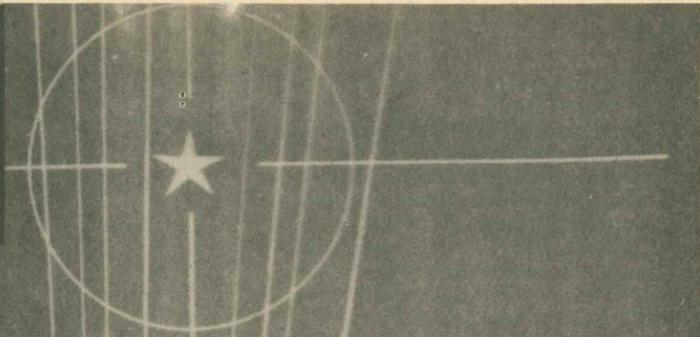




WESTERN RECORDER

DECEMBER 5, 1970



WEEK of PRAYER for FOREIGN MISSIONS

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NOVEMBER 29-DECEMBER 6, 1970

Lottie Moon Christmas Offering Goal: \$16,000,000

Missionary News

Mr. and Mrs. George E. Arthur, missionaries to Indonesia, have arrived in the States for emergency furlough. They may be addressed at Box 51, Southern Seminary, 2825 Lexington Road, Louisville 40206. He is a native of Sacramento County, California; the former Gwen Barrett of Texas, she lived in Edna, Lingleville and Pampa while growing up. They were appointed by the Foreign Mission Board in 1967.

Mr. and Mrs. David M. Coleman, missionaries to Rhodesia, are the parents of a second child, Michael Carl, born August 12. Coleman was born in Cedar Hill, Tennessee, and reared in Guthrie; Mrs. Coleman, the former Linda Gholdston, was born in Scottsville, and reared in Dayton, Tennessee. They may be addressed at Box W-197, P.O. Waterfalls, Salisbury, Rhodesia.

William Kruschwitz, missionary journeyman to Nigeria, may now be addressed at 321 Churchill Court, Elizabethtown, Kentucky 42701.

Revival Reports

Barnett's Creek Baptist Church near Hartford recently held a revival with W. G. Sullivan, pastor of the Green River Baptist Church, as evangelist. Stewart R. Hines, pastor, reported six decisions for baptism and one rededication.

Cove Baptist Church, Fairdale, held revival services November 9-15 with Harold Tallant as evangelist. There were 37 decisions made for Christ, 18 of them professions of faith. The Sunday School had the largest attendance (159) in its history on the closing day. Roy Miller is pastor of the church.

Willow Grove Baptist Church, Danville, recently held a revival with W. Truman Cochran, pastor of the Mitchellsburg Baptist Church, Mitchellsburg, as evangelist. Leroy Boone of Stanford

Mr. Randolph W. Wilson of Chillicothe, Ohio, father of Mr. Michael H. Wilson, missionary to Taiwan, died September 15. Missionary Wilson was born and reared in Chillicothe; Mrs. Wilson is the former Catherine Spillman of Trimble County. They may be addressed at Box 133, Taichung, Taiwan 400, Republic of China.

F. A. Sampson of Louisville, father of Miss Mary Sampson, missionary to Taiwan, died August 19. Miss Sampson may be addressed at Box 135, Taichung, Taiwan, Republic of China.

Mr. and Mrs. Takahiro Oue, missionaries to Japan, are the parents of their first child, Richard Makato, born August 29. Born in Kochi, Japan, Oue came to the States as a teen-ager and lived in several Kentucky towns while a high school student. The former Lana O'Banion, Mrs. Oue was born in Larue County. They may be addressed at 22-5, 2-chome, Kamokogahara, Sumiyoshi, Higashi, Nada-ku, Kobe, Japan 658.

Mr. and Mrs. LeRoy Albright, Zambia, have moved from Lusaka to Chipata and may now be addressed at PB 20, Chipata, Zambia. Albright is a native of Pineville.

led the music. Kenneth Baskin, pastor, reported three professions of faith and one received by letter.

The **South Hopkins Crusade**, led by evangelist Al Grounds, resulted in 95 professions of faith, 14 commitments to specialized Christian service and 206 rededications. The Crusade was sponsored by Baptist, Christian, Methodist and Presbyterian churches in the area.

Don Cobb, pastor of **Portland Baptist Church, Louisville**, reported a recent revival with Tom Cox as evangelist. There were 20 professions of faith and many rededications.

Mt. Carmel Baptist Church, Crittenden Association, recently held a revival with retired Baptist pastor O. W. Yates of Lexington. Pastor Robert L. Cinnamon reported three professions of faith, two received by letter and one rededication.

DEVOTIONAL



Ferrill G. Gardner
Pastor, Mill Creek
Church, Radcliff

John 11:39a

"Take ye away the stone"; these words were spoken by our Lord while here on earth. The place was a familiar place to Jesus — Bethany, the home of Martha, Mary and Lazarus. This day Jesus came because He had received word that Lazarus had died. Upon arriving at the home He was met by Martha who expressed her faith in her words, "Lord, if thou hadst been here, my brother had not died." After speaking words of comfort and assurance regarding eternal life, Jesus expressed personal concern by weeping. He asked where they had laid him.

Upon arriving at the scene of the grave which was a cave with a stone upon it, He said "Take ye away the stone." He who stilled the storms and He who cast out demons could not He have moved the stone? Why did Jesus ask those who were weak to do this? The answer is found in every experience where faith expressed in some manner by man brought God's blessings. Faith is the key that unlocks the door that sends God's great power into our lives. As the fishermen who had toiled all night and had taken nothing yet nevertheless at His word they cast their nets. Jesus wanted these to express their faith in Him to restore life to their brother and friend. Therefore he asked, "Take ye away the stone."

Today there are stones that are cutting off God's power in our lives. Disobedience needs to be removed. Jonah was very weak as he walked in disobedience but powerful when he stood and preached at Nineveh. The power of God was so great that these wicked people from the least to the greatest repented in sackcloth and ashes. The stone of discouragement needs to be removed. Numbers 21:4b: "the people was much discouraged because of the way." Many are discouraged causing them to pray wrong prayers, say wrong things as was true in the case of Moses, Elijah and others in the Bible. Many are the stones that can shut off God's blessings but the greatest of these is the stone of unbelief. Although Jesus has died on the cross to free men from the condemnation of sin, many today are still under the bondage of condemnation because of unbelief.

G. I. Bill And "Aid-To-Students"

For many years Roman Catholics have tried to justify giving public funds to private students because they, or so they can, attend church-controlled schools. One of their major arguments is that the G.I. Bill is a valid precedent for aid-to-student.

At present many officials of non-Catholic church-related or church-controlled colleges are trying to get tax funds and are using arguments hammered out on Roman Catholic anvils.

For example, six Baptist college presidents in Georgia took this line in a letter to Georgia Baptist pastors on October 26, 1970, urging support of a constitutional amendment under which public funds would be used for grants

By Hugh Wamble
Midwestern Baptist Theological
Seminary, Kansas City, Missouri

of scholarships to students enrolled in colleges not in the university system of Georgia (that is, private and church-controlled colleges). It passed November 3 by a vote of 320,168 to 301,702; between 1.1 and 1.2 million votes were cast in Georgia's general election.

These college presidents said: "As Baptists, we believe that this aid given directly to the student, in a plan precisely the same as the G.I. Bill of Rights program, does not violate our cherished principle of separation of Church and State."

(A similar bill was introduced in the last session of the Kentucky legislature with the support of several denominational school presidents, including Baptists.)

The question is: Is the G.I. Bill "precisely the same" as the proposal contemplated by Georgia's amendment or by tuition subsidy proposals in other states?

No! It is not precisely the same. There are numerous differences.

1) In U.S. law the G.I. Bill falls under "Veterans Benefits" (Title 38 of U.S. Code), not under "Education" (Title 20).

2) The G.I. Bill is compensation-to-veteran, not aid-to-student. Congress stated that the purpose of the G.I. Bill's educational benefits is to aid persons "whose careers have been interrupted or impeded by reason of active duty," in order for them to attain "the vocational and educational status which they might normally have aspired to and obtained had they not served their country" (P.L. 89-358, Sec. 1651).

3) Military service is a prerequisite to the G.I. Bill. General aid-to-student proposals, however, require governmental service neither before nor after receipt of public funds. Aid-to-student is a gratuity, whereas the G.I. Bill is compensation-for-services-rendered.

