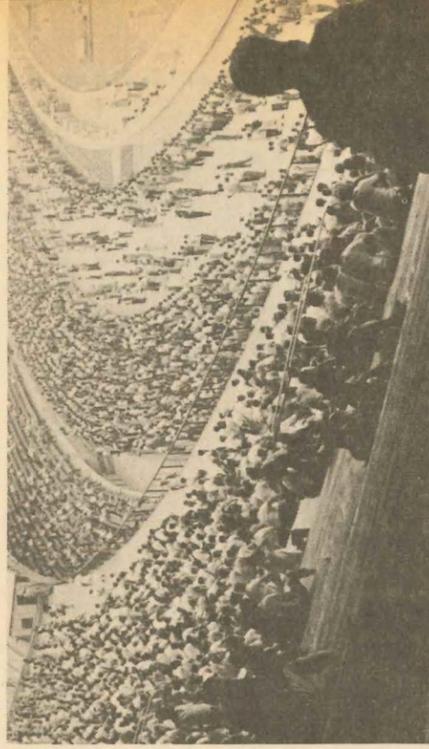


WHOSOEVER SHALL CALL
ON THE NAME OF THE LORD
SHALL BE SAVED



WESTERN RECORDER
DECEMBER 11, 1971

1971 Week of Prayer for Foreign Missions
Lottie Moon Christmas Offering
Goal: \$16,750,000



How shall they call on one in whom they have never believed? How can they believe in one of whom they have never heard?



And how can they hear unless someone proclaim him?



And who will go to tell them unless he be sent?



"... Basically the Lottie Moon Christmas Offering is sharing Christ with other people." — Baker J. Cauthen, executive secretary, Foreign Mission Board, SBC

People And Places

John B. McBride, a graduate of Mississippi College and New Orleans Baptist Theological Seminary who has been associated with the Southern Baptist Home Mission Board for five years, is now assistant director of the Commission on Religion in Appalachia (CORA). McBride's new duties include administering a broad

range of activities which are designed to serve the 17 different religious denominations involved in an effort to minister in the Appalachian Region.



J. D. (Sonny) Dennis, assistant to the director of public relations at the Southern Baptist Annuity Board, has joined the staff of Baptist Children's Homes of North Carolina as an officer in public relations. Dennis is a native of Troy, Alabama.

Norman C. Clifton, pastor of Trinity Baptist Church, Covington, Virginia, died recently following a sudden illness. Though he had served churches in Virginia for the past 27 years, he was a native of Franklinton, Kentucky, in Henry County and received his BA degree from Georgetown College and was also a graduate of Southern Baptist Theological Seminary. He served on several of the leading committees for Virginia Baptists and was also prominent in the field of counseling. Besides his widow, Mary Newman Clifton, and two daughters, he is survived by one brother, William Harold Clifton of Carrollton, Kentucky, and a sister, Ava Marie Clifton of Shelbyville, Kentucky.

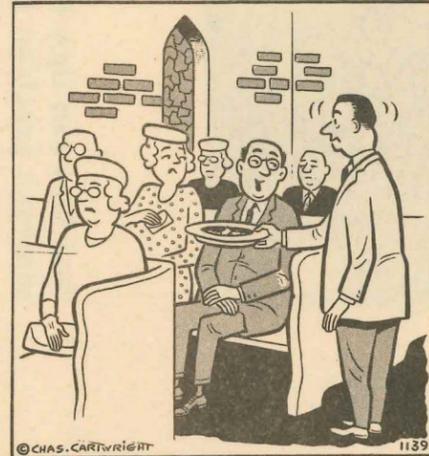
The latest request for **Betty Crocker Coupons** comes from Mount Vernon,

Illinois, where a project is in progress to purchase a kidney machine at the Jefferson Memorial Hospital. One of the sponsors of the project is the Fidelis Sunday School Class, First Baptist Church, Benton, Illinois, and the coupons can be mailed to the president of this class, Mrs. C. Y. Cravens, P.O. Box 452, Benton, Illinois 62812.

The student senate of the **Southern Baptist Theological Seminary** has adopted a resolution voicing disapproval of the actions taken by leaders of the Southern Baptist Convention Sunday School Board relative to withholding the distribution of material which was considered "inflammatory." Among other contents of the resolution was a request for James L. Sullivan to participate in a colloquium with the student body to discuss the issues involved.

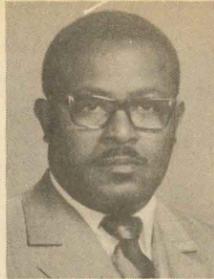
An audio-visual presentation entitled, **Cora: Our Christian Commitment in Appalachia**, is now available through the CORA office, 864 Weisgarber Road, Knoxville, Tennessee 37919. The 28 minute sound and color filmstrip describes a cooperative mission program of 17 different religious denominations, including Southern Baptists which have united to combat poverty and create community in the Appalachian area. The cost is \$7.50 plus postage and handling.

Church Chuckles by CARTWRIGHT



"I gave at the office."

DEVOTIONAL



H. Joseph Franklin
Washington Street
Church, Paducah

The word of God is an unquestionable source of information, inspiration and comfort. No matter what the crisis may be, what changes in government, in creeds or even in nature may take place and no matter how difficult the problems growing out of them may be, the Word of God, as recorded in the Bible, furnishes wisdom sufficient for their solution. It does not stop with the mere solution but it offers every needed remedy for peace. What is true of an individual in this connection is true of a church and of a nation. A nation has a soul just like an individual. Then, the perennial source of a nation's inspiration is the Word.

Basis of hope

Nothing is more absurd than hope based on nothing. Think of a man hoping to become a doctor, never having been to school — or a woman hoping to become a beauty queen, with no teeth. When we hope for or expect favor from God it must be based upon something. The chosen nation of God had hope — but it was based upon and secure in the Word of God.

Hope indestructible

The late Martin Luther King, Jr., once said, "You may take a man's life — but you cannot destroy his hope." All the power on earth cannot extinguish hope. It may be retarded but not destroyed. Hope was placed by God in the very heart of man in the beginning. Hope has kept man going forward in his earthly pilgrimage through the centuries.

Hope justified

Isaiah was so sure of this fact that he did not say for unto us a child will be born but he said hundreds of years before the fulfillment of the promise of God "For unto us a child 'is born'." When the shepherds heard the angels sing, they not only heard — they also acted. They were so sure that God had fulfilled their hope, as He had promised, they went at once to Bethlehem to see what great thing had happened. Thank God, not only is He the fulfillment of Israel's hope, but the hope of the world. And we may still say today that His name is Wonderful, Counselor, Everlasting Father, the Prince of Peace.

Christians rightly should be dismayed at what is happening to the traditional Protestant Sunday. Nearly every conceivable activity is now tolerated, if not legally sanctioned, on Sunday. Factories run seven days a week. In many places supermarkets, discount stores and even shopping malls do a booming business. Some states now permit liquor sales on Sunday. Entertainment and sports promoters consider this their biggest day of the week. More and more, churches are accepting a "Sunday morning only"

Christian

pattern for worship and Bible study while some, at least in the summer time, are providing Thursday evening worship for those whom they expect to be absent on the weekend.

Legislation is not the solution. Stringent "blue laws" are flagrantly ignored though still carried on the books of many municipalities and states. Is there, then, no answer to the problem? Must Christians numbly watch in helpless pathos as the damaging erosion of the Lord's day continues unabated?

As always, God's Word points the way. The sabbath was made for man, yet God decreed that it should be kept holy. Work was forbidden on the seventh day even for animals and strangers as well as for God's people because man needed a day of rest. Yet it was to be hallowed as the Lord's sabbath in recognition of God's place in the life of His people.

Stringent legalistic restrictions soon impeded man's free observance of this God-given day of rest. When Jesus commenced his earthly ministry, he quickly found himself embroiled in controversy regarding sabbath observances. By his example he strongly endorsed worship and the study of God's Word as acceptable practices on this holy day. In other ways he sought to liberalize the observance, restoring the emphasis to rest and humanitarian considerations rather than restrictive codes of conduct. He declared, "The sabbath was made for man" and announced himself as Lord of the sabbath.

It was in recognition of the Lordship of Christ that the day was changed, even in New Testament times, to Sunday, commemorating Christ's resurrection from the dead. Still the basic principle of the day remained unaltered. The seventh day had been revered as holy unto the Lord. Christians looked upon the first day of the week as the Lord's day.

Does man still need a holy day? Labor has won the battle for a day of rest from work. The forty hour week is perhaps ideal. In addition to five days for an employer this allows one day for one's own work plus one day for rest. Even when industry works seven days a week, labor contracts insure one or more days off in seven. Thus the work-rest relationship has been established though the proper balance of the work-worship relationship is still unresolved for many.

Today the biggest question is the rest-worship relationship. Increased leisure has brought a resurgence of play. Most holidays now come on Mondays to give a long "weekend." For many, Saturday and Sunday are both days for leisure. Golf used to be cited as the enemy of worship. Now camping and boating join together as number one. Does man have greater need for recreation or does he still need a holy day?

The real problem is not what activity is right or wrong on Sunday or even how many hours should be spent in worship or Bible study each Lord's day, but something far more basic than these considerations. The ultimate

Priorities

question is, "Who runs my life?" Who determines what is right or wrong for me to do? The central principle of one holy day in seven was recognition that God is supreme. Observance of that day was public evidence that a man had placed his faith in God.

God's commandments to the Hebrews concerning the sabbath repeatedly stressed that hallowing this day was a witness to their faith in God (see Exodus 31:13-17). The prophets, likewise, called the people back from commercialization of the sabbath so that God might be revered in their lives. Even the much maligned Puritan Sunday, though overly encumbered with unscriptural rules and regulations, bore clear testimony that these people believed in God. Unfortunately, in liberalizing our Sundays, we are losing this basic principle that God runs our lives.

God made us. God knows what is best for us. When man puts his faith in God, he testifies to the belief that God's way is best. This applies also to our balance between work, rest and worship. When we affirm with Jesus, "The sabbath was made for man," we do on the Lord's day those things we believe God teaches are best for us. We may not all agree on the same behavior but if we accept the basic

principle of a day for God, the Master of our lives, we cannot go far wrong.

Exodus 34:21 carries an expression that points to this basic principle: "Six days you shall work but on the seventh day you shall rest; in plowing time and in harvest you shall rest." Plowing time and harvest have always been vital seasons for the farmer. I can recall in rural New Brunswick and in the fruit belt of Nova Scotia how a man's religion was judged by his conduct in such times. If, after a rainy week, he was seen gathering his hay on a fine Sunday, his faith in God was questioned. Likewise, if a fruit grower picked his apples on Sunday because storm warnings were out for Monday, he gave witness that his priorities were suspect.

It is the hard experiences of life that test our faith. "Fair weather" Christians are not true followers of Jesus. Your Christian testimony shines best when you are faithful to God in the crisis experiences of life. We see this in times of sickness, sorrow and normal adversity. It is also true in our business practices and in the pressures for conformity to others.

The late R. G. LeTourneau pledged a large donation at his church's annual missions conference even though his business was facing bankruptcy and he ordered his secretary to pay this first. He was not bribing God but showing faith in Him. This is the spirit of Matthew 6:33.

We need this lesson today. Too many feel that "plowing time and harvest" are exceptions to Christian obligations. Work comes ahead of worship we feel but does it? Likewise, too many others carry this principle over to leisure activities: play ahead of worship. The real battle is not "What activities are right on Sunday?" but "What has priority in my life?" Jesus taught, "Man

by J. Kenneth Allaby
Reynoldsburg, Ohio

shall not live by bread alone but by every word that proceedeth out of the mouth of God."

It is the individual who must ultimately settle the question of Sunday observance. We cannot hide behind the security of legislation or the protective umbrella of what others do. Ultimately it is a question of Christian priorities. Does God have first place in my life? When that question is answered correctly, we will have a valid basis on which to determine what our own attitude shall be towards Sunday observance.

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

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Empty Shoes And Warm Hearts

It was a temptation to cut out on mid-week prayer service tonight. What with at least one more editorial to write and a half-dozen other tasks to perform before tomorrow morning when begin two intensive days of meetings of the Kentucky Baptist Executive Board and the semi-annual meeting of the *Western Recorder* directors at Cedarmore, who would not be justified to cut prayer meeting? But then who could miss the prayer service given over to our ladies' leadership in studying, praying and giving for foreign missions at the Christmas season?

And so here it is after prayer service and the original editorial idea scuttled in order to testify to the inspiration of the prayer service. It's all because our mission minded ladies chose to use the familiar but ever inspiring film, "Empty Shoes." Produced by the Southern Baptist Foreign Mission Board, this film recalls the life and struggles of William Carey, the English shoe cobbler whose missionary zeal converted his anti-foreign missionary Baptist brethren, sent him to India to give nearly 50 years of his life in preaching Christ and translating the Scriptures under almost impossible conditions and made him the father of the modern foreign missionary movement.

The story of Lottie Moon and other selfless souls move me but none quite like the example of William Carey. One of the requirements for joining a missionary Baptist church should be to learn in detail the life story of William Carey. No one who believes the

Lord and the Great Commission can ever be quite the same once he has relived the life and caught the spirit of William Carey.

To be sure we can find something to criticize about our present Southern Baptist foreign mission program if we are so inclined and thus justify in our own minds not making an offering. Certainly other pressing needs in our local churches and in state and home missions can claim all our offerings and gifts. This is to say nothing about the long Santa Claus lists and other extra-Christian demands upon our financial resources at this time of the year. But to see the needs of mankind through the eyes of Jesus and William Carey could hardly leave us without a stinging conscience if we don't put a gift to Christ for foreign missions at the head of our Christmas list.

According to the New Testament we are all made saints by the grace of God if we are true Christians and so it will never be appropriate for us to elevate even selected Baptists to sainthood. But if it were, my first nomination would be William Carey.

He was the first modern day Baptist to fill a pair of shoes taking the gospel to another side of the world. His death left "empty shoes" to be filled by those sharing his convictions. Many have stepped into these shoes since Carey but still there remain many "empty shoes" to be filled. They will be filled only as warm hearts fill offering envelopes with the means to train, send and support those called by the Lord to fill these shoes.

Should Churches Pay Taxes?

The matter of taxation of churches in the years ahead is a serious consideration. Dr. James L. Sullivan, Executive Secretary of the Southern Baptist Sunday School Board, says it is "inevitable" and that the churches might as well get ready to pay taxes. (See article on page 7 of November 6 issue of the *Western Recorder*.)

Dr. Sullivan speaks out of much experience having been engaged for several years in legal suits in Nashville over taxation of various parts of the property and operations of the Southern Baptist Sunday School. His warning is timely and is in keeping with

the anti-church attitude which seems to be growing in modern American society. The serious and even desperate financial plight of many city and county governments makes the idea of any additional taxable property very attractive and welcome.

In the state of Kentucky churches and denominations are extremely vulnerable because of the wording of the ancient Kentucky constitution relative to the tax exempt property for churches. Most Kentuckians will likely be surprised what the actual wording of the Kentucky constitution is in this regard. Here is the exact wording of Section 170 which

deals with tax exempt church property: "Places actually used for religious worship, with the grounds attached thereto and used and appurtenant to the house of worship, not exceeding one-half acre in cities or towns and not exceeding two acres in the country; places of burial not held for private or corporate profit..."

What does this actually say? It says only that part of church buildings and grounds used for worship is tax exempt and only one-half acre in cities and towns and two acres in the country. To put it another way it means any tax assessor by law can assess church educational buildings, parking lots or any other part of church property in cities and towns which exceeds one-half acre. By strict interpretation church owned pastoriums are taxable as are denominational headquarters buildings, assembly grounds and any other property owned by churches or denominations. This strict Kentucky constitutional wording has not generally been applied but an indication that it can and will be is the fact that the Kentucky Baptist Building has been taxed for the last several years.

What should be our attitude and action in light of this possibility? Two actions might be advisable. The first is to seek an amendment to Section 170 of the Kentucky Constitution to protect churches from the present strict limitations of tax exempt property.

This is because the power of the state to tax is the power to destroy.

The second consideration is for churches to engage in serious self-examination as to their responsibility to pay a fair share of the cost of public services which they receive and which are paid for from tax funds. Should a church accept garbage collection services, fire and police protection as many do without paying for any of the costs?

Should we not take the initiative and offer to bear our fair share of the financial load for public services before the state, county or city moves in on us with legal requirements? Two approaches are possible. We could come to some mutual agreement with the public officials as to a fair amount for the tax financed services we accept and make this as a contribution or payment for services rendered.

Another and probably better approach is to calculate as near as possible what the taxes would be on the church property and contribute this amount. This is exactly what the First Baptist Church of California City, California, has recently done. This church has volunteered to pay property taxes amounting to \$7,570 over the next 25 years as its share in a municipal improvement project.

It may be better as churches and denominations to voluntarily bear our part of the financial load for public services rather than to wait until we are forced to do so by law.

BAPTIST FORUM



OBJECTS TO FRANCISCO

Dear Editor:

As I see it, Clifton J. Allen made a bad and wrong choice when he chose Clyde T. Francisco to rewrite the comments on Genesis for the Broadman Bible Commentary.

According to Francisco's own testimony he holds the same views as those held by G. Henton Davies, the original writer. I believe it is wrong to ask a man to write something in a vein differing from that of his own convictions and belief.

I further believe that Francisco would be both dishonest and inconsistent in preparing a treatment of the text of Genesis from the conservative viewpoint, after his plain statement that his acceptance of the assignment "does not imply my rejection of the previous work of G. Henton Davies, for whose doctrinal integrity I have the greatest respect..." If language means anything at all it means that he

holds the same doctrinal views on Genesis as those held by the previous writer.

I believe that Francisco should be immediately dismissed and a conservative Bible believing scholar secured for this task. If he wants to be honest, and has the courage to stand by his convictions, he will resign from the assignment.

Surely Allen knows some conservative Bible believing scholar whose services he could secure for this work. Do we not have any of those left around?

Eddyville, Ky.

W. L. Knight

DRAFT STATUS

Dear Editor:

Despite lower draft calls now, still many of our young men face painful decisions about classification and other problems. Few of them know where to turn for factual help. Young men, their parents and their pastors can get

free information on how to get the latest on Selective Service, official draft forms, a summary of the draft law and much other helpful data by writing to Graham R. Hodges, Box 293, Watertown, New York 13601. Included in the information he provides is a book containing the official statements by virtually every church body in the USA on conscience and military service.

Watertown, N.Y. Carolyn Mallison

MINISTERIAL MYTHS

Dear Editor:

I was much interested in the article, "Myths About Ministers," by Ray K. Hodges. There are a few facts he might have added to his article.

For one thing, the day of discounts for ministers is over. We pay straight rates for everything like other people. A minister may get a discount now and then but he learns not to count on it. For another thing, a third of a pastor's salary goes for "overhead expenses"; expenses he would not have if he were not a pastor. This keeps most ministers under a constant financial strain because lay people often

(Continued on page 15)

Private College Tax Support Increasing

At least 13 state legislatures enacted new measures this year that will provide financial aid to private colleges or their students.

Several other states either have broadened existing private-college aid programs or have increased their appropriations for such programs. In addition, bills authorizing similar programs are pending in several of the legislatures that are still in session.

The new enactments bring to 35 the number of states which give aid, at least indirectly, to private colleges and universities. Although the programs vary widely from state to state, most of them involve grants or scholarships to students to enable them to attend private institutions.

A growing number of states, however, appear to be interested in more direct forms of aid. One plan, adopted this year in Minnesota and Oregon, provides for the state to "contract" with private colleges for the education of state residents.

Illinois, Maryland and Washington, on the other hand, adopted programs of direct grants to private institutions. The Maryland plan is geared to the number of degrees awarded, while the

other two are based on the number of state residents enrolled in private colleges.

Some states are prohibited by state laws or constitutions from providing direct funds to private institutions, especially those that are church-related.

In other states, the question of aid to private colleges has become a controversial topic. A heated battle was fought in Missouri this year, after a governor's commission recommended an assistance program that would aid students who attended either public or private institutions.

The measure was defeated this year, despite the recommendation, and a group of Missouri citizens have formed an organization to try to place on the next ballot a constitutional amendment that would prohibit any kind of state aid to private institutions.

In addition to scholarship programs, other forms of indirect state aid have been developed. A total of 12 states now permit private institutions to use the state's borrowing authority for bonds or loans to construct buildings. In South Carolina, private institutions can buy equipment and supplies through the state's purchasing department.



Foreign missions offering

During the week Woman's Missionary Union has taken the lead in observing the annual Week of Prayer and Study for Foreign Missions and the annual offering known widely as the Lottie Moon or Christmas Offering for Foreign Missions has been and is being taken.

It is a very significant emphasis designed to inform and inspire our people about our Foreign Mission efforts in the world, to deepen our concern for the cause of Christ in the world through prayer and to extend our world witness through offerings for the Foreign Mission Board's programs throughout the earth.

Every Baptist should make this a time for a special mission offering, over and above his tithe or regular offering for the Lord's work through his church — and via the church through the denomination.

Regular mission channel

The Cooperative Program is the main, week to week, regular channel for the support of not only foreign missions but also for home missions, state missions and associational missions (through the State programs). In addition, the Cooperative Program supplies the basic support for all our seminaries, colleges and schools, children's homes, church educational programs, SBC commissions, etc.

Therefore, each church should major on the Cooperative Program on a continuing basis through its budget from month to month. The more that the Cooperative Program becomes the main and regular channel of mission support, the less that any special offering will be required. Until we grow in this manner, special offerings such as the Christmas-Lottie Moon Offering for Foreign Missions are a logical necessity — but, a once-a-year effort. This should be out of love for Christ and a lost world, given in the Christmas spirit for our world witness through the Southern Baptist Convention's foreign missions programs.

Increase your support

Therefore, each church is encouraged to increase each year its support of all our work through increased sharing of tithes and offerings through the Cooperative Program.

All gifts are sent to Treasurer, Kentucky Baptist Convention, Middletown 40243 — and specified as to their use.

—Harold G. Sanders



WINNERS — The Georgetown College Forensic Team took fourth place sweepstakes at the Mid-East Individual Events Tournament at Parkersburg, West Virginia. Six members of the team and the director shown here are (front row, from left): Emilie Rupe, Harrison, Ohio; John Marquette, Williamstown, Kentucky, and Kathy Culley, Lexington, Kentucky. Back row, from left: Mrs. Margaret Greynolds, team director; Barry Lewis, Louisville, Kentucky; Sandi Miller, Newcomerstown, Ohio, and John Osborn, Charlotte, North Carolina. Other members not pictured are Sally Schaefer, Dayton, and Dave Bell, Shelbyville, Kentucky.

Baptist World Alliance Adopts Enlarged Budget

The Baptist World Alliance's administrative committee adopted an enlarged operating budget of \$206,500 for 1972 despite the prospect of having to dip into its reserves.

The 1972 budget is an increase of \$12,500 over the 1971 budget of \$194,000.

Carl W. Tiller, treasurer of the alliance, predicted a 1972 income of about \$156,000 from member conventions and unions and about \$40,000 from individual givers, churches and other sources.

"The larger budget means that we must have more and larger contributions from individuals and churches as well as possible increases in allocations from member bodies," Tiller said.

Members of the committee urged an increased observance of Baptist World Alliance Sunday in the churches on February 6, 1972, with the suggestion that, where possible, special offerings be taken for the BWA's worldwide program.

Additional emphasis also will be placed on a "friends of the Alliance" program wherein individuals make annual gifts of \$40 to \$1,000.

Church Explosion Takes Five Lives

An explosion in the boiler room of the First Baptist Church in Marietta, Ohio, resulted in the loss of five lives on a recent Sunday morning.

"We heard a noise in the pipes about five minutes earlier," said 14 year old Diane Slaughter, "then the wall above us fell in." Diane, ten classmates, and a teacher were in a Sunday School classroom below the street-level boiler room when the explosion occurred and tons of debris showered down on them.

Diane's teacher, 30 year old Michael Murphy, and four teenagers were killed. Fourteen out of the 140 persons in the Sunday School wing of the church were injured. Religion classes were being conducted on all three floors of the wing, following regular services in the main church building of the 152 year old church in downtown Marietta. The classroom wing was constructed 13 years ago.

The building's janitor was reportedly notified shortly after 11:00 a.m. to check the boiler room when it was noticed that steam was seeping out of the room. According to a police report, the temperature read 140 degrees, 30 degrees above the normal level. The boiler was reportedly shut down.

There was a nursery class in progress next to the boiler room. "I didn't see how anyone in there survived," said William Hickman, a Sunday School teacher who was knocked down by the blast. "Most of the floor in there had

gone—fallen into the basement." Three two year old children in the nursery class were buried in the rubble, but survived.

It was the second tragedy suffered by the Baptist congregation in three days. On the Friday before, the church's pastor, Donald N. Duncan, died of a heart attack. (ABNS)

Committee members also unveiled a portrait of Josef Nordenhaug, general secretary of the alliance, 1960-1969. Painted by an artist in Norway, Nordenhaug's homeland, the portrait was a gift of Nordenhaug's brother, George, in Norway.

More than 60 Baptist conventions and unions have pledged cooperation and financial support in the alliance's World Mission of Reconciliation through Jesus Christ, which will reach a climax in 1973-75. Joseph B. Underwood of Richmond is general chairman.

Plans for the 13th Baptist World Congress, slated for Stockholm, Sweden, in 1975, were discussed. The proposed dates for the congress are July 7-11, 1975.

It was announced also that the eighth Baptist Youth World Conference, originally scheduled for Squaw Valley, California, in 1973, has been postponed to 1974 and the meeting place is yet undetermined.

A proposal from the Commission of Christian Teaching and Training that it be made a full department of the

alliance was referred to a special committee of the BWA Executive Committee which is studying structure and constitutional revision.

It was announced also that the Baptist World, official news bulletin of the alliance, will be published monthly except for July and August in 1972, rather than bi-monthly as at present.

Members of the committee paid special tribute to two Baptist leaders who had died the preceding week. They were Sergei T. Timchenko of Moscow, a vice president of the All Union Baptist Council of the USSR, and Earl L. Harrison of Washington, D.C., president of the Progressive National Baptist Convention. (BP)

FBC, Hopkinsville Tops Music Awards List

From October 1, 1970, to September 30, 1971, a total of 1,709 music credits were earned by Kentuckians who were members of 103 churches in 38 of our associations.

First Baptist Church of Hopkinsville accounted for approximately 20 percent of the credits earned with a total of 376 earned during the year.

The five other churches in Kentucky who have earned at least 50 music credits are as follows:

Calvary, Lexington	92
Third, Owensboro	72
First, Frankfort	70
Sinking Springs, Murray	57
First, Corbin	54

These records reflect the improving quality of music leadership throughout Kentucky churches.



KICK OFF — Gorman J. Roberts, chairman of the individual major gifts section of the Kentucky Baptist Hospital fund drive, talks to those attending the opening luncheon of the KBH "Second Mile Campaign." A member of Crescent Hill Baptist Church, Roberts is a general partner of J. J. B. Hilliard - W. L. Lyons Company. The drive seeks construction funds for a new Jefferson County Baptist hospital.

Christmastime Mission Dollars Make Long Journey

From the Christmastime U.S. collection plate to the hand of a missionary in one of 76 countries is a long journey for foreign missions money.

By the time this month's Lottie Moon Christmas Offering dollars become pesos, pounds, francs and dinars, the money will clink and rustle through many hands and bank accounts.

The offering will move at great speed and actually snowball into greater buying impact in bulk than its simple sum.

Everett L. Deane, who has been treasurer of the Foreign Mission Board in Richmond, Virginia, for 21 years, has a crow's nest view of the financial mechanics of the offering.

Deane is one of many financial wizards who funnel the money efficiently. "A Southern Baptist can give his Christmas cash to foreign missions with confidence that it will hit the mark on mission fields and can leave the headache of arithmetic to us," he said.

Deane described this odyssey for the \$16,750,000 Lottie Moon offering now being given: The arithmetical maze is beginning in the local church.

The offerings are totaled and forwarded to state convention offices and their respective banks.

Next stop will be the Southern Baptist executive committee office in Nashville. States usually forward lumps of money there on a monthly basis.

In Nashville sums will start mounting to awesome proportions. Normally the executive committee forwards money to Richmond once a week. During months when the Lottie Moon offering is heavy, money moves more quickly toward its destinations abroad.

John H. Williams, financial planning secretary for the executive committee,

Former Kentuckian Takes Religious Editor Post

Erwin L. McDonald, who recently announced his plans to retire as editor of the *Arkansas Baptist Newsmagazine* in Little Rock, Arkansas, on March 1, 1972, will become religion editor of the *Arkansas Democrat*, the afternoon newspaper.

The *Arkansas Democrat* made the announcement on November 13 in an issue which carried the first of a series of columns written by McDonald for the paper.

McDonald, editor of the *Arkansas Baptist Newsmagazine* for the past 14 years, will write a weekly column for the *Arkansas Democrat's* church page from now until he assumes the position.

keeps an eye on the mounting offering. When as much as \$100,000 is on hand, he will wire the money promptly to the Foreign Mission Board's bank in Richmond. "No need to let money lie around doing nothing," is the motto.

Within fifteen minutes Everett Deane's office will be deciding where to put the money to work. If it is needed immediately on a mission field, it will be deposited in a New York account and the mission treasurer abroad will be notified to draw the money when ready.

More likely, Deane transfers the money into temporary investments. Here the money will work productively until the moment expenditures must be made around the world.

Interest from these short-term investments is kept in a separate account. Much of the interest goes on to the mission field, multiplying the buying power of the basic offering. Interest also pays for spreading information about the offering and promoting it.

When Lottie Moon dollars leave

Richmond they are mixed in with funds from the Cooperative Program, special gifts and interest income. Treasurers of each mission convert the funds to their local currency and proceed to buy the materials and manpower needed to witness and minister.

At this point the money faces a crisis: devaluation. The foreign mission financiers are keeping an eye on the state of the American dollar abroad, fearing that funds may not stretch as far as they have in past years.

Bookkeeping for foreign missions could be painful were it not for the joy and excitement the figures represent. Deane remembers the days when two people in the financial office marked the coming and going of an \$800,000 annual budget. This year thirty financial employees will watch over \$35,297,000 and more than 76 bank accounts abroad.

Of this budget, at least 44 percent is hanging in the balance now as Baptists continue to contribute to the Lottie Moon Christmas Offering for Foreign Missions.

A Gift For The Governor

Everyone, I think at sometime in his life, dreams of doing something good for some famous person whom he admires. He envisions himself rendering some special service and receiving the applause and praise of the noted recipient.

Such an idea is not actually far from reality. Each of us has in his possession a supreme gift that every

**Allen F. Harrod
Pastor, Bellepoint
Church, Frankfort**

thoughtful man desires — yet it costs no money. It is so valuable that kings and men in authority seek it. Money cannot buy it. And when given, it then becomes even more a part of the giver. In fact, it can be given thousands of times and never missed. It does not matter whether one is rich or poor, black or white, a king or a commoner, known or unknown, important or relatively unimportant. Here is a gift that every interested Christian can give to his newly elected Governor.

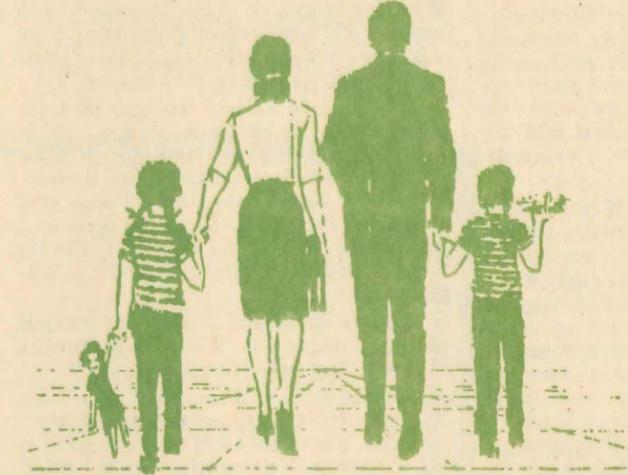
What is this gift so prized? The gift of a Christian to a governor is that which the Bible admonishes us to give in I Timothy 2:1-4: "First of all I urge that petitions, prayers, intercessions, and thanksgivings be offered for all men; for sovereigns and all in high office, that we may

lead a tranquil and quiet life in full observance of religion and high standards of morality. Such prayer is right, and approved of God our Saviour, whose will it is that all men should find salvation and come to know the truth." (NEV)

Here then is our present for the newly elected governor. We can offer to him the prized gift of prayer. At such an hour, what could be a better business for the modern Christian? To what more worthy labor could we give ourselves? What could be more important? Peace, according to this word, is not the reward of praying for it, but rather comes as a by-product of intercession on behalf of men. If we want peace we must be willing to pray for those whom God can use to bring about peace. I am fully aware that there can never be a lasting and permanent peace apart from a living relationship with the Prince of Peace; nevertheless, we are instructed to pray for those in high office. God can use such a man as an instrument of peace, godliness and honesty. Let us as Christians pray that it might be so.

I have a gift for the governor and I am going to give it. He may never be aware that it comes from me. That is not important. What is important is that he be aware of prayer's Object and be willing to be led by Him.

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Actions Of Other State Conventions

Alabama

In three different votes, the Alabama Baptist State Convention refused to alter its membership requirements so that only messengers from churches which practice baptism by immersion would be accepted at the state convention.

In other actions, the convention adopted a record budget with increased support to Southern Baptist mission causes, elected a new president, approved of student observers on the convention's Executive Board and authorized a loan to Samford University, Birmingham.

Elected president was Walter Nunn, pastor of First Baptist Church, Jasper, Alabama.

In other actions, the convention approved a \$5 million loan for Samford University, Birmingham, for construction of a fine arts center; and approved the appointment of five student observers to meet with the convention's Executive Board.

Resolutions approved by the convention opposed legislation permitting dog racing in two Alabama counties and called for the study of possible legislation on the matter of privileged information for clergymen. (BP)

Arkansas

The Arkansas Baptist State Convention moved a step closer to solving a fellowship problem with four churches ousted two years ago because of doctrinal practices during the convention's annual sessions in Little Rock.

The convention seated messengers from three of the four churches during the opening session without protest and voted to accept a committee report interpreting the convention's constitutional provisions on membership.

The fellowship problem has plagued the convention since 1968 when messengers from the four churches were denied admission to the convention because the churches practice "open communion" or "alien immersion."

In other actions, the convention adopted a \$2.9 million budget, an increase of \$222,012 over the 1971 budget. The proposed budget would allocate \$1 million to Southern Baptist Convention world mission causes.

Elected president of the convention was Rheubin L. South, pastor of Park Hill Baptist Church, North Little Rock.

Resolutions adopted by the convention deplored growing permissiveness in society and the use of four-letter words on television and urged Congress to adopt legislation requiring labels

on alcoholic beverages to warn that its use was potentially hazardous. (BP)

California

Southern Baptists in California expressed displeasure with the banning of a church literature quarterly because of racial content, elected a black Baptist pastor as vice president and refused to seat messengers from four churches which practice either "alien immersion" or "open communion."

An effort to amend the convention's constitution to revise a section which prohibits seating of messengers from churches which practice "alien immersion" and "open communion" was also defeated. Named second vice president was Jesse Davis, black pastor of the Shiloh Baptist Church, Oakland, California.

Elected president was J. Thurmond George, pastor of Foxworthy Baptist Church, San Jose, California.

Continuing an unresolved issue raging for the last three years, the convention voted to accept the report of its credentials committee which ruled that messengers from four churches could not be seated because of a constitutional provision prohibiting participation by messengers from churches practicing "alien immersion" or "open communion."

An amendment to the constitution, submitted last year, was defeated in an effort to change the requirement. The defeated amendment would have accepted messengers from churches which subscribe to the statement of Baptist Faith and Message adopted by the Southern Baptist Convention in 1963 or the New Hampshire Declaration of Faith or some similar statement. (BP)

Colorado

The Colorado Baptist General Convention meeting in Boulder, Colorado, adopted a resolution expressing strong opposition to a proposal to initiate a sweepstakes lottery in Colorado next year.

The convention also adopted a record budget, noted a record year in the number of baptisms, and elected a new president.

Earlier this year, the Colorado legislature passed a proposed sweepstakes lottery bill, with a referendum on the proposal in 1972.

The Colorado convention went on record as "unalterably opposed to gambling in any form and the Colorado sweepstakes bill in particular." It urged Christians in Colorado to vote against the measure next year.

Another resolution deplored trends

toward increased obscenity, pornography and drug abuse.

A record year in baptisms (conversions) was reported, with 2,751 baptisms recorded in the convention's churches. (BP)

Louisiana

The Louisiana Baptist Convention, in sessions described as "very harmonious," adopted resolutions opposing establishment of any new horse race tracks without a local option vote of Louisiana citizens and charged that President Richard Nixon is "circumventing" the Constitution by advocating aid to parochial schools.

In major business actions, the convention adopted a record \$4.2 million budget which allocates 35.5 percent, an increase of .1 percent, to Southern Baptist Convention causes; elected Charles E. Harvey, pastor of Sunset Acres Baptist Church, Shreveport, as president; and dedicated a new historical and archives library in nearby Alexandria to the memory of the late wife of the convention's executive secretary. (BP)

Maryland

Adopting a strongly worded resolution, the Maryland Baptist Convention expressed "displeasure" over the withdrawal of a Baptist training quarterly because of its content on race relations, pointing out that "we are in the business of preaching the Gospel of Jesus Christ and not selling literature."

The resolution went on to urge Maryland Baptists to "examine their own attitudes in regard to race so that our preachments will be practices," and urged churches to open both membership and fellowship to all people regardless of race.

One other resolution relating to the SBC Sunday School Board was adopted by the convention.

"While we deplore the tragic and unnecessary controversy over Volume I of the Broadman Bible Commentary, we are grateful that Dr. Clyde T. Francisco has agreed to try to get us out of this dilemma by writing a commentary to substitute for the controversial one," said the resolution.

In other actions, the convention voted to authorize creation of a camping, retreat and conference center for about \$250,000 and adopted a \$1.13 million budget, with 40 percent of the state goal of \$825,000 Cooperative Program funds going to support Southern Baptist world missions. (BP)

Mississippi

The Mississippi Baptist Convention voted in Jackson, Mississippi, to build a new assembly to replace one destroyed by hurricane Camille two years ago, commended the Southern Baptist

Sunday School Board and its executive secretary "for the excellent manner in which they are performing their duties" and adopted statements on gambling and the so-called prayer amendment.

The resolution commending the Sunday School Board in general terms was adopted instead of a much stronger resolution submitted by a Jackson pastor specifically endorsing and commending the board for revising a unit on race relations in a church training quarterly for teenagers.

The convention commended governor-elect Bill Waller for his strong

stand against legalized gambling and expressed approval of the defeat of the prayer amendment in the U.S. House of Representatives. (BP)

North Carolina

North Carolina Baptists refused to amend their convention constitution to exclude churches which have members who have not been baptized by immersion.

A constitutional amendment introduced by Gastonia pastor M. A. Owens got a majority vote, 1,245 to 1,078, but failed to get the required two-thirds

majority needed for passage.

Messengers to the convention also rejected a constitutional amendment which would have restricted consideration of government-funded programs for convention institutions to approval by the convention in annual meeting.

In approving several resolutions, the convention deplored the recent action of the Southern Baptist Sunday School Board in withdrawing the church training quarterly *Becoming* from distribution.

Other resolutions dealt with pornography, prison reform, alcohol and parochial school aid. (BP)

Oklahoma

Messengers to the Baptist General Convention of Oklahoma elected a new executive secretary-treasurer and adopted a record \$3.9 million budget despite two attempts to amend the proposed budget from the floor.

As expected, the convention approved the election of Joe L. Ingram, named last December as executive secretary to succeed T. B. Lackey who retired in September. With a standing vote, Ingram's appointment was unanimously approved. For ten years, Ingram had been assistant executive secretary, working with Lackey.

A motion that the convention go on record as opposing any liberalization of abortion laws in Oklahoma was referred by convention vote to the convention's Christian life committee, with a request that the committee study the matter and report back next year.

Messengers also turned down a move to set up a seven-member committee to study the organizational structure of the convention, its aims and its goals. (BP)

South Carolina

The South Carolina Baptist Convention, emphasizing worship and drama in celebration of its 150th anniversary, quickly turned down four controversial motions as messengers held to a note of harmony.

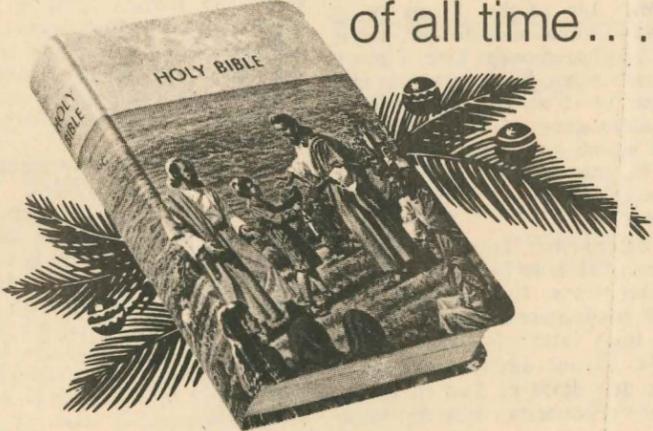
In business actions, the convention turned down three controversial motions and heard another such motion withdrawn after convention leaders lined up to oppose it.

One motion defeated called for appointment of a committee of 10 members to investigate attitudes at four South Carolina Baptist colleges on acceptance of federal grants.

Another motion defeated would have withheld financial support from Furman University, Greenville, South Carolina.

Also defeated was a motion to change the constitution to require that messengers to the convention must come from churches which are members of local Baptist associations. (BP)

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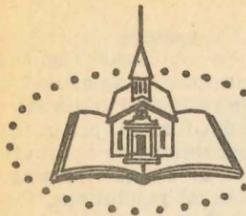


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The lawyer's questions Luke 10:25-29

A certain man who was versed in the law of Moses and an exponent of it presumed to test and ensnare Christ with a catch question, which revealed his own spiritual condition. He asked, "What shall I do to inherit eternal life?" His query revealed his ignorance in supposing and assuming that eternal life could be secured by something that he could do, it demonstrated his pride by intimating that he could do what ever was necessary and it contained the fatal admission that he did not possess eternal life. Man is so proud and conceited that he thinks that he must work for everything he gets, including entrance into heaven, when the Bible plainly teaches that is an impossibility (Ephesians 2:8-9).

Christ inquired, "What is written in the law?" The lawyer answered by giving a summary of the law. Then Christ said, "Thou hast answered right: this do, and thou shalt live." But, it was necessary that he do it and not just talk about it. It was necessary to keep the whole law, "for whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all." Thus, he was brought to see that he could not get eternal life by works.

Lawyerlike, he sought to justify himself by raising a question as to the meaning of a word. "Who is my neighbor?" But, Christ did not tell him. Instead, He told him a beautiful and immortal story.

The Saviour's reply Luke 10:30-35

The scene was laid on the road from Jerusalem to Jericho which was infested with robbers. A man was going along this dangerous road when robbers sprang out from behind the rocks and seized him, beat him until he was almost dead, stripped the clothes from his body, robbed him and left him wounded and suffering.

A priest was going from Jerusalem to Jericho. Interest in and sympathy for humanity had dried up in the heart of this professional religious leader. Upon seeing the wounded man, he was careful not to go near him. With an attitude of perfect indifference toward the unfortunate and helpless fellow, "he passed by on the other side" of the road. He, like multitudes today,

was an expert at passing on personal obligations to others.

A Levite arrived at the place where the wounded man was lying. With an attitude of sheer curiosity, he gazed at the wounded man and then passed on down the road. He was a type of those who want to see and know but do not want to help. All such cheerfully and voluntarily offer plenty of advice and a superabundance of criticism but refuse to provide any assistance.

Do subtly, both excused themselves by reasoning along these lines: "Maybe he deserved what he got. I am not responsible for his plight. I am in a hurry to get home and do not have time to be bothered with him. I need my money for other things and am not going to spend it on him. Somebody else will take care of him." People who do not have a willingness to help the less fortunate always have an excuse for not doing so or they quickly manufacture one.

Then, a Samaritan approached the wounded man. It is to be remembered that so bitter was the hatred of a Jew toward a Samaritan that if the shadow of the latter fell upon him he would go home immediately and take a bath. In spite of that attitude, as soon as the Samaritan saw the poor

unfortunate man, "he had compassion on him. Without any delay, he alighted from his beast and began to do what he could to help save the life of the man. He treated his wounds by "pouring in oil and wine." He lifted the man into his own saddle and he walked until they reached an inn. During the night he looked after the patient painstakingly. After remaining with him as long as he was needed, he made provision for his future care and promised to pay for it.

When real love finds a need, it seeks to supply it. It ministers to the needy, feeds the hungry, clothes the naked, gives drink to the thirsty, visits the sick, entertains the lonely and comforts the sorrowing. Love forgets self and sacrifices for others. Yet, where there is brotherly love service becomes a source of joy.

The Lord's command Luke 10:36-37

Christ asked the lawyer which one acted like a neighbor to the wounded man—the priest, the Levite or the Samaritan? He answered correctly by saying, "He that shewed mercy on him." Then, Christ said, "Go and do thou likewise." Thus, He taught that the cultivation of this neighborly spirit is the duty of all through all the seasons of the year.

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Good News Of Great Joy

Luke 2:1-14

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Arrangements for the Saviour Luke 2:1-5

Some 700 years before Christ was born, the prophet had foretold that He would be born in Bethlehem in Judea (Micah 5:2). Like all other events in the divine chronology, there was a time appointed for the birth of Christ. The way for the incarnation was prepared by the Jewish religion, the Gre-

cian culture and Roman conquest. The time which God chose for Christ to be born was very much like our own. Then, as now, people were disillusioned and desperate.

Just prior to His birth, Joseph and Mary were in Nazareth, which was some sixty miles north of Bethlehem. In order that they might be at the proper place at the right time, God caused Caesar Augustus, the Roman emperor who was wanting and needing more money, to issue a decree that all the world over which he had control should be enrolled, every man in the city where he was born, with a view to taxation and perhaps military service. Thus we see God employing men of the world as instruments in the working out of His plans. Often

men serve His purpose without being aware of it.

As the people were going "every one into his own city," Joseph and Mary, in obedience to the decree of the duly constituted authority, wended their way to Bethlehem. When not even an improvised corner could be found in the inn to shelter and protect the expectant mother, Joseph and Mary were granted permission to stay in the stable.

Advent of the Saviour Luke 2:6-7

While Joseph and Mary were still in Bethlehem, "the days were accomplished that she should be delivered," and Jesus Christ was born. Mary did not have a doctor, nurse or an attendant in the hour of her great need but "she brought forth her firstborn son." That there were none to help was but a part of the humiliation connected with the incarnation of our Lord. When the Saviour was born, Mary "wrapped him in swaddling clothes and laid him in a manger; because there was no room in the inn." What foreboding in those words! Lack of hospitality was the experience of our Lord throughout His earthly ministry.

Nevertheless, every one of us should make room for Him in our lives no matter what else or who else must go. Do you have room for Him in your thoughts, your reading, your conversation and your life?

Announcement to shepherds Luke 2:8-14

At that time there were lowly shepherds in the Judean hill country, watching over their flocks by night. While these humble shepherds were guarding their sheep and protecting them from robbers and wild beasts, they were visited by the angel of the Lord. As the glory of the Lord shone round about this heavenly messenger, the shepherds were frightened. Seeking to calm the shepherds, who had been the first to hear the news that Christ was born, the angel said, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." The angel not only told the town in which Christ was born but he gave to them a sign by which they might recognize Him—"Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

Thus the angel revealed intimate knowledge and announced the most wonderful news that was ever given to man. Instantly the heavenly hosts sounded forth a paean of praise to God because of the birth of the Saviour.

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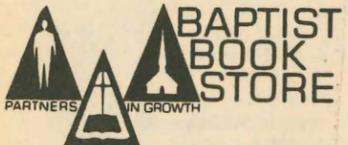
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(Continued from page 5)

misunderstand this. My father was a Baptist deacon and he could not understand why my expense account was so much higher than he thought it would be. But he eventually learned.

There is much being said today about so many ministers leaving the ministry. This is one of the reasons. One pastor said to me, "The church where I am pastor is doing well. But I am going to have to leave it. I cannot live on my present salary and the church cannot understand why."

Hazard, Kentucky W. M. Averett

APPROVES KBC RESOLUTION

Dear Editor:

My wife, Mary Lynn (formerly secretary to Herman Ihley in the interracial department), and I agree with the KBC's recent action disapproving the Sunday School Board's decision to destroy materials on racial understanding. When we heard the newscast about the board's action, we were most distressed; incidentally, we have seen the photo in question.

Certainly, there is no justification for this type of censorship. Racial harmony and the brotherhood of all races of men under Christ is certainly not a matter of local church polity; rather, it is an affirmation of what the New Testament church is all about. We feel that James L. Sullivan's excuses were weak in view of the higher law of Christ's law, which is love.

We applaud the enlightened leadership of our home state convention in opposing the Nashville "destroyers." Maybe we're rediscovering what being a Baptist is all about—and that is, being a Christian first.

West Germany Gary W. Webb

(Sergeant Gary Webb, USAF, is pres-

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ently a radio staff announcer with the American Forces Network, Europe. His address is Winter Bach Strasse 45, Frankfurt a. Main, West Germany)

LIKES 'SUPERSTAR' ARTICLE

Dear Editor:

I was very much impressed by the article, "Superstar—Not Christian," by Henry Johns.

I want to commend Henry Johns of Cattlesburg, Kentucky, for his courage to speak out and enlighten the young people as well as the adults about "Superstar—Not Christian."

I agree with him and he has my support and many others I have heard voice their opinions on the article.

I also commend George Redding for what he said. I agree with him when he said, "I am strong for the First Amendment to the Constitution but our founding fathers never intended, nor does any decent man intend for that document to justify the verbal filth which [Justice] Black approved. His kind of freedom of speech and free love should be removed."

Too many of us Baptists keep quiet when we should speak out against the evils that prevail in our society of today. We cannot live by double standards. I have yet to read where God ever changed His standards of right or wrong. We have the same God yesterday, today and forever.

We have allowed so much of the world brought into the church. The church has very little to offer to the world.

Harrodsburg, Ky. Mrs. John B. Sparrow

UNWORDY PRAYERS

Dear Editor:

Jesus could, and sometimes did, pray all night in private. His prayers in public, on the other hand, were brief; yet they availed much. There are also certain other prayers recorded in the Bible that are remarkable for their brevity and effectiveness.

In John, chapter two, Jesus and Mary are guests at a wedding feast. Refreshments run short disappointing the guests and embarrassing the host. Mary intercedes. She says four words to Jesus, "They have no wine." Result, a miracle; water made wine.

In the same gospel, chapter eleven, Lazarus of Bethany is ill. His sisters, Martha and Mary, send Jesus the message, "He whom thou lovest is sick." A prayer? Yes, a plea for healing. But Jesus delayed his going until Lazarus was dead and buried. Nothing daunted, upon his belated arrival Martha met Jesus with another prayer, "I know

hat even now whatsoever thou shalt ask of God, God will give it thee." And he did! Lazarus arose from the dead! This is petition at its best.

There are other examples, but these will suffice. However, that this small discourse include thanksgiving, as well as intercession and petition, let us examine one other short prayer. In Genesis, chapter sixteen, Hagar, a pregnant woman, fleeing from the wrath of Sarai, finds herself lost, alone, hungry and thirsty, and in constant physical danger. God says to her in effect, "Hagar, go home." Hagar, sensing that despite the likelihood of punishment she was wondrously blessed, turns homeward; and the Bible says of her, "She called the name of the Lord that spake unto her, Thou, God, seest me," spontaneous thanks from a grateful heart.

Often in public worship, standing or sitting through ages of carefully and beautifully worded oration to God, I remember these short, exemplary prayers and am tempted to heave a sigh!
Campbellsville, Ky. Carrie L. Warf

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DEGREES — Cadiz native Bill Clark Thomas (second from left), president of the Malaysia-Singapore Baptist Theological Seminary, checks program notes with the school's three November graduates. Thomas conferred degrees on the three. The woman is of Ceylonese background and the two men are Malay Chinese. They are the 37th, 38th and 39th graduates of the seminary since its 1954 opening in Penang.

Operation Talk Back Gets 60,000 Responses

More than 60,000 questionnaires have been returned from Operation Talk Back, an effort to determine readership opinion toward periodicals and publications of the Southern Baptist Sunday School Board.

This apparently is the heaviest response to any effort made by the board to determine the viewpoints and reactions of Southern Baptists, according to Martin Bradley, secretary of the research services department for the board.

Questionnaires were placed in the April-May-June, 1971, issues of 78 periodicals produced by the Sunday School Board, Brotherhood Commission and Woman's Missionary Union, agencies of the Southern Baptist Convention.

The questionnaires dealt with the specific periodicals in which they appeared, plus general questions about various related programs and concepts.

Information from Operation Talk Back is now being tabulated and analyzed, Bradley said.

Information from the questionnaires will be used in decisions of the leadership of the agencies involved. (BP)

Pastor Fired After Racial Incident

The pastor of Due West Baptist Church in Due West, South Carolina, was fired one week after the church's deacons dismissed services because a black student sought to attend and the pastor held a service instead at a nearby college.

Depending upon whose opinion is sought, the reasons for the pastor's dismissal vary from his attitude on race relations to his attitude toward constituted church authority, according to a report in the *South Carolina Baptist Courier*.

Don Stevenson, pastor of the church since 1968, was dismissed by a vote of 47 to 36, effective immediately, with salary continuing through November 25.

Stevenson was fired one week after a tension-filled Sunday when deacons hastily cancelled the morning worship service because a black student from Erskine College, located about one block from the church, was present.

When the pastor made the announcement, at the deacons' request, that the service had been cancelled, he added that he would conduct a worship service "in a few minutes" on the steps of Be' Hall, Erskine College's administration building.

In an interview with the *Baptist Courier* after the church had voted to fire the pastor, the chairman of deacons, Don Crum, said that racial attitudes were partly to blame but that other factors were responsible also.

"The church has not been growing as it should or making significant accomplishments," Crum said. "For the

past two years there has been a lack of harmony and cooperation between the pastor and much of the church membership."

Stevenson, who teaches two classes in religion at Erskine College, said he does not wish to go into teaching. "I prefer another pastorate, wherever I can be useful," he said. (BP)

POWERLINE LIFELIGHT FOR TEENS

IN TEEN YEARS BUILD SEX POTENTIAL

Dear Powerline:

When I am with a beautiful girl I want to feel her body . . . Most of my breakups with girl friends have something to do with this. I want to stop this hunger before I run out of good-looking girls and earn a bad name for myself.

□ □ □

You don't really want to "stop" the hunger. You just want to redirect it into the proper channels. This you can do if you take God's approach to sex. In His plan, sex is not just physical. It's spiritual, mental AND physical. It's His way of bringing together two people—a man and a woman—in a unique oneness. It starts on the spiritual level. When two persons believe in God and are allowing His Spirit to control their lives, they are one spiritually. You can have spiritual oneness with as many girls as you like.

If you're especially attracted to one certain girl at the spiritual level, you can go to work on mental oneness—a blending of the intellect, emotions and will. There's tremendous excitement in exploring this relationship. It's on this level that you will eventually come to know the one whom you want to marry. That's the apex of sexual experience—the physical level. Since it demands total, lifetime commitment it must be reserved for adulthood. But that doesn't mean you're to suppress your sexual appetite until you reach maturity. Instead, it means you can be building your sexual potential. By developing your ability to experience oneness with another person at the spiritual and mental levels, you'll be laying the best possible foundation for sexual fulfillment at the physical level, in marriage.