



WESTERN RECORDER

DECEMBER 10, 1964

THIS WEEK

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BAPTIST FORUM

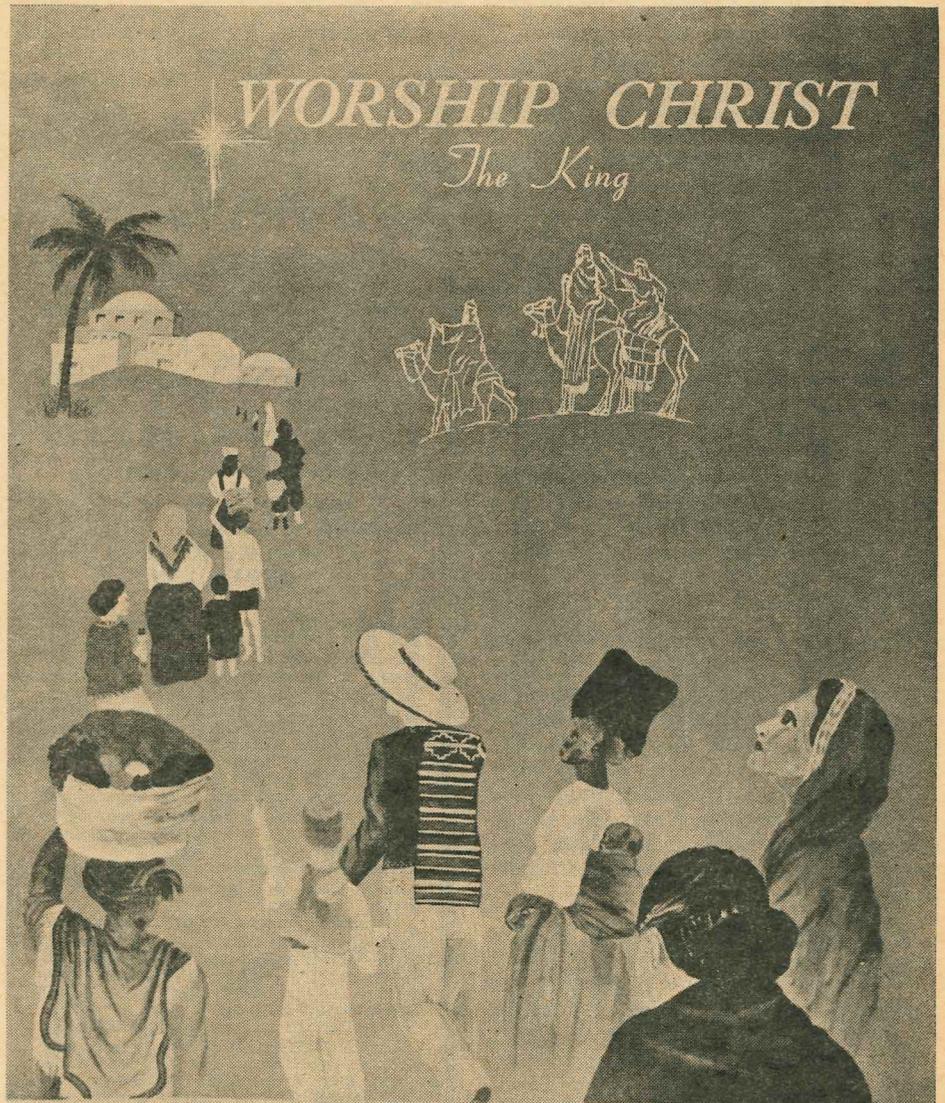
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WORSHIP CHRIST
The King

1964 WEEK OF PRAYER FOR FOREIGN MISSIONS

Lottie Moon Christmas Offering

GOAL \$12,590,000



JACK SANFORD, pastor, Florence Baptist Church, Florence, is to direct a 21-day Bible Land tour from April 28 through May 18, 1965. The tour is priced at \$1,175.00 and will include visits to Egypt, Jordan, Israel, Lebanon and Greece.

