



WR

**WESTERN** RECORDER

NOVEMBER 12, 1964



## GLEANINGS FROM THE FIELD

**KENTUCKY'S SHARE** of the 1964 offerings taken at the two SBC assemblies, Ridgcrest and Glorieta, was \$698.75. The 28 state Baptist conventions have received as a Cooperative Program gift the offerings taken during Sunday morning worship services at the two Southern Baptist assemblies. The offerings, divided equally among the conventions, amounted to \$19,565.42.

**THE PADUCAH** ministerial fellowship has elected Robert Solomon, pastor of Trinity Baptist Church, as its president.

**THE SOUTHERN SEMINARY** alumni luncheon will be held at the Kentucky Hotel in Louisville, November 12 at 12:00 noon. Dr. Nolan P. Howington will represent the seminary. H. Lloyd Stormont, pastor of Bethany Baptist Church, is president of the Kentucky group.

**RUSSELL HEIGHTS BAPTIST CHURCH** had the services of James Holden, Pineville, for a revival. M. C. Gibson is pastor of the Columbia, Kentucky church. There were fourteen additions by baptism and one addition by letter.

**FIRST STREET BAPTIST CHURCH**, Mayfield, has changed its name to Emmanuel Baptist Church. The church is affiliated with the Graves County Association.

**W. G. POTTS**, retired minister, was among the visitors that attended the Nelson County Association, meeting with the Pleasant Grove Baptist Church. Potts was pastor at Pleasant Grove during his seminary days in 1915-17. He is believed to be the oldest living former pastor. He served as moderator of the association during his seven-year pastorate at First Baptist Church, Lebanon Junction.

**A SCHOLARSHIP** to be awarded outstanding students planning a career in radio or television was approved by state representatives of Southern Baptists' Radio and Television Commission. Dr. Carroll Hubbard, pastor of the St. Matthews Baptist Church, Louisville, is the Kentucky member of the Commission and was present for the meeting.

**LLOYD BARDOWELL**, Louisville evangelist, was with the Walnut Street Baptist Church, Owensboro, for a revival. Douglas Graham was the music director and L. M. Huff, Jr., is the

pastor. There were 9 professions of faith, 8 additions by letter and 1 surrender to life service in Christian work.

**NEW PALESTINE BAPTIST CHURCH**, near Hopkinsville, observed homecoming and the first anniversary of their pastor on Sunday, October 18. Fred E. Richardson is the pastor.

**DUKE K. McCALL**, president of the Southern Baptist Theological Seminary, was the morning speaker at the Harrodsburg Baptist Church when the church celebrated its 125th anniversary on November 8. C. R. Daley, former pastor and editor of the *Western Recorder*, was the evening speaker. Deacons were installed in the evening service.

**ED FRENCH**, pastor of the Cumberland Baptist Church, Cumberland, Kentucky, reports revival results. Alastair

C. Walker, pastor of First Baptist Church, Griffin, Georgia, was the evangelist and there were 20 professions of faith, 7 additions by letter and 13 rededications. The pastor directed the music.

**CHESTER SWOR**, well-known speaker among Southern Baptists, will be featured at the Mountain Youth Conference, held on the campus of Georgetown College, November 27-28. Sponsored by the Missions Department of the KBC and directed by Ed Cunningham, associate in the department, the conference is limited to the first 250 people who register. Reservations should be sent to Dr. Curtis Phipps, dean of students, Georgetown College, Georgetown, Ky. The reservation should include name, age, sex and \$2 registration fee. The conference is open to young people between the ages of 15-25.

**WILLIAM AND MARY WARMATH**, Southern Baptist missionaries on furlough, left the States on November 6 to begin their second term of service in Japan. William is a native of Durant, Mississippi. Mrs. Warmath is the former Mary Cox, born in Omaha, Arkansas, but reared in Kentucky.

**JOE CARRICO**, pastor of the Post Oak Baptist Church, Bethel Association, has undergone major surgery at the Baptist Hospital in Nashville, Tennessee. He is now at home and making rapid recovery.

**DAVID HALE**, son of the Paul Hales, has been called as pastor of the Concord Baptist Church, Logan. He lives at Route 1, Russellville, and is a student at Western Kentucky State College. He is to be ordained soon.

**J. C. (JAY) DURHAM, JR.**, of Atlanta, Georgia, has been elected president of the Missionary Education Council. The council, though not officially an agency, helps coordinate home and foreign missionary educational materials in the Southern Baptist Convention. Durham succeeds Miss Ethalee Hamric of Birmingham.

**THE SIX-STATE** Colorado Baptist General Convention made its first plans to help provide separate convention status for four of these states. In its 1964 session, the convention voted to make arrangements for churches in Wyoming, Montana and the two Dakotas to form a separate "state" convention by January 1, 1970.

*Earnestly Contend for the Faith  
Which was Once for All Delivered  
to the Saints—Jude 3*

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### CHURCH-STATE:

## Baptists Are At The Crossroads!

by

JAMES LEO GARRETT and WAYNE E. WARD

Baptists are today at the juncture of major decision. They must decide whether to maintain their historic teaching and practice on separation of church and state in the face of new and complex challenges or to accommodate and weaken their practices on church and state in order to find and secure governmental loans and grants for the operation of their church-controlled institutions.

The struggle of Baptists to gain religious liberty for all and the consequent struggle, especially under John Leland and Isaac Backus in the United States, to obtain a valid institutional separation of the churches and civil government is a well-known story that need not be retold here.

The present critical decision we Baptists face arises from our deep commitment to educational and benevolent institutions which we have deemed essential expressions of the teaching and ministering roles of the churches. Baptists must decide whether:

►(1) these institutions can and will be adequately supported by the voluntary gifts of Baptists and from other non-public sources;

►(2) these institutions, lacking adequate Baptist support, should be detached from Baptist ownership and control and set free to find other support; or

►(3) these institutions, continuing under Baptist ownership, should be partly supported by government loans and by government grants derived from the taxation of all citizens.

The writers believe that the first alternative is by far the most desirable for Baptists to take. Baptists ought to maintain and support institutions of a high quality which serve a distinctly Christian purpose, and no stone should be left unturned to lead all Baptists to a more adequate stewardship, supportive of such institutions.

Yet, if the first alternative should fail, we believe that the second should be taken. If Baptist institutions should fail to receive adequate support from Baptists or fail to maintain a distinctly Christian function and program, then let Baptists honorably, if regrettably, sever their ties and relinquish their

*Editor's Note: Dr. Ward is professor of theology and Dr. Garrett is professor of church history at Southern Baptist Theological Seminary, Louisville. Both men have made intensive study in the matter of church-state separation. This article is a composite of their views from their respective fields.*

claims upon such institutions that the latter may seek other sources of support, whether public or non-public, merge with other institutions, or terminate their existence.

**THE THIRD ALTERNATIVE** is not only not desirable but is a dangerous course. It is a faulty argument that government funds may rightly be used to support the teaching of every subject in a Catholic parochial school or every department in a Baptist college except religion. Such is a confession that religion can be isolated and confined to religion courses and that any religious permeation of the curriculum, even in the humanities, is non-existent. The very purpose of the religiously oriented school is thereby threatened. While admittedly there is a degree of difference between government grants and government loans to church-owned institutions, the fact that neither Baptist leaders nor government economists and tax experts have been able to come to a precise conclusion as to whether federal loans involve an indirect tax subsidy places these loans in the "gray area" of compromise. Loans seem to be the stepping-stones to grants. For Baptists to help break down the wall of church-state separation will likely weaken the Baptist cause both in the United States and throughout the world. No movement will likely thrive by the betrayal of one of its central affirmations. If it was wrong for eighteenth century Baptists to pay taxes to support Anglican ministers in Virginia and Congregational churches in New England, how can it be right for Jews, Seventh-Day Adventists, and secularists in 1964 to be taxed to build Baptist colleges, Methodist hospitals, and Catholic parochial schools? Let us either disown Leland and Backus as mistaken men, or apply their principles consistently today.

Is there not irony in the fact that at the very moment when our Baptist witness to religious liberty is making its impact on the Christian world, as may be seen in Vatican Council II and the World Council of Churches, Baptists should be considering retreat from our historic position? Vatican Council II's consideration of a statement on the right of all human beings to the free exercise of religion, both privately and publicly, both individually and collectively, points to the possible adoption by the Roman Catholic Church of a position quite agreeable to the historic testimony of Baptists on religious liberty. In fact, religious liberty has ceased to be a Baptist distinctive, because Protestants,

claims upon such institutions that the latter may seek other sources of support, whether public or non-public, merge with other institutions, or terminate their existence.

Jews, secularists, and, increasingly, some Roman Catholics have come to embrace it.

Adherence to the universal right of religious liberty by the major Christian bodies of the world and even by the United Nations would not in itself solve all the problems of the relation of religious bodies and the civil authority, the churches and the governments. Indeed, the relation of church and state has been a major problem throughout the history of Western civilization since the advent of Christianity. It is likely to become increasingly a worldwide problem.

Leaders in some of our institutions have made a candid appeal to the principle of expediency—that is, if Baptists do not take governmental aid for their institutions, they will lose out in competition with other religious groups and tax-supported institutions. When Baptist institutions become government-supported, they are already lost as witnesses to the New Testament faith and the Baptist heritage. To "save" them in this way is to lose them anyway!

We may reluctantly agree that some of our institutions may die; but if Baptists fail to support them, let them go down in unflinching loyalty to the biblical and historic principle of separation of church and state—not in compromise of our witness to truth. Our Baptist schools and other institutions have no reason to exist if they do not present a distinctively Christian and Baptist interpretation of truth and life. Baptists have shown that they will support a reasonable number of genuinely Christian institutions which faithfully perform their distinctive ministry. The acceptance of governmental support will cut the nerve of Baptist giving and stifle Baptist witness to religious liberty.

**BAPTISTS ARE AT THE CROSSROADS!** To take governmental aid is to preserve the external structure of our institutions at the sacrifice of their very reason for existence. The voices in our noble history cry out in warning, and the words of our Lord ring in our ears: "Render unto Caesar the things that are Caesar's—and unto God the things that are God's!"

### How Big Is Your Church?

by Bill G. West

It is generally agreed among students of the Old Testament that Israel did not realize the full destiny as a nation that God had intended. Perhaps the most important thing that God communicated to the children of Israel at Mount Sinai was the fact that he had chosen them and delivered them so that they might be a kingdom of priests—a nation of missionaries whose highest calling it was to teach the world that Jehovah was God.

(Continued on Page 14)



**Alaskan Crusade**

**The Golden Heart of Alaska**

The first real snow of the season and the Sixteenth Simultaneous Alaskan Crusade arrived at the same time in Fairbanks, Alaska. It was snowing with 25-degree temperature when we put down at the Fairbanks International Airport, but the warm hospitality of the pastors awaiting us more than offset the frigid weather.

Fairbanks is the "golden heart of Alaska." The flakes of gold found by prospector Felix Pedro in 1902 touched off the gold rush that created the thriving, lusty mining village of Fairbanks. Since Pedro's discovery, millions upon millions of dollars in gold have been found in the rivers and creeks of the area.

Today Fairbanks is a combination of the old and new. Most of the log cabins of the early miners have given way to modern buildings, but some still stand side by side with luxurious apartment and office buildings. Fairbanks has an area population of about 60,000 and is the trading center for all the far north. The Alaskan highway ends at Fairbanks; so does the Alaskan Railroad. Secondary roads lead out of the city but are not passable always. The famous bush pilots handle much of the commerce by delivering the "bush orders," as the periodic supply orders from remote areas are called.

**University Baptist Church**

J. T. Burdine, University Baptist pastor, was at the airport to take care of me and Jack Schoeppey, a music minister from Dallas, Texas, who was to lead our revival music. Our first stop was the Burdine home for a moose dinner. Freida has learned the master's touch for roast moose. After supper was the evangelistic rally at the Calvary Baptist Church. The 7:30 Saturday p.m. hour for the service was 12:30 a.m. Sunday in Louisville. I had more than a usual excuse for napping through the service.

My hosts for the stay in Fairbanks were Mr. and Mrs. James Whisenant. Jim is a high school teacher and coach. An outstanding Baptist layman, he serves as president of the Alaskan Baptist Convention. He grew up in Texas but an adventuresome spirit brought him to Alaska during his college days. Elizabeth, his wife, grew up in Minnesota. She came to Alaska to teach school. Now a devoted mother of three, she has given up teaching to be with her children. Considering the costs of living in Alaska, this a real sacrifice. She is also a gifted musician and serves as pianist for University Baptist Church.

The first Sunday of the revival saw a new Sunday school attendance record of 95. In the worship services an Eskimo girl dedicated her life as a Christian nurse. Already a high school graduate, she plans to use a government scholarship for nurse's training in the "lower 48", as the other states are called.

The present auditorium of University Baptist is a converted two-car garage. Some additional educational space has been added. An adjoining building houses the Primary Department and is the pastorium. The Burdines, with their four children, now live in small quarters. One medium size room serves as the kitchen, dining room, and living room. On Sunday the same room doubles for choir rehearsal and a young people's Training Union. The Primary Department space will be added to the pastorium when the church moves.

With the help of the Home Mission Board, new property has been bought and the first unit is under construction. The new University Baptist location is directly across University Avenue from the University of Alaska, a thriving state school with a thirty million dollar building program under way. About 1,500 students now live on the campus and future growth is expected to be rapid. The University offers a tremendous challenge to the church.

The new church building is mostly a do-it-yourself job as are most buildings in Fairbanks. Labor costs are almost prohibitive with carpenters receiving up to \$9.00 an hour. The University Church has leadership that equals or surpasses anything in Kentucky. Limited in number, they make up in quality. Jim Whisenant, already referred to, has a master's degree. He is Sunday school superintendent and building committee chairman. A university professor, Charles Northip, is the unpaid music minister and has important jobs in Sunday school and Training Union. Gene Park has a master's degree and is assistant superintendent of the Fairbanks public schools. He is a deacon and teaches an adult Sunday school class. He is one of the best Bible teachers I ever heard.

**The High, High Prices**

A problem everyone faces in Alaska is the high prices. Almost everything to eat, materials with which to build and anything you mention have to be shipped from the lower states. A loaf of bread is 50c, a quart of milk is 50c, gasoline is 54c a gallon, fresh eggs \$1.10 a dozen, a haircut \$3.15 and so on.

Places to live are unbelievably high. Jim Whipple, associate director of the Training Union, paid \$42,000 for a modest home. He is an auto mechanic and re-

ceives \$9.00 an hour for his work. Fuel for heating is about \$100.00 a month and electricity runs about \$50.00 monthly.

Alaskan apparel is fascinating and attractive. Protection in the winter is the first consideration, looks is second. Why wouldn't it be this way considering the 70 degree below zero sometimes encountered? Any temperature above zero is considered comfortable.

Even in October dresses for women except for church attendance are rare. Ski pants or other warm clothing to cover the legs is the rule. Boots of all kinds are to be found beside everyone's door. Especially beautiful are the hooded parkas. They are heavily lined and generally fur-trimmed. Most people make their own because of the cost. It takes \$35 to \$50 worth of material to make a parka which would cost twice that amount. A young man let me try on his new custom made coat which was guaranteed for 80 degrees below zero and costs \$80.00.

**Hunting and Fishing In Alaska**

Almost everyone in Alaska fishes and hunts. They just seem to go with the north land. Hunting and fishing are not only sports to Alaskans but a way to supply the family larder and supplement the food budget.

Nearly every family goes for a moose during the open season which begins in August. The meat is hung for a few days in the garage or elsewhere for proper seasoning. Then it is cut up for storage. The cache which once went with every house has been largely replaced in the towns at least by the deep freeze. The cache is something like a smokehouse on legs and still is a necessity for the country dweller or hunter to protect his supplies from the invading bears.

In the springtime moose frequent the backyards

of residents in Fairbanks. A cow with her calf or a bull with his mate are not to be fooled with. A humorous incident took place in connection with the moose whose roast we ate. She was killed during cow season when females are shot in order to reduce the population. The hunter who killed her shot her while she was with a bull moose. Upon killing his mate, the bull charged the hunter and chased him up a tree where he stayed an hour or so until the bull left the scene. For going back to the scene and helping pack out the moose, J. T. Burdine got part of the meat.

Caribou are also very plentiful but apparently are not as popular. More people seem to like the taste of moose than like caribou. Bears are not so plentiful nor easy to get.

Salmon fishing is even more popular than moose hunting. Often the entire family participates and the method of catching these beauties seems a little unfair. When the salmon run begins, the rivers are full of them. These rivers are often glacier fed and are extremely muddy. Besides salmon don't bite this stage of their life and so they are merely dipped up in nets or caught up in the famous fish wheels. The net fisherman simply hold large landing nets with long handles down in the muddy water until a fish runs into the net. Then its a battle between the fish and the fisherman with the salmon sometimes weighing 35 pounds. One such fishing trip often yields a year's salmon supply for a family.

The streams also abound with rainbow trout, arctic grayling, pike and other arctic game fish. Alaska is literally a frontier, the only one of its kind left in the U.S.A. Its attractions beckon but its rigors warn the weak and fainthearted. (More on Alaska to follow).

**BAPTIST FORUM**



**Appreciates Pendergraph**

Dear Editor:

This past week it was our privilege to have Brother Pendergraph with us for a week of survey and church development. The dedicated work that he did will long be remembered in our community and church. Many nights he worked way past midnight and it was 3:00 a.m. when we went to bed after our final tabulations Saturday night.

So far, we have found over 1,100 prospects with 1,000 of them being lost and without Christ.

I personally feel that the work Brother Pendergraph does is often overlooked. My heart thrilled as he walked with me up to the heads of the hollows in the dirt and mud. If all our Baptist workers had this man's zeal and faithfulness, we would be reaching more

people for Christ in Kentucky. God bless Brother G. R. Pendergraph. Meta, Ky. Emory Register

**Disturbed by Proposals**

Dear Editor:

I read in a recent issue of *The Louisville Times* a digest of the 1964 Annual Meeting of the Long Run Association. The proposals incorporated in the sermon by Mr. Henry Beech are quite disturbing. I refer to the statements favoring the acceptance of government loans and grants for our state Baptist institutions, and a move towards a positive union with the Ecumenical movement. The latter of the two, though no less dangerous, has not yet reached the crucial stages of discussion as has the former; thus these remarks are directed in opposition to government loans and grants.

When the CEA campaign was begun, its leadership was asked the question, if \$9,000,000 were raised, would this eliminate the necessity of borrowing from the government? The answer that was given was understandably indefinite, but hope was given that at the close of the four-year period, Cooperative Program money would be available to catch up the lag. Many pastors encouraged their churches to adopt worthy CEA goals, challenging them to do for our colleges what we have never done as we should. Those who have assumed their portion of the \$9,000,000 goal, have done so with the high hopes that this and the added Cooperative Program dollar will keep us in the higher education business. Obviously, a move by the convention such as proposed by Mr. Beech would cause many churches to stop and reconsider their former decisions about CEA.

To argue the ethical pros and cons of the issue is fruitless. From a practical point of view, the Higher Education Bill as passed by congress, carries with it restrictions prohibiting the teaching of religion in any building con-

(Continued on Page 8)

# The Church And The Youth Of Today

by John R. Claypool

As long as I can remember, church leaders have been concerned about their young people. More often than not, it has been an *anxious* concern over what they were believing and how they were behaving and by what means they could be made more active in the institutional church. Against the familiar background, I would like to share something that happened a few Wednesday nights ago at our church Business Meeting and suggest what it implies in relation to our youth.

The whole thing started back in May when I returned from the Southern Baptist Convention in Atlantic City. I found that several of our older high school students (among others of all age groups) were disturbed and somewhat disillusioned by the action of the Convention in amending that part of the Christian Life Commission report that pertained to race relations. This action had received wide interpretation in the local press, and these young people came to me asking what might be done to counterbalance this. I tried to interpret for them what actually had taken place in Atlantic City and some of the reasons for this. I invited them to go to a session of the local Pastors' Conference where this whole matter was being discussed. Out of all this, during our an-

nual Youth Week in July, a proposal was brought by the youth that our local church adopt as our position the resolution of the Christian Life Commission report that had been replaced by the Convention. This was presented to the church by Tommy Graves the Youth Week pastor, and after a month's period for discussion and reflection, it was passed on September 6 without a public dissenting vote.

This series of events brought home two points very forcibly to me. One, the way to reach the young of today is to challenge them to grapple with the burning issues of our times. So often the Church has sought to reach its youth solely in terms of what it can do for them in terms of parties and recreation and gimmicks. This has only added to "the busy emptiness" of modern life. Rarely has the Church sought to reach its youth by asking them to do something hard and sacrificial in relation to the problems of society. However, the experience I am relating indicates to me that the youth of today are receptive to the latter. The world at this moment is the one we are handing on to them. The problems we have created by our indifference and sin and insensitivity are going to affect their lives tremendously. Here is something about which the youth

of today really care so why does not the Church encourage and direct and inspire them to become involved directly and redemptively in bringing a Christian solution to bear on the great problems of our times?

The second thought that occurs to me is that this attitude toward youth work could be the salvation of our churches of today. These young people might do what most needs to be done at this moment; namely, *lead the church back to a place of relevance in our world.* The criticism I hear most often from our youth is that the church of today is out of touch with what really matters. A young man in Mississippi stated it precisely in this startling image: "The church today is like an antique grandfather's clock. It is highly regarded as a family heirloom. It is given a place of prominence and respect. *But nobody would think of using it anymore to tell time.*" Whether we like it or not this is how the cautious, self-saving, non-controversial church appears to many youths. By nature, young people are more aware of that real world we call "idealism." They have not yet been poisoned by that unreal world most adults have succumbed to—the world of "common sense and expedience." Perhaps then, by being encouraged to struggle with the real issues of today, our young people can be God's instrument in leading us to the renewal of the churches which is so desperately needed.



**DELBERT G. FANN**, formerly of Kentucky and now a missionary to the Indians, was the director for the second annual Navajo language school for Southern Baptist missionaries. The language school was held at the Baptist Indian Center of Winslow, Arizona, from August 17 to September 4. It featured classes in Navajo conversation, grammar, reading, writing and the practical use of the language in mission work. Fann is the first man on the left.

Fann is a native of Florida, a graduate of Georgetown College and Golden Gate Seminary. Mrs. Fann is the former Mildred McAlister of Waddy, Kentucky. The Fanns now live in Magdalena, New Mexico and serve through the Alamo Navajo Baptist Church and the Indian Mission in Magdalena.



**BROTHERHOOD STUDIES**—New officers of the Southern Baptist Convention Brotherhood Commission have opened a study of the building program underway at the commission's office location in Memphis. Third floor of the building is being turned into offices and a conference room at a construction cost of almost \$60,000. At left in picture is agency's new chairman, **Lowell Holder**, Evansville, Ind. With him is **Hugh Cantrell**, Stephens, Ark., vice-chairman.

## RACIAL PROBLEMS:

### Mississippi Pastor Leaves 21-Year Post

**BELZONI, Miss. (BP)**—After 21 years as pastor, Chester A. Molpus has resigned from Belzoni's First Baptist Church, evidently because of a difference of opinion with the church membership over racial attitudes.

By resigning, Molpus averted a vote to oust him as pastor. This was to be presented to the church as a recommendation by its deacons.

Molpus said he resigned before the ouster vote was taken "to prevent any hurt which might come to the church by the taking of a vote on the recommendation."

S. N. Brown, county superintendent of education and chairman of the deacons, told the Baptist Press the differences of opinion with Molpus had been building up for some years. Brown declined to go into detail over the difference of opinion.

He praised Molpus as "a wonderful man and a wonderful pastor. He said there was "no animosity" and "no explosive issue."

The chairman also said of Molpus, "His laborious and prayerful study has produced sermons for this church that are unexcelled by any preacher in any pulpit."

Other than a pastorate in Kentucky during his student days at Southern Baptist Theological Seminary, the Belzoni pastorate has been the only one for Molpus. He and Mrs. Molpus are natives of Mississippi. Molpus graduated from Mississippi College (Baptist), Clinton, before going to Southern.

Molpus is presently a trustee of Southern Seminary. He has an 18-year-old son taking pre-medical work at Mississippi College.

One of the points of tension between Molpus and the church membership appears to have come to light in the columns of the church bulletin for August 21, 1963.

Belzoni, a community of 4,500 in the delta country, has a large Negro population and a large part of its economy comes from agriculture. The deacons of the church presented, and the church of 460 resident members, in August 1963, adopted a policy on the race issue.

The church "endorsed the practice of racial segregation in its worship services" and also endorsed "no teaching or preaching advocating integration of the races in any of its services."

In the same church bulletin, Molpus said, "I have arrived at the place where I, for my part, will not deny to a Negro who desires it the privilege of worshipping in the same church building with me. I cannot, for the life of me, imagine Jesus standing on the church steps and

turning a man away because of the color of his skin."

There was, Molpus said further, no great desire apparent among the Negroes of Belzoni to worship at the church.

Molpus said he had no immediate future plans. After his statement of resignation, Chairman of Deacons Brown recommended the church continue Molpus' salary to April 1 and let him use the parsonage to February 1. The resignation was to take effect October 31.

Molpus said he wanted to remain in the pastoral ministry but said he doubted it could be in Mississippi.

He said he had offered his resignation once before, about three years ago, but it was not accepted at that time.



### The Fruit of Faith

by Joseph R. Estes

Ralph Sockman once said: "It doesn't take any faith to see how many apples there are in a tree but it takes a great deal of faith to see how many trees there are in an apple." With regard to CEA this kind of faith has in many instances to be exercised. As a former pastor, I know how badgered one may feel at times and what this does to his faith. Notwithstanding, the word of the apostle remains true: "We look not on the things which are seen but on the things which are not seen," and again, "Hope that is seen is not hope, but if we hope for that which we see not, then do we with patience wait for it."

The urgent need of our Baptist schools and student work should motivate every pastor to present the challenge of CEA to his congregation. And faith dictates that we expect our good Baptist people to respond to a worthy Christian cause when it is convincingly presented. Our faith rests in the *faithfulness of God* to accomplish his work through the lives of his devoted servants; but also, we have faith in the faithfulness of our good Baptist people which often expresses itself in sacrificial giving.

The total impact of the CEA campaign on the local church program is most often a beneficent one. The *Mt. Roberts*



**Joseph R. Estes**

Baptist Church in the East Lynn Association leads the state in percentage of suggested CEA goal subscribed. Under the inspired and inspiring leadership of the pastor, *Jesse Parker*, this church exceeded its goal by subscribing 200% of the suggested amount. Far from diminishing the church receipts for its local and other ministries, CEA stimulated the people's stewardship so that the entire church income has increased by a sizeable percentage. However, the greatest blessing seems to be the enthusiasm with which the people enter into the work of the Lord as the result of the spiritual impact of CEA. Pastors, let this testimony lead us to challenge our people and they will respond. The blessings of God will come with dedication to His work.

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### The Convention Is Here

The long awaited 127th annual meeting of the Kentucky Baptist Convention is being held November 11-13 in the historic Walnut Street Baptist Church, Louisville. It will be climaxed by a tremendous Youth Night in Freedom Hall, Fairgrounds, Friday, the 13th. Billy Graham is the man of God for the hour.

Whether you have come or whether you are at home, pray that the Spirit of God will move upon this meeting from beginning to end.

The pre-convention meetings are held on Tuesday, November 10.

#### Be Good Hosts

We are assured of having good hosts in the people of the Walnut Street Baptist Church. Also let us be good hosts to our fellow Baptists in Kentucky and to the guest speakers and friends who will be with us. Outstanding leaders from the denomination will be present as follows: Paul M. Stevens, M. Wendell Belew, Frank K. Means, Samuel E. Maddox, R. Alton Reed, Millard J. Berquist, Mrs. Robert L. Fling, W. L. Howse, James M. Sapp, Porter W. Routh, Paul S. James, W. Barry Garrett, Foy Valentine.

Other outstanding guests will be A. R. Lasley, Paul Geren, Cliff Barrows, Billy Graham, Tedd Smith, Don Hustad, Grady Wilson, George Beverly Shea, T. W. Wilson, Miss Sue Thomas, Terry Mobley, Duke K. McCall, Walter C. House, Mrs. Samuel E. Maddox, V. L. Stanfield, Curtis Vaughan, Stewart Newman.

#### Seminary Luncheons, Thursday

At 12:15 Thursday various Seminary Luncheons for alumni and friends will be held as follows:

Southern—Kentucky Hotel; Southwestern—Holiday Inn, S. 2nd St.; others will be announced. This is always a great opportunity for fellowship. Each Seminary will have representatives.

#### Christian Education Luncheon

Friday, 12:15, Flag Room, Kentucky Hotel, is the scene of our annual Christian Education Luncheon. 1,000 tickets are available at \$2.25, if you buy them early at registration desk or CEA Booth in exhibit hall. All state Baptist schools and Southern Seminary join in this tremendous meeting. Speakers: Dr. Robert L. Mills, Georgetown; Dr. Paul Geren, Washington, D. C.; Dr. Ted C. Gilbert presiding.

#### Youth Night, Friday

We expect Freedom Hall to be filled to overflowing (23,000) with Baptist youth and others to hear Billy Graham present God's message Friday, November 13, 6:50 p.m. Doors will be open at 5:30. 4,000 singers from 167 youth choirs will sing the Gospel with Cliff Barrows. Pray for decisions for Christ.

Yours in Baptist fellowship,

*Harold G. Sanders*

### HMB Couple Receive Language Instruction

ATLANTA (BP)—Mr. and Mrs. Marvin Owen Berry, recent appointees of the Home Mission Board, will begin classes at the Spanish Language Institute in San Antonio, Tex.

Mr. and Mrs. Berry make 17 presently attending the language institute, which was begun in February.

Director M. D. Oates teaches the 11-month course, and the first class of eight missionaries will complete the instruction in December.

Marvin Berry, a native of Guston, Ky., was educated in Kentucky schools. He has attended Morehead State College, Morehead, and has graduated from the University of Kentucky, Lexington, and Southern Baptist Theological Seminary, Louisville.

### BAPTIST FORUM

(Continued from Page 5)

structed with government money. Other restrictions are included which are no less binding, if tested. True, no case has ever been presented challenging religious teaching in a college or university using government loans, but until three years ago, no case had ever chal-



### The Cover

The annual Thanksgiving Offering for the Kentucky Baptist Children's Homes provides the needs of hundreds of boys and girls who do not otherwise have the right kind of homes. Give One Day's Pay!

lenged prayer in the public school. It comes down to the simple fact that taking a government grant, or a loan at a greatly reduced rate of interest is asking for governmental control. We must not allow the wall of church-state separation to be cracked in the very denomination which was founded on the principals of religious freedom. Adversity carries with it a stiff penalty, but the rationalization that "everybody's doing it" is no more a sound argument here than it is in the realm of moral ethics. The solution is with the people. If the people want higher education on a religious basis; the people will pay for it. Let no pastor be guilty of failing to inform the people about all the implications involved in government loans and grants. Then, as both our country and denomination have done since their conception—let the people decide. Lexington, Ky. Bill Cropper

### Baptists and Government Loans

Dear Editor:

As Baptists go to their convention in Louisville, they will face the matter of government loans for Baptist schools, hospitals and other institutions.

There are three crucial questions coursing through the minds of many Kentucky Baptists as they go to the Louisville meeting:

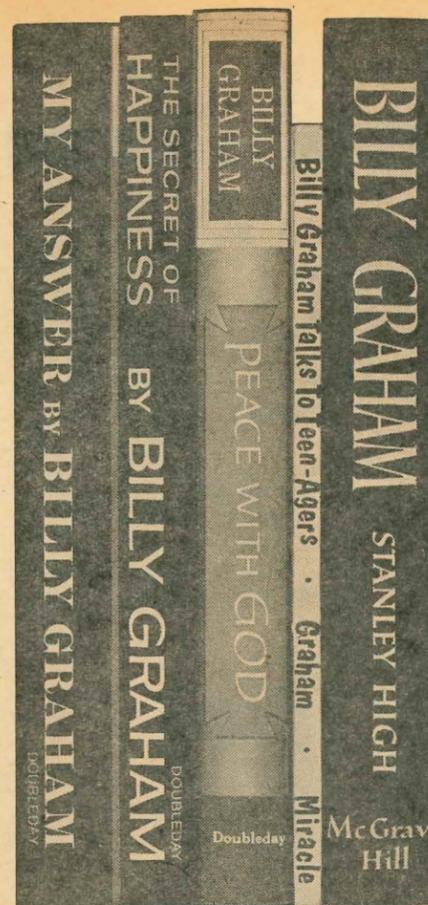
1. Shall Baptists condone a law whose very constitutionality is now in doubt? The Higher Education Facilities Act, which supplies the money for these loans and grants to religious groups, impose extra tax dollars on the American general public, many of whom have no affiliation with any religious group.

2. Shall Baptists support a program that says it's better to borrow from the government than from private enterprise? While it is true money may be borrowed from the government for a long period of time, at a cheap rate of interest, is this in the best interests of all? Such programs mean that private banks and lending concerns must compete with the federal government for business. Most Baptists stand in the heritage of the freedom for and the necessity of private enterprise.

3. Shall Baptists enter into contract with the government? Most contracts have limitations and requirements to meet and this one would too. For the Act states that buildings constructed with these loans "cannot be used for sectarian instruction or religious worship."

With these questions in mind and knowing Baptists' emphasis on the separation of church and state, it seems that the course for Kentucky Baptists is to pass the motion, for the third time, and say "no" to federal loans, and "yes" to the concept of supporting Baptist work with voluntary, sacrificial giving.

Owenton, Ky. Tommy Pearce



These books and recordings will provide a pleasant remembrance of this occasion

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# KENTUCKY BAPTISTS AT WORK

## Training Union

### T.U. Intermediate Film Strip Updated

by James Whaley

The film strip, *Intermediate Activities*, has recently been brought up to date with the changes in activities of Intermediate Training Union through the re-writing of the Narration Guide.

The strip itself has not been changed in any way—only The Narration Guide. Thus, if a church already has a copy of the filmstrip, only copies of the new Narration Guide is needed. These guides can be secured by writing directly to the Broadman Film Department of the Baptist Sunday School Board.

The film and new script of course is available through the Baptist Book Store.

## Annuity Board

### Progress Report

by A. W. Walker

During the three months I have served as secretary of the Annuity Department of the Kentucky Baptist Convention, I have thoroughly enjoyed my work and have had some wonderful experiences, especially in attending the annual association meetings in various sections of the state. However, I have great concern when I realize that many of our churches are not making provision for their pastor's retirement



A. W. Walker

days. At this season when budgets and salaries are being adjusted it would be a fine time for a church to provide for the pastor and other staff workers by participating in our retirement program. Other churches already in the plan could well move up and assume the total cost of the retirement plan rather than half the cost as many churches are now doing. Many pastors and church and denominational workers whose children are grown could very wisely place up to 20% of their present salary, or any additional salary increase, in one of our supplemental plans and thereby help to pay for the home they will need in retirement.

Kentucky Baptists are indeed fortunate in having Dr. R. Alton Reed, Executive Secretary of the Annuity Board, explain the work of the Board to our Convention on Thursday morning, November 12, immediately following the Report on Retirement Plans at 10:20. Certainly all our people will want to hear Dr. Reed's address.

## Stewardship

### "Tithe Now" Is 1965 Theme

by Robert Hastings

Messengers at the state Convention at Walnut Street Church this week will see a giant poster over the platform which looks something like the following:



This poster calls attention to the fact that 1965 will see a major emphasis on tithing throughout Kentucky, as well as other states of the Southern Baptist Convention. Many churches will be setting goals for number of tithers to enlist in 1965. The convention this week will be challenged to set a state goal of at least 100,000 tithers. It is estimated there are now 67,000 tithers in Kentucky, requiring the enlistment of 33,000 more to reach the 100,000.

## Church Music

### Youth Night Choir A Tremendous Response

by Eugene F. Quinn

The 3,500 voices in 125 choirs who registered for the youth choir for Youth Night at Freedom Hall has been a tremendous response!

Looking forward to next year, the youth choirs from our Baptist colleges and churches will be invited to participate again in a statewide youth choir at Youth Night on November 12 back at the coliseum in Lexington.

Youth choir directors are urged to get their reservations in immediately to the Church Music Department at the Kentucky Baptist Building at Middletown, indicating the number of seats they want their choir to have reserved for them at Lexington for the 1965 Youth Night.

### A Special Additional Feature

A special additional feature for the youth choirs who wish to take advantage of it, for the 1965 Youth Night, will be a youth choir festival on Saturday morning November 13 at Lexington, designed for all choirs who can plan to remain overnight and profit from a youth choir clinic and concert by individual choirs, as desired.

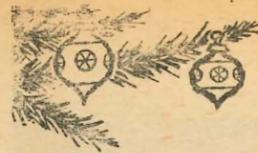
Further details about this Statewide Youth Choir Festival, will be announced soon.

### Fourth Music Consultant Is Named

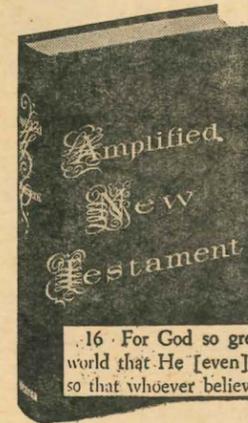
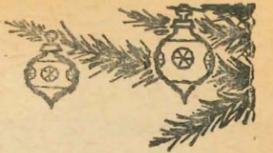
A fourth specialist in a musical area has been named as an approved worker for the State Music Department. Miss Eleanor Gathings is serving as Instrumental Consultant. She is available for conferences with churches and associations related to keyboard and other instrumental music in the church.

As a graduate of the School of Church Music of Southern Seminary and as organist at Parkland Baptist Church in Louisville, and furthermore as a minister of music formerly at Buena Vista Baptist Church in Owensboro, Miss Gathings is triply qualified for this specialized service.

The State Music Department hopes that her contribution will lead church music leaders to give more attention and planning to the place of instrumental music in church services and activities.



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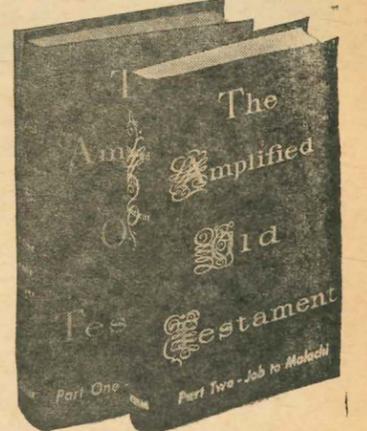
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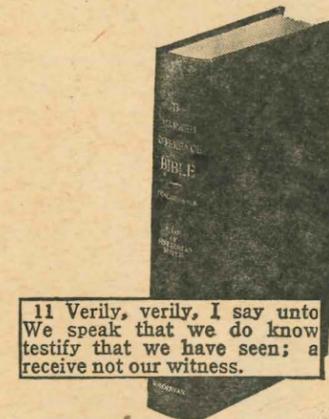
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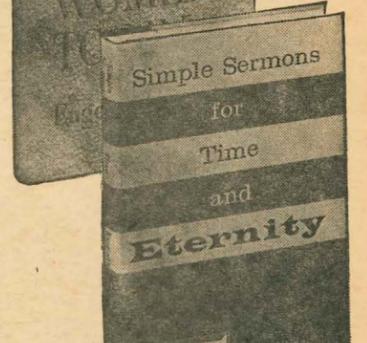
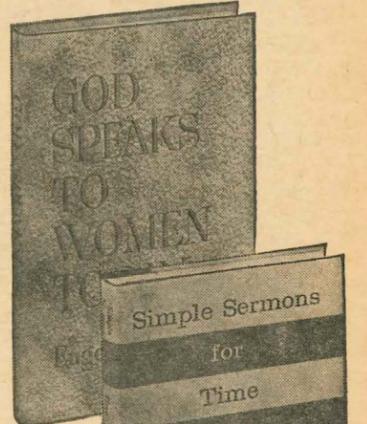
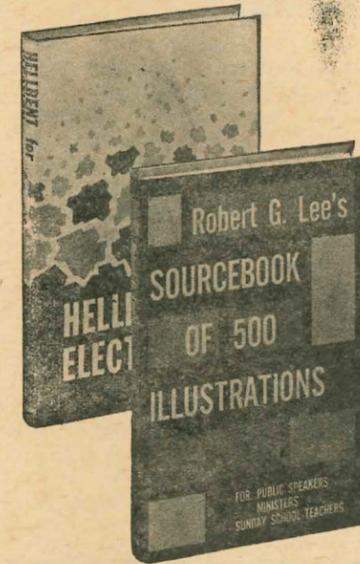
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11 Verily, verily, I say unto you, we do know testify that we have seen; and receive not our witness.

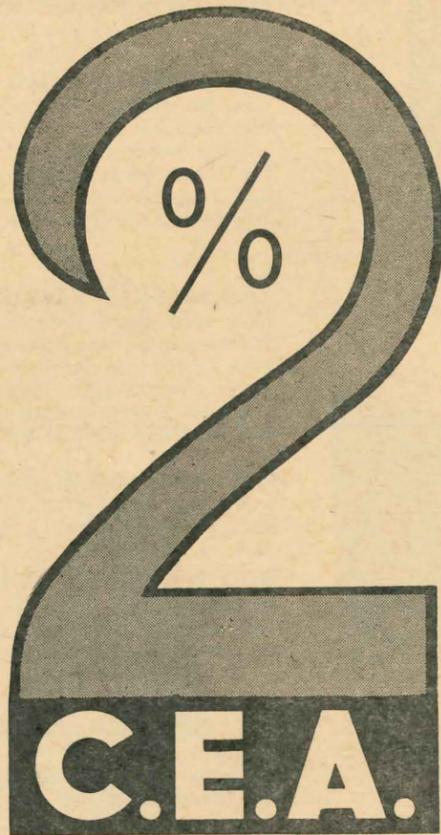


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## SUNDAY SCHOOL LESSON

By H. C. Chiles



### THE TESTIMONY OF PAUL'S LIFE

(This Lesson for Sunday, November 22, 1964)

From the time of his salvation until his martyrdom, Paul was called upon to pay a tremendous price for the witness which he bore as a dedicated and faithful Christian. In spite of all the opposition which he encountered and the suffering which he endured, with resolute courage and perseverance Paul lived daily for the glory of God. That sort of dedication and devotion to God accounted for his greatness as a Christian and his achievements in the service of the Lord.

#### II Timothy 3:10-13.

Without any thought of boasting about anything he had done for the Lord, Whom he had loved so devotedly, Paul wrote to his dear friend and young colleague in the ministry and reminded him of the hardships, afflictions and persecutions which he had been called upon to endure because of his devotion to Christ, with which he was already familiar, having witnessed some of them with his own eyes. He was trying to impress upon him the fact that he too would suffer if he remained loyal to Christ. After he had enumerated an impressive list of the things which were connected with his own life and ministry, Paul sought to encourage Timothy with the personal testimony, "Out of them all the Lord delivered me." He wanted Timothy to realize that he should never expect this world to be a friend to grace and those who live godly. Rather, said Paul, "All that will live godly in Christ Jesus shall suffer persecution."

In this passage Paul refers to the perilous and grievous times of moral decadence in the latter days. He declares that in this era the opinions of many professing Christians will be wrong. As lover of themselves these brazen braggarts will attempt to force their way into places of prominence and power. Inflated with self-importance and arrogance, these proud individuals will pose as being far superior to all others, and as having no need of the wisdom and power of God. Paul informs us that their affections will be wrong, because they will be in love with themselves, with money and with pleasure, instead of loving God supremely as they should.

#### II Timothy 4:1-8.

Writing under the shadow of death, Paul dispensed with all that was incidental and wrote to Timothy about things that were vital and essential. In his last charge to the young preacher he laid upon him a most solemn obligation. The witnesses whom he called upon to observe his testimony were God the Father and Christ the Son. To Christ an account will have to be rendered by Paul, Timothy and each of us. Believers in Christ should look forward with pleasant anticipation to the time when they will stand before the judgment seat of Christ, and receive the rewards for all of the good works which they have done for Him between the time when He saved them and the moment when He called them to meet Him.

Timothy received from Paul the charge to "preach the word" with earnestness and constancy. The servant of Christ who preaches the Word is to strive to acquaint people with the mind of God, to preach the gospel to the unsaved, to show them their need of salvation, and to set before them the remedy which the Lord has provided. He is also to teach God's Word to Christians, showing them how to overcome temptation and to live to the glory of God. God's man is commanded to reprove, to rebuke, and to exhort. Paul reminded Timothy that the time was approaching when people would refuse to listen to and accept sound teaching.

In the condensed and wonderfully luminous statements of verses six to eight, Paul summarized his life in terms of his past experiences, his present evaluations and his future hopes. He bore testimony to the fact that he was what he was by the grace of God. He humbly and cheerfully gave God the glory for his achievements. With a glorious peace and a calm assurance Paul spoke of his death as an offering. In forceful and impressive language he said, "I am being poured out as a libation." His life's blood was being poured out like water which could never be regathered. Paul spoke of death as "the time of my departure" or "loosening." Knowing that for him death was about to loose the cable and lift the anchor and let him sail out into the broad and deep waters of eternity, where he would be free

from the limitations of the body in the little harbor of this earthly life, Paul rejoiced in the fact that he was ready for it whenever and however it might come.

Now that the end of life is drawing near Paul looks back. He tells us that he views the Christian life as:

#### 1. A Conflict.

Prior to his salvation Paul had been a fighter for the principles in which he believed. As soon as he received salvation he became a fighter for the Lord. With him the Christian life was a struggle to the end. He fought with self, the world and Satan.

As soon as one becomes a child of God he finds himself engaged in a conflict with self, the world and Satan. Any Christian who keeps in subjection to the Holy Spirit his fleshly tendencies to evil will certainly have a struggle. Any faithful Christian will find himself in conflict with the world. Furthermore, Satan will do all within his power to get the Christian to do wrong and thereby dishonor the Lord and weaken his own influence. Concerning his own fight for truth against error, purity against impurity, right against wrong, and God against Satan, Paul said, "I have fought a good fight." He fought in the right manner and conquered in a glorious fashion. So can we, and so should we.

#### 2. A Race.

Aware that his race was nearly over, Paul remarked, "I have finished my course." As he looked back over his Christian life, Paul rejoiced in the fact that he had been born into the family of God, had laid aside his besetting sins, followed the course which the Lord had prescribed, and persevered until he was finishing his race with honor.

#### 3. An Entrustment.

Changing the figure to that of a faithful steward or servant who made it his business to guard the possession of his master, Paul said, "I have kept the faith." By "the faith" Paul meant that body of truth which had been committed to him by Christ. He unhesitatingly declared that he had guarded the great doctrines of God's revelation as a sacred deposit which had been entrusted to him.

Paul never used words of slippery uncertainty when he wrote about the future. He was cheered greatly by the glorious prospect which awaited him.

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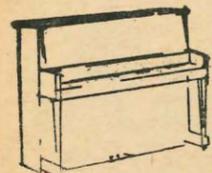
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**How Big Is Your Church?**

(Continued from Page 3)

Israel became a nation but never became a nation of missionaries. Jonah's attitude was no isolated case. It was the spirit of his nation. The day came in the history of Israel when it was a proud boast never to have set foot on Gentile soil. Can you imagine a nation of missionaries bragging about never having left the country?

Israel forfeited her destiny under God because of a paralyzing provincialism from which she could never free herself. As every student of the Bible knows, the consequences were exceedingly grave.

There are indications that Southern Baptists are infected with the same malady that strangled the life out of Israel. The mission giving of many Southern Baptist churches suggests that their missionary spirit just about ends at the church property line.

Many churches are very bold and aggressive in local needs such as buildings, equipment, or programs. We have learned to say in very pious tones "We must build big for the future," or "The memorial we erect to God must be appropriate" or "Our young people must have something to do." There is truth in all these statements, but some churches have so many staff members, buildings, and programs some of which are only remotely related to bringing people to Christ, that they cannot afford even to think about investing much in kingdom extension outside of town. This is provincialism.

Some churches take great pride in being missionary but do very little about it. They set a percentage for mission giving that is completely out of proportion to their ability. Then when the air conditioning bill runs high in the summer they pay it out of the Cooperative Program allocation. This is provincialism.

Many churches ought to give twice or three times as much through the Cooperative Program as they do. Ten percent is a good amount for some churches to give, but it is an unbiblical heresy that a church ought to "tith" to missions. The Christian should give a tenth of his income to God's work through the local church but this is the starting point that the Bible prescribes, not the stopping place. The New Testament teaches proportionate giving with the tithe as the minimum. There are few churches that could not give at least a tenth of their receipts to world missions through the Cooperative Program, but this should be the minimum and not the maximum that a church does for outside causes.

What if the president of one of the seminaries reported at a meeting of the Southern Baptist Convention, "I am proud to say that I am giving one tenth

of my time to Christian education and the seminary is doing the same thing." He would probably be replaced, for training in Christian service is a seminary's full-time business. Getting the gospel out to the ends of the world is the church's business and every dollar possible ought to be used for this purpose.

The reason many churches do not give any more to missions than they do is not because they have any real objections to the Cooperative Program. It is because they are paralyzed by selfishness and provincialism. They have never gotten beyond the theology of the little song the children sing: "Jesus loves me this I know."

Doing more for missions for many churches is not a financial matter, it is a spiritual one. It is a matter of beginning to share the heartache of God that all the peoples of the world call him Father. God is waiting for many of his people to get their minds off themselves and put them on the endless sea of gaunt, hollow-eyed, hungry-hearted people of the world. God is concerned that Southern Baptists quit being local and selfish in their perspective and begin to extend themselves for something beside new buildings.

Some churches that have had schism and unhappiness for years would have a revival of fellowship and joy if they would throw themselves into mission giving. God cannot and will not bless a selfish person or church. But if a church will determine to live dangerously and self-forgetfully for Jesus in mission giving, God will give that church more blessings than it can imagine.

But how can a church stop being provincial and start being unselfish? It can happen through the life of one person. It may be a deacon or any respected member of the church. If one person will begin to take a quiet but firm world view at budget time and in business conferences, often it is not very long before the spirit begins to spread to others until it becomes a contagion.

The fact is that this is usually the way it happens. Most of the time when God has a lesson for some of his people, he reveals his heart to one person, and then through that person to the group. Through Moses God revealed the Commandments. The prophets were men through whom God warned of judgment upon sin. When it came time for Gentiles to begin to come into the Christian church in great numbers, God explained it to Peter through the conversion of Cornelius, and through him to the church at Jerusalem.

You, friend, may be the one God has chosen to lead your church out of the paralysis of provincialism into the joy of serious mission giving.

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C. L. Cutliff, Director of Sales  
 Hospitalization Division

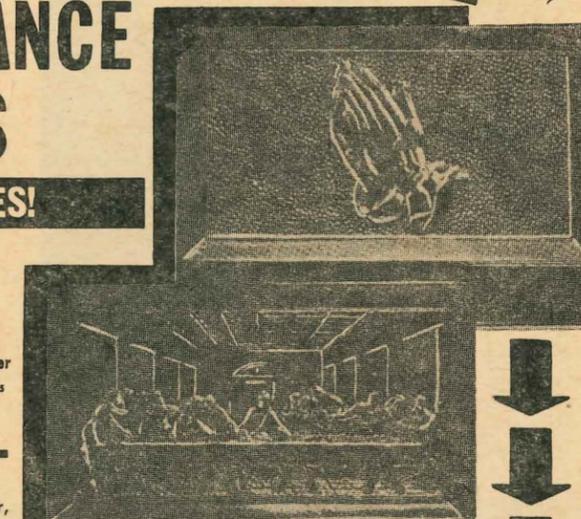
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**A Child in this condition  
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