4) A veteran's eligibility is directly

related to the length of service — "one month . . . for each month or fraction thereof of his service on active duty," up to thirty-six months (Sec. 1661). Aid-to-student proposals often impose no condition of eligibility except admission to a non-public school.

5) A veteran does not have to attend a private school in order to qualify for educational benefits. Under most aid-to-student proposals, however, public aid goes only to a student enrolled in a non-public institution. Georgia's amendment, for example, is written in such way as to provide grants or scholarships to private college students only; it does not call for grants or scholarships to public college students. It proposes aid-to-private-school-student, not aid-to-student.

6) The obvious purpose of aid-to-private-student proposals is to get public funds to private schools, most of them church-related, whereas the G.I. Bill has no such purpose. Georgia Baptist college presidents said: "If Georgia students are given scholarship aid [provided they attend non-public institutions] by the people of Georgia, many of them will choose to attend our Bap-

tist colleges." Aid-to-private-student becomes a way for the State to encourage and assist attendance at private and church-related colleges.

The G.I. Bill, therefore, is not precisely the same as aid-to-private-student being sought by private schoolmen.

Aid-to-private-student is simply a device for getting around constitutional obstacles that prohibit the use of tax funds to help to support church-related institutions.

Before this amendment, for example, Georgia's constitution said: "No money shall ever be taken from the public treasury, directly or indirectly, in aid of any church, sect, or denomination of religionists, or of any sectarian institution" (Article I, Section 1, Paragraph XIV).

Georgia's new amendment provides a way for money to be taken from the public treasury as direct aid-to-private-student and as indirect aid-to-church-related-institution.

"Aid-to-student" and G.I. Bill are simply ingredients in the rhetoric that seeks to justify private and church-related schoolmen who want money from the public treasury.

The Plague Of Pharisaism

By Thomas E. Adams
First Baptist Church, Johnston City, Illinois

The noted fundamentalist, William Ward Ayer, said: "It is not the flagrant sinner who is the biggest stumbling-block to Christ's cause; nor, surprisingly, do I believe it to be the Modernist — bad as he is; but rather the acrimonious, orthodox, ultra, ultra pharisee."

Many sincere Christians are afflicted with the plague of Pharisaism. Because it sometimes borders closely upon "spirituality," it is not easily recognized. This sin is so subtle it can cause one to confuse self-righteousness with righteousness.

What are the marks of a pharisee? First, he makes much of his doctrinal purity and ceremonial excellence. Anyone who does not dot the doctrinal "i" and cross the procedural "t" according to his opinion and interpretation is presumably guilty of heresy. He becomes more concerned with demonstrating his strait-lacedness than his union with the Lord Jesus Christ. Vance Havner has well said, "One can be as straight as a gun barrel doctrinally — and just as empty."

The pharisee is more insidious than the modernist who is easily recognized and combatted. It is almost impossible to warn people against the pharisee who, with pious arrogance, boasts of his doctrinal impeccability while making little effort to put Biblical precepts into practice in his own life.

Second, the pharisee is preoccupied with the insignificant and trivial. The religion of Jesus Christ keeps on the highway. It doesn't detour up the back alleys. It sails the main channel and refuses to bog down in the muddy back water. The Christian walk should have such a broad stride as to not stumble over every little pebble and briar along the path of life. But the pharisee continually picks at things and people — usually over non-essentials.

Third, the pharisee has an unholy critical attitude toward others. He magnifies the faults of others and minimizes or ignores his own. The beam in his own eye gives him 20/20 vision in regard to the faults of others. He would rather reopen humanity's wounds than bathe them in the oil of compassion. He is more likely to kick than lift the fallen.

Let us be careful lest we guise our intolerance as orthodoxy and pass off our strait-laced, critical, harsh, legalistic ceremonial attitudes as Christian graces.

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243
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The Confidence Gap Between The Pew And The Pulpit

My day generally begins with the reading of several psalms and one morning recently a verse from Psalm 116 struck me as an occasion to express editorially one of my most serious concerns for Baptists of this generation.

The psalmist in Psalm 116:11 says, "I said in my haste, all men are liars." (KJV) The psalmist while realizing that all men are fallible and sinful really knew better than to make such a generalization about all men. It was in his haste he put all men together as liars. Upon reflection he realized there were truthful men.

This hasty generalization and accusation of the psalmist brings to mind what I hear and others who counsel with pulpit committees and communicate with Baptists over our state hear more and more these days. This is that preachers, especially young preachers, are less and less dedicated and are generally a poor lot and often without integrity. And they also point out moral lapses in ministers or denominational leaders in high places as further proof of their conclusion.

This feeling on the part of many church members toward the ministry and preachers today disturbs me to the depths of my soul. Nothing could be more disastrous for the cause of Baptists and for the cause of Christ than for Baptists in the pews to lose confidence in preachers, pastors and denominational leaders.

Too many church members are quick to judge and to generalize. Because they have had one unfortunate experience and might have actually been mistreated by a preacher who is without good sense or integrity, they put all of us in one class and deplore the loss of old time integrity and character on the part of preachers.

I reject this charge. Just as not all men are liars as the psalmist said in his haste, not all preachers have lost their integrity, their sincerity, their willingness to sacrifice, their love for the Bible and their ability to communicate and proclaim its true message.

Let's be honest. The ministry has always had its phonies and its dropouts. Demas forsook Paul "having loved this present world" (2 Timothy 4:10) and every generation since Paul has had its Demases. Because one preacher posed to be something he was not doesn't make every preacher a phony and because one preacher is unethical in dealing with churches

and pulpit committees doesn't mean all or even many preachers have degenerated and are without ethics.

The explanation for this growing loss of respect for the ministry and confidence in preachers is a complex and complicated matter and obviously cannot be discussed with any degree of comprehensiveness in this or any other one editorial. I hope in future editorials to deal with some of the reasons and offer some suggestions for a recovery of mutual respect and confidence between the pew and the pulpit.

All the blame for the predicament cannot be placed upon the pew or the pulpit. Church members are often unfair in their judgments while preachers are often blamable.

One of the often heard criticisms is that the younger generation of preachers are not preaching the true gospel. The seminaries are being blamed by many for not producing preachers who preach the gospel as Baptist preachers have been famous for preaching. This will have to be the subject for another editorial, but while our seminaries are not perfect, here's one rather close observer who knows they are not the corrupting influence claimed by many. In fact, they are producing some of the finest ministers any generation of Baptists has ever known.

Church members and especially pulpit committees are not always fair in their judgments of prospective pastors who today probably talk more honestly and candidly than any generation of Baptist preachers ever did. Too many church members expect a pastor to make sacrifices which the church members themselves are not willing to make. This is especially true of smaller or rural churches which, if their members were honest in tithing, could easily pay a preacher a comfortable salary, but actually expect him to live on a starvation level or to let his wife help make the living. They forget all the benefits and extras that they have as farmers and land owners which the pastor doesn't have. And while the pastor and his family appreciate vegetables and other supplies often given to them generously by church members, they should not have to depend on these for sustenance.

On the other hand too many preachers and their wives are caught up with the rest of America in the materialistic mania of this age. They love new and lovely houses and say as much to pulpit committees. They like to drive new automobiles and watch color

television like the majority of their members do. Consequently it is not unusual for a young preacher and his wife as a teacher or nurse to be bringing in pay checks totaling \$12,000 to \$15,000 a year.

The preacher and his family learn to live on this rather high level of income and it is extremely difficult to ever come down from a higher level to a lower level. Consequently when a pulpit committee approaches such a preacher about a \$7,000 or \$7,500 salary a year, the answer often can be expected to be,

"We don't feel the Lord is calling us to your church." For preachers who have arrived at this place in their ministry there is a place for heart searching.

More can be expected to be seen in this column on this deplorable confidence gap between the pew and the pulpit. In the meantime let us not in haste say with the psalmist that all men are liars nor that all preachers are without integrity and without the spirit of sacrifice. It just isn't so.

Guest Editorial

Christmas Cheer Or Christmas Chaos

By Robert B. Wallace
Pastor, First Baptist Church
Paris, Kentucky

When you count the days until Christmas do you groan? Do you begin to fret and stew about the hustle and bustle of crowded streets and stores and long shopping lists? Well, if you do, you are about average for it seems that most Americans do exactly this.

I would like to challenge this kind of Christmas. I would like to protest such a state of confusion about Christmas. I just don't see the point in getting so worked up about this thing. I'm not talking about the true meaning of Christmas; rather I'm talking about the attitude too many of us have about the buying of presents and the spending of money we can't afford to spend.