CUMBERLAND COLLEGE, Williamsburg, has been given \$1,000 by the Sears-Roebuck Foundation. Mrs. Cyril Fields, manager of the Sears-Roebuck Store in Corbin, made the presentation to President J. M. Boswell of the college.

GRACE BAPTIST CHURCH, Shelbyana, had the services of Robert C. Jones as evangelist and Jack M. Jones as director of music and youth activities for a recent revival. Bob is associational missionary of Pike Association and Jack, his cousin, is minister of music at the First Baptist Church, Frankfort. There were 14 additions by baptism, 2 by letter and six rededications. Floyd Tittsworth, Jr., pastor, reports decisions made in every service since the revival.

DALE HARMON, 20, son of O. T. Harmon, pastor of the Lewisburg Baptist Church, Bracken Association, was fatally injured Thanksgiving evening. His car hit a bridge on Ky. 1234 two miles east of Orangeburg, Mason County. Surviving are his parents, a sister and two brothers. Funeral services were held in the Lewisburg church, Sunday, November 29, and burial was in the Wedonia (Mason County) Cemetery.

SEVERAL CLEAR CREEK students have recently assumed pastorates. They include Curry Mitchell, Brooksville, Md., who has gone to Indian Creek Baptist Church, Barbourville; Robert McFadden, Cadiz, to the North Side Baptist Mission, Barbourville; Eugene Schmid, New Boston, Ohio, to Blue Grass and Hilton Missions, Hazard; and Gene Allen, Barbourville, to Everts Baptist Church, Everts, Ky.

L. C. RAY, retired, observed on December 5, the 50th anniversary of his first sermon. He was pastor of the Tabernacle Baptist Church, Louisville, at the time of his retirement. He is now active in revival, supply and interim pastorate work. He is the secretary of the Kentucky Baptist Convention. Dr. Ray's text for his first sermon 50 years ago was "And let us not be weary in well doing: for in due season we shall reap, if we faint not."—Galatians 6:9.

EDWIN F. PERRY, pastor of the Broadway Baptist Church, Louisville, has written a series of articles that begins in the January issue of *Home Life* magazine. In his series, "Parent's Dilemma," Dr. Perry reveals the problems which confronted his church after it moved from a downtown location to the suburbs.

WESLEY POWERS, recently called as pastor of the Chaplain Baptist Church, has just concluded a revival there. There have been 18 additions, 8 by baptism and 10 by letter. Powers, a graduate of Campbellsville College, was formerly the pastor of the Thompsonville Baptist Church.

RALPH D. WHITE, pastor of the Lee's Lane Baptist Church, reports a revival with Lloyd Bardowell as evangelist. Lasting for 15 days, White describes it

as "the greatest revival the church ever had." There were 26 additions by baptism, 13 by letter and more than 40 decisions in all.

PIANIST VAN CLIBURN, famed concert artist, was presented the 1964 American Churchman of the Year award at a banquet in his honor in Louisville. The award is made annually by the lay associates of Southern Baptist Theological Seminary. Cliburn is a member of First Baptist Church, Shreveport, Louisiana. James W. Middleton, pastor, presented the award and described Cliburn as "the genius of the south who has become the charm of the music world."

CHARLES B. ASHCRAFT, pastor of the First Southern Baptist Church, Las Vegas, Nev., has been named the first executive secretary-treasurer of the newly-organized Utah-Idaho Southern Baptist Convention. Ashcraft, president of the Arizona Southern Baptist Convention which had previously included Utah and Idaho Southern Baptist churches, will assume the newly-created post January 1, 1965.

PRESIDENT LYNDON B. JOHNSON visited the home of San Marcos (Texas) Academy President William H. Crook following a speaking engagement at a state supported college in San Marcos. Crook, a personal friend of Mr. Johnson's, is the former pastor of the First Baptist Church, Nacogdoches, Texas.

