




WESTERN RECORDER
DECEMBER 12, 1970

Hugo H. Culpepper (right), professor of Christian missions at Southern Seminary in Louisville and former missionary to China, looks over a 150-year-old Bible in the seminary's Lottie Moon Room with Donald Reed, a Kentuckian studying at the seminary. The Lottie Moon Room contains many of her personal belongings and features a life-size picture of the famous missionary and her Chinese friends (background).

Revival Reports

The **First Baptist Church**, Barbourville, M.A. Reese, pastor, reports a fall revival, October 19-25, with Thomas E. Halsell, pastor of the Alberta Baptist Church, Tuscaloosa, Alabama, as evangelist and George Blaylock, minister of music at the First Baptist Church, Frankfort, as the song leader. There were 83 decisions recorded, including 30 professions of faith, five additions by letter, one surrendered to full-time Christian vocation and 47 rededications.

The **Madison Avenue Baptist Church** in Covington, P. E. Taylor, pastor, reports a revival with evangelist Johnny Tallent of Louisville as the preacher and Jerry Wright, Georgetown College, as the song leader. There were five professions of faith, four additions by letter and more than 100 rededications, according to pastor Taylor.

Brookview Baptist Church, Louisville, was led in a revival November 6-8 by a youth team from Georgetown College. The members of the team were Chuck Wolfenbarger, Mike Smith, Dan Mullins, Terry Fisher and Deann Yager. James Goble, pastor of Brookview, reported 22 professions of faith, 30 rededications, one received by letter and one answering the call to preach.

First Baptist Church, Pikeville, recently held a revival with Harold Tallant as evangelist. Pastor Curtis Warf reported 44 decisions for baptism, 4 received by letter and 28 other decisions made during the revival.

Auburn Baptist Church, Auburn, was led in revival October 12-21 by Rollin S. Burhans, pastor of First Baptist Church, Bowling Green. There were 25 rededications and nine additions; four by baptism and five by letter. Eugene Reynolds is pastor of the Auburn church.

Grace Baptist Church, Lexington, recently reported the results of its fall revival. Pastor Joseph R. Tackett reported eight received by baptism, two by letter and nine rededications. Evangelist for the revival was Colburn Hooten of Independence.

South Jefferson Baptist Church was recently led in revival by Johnny Tallent. D. E. Jones, pastor of the church, reports 21 professions of faith, 2 additions by letter, 33 rededications and one surrender to preach.

First Baptist Church, Albany, recently held a revival with Bob Brown as evangelist. Mike Watts, pastor, reported 15 professions of faith made and a total of 42 decisions.

Robert A. Hill, pastor of the **Sand Spring Baptist Church**, Lawrenceburg, reports a very successful revival, October 5-11. Evangelist was Harold Tallant and statistical reports include 30 professions of faith, nine additions by letter and 21 rededications.

William G. Humphrey, pastor of the **Lancaster Baptist Church**, Lancaster, reports a revival of church members along with seven professions of faith and five additions by letter in a recent revival. William D. Martin, pastor of the Cedar Creek Baptist Church, served as evangelist and Van McQueen, music minister of the First Baptist Church, Richmond, was the song leader.

First Baptist Church, Dixon, was led in revival October 12-18 by Robert Stinson, pastor of Dalton Baptist Church, Dalton. George McCormick of the Victory Baptist Church, Providence, was the music director for the revival. There were seven professions of faith made, one received by letter and two rededications. J. Wesley Bolin is pastor of the Dixon church.

Apology

We wish to apologize to our readers who due to our oversight received a copy of the Long Run Edition of the *Western Recorder* last week who live outside the Long Run area. Because of a miscount these were in abundance and the regular edition was in deficit. Thank you for your cooperation. (We hope you made it to "M" Night!)

DEVOTIONAL



Ferrill G. Gardner
Pastor, Mill Creek
Church, Radcliff

Give Ye Them To Eat

Luke 9:13

Many who read this are in some way involved in the program of the church. Therefore I share these words of Jesus as a challenge. Our primary purpose as a church is not to feed people physically. Many times, to meet people's spiritual needs we must first share those of a physical nature. Jesus taught this by His example but He always manifested the greater concern for the spiritual need. Do the souls of men receive at God's house the food needed? Those who come aside from a busy world to receive food for their souls and go away hungry will eventually turn from the church. This is not the task of the pastor alone but is the total church's responsibility. Paul, speaking to church leaders in Acts 20:28b: "feed the church of God, which he hath purchased with his own blood." Jesus challenged Peter to show his love by feeding his sheep and lambs. How do we give them to eat?

1: It must be shared from a loving, compassionate heart. Does the class you teach, do the people we visit or those who hear us preach recognize a motivating, victorious love like Paul speaks about in I Corinthians 13?

2: This spiritual food must be shared by those whose lives are dedicated to Him. The little boy placed in the hands of Jesus the best that he had. We see how Jesus took that which was little and made a lot and satisfied the needs of many.

3: This spiritual food must be warmed by the Holy Spirit. Paul declared a gospel that was not in word only but in power and the Holy Spirit according to I Thessalonians 1:5. Bobby Burns expressed his disappointments in a worship service he attended when he wrote these words:

"As cold a wind as ever blew,
A colder church and in it but few.
As cold a minister as ever spak,
Ye'll all be hot err I come back."

Do we by our lack of compassion, dedication and failure to recognize what God's Spirit can do through our lives send people away in spiritual need?

How Lottie Moon Offering Will Be Used—A Report

Lest anybody view the Lottie Moon Christmas Offering goal of \$16,000,000 as an impersonal out-of-the-hat figure for publicity, here are some facts behind the sum.

Every cent of the goal has a specific spot on the globe and a prayerful missionary waiting for it.

Almost 2500 anxious missionaries assigned to 76 countries view the offering in about 1500 segments. Each piece represents a budget item that can decide the effectiveness of their work to bring people to Christ.

Months ago missionaries in each country met to plan strategies and to request financing. Nothing extravagant—just another missionary couple here, a bus there, a printing press somewhere else.

The Foreign Mission Board put the requests together and wound up with \$7,000,000 worth of programs there was no chance for at present levels of Southern Baptist giving. These were put on the shelf in hope of an overflow offering.

The remaining requests were ranked by priorities in consultation with everybody concerned. A total budget exceeding \$34,000,000 was projected, counting on more than half the income from the Cooperative Program and the rest from the Christmas offering.

The first \$10,680,000 to come in through the Lottie Moon Christmas Offering is designated for the operating budget. Allocations of this portion of the offering run 30 pages long and include 1029 items.

The biggest single item is salaries for 300 missionaries. Cost: \$600,000. Along with this is an item for salary supplements and children's allowances—\$300,000. Another allocation will put new missionaries on the field with outfit, freight, travel, salary and rent. Cost: \$850,000.

From there the projected allocations run the gamut of missionary maintenance and missions strategy. Samples: \$8,500 for missionary journeyman in Japan; \$24,000 for Hong Kong Baptist College; \$43,000 for the hospital in Korea; \$2,000 for audiovisual aids in Argentina; \$39,550 for radio and TV evangelism in Chile.

Only after the \$10,680,000's worth of basics are taken care of can funds be applied to capital expenditures such as new work, new property, and new buildings.

For example, residences for missionaries at the Baptist hospital in Yemen. "Absolutely no housing is available except what we build," says J. D. Hughey, secretary for Europe and the Middle East. A residence for a family will cost \$25,000. A building under construction in Austria can be completed for \$30,000. Another \$30,000, if available, will buy property in Beirut for a church and a

student center.