The Christmas list is a mysterious thing. It has a peculiar way of just growing and growing. Now, tell me why it is that some people think they have to get a present for every one on their family tree? This can become a burden rather than a joy. And, there is always the frightening thought that you may have overlooked someone. No, the Christmas list is nothing new. Through the centuries children have made lists for Santa Claus and this has its place. The trouble is the "Christmas merchandizers and profiteers" have exploited Christmas until Christmas shopping has gotten out of hand.

Don't misunderstand me, I am no "scrooge" and certainly I am not adverse to receiving a gift or giving a gift which is appropriate but it gives you a funny feeling to see people buying boxes and boxes of gifts when they ought to be using the money for needs of their own or for the Lord's cause whose

birthday is all but the forgotten heart of Christmas.

I realize that there may be some who like the hustle and hurry of the last minute and frantic shopping. If so, that's their privilege but is this all there is to Christmas? There is no denying that when Christmas arrives many people are so "tuckered out" from shopping that all they have the strength to do is throw up their hands and shout, "I'm glad it's over." Some Christmas, spirit, wouldn't you say?

What's the answer to this yearly chaotic condition? Well, for one thing some traditions may have to be broken and the gift list cut down to a minimum.

Another good idea is to determine the number of presents you buy in the light of your financial ability. It's not enough to say, "Oh well, Christmas comes but once a year." The trouble is the payments come once a month. One answer to the Christmas shopping problem is to start your Christmas buying early in the year and buy when you are able to pay for each present. You may be surprised how this alone will cut down on your list.

Choose ye this day how you are going to handle the Christmas crisis, but, as for me and my house it is already settled and the gifts are wrapped and I refuse to look at the list in case I might have forgotten someone, "Wait a minute, there is my phone."

Well, I guess I will have to close out this bit of Christmas advice for I just received word from the one who does all the Christmas shopping that we forgot someone and we will have to run down town and take care of it. Merry Christmas!



B'HAM DEACON REPLIES

Dear Editor:

In reference to your editorial in the October 10 issue of the *Western Recorder* in which you discussed First Baptist Church, Birmingham. I have been a member of this church for over 12 years and an elected deacon of this

church. In July, 1968, this church voted unanimously to remain in downtown Birmingham to minister to the needs and problems in the inner-city. We realized at that time that this would include people of races and creeds different from our own but this was God's commandment for us to be ministers where we found a need or a problem. It was under these commitments by our church body that Herbert A. Gilmore agreed to come and be the pastor of First Baptist Church. He succeeded

in attracting a staff with the same commitment to make the church relative to the age we live in. Many of the members who voted for this commitment have now copped out and reneged on their promise to be the church of God in 1970. They changed their minds when two negroes presented themselves for membership. These same people had been all for sending money overseas for world missions but when it came down to ministering to

(Continued on page 15)

Deacon Helps U. of L. Football

One of the explanations for the outstanding University of Louisville football 1970 season is an assistant coach who is also a dedicated deacon in the Valley View Baptist Church, Louisville, where James E. Jones is pastor. Jones is justly proud of deacon Ray Shands, who is a former Marine and learned much of the discipline and hand-to-hand combat which have made the de-

By C. R. Daley, Editor

fensive front line of the University of Louisville an awesome obstacle for their opponents this season.

Lee Corso, the flamboyant head coach at the University of Louisville, knew Shands when they were together at the United States Military Academy and invited Shands to join the University of Louisville coaching staff. Shands accepted because he always wanted to be a football coach though he probably would be a major in the Marines by now. He is a native of De Queen, Arkansas, and a former star at Tulsa's Central High School and Central State College.

Shands spent five years in the Marines, including a year in Vietnam. He also spent some time at the United States Naval Academy where he served as instructor of boxing, wrestling and hand-to-hand combat.

Being a deacon at Valley View is a meaningful experience to Shands. "I quit cursing," says Shands, "I never could have become a deacon the way I was."

"The other coaches sometimes think I'm eccentric," Shands admits, "but they don't kid me too much."

The other coaches are high in their regard for Shands, both as a man and as a coach. Head coach Corso is never worried about Shands having Louisville's offensive line ready for the opposing team.

Shands is a big man physically as well as spiritually. He stands six feet two inches and has 215 pounds of muscle. Pastor Jones doesn't mention it in his appreciation for Shands but should the pastor ever need a bodyguard, a better prospect than deacon Shands could not be found.

Coach Corso laughingly says Shands is the head coach when it comes to eating. The first time Corso interviewed Shands for the coaching job the two ate at a local restaurant on smorgasbord night, which means "all the chicken you can eat." Corso says Shands ate 37 pieces of chicken that night just to show the others there how much he could eat.

The kind of outstanding coach and dedicated deacon Shands is will no doubt result in some invitations to him for appearances with Baptist Youth groups in the area. Whoever invites him had better ask him to come after supper or be prepared if chicken is served. And if he eats chicken like this regularly, observers who do not know him will more likely address him as "reverend" than "coach."



Prayer for foreign missions

"Joyfully Go — Boldly Tell" is the theme for the Week of Prayer for Foreign Missions and the annual Christmas Offering (Lottie Moon Offering) for Foreign Missions. Women throughout Kentucky and the Southern Baptist world will be leading their churches in study, prayer and giving during this pre-Christmas season. What could be more appropriate than the Christmas season, the birth of the world's Saviour, Jesus Christ, to talk of his worldwide program of salvation?

This year Southern Baptists have a goal of \$16,000,000 — the Kentucky goal is not set. Every church should have this time to reflect upon the meaning of Christ for himself and every man on earth; to think about the way in which we can carry out the Great Commission of our Lord; to make a special foreign mission offering; to pray for missionaries and Baptists in foreign lands, and to renew their concern for increasing the Co-operative Program gifts from their church — the 12-month, 52-week, 365-day program of missions — local, state and foreign. This is the Kentucky "goal." The dollar goal will take care of itself if the spirit, motive, action, study, prayer and giving is right.

New executive board meets

The "new" executive board of the KBC is scheduled to meet December 3-4 at Cedarmore, our state Baptist assembly. Sixty-three persons were elected to go onto the 151 member board by the messengers attending the annual convention November 10-12 at the Walnut Street Church in Louisville.

John R. Claypool, president, will also serve as chairman of the board. The officers of the convention serve as officers of the board. This is the time for reorganization and orientation of all the committees of the board. It is a time for launching the executive board's program of assistance to the churches in Kentucky. Pray for your elected servants on the board during this challenging year.

Harold G. Sanders



WESTERN RECORDER

People And Places

Enterprise Association's associational missionary Donald Burnett suffered a fatal heart attack Monday, November 23, 1970. He was 45 years of age.

Burnett had been associational missionary for approximately one year at the time of his death. Prior to that position, he was pastor of Andrew Baptist Mission in Bowling Green for three years and pastor of Riverview Baptist Church, Calvin, for two years.

Before coming to Kentucky, the former mission worker was pastor of Ashley Creek Baptist Church in Salem, Missouri.



Burnett

An Illinois native, Burnett is survived by his wife, Billie Jean, and their four children, Robert Edwin, Lyle Duane, Donna Elaine and Mary Elizabeth.

Funeral services were held Tuesday, November 24, in Prestonsburg. Burial was in Granite City, Illinois, on Friday, November 27.

The Burnett family may be addressed at 205 North Arnold Street, Prestonsburg, Kentucky.

T. E. Smith, retired pastor of Kentucky, has moved from Louisville to Lexington. His new address is 323 Sheridan Drive, Lexington, Kentucky 40503. Smith was pastor of the First Baptist Church, Monticello, before retiring about 16 years ago.

Green Acres Baptist Church, Louisville, held a special week of prayer for state missions which resulted in an offering 10 times the amount which was given last year. Last year's contributions totaled \$52.39. This year, \$577.82 was given.

First Baptist Church, La Center, began a new ministry through closed circuit television with the Piper's Care Center, a convalescent home there.

This ministry gives the people in the center an opportunity to engage in the same worship service with a local congregation.

Approximately 20 persons attend the Sunday School. A "large" crowd joins the 20 Bible students for the worship service.

A spokesman for the center said, "this ministry has been enthusiastically received and has given the residents a greater sense of belonging and has stimulated their desire to worship."

Chaplain Paul C. Lawson arrived in Norfolk, Virginia, after a year's tour in Vietnam and Okinawa. His home address is 152 Herndon Road, Virginia Beach, Virginia 23462.