LEROY McCLARD, Nashville, Young People and Adult music consultant for the church music department of the SBC Sunday School Board, has been elected state secretary of music for Illinois. A native of Missouri and state music secretary in Arkansas before joining the Sunday School Board staff, McClard will begin his work about January 1, 1965.

LAWAYNE HULSE, pastor of the Alta Mere Baptist Church, Fort Worth, Texas, and a former newspaper man, succeeds J. Eugene White, who has become the managing editor of *Church and State*, published in Washington, D.C., as editorial assistant for the *Texas Baptist Standard*.

MISSISSIPPI Baptists will spend \$200,000 in a program of expansion at Sophia Sutton Mission Assembly for Negro Baptists.

CONVENTION ADDRESS:

The Cross in the Marketplace

by Foy Valentine

"This is the age
Of the half-read page
And the quick hash
And the mad dash
The bright night
With the nerves tight
The plane hop
With the brief stop
The lamp tan
In a short span
The Big Shot
In a good spot
And the brain strain
And the heart pain
And the cat naps
Till the spring snaps
And the fun's done."

Virginia Brasier

This may not be great poetry, but it is a reasonably accurate portrayal of the age in which we live.

This age, like every age, is an age that tries men's souls. It is an age of dry eyes, hard noses, and cold feet. It was once just at sixes and sevens but suddenly it finds itself at twelves and fourteens. It follows the wind; it embraces the darkness; it loves a vacuum. Its beatitude is, "Blessed are the smooth for they shall never be wrinkled."

It indulges in a myopic narcissism over its own wonderful works—split atoms and a few tons of tin which it has hung on nothing. It proposes fantastically expensive voyages into space without the foggiest notion as to what to do with the space it already has. It overeats, overdrinks, overworks, and overplays so that its immoderation is known unto all men. It walks delicately, thinks slovenly, lives dull-ly, sleeps poorly, and wakes up tired.

It is better acquainted with name-brands than it is with firebrands. It knows more about bombs than it does about Bibles. It understands the infernal possibilities of hydrogen better than the infinite potentialities of heaven. It actually talks more about calories than it does about Christ. It has grown fat feeding on fingernails.

It is the age of grown men wrapped in intellectual swaddling clothes, of Christians who spoon one another lukewarm pabulum in preference to the meat of strong doctrine. This is the age of the Beefed-up Big Brother and of 1984 before 1970. It is a gadget-filled paradise suspended in a hell of insecurity.

It is the age of calculated irrelevance in political campaigns—and in many an ecclesiastical empire. It is the age of

Dr. Foy Valentine is executive secretary of the SBC Christian Life Commission. This address was delivered at the recent annual meeting of the Kentucky Convention.

the fast buck, the goof-off, the fixed price, the half-done job, the accommodated moral standard, the proximate solution, the interim ethic, a bottomless relativity, and the "new morality" which is as old as the Serpent in the Garden. It fills its tank with high-octane hypocrisy from which it gets understandably poor mileage. It loves the simple purity of well-ordered confusion. It is as far from real repentance for its sin as Oral Roberts is from the Mayo Clinic and it knows as little about true faith in Jesus Christ as a downtown tomcat knows about *Home Life* magazine.

It knows intimately the heavy legacy of hatred and it still responds to the demagogue's intoxicating oratory. It experiences great difficulty in distinguishing between the white horse of victory and the pale horse of death, so vast is its confusion.

It has a limited vision of poverty and an unlimited poverty of vision. It is like ancient Israel of whom it was said "The word of the Lord was rare in those days; there was no frequent vision" (1 Samuel 3:1 RSV). It is the age of cheap grace where sinners have been called to Christ without being called to bring forth social fruits "meet for repentance."

