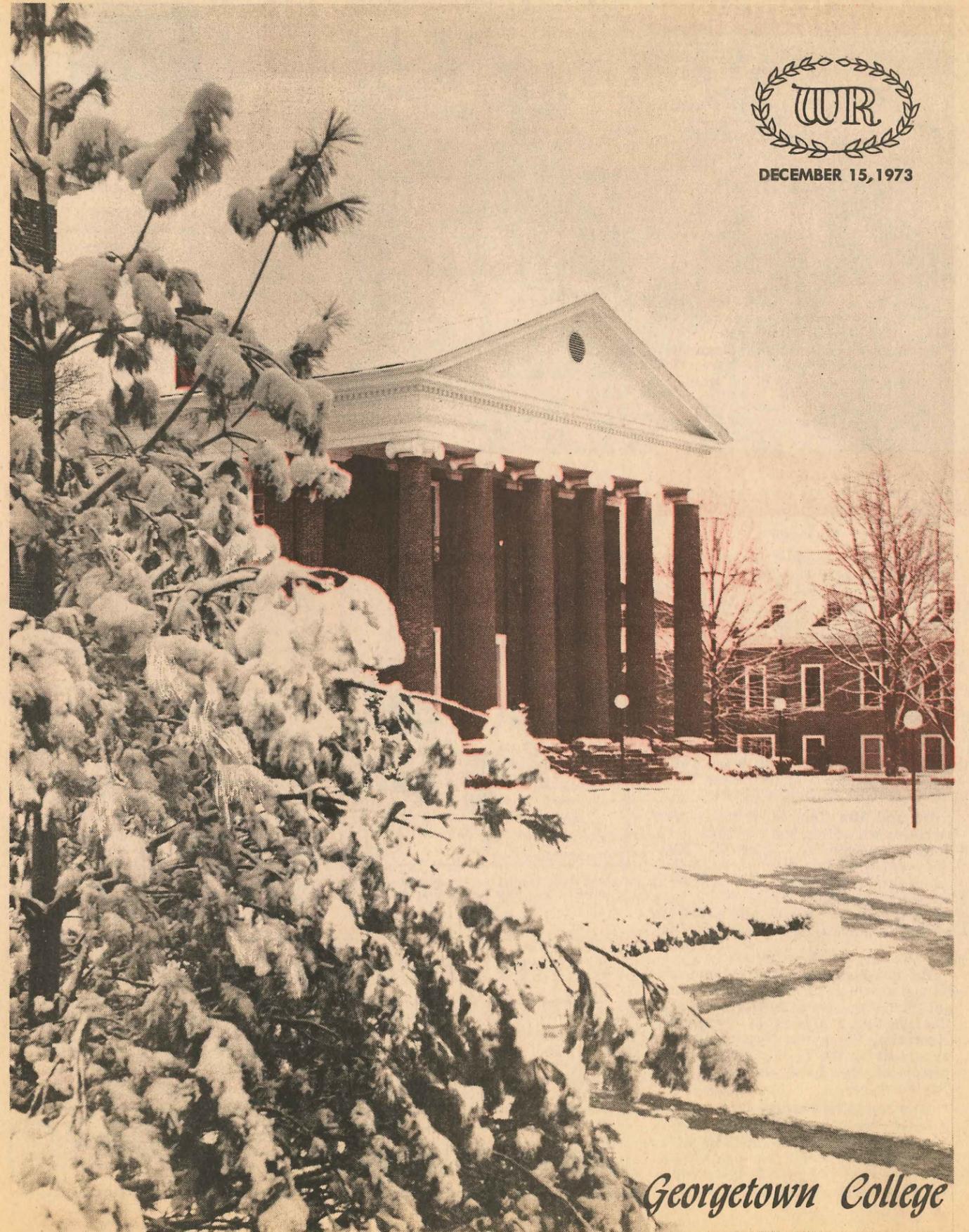




DECEMBER 15, 1973



Georgetown College

Staff Changes

Rodney H. Travis, a native Kentuckian, has been called by the First Missionary Baptist Church of Benton. He comes from the Oak Grove Church in Springfield, Tennessee. Travis has also served the congregations of Crooked Creek Baptist Church, Berry, Kentucky, and the Buena Vista Baptist Church of Lancaster, Kentucky.

Travis is a graduate of Georgetown College and received the master of divinity degree from Southern Seminary. He is married to the former Karen Sue Tabor and the couple has one child.

The Gilead Baptist Church, Glendale, Kentucky, has called **Terrance Freeman**

to serve the congregation as pastor. Freeman is a graduate of Middle Tennessee State University and holds the master of divinity and doctor of ministry degrees from the school of divinity of Vanderbilt University, Nashville, Tennessee. Freeman was formerly pastor of the Williams Chapel Baptist Church, Lamont, Tennessee. He will begin his new duties in Kentucky on January 13.

Roger Alan Cheves, a first year student at the Clear Creek Baptist School, Pineville, was recently called as pastor of the Concord Baptist Church, Flat Lick, Kentucky.

Cheves is the son of Mr. and Mrs. John Cheves of Midwest City, Oklahoma, and is a recent resident of Oklahoma City, Oklahoma, where he was a member of the South Lindsay Baptist Church. His wife, Shelia (Davis) Cheves is formerly from Midwest City, Oklahoma. The couple has three children.

Missionary News

Furlough

Mr. and Mrs. Hugh H. Young can be addressed at 2421 Ben Hill Road, East Point, Georgia 30344. Mrs. Young, the former Norma Lucas of Kentucky, was born in Meade County and lived in Louisville. When they were appointed by the FMB in 1968, he was assistant professor and she was an instructor at Kentucky Southern College, Louisville.

Miss Cora Ney Hardy may be addressed: P. O. Box 37, Shepherdsville, Kentucky. She is a native of Bullitt County, Kentucky. Before her appointment by the FMB in 1947, she was a school teacher in Bullitt County.

Mr. and Mrs. Joey H. Williams may be addressed at Seminary Village, Y-12, Southern Seminary, Louisville, Kentucky 40207. Before they were appointed by the FMB in 1971, they studied at Southern Seminary, Louisville, where he was associate night supervisor in medical technology at a local hospital.

On the field

Mr. and Mrs. Paul H. Grossman can be addressed at BP 3219, Dakar, Senegal. Mrs. Grossman, the former Peggy Chamberlin, was born in Owensboro, Kentucky. When the Grossmans were appointed by the FMB in 1965, he was pastor of the First Baptist Church, Taylorsville.

Miss Sarah G. Wilson may be addressed: Bolanos 141 C, Buenos Aires, Argentina. Before her appointment by the FMB in 1957, she was youth director and social worker at Central Baptist Mission, Louisville.

DEVOTIONAL



Gary Cook
Student, Southern Seminary
Louisville

"One Solitary Life"

Matthew 20:26-28

In Genesis, we read: "Thus all the days of Methuselah were nine hundred and sixty years; and he died." Methuselah lived longer than any other person recorded in the Bible. Yet all that could be said of him was that he died.

Jesus lived only thirty-three years. Yet "all the armies that ever marched, all the navies that ever sailed, and all the kings that ever reigned have not affected the life of man on this earth as much as that one solitary life." It is not how long a man lives but how he lives that matters.

Even though Jesus could have come to earth as a king, he chose to come as a servant. He served until his death on the cross. We as his followers should also choose the role of servant until our death.

God has called Christians to a continual life of service. He did not intend for us to stop serving at the age of sixty-five. Retirement is not scriptural but is a brain child of the system in which we live. We may be forced by the system to walk away from our jobs at the age of sixty-five. However, we must not walk away from life.