The Baptist Youth Crusade of Green-up Association held its monthly meeting November 14 at Olive Hill. The youth choir of First Baptist Church, Olive Hill, presented the youth musical, "Life," by Otis Skillings. Approximately 200 teenagers attended the meeting.

Sid Morris, First Baptist Church, Danville, attended a seminar entitled "Leading Youth in Training," November 2-6, at the church program training center of the SBC Sunday School board.

"The seminar dealt with the development of church training programs for youth, ages 12-17, in a Southern Baptist church," Philip B. Harris, secretary, church training department, Sunday School Board, said.

Bob Taylor, consultant, youth work, church training department, Sunday School Board, led the seminar.

William K. Simmons, minister of education for Calvary Baptist Church, Lexington, was one of 29 persons from across the nation who participated in an outreach seminar for downtown churches at the Sunday School Board, October 26-30.

Sponsored by the Sunday School department of the board, the seminar featured discussions of the need of the downtown church, what the church can do in outreach, urban renewal, the motivation of leaders in outreach and the basic and innovative approaches to outreach.

George Stuart and Kenneth Dean, general administration consultants for the Sunday School department, directed the seminar.

L. O. Griffith, former staff member of the Kentucky Baptist Convention, and his wife, Mary, recently moved from Atlanta, Georgia, to Jonesboro, Georgia. Their new address is 153 North Avenue, Jonesboro, Georgia 30236. The Griffiths went to Georgia in 1951 when he went to work for the Home Mission Board.

J. Alvin Hardy, director of admissions for Campbellsville College, has recently been elected president of the Kentucky College Admissions Officers and School Relations Personnel Association. Hardy was elected at the association's annual conference which was held in Lexington.

Hardy has held several pastorates in Kentucky including the Hillcrest Baptist Church of Frankfort. Before going to Campbellsville he was chaplain of the State Police.

The Woman's Missionary Union of the First Baptist Church, Winchester, adopted a resolution on the death of Diane Patricia Williams. The resolution commended Diane for living a life dedicated to God, family, church and community. The resolution also expressed the deepest sympathy to Diane's family.

Mrs. Ethel Horton Sampson died Saturday, November 21, 1970. She was a secretary at the Cardinal Carryor Company and was formerly with the Kentucky Baptist Convention in the executive secretary-treasurer's office.

Mrs. Sampson was a native of Iola, Kansas, a member of Clifton Baptist Church and a board member of the Good News Club. Her home was at 208 N. Pope Street, Louisville.

Survivors include two sons, Terry W. Sampson and Stuart H. Sampson.

Miss Martha Franks, retired missionary to Taiwan, will be the speaker for two special meetings for Long Run Women as part of the Week of Prayer observance. She will speak at Bethany Baptist Church on Thursday night, December 3, from 7 to 9 p.m., and at Beechmont Baptist Church on Friday morning, December 4, from 10 a.m. to 12. Miss Franks will review the book, *Taiwan: Unfinished Revolution* and tell of her own experiences during about 15 years of service there.



Miss Franks

Miss Franks, a graduate of the Woman's Missionary Union Training School, was appointed as a missionary to China in 1925. During World War II she was interned by the Japanese for six months. After the war she taught at the Baptist Seminary in Shanghai. She helped open the Taiwan Baptist Theological Seminary in Taipei in 1952.

Since her retirement in 1966 Miss Franks has been much in demand for speaking engagements and spends little time in her native Laurens, South Carolina, home.

Sturgis Church Leveled By Fire

The 34 year old building of the Sturgis Baptist Church burned completely on Tuesday morning, November 24. The fire was discovered about 6 a.m. and is thought to have started from the church furnace.

Estimates of the loss of building and contents run as high as \$100,000, only part of which was covered by insurance. The church is using a store building for all of its services on an emergency basis and plans to rebuild on the same location.

Pastor C. C. Hinton, Jr., says the tragedy has molded the congregation into a unity and a determination to rebuild and continue the church in an even more effective ministry.

The Sturgis Baptist Church is not to be confused with the First Baptist Church of Sturgis.

BAPTIST VIEWpoll

MARTIN B. BRADLEY, Director

Baptists Support Israel In Mid-East

The Baptist VIEWpoll has learned in a survey of Southern Baptist pastors and Sunday School teachers that sympathy among Baptist leaders rests strongly with Israel in the Middle East crisis.

Panel members were asked this question in August, 1970: "In the trouble between Israel and the Arab nations in the Middle East, are your sympathies more with Israel or more with the Arab states?"

"Israel" was the reply of 77 percent of the pastors and 73 percent of the teachers.

"Arab states" claimed the sympathy of only 2.6 percent of the pastors and 1.1 percent of the teachers.

"Neither" side received sympathy from 15.2 percent of the pastors and 18.2 percent of the teachers. Also, some

of the pastors (5.2 percent) and teachers (7.7 percent) had "no opinion."

When the same question was asked of Baptist leaders in March, 1969, 71.9 percent of the pastors and 69.3 percent of the teachers expressed sympathy for Israel.

This represents an increase in support of Israel which comes mainly from those either uncommitted or having no opinion in 1969. However, Arab states did lose some support among liberal supporters, and this could have been activated by the Arab sky-jackings which occurred during the period the poll was being taken.

In the Gallup poll of March, 1970, 44 percent of American adults were in sympathy with Israel, 3 percent with the Arab states and 43 percent were either uncommitted or had no opinion.

Staff Changes

Albert J. Gisler has resigned the Crestwood Baptist Church in Frankfort, Kentucky, and has been called to the Shively Heights Baptist Church, Louisville. He assumed his duties as pastor of the Shively Heights Church on November 29, 1970. Gisler was pastor of the Crestwood Baptist Church for three years. Prior to this he served Greensburg Baptist, Greensburg, Immanuel Baptist in Frankfort and Buffalo Baptist Church, Buffalo. He is a native of Stanford and a graduate of Georgetown College and Southern Seminary.

The 11 year old Shively Heights Church has recently completed educational and worship facilities to accommodate 1,000 people and, with a present Sunday School enrolment and church membership of 900 plus, is rapidly growing toward the utilization of all available space.

Burton Callico has resigned as pastor of the Clay City Baptist Church, effective November 8, 1970. Callico will officially retire from the active pastorate at the end of the year but says he will be available for pulpit supply and interim pastorate work. His address is 1694 Russell Cave Road, Lexington, Kentucky 40505.

Callico has been very active in Kentucky Baptist Convention life as well as in local pastorates for 40 years. In addition to serving pastorates in various sections of the state, Callico has also served in direct missions under the Kentucky Baptist department of missions.

James E. Heard, pastor of the Burgin Baptist Church for the past five years, resigned on November 15 to become pastor of the Watson Chapel Baptist Church, Pine Bluff, Arkansas.

Heard is a graduate of Ouachita Baptist University, Arkadelphia, Arkansas, and Southern Seminary, Louisville. He has served as moderator of the Mercer Baptist Association for two years and on the executive board of Kentucky Baptist Convention for three years.

He is married to the former Marguerite Chenault, Malvern, Arkansas. They have three children: Monica Gale, 14, Deborah Kay, 9, and James Stephen, 16 months.



Heard

introduce the . . .
WESTERN RECORDER
. . . to a friend



NEW PASTORIUM — An open house was recently held for the new pastorium of the Phillips Memorial Baptist Church of Brandenburg, Kentucky. The new \$30,000 four bedroom brick home is the result of more than two years work and study by the church. Members of the building committee served as guides. They were: R. O. Meuth, chairman, Davis McGeehee, Earl Watts, Earl Graham, Calvin Pollock, Mrs. Jesse Clay and Mrs. Carl Embrey, Jr. At completion, indebtedness was half the cost.

Musical Drama Premiered In Louisville

The beauty and simplicity of the Christmas story is not to be denied. Christians and non-Christians alike have grown accustomed to the Luke narrative depicting the journey to Bethlehem, the shepherds on the hillside, the heavenly hosts sing "Glory to God" and the baby Jesus, wrapped in swaddling clothes, lying in a manger. But the impact, the significance of this incarnation experience can be lost almost as easily beneath the sweet lullabies as it is buried under the Christmas tinsel.

G'town College Offers Interterm Colloquium

Georgetown College will offer a three week interterm Colloquium January 4-22, 1971, which will include courses for credit not included in the normal curriculum.

This is the second year Georgetown has provided a mini-term program for students who want to take college work in an informal setting during the period between the fall and spring terms. The first semester at the school is over before Christmas and it does not reconvene for the regular schedule of classes until January 25.

