthodox never had a member of Congress on record until two were elected to the House in 1966. The third is Pennsylvania Democrat Gus Yatron.

The Christian and Missionary Alliance, a 70,000-member evangelical group which supports 900 foreign missionaries, has its first member of Congress: Wilmer (Vinegar Bend) Mizell, a North Carolina Republican who used to pitch for the St. Louis Cardinals and the Pittsburgh Pirates. Mizell's pastor, the Rev. Don Lyerly of the Winston-Salem area, says Mizell is "much in demand as a lay preacher" and judges him "one of the finest there is."

The U.S. Senate gets its first member from the tiny Schwenkfelder Church

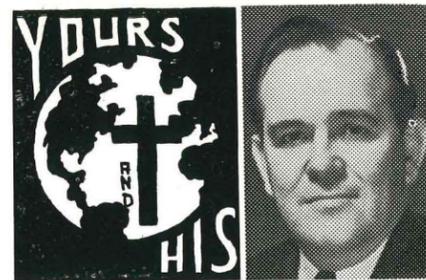
in Pennsylvania Republican Richard Schweiker. Schweiker, whose religious group of 2,400 members is historically related to the Amish, has been a watchdog for minority religious rights during his years in the U.S. House.

*Christianity Today's* new census of the governors shows 9 Methodists, 8 Roman Catholics, 7 Baptists, 6 Episcopalians, 6 Presbyterians, 4 United Church of Christ, 3 Christian Church (Disciples of Christ), 2 Lutherans, 2 Latter-Day Saints; and 1 apiece for Jewish, Unitarian and "Protestant."

The complete list of categories for Congress:

- Roman Catholic—111
- 13 Senators, 98 Representatives
- Methodist—90
- 23 Senators, 67 Representatives
- Presbyterian—82
- 13 Senators, 69 Representatives
- Episcopal—67
- 14 Senators, 53 Representatives
- Baptist—53
- 10 Senators, 43 Representatives
- United Church of Christ and Congregational—29
- 6 Senators, 23 Representatives
- Jewish 19
- 2 Senators, 17 Representatives
- Lutheran—14
- 3 Senators, 11 Representatives
- Christian Church (Disciples)—13
- 1 Senator, 12 Representatives
- Latter-Day Saints—10
- 4 Senators, 6 Representatives
- Unitarian-Universalist—7
- 4 Senators, 3 Representatives
- Churches of Christ—6
- 1 Senator, 5 Representatives
- Christian Science—5
- 1 Senator, 4 Representatives

Three Senators and nine Representatives describe themselves as "Protestant," and three Representatives prefer not to be listed. Other groups are: Greek Orthodox 3; Society of Friends 3; Evangelical Free Church 2; and 1 each for the Reformed Church in America, Schwenkfelder Church, Apostolic Christian Church, Christian and Missionary Alliance, Evangelical Covenant Church, and Seventh-day Adventist Church.



### The customer is right

We have a saying in the business world, "The customer is right"! Which means, of course, agree with him. You want his business, so butter him up, yes him to death, and take his money. There is merit in this: we do need to be more interested in the opinions of the customer, to know his desires, to study his buying habits. We need to be less opinionated, realizing that we have a "vested interest" in believing that our product is best. We need to serve, and if possible, to satisfy the customer. But, to say, without exception and with no sense of sincerity that "the customer is right" is too much.

### The critic is right

Another version popular today is that "the critic is right". Church people, good people, patriotic people, the truly stable people of this country are so unsure of the value of their "gospel product", and so anxious to please everybody and to enrol them in the group, that they are selling short the product, failing to sell many critics, and selling their souls.

It's a funny day: people who have some sound reason to believe that they have some sanity and something good to share are afraid to sell it at face value. They say, "This is authentic, this is real, this is for you, too". But let any hearer say "oh yeah", or "blah" and they shrink in their boots, and mildly admit, "The critic is right". Just any old critic—or any young critic. No matter. They cannot stand for anyone to question them, so they crawl, try to save face, admit they are wrong, and, for all practical purposes, say "The Critic is right". They are wrong. We may not go that far, but we do not strive to sell the critic, and we lose some sense of the value of our "gospel product" because it doesn't sell on first presentation.

### The in-crowd

Crazy as it seems, many persons in American life, including church life, fear or believe that the "in-crowd" is the group of critics of all that is tried, proved, sound, good, moral, churchly, godly! If you are a rebel, a critic, a leftist or a rightist, you're "in".

So, the attention-seekers, in and out of the church, have learned the way to popularity - of - a - kind — just criticize something, especially the biggest and the best men and movements, and you're "in". It's one of the "lusts of the world", due to pass away, but "he that doeth the will of God abideth forever."

WESTERN RECORDER

## Students Say Little Prejudice On College Campuses

Most college students do not believe there is much bias and prejudice on the nation's campuses, according to findings of the Greenwich College Research Center revealed recently.

The Greenwich College Research Center conducts a continuing study of college opinion through interviews with students on more than 100 campuses throughout the country.

When "The College Poll" asked students "How are Negroes treated on your

campus?" eight of 10 students said that black students were treated as well as or at least no differently than other students. Only one of 10 students felt that Negroes or other minority groups are treated badly.

"The College Poll" also found that:

1 A broader atmosphere of acceptance of Negroes is taking place on American campuses, both academically and socially;

2 Interest in joining national fratern-

nities and sororities is on the decline principally because students object to the racial barriers which some of these organizations impose.

On the other hand, "The College Poll" found that campus riots over civil rights still occur because:

1 Negro students do not feel they have much in common with white students and are having a problem adjusting to campus life.

2 Negro girls in women's colleges find it difficult to date socially.

## THE BEAM

Publication of Southern Baptists' Radio-Television Commission

### FORGET THE ALPHABET

The alphabet for failure is learned at an early age. From our earliest days it is drilled and hammered in. It is stamped and stained into every day, engraved, inlaid and enameled every hour:

It's never been done before-- it won't work--it costs too much--this is not the time.

If a man's life is thus circumscribed, if he never finds the door of service to others, he will live and die behind those four prison bars.

To the man of faith, a great and effectual door opens which releases life from such inane restrictions and sets his feet on the rising slopes of fulfillment.

So if you have learned that asinine alphabet, forget it. Don't give any of it a second thought. For behind it you will find a huge assortment of faded failures who actually never even tried. -P.M.S.

### DESPERATE

"Please send me your book, 'Reaching Up.' I am desperate and almost ready to give up..." "I received your book, 'The Answer.' I was seeking desperately any kind of consolation and comfort..." "I got my booklet, 'Reaching Up.' I've prayed for my lost husband so hard I've almost given up."

Thousands of people like these, desperate in the face of life's problems, send in each year for the Commission's faith-building inspirational materials after hearing one of our programs. Most of them are hidden away from the normal outreach of the local church. If you would like a brochure describing our ministry through the mails, write the Commission at 6350 West Freeway, Fort Worth, Texas, 76116.

### CUBAN WITNESS

"I am a listener of 'La Hora Bautista.' Your messages are so interesting that I listen every week. Each message seems to give me a feeling of restfulness. I have accepted Christ as my personal Saviour."

This letter is representative of thousands that come each year from the Radio-TV Commission's Spanish audience.

Spanish language broadcasts began 10 years ago with one program on only two stations. Now the Language Department produces five Spanish programs heard on over 300 stations in the United States and 40 other countries including Cuba.

In addition, the Commission provides Bibles, sermon excerpts, correspondence courses and personal spiritual counseling for thousands of Spanish speaking people who see or hear its programs.



Film team at British Museum

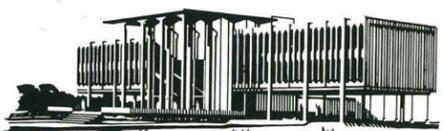


The most extensive television photography mission ever staged in the massive British Museum in London was completed recently by a film team from NBC-TV and the Radio-TV Commission. More than 21,000 feet of film were shot and woven into an hour-long color documentary, "Ecce Homo", to be presented on NBC-TV, January 5.

Using the Museum as the basic source of reference, the history of man, his hands, his head, his heart, is re-lived in the artifacts cast up on the banks of the river of time.

### FREE RECORD

Write for a free record sampler of the music heard weekly on The Baptist Hour.



THE INTERNATIONAL COMMUNICATIONS CENTER  
6350 West Freeway, Fort Worth, Texas 76116

Paul M. Stevens, Director  
C. Edward Shipman, Editor

### Lee E. Cralle Co. Funeral Home

LEE E. CRALLE, JR., President

PHONE

634-3646 • 634-3647

1330 South Third Street

Louisville, Ky.

### An Impressive, Comforting Service

that meets the requirements of every family calling us

### Kerr Brothers FUNERAL HOME

Lexington, Ky.

463 E. Main St. • Dial 2-3345



**ENDOWMENT GIFT**—Campbellsville College has received a \$1,000 gift from the Sears-Robuck Foundation for general endowment. Here, Mrs. Richard Bowers, left, local representative of the Sears-Robuck Foundation, presents the \$1,000 check to Marshall Black, business manager of the college. The gift is part of a continuing program of aid to privately supported colleges and universities by the Sears-Robuck Foundation.

## Duke McCall Aboard Hijacked Airliner

Southern Seminary president Duke K. McCall and his wife were among 28 passengers and seven crew members of a National Airlines jet hijacked to Cuba Tuesday, December 3.

McCall was enroute to Miami for the annual meeting of the six Southern Baptist seminary presidents. He had stopped in Sarasota, Florida, for a speaking engagement.

When fog prevented his original flight from departing, the McCall family secured reservations on the National Airlines jet leaving Tampa.

It was at Tampa the hijacker boarded the plane.

McCall remembered that it was after the plane entered its Miami landing pattern that the Spanish speaking hijacker took over the plane with a gun and hand grenade.

A stewardess who spoke Spanish convinced the hijacker that the plane did not have enough fuel to reach Havana. The plane was permitted to land in Key

West for refueling but no one was allowed to deplane.

After the plane landed at the Havana airport, the passengers and crew were driven sixty miles to a former resort area where they spent the night.

The next day a DC-7 plane picked up the passengers and crew and flew them back to the United States.

McCall, who missed the seminary presidents' meeting, said his vacation was ruined. After answering questions of reporters he and his wife went into seclusion for a few days' rest.

## Sanctuary Dedicated

The Ashland Avenue Baptist Church, Lexington, dedicated a new auditorium on Sunday afternoon, November 24th. The \$400,000 structure was a realization of a long time dream, according to pastor Ross L. Range.

In the service the members of the building committee and others rendering special help in erecting the building were recognized. Among these were Mrs. J. M. Chrisman, who gave a piano for the auditorium in the memory of her husband and family, and Misses Ethel and Elizabeth Stevens who gave a new communion set in memory of their father, Mark Stevens.

The speaker for the dedication service was Lloyd Mahanes, Pastor, Boone's Creek Baptist Church. Emanuel Gilpin, chairman of the building committee, was in charge of laying of the cornerstone and the dedication prayer was offered by C. L. Fox, chairman of the deacons.

## Kentucky Native Is Resort Area Chaplain

A Baptist chaplain has been appointed to develop a new ministry in the Jekyll Island resort area of Georgia.

Charles D. "Chip" Miller, a native of Middletown, Kentucky, will develop ministries in trailer parks, summer resort groups, and other areas as pastor of the Jekyll Island Baptist Mission.

The new ministry will be sponsored by the Jekyll Island Mission, the First Baptist Church of Brunswick, and the Georgia Baptist Convention.

Miller, a graduate of Georgetown College, is the former director of the Louisville area Good News Clubs. He also served as executive director of Youth For Christ in Birmingham, Alabama, before assuming the position of associate pastor of West End Baptist Church in Birmingham two years ago.

Miller is married and has three children. He is the son of Mr. and Mrs. Henry Miller of Middletown. The senior Miller is a long time employee of *Western Recorder*.

## Art Show Scheduled

A combination art show of religious prints and a weaving exhibition will be on display at the Georgetown College Art Gallery from December 6th to December 19th, according to James McCormick, head of the College Art Department.

The religious prints are from the de Cinque Graphic Society and range from medieval woodcuts to lithographs by Chagall.

The Art of Weaving is sponsored by the Kentucky Fine Arts Commission and shows works by some of the world's outstanding weavers including Emily Wolfson of Kentucky.

### CLASSIFIED ADVERTISING

**RATE:** 10 cents per word, figure or initial. Cash with order except on contract advertising. Minimum charge \$2.00. Copy deadline ten days before publication date.

**ALUMINUM SIDING, ROOFING,** storm windows and doors, guttering and awnings. All guaranteed. Call J. W. Colville, 368-1100, 4320 Crittenden Drive, Louisville, Kentucky 40209.

**SUMNER BROS.**—New and used cars. 530 East Broadway at Hancock. Selling Chevrolets, Pontiacs and clean used cars. "Look for the lot with our pictures on top." Jay Sumner, Bill Sumner, 583-7705.

### WINTER HOLY LAND TOUR

Leave Feb. 10, 1969

Join a Pastor for 10 days  
Cheapest rate — \$695

Write  
**REV. R. T. WILKINS**  
Eighteenth Street Baptist Church  
2001 Dixie Highway  
Louisville, Ky. 40210