Its loins are girt about with half-truth; it bears the breastplate of self-righteousness; its feet are shod with the bad news of preparation for war; it clutches the shield of doubt; it wears the helmet of damnation; and it wields the sword of the flesh.

In this time of agonizing reappraisal when the question, "What's wrong?" is on a vast multitude of lips both in the nation and in our Baptist fellowship let us ask the prior questions: "Where is God?" "Who am I?" "What shall we do?"

When Bildad, Eliphaz, and Zophar were giving fragmented, inadequate answers, Job was asking the important questions. Perhaps this age also can profit by asking again the important questions: "Where is God?" "Who am I?" "What shall we do?"

I. Where Is God?

(1) *God is in history effecting man's salvation.* He is in creation, in Adam, in Noah, in Abraham, Isaac, and Jacob, in Moses, in Isaiah and in Amos, in the law and the prophets, in the cradle of Bethlehem, and on the cross at Calvary. But God is not only in ancient history; He is in modern history as well—in the Reformation, in the nailing of Martin Luther's ninety-five theses to the door of the Castle Church in Wittenberg, in the three intrepid little sailboats of Christopher Columbus, in Schweitzer's

hospital compound, in Africa's bold step into the twentieth century, in the halls of the United Nations where men are trying to learn to shout at one another instead of shoot at one another, in today's human affairs, conference rooms, marketplaces, and crossroads. God is not simply There and Then. God is Here and Now, the great "I am that I am," beyond history, before history, over history, under history, and in history. And Christ's gospel of redemption, his good news of salvation, came not only to the shepherds in the Judean hills in an agrarian world two thousand years ago. His gospel has come to this age also.

History is not just something unpleasant that happens to other folks. History happens to everybody. And history has now happened to us Baptists. There is no justification for our standing here shuffling our feet and wringing our hands and crying and cutting ourselves with knives and neurotically hunting scapegoats. God is in history. Our sovereign God is in history effecting man's salvation; and we ought to feel a wonderful security, a glorious liberty, and a peace that passes all understanding in this knowledge. As the winds of change blow with their devastating fury across the face of all the earth, let us trust the God who is in history, for He is in our history also. If we are true to God He will not forsake us; and if we are not true to Him, no amount of histrionics will throw the Hounds of Heaven off our trail.

(2) *Where is God? God is in Christ reconciling the world unto Himself.* To say that God is in Christ is to affirm that Jesus Christ our Lord is the Word by whom the worlds were made, the Lamb slain from the foundation of the world, the Messiah of Old Testament prophecy, in the fullness of time a perfect man and every whit a man, and the Author, Sustainer, and Finisher of our faith. To say that God in Christ is reconciling the world to Himself is to say that Christ's reconciling work is past, present, and future. It is past in the sense that Christ has reconciled the believing sinner and the Heavenly Father. It is present in the sense that men, through Christ are being reconciled to their estranged, separated, distrusting, alienated fellow men. It is future in the sense that we shall know complete conformity to Christ who loved us and gave Himself for us, for Christ who has begun the work of grace in us will assuredly complete it in His own time. Jesus Christ is not just King of Kings and Lord of Lords in Handel's "Messiah." He is King of Lyndon B. Johnson and Lord of Mao tse Tung. He is King of Harold Wilson and Lord of Castro.

Our world has had a great fall and not all of the Free World's horses or all

(Continued on Page 10)

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

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Boone Lodge Is a Memorable Experience

It is Wednesday afternoon, December 2, the day before the dedication of Boone Lodge at Cedarmore Baptist Assembly. Looking out the window of Room 204 of the lodge, one could wonder if he is in Switzerland, the Appalachians, the Rockies or some other spot of unsurpassing beauty. The steep hills of Shelby County rival any of these far away places for sheer beauty.

Underneath the lodge window meanders picturesque Dragon Lake, now half frozen over. On the sharply rising hill beyond the lake persistently green cedars speak of life as they stand among the naked sleeping maples, sweetgums and sycamores.