Thirty-one courses have been developed and submitted to students for their consideration. Most of the suggested classwork will be located on the main campus. Five of the offered subjects will take students to other cities for resource material and study. Students will bear their own transportation costs.

Immanuel, a music drama by Phillip Landgrave, represents an attempt to see the "God with us" event in the light of its meaning for today. How would Jesus come if He were to come to "the world" of today, to the "his own" of today, or to the "as many as would receive him" of today?

This work, commissioned for the Southern Baptist Church Music Conference in St. Louis next June will have its premiere performances in Alumni Chapel at Southern Seminary at 8:00 p.m. on Thursday, December 3, and at Walnut Street Baptist Church at 7:30 p.m. on Sunday, December 13. Performing the work will be the Walnut Street Adult Choir, Eugene Sutherland, director, the Hurstbourne Baptist Adult Choir and the Seminary Orchestra, Phillip Landgrave, director.

The general public is encouraged to attend either of these performances and is cautioned beforehand that the experience will provoke reactions and, hopefully, insights that may be both disturbing and reassuring. "Peace on earth to men of good will."

Baptist College Prof., Students Die In Crash

A physics professor at Carson-Newman College, Jefferson City, Tennessee, his son and a close friend were killed when their car was demolished by an oncoming automobile.

Dead were Paul J. Haig, 43, his son, Joseph, 19, and David Gilbert. Both of the boys were sophomores at the Baptist school, and David lived with the Haigs as "part of the family."

SBC State Convention Wrap Up

Arizona

For the second straight year, the Arizona Southern Baptist Convention voted to get out of the hospital business.

Acting on a recommendation from its depth study committee, the convention voted 216-37 after little discussion to release its three hospitals to ownership by their respective boards of trustees.

The action ends a controversy that has gone on for more than a year, including court suits seeking to settle ownership of the hospitals and the dismissal of the hospital trustees by the convention's executive board.

Under terms of the four-point motion adopted by the convention, the hospitals have been asked to pay a \$500,000 settlement, with \$300,000 immediately upon settlement and \$50,000 per year for four years at no interest.

Elected president of the convention was C. E. Archer, pastor of First Southern Baptist Church, Buckeye, Arizona.

California

Rejecting two constitutional amendments which would eliminate restrictions against accepting messengers from churches which practice alien immersion and open communion, the Southern Baptist General Convention of California could not agree on what the term "alien immersion" really means.

The alien immersion and open communion issues continued a controversy that started a year ago when the 1969 convention in Santa Monica appointed a committee to define alien immersion.

The two constitution amendments also were introduced last year but no action could be taken until 1970. They were aimed at eliminating a section on membership which states that "messengers shall not be seated in this convention from any church that receives persons with alien immersion or practices what is commonly called open communion."

The constitution amendments failed when the vote was evenly divided but not enough for the two-thirds majority necessary to pass.

District of Columbia

The District of Columbia Baptist Convention, in its 94th annual session, received four predominantly black churches into its membership and installed a newly elected executive secretary. The addition of the four new churches brings to 63 the number of congregations affiliated with the D.C. Baptist Convention.

James A. Langley, elected earlier by the convention's executive board as the chief executive of the state convention, was installed. He succeeded M. Chandler Stith who retired at the end of October.

In other actions the convention

adopted resolutions on ecology, drug problems and voting representation for the D.C. delegate to Congress.

Florida

In an almost complete reversal of the previous year's convention action, the Florida Baptist Convention overwhelmingly approved a report praising Stetson University and continuing its current relationship with the Baptist school.

Last year, Florida Baptists defeated by a narrow five-vote margin an effort to withhold the \$300,000 budget allocation to Stetson and voted to appoint a committee to study the relationship between the convention and Stetson.

In other actions, the Florida convention elected its retiring editor, W. Guy Stracener, as president for the coming year and approved a special bond program for church finances which guarantees payment for bond holders. Stracener retires December 31 as editor of the Florida Baptist Witness, weekly state paper published by the convention.

The convention adopted a budget of \$4.3 million which allocates 46 percent to Southern Baptist Convention causes and 54 percent to state efforts. There was no opposition to the budget, which again includes a \$300,000 allocation to Stetson.

Georgia

Possible development of a giant Baptist center located on land now occupied by struggling Atlanta Baptist College was disclosed during the 149th annual meeting of the Georgia Baptist Convention.

The convention gave its executive committee authority to work with trustees of Atlanta Baptist College in negotiating possible transfer of almost 500 acres of land in Atlanta's wealthy north side to convention ownership, with the site envisioned as the location for several Baptist enterprises.

The messengers also voted to create a state-level "minister-church relations service" to help churchless ministers and ministerless churches get together and authorized employment of a staff member to handle the assignment.

A similar proposal was defeated by the convention in 1968 and the vote in this year's convention was split 651 to 356 in favor of the motion.

Resolutions adopted by the convention deplored obscene movies being shown in Atlanta, voiced concern over drug abuse and called for medical teams to work with drug users.

Elected president of the convention was R. J. Robinson, pastor of the First Baptist Church of Augusta, the host for the convention and the historic site of the founding of the Southern Baptist Convention 125 years ago in 1845.

Illinois

The Illinois Baptist State Association in what is believed to be the first such action in the Southern Baptist Convention, authorized a committee to study church vocation salaries and to report back with a suggested pay scale for ministers and other church workers in the state.

Proponents of the study were quick to point out, however, that each church, in keeping with Baptist emphasis on local autonomy, would decide what to do with the study results, which would not be binding.

The committee was asked to base their suggested salary scale on such factors as longevity, education, experience, size of church, extent of responsibility, etc. The results would be distributed to all churches as information.

In other actions, the convention adopted a 1971 budget of \$1,246,017, authorized a year's study of the association's Baptist Student Union program, adopted resolutions on federal aid to church-owned schools and pornography and reaffirmed the Baptist Faith and Message Statement concerning the inspiration of the scriptures as adopted by the Southern Baptist Convention in 1925 and 1963.

Elected president of the convention was Dale Clemens, pastor of Meadow Heights Baptist Church in Collinsville, Ill. He succeeds Charles L. Chaney of First Baptist Church, Palatine, who declined renomination for a second term.

Indiana

The State Convention of Baptists in Indiana elected its first lay president, authorized a constitution revision committee and took stands against public support of non-public schools and the report of the President's Commission on Obscenity and Pornography.

Meeting in Richmond, Indiana, for their annual state convention, Southern Baptists in Indiana elected O. Thomas Woods of Evansville as their first layman president in the 12 year history of the state Baptist body.

A record budget of \$603,346 was approved by the messengers. The total budget includes a record state Cooperative Program goal of \$372,000. Of this amount, 28.1 percent will be shared with world missions through the Cooperative Program of the Southern Baptist Convention.

Kansas

Observing its 25th anniversary, the Kansas Convention of Southern Baptists, meeting in Wichita, heard encouraging reports on its financial situation and adopted a 1971 budget that is \$20,000 less than anticipated receipts but \$12,000 less than the 1970 budget.

In a report to the convention, execu-

tive secretary Pat McDaniel said that churches within the convention have overpledged their goal in a "Strengthening Our Witness Campaign," with about \$675,000 pledged in the special fund drive to solve financial deficits in the convention's church loan and bond programs.

Elected as president of the convention was H. E. Alsup, pastor of First Baptist Church, Haysville.

Resolutions adopted by the convention commended President Richard M. Nixon for rejecting the report of the President's Commission on Obscenity and Pornography, praised those who had worked for the defeat of liquor by the drink proposals in Kansas and opposed legislation in the state that would provide aid to parochial schools.

Louisiana

For the second consecutive year, the Louisiana Baptist Convention voted to give away one of its hospitals to become a private healing center operated by its own board of trustees.

The convention adopted, with very little opposition and no debate, the recommendation of its hospital advisory committee to release Baptist Hospital in Alexandria, Louisiana, to its trustees.

In other major actions, the Louisiana convention approved a new action emphasis called LIVE for 1971-72, adopted a record \$3.9 million budget and approved resolutions dealing with church-state separation, horse racing in Louisiana, release of Vietnam war prisoners and crime control and investigation.

Resolutions adopted by the convention on one hand criticized President Richard Nixon for supporting tax funds for private and parochial schools and for appointing a personal representative to the Vatican; but also commended the President for rejecting the recommendations of the special Commission on Obscenity and Pornography.

Another resolution commended the Louisiana Supreme Court for declaring as unconstitutional Louisiana legislation giving tax moneys to private and parochial schools through teacher contract grants.