As Christians we should continue to serve all the days of our lives. Our hope should not be for just a long life, but for a life of service to God and fellowman. "Be faithful unto death and I will give you the crown of life." ■

Church Chuckles by CARTWRIGHT



"He says it's wrong to pray for selfish things, so I'll pray for your mink coat and you pray for my color TV!"

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243
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A Christian Historian Looks At Christmas

By James Lee Young
for Baptist Press

"Crispus the Christian stood on a balcony and shuddered at the sights and sounds of wild revelry echoing through the streets and courtyards of Rome.

"The Festival of Saturnalia (December 17-24) was in its final day of merrymaking. It was 300 years since the star had led the Magi to where the Christ Child was in Judea.

"Activities not openly permitted even in Rome were openly engaged in during this season. Crispus found the reckless celebration so revolting that he tried to stay at home until the week of orgy had ended.

"The following day—December 25—was Brumhalia, the birthday of the sun, when the festivities and rioting reached a peak."

Crispus is fictional, representative of Christians in Rome about 300 A.D., but the man telling the story is real.

William A. Carleton, dean and professor of church history, emeritus, of Golden Gate Baptist Theological Seminary, Mill Valley, California, leaned back in his chair and peered from behind a stack of books on the history of Christmas.

His eyes twinkled with the excitement of undertaking another of many historical journeys he has charted in 49 years as a Christian educator, author, pastor, denominational leader and historian.

Why December 25?

Crispus, had he been a real person, probably wouldn't have celebrated the birth date of Jesus Christ, Carleton said. In all probability, December 25 wasn't the date Jesus was born, the professor said.

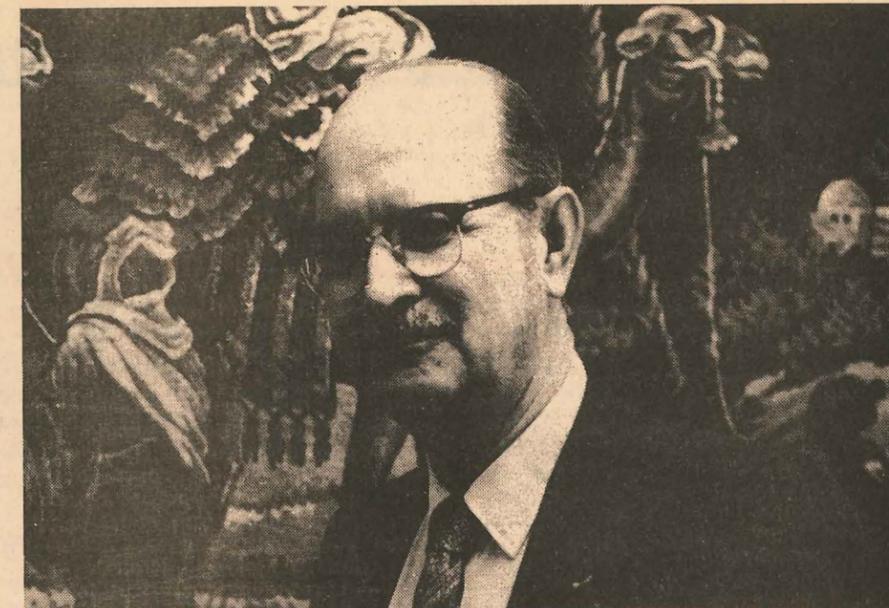
He continued, "Christians then had an aversion to celebrating either the birth of Jesus or joining in the existing pagan traditions and rituals surrounding the December 25 celebration of the 'time when the sun began to conquer the darkness'."

Carleton said various religions and cultures selected December 25 as a festival day when they noticed the days getting shorter and the nights longer.

"They began to imagine that the sun was being defeated and, doubtless, began to fear that there might eventually be no sunrise.

"Then, between December 22-25, people began to see that the sun was holding its own in the battle against darkness and recognized those days as the 'time when the sun had begun to win its fight,'" Carleton said.

"That's the reason December 25 was celebrated among the Druids of Eng-



CHRISTMAS HISTORIAN — William A. Carleton, dean and professor of church history, emeritus, of Golden Gate Baptist Theological Seminary, Mill Valley, California, is shown against the background of a tapestry of the Magi that hangs in his office. The tapestry was a gift from his son who brought it from Saudi Arabia.

land, the Teutonic tribes in Germany and the pagans of what are now the Scandanavian countries."

Carleton said early Christians thought it would dishonor Jesus to celebrate His birthday. He cited a statement by Origen, a great Christian leader in Alexandria, Egypt, in the year 245 A.D., who said it was disgraceful to think of celebrating Jesus' birthday as if He were a pharaoh or king.

"It would have been the same as saying to the early Christians that Jesus had just come into existence, rather than having existed from the beginning of time," Carleton said.

"God was thought of as an eternal being, so it's a little odd that with this opposition from even Christian leaders in the early days Christmas has still become the most popular Christian holiday," said Carleton.

It was a day that didn't really come to be observed until the latter part of the fourth century, he noted.

December 25 is just one of several days men have chosen through the centuries to celebrate Jesus' birth date. For hundreds of years, there was no agreement as to the correct day of Jesus' birth. Differences on the issue still exist today, said Carleton. Early writers mentioned January 6, March 25, April 18, May 20 and November 17, he said.

Pagan traditions, such as Christmas trees, mistletoe and the exchanging of presents, were adapted into the Christian observance which evolved into the

most popular holiday of modern times.

"Heathen practice"

Centuries after the birth of Jesus, when the Puritans gained power in England, it was against the law to observe Christmas. The day was deemed a "heathen practice" or a concession to the Roman papacy, to which the Puritans were opposed, Carleton said.

"The Puritans said Christ wouldn't have approved of celebrating such a day and ordered everyone to work, as on other days." Shops remained open on Christmas Day, and no one was allowed to light candles, or eat holiday cakes, he continued.

In many towns in England, town criers proclaimed government edicts, shouting, "No Christmas, No Christmas."

Christmas was finally restored as a holiday in England when the Puritans lost their power and the Church of England was restored.

Even the early Americans were slow to accept Christmas, Carleton said.

"It's surprising to find that the famous pilgrims of the Mayflower and Plymouth Rock fame were very much against observing Christmas. On their first Christmas in the New World, they said there wasn't going to be any of this celebration or merriment. Instead, they began to construct the first house for common use to receive them and their goods' on December 25."

In spite of opposition from some early American Christians, there were

(Continued on page 15)



A Difficult But Necessary Decision

These are words I hoped never to have to write. However, with the growing inflation and rise in cost of everything in recent years I knew it was eventually inevitable. As announced at the convention by Mr. Terry we are having to raise the subscription price of the *Western Recorder* from \$1.75 to \$2 per year per family for the churches which send it to part or to all of the church families. The price of individual subscriptions will be raised from \$2.50 to \$2.75. While we appreciate every individual subscription, we know the only way to get the paper into many Baptist homes is through the church budget plan.

We have raised the subscription rates only once in the 16 years I have been editor. However, with only a 25 cent raise our chief concern is that some churches might drop the *Western Recorder* from the church budget. This would be very disappointing to us because the effectiveness of the *Recorder* is in proportion to the number of Kentucky Baptists who read it regularly.

Before any church drops the *Recorder* because of this slight raise we hope the church leadership will remember that everything costs more these days. Everyone from the caretaker to the pastor is paid more than a few years ago. This also goes for all church supplies including church literature from the Sunday School Board which has already announced an increase in literature costs in April, 1974.