Rooming with Hodgenville Pastor Jim Coker, we decided on a little trek along the lake for some exercise and fresh air following the conclusion of the preview study of Deuteronomy. Naturally, I felt better walking with a gun, especially since a flock of large black ducks breaking their trip from the north to warmer climes had been seen circling the lake. Preacher-like we were engaged in lively conversation and peanut eating as we walked along the trail beside the lake. Suddenly a flock of large ducks flushed from a nearby spot on the lake. Without our noisy approach we surely could have gotten close enough to have had roast duck. Our experience ruined our sermons on busy and noisy tongues.

Boone Lodge is a dream come true. Those familiar with Cedarmore as it has appeared through the years are simply overwhelmed when they first visit the new lodge. It is not luxurious, but is as practical, beautiful and comfortable as any Baptist could desire. It offers to Kentucky Baptists the most ideal facilities for the much needed periodic renewal of body and soul.

An indispensable part of the inviting hospitality of Boone Lodge is the service of Mr. and Mrs. Marvin Byrdwell. The Byrdwells and Cedarmore go together like bread and butter—one would not be worth much without the other. The faithful and efficient ministry of the Byrdwells at Cedarmore through the years of woefully inadequate facilities certainly entitles them to the opportunity now to direct the activities at the improved facilities.

Capable staff members, from the friendly ladies at the desk to those keeping the grounds immaculately and those preparing and serving the delicious meals, make Cedarmore and Boone Lodge a memorable experience.

It was fitting that Dr. W. C. Boone and Dr. Elroy Lamb be invited back for the dedication of the lodge. Dr. Boone was the beloved executive secretary of Kentucky Baptists through the years of early Cedarmore development, and Dr. Lamb was chairman of the Cedarmore Committee when the lodge was first recommended several years ago.

But if Dr. Boone was the David who dreamed and prepared for the construction of the lodge, Dr. Harold Sanders is the Solomon who brought realization to the dream. And his imagination and vision produced something far beyond the expectations of most Kentucky Baptists.

It now remains for the Baptists of Kentucky to glorify God through the use of Boone Lodge. We have glorious facilities, we must now have activities befitting the facilities. We're off to a good start. The January Bible Study preview led by Dr. Donald Ackland, the author of this year's Bible study manual, brought pastors this week from all over the state to return prepared to lead their congregations in a meaningful Bible study in January.

With the conclusion of these lines, it's time to hit the hay. The soft rain falling from the roof of the lodge is like music from heaven. When my eyes close I'll still see the majestic ducks gliding along the bosom of Dragon Lake and the thousands of Kentucky Baptists who will find their inspiration at Cedarmore in the coming years. If the Lord had made the earth any better, who would want to go to heaven?

Progress In the South

Those knowing the basic Christian quality of people of the south have always been confident they would ultimately come through the current racial crisis in a worthy way. Signs are increasing that this will happen even sooner than most would have predicted.

Mississippi is one of the targets of most criticism for racial prejudice. Yet several recent events in this state indicate real progress. The Mississippi Baptist Convention a few days ago refused to pass a resolution calling for the dissolution of the Christian Life Commission of the Southern Baptist Convention because of its statements on race. Rather they sounded a clear call for respect for and compliance with the law. In resolutions apparently worded by Owen Cooper, one of the truly great Southern Baptist laymen, Mississippi Baptists said other things in the field of human relations that were clear and courageous.

Earlier a group of citizens and city officials in McComb, Mississippi, acted with more than the usual restraint when public facilities were tested by Negroes. In light of the present state of tension and emotion in racial feelings, such restraint is highly commendable.

Mississippi Editor Joe Odle and other responsible Baptist leaders in the state have consistently and courageously called for a Christian attitude toward all and have denounced the hate that murders and the taking of the law from the hands of constituted authorities. Only men with strong character would have stood so tall when to be swept along on the emotional tides would have been so easy and natural.