Cornell Goerner, secretary for Africa, reports an urgent request for \$30,000 to purchase an offset press for the Baptist Publishing House in Rhodesia. He says that \$15,000 will provide a modest building and stock for the first Baptist Book Store in Angola. Only \$11,950 will provide buildings for a training center for church leaders in Zambia.

Property in Guatemala, church and chapel buildings in Guyana, a camp site in the Bahamas, and a missionary residence in Costa Rica are on the drawing board in Middle America and the Caribbean in case the offering reaches its goal. Secretary Charles W. Bryan says of the \$10,000 residence request, "A comfortable place to live does much to undergird the total ministry of a missionary family."

Some of the most exciting requests from Southeast Asia cannot be provided under normal giving conditions. Only if this year's offering is unusually generous will Saigon missionaries get an \$80,000 radio-TV studio. Above and beyond gifts will permit hymnals to be translated into Philippine dialects at a cost of \$13,500. "We would find excitement and real strength in this

kind of project," says R. Keith Parks, area secretary.

James D. Belote mentioned these dreams for East Asia: improvements at the "Ridgecrest" of Taiwan, costing \$12,000; pioneer evangelistic work in Japan, costing \$20,000; desperately needed churches and chapels in rural and suburban Korea, costing \$19,000.

In South America a sufficiently large offering will build the Theological Institute in Asuncion, Paraguay, its first building. The Ecuador Mission is hoping for \$5,000 for radio recording equipment. A church building loan fund in Argentina will help churches which are not rich or big enough to secure bank loans. A maximum of \$180,000 is requested. "The beauty is," secretary Frank Mean said, "that these funds can be used again and again."

In summary, the Lottie Moon Offering provides almost half of all church contributions to foreign missions, a third of the money needed for missionary maintenance; more than 86 percent of the funds for such programs get medicine, education, evangelism and communication; almost all capital funds for land and buildings, and a major percentage of funds for sending new missionaries.

Prayer needs highlighted by FMB area secretaries

Europe and the Middle East

For completion of the hospital in Bangalore, India, for missionaries to staff the hospital, and for their visas
For a Biblio-bus for France, to sell Bible and other literature
For an organ, piano and recorder for radio recording studio, Italy
For new hospital building in Ajloun, Jordan

Africa

For medical services carried by boat to inaccessible villages
For Providence Baptist Church, Monrovia, Liberia, as it seeks a pastor
For the new dental clinic in Francistown, Botswana
For two agricultural missionaries for Zambia

Southeast Asia

For publication of books in Vietnam
For a dorm in Djakarta, Indonesia, for missionary children, so they can attend high school without leaving the country
For equipment for the hospital under construction in Bukittinggi, Indonesia

East Asia

For effective follow-up with persons who made decisions during recent evangelistic crusades in Asia
For strengthening of Okinawan-speaking churches before Okinawa is returned to Japanese sovereignty in 1972

Middle America and the Caribbean

For the Mexico Baptist Theological Seminary, now relocating in Mexico City from Torreón
For the Caribbean Theological Seminary being organized
For the ministry among university students in Mexico City and Monterrey
For the hospital in Guadalajara, Mexico, presently reorganizing

South America

For children of missionaries, especially for teen-agers adjusting to life in the United States while separated from their parents
For university students who are being exposed to radical philosophies
For television and radio ministries which have been developing successfully under direction of Alan W. Compton

WESTERN RECORDER

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

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More Light On The Criswell Bible Institute

The lead editorial in the November 14 issue of the *Western Recorder* raised several questions about the projected Criswell Bible Institute as described in a Baptist Press release in the same issue. Dr. James W. Bryant, dean of the Criswell Bible Institute, has answered the questions raised in the editorial in a letter to the editor. This reply by Dr. Bryant to the *Western Recorder* editorial is considered one of the most gracious in spirit and most informative in content ever received by this editor. It is being shared with our readers in order to give a fuller and clearer insight into the purpose and objectives of the Criswell Bible Institute. The use of a smaller type for Dr. Bryant's reply is made necessary by its length but it is hoped every *Western Recorder* reader will read every word of it.

The purpose of this letter is to seek to answer the questions concerning the Criswell Bible Institute raised in your November 14 editorial and to thank you for pointing out pitfalls which we certainly wish to avoid. My deep respect for you and for the very fine and appropriate way in which you raised the questions made me want to communicate with you in the same spirit.

Originally, Dr. Criswell conceived the idea of a Bible Institute as a practical answer to a problem we face in our own church; namely, the securing and training and maintaining of a full force of qualified Sunday School teachers in our church, who now are over 800 in number. We have no difficulty in training them in methodology. The Sunday School Board has been more than helpful to us in this regard. For instance, the leader of the Younger Youth Division spent a great deal of time with us to help us completely redirect our teaching methodology in our nine Junior High Departments, utilizing the exact, suggested methodology of Nashville. And it is paying off in interest, attendance and learning beyond our highest expectations.

Our difficulty is in finding teachers who are grounded in the Scriptures. It has been our observation that neither the pulpit nor the Sunday School class has succeeded alone in producing biblical scholars. Our Pastor's practical approach to the problem is occasioned by this need.

When he announced his hope and dream of a Bible Institute, during his 25th Anniversary Sermon on Sunday, October 5, 1969, one of our state denominational leaders came to the platform following the service and remarked, "I have been trying unsuccessfully for years to get local associations within the state to do this. There are more than 3,000 Baptist pastors in Texas who have never been able to attend the seminary." (This utterly amazing remark is upheld in detail in the November *Baptist Standard* in T. A. Patterson's column.) The horizon of the proposed Institute then broadened to include pastors in the immediate area who have been unable to attend college and seminary.

Many ministerial students have written over the past year wanting to attend our Institute full-time. In each case we have written back explaining that the Institute will in no wise take the place of college and seminary. In fact, it is an evening school with no accreditation at all. There is no intention of it becoming more than that. I am happy that you gathered as much from the news release. I might add, were it ever to become a full-time school, such as Moody Bible Institute, completion of a course of study in such a school would in no way take the place of college and seminary. It would be only supplementary. A Bible Institute lies in an entirely different framework than either college or seminary. A pastor needs a liberal arts education, so he ought to go to college. And he needs a broad theological training, so he ought to go to seminary. A Bible Institute cannot displace either college or seminary. What it can do is equip laymen to exercise their church responsibilities in a better fashion and offer some abbreviated training to pastors unable to attend the seminary.

The guiding objective which the Bible Institute organizing committee adopted was, "to provide an opportunity for intensive Bible study, based on conservative, evangelical Christianity as preached and practiced in the First Baptist Church of Dallas." Consequently, the Articles of Faith later adopted by the church for the Institute were drawn up by Dr. Criswell himself. It is the purpose of the Institute to teach the Bible from the point of view typified by Dr. Criswell. Again, I am happy you gathered as much from the news release.

The purpose for stating that classes will be taught on a college or seminary level was to describe the faculty, most of whom hold doctoral degrees in their respective fields and are full-time teachers in either college or seminary. Again, you gathered from the brevity of courses that the Institute in no wise will compete with college or seminary.

The reason for emphasizing the study of the Bible itself, rather than a study of books about the Bible, is to underline the approach to be taken. There is only a brief amount of actual Bible content studied in seminary. I know this to be true having spent some eight years in earning the B.D. and the Th.D. degrees from Southwestern Baptist Theological Seminary. The purpose of a seminary education is broader than just Bible content, and it should be. This fact may point out the need for Bible Institutes as well as the fact that so many pastors and laymen cannot attend seminary. The late Dr. William Rossell, a professor of outstanding ability at Southwestern Baptist Theological Seminary and fluent in twenty languages, shared with us in an Aramic class that he felt the ideal training for a pastor would be three years in a Bible Institute, transfer to a liberal arts college to complete a degree and then go on to seminary. The reason for this, he felt, was that seminaries give basic tools for studying the Bible, but very little actual Bible study. A Bible Institute may fill this void. At least it ought to have an approach distinctive from either college or seminary. Thus, my popular statement was made to indicate that distinctive approach. Look at the description of our courses and you will see what I was aiming at.