Increasing the price of the *Western Recorder* has been discussed many times in recent years in the meetings of our directors. I have been opposed to any increase as long as we could survive without it. As a result at times we have asked our staff and print shop workers to forego any raise in wages because we simply didn't have the income to provide the needed raises. And the raises we have been able to make have often been less than the cost of living increases. In fairness to our workers and to avoid going into debt we must have additional income.

Many other state Baptist papers facing the same situation have already raised their subscription rates. Without checking all state papers I glanced at a few which were on my desk. Here are some of the church budget subscription rates in other states: Arizona —

\$2.25; Virginia — \$2.00; North Carolina — \$2.50; Tennessee — \$2.00; Oklahoma — \$2.50; Arkansas — \$2.16; New Mexico — \$2.00; Georgia — \$2.75; Missouri — \$1.80; and Alabama — \$1.80. There are still a few state papers with \$1.75 rate or less but in most instances these papers receive more funds from the Cooperative Program.

Mr. Terry in giving the *Western Recorder's* report at the convention listed some of the areas in which our costs of producing the paper have skyrocketed. Let me mention these for the sake of many Kentucky Baptists who were not at the convention. The first is the cost and availability of paper itself. There is not only an energy crisis but a paper crisis. Our supplier for many years has cut us off and we now have to appeal directly to the paper mills and be prepared for almost monthly increase in price. Another problem is that the paper mills have stopped making some more economical grades and are concentrating on more expensive grades of paper because this is more profitable for them. We have no choice but to purchase the higher cost paper if it is available.

Another truly disturbing fact is the increased costs for mailing. Second class mail rates which once were reasonable now are increasing to the point of becoming prohibitive. Our mailing cost jumped \$70 a week recently and according to announced plans we can expect a 700% increase in five years. Such high costs for mailing could put state Baptist papers out of business.

The other increased costs are the wages paid our staff and shop workers. They deserve at least an annual raise equal to the increased cost of living. This is to say nothing about deserved raises on the basis of performance and seniority. We cannot expect skilled workers to stay with us when other print shops offer higher wages.

The \$2.00 budget rate will begin January 1, 1974, but the new rate will become effective only when current subscriptions expire.

We are not using a sob story merely to elicit sympathy but we are telling it like it is. We are confident Kentucky Baptists will understand and will agree the *Western Recorder* deserves this modest increase in order to operate without an embarrassing deficit.

Glenn L. Archer--"Mr. Religious Freedom"

An editorial of appreciation and commendation cannot be written on every prominent person who retires. However, there are some leaders who have meant so much to a great cause that they must be recognized.

One of these is Glenn L. Archer who has announced his retirement on or before September, 1974. Archer is the executive director of Americans United for Separation of Church and State. The fact is Archer was the leading founder of this organization and his administration of the organization mainly accounts for its success.

My first acquaintance with Archer was at Georgetown College in the late 1940's when he spoke as a one man crusader for the cause of religious liberty. I was greatly impressed with him and have been a supporter of him and his organization since then.

Archer is an example of a man who found a cause and has given his life to it. He was a successful lawyer and held a high office in state government before he dedicated himself to the cause of religious liberty. He was also a man of some financial means before he began his crusade and therefore it was not a salary he was seeking but a cause basic to American life.

He has the remarkable ability to appeal to others to join him in preserving religious freedom in Amer-

ica. Many of these have joined him in the struggle and also provided some of the necessary finances for the organization.

Archer has a special affinity with Baptists because of the Baptist position on church and state. However, all religious freedom supporters have been invited to join the crusade. As a result Americans United now includes members of all denominations. This includes Catholics who would be least expected to join since through the centuries Catholics have believed and practiced where they could the union of church and state.

It is difficult to conceive where we would be in church-state relations today were it not for Glenn Archer and his organization. Americans United has kept up with all efforts to violate or circumvent the first amendment and has provided expert lawyers for every case. It is remarkable how many cases have been won by Americans United and how few have been lost. Glenn Archer could appropriately be called "Mr. Religious Freedom."

As usual we wonder if there is anyone able to replace him. We know there will never be another Glenn Archer but somewhere there is another person to continue his crusade. Let us pray that he will be found.

BAPTIST FORUM



'THE PLAY'S THE THING'

Dear Editor:

I am old-fashioned enough to cling to the theory that "the play's the thing," which brings me to this conclusion:

While there's nothing wrong with Mr. Gooch's desire, as expressed in his recent letter, to see the *Western Recorder* put on a more attractive front, it's what's inside that counts.

If I considered the *Recorder* a magazine, I, too, would suggest that we Baptists dig down and pay \$10 to \$15 a year for it and demand color, costly art, glossy paper, the works. But to me it is our weekly newspaper, printed on newsprint (which comes high, these days), keeping those of us who read it in touch. And these weekly editions have been coming to us, or most of us, at the church budget rate of \$1.75 a year. If anybody should entertain the bizarre idea that publication, week in and week out, of a newspaper with only 12-15% advertising at that low

rate is easy, perhaps he or she should get into the business and learn the facts of publishing life.

Dr. Daley's editorials alone make the *Recorder* worthwhile to me. He speaks eloquently for God and His people, and even dares to chide them when it is necessary.

I suppose I should thank Mr. Gooch. Had he not written his letter, I would have gone along many months more, appreciating Dr. Daley, the *Recorder* and its staff, and saying not a word about it.

Prestonsburg, Ky. Norman Allen

INFORMATION AND INSPIRATION

Dear Editor:

I have just finished reading the December 1 issue of the *Western Recorder*. I am responding to the article concerning "Recorder is Crummy."

Personally, I do not subscribe to the *Recorder* because of its glossy cover or beauty. I subscribe to it because it

gives me information and inspiration concerning what is happening with Baptists in our area and other places.

I have compared it to other periodicals since I am pastoring in Indiana, having been raised in Florida, having gone to college in North Carolina and Tennessee, and having finished seminary in Kentucky, and it has been for me, a busy pastor, a periodical with important information in a clean and concise manner. I appreciate it. Thank you. Keep up the good work.

Brazil, Indiana Norman Godfrey

EXCELLENT FOR PRICE

Dear Editor:

Mr. Gooch's remarks (Baptist Forum, December 1, 1973) concerning the quality of the *Western Recorder* were amusing. In light of rising costs in mailing, newsprint and labor I shudder to consider the consequences of our state papers being forced to compete with national and regional periodicals financed through expensive ads and high subscription rates.

I am amazed that such an excellent periodical can be distributed through the churches for just over three cents a copy. This is a tribute to the responsible way in which the *Western Re-*

(Continued on page 10)

HMB Names Black Dept. Head

A former Kentuckian has been named by the Southern Baptist Home Mission Board as its first black department head. Emmanuel McCall, associate in the department of cooperative ministries with National Baptists, was designated director-elect of the department for the next year preceding the retirement of Victor Glass, current department head.

McCall has served in the department of cooperative ministries with National Baptists since 1968. Before that he was pastor of 28th Street Baptist Church in Louisville and was formerly professor at Simmons College also in Louisville.

A native of Sharon, Pennsylvania, McCall holds the bachelor of arts degree from the University of Louisville and master of divinity and master of religious education degrees from Southern Seminary.



McCall

While McCall is the first black department head serving the Home Mission Board, the first black staff member was Roland Smith who served in 1944 as field secretary of Negro work. In 1945, Smith was named assistant to the executive secretary of the Home Mission Board for Negro work.

The appointment of McCall gives the mission board two minority member heads of the two departments that work with ethnic groups. The other is Oscar Romo, a Mexican-American, who

has headed the language missions department since 1971.

In other action the Home Mission Board elected a woman staff member, elevated an office worker to a staff position and accepted the resignation of another staff member.

Elaine Selcraig Furlow was named editor of book publication services. Her job includes production of the Home Mission Graded Series and administration of the board's library.

Mrs. Furlow will move from her position as managing editor of an employee publication of Irving Trust Company in New York. She received her undergraduate degree in journalism from Baylor University, Waco, Texas, and a master of arts degree in journalism from the University of Missouri at Columbia. She is a former assistant editor at the Southern Baptist Brotherhood Commission, Memphis, and is married to Robert Furlow, a reporter for the Atlanta Bureau of the Associated Press.

Harold Culbreath was elevated to a staff position, from supervisor of auxiliary services to director of auxiliary services. Culbreath directs operation of the board's offset printing, shipping department, mailroom and tract inventory and mailout services.

Elias Golonka resigned as associate in the language missions department but will continue to be available to the board for consultation with its European language people and internationals. Golonka has served in the department since 1965 as assistant secretary and earlier as general field representative for two years. (BP)

"Shoptalk Dinners" Launched

"Shoptalk Dinners" are being sponsored by the Kentucky Baptist music department in as many associations as desire to have one. The first "Shoptalk Dinner" was hosted by Maurice Barnes, associational music director for Booneville Baptist Association.

Barnes invited the music directors from each church in Booneville Association to meet at Manchester Baptist Church for a fellowship dinner on October 30 at 6:30 p.m. The dinner provided by the Kentucky Baptist music department was followed by the introduction of those present, a "shoptalk" by state music director E. F. Quinn and concluded by a planning session led by associational music director Barnes with the church music directors.

The immediate result of the planning

was a monthly music class for music leaders to be conducted at the same time as the associational board meets. They also planned to have an associational music festival again this spring.

A total of 16 persons from 6 churches in Booneville Association participated. The offices held by the leaders present included two pastors, one associational missionary, three pianists, seven choir directors, five church music directors and six choir members.

The warm fellowship and serious consideration of planning projects to improve music activities in each church are expected to characterize each "Shoptalk Dinner" held in Kentucky, as each associational music director schedules one for the church music leaders in his association.

Will Jesus
Come To
The Feast?



FRANKLIN OWEN
Executive Secretary, Kentucky Baptist Convention

The above question is asked in John 11:56. The feast to which they referred was the Passover. The question was asked in light of the desire on the part of some at Jerusalem to destroy Jesus. The time of the great annual festival was drawing near. The people began to wonder whether Jesus would come.

We, too, are in the time of the most famous annual festival season. It is the Christian celebration of the birthday of the Christ Child. In light of the celebration customs of many, the question is not at all irrelevant. Will Jesus come to the festival this year?

There is a strange similarity between modern celebration of Christmas and the first Christmas, when there was no room in the Inn. The Christ Child can no more come to our Christmas, this year, without our making room for Him than He could enter the overcrowded Inn at Bethlehem. Will you and your household make room?

If He comes to your festival season this year, will He approve your manner of its celebration? Can you invite Him to the round of parties, to the activities, the refreshments, the extravagant emphases toward some, the shameful neglect of others? In other words, would He come to your kind of festival, or would He be crowded out—"no room in the Inn."

We'll have to make room for Jesus if He is to come this year. There are still angelic choirs, and there is still heavenly music, but you have to listen, or it will pass you by. There is still the peace of God that passeth understanding, to be found in Christ, but you have to make room.

Maybe the new austerity program will "de-materialize" our observance somewhat. Its hardships, its de-emphasis of unnecessary things may serve to aim us back toward the more important things.

Christmas is coming. Will Jesus come to the festival?

—Frank Owen

Express Your Opinion
in
The Baptist Forum

Private Group To Sponsor Nativity Scene

Yes, there will be a nativity scene at the annual Christmas Pageant of Peace this year in the nation's capital.

The big difference between this and previous religious observances around the national Christmas tree is that it will not be under governmental sponsorship, supervision and financing. Thanks to a court decision, the nativity scene will now be under private sponsorship.

Earlier, news reports said that "Jesus won't be allowed in the Christmas Pageant of Peace this year near the White House." This is not exactly what the court decision said.

On September 26 the U.S. Court of Appeals for the District of Columbia reversed a decision of the U.S. District Court for the District of Columbia. The case is known as Allen v. Morton.

The issue of the nativity scene at the

annual Christmas Pageant of Peace arose when a group of District of Columbia residents challenged the practice as a violation of the "Establishment Clause" of the First Amendment. This clause prohibits an establishment of religion in the United States.

The lower court ruled that "there was neither a religious purpose in the government's sponsorship of the pageant, nor was the primary effect of the creche that of substantial religious impact." On the question of purpose, the district judge took note of the fact that the pageant was intended "to provide a colorful event during the Christmas season which would attract visitors to Washington and thereby increase the business of local merchants."

Therefore, the district court ruled that the Pageant of Peace, including

the nativity scene, does not violate the First Amendment.

The court of appeals, however, ruled that the continuation of the government's participation in the Pageant of Peace, which includes sponsorship and planning the religious activities, resulted in an excessive entanglement of government in religion. For this reason, the court of appeals issued a complicated three-pronged opinion, summarized as follows:

First, the court said that there will be no further legal problems if the creche is eliminated from the Christmas Pageant of Peace.

Second, if the creche is retained, and if the government terminates sponsorship or connection with the pageant, appropriate plaques must be erected explaining the relationships.

Third, if the creche is retained, and if the government continues connection with the pageant, new regulations must be prepared to provide for governmental neutrality and nondiscrimination.

The court itself knew that its ruling would be widely misunderstood. The judges said, "This case, we unhappily surmise, is similarly disposed to perplex, confuse, and even frustrate, so sensitive and complex are the issues it presents." It took the court 51 pages to set forth the opinions of the three judges in the case.

The government has now decided to continue its participation in the Pageant of Peace and to eliminate the nativity scene from the event.

However, a permit has been issued to the American Christian Heritage Association to erect a nativity scene on park property adjacent to the pageant.

Evangelism Division Reorganized

Directors of the Southern Baptist Home Mission Board have approved a realignment of the board's evangelism division into three departments — lay witness ministries, mass evangelism ministries and evangelism materials and services.

C. B. Hogue, the division's new director, outlined the reorganization at a three day conference on evangelism strategies in Atlanta, attended by some 55 state level Southern Baptist evangelism leaders.

Hogue said the new system will place three department directors in charge of the three areas of work and replace the old system of one division director and a staff of associate directors. Hogue will supervise the three directors.

The new organizational plan will place men together who have affinity relationships, Hogue said.

"It should give us stronger impact and a stronger working relationship with groups coming to the division for assistance," he said.

W. D. Lawes, now an associate director, will become assistant to the director of the division in the organization.

John Havlik, now an associate director for publications and materials, will direct the department of evangelism materials and services under the new plan, and Jack Stanton, now an associate director for lay witnessing, will be director of the department of mass evangelism ministries.

The director of the department of lay witness materials has yet to be named, although that department will include Reid Hardin, now an associate

director, as director of renewal evangelism, and Barry St. Clair, also now an associate director, as director of youth evangelism.

Hogue, who succeeded Kenneth Chaffin as director of the division of evangelism in July, said the reorganization does not mean the division necessarily will expand.

He does have plans, however, to replace two staff members — Nathan Porter, who resigned earlier in the year as associate director for student evangelism, and William Powell, who resigned as associate director for bus evangelism. (BP)



POSTER DRAWER — One of the items over 70 young people from Kentucky, Indiana and Ohio took home with them after Baptist Student's Day at Campbellsville College was a personal poster drawn for them by Dave Forman, admissions counselor. Held December 1 the weekend included recreational activities, question and answer periods, tours, auditions for music scholarships, preliminary basketball tryouts and consultations with faculty members. According to Al Hardy, director of admissions, some prospective students "even filled out applications on the spot."

Missionaries Selected For Home Land Service

The board of directors of the Southern Baptist Home Mission Board has appointed eight missionaries and 14 missionary associates, among them two former Kentuckians, at the annual fall board meeting in Atlanta.

Herbert and Peggy Slaughter were appointed to missionary status. Slaughter is a former Kentucky pastor and will live in South Charleston, West Virginia, where he is superintendent of missions.

A Todd County native, Slaughter received his bachelor of arts degree from Belmont College in Nashville and the

master of divinity degree from Southern Seminary in Louisville.

Among those also appointed to full missionary status were Texas natives, Jackie and Sue Heath. They will serve in Garden City, Kansas, where Heath will be superintendent of missions.

Heath, a native of Big Spring, Texas, received his bachelor of arts degree from Hardin-Simmons University in Abilene, Texas, and his bachelor of divinity degree from Southwestern Baptist Theological Seminary in Fort Worth.

Mrs. Heath, the former Ella Sue

Thomas of Hereford, Texas, attended Ranger Junior College in Ranger, Texas.

Missionary appointees to Flint, Michigan, are Billy and Louise Chambers. He was appointed superintendent of missions. They both are natives of Fort Worth.

Chambers received his bachelor of arts degree from Baylor University in Waco, Texas, and his bachelor of divinity degree from Southwestern Seminary.

Mrs. Chambers, the former Ima Louise Tyson, received her bachelor of science degree from Texas Wesleyan College, Fort Worth.

Kenneth and Marilyn Prickett have been promoted from missionary associates to career missionaries. Prickett will serve as a field worker in Santa Fe, New Mexico.

A Guymon, Oklahoma, native, Prickett received his bachelor of music degree from Wichita State University in Wichita, Kansas.

Mrs. Prickett, the former Marilyn Nelson of Amarillo, Texas, received her bachelor of science degree from Texas Tech University in Lubbock.

Newly appointed missionary associates serving in Texas are Paul and Margarita Pequeno. Pequeno is the pastor of the Mexican Baptist Mission in Slaton.

Also serving in Texas are newly appointed missionary associates Henry and Candelania Rosales. Rosales is pastor of the Bethel Baptist Mission in Corpus Christi.

Juan and Nora Couso were also appointed missionary associates. He is pastor of the Buenas Nuevas Baptist Church in Miami, Florida.

Kenneth Hudson and Linda Casper were appointed missionary associates and student interns. They both attend Southwestern Seminary.

Also named as missionary associates were James and Marcel DuBose. DuBose, pastor of the Sunset Hill Baptist Church, Kansas City, Missouri, also attends Midwestern Baptist Theological Seminary in Kansas City.

Raul and Clara Caballero were also among the 14 newly appointed missionary associates. Caballero is the pastor of the Macedonia Baptist Church, Nixon, Texas.

Another Texas couple appointed as missionary associates were Ricardo and Enedelia Hernandez. He is pastor of the Primera Iglesia Bautista, Mineral, Texas.

The Caballeros and the Hernandezes both attend the Mexican Baptist Bible Institute, San Antonio, Texas. (BP)

SBC Receipts Top \$3 Million

For the second time in the history of the Southern Baptist Convention — both in 1973 — contributions through the denomination's Cooperative Program unified budget topped the \$3 million level in one month.

In November, SBC churches gave \$3,100,557 to support all national SBC causes through the Cooperative Program. The other \$3 million month came in January, when an all-time record \$3,194,938 was collected.

The November, 1973, total topped by \$778,346 (or 33.52 percent) the \$2,322,212 received in November of last year, according to figures released by John H. Williams, director of financial planning and assistant to the treasurer for the SBC Executive Committee.

The 33.52 percent increase represents

the largest percentage increase over a corresponding month of the year before, according to Porter Routh, the Executive Committee's executive secretary-treasurer.

Through the first two months of the 1973-74 fiscal year, Cooperative Program gifts totaled \$5,808,646, more than 15.3 percent higher than the \$5,037,268 received at the same point in the 1972-73 fiscal year, Williams said.

Designated gifts reached \$360,780 in November, 34.91 percent higher than the \$267,424 received in November of last year.

But the \$602,499 total designated gifts for the first two months fell \$7,317 (or 1.2 percent) lower than the same period last year. (BP)

Kentuckians Graduate At S'western



Hampton



Harris



Miss Trevathan

Three students from Kentucky will receive degrees during winter commencement exercises to be held at Southwestern Baptist Theological Seminary in Fort Worth, Texas, on December 14.

Paul D. Hampton, Bowling Green, will receive the master of divinity de-

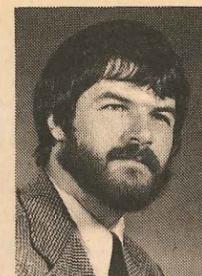
gree as will Richard H. Harris of Nancy. Melissa Trevathan, Murray, will be granted the master of religious education degree.

Brooks H. Wester, pastor of the First Baptist Church, Hattiesburg, Mississippi, will be the commencement speaker. A graduate of Baylor University, Wester holds the master of theology degree from Southwestern Seminary.

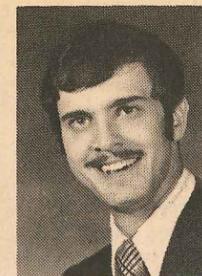
The world's largest evangelical seminary, Southwestern is one of six seminaries owned and operated by the eleven million member Southern Baptist Convention.



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Nineteen Kentucky students will receive degrees during the winter commencement program at The Southern Baptist Theological Seminary, Louisville. James L. Pleitz, pastor of First Baptist Church in Pensacola, Florida, and the seminary's national alumni president, will present the commencement address and President Duke K. McCall will award the degrees.

Kentucky students receiving degrees are: *Master of Religious Education*: Larry Carter of Louisville, James Markham of Owensboro, Tommy Mobley of Louisville; *Diploma in Theology*: Terry Sammons of Louisville; *Master of Divinity*: Thomas Atwood of Cobb, Floyd Baker of Warsaw, Brent Caldwell of Princeton, Stephen Earle of Middlesboro, Esther Hargis of Louisville, James Hasencamp, Jr., of Louisville, William Hicks of Central City, David Johnson of Louisville, Thomas Kinman of Frankfort, Adrian Lamkin, Jr., of Grayson, Ronald Tucker of Greensburg, Steven Ware of Henderson; *Doctor of Ministry*: Frederick Moffatt, Jr., of Frankfort, Charles Music of Seco, Carl Watts of Danville.

MORE NEEDED —

Funding May Determine "Spring Street" Fate

The future of the evangelistic television program "Spring Street, USA" depends almost entirely on viewer response and the SBC Executive Committee's approval of additional funds, Arthur B. Rutledge, the board's executive director, told the Home Mission Board's directors.

In his annual report, Rutledge said that despite a large increase in mail response, "Funds in sight seemingly make it impossible to produce any new programs after January of next year."

So the Home Mission Board has asked for an additional \$400,000 in its 1974-75 Cooperative Program request, to be acted upon by the Executive Committee in mid-February, 1974.

"It is our hope that within the next three years mail receipts from listeners will reach the level of providing all or a substantial portion of the cost

of the program," Rutledge told the directors.

"The 468 mail responses received in October represented more than one-third of the total since April 1 (when the show debuted), Rutledge added. November responses jumped past 500.

Bill Hogue, director of the agency's evangelism division, reported an example of local viewer support. An anonymous donor offered to foot the \$7,000 fee required for showing 31 segments of "Spring Street, USA" on station KHON-TV in Hawaii at 2 p.m. on Sundays.

In addition, the station will give a free 30-second spot local identification during the show to promote the work of the 32 Southern Baptist churches in Hawaii.

An additional \$75,000 was received by mail in November, but production of the final eight shows in January

will require \$160,000 (for a total of 34 programs).

With a necessary cut in production next year, the board approved use of funds for purchase of station time which will give "Spring Street, USA" more favorable viewing times.

Several stations which showed the program in early morning hours, such as 6 a.m., were dropped from distribution and several cable television stations which provide a larger potential audience were added. The tentative schedule for January 1, 1974, includes 28 stations in 14 states.

Until or unless more are produced, the present 34 programs will enable "Spring Street, USA" to stay on the air two or three more years by repeating on some stations and by initial use of others, a board spokesman said. (BP)



(Continued from page 5)

order staff utilizes the minimal funds available. An expensive, multi-colored *Western Recorder* on "slick" paper designed to compete with major news and leisure-reading periodicals would rob thousands of Kentucky Baptists of their only regular information source on the work of Kentucky Baptists and Southern Baptists.

Keep up the excellent work.

The dig which Thomas R. McKibbens, Jr., took at Senator Harold Hughes in the same Forum was disturbing. Is he criticizing God's leadership or Senator Hughes' decision? I include this for my own satisfaction knowing that neither God nor Senator Hughes need be defended.

Roanoke, Ala. Larry E. Armstrong

INSURANCE INFORMATION

Dear Editor:

Our new church medical system is moving into the fourth quarter of its first year. As we had expected, the transition from the Blue Cross to the Aetna system has been traumatic, difficult and time consuming. The system has essentially been "de-bugged" and is working with a greater degree of claims efficiency than we have seen yet in our history.

The time has come when we must launch a major push to significantly increase participation in our insurance system. Two of the contributing factors to stability and continuity of an insurance system are the continual addition of new participants and the growth of the total group. We will be advertising through our state papers, direct mail, and other opportunities soliciting participation of our churches for their employees. We are asking for your support in whatever means and opportunity you see fit since we believe the Annuity Board's program is ultimately to the benefit of your churches and convention.

Some factors you will want to consider:

1. This program essentially belongs to the convention. If we are paying surplus premium now, it will be reflected in future reduced premiums, and vice versa. The current medical rate is guaranteed through mid-1974; there is some indication this early that some states will be placed in different rating areas — the degree of state participation will have an influence on this decision.

2. We have an excellent program of insurance and with few exceptions it should excel anything available on the local basis. Our medical plan has four

choices available with a maximum of \$250,000 in individual benefits and an individual liability from \$600 to \$1,000.

3. Provision for continuation of medical insurance beyond age 65 has been inadequate but there has just been a break-through that will be announced to such eligibles in the immediate future that will be fair and adequate.

4. Beware of deceptive and ill-advised local offers of medical insurance.

(a) Stability and practicality require large numbers. A plan cannot pay out more in benefits than it collects in premium.

(b) Rate assurance is usually lacking and the attractive premium that formed the group may fluctuate wildly in a short span of time.

(c) Portability is usually quite limited in local plans. There is a tremendous difference between conversion feature and portability.

(d) There have been some tragic incidents related to some local plans and proposals where our people were left considerably more exposed than had been intended. In some cases the Annuity Board has been able to come to the rescue but such rescue possibility has diminished greatly.

(e) Be discerning in considering statements of comparison and propo-

sals. Just because the statement is made or printed does not make it true. We are formally issuing the third challenge and complaint now on the three companies in two states due to false comparisons, erroneous offers, and twisting.

Please pray for us and our responsibilities and let us know where we are letting you down and how we can better support you. We will try to undergird you in the same way.

Dallas, Texas Gene P. Daniel

LIKES AS IS

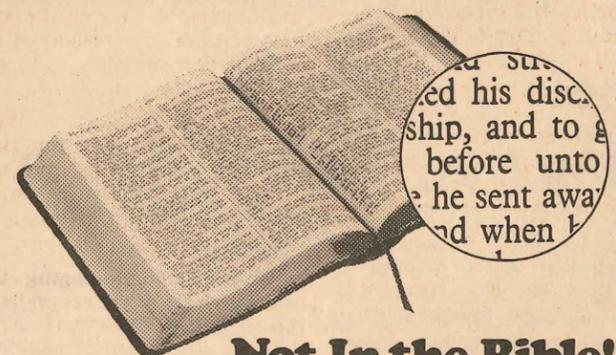
Dear Editor:

I like the *Western Recorder* as it is. I have cataracts on both eyes and I can still read the main part of the paper and it is cheap enough for most churches to put it in their budget if they wanted to do so. I don't like anything but black on white. I don't like print on colors. The only thing I have difficulty with is the fine print on page 2. I had to use a magnifying glass to read the code number. I can barely read "Church Chuckles."

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Fordville Mrs. Lawrence Richards

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HONORED — Alma Hunt, executive secretary of the Southern Baptist Woman's Missionary Union, receives a resolution of appreciation from Jack Lowndes, president of the Home Mission Board's board of directors. The presentation was part of "Alma Hunt Appreciation Day" given by the Home Mission Board for her 25 year's service to the WMU and her support of home missions. Arthur B. Rutledge, HMB executive director, and his wife Vesta, applaud the presentation.

OFFERINGS 'EXCEEDED OUR HOPES' —

HMB Raises Budget, Honors Miss Alma Hunt

Because of better than expected income, the Southern Baptist Home Mission Board raised its 1974 budget to \$18,039,210. Earlier this year the agency had adopted a budget \$666,000 short of that amount.

Arthur B. Rutledge, executive director of the agency, said receipts from the two major sources of income — the Southern Baptist Cooperative Program unified budget and the Annie Armstrong Easter Offering—"exceeded our hopes."

Also included was added income of \$112,000 from a major foundation gift for church extension and language missions.

The \$18 million budget supports the 2,178 missionaries in all 50 states, Panama and Puerto Rico.

Rutledge said the Annie Armstrong Offering is "running approximately 14 percent higher than one year ago. Over a span of two years this offering has increased more than 25 percent."

Despite the increases, Rutledge said, "It is not easy for the agency to keep abreast of rising costs and at the same time also expand our witness and ministry."

And these are times when we must respond to the challenges which face Christians in America, he told the fall meeting of the agency's directors.

"The problems which our nation has faced this year have cast upon the nation a pall of gloom and distrust. We have almost forgotten the cease-fire in Vietnam and the return of our prisoners of war," he said.

"On the other hand this mood seems to have driven many of our people to a deepened concern for the spiritual and moral welfare of our nation. Millions of unbelievers and marginal church members are more responsive to Christ than ever before," he said.

"This is a challenging time to be committed to help cross barriers with the gospel of Christ."

The board also authorized the creation of a separate corporation to handle the purchase and sale of church bonds.

Robert Kilgore, director of the division of church loans, was named president of the corporation. He said that it will be spring of '74 before final details are worked out and the corporation starts functioning.

"This has been a beautiful and joyful experience," Alma Hunt, executive secretary of Southern Baptist Woman's Missionary Union, said. "And seeing yourself on the screen is far better than going to your own funeral."

Miss Hunt made the comment after

Church Serves Lord's Supper Via Television

Some 200 persons in the television audience of Walnut Street Baptist Church, Louisville, participated in the church's Lord's Supper observance the first Sunday in December after receiving the elements by mail from the church.

The pastor, Wayne Dehoney, a former Southern Baptist Convention president, announced the communion during two preceding telecasts. The church's Lord's Supper committee prepared the "small sealed glasses of juice and pieces of unleavened bread and mailed them to those who asked for it," Dehoney said.

Dehoney said the 6,200 member church had televised its communion service previously but had never sent out elements for the television audience participation.

"We plan to do one or two a year from now on," Dehoney said, "because we got such outstanding response."

seeing the multimedia presentation on her life at the Alma Hunt Appreciation Day Luncheon given by the Southern Baptist Convention's Home Mission Board during its annual fall meeting.

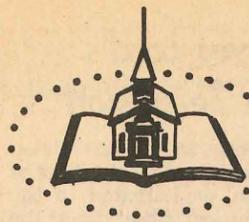
The agency's board of directors, who gave Miss Hunt a standing ovation, honored her for 25 years service to the WMU and her support of the board.

Miss Hunt became WMU executive secretary in 1948. Since then she has worked together with the Home Mission Board to form a partnership which has resulted in printing and distribution of more than four million copies of some 100 books, delving into every facet of home missions.

One of Miss Hunt's most beneficial projects, a board spokesman said, has been the special offering to home missions. Since she took office, the offering has grown from \$600,000 in 1948 to more than \$6.8 million in 1973.

The offering undergirds every home missions program and ministry in the land, supplementing the Southern Baptist Convention's Cooperative Program unified budget.

Miss Hunt, the Southern Baptist leader with the longest years of service, has worked with three Home Mission Board executive secretaries: J. B. Lawrence, Courts Redford and Arthur B. Rutledge. (BP)



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for December 23, 1973)

LIFE AND WORK SERIES

The Witness Of The Spirit

John 15:26

Inasmuch as Christ had come and borne His witness to men both in His words and His works, and now that His bodily presence was soon to be withdrawn from them, He assured them that He would send to them the Holy Spirit, Who would bear witness to the deity and redemptive purpose of Christ, and Who would do for His disciples many things which the Lord Jesus had been doing for them, and additional things also. He would impart to them the protection, guidance, inspiration, and power which they would need from time to time. If they would yield themselves to Him and obey Him, they would become the recipients of many additional and wonderful blessings, and in turn be able to bear a far more effective witness for Christ.

Matthew 1:18-25

Joseph and Mary were engaged to be married when he was informed that she was to become a mother. Not knowing that the Holy Spirit was responsible for her condition, Joseph naturally thought that Mary had been unfaithful to him. Mary was conscious of her innocence, the angel having told her the cause of her conception. We admire him for his determination to do what was right. The message Joseph received from the angel of the Lord removed his doubts, calmed his fears, and caused him to rejoice again in the love of his betrothed. This message assured him that Mary had not transgressed; therefore, Joseph's reputation could not be impaired by their marriage.

Concerning the yet unborn child, Joseph was informed as to His birth, His name, and His mission. God's Son was coming for the purpose of bringing eternal life to all who would receive Him as a personal Saviour.

More than seven hundred years before, God had spoken through His prophet Isaiah (7:14) saying, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." This prophecy had to be fulfilled in God's own time and manner. In the fulness of time, which was also in the hour of man's greatest need, God sent forth His Son. And Mary was a virgin when she gave birth to Jesus, the Messiah. Immanuel means God is with us

to redeem, to regenerate, to cleanse, and to sanctify.

In obedience to the command of the angel, Joseph was immediately united in marriage with Mary. God's Word plainly teaches that Mary retained her virginity until after the birth of Jesus, the Son of God. To be sure, Mary was not sinless, but she was chaste and upright. It is wrong to deify her, or to exalt her to the place of a mediator between God and men.

Acts 4:8-12

Peter's preaching had aroused the anger of the leaders of the nation, and they had ordered Peter and John arrested and imprisoned for the night. On the morrow, the two apostles were brought forth and arraigned before the Sanhedrin. In an attempt to get them to incriminate themselves, members of the Sanhedrin asked them, "By what power, or in what name, have ye done this?" Of course, they had reference to the healing of the lame man at the gate "Beautiful."

INTERNATIONAL SERIES

The Word Dwelt Among Us

John 1:1-5, 14-18

God revealed Himself through Jesus Christ, the Son of God, the Messiah of the Jews, and the Saviour of sinners, Who came into the world to accomplish the saving purpose of the Father.

Jesus Christ is...
The Logos (Word)

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 is "The Word." Therefore, it is not surprising that John's 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.

Standing before this august court, Peter calmly, frankly, and fearlessly told the members that it was in the name of Jesus Christ that this wonderful cure had been performed. These men to whom Peter witnessed were settled already in their rejection of the truth. They had decided the case before they had listened to any of the evidence. Their question was asked with the hope that it might enable them to accuse the apostles of blasphemy.

Then, through the power of the Holy Spirit, Peter preached salvation to them through the very cross they had ordered to be erected. Verse twelve makes it perfectly plain that salvation does not come through anything that man can do for himself, but by and through the One Who was crucified and buried by men and raised and glorified by God. There is salvation in Him only. When Peter had finished speaking every man present knew how to be saved.

"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 inaccurate and insufficient. Of all things that exist in the material universe there is nothing that came into existence apart from Christ (verse 3). This same truth, that Christ was the Creator and not a mere creature, is reiterated with Pauline clarity in Colossians 1:16-17.

The Light
John 1:4-5

Christ is the source of all life and every living being is dependent upon Him for sustenance. He, Who is the source of all life, is also the Light. In the incarnation Christ was the light blazing in the darkness, but many 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 re-



mindful of the cruelties and brutalities to which so many were subjected at the hands of those who did not know and love God. Through 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.

The Lord
John 1:14-18

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.

That Christ Jesus came into the world and lived in the flesh and died for men is not something which humanity deserved or earned, but it was an expression of the love of God. 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.

"The Word became flesh" when Jesus Christ was born in Bethlehem. Before becoming incarnate, He was with the Father as the medium of all activity and life, sharing with the Father in creative activity, for everything that was made came from the Father through the Son. When "the Word became flesh" He did not cease to be what He had been, but as an additional experience He assumed human nature. At the same time He was "perfect God and perfect Man," an absolutely unique being.

Witnesses to this truth were John the Baptist and John the evangelist, the latter of whom was the writer of the gospel of John. 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 He was as divine as He had been previous to His incarnation. While here He brought the glory of God into human view, human understanding, and human appreciation, and exhibited the Father in such a way that those who came to know Him knew the Father also.

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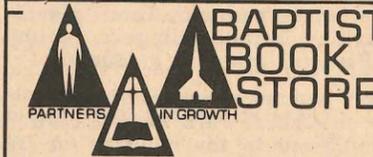
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People And Places

Dewey T. Jones, former Kentucky pastor from 1934 to 1956, died November 23 at his apartment in Baptist Towers, Louisville. After retiring in 1956 Jones and his wife moved to Paducah but returned to Louisville in 1972. He was a native of Tennessee and served as pastor in Virginia prior to entering Southern Seminary in 1934. He served as pastor in Bradfordsville, Mackville, Buffalo, Simpson County and Bardwell after his graduation.

Terry Sammons, music and youth director at Chapel Park Baptist Church, was ordained to the ministry on December 2. The Southern Seminary student has served the congregation for the past five years. He was examined by Chapel Park deacons and several Shively area pastors.

Maynard Marcum, a deacon at Evergreen Baptist Church in Frankfort, died recently. He had served as a deacon since 1961 and was a teacher at the church since 1958.

Ella Sweeney, 90, one of Washington County's oldest and best known school teachers died at Mary Immaculate Infirmary, Lebanon, after several months of illness.

She taught Sunday School at the Mackville Baptist Church, Mackville, for several years before her death. She willed a substantial portion of her estate to the church in order that it might carry out its mission programs.

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A nine member committee has been elected by the **First Baptist Church, Madisonville**, to provide leadership in the development of the congregation's planned Special Ministries Building. Plans designate that the new structure will be used for educational and recreational experiences for all ages. The building will be equipped with facilities to serve over 400 people in its dining space. The church hopes to have the project under construction sometime early in the spring. A completion date is likely in the following winter.

Campbellsville College students selected to appear in the current edition of *Who's Who Among Students in American Universities and Colleges* include Elinor Clark, Owenton; Billy Coffey, Indianapolis, Indiana; Joyce Cook, Cynthiana; Deborah Decker, Marion; Ray England, Campbellsville; Cathy Forman, Campbellsville; Peggy Hardy, Campbellsville; James Hatfield, Pineville, West Virginia; Linda Hayes, Leitchfield; Josh McKay, Lebanon;

Patricia Miller, East Bernstadt; Renee Minor, Greensburg; Virginia Wren, Liberty.

Students are selected on the basis of scholarship, participation, and leadership in academic and extracurricular activities, citizenship, service to the school and promise of future usefulness.

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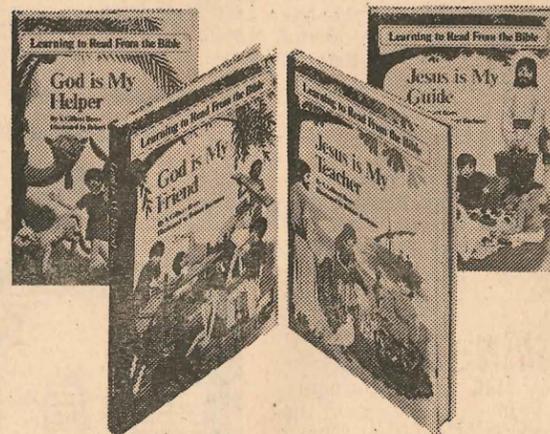
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Christmas

(Continued from page 3)

denominations that didn't share the negative feelings about celebrating the birthday of Jesus, Carleton said.

James H. Barnett in his book, *The American Christmas: A Study in National Culture*, quoted the *New York Daily Times* of December 26, 1855: "The churches of the Presbyterians, Baptists and Methodists were not open on December 25... but Episcopalian, Catholic and German churches were all open. Inside they were decked with evergreens.

Most states had accepted the day as a legal holiday by the mid-1800s, Carleton added.

Few people today—particularly few Christian groups—oppose Christmas as a celebration, except where the concept of Jesus having come to earth as God conflicts with other religious ideas, Carleton said. Some Christians still see the celebration as pagan, he said.

The power of Jesus Christ to transform the ugly and sordid into something lovely was demonstrated in the transformation of the season into the Christmas celebration, he continued.

Finally, although commercialism too often dominates Christmas, the celebration emphasizes peace, benevolence and generosity, Carleton said. "People give presents at Christmas who are normally so stingy they wouldn't give at any other time of the year.

"I think it's a response to the message of Christmas, that God gave His all in His son, Jesus Christ." (BP)

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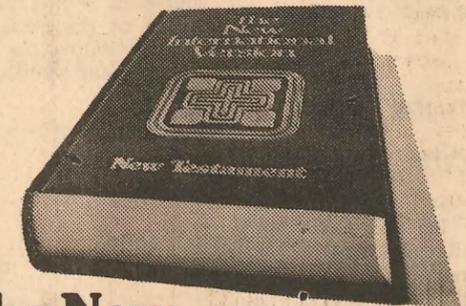
Conferees from 26 Southern Baptist state conventions and 14 Southern Baptist Convention organizations laid ground work in Chapel Hill, Tennessee, for launching an SBC-wide oral history program for historical and contemporary use.

The three-day workshop, sponsored by the SBC Historical Commission, represents the first convention-wide effort to investigate the merits of oral history gathering — a relatively recent technique of filling in gaps in written records.

The oral history movement, which began about 25 years ago, uses a systematic technique of tape recording "oral memoirs" and preserving information which reveals the impact of people on events, explains Lynn May, executive secretary of the Historical Commission.

Discussion leaders and 54 conferees explored all aspects of researching, conducting, taping and transcribing oral history interviews, establishing oral history programs and possibly coordinating such an effort through the Historical Commission.

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PRAYING FOR MISSIONS — Owen Cooper, president of the Southern Baptist Convention, issues a challenge for 800 pastors and laymen to support foreign missions with prayer and gifts during the National Prayer Breakfast for Foreign Missions at Dallas, sponsored by the Brotherhood Commission. To the right of Cooper is Baker James Cauthen, executive secretary of the FMB who also spoke.

Panama Recommended For FMB Field

The Southern Baptist Home and Foreign Mission Boards have jointly recommended transfer of mission work in the Republic of Panama and the Canal Zone from the Home to the Foreign Mission Board.

"Consultations have reached the point that Panamanian Baptists, the Home Mission Board and the Foreign Mission Board are ready to effectuate

this change on January 1, 1975, subject to approval of the Southern Baptist Convention," said Arthur B. Rutledge, the Home Mission Board's executive director, at the agency's board of directors meeting.

Since 1908, the Home Mission Board has held responsibility for the work which began primarily for Americans and West Indians in the Canal Zone.

But as the Panama Baptist Convention developed, as their ties with other Central and South American countries

increased and as the work of the Foreign Mission Board grew in the Caribbean area, the administrations of both boards felt that the work in Panama could best be carried out under the leadership of the Foreign Mission Board.

Rationale for transfer of the work includes the idea that the medical mission work in the San Blas Islands will fit well with the Foreign Mission Board's extensive medical program and that the Foreign Mission Board's theological seminary at Cali, Colombia, could best care for graduate work for the pastoral leadership of Panama.

After being informed of the two boards' wishes, the Panama Baptist Convention recognized the necessity and voted to officially request that the Foreign Mission Board establish fraternal relations with the Panama Baptist Convention.

Baptist work in Panama includes 42 churches with 6,639 members among the four distinct ethnic groups which work together in the convention: Spanish-speaking Panamanians (15 churches); West Indians (13 churches); Cuna Indians (9 churches); and Americans (.5 churches). In addition there are 82 missions, a theological institute, an assembly and a medical clinic, along with 13 home missionaries. (BP)

Gordon Clinard Dies In Auto Accident

Gordon Clinard, 51, former professor at two Southern Baptist Convention seminaries, was killed in an automobile accident in Abilene, Texas.

Funeral services were held in Abilene, with burial in Fort Worth.



Clinard

He also was professor of preaching at Southwestern Baptist Theological Seminary, Fort Worth, 1955-66.

Clinard, born in Springfield, Tennessee, served as pastor of the First Baptist Churches of San Angelo, Texas, Huntsville, Texas, and Burleson, Texas. He was former president of the Baptist General Convention of Texas and former chairman of the Texas convention's executive board.

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For complete information see story in next week's
Western Recorder.



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