In South Carolina the vote by convention messengers this year to allow Baptist college trustees to accept qualified Negro students loss by a very narrow margin. The outcome is disappointing, but the close vote is very encouraging.

In Georgia Mercer University has already accepted a Negro in its student body. The same student is a

member of the great and historic congregation of Vineville Baptist Church in Macon. This is wonderful progress.

These fellow Christians deserve the understanding and the prayers of those who are removed from the scene and thus cannot really know the severe difficulties under which they live and try to serve the Lord. They probably are giving a better account of themselves than some of us would if we were in their places.

What blame is to be attributed for the present state of affairs, ought not to be placed entirely on this generation. Our elders failed to teach us properly and preachers of past failed to sound clearly the gospel as it applies to human relations. This has made it harder for this generation to say what many know is right to say. But God is leading His people and in the foreseeable future the voice of justice will be heard in the land and the practice of justice seen among men of good will whatever color they be.



Social Security Deadline Extended

Dear Editor:

We have a letter from Mr. Porter Routh asking that we call your particular attention to the recent amendment to the Social Security Act extending the deadline for filing clergymen's certificates to obtain coverage under social security. Congress saw fit to extend the deadline once more because a number of clergymen who had not filed certificates by the previous deadline have requested an opportunity to obtain coverage for themselves. Others had not understood that a certificate was necessary but had merely filed social security tax returns on the earnings from their ministry. Since the tax returns were not valid without a certificate, the earnings which had been reported in this way could not be credited.

The deadline under the amended act is in most cases April 15, 1965, the date which the income tax return for 1964 is due. This does not give a great deal of time to get the word of the change to all ministers who might be affected, and to permit them to come to a decision. We will appreciate your giving this change as much publicity as you can, so that you and we can be assured that the clergymen of the United States are aware of their right to elect social security coverage. Anyone who has been in the ministry for some years and who files a certificate by April 15, 1964, will be covered as of 1962. He will, of course,

be required to pay the social security tax on his income for 1962, 1963, and 1964.

Baltimore, Md. Roy L. Swift
Information Officer
Department of Health, Education
and Welfare, Social Security
Administration

On Being Consistent

Dear Editor:

At the recent convention several messengers expressed concern lest the convention should violate the autonomy of the churches. However, no one seemed concerned about the violation of the autonomy of the convention. This could be because many Baptist leaders seem to understand so little as to the nature of a convention. A convention is usually described as being composed of a group of churches in a given area. This is not true! I didn't meet any churches at the recent Convention. Did you? I met several messengers from the churches. A convention is composed of messengers from the churches. (Article III Constitution).

If a convention has the right to vote to seat messengers from churches of like faith and order does it not have the same right to refuse to seat those messengers when a church is no longer of like faith and order? To deny this right is to violate the autonomy of the Convention.

It seems obvious that some of our brethren are insincere when they cry

"violation of the autonomy of the local church." We will let our Convention recommend, set goals, develop programs, and generally order our churches around until someone moves that we "advise" concerning some doctrinal position and the cry can be heard from Dan to Beersheba, "Violation of the autonomy of the local church." We ought to at least be consistent. We should either oppose every recommendation on the same grounds or quit hiding behind such a flimsy excuse when "the shoe fits." White Plains, Ky. J. T. Parish

Salt Without Savor

Dear Editor:

One of the greatest sermons Spurgeon left was on the above topic. The great theologian explained that Christianity even then was growing lifeless from negligence in opposing evil, which, except for generalities, is swept under the rug by many today. Webster says savor is that quality that makes a thing valuable. To his disciples Jesus said, "Ye are the salt of the earth": but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under the foot of men" (Mt. 5:13). Salt purifies, preserves, strengthens and keeps. It has staying power. The born-again believer is kept to eternity, saved forever, but he needs salt to sanctify and keep him strong in service and holiness. The editorial in the January *Decision* said, "The stern Puritan starch has gone out of America. . . We don't seem to know how to fight evil or how to deal with devildoers." The Bible tells how to oppose evil but many lack the will to do it because there is a price tag attached and the temptation to be popular is