Rather than studying Christology *per se*, we will study Christology according to John's Gospel, i.e. we will take a biblical approach, rather than a systematic, topical approach to theology. I submit that this is a quite worthy teaching approach and could document this assertion, if I had space, with some of the outstanding theologians in the world today.

Dr. Criswell holds a doctoral degree from Southern Baptist Theological Seminary. Our faculty holds degrees from some of the highest educational institutions in the world. They will not likely be poor teachers in our Institute, while being outstanding teachers in their respective institutions.

In the future we will add methodology courses in order to offer a Sunday School Teacher's Certificate of Comple-

tion. At that time Nashville and the Religious Education Professors in the area will be utilized.

Finally, you need to know that Dr. Criswell objected strenuously to his name being used in the name of the school. After holding out for some months he gave in to the stubborn demands of our men who were not just honoring him, but wanted to use his name in order to describe in the very name of the Institute the brand of theology and Bible teaching which could be expected. I believe you will agree that the name, "Criswell Bible Institute" is descriptive.

I hope this letter has answered the questions in your editorial in the same fine and appropriate spirit in which they were raised. We covet your advice and prayers, and we know we have your goodwill.

BAPTIST FORUM



CRISWELL RESPONDS

Dear Editor:

Someone gave me a copy of your recent editorial, "Reflections on the Criswell Bible Institute." We pray that the facts presented in the following paragraph will answer the questions in the minds of our people.

It is really too high-sounding a nomenclature to call it a Bible Institute. We started off seeking to arrange an evening school of the Bible. Our minister of music, Lee Roy Till, however, wanted to place in it a conservatory of music, which is also too high-sounding for what we would be able to do. The name, "The Evening School of the Bible," was not comprehensive enough to include the courses to be taught in music. We let our people study over the matter for a long time but no one could come up with anything but "Institute." What we are trying to do is to bring to our lay people the marvelous technical and academic excellence of the gifted professors in our colleges and seminaries. I am praying that the movement will spread throughout our Baptist Zion. We shall need the help of our dedicated and trained seminary and college professors to succeed in the effort.

Keep on praying for us. The dear Lord continue to bless you with His richest favors in the great work.

Dallas, Texas W. A. Criswell

MISSION SUPPORT

Dear Editor:

Very soon Southern Baptists in churches throughout the SBC will be taking a strategic vote on the future of missionary advance overseas. The vote will not utilize ballot boxes or voting machines. Neither will it be tallied in traditional "for" or "against" categories. It will be registered instead in terms of people involved in prayer

efforts and awareness programs concerning foreign missions and the largest love offering of its kind in the world. It will be the annual Week of Prayer and Lottie Moon Christmas Offering for Foreign Missions.

Last year's vote was indecisive. True, the offering registered a slight increase — less than 1%. In a year when the inflationary loss of a dollar amounted to 6%, the slight gain plus the 2% advance in Cooperative Program gifts left the issue cloudy.

In 75 countries across the world, missionaries, themselves the products of Southern Baptist life, and Southern Baptist churches will be prayerfully watching the results of this year's vote. Will the prayer and gifts necessary for key projects and new missionaries be forthcoming? Developing and burgeoning work in Latin America, Africa and Asia will be in the balance. Expansion in evangelism and church development projects as well as radio and television and other mass media efforts will depend on the response.

Do Southern Baptists believe in this world outreach enough to give themselves in prayer and offering despite the economic instability and obvious needs here at home?

Individual churches will have the results long before the Foreign Mission Board does. The challenge of their goals and the measure of their realization will tell them how their church feels about continued missionary advance. State conventions will be able to ascertain how their people feel about world missions. And on May 1, 1971, when the books are closed on the offering, the Foreign Mission Board will know more definitively the depth of the convictions and the scope of the resources it is to channel around the world under the Great Commission.

Strangely enough, it may be the missionaries who get the first inkling of the results. For they will be the re-

ipients of prayers offered up throughout the SBC. New strength and sudden breakthroughs which often come in the midst of intensive prayer support at home may say to them, "Yes, Southern Baptists want to continue to advance in world missions and they will put their money where their convictions are."

Jesse C. Fletcher
Richmond, Va. Director, Mission Support Division, FMB

MISSION TREASURER WRITES

Dear Editor:

Since June of this year it has been my responsibility to disburse and account for the funds spent by the Trinidad Baptist Mission. The task is demanding and at times frustrating. But all the same, it has been rewarding and revealing.

Three things have ever been before me in the past months. First, there is the feeling of thanksgiving. Every time I place my name on a check, I am thankful for the many Southern Baptists who have given, many times sacrificially, to provide the money.

The money we spend, to buy time on radio and television for Baptist programs and the Bible course the listeners write in for, is your gift and we are thankful.

Secondly, one cannot serve as mission treasurer without increasing in humility. It is easy to take life and its blessings for granted. Yet, every month as I pay the salary of missionaries and pay to help their children obtain an education, I am humbled. We are not deserving of the support we receive but you love Christ and his mission so you give to provide our material necessities.

Thirdly, a mission treasurer is reminded that missions is teamwork. What we do on the field is determined in large measure by what you do at home. Your support is our lifeline.

Every Tuesday and Thursday evenings as young men, who are pastors, study in the theological institute, you are there. Your support has made their commitment and training possible. They are preparing, while serving, because of you.

Port-of-Spain, Trinidad J.C. Sanderson

Baptists Send Relief To Pakistan

The Southern Baptist Foreign Mission Board and the Baptist World Alliance have sent an initial \$7,000 to missionaries in East Pakistan for relief ministries to hungry and destitute victims of a cyclone and giant tidal wave.

Unofficial estimates of the number killed in the tragedy, described by some as one of the world's most devastating natural disasters, range from 300,000 to as many as 650,000 dead.

The \$7,000 from the two Baptist agencies was channeled to Southern Baptist missionaries in East Pakistan for immediate relief needs, especially for food and shelter for an estimated two million survivors, many facing the possibility of starvation and disease.

Of the total amount, \$5,000 came from the SBC Foreign Mission Board and \$2,000 from the Baptist World Alliance Relief Fund being administered by the board, according to J. D. Hughley, FMB secretary for Europe and the Middle East.

In a cablegram to the board's missionaries in East Pakistan, Hughley asked for further itemized recommendations for relief needs as they may arise.

Communications with people in the devastated area were down and there was no immediate word on what the needs might be, and how Baptists in East Pakistan would seek to meet the needs.

Reports through the news media indicated that starvation, thirst and disease threatened the estimated two mil-

lion survivors, many of them reportedly moaning in grief and hunger.

Water supplies were putrified by bloated and rotting bodies, many bursting in the hot sun. Food supplies were washed away, homes destroyed, and no facilities were immediately available for cooking any food even if it were available, news reports said.

A letter received from Kentucky missionaries Jim and Betty McKinley, SBC missionaries stationed in Fini, East Pakistan, indicated that they were on vacation and out of the area when the storm hit, November 12.

They did not realize, McKinley wrote, the impact of the tragedy until they heard reports on the Voice of America radio and Radio Pakistan.

Two days later McKinley and fellow missionary R. T. Buckley toured the devastated area seeking ways to help. However, initial relief efforts were hampered by receding water and washed out roads and bridges. Even boats found it often impossible to navigate. Food supplies dropped from helicopters were often destroyed by salt water.

Specific aid programs were not determined at the time McKinley wrote his letter, November 20.

There are about 22,000 Baptists in Pakistan, which includes both East and West Pakistan. India separates the two divisions of the country. Total population is about 105 million. Southern Baptists have 14 missionaries in East Pakistan. (BP)



Thanks, again

A beautiful thing to have, an annual Thanksgiving Day, lest we forget all His benefits. But, special days tend to make us remember for a moment and forget for a year. So, a couple of weeks after Thanksgiving Day, let us say "Thanks, Again, Lord." I found something fine in the bulletin of First Church, Hickory, North Carolina, J. Roy Robinson, pastor, which I'd like to share with you now:

"Just this once, O God, I'd like to come to you with no problems, but simply to say,

"THANK YOU . . ."

For your forgiveness, when I fail;
 For the sheer joy of sleep, when I'm terribly tired;
 For the silent strength of humility, when pride overtakes me;
 For the justice of your law, when men are cruel;
 For the growing remedies to good health, when I am ill;
 For the nurture of new knowledge, when I make a mistake;
 For the simplicity of orderliness, when I face confusion;
 For the joy of helping others, when I see people in need;
 For the assurance that YOU have made a place for each of us, when I feel inadequate among my peers;
 For the earthly evidence of your will, when I'm trying to find out what life is all about;
 For the reality of your world, when I stray too far into fantasy;
 For the rightness of reasonableness, when I panic too quickly;
 For the fun that refreshes, when everything gets too serious;
 For the renewal in moments of silence, when I'm dizzy being busy in a go-go world;
 For the confidence of friends, when my parents don't understand;
 For the healing love of family, when friends hurt me;
 For your presence, when I am very lonely.
 And above all, God, I am thankful for the worthwhileness and fullness you have given to this world of yours.
 Amen.

—Adapted

Harold G. Sanders

WESTERN RECORDER

Kentuckian Among Recent Appointees Of HMB

Three missionaries, including a Kentucky native, have been appointed by the Home Mission Board in Atlanta.

The three are Mr. and Mrs. Clifford Coleman who moved from California where they were previously serving to McArthur, Ohio, and Mrs. Beth Routledge, appointed to assist her husband in El Portal, California.

Coleman was appointed to serve as a pastoral missionary in Ohio's Meigs-Vinton County area. He is pastor of Grace Baptist Chapel, works with the First Southern Baptist Church of Pomeroy, Ohio, and will help develop other churches and find pastors to lead them as his two congregations grow.

A native of Shelbyana, Kentucky, Coleman graduated from Georgetown College, Georgetown, Kentucky, and the Evangelical Lutheran Seminary of Capital University, Columbus, Ohio. He was a chaplain in the U.S. Navy for three years and was previously a pastor of a church in Columbus.

Mrs. Coleman, Doris, is a native of

Huntington, West Virginia, and is a registered nurse. She received her registered nurse certificate from Saint Mary's School of Nursing.

Mrs. Routledge and her husband, Dan, married this past February. Routledge was appointed two years ago as a mountain missionary in El Portal, California.

Injured Journeyman Flown To Dallas

Southern Baptist missionary journeyman Larry V. Hughes, 24, of Tulsa, Oklahoma, has been hospitalized at Baylor University Medical Center in Dallas, Texas, after being seriously in-

jured in a swimming accident in Malawi, Africa.

Hughes was accompanied on the flight from Malawi by two doctors from Blantyre, Malawi, one of the country's two surgeons and an anesthesiologist.

Hughes sustained a spinal dislocation and skull lacerations after diving into shallow water during an outing with other young people in Mlanje, Malawi. He was taken to a hospital in Blantyre where a surgeon found a dislocation in the area of the third and fourth vertebrae.

Hughes' neck was straightened and he was put in traction. At that time he had no motor control from the shoulders down but did retain sensation in his feet.

His condition remained critical at the time of his arrival in the states. (BP)

Ghana Personnel Situation 'Desperate'

The Ghana Baptist Mission's executive committee discussed its "desperate personnel situation" during its November meeting.

Curtailment or closing down of several areas of mission work in Ghana was forecast unless permanent or temporary volunteers can be found immediately.

The committee noted particular needs for a missionary couple to be resident superintendents at a Baptist women's camp and for a hospital evangelist to

augment the seriously overworked medical staff at the Baptist hospital in northern Ghana.

"Concerns voiced by the Ghana Mission are typical of many being received from African missions," said H. Cornell Goerner, secretary for Africa for the Southern Baptist Foreign Mission Board. "Needs and opportunities far outnumber available staff personnel.

If more of these needs were known, there would be more response of dedicated lives."

International Student Banquet Sponsored By Berea College BSU

The Berea College Baptist Student Union sponsored an International Student Banquet on the eve of the college's observance of the United Nations' 25th anniversary.

About half of the college's international students prepared native dishes in the homes of Berea families. The food was then brought to the Berea Baptist Church for a "pot luck" type meal.

Native costumes worn by the internationals added color to the affair.

Approximately 130 persons attended the banquet including Berea College president Willis Weatherford and his wife.

Music from Latin America, the Orient, the Caribbean and the United States highlighted the evening's program.

Paul Larsen is Baptist Campus Minister at Berea College.

For Quality Baptist News
 Read Western Recorder



MK COLLEGE FRESHMEN MEET: David Stewart (standing), psychiatrist of Louisville, talked to a group of MKs (missionary kids) about coping with today's society and answered questions on drugs and their illegal usage. Stewart participated in an FMB-sponsored program aimed at helping the youngsters who have lived overseas adjust to the U.S. culture as they begin their first year of college. The program was held at board headquarters in Richmond, Virginia.



Alfonso Catina-Novelo presided as master of ceremonies for the event.



Students and townspeople gathered around to sample the unique dishes.

Danish Baptist Group Uses Catholic Church

A small circle of Baptists in Denmark, lacking their own building, are now holding services in the local Roman Catholic Church.

It is the first such arrangement in Denmark and perhaps in all Scandinavia, said the pastor, A. Baungaard Thomsen, a former president of the European Baptist Federation.

About 20 adults comprise the Baptist group in Ringsted, a city of 3,500 about 35 miles west of Copenhagen.

Thomsen said he and the local priest discussed the agreement for Ringsted's Baptists to meet in the Catholic church—St. Knuds—twice a month. The bishop authorized the arrangement and even wished it well, Thomsen reported.

The first service in the Catholic building, using the central auditorium where regular masses are held, was on a Monday night. It was a communion service. Catholic church members were invited. Several came, according to Thomsen, but none partook of the wine and bread even though it was open communion and all believers were invited to partake. Some school teacher nuns were among them.

In addition, Thomsen said, seven Lutheran ministers, the Catholic priest in Ringsted, and Thomsen have formed a pastors' study group that meets every third week to discuss various doctrinal questions. Thomsen hopes the number of participants will increase. (EBPS)

Broadman Book Service Announces Changes

Changes in the manner of payment for the Broadman Library Book Service have been made to allow for greater participation in the service.

Under former provisions of the plan, churches paid a \$75 fee to enroll in the program and then were shipped books at intervals through the year.

The new procedures allow a church to enroll and be sent the books throughout the year.

As the books are sent, the church's Baptist Book Store account will be billed, thus spreading the cost throughout the year. Books which are not wanted may be returned.

The change is expected to allow churches with limited budgets an opportunity to participate.

In the service, new Broadman books are shipped postage-paid to the church along with free book pockets, date due slips and preprinted catalog cards.

Participation in the service will allow church libraries to receive a 25 percent discount on the books received as well as opportunities to buy other books at special prices.



President Richard Nixon chats with Kentucky pastor Wayne Dehoney of Walnut Street, Louisville. In background is BWA head Robert Denny, a Kentucky native.

Nixon Meets BWA Leaders

President Richard Nixon received 41 leaders of the North American Baptist Fellowship and the Baptist World Alliance for a 30-minute meeting in his White House office.

The President in extemporaneous remarks to the Baptists declared that moral and spiritual strength are more important to America than are wealth and military might.

Other great powers have risen and are now gone, the President said, because they lost their moral and spiritual strength. For this reason, he continued, your function as religious leaders is "one maybe even more important than mine."

Discussing the responsibility of America as a world power, Nixon said that the nation had arrived at such a position "almost by accident."

"Americans," he said, "have not liked the idea of world power," but the nation has arisen to its position for peace-keeping purposes.

The President disavowed before the Baptist leaders that the United States has any desire to conquer or dominate. "But we do have the desire that all nations grow up in peace, choose their own government, religion and way of life," he said.

The President hit at youth movements designed to overthrow the American system. He agreed with the youth who dislike war, but he then defended the system that has enabled America to render aid to underprivileged nations, even former enemies.

He pointed out that it has been with American aid that Japan and Germany have risen from defeated nations to the third and fourth most powerful nations in the world today. The President also pointed out help that his administration has given to aid Romania, Peru and now Pakistan.

"The fact that America can do this is significant," the President continued. "Everyone should feel compassion, but we are able to do these things because of our system."

Rather than overthrow the American system, the President declared, "let's clean up what is wrong and back up what is right."

Just before meeting with the President the Baptist leaders were given an hour-long tour of the White House with a special guide.

The meeting with the President was arranged through the efforts of former Kentuckian Robert S. Denny, general secretary of the Baptist World Alliance.

The Baptist leaders were in the nation's capital for meetings of the youth, relief and administrative committees of the Baptist World Alliance and for a meeting of the central committee of the North American Baptist Fellowship.

V. Carney Hargroves of Philadelphia is president of the Baptist World Alliance and Duke K. McCall of Louisville is the outgoing chairman of the North American Baptist Fellowship. (BP)

At Home Mission Board

Reorganization Strengthens Strategy Function

A restructuring of the Home Mission Board staff, the first major change in 11 years, has been approved by the board in an effort to strengthen its correlating and strategy planning functions.

The new organization also emphasizes the agency's role in working with associations, in starting new churches and in relating to mission personnel, board officials said.

Affected will be the work of national missions in all 50 states, Panama and Puerto Rico, where Southern Baptists have 2,223 missionaries and spend \$15-million annually.

The changes, effective January 1, divide the 86-member staff into three major sections: planning and coordination, program implementation and program services. So effectively does the new organization use present staff members that their number is increased by only one, according to board officials. New personnel added will simply replace vacancies.

Eleven years ago the agency created divisions in grouping departments of work and now these divisions are pulled into section.

In 1959, the agency also moved to a new relationship with state conventions, eliminating a duplicate mission program in many areas and assigning the supervision of personnel to the states. The agency started working out agreements with each state convention as to financing and types of work on which they would cooperate.

During these years churches have been organized in all 50 states, state conventions have increased to 33 from 28 and the budget has more than doubled.

The planning and coordination section consists of an executive assistant (Leonard Irwin), a planning services department and four regional coordinators.

"This section is designed to correct two weaknesses in our previous organization," said executive secretary Arthur Rutledge, who came to the agency in the creation of the divisions 11 years ago and was the principal architect of the state agreements.

"First, we found that in our work with state conventions our 12 programs were not being correlated as they should at the agency.

"Second, this lack of correlation weakened our planning of a national mission strategy, which the SBC back in 1959 asked us to implement," Rutledge said.

In the planning and coordinating section, coordinators — completely new positions — relate to four regions of the

nation, each extending from north to south.

Gerald Palmer will serve the east, N. N. Evans the east central, Wilson Brumley the west central, and E. W. Hunke, formerly executive secretary of the Alaska Baptist Convention, in the west.

The coordinators will work with the board's program leaders and with state conventions in planning and projecting future work. They will make recommendations to the administration as to budget and strategy and, after adoption, the program implementation section takes over to carry out the approved plans.

The program implementation section (headed by assistant executive secretary Fred Moseley) pulls together into five divisions the agency's 12 programs. The divisions are evangelism, church loans, associational services, missions and chaplaincy.

In the restructuring, no emphases were lost that are now in the organization but some (like pioneer work) were absorbed. The major change in the program implementation section was splitting the missions division into two divisions: associational services di-

vision (headed by Loyd Corder) and missions division (headed by Wendell Belew).

The new associational services division, designed to strengthen the work with Baptist associations, pulls together those related to superintendents of missions and working in the program of associational administration services. In this division are the emphases of rural-urban and metropolitan work.

In the missions division, church extension — a new department — will channel aid to new churches. Also in this division are the departments of language missions, interfaith witness (formerly work with non-evangelicals), National Baptists, Christian social ministries and special mission ministries.

The third section of the new organization is program services section, grouping the divisions of communication, business services and the new division of personnel (headed by Glendon McCullough).

Added to the personnel division are offices of personnel development and office personnel. The personnel development office will provide for a continuing relationship with the missionaries. (BP)

Hopkinsville, First, Tops In Awards

January 1, 1970, marked the beginning of the New Study Course system. One of the major changes from the old study course system is that of giving course credits instead of book awards.

Listed here are the top 25 churches earning course credits from January through September.

1. First Baptist, Hopkinsville (Christian)	course credits 1,042
2. Severns Valley, Elizabethtown (Severns Valley)	792
3. First Baptist, Frankfort (Franklin)	710
4. Crestwood, Frankfort (Franklin)	645
5. Shively Heights, Louisville (Long Run)	609
6. South Jefferson, Valley Station (Long Run)	491
7. Carlisle Avenue, Louisville (Long Run)	476
8. Gethsemane, Danville (South District)	442
9. Glasgow, Glasgow (Liberty)	439
10. Ninth & O, Louisville (Long Run)	408
11. Ralph Avenue, Louisville (Long Run)	403
12. Gardenside, Lexington (Elkhorn)	383
13. First Baptist, Bowling Green (Warren)	369
14. Second Baptist, Russellville (Bethel)	362
15. Green Acres, Louisville (Long Run)	357
16. First Baptist, Somerset (Pulaski)	352
17. First Baptist, Madisonville (Little Bethel)	345
18. Versailles, Versailles (Elkhorn)	322
19. Calvary, Lexington (Elkhorn)	312
20. Twelfth Street, Paducah (West Union)	301
21. Barbourville, Barbourville (North Concord)	286
22. Third Baptist, Owensboro (Daviss-McLean)	285
23. Horse Cave, Horse Cave (Liberty)	283
24. First Baptist, Whitesburg (Three Forks)	282
25. First Baptist, Paducah (West Union)	278

Staff Changes

Distinction Surrounds Chiles Retirement

Another of the more outstanding Baptist pastors in Kentucky has moved to the sidelines. H. C. Chiles retired as pastor of the First Baptist Church, Murray, on November 22 after serving the congregation 22 years and three months.

An incident which occurred in connection with gathering material for this article indicates both the kind of minister Chiles is and the type of retirement he expects to experience. A mid-morning telephone call to Chiles in Murray did not find him at home but at the church where he was at work in special quarters provided for him by the church until construction of facilities at home to accommodate his large library can be completed. A call to Chiles most any time during the years of his ministry would have found him at his desk or at some other place performing special responsibilities of the ministry.

Chiles has long been something of a model for Baptist pastors. Known for his thorough and diligent preparation, he has always performed every assignment with dispatch and distinction. He is said to have one of the largest and most complete libraries of any Baptist pastor in Kentucky and he has used it as his sermons always indicate.

His noted personal qualities are strength and quietness. He is almost the silent type as illustrated in his comments upon being elected moderator of the Kentucky Baptist General Assembly in 1954 at Georgetown. After thanking the messengers for their confidence and pledging his best serv-

ice, he observed that in all the years of his attending Kentucky conventions he had never spoken on either side of any issue under discussion on the convention floor but had only spoken when given a specific assignment.

In addition to his reputation as a strong, conservative pulpiter and a dedicated pastor, Chiles is well known as a writer. He has written the Sunday School lessons for the *Western Recorder* many years and his lesson comments have been one of the most pop-

By C. R. Daley
Editor

ular features of the *Western Recorder*. He has just completed a comprehensive history of the Blood River Association which is in the process of publication and doubtlessly more writing projects are on his schedule.

The Chiles' plan to live on in Murray. He says he will do supply, interim and revival work and especially is fond of leading Bible conferences.

The congregation of the First Baptist Church paid fitting tribute to pastor and Mrs. Chiles upon their retirement. A special committee for recognition of the Chiles' led the congregation in doing everything that a congregation can do in expressing appreciation for a long and illustrious ministry. Gifts included a bound volume of letters of appreciation to the Chiles', a silver service and a love offering.

Resolutions of appreciation for the Chiles' were passed by the congregation. The resolutions reviewed the contribution of the couple to the life of



George T. Lilly, interim moderator, presents a love offering to Dr. and Mrs. H. C. Chiles from the members of the First Baptist Church of Murray.

the church and the community and pledged the congregation's prayers for the continued blessing of the Lord upon the Chiles'.

Reflecting upon his ministry, Chiles says he is eternally grateful for the many opportunities afforded him by his fellow Kentucky Baptists to serve them and the Lord. His long ministry has been spent mainly with two congregations. Before going to Murray 22 years ago he served with distinction the First Baptist Church at Barbourville. In these many years there have been few places of service among Kentucky Baptists from leading the convention as moderator to almost every committee of the convention where he has not served.

Chiles is a native of Kentucky, a graduate of Georgetown College and Southern Seminary.

This writer has a special fondness for Chiles and his gracious spirit. As a relatively young editor 13 years ago with many ideas not identical with those of Chiles, his counsel, respect for differences and encouragement have meant much to me. Our fellowship as Kentucky Baptists would be sweeter and our joint efforts more effective if more of us demonstrated the spirit of H. C. Chiles. May the Lord bless him in this era of his ministry and may his tribe increase. ■

Merwyn Borders, a native of Kentucky and a graduate of Georgetown College and Southern Seminary, has been appointed by the Home Mission Board as director of church extension ministries for Vermont.

Borders, along with his family, moved to Randolph, Vermont, on September 14 from Northboro, Massachusetts, where he has been pastor of the Rice Memorial Baptist Church for the past six and one-half years.

Before going to the northeast pioneer mission field, Borders was

pastor of the Main Street Baptist Church in Alexandria, Kentucky.

The chief ministry of Borders will be to work with others in seeking to begin new churches and missions over the state of Vermont.

Max T. Walker has resigned as pastor of Bardwell Baptist Church, Bardwell, effective October 25. He will become pastor of First Baptist Church in Newbern, Tennessee. Walker had been at the Bardwell church two years.

The Immanuel Baptist Church, Paducah, has called **Billy Grey Hurt**, Independence, Missouri, as its pastor.

Hurt, currently serving as pastor of the First Baptist Church, Independence, is a native of Kentucky. He graduated from Hazel High School, from Cumberland College, and holds an AB degree from Union University in Jackson, Tennessee, and BD and ThD degrees from Southern Seminary.

Prior to his pastorate in Independence, Hurt served as pastor of several churches in Kentucky and Tennessee, including the Scott's Grove Baptist Church, Murray, and the First Baptist Church, Benton.

The new Immanuel pastor served as a member of the executive board of the Kentucky Baptist Convention in 1964-66 and as a member of the finance committee of the executive board. He also served as a trustee of Campbellsville College and chairman of the program committee of the Kentucky Baptist Pastors' Conference, 1965.

Hurt is the son of Mr. and Mrs. Wilburn H. Hurt of Murray, Kentucky. He is married to the former Scharlyene Harbison of Madison, Tennessee. The Hurts have three children, boys: Billy Grey, Jr., age 17; Robert Hal, age 15; and Mark Harbison, age 7.

He will begin his pastorate at Immanuel on January 1, 1971.

Richard (Dick) Bridges, a native of Hopkinsville, is the new minister of education at the First Baptist Church, Bowling Green. He assumed this position on November 15.

Bridges came to Bowling Green from the Hilltop Lakes Chapel, Hilltop Lakes, Texas. He is a graduate of Baylor University and has completed residence requirements for a PhD in historical theology.

Bridges is married to the former Sandra Hill, also of Hopkinsville.

Robert Bozarth, superintendent of associational missions for Muhlenberg County Association of Baptists, has resigned effective December 31, 1970. Bozarth resigned this position to accept the pastorate of the East Williamson Baptist Church, Williamson, West Virginia.

Earl Mitchell resigned as pastor of the First Baptist Church, Sebree, to accept the pastorate of the Covert Avenue Baptist Church of Evansville, Indiana. Mitchell began his ministry there on November 1.

Richard Wilson was ordained to the gospel ministry by the Pleasant Hill Baptist Church, Pulaski County Asso-



Wilson
County High School senior.

Young Wilson is the son of Mr. and Mrs. John Wilson, Rt. 1, Somerset.

ciation, on Sunday, November 29.

The ordination came at the request of Oak Grove No. 2 Baptist Church near Eubank, where Wilson serves as pastor.

Forty-four pastors and deacons participated in the ordination service for the Pulaski County High School senior.

Catholics Have Highest Number Ever In United States Senate, House

The 92nd Congress will have 116 Roman Catholic members, the most in the nation's history, according to an authoritative religious census of Congress published in the December 4, 1970, issue of *Christianity Today* magazine.

Catholics gained five since the 91st Congress, the largest jump since at least 1958, the first year of the magazine's survey. Other major religious groups will maintain about the same representation, according to the census. The Jews lost five and now have 14, and the Methodists—whose 86 congressmen are the second-largest contingent—are down four.

The Methodists will again have the most senators, 20, though this is three fewer than the number taking office in 1968. In gubernatorial contests, the Methodists also lead with 10 in the statehouses.

The independent Protestant journal says that for the first time since its statistics have been regularly compiled, three congressmen this year said flatly they have no religious affiliation. And those who said they are "Protestant" but did not give a more specific response increased from 12 to 16 between 1968 and 1970.

The survey revealed that two groups lost two representatives since the 91st Congress: the Baptists, 53 to 51; and the United Church of Christ (which includes Congregationalists), 29 to 27.

Each gaining one are the Presbyterians (the third-largest bloc), 83; Unitarian-Universalists, 8; Churches of Christ, 7; Greek Orthodox, 4; and the Society of Friends (Quakers), 4. The Episcopalians, 66, lost one—gaining three senators but losing four representatives.

Remaining unchanged are Lutherans, 14; Christian Church (Disciples), 13; Latter-day Saints (Mormons), 10;

Christian Scientists, 5; Evangelical Free Church, 2; and Seventh-day Adventists, Apostolic Christians, Christian and Missionary Alliance, Evangelical Covenant, and Schwenkfelder, one each.

The Brethren in Christ Church regained its only member in recent years. J. Edward Roush (Democrat, Indiana) was returned to the House after last serving in the 90th Congress.

Analysis of the figures in *Christianity Today's* survey shows several states have a heavily Catholic representation in Congress. Massachusetts has 11 of 14, New Jersey has 10 of 17, and Rhode Island, 3 of 4.

In Nebraska, four of five are Presbyterians, and in Utah—only state where all are of the same religious affiliation—the four congressmen as well as the governor are Mormons.

Female members of the House will include four Catholics, more women than from any other religious faith, the new census shows. Other congresswomen in the 92nd Congress include two United Church of Christ, two "Protestants," and one each from the Methodists, Christian Church (Disciples), Christian Scientists, and Jews.

Margaret Chase Smith (Republican, Maine), the one woman senator, is a Methodist.

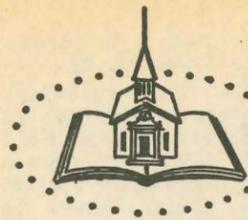
In a related election story in the same issue, *Christianity Today* observes that although more clergymen than ever before sought seats in the U.S. Congress this year, they fared poorly at the hands of the electorate.

Only two of 14 were successful. Robert F. Drinan, a Jesuit priest, won a House race in Massachusetts, thus becoming the first Catholic priest to be elected a voting member of Congress.

The other, John H. Buchanan, Jr., a Southern Baptist minister first elected to the House in 1964 as an Alabama Republican, will begin his fourth term in January.



Dr. and Mrs. H. C. Chiles receive a silver service from deacon chairman Dr. H. L. Oakley. Their daughter and her husband, Rev. Robert Humphries, view the event.



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for December 20, 1970)



LIFE AND WORK SERIES

INTERNATIONAL SERIES

John 1:9-18

For an explanation of these verses, study the comments on the lesson in the Life and Work Series.

John 1:1-18

Consistent with the purpose for which the gospel according to John was written, "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31), it opens with a positive declaration of the deity of our Saviour.

These remarkable verses contain some rich and important truths about Christ, the Son of God, the Messiah of the Jews and the Saviour of sinners, which are not revealed elsewhere.

Christ is the logos

John 1:1-3

Logos is the Greek term which has been translated "Word." Revelation 19:13, which reads, "And his name is called the Word of God," tells us that one of the names of our Lord Jesus Christ is "The Word." Therefore, it is not surprising that his gospel opens with the statement "In the beginning was the Word." Here we are taught that Christ is co-eternal, co-existent and co-equal with God the Father. There was never a time when He did not exist. The statement, "The Word was with God," reveals His separate and distinct personality, even though an inseparable union existed between the Father and Him. "The Word was God" is a very clear declaration of the deity of Christ. This sweeping declaration of His essential deity is confirmed throughout the New Testament. Any lower estimate of Him is certainly insufficient and untrue.

It is apparent to those who believe the Bible that God is the Creator of all things. Christ was the agent through Whom God created all things. This being true, it follows that if our Lord Jesus Christ is the Creator of all things, then He is God. This is the force of the declaration, "All things were made by him; and without him was not any thing made that was made." Of all things that exist in the material universe there is nothing that came into existence apart from Him. This same

The Eternal Christ

truth, that Christ was the Creator and not a mere creature, is reiterated with Pauline clarity in Colossians 1:16-17.

Christ is the light

John 1:4-10

Christ is the source of all life and every living being is dependent upon Him for the sustenance of life. He, Who is the source of all life, is also the light. Moreover, He is the source of all light. In the incarnation Christ was the light blazing in the darkness but men would not receive the illumination which He brought. To realize that it was a dark world into which Christ was born, one needs only to be reminded of the cruelties and brutalities to which so many were subjected at the hands of those who did not know and love God. Through all the intervening centuries Christ has kept on shining in the midst of the darkness, ignorance and hostility of the sinful world but happily the darkness has never been able to overcome or extinguish the light. He has kept on shining, regardless of whether or not men have received and utilized the light provided by Him.

John, the remarkable man who was sent from God, never sought to usurp the place of Christ, Who was before him in time and above him in rank and dignity, or to call attention to himself but came to bear witness concerning Christ and to seek to influence others to believe on Him as their Saviour.

Christ is the lord

John 1:11-18

Christ "came unto his own, and his own received him not." This verb "came" denotes a definite act — the incarnation. "Unto his own," neuter plural, refers to His own possessions or things, or land which He created. "And his own received him not." "His own," masculine plural, means His own people; He came to be their Redeemer and Saviour but they rejected Him. Christ came to His own land but Israel, as a nation, refused to receive Him. How tragic!

While Christ was rejected by the masses of the people, there were individuals who received Him and became the children of God. The expression, "But as many as received him," indicates that a small but noble and courageous minority received Christ. Then, the glad tiding follows, that as many individuals as did receive Christ were

given the right, the privilege and the ability to become the children of God. To all who receive Christ, He imparts the ability to become what they are not — children of God. In Christ we place our faith and to us He gives the power to become the children of God. Then we enjoy all the rights and privileges pertaining to that position. The only way for any to become children of God is by a definite and personal acceptance of Christ as Saviour. To accept Christ is to be saved, to become a child of God, to enjoy the divine favor and to spend eternity in heaven.

All who are the children of God are such by the communication of His life to them. It is only by supernatural power that people enter God's family. Salvation is not earned but it is received as a gift. As an empty cup receives from the flowing fountain, so we receive Christ into our empty hearts and lives. Being children of God means having God as our Father, Christ as our Saviour, the Holy Spirit as our Guide and Comforter, the saved as our brethren and the angels as our friends. As God's children we have the inestimable privilege of direct access into the Father's presence, of feasting on the bounties from His table, of enjoying the protective shelter from the storms that rage about us, of having fellowship with His children and of the comfort of His glorious companionship. Now, that we have been born into the family of God, our love should become more ardent, our reverence more genuine and our obedience more wholehearted.

Even though Christ came and revealed the grace, love and mercy of God, and men have heard the glorious gospel message, still there are many who reject the Saviour and will remain lost forever. What a tragedy and a pity!

Verse 13 corrects three erroneous ideas that are still prevalent, namely, that regeneration comes by heredity — "not by blood," through self-effort — "nor of the will of the flesh," or through the efforts of organized society — "nor of the will of man." Regeneration, or the impartation of the divine nature to a human being, takes place upon the acceptance of Christ as personal Saviour.

In human flesh Jesus Christ lived in Nazareth and elsewhere among men.

In His face many saw the glory of God revealed. He exemplified and demonstrated grace and truth. The fact that God came to earth and lived in the flesh and died for men is not something which humanity deserved or earned but it was an expression of His love. Christ is the very embodiment of truth. He is still full of grace for those who do not deserve anything and of truth for those who as yet are in ignorance. His life was a splendid manifestation of the glory of God.

Witnesses to this truth were John the Baptist and John the evangelist or writer of this gospel. John the Baptist bore a faithful witness to the eternal Christ, Who had existed long before the incarnation, yea, Who had shared the glory of the Father before the creation of the universe. He rejoiced to proclaim the preexistence and the preeminence of Christ, the perfect revealer of the Father. He gladly testified that Christ was before him in eternity and would always be above him, as well as all others, in eminence.

John, the writer of the gospel which bears his name, asserted that Jesus Christ was both divine and human. While He sojourned on earth, after His incarnation, He was as divine as He had been previously. While here among men, He brought the glory of God within human view, understanding and appreciation, and exhibited the Father in such a way that those who came to know Him knew the Father also. Believers in Him beheld His glory and drew from His inexhaustible supply of divine wisdom, power and love. From us He rightfully expects an absolute trust in Him and an unquestioning obedience to Him. Let us gladly testify to His grace, mercy and power! Let us honor Him in His birth and live for His praise and glory!

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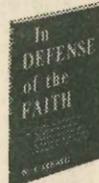
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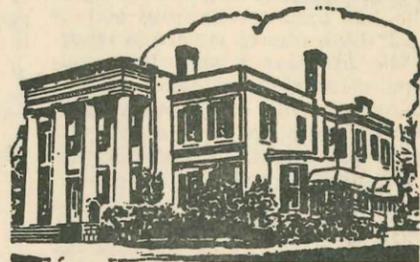
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The Church And Drug Abuse

In this country the problem of drug abuse, which has been defined as the unhealthy dependence on a self-prescribed drug, is immense and growing. The lives of millions of American youth and adults are being jeopardized by misuse of drugs. According to estimates from the U.S. Food and Drug Administration, the illegal drug market nets \$500 million yearly. Howard J. Clinebell, Jr., the first president of the American Association of Pastoral Counselors, states that "... at least half of the ... amphetamines and barbiturates produced annually get into the black market."

The other half of these drugs are sold at pharmacies by prescription though many drug-dependent persons take far more of these consciousness-altering chemicals than their doctors prescribe. Clinebell estimates that the 1000 U.S. drug companies annually produce enough sleeping pills to provide 24 doses for every American, plus 35 doses of wake-up pills.

The moods of Americans are more and more being determined by the chemicals they swallow — whether obtained legally or illegally. If allowed

to go unchecked, drugs could cease to be a problem and become a way of life. As Clinebell suggests, Christian insight and psychological research agree that personhood can find its true fulfillment and continuing wholeness only in genuine relationships, not in synthetic relationships held together by the artificial bond of psychoactive drugs.

Southern Baptists can help in the

By Foy Valentine
Christian Life Commission, SBC

battle against drug abuse. There is a real need for immediate action. Clinebell has suggested several kinds of action which should be taken by pastors and churches.

1) The first major task of the church is to educate its membership about the problem of drug abuse. The dangers of adult dependence on sleeping pills and wake-up pills should be emphasized as strongly as the dangers of youthful experimentation with LSD.

2) The pastor should equip himself to counsel with the drug-dependent individual. If the current trend continues, the pastor will likely counsel with the drug-dependent individual as often as he counsels with the victim of mankind's oldest tranquilizer, ethyl alcohol.

3) Church members should familiarize themselves with the local drug laws and urge their legislators to adopt tighter controls on mood-altering drugs.

4) Baptists must face up to still another task. The causes and effects of the drug problem are mainly spiritual in nature. Clinebell suggests that the vast U.S. market of happiness pills — whether obtained legally or illegally — is "a rough index of the staggering burden of unhappiness under which millions exist."

The cause of drug abuse is, in many cases, a spiritual hunger. But if the individual becomes dependent on drugs to fill this spiritual hunger, he becomes all but unable to accept the real answer: a vital relationship with the Lord Jesus Christ.

Christians must uphold the stabilizing claims of Christ. It is our responsibility to acquaint empty lives with a redeeming and fulfilling gospel.

"The Pastor and Drug Dependency" is a helpful 22-page booklet written by Howard J. Clinebell, Jr. He discusses types and effects of mood-altering drugs. He also discusses counseling techniques for the pastor as well as a theological evaluation of the drug problem. The booklet by Clinebell, along with seven other pamphlets on drugs and alcohol, may be obtained postpaid for \$1.00 from the Christian Life Commission of the Southern Baptist Convention, 460 James Robertson Parkway, Nashville, Tennessee 37219.

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COLLEGE BENEFACTOR — Herbert Keeton, center, principal owner of Campbellsville Industries Inc., is pictured presenting a check of \$2,000.00 to Wm. R. Davenport, right, president of Campbellsville College, and A. Joe Asher, director of financial development for Campbellsville College. Keeton indicated that he hopes to be in position to make substantial contributions annually to the college from the steeple firm which he purchased from the college January 1, 1969.

Texas Baptists Accept Negroes

Three large Southern Baptist churches in Dallas, Texas, have accepted nine Negroes into their membership recently and another Southern Baptist Church, in Del Rio, Texas, has elected a Negro deacon by unanimous secret ballot.

The quiet, unpublicized acceptance of the Negroes is in striking contrast to the events surrounding the recent refusal by First Baptist Church of Birmingham, Alabama, to accept a Negro mother and daughter as members.

That refusal resulted in the resignation of the pastor, J. Herbert Gilmore, and 10 other staff members of the Birmingham church and the formation of a new church by about 300 members who walked out in "moral protest" after the two Negroes were rejected.

No exact figures are available on the number of Southern Baptist churches with Negro members or deacons. Indications, however, are that a growing number of churches have an open-door policy and have accepted black members.

One of the three Dallas churches is the 15,500-member First Baptist Church, largest church in the Southern Baptist Convention, where W. A. Criswell, immediate past president of the SBC, serves as pastor.

Criswell's congregation accepted with no adverse reaction a 58-year-old Negro man who came forward to make a profession of faith.

The 2,150-member First Baptist Church of Oak Cliff, in suburban Dallas, accepted six Negroes — two couples and two children — during a revival.

Two teenage girls were accepted by the 4,400-member Gaston Avenue Baptist Church on profession of faith, each at a separate worship service.

At First Baptist Church in Del Rio, George Abernathy, a staff sergeant at nearby Laughlin Air Force Base, was elected to the 35-man deacon body.

One of about 20 Negroes in the church membership, Abernathy also serves as an adult Sunday School department director and sings in the choir of the 1,200-member church.

Pastor Fred Wiesen and other observers view Abernathy's election as deacon as an even more genuine expression of improving race relations than admittance of Negroes to church membership. (BP)

Baptist TV Program Aired December 20

"The Mysterious Magical, Miracle Box," a half-hour Christmas special produced by Southern Baptists' Radio and Television Commission in association with ABC-TV, will be telecast by the ABC television network Sunday, December 20, at 1:00 p.m., Eastern Time.

The program features the world-famed Texas Boys Choir in an imaginary "pilgrimage to Bethlehem." During stops on their "journey," the singers perform folk numbers from several countries. The program is brought to a holiday climax with a medley of Christmas carols.

The musical puppets of Tom Tichenor, who was puppeteer for the Broadway musical "Carnival," help carry the story line and provide color and animation.

SBC Seminaries Study New Degree Program

Representatives of the six Southern Baptist Convention seminaries met in Memphis, Tennessee, November 20-21, 1970, in an unprecedented session to discuss cooperative action on the proposed doctor of ministry degree program. This unique meeting brought together the presidents, deans and appropriate faculty committee chairmen of all the seminaries to consider the new degree adopted by the American Association of Theological Schools.

The doctor of ministry degree is designed to meet the needs of the churches by better preparation of students in biblical and theological bases and practical skills of the ministry.

The program would normally be a four academic year program beyond the BA degree.

Motels Listed For Evangelism Meet

Motel reservations for the 1971 Baptist Men's Evangelism Conference, January 18 and 19, should be made shortly as motels are filling quickly.

Eight motels are recommended by the evangelism and brotherhood departments for the conference. They are Cloverleaf Motel (phone 765-2194), Route 1, Box 210; Colonial Motel (765-7141), 535 West Dixie; Dixie View Motel (765-5032), North 31-W; Holiday Inn No. 1 (765-2185), East Dixie; Holiday Inn No. 2 (769-2344), Bardstown Road; Holiday Motel (765-2111), Route 1; Ramada Inn (769-2331), South Dixie; and Lincoln Trail Motel (769-1301), 921 North Mulberry — in Elizabethtown, Kentucky.