Maryland

The Baptist Convention of Maryland approved of deficit financing for 1971, adopting a budget of \$1,082,000 — an amount five percent higher than expected for the current year and \$22,000 higher than expected in 1971.

Elected president of the convention was Frank A. Perry, pastor of First Baptist Church, Laurel, Md.

The budget includes a goal of \$826,500 to be raised by Maryland Baptist churches, with 60 percent going to Maryland causes and 40 percent to Southern Baptist Convention efforts.

Michigan

The Baptist State Convention of Michigan accepted the resignation of

executive secretary Fred D. Hubbs, who led in organizing the convention in 1957, and then elected Robert Wilson, the convention's mission director, as the new executive secretary.

Both Hubbs' resignation and Wilson's election become effective January 1, the date that Hubbs assumes a position as associate executive secretary in charge of associational administration for the Missouri Baptist Convention, with offices in Jefferson City, Missouri.

In other actions, the convention adopted a record budget of \$823,398 and passed resolutions expressing appreciation for Hubbs' 13 years as executive secretary and expressing opposition to government funds to parochial schools and support of open housing and employment practices for people of all races.

Two other related resolutions pledged support for law enforcement agencies in the increase of "crime, anarchy and lawlessness"; and expressed grave alarm over the increase in use of alcohol, drugs, narcotics and pornography. The convention pledged "to do our part to help those who have become victims of these ills."

Mississippi

The Mississippi Baptist Convention refused to restrict the powers of trustees of its institutions to administer them, defeating two proposed constitutional amendments, one of which would permit use of federal funds without convention approval.

In other actions, the convention adopted a record budget, approved a year-long study of Christian education and continued a committee study on whether the convention should rebuild its assemblies destroyed by hurricane Camille.

Also adopted was the report of the convention's Christian action commission, which challenged Baptists in the state to express concern on drug abuse, alcohol, pornography, gambling and other moral issues.

Elected president of the convention was Glenn Perry, a Baptist layman from Philadelphia, Mississippi. Perry is president of the Perry Construction Co.

Missouri

The Missouri Baptist Convention meeting in Rayville, Missouri, adopted unanimously a lengthy and comprehensive resolution on church-state matters, reaffirming its 1969 stand against government grants and gifts to any of its institutions.

The resolution argued that tax support of church-owned schools would amount to "compulsory taxation to finance church-related education," and that public funds should go only to public schools.

Incumbent convention president H. L. McClanahan, superintendent of missions for Black River Baptist Associ-

ation in Boot Hill, Missouri, was re-elected to a second term.

The new Cooperative Program budget is a record \$4½ million. Division of the funds between state and national causes remains the same — 35 percent to the Southern Baptist Convention, 8 percent for special denominational causes, and 57 percent for the Missouri Baptist Convention.

New Mexico

After debating the report of its special study committee for nearly six hours, the Baptist Convention of New Mexico adopted 10 recommendations of the committee which outlined a sweeping reorganization of the convention structure.

The reorganization suggested by the committee called for what some convention messengers termed a "drastic cutback" in personnel, although the report did not indicate how many positions would be eliminated in the reorganization.

No budget, however, was adopted by the convention. Instead, the convention authorized its state mission board to draw up a budget based on the reorganization approved by the convention and to adopt the budget in its January board meeting.

Under the new structure approved by the convention, the convention will operate with a Division of Special Ministries which will coordinate the children's home and all other special ministries (one executive); a Division of Communication Ministries including the state paper and public relations office (one executive); a Division of Education Ministries including Sunday School, church training, church music and student work (two executives); a Division of Mission Ministries including Brotherhood, evangelism and Woman's Missionary Union (three executives); and a Division of Foundation and Church Loan Ministries (one executive).

North Carolina

Voting 562-529, the North Carolina Baptist State Convention narrowly adopted a resolution criticizing the U.S. Supreme Court for ruling against "voluntary prayer in public schools."

It is believed to be the first time that a Southern Baptist state convention has adopted such a resolution. Numerous state conventions, as well as the SBC, had previously supported the Supreme Court decision and opposed any change in the wording of the U.S. Constitution guarantee for religious liberty and church-state separation.

Resolutions were adopted commending peace efforts in Indo-China, opposing liquor law liberalization in the state, favoring highway safety programs, asking for recall of the nation's presidential envoy to the Vatican and reaffirming a request made last year for humane treatment of prisoners of war.

Northern Plains NORTH AND SOUTH DAKOTA, WYOMING AND MONTANA

The Northern Plains Baptist Convention, meeting in Bismarck, North Dakota, adopted a 1971 budget of \$293,605 and voted to increase its allocations to world missions through the Cooperative Program by one percent.

The budget will allocate \$13,727 to Southern Baptist world mission causes and will include a goal of \$105,591 to be raised from the 81 churches in the four-state area — North and South Dakota, Wyoming and Montana.

W. J. Hughes was reelected president of the convention, which will meet next year at Capitol Heights Baptist Church, Pierre, South Dakota, November 9-11.

Northwest OREGON-WASHINGTON

Meeting in Portland, Oregon, for its 23rd annual convention, the Baptist General Convention of Oregon-Washington approved a constitutional change giving the organization a new name — the Northwest Baptist Convention. The name change is effective immediately.

In other actions, the convention requested Bennett Cook, director of the church services division for the convention, to serve as interim executive secretary, beginning January 1, 1971.

Elected president of the convention was Jack Stuart, pastor of Trinity Baptist Church, Springfield, Oregon, and former director of the church training department for the convention.

For the first time in the state's history and possibly in the Southern Baptist Convention, a Negro woman presided over sessions of the convention. Miss Irene James, vice president elected last year, shared the gavel with outgoing convention president C. E. Bolin.

Ohio

The State Convention of Baptists in Ohio, throughout its annual meeting, emphasized a goal of establishing 100 new missions during 1970-71 and adopted a record budget of \$1.34 million aimed at helping carry out the goal.

Despite the establishment of the 43 new churches or missions, the convention lost in the total number of churches and missions within its membership, since two state conventions were formed by churches in Pennsylvania and South Jersey, and in West Virginia, that previously were affiliated with Ohio Southern Baptists.

Elected president of the convention was James E. Fird, pastor of Whitehall Baptist Church, Columbus, Ohio.

Oklahoma

The Baptist General Convention of Oklahoma, for the first time in 30 years, reelected its current president to a second term and heard of plans for its executive secretary to retire.

Reelected to a second term as president was J. P. Dane, pastor of Portland Avenue Baptist Church in Oklahoma City.

During the three-day meeting at the Tulsa church, convention executive secretary T. Bert Lackey announced plans to retire from the position, effective September 4, 1971.

For the first time in 20 years, the entire slate of nominees from the convention's nominating committee for memberships and boards of trustees for convention institutions was not elected.

The nominating committee's report was amended to substitute names of four persons nominated from the floor for choices of the committee. Three of the four were trustees for Oklahoma Baptist University, Shawnee, and one was chairman of the convention's program committee. Only the program chairman was elected.

A major resolution adopted by the convention called for Baptists to support a statewide petition drive aimed at giving Oklahoma a uniform day of rest and recreation on Sunday. It was submitted by the convention's Christian life committee.

South Carolina

The South Carolina Baptist Convention adopted a record budget, voted to create a pastor-church relations staff office, defeated an alternate slate of trustees proposed from the floor for one of its schools and heard a constitutional amendment presented which some interpreted as an effort to oust churches that practice "alien immersion."

Approving a special committee's report, the convention voted to establish a church-pastor personnel office under supervision of the convention's general secretary to provide counsel to churches, pastors and other staff members. There was little opposition to the proposal.

Also approved with little objection was the report of another special committee to study the salaries of pastors and other staff personnel.

The committee recommended that churches should seek to provide a minimum base salary of \$8,000 for a pastor, with housing and other fringe benefits additional.

Tennessee

Rejecting a compromise proposal, the Tennessee Baptist Convention adopted a substitute motion asking trustees of Carson-Newman College in Jefferson City, Tennessee, to rescind their policy allowing dancing on the Baptist campus.

The compromise would have asked the education committee of the executive board to study the social needs of the students at Carson-Newman and bring recommendations to the board prior to the 1971 convention and that findings be reported to the convention.

The dancing issue overshadowed the

only other major convention actions — adoption of a \$5.6 million budget for 1971, the same amount as the 1970 budget, and the election of Hayward Highfill, pastor of First Baptist, Clinton, Tennessee, as president.

Texas

Texas Baptists attending the 85th annual Baptist General Convention of Texas calmly set up machinery to extract a Baptist school from a \$500,000 federal loan and voted to divest Baylor University College of Dentistry in Dallas from convention control.

Other resolutions urged Texas Baptists to oppose efforts to obtain tax money for supporting parochial schools, called for peace in Indo-China and the immediate release of prisoners of war being held by the Viet Cong and North Vietnamese; and pointed to the need for more women, blacks, youth and Mexican-Americans on Texas Baptist policy-making bodies.

The Christian Life Commission report commended the 1969 Southern Baptist Convention for its resolution requesting the publication and distribution of family life and sex education materials. Other commission statements called for "reasonable" abortion reforms, respect for authority, opposition to use of public funds in non-public schools, control of pollution, pornography and drugs.

Utah-Idaho

The Utah-Idaho Southern Baptist Convention adopted a record \$264,396 budget for 1971 and reported on membership gains during the past year.

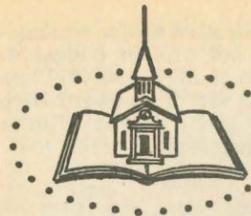
Meeting at the First Southern Baptist Church in Salt Lake City, the youthful convention reported more than 500 baptisms (conversions) during 1970, boosting membership in its 60 churches and 25 missions to a total of 8,948.

Virginia

The Baptist General Association of Virginia defeated efforts to cut from its budget a \$247,500 allocation to the University of Richmond and reversed an executive board recommendation that would have reduced the percentage of the budget going to SBC world mission causes.

In other actions, the association went on record as opposing the employment of a doctrinal reader by the Southern Baptist Sunday School Board but it rejected a motion urging the Southern Baptist Convention to rescind its request for the Sunday School Board to recall volume one of the Broadman Bible Commentary.

The association also adopted the report of its Christian life and public affairs committee on drug abuse, conscientious objection, pornography, law and justice and welfare morality but softened the wording of a recommendation from the committee asking the general board to study the matter of "pastorates forcibly terminated." (BP)



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for December 13, 1970)



LIFE AND WORK SERIES

Christ First In Personal Conduct

If Christ is first in our personal beliefs and loyalties He will be first in our lives because they find expression in conduct.

Colossians 3:9-17

When one becomes a Christian there is a break with the sins of the past. Wrong attitudes, bad dispositions and evil practices must be eliminated from the life because they are unbecoming in the life of the Christian. The wrong manner of life is to be eliminated just as a garment would be removed.

After the Christian has discarded the filthy rags of sensuality and insincerity, he is admonished to put on the robes of compassionate mercy, kind deeds, genuine humility, real meekness, patience in suffering, forbearance, complete forgiveness and true love which binds all the rest of the garments together in wonderful harmony. This wardrobe is very becoming to every believer in Christ, whether used on Sunday or every day in the week. The more it is used the more attractive it becomes.

After urging the Colossian Christians to disrobe themselves of their sinful past, which attitudes and habits would certainly vitiate their Christians lives, and to put on the finest elements of character as becometh the children of God, Paul acknowledged that Christ is all. After emphasizing the fact that Christ is all, Paul appealed to the believers to let the priceless possession of peace, which they had received as a gift from the Lord, rule in their hearts.

Christ's legacy of peace is the most precious of gifts, an inheritance which the world can neither give nor take away. It is independent of outward circumstances. Spiritual peace is based on a conscious fellowship with God and it results in an absolute trust in Him that whatever life may bring it is for the best interests of those who trust in the Lord.

Paul admonishes the cultivation of a thankful spirit. Such a spirit pleases the Lord, enriches the lives of those who observe it and greatly benefits those who possess it. Thanksgiving is one of the most beautiful things that grows in the soil of the human soul. It is a duty incumbent upon all to render thanksgiving unto God for mercies received and blessings enjoyed.

Surely none of us would deny that it is right for us to give thanks for all that we receive. Having been the regular recipients of so many blessings from His bountiful hand, it is certainly appropriate for us to thank and praise the Giver for what has been and is being received from Him. Thanksgiving is a Christlike attribute which should be exhibited in each of His followers. Real thanksgiving not only makes us mindful of His good gifts, but it creates in us an enthusiasm for living which is not available through other channels. What a pity that the spirit of thanksgiving is absent from the hearts and lives of so many who call themselves the followers of Christ!

In the multitude and complexity of our activities, including eating, drinking, playing, working and struggling, let our chief aim ever be the glory of the Lord.

Colossians 4:2-6

Man of prayer that he was, Paul longed for the prayers of others, not only for himself but in behalf of their fellow-Christians. He admonished his readers to persist in prayer, and not indulge in prayer merely as an emergency measure in the midst of a crisis. Prayer is intended to be one of the means through which one can live in intimate fellowship with God. Here prayer and thanksgiving are joined together.

INTERNATIONAL SERIES

Demands Of A Committed Life

John 15:18-20

Why did Christ receive the bitter and implacable hatred of the world? Because His sinless life was a rebuke to the sinful people whom He encountered. His matchless character, exemplary life and sweet spirit constituted a witness against and a rebuke to the sinful and sordid lives of His contemporaries. His perfect life exposed their hypocritical lives.

Christ warned the early disciples against the folly of expecting to have an easy time in life. He was frank enough to tell them that because they

gether. The Christian should never be selfish in his praying but should pray for God's blessings to be given to others also.

Prayer prepares the way for one "to speak the mystery of Christ." Evil men cannot prevent a Christian from communicating with God. Paul asked the Colossian Christians to pray that God would open to him "a door of utterance," in order that he might have more and better opportunities to witness for Christ.

The Christian's conduct must be consistent and substantiate his profession. Those who are not Christians are not influenced as much by the teachings of the Bible as they are by the way in which professing Christians live. Just as successful merchants purchase scarce commodities so Christians should buy up the opportunities which are available to them. Merchandising opportunities is something that we must not delay.

The Christian's speech must have two important characteristics or qualities. It is to be characterized by grace, that is, reveal the spirit and emphasis of God. It is also to be seasoned with salt; that is, made palatable and tasty. Impurities of thought and motive and expression are to be eliminated. One's speech is a revelation of his heart and life.

were His followers and representatives that they would be hated also. To avoid any misunderstanding on the part of the disciples, Christ informed them that the hatred of the world was one price that every true Christian must pay for following Him.

The early Christians refused to worship Caesar or to practice idolatry in any form. Consequently, they encountered bitter opposition, hostility and persecution. Many of them were excommunicated from the synagogues and cut off from the love of their relatives and the fellowship of their

friends and multitudes were put to death because of their devotion to Christ. All sorts of slanderous statements about the early Christians were circulated widely. They were accused of being insurrectionists, of practicing immorality promiscuously and indiscriminately and of disrupting families and breaking up marriages through persuading members thereof to become Christians.

Some are now laboring under the impression and misapprehension that it is possible for one to be a genuine Christian and to be popular with the world at the same time, in spite of Christ's plain statements to the contrary in verses 19-20. Having been chosen and called out of the world, and called upon to live a separated life, our lives should be so different from those who are not Christians as to distinguish us from them unmistakably before we speak words of testimony for Christ. If you follow in the steps of Christ, you should expect to receive some of the same kind of treatment that He received when He was here in person.

I Peter 3:13-17

Knowing that many of his readers would have to suffer persecution because of their stand for Christ, Peter wrote to warn them of the fiery trials that awaited them. What these fiery trials were, that Peter saw, we do not know. The early Christians were hated by the Jews and misrepresented by the Gentiles. This was due to ignorance, to bigotry, to the enmity of the natural hearts against God and to the fact that the conduct of the Christians was a severe rebuke to the manner of life of those who were not Christians. Being a Christian in no way exempts one from the common experience of humanity nor does it assure one that he will never have to bear persecution or suffering.

Suffering is not a mark of disfavor with God. When then is suffering permitted? Through suffering the reality of the faith of the Christian is made evident and he is enabled to prove to the unbelieving world that God is able to deliver any who put their trust in Him. While there is no merit in suffering as such, God often uses it as a smelting furnace in which to test the character of His children and to reveal their strength or the lack of it.

To suffer for righteousness' sake is an honor and a privilege of the Christian. Peter here very wisely draws a needed distinction between suffering that comes directly from the hand of God and that which one brings upon himself. What a tragedy that so many make martyrs of themselves and ascribe to God what is strictly their own fault! Let us never be guilty of that. If any believer in Christ steps outside the circle of God's will for his life and thereby sins, he must suffer for it.

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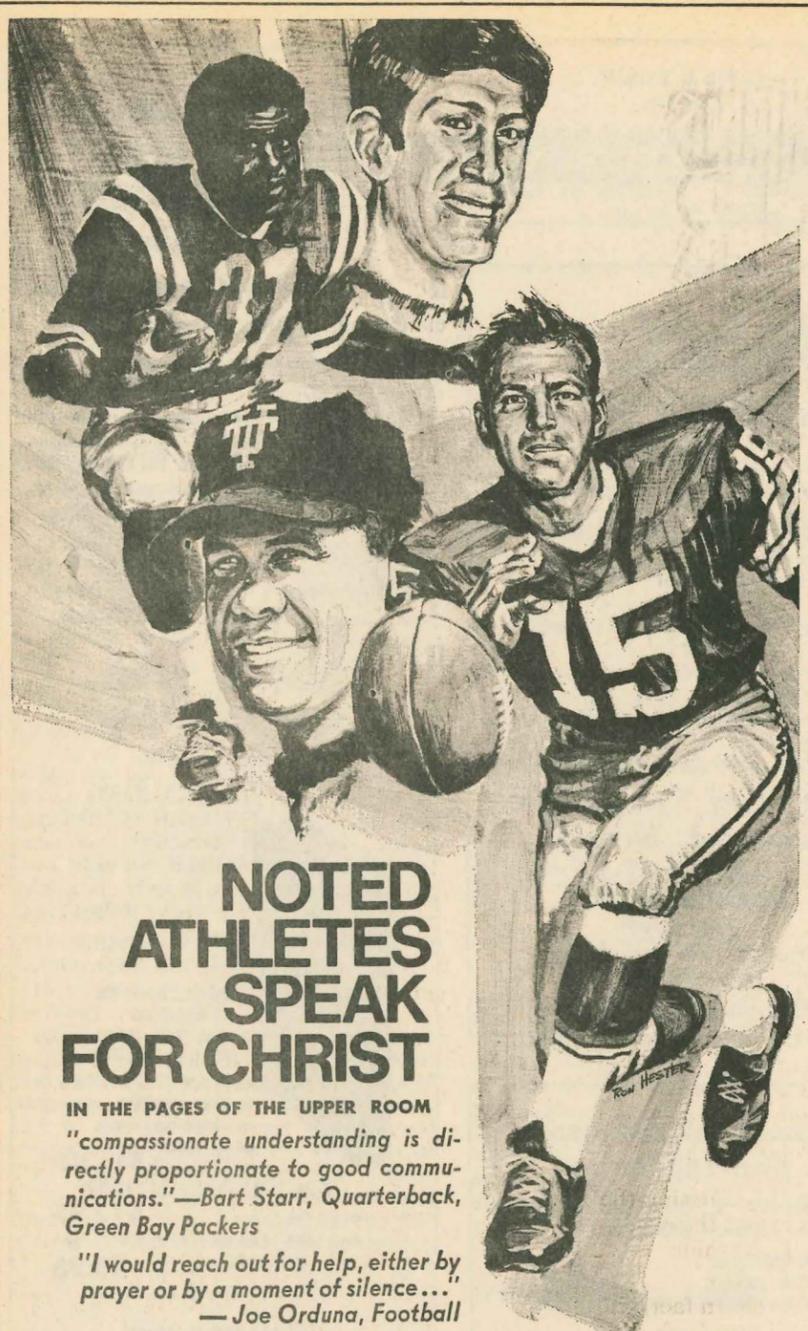


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FOREIGN MISSIONS RUMOR #32

"with so much to do here, we can't send missionaries overseas"



FACT:

I guess we hear this one most of all. About our problems here at home: student unrest, urban blight. Less interest in religion, sagging church attendance.

All this adds up (to some) to the conclusion that we shouldn't send missionaries anymore.

That we simply just don't have the heart, people, or money.

All of which causes us to say that some are missing the point behind world missions. It's not icing-on-the-cake. Something we do during "good" times. A sunshine ministry.

Missions is basic to the nature of the church. In fact, it's really what church is all about: to tell people about Christ. That's why we have church and why we have world missions.

To be personal, if there had never been any "foreign" missions you wouldn't have heard about Christ.

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world a
christian
imperative



foreign mission board / sbc / richmond



(Continued from page 5)

people living in the front door of the church they wanted no part of it. Do you wonder why then that a man of George Wallace's caliber is elected when he is supported by part of the 850,000 Baptists in Alabama. I appreciate your writing the editorial about our church, especially since Baptist leaders in our area chose not to comment on the situation. No wonder that the youth are becoming fed up with hypocrisy of the church and are leaving it today in large numbers.

Birmingham, Ala. David K. Bamberg

BIBLE INSTITUTE

Dear Editor:

Your observation on the announcement by the First Baptist Church of Dallas, regarding the establishment of the Criswell Bible Institute, has caused me to wonder from what position you make your Daley observations.

I'm sure that many fundamental Bible believing Southern Baptists agree with W. A. Criswell regarding the drift toward liberalism among Southern Baptists and especially in some of our seminaries. Certainly any reasonable action to offset this trend should be supported, not belittled.

Your interpretation of James Bryant's regarding the Bible is certainly an unusual one for a Southern Baptist. Could you inform us which theologian, book or Sunday School aid from Nashville we should study and place before the Bible in a study of faith and practice?

I'm sure that you leaned just a little too far in trying to question the announcement of the First Baptist Church of Dallas. One can't help but believe that it's necessary to replace or at least to clean the mirror that causes reflections to become distorted images of the original figure.

Beattyville, Ky. Ronnie A. Patterson

Reread the editorial. It did not suggest that anything be used before the Bible. It questioned trying to understand the Bible, as the statement of the dean of the institute suggested, without the help of commentaries, Sunday School lesson materials, etc.—Editor

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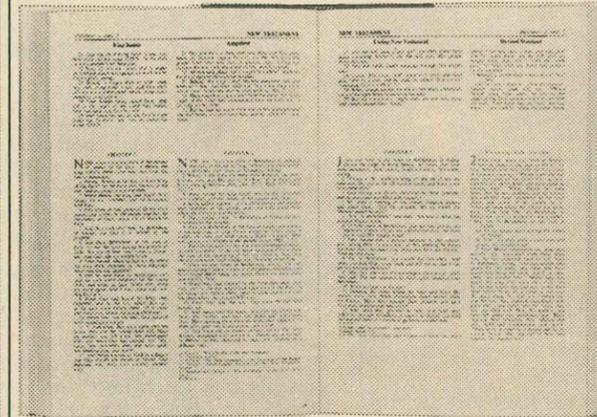
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"Preview" Bible Study Draws Good Attendance

James Leo Garrett led the seventh annual January Bible Study Preview at Cedarmore Baptist Assembly, November 23 and 24. The "Letters of John" were studied by 55 pastors and laymen from 42 churches in 22 associations. Garrett is professor of Christian theology at Southern Seminary, Louisville.

In addition to the Bible study, Harold Pike, pastor of South Side Baptist Church, Covington; William R. Beard, pastor of Lowell Avenue Baptist Church, Campbellsville; and Carl Sears, pastor of Falmouth Baptist Church, Falmouth, led in periods of worship.

Alton McEachern, pastor of St. Matthews Baptist Church, St. Matthews, presented a first person monologue on the apostle John. Allen Graves, administrative dean of Southern Seminary, and Frederick G. Sampson, pastor of the Mount Lebanon Baptist Church, Louisville, brought the featured messages on Tuesday.

This annual event is sponsored by the Sunday School department of the Kentucky Baptist Convention. The eighth annual January Bible Study Preview will be November 22-23, 1971, and will feature the book of Job.

Make Reservations Confab Sponsors Urge

Persons attending the 1971 Baptist Men's Evangelism Conference need to make motel reservations as soon as possible, according to co-sponsors Hicks Shelton and Forrest Sawyer.

This year's conference, meeting at Severns Valley Baptist Church, Elizabethtown, is a joint venture of the KBC evangelism department and the brotherhood department.

It is designed to provide an evangelism emphasis for both pastors and laymen.

The Baptist Men's Evangelism Conference will feature former Kentuckians James L. Sullivan and Kenneth Chafin. Chafin will address the group during four of the conference's five sessions. Sullivan will speak at each of the last two sessions.

Also on the program are Los Angeles preacher Manuel Scott, Brotherhood Commission staff worker W. J. Isbell and Archie Parrish of Fort Lauderdale.

Several Kentucky laymen will also be on the program. They will attempt to describe how the Bible relates to their particular occupation.