(Continued on Page 13)

Louisville Church Dedicates New Building

Melbourne Heights Baptist Church, 3728 Taylorsville Road, has recently completed a new \$100,000 air conditioned educational building and other improvements to their facilities. A dedication service was held Sunday, November 15. Dr. Rollin S. Burhans, president of Kentucky Southern College, was the principal speaker.

The Melbourne Heights Baptist Chapel was started as a mission of Walnut Street Baptist Church in 1951, but was constituted as a church in 1957. The congregation moved from Melbourne Heights Elementary School to the present building on October 19, 1958. Membership has grown from 143 charter members in December, 1957 to 523 members in October, 1964. Sunday School enrollment has grown to 626, with an average Sunday School attendance of 390 for October, 1964.

William H. Rogers has been pastor at Melbourne Heights since September 6, 1961. Roger Cowan is minister of music, Richard W. Barnett, Sunday school superintendent, and Elmer Bauer, Training Union director.

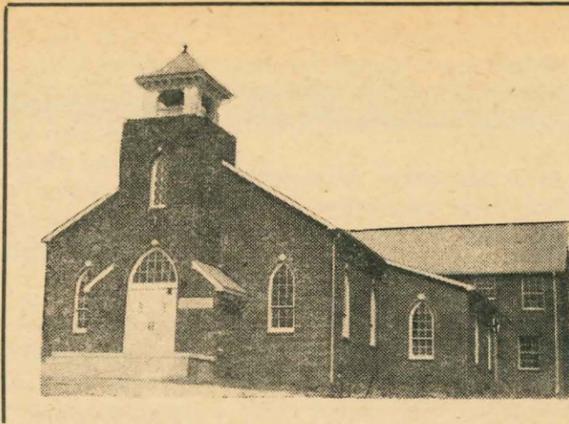
After a ground breaking ceremony last Easter, construction of the new building took approximately seven months.

C. R. Patterson Ordained At Field, Kentucky

Clarence Ray Patterson, a third-year student at Clear Creek Baptist School, Pineville, was ordained to the ministry recently at the Crockett Baptist Church in Field, Ky. Patterson is from Riverside, Calif. Taking part in the ceremony were James Pinkley, Bell County superintendent of missions; Dr. W. E. Denham, Clear Creek professor; and Ollie Allen, the new minister's father-in-law.



THE H. TRUMAN LUTHER family includes (left to right, standing) Cindy, Becky and Cathy, and Pastor and Mrs. Luther, seated. After an absence of eight years, they have returned to Columbus, Kentucky, to serve the First Baptist Church. During their absence from Kentucky, they served in Alaska and other states.



FORDSVILLE BAPTIST CHURCH was host to more than 300 members and visitors November 8 when the congregation observed the 150th anniversary of the church. Originally known as Mt. Pleasant Church, the group was organized by Benjamin Kelley and Joseph Wilson with 34 charter members of which two were Negro. William Miller is pastor of the church.

The Truman Luthers Serve Columbus Church

After eight years, the H. Truman Luthers have returned to Columbus, Kentucky, where Brother Luther will serve as pastor of the First Baptist Church.

After pastorates in Channing and Skellytown, Texas, he accepted the pastorate of the First Baptist Church, Texline, Texas. Here the parsonage burned and having lost all their furnishings, the Luthers moved to New Mexico and served for a year in Spanish and Indian mission work.

Through friends in New Mexico, the Luthers were challenged by the work in Alaska. The family moved to King Cove, Alaska, a small fishing village far out on "The Chain", a group of islands.

During their two years on the field in Alaska, Luther accumulated a number of slides taken along the Alcan Highway, the "Inside Passage", and the larger cities of Alaska, before and after the earthquake. The pictures include shots of wild life, native customs and religions as well as mission groups served by the Luthers.

Since coming to Columbus, the church has held a revival under Luther's leadership. Milton May served as evangelist. He is pastor of the Arlington (Ky.) Baptist Church. The church has received several for baptism and attendance is steadily increasing.

Fordsville Baptist Observes Sesquicentennial In November

Organized on November 5, 1814, the Fordsville Baptist Church observed their 150th anniversary on November 8, 1964.

Originally known as Mt. Pleasant Baptist Church, there were 34 charter members, two of which were Negro. The church now has nearly 300 members.

Benjamin Kelley, one of those who organized the group, served as its pastor for 10 years. The church building was constructed on land given by John Whittinghill, whose son, David, served as pastor during the mid-1800's.

At the 150th anniversary celebration, historical highlights were presented in the afternoon. Following the morning worship service, dinner was served at the church.

E. E. Spickard, a former interim pastor at Fordsville, delivered the anniversary sermon. Recognition of former pastors was by Drexel Phillips. Many former members and friends of the church were recognized.

Among those recognized was Miss Abby Whittinghill, the oldest living member of the congregation. Also, David R. Whittinghill, a member and Fordsville resident, whose great-grandfather donated the land where the first church was built at Oaks in Ohio County.

Speakers included Miss Whittinghill; Robert Walker, pastor of the Yellow Creek Baptist Church, whose father, Dennis, has been a deacon of the Fordsville

Church for 51 years; Morris Wedding, treasurer; and A. H. Freer, who outlined projects.

The present pastor is William Miller. Harold G. Sanders, executive secretary-treasurer of the Executive Board of the KBC, was present for the service. The deacons of the church were recognized.

Frankfort First Member Gets Special Diploma

Mr. Samuel H. Gray, Training Union Director of the First Baptist Church, Frankfort, Kentucky, received the Special Citation Diploma with Gold Seal at a recent morning worship service. The award represents the completion of the study of one hundred books in the Church Study Course, fifty-one of which were completed by Mr. Gray within a six-month period. He is the first person in the Franklin Baptist Association to complete the requirements for this award.

Gray has been a member of the First Baptist Church since 1954, has served as a deacon, and held various other positions in the Training Union during this time. He also serves as superintendent of an Adult Sunday School Department.

A native of Gravel Switch, Kentucky, he received the B.A. Degree from Centre College, Danville, and the M.S. Degree from the University of Illinois, Urbana, Illinois. Gray has served with the Department of Revenue since 1951, and is currently serving as assistant director of the Property and Inheritance Tax Division.



HERMAN M. BOWERS, pastor of First Baptist Church, Frankfort (left) and B. B. Steele, minister of education (right), look on as Samuel H. Gray holds his Special Citation Diploma with Gold Seal.

Child Care Board Member Dies Suddenly

R. L. Duncan, a member of the Board of Child Care for the KBC, died at his home in LaGrange, November 20. His sudden death was caused by a heart attack. He had been to his church, DeHaven Memorial in LaGrange, for evening services and was stricken at his home shortly after he returned there.

As a layman, he had served on the Glendale Board prior to the formation of the Child Care Board in 1954. He had served as vice-president and was treasurer of the Board at the time of his death. He had served for many years as Chairman of the Farm Committee within the Board.

Funeral services and burial were in LaGrange.

Buechel Park Will Dedicate New Building December 13

Buechel Park Baptist Church, 2403 Hikes Lane, Louisville, will dedicate their new educational building Sunday, December 13.

Speaker for the special occasion will be Dr. Allen Graves, dean of the school

of religious education at Southern Baptist Theological Seminary.

Wallace H. DeLoach has been pastor of the church for the past 8 years.

Henry Haynes Ordained

The New Enterprise Baptist Church, Alcalde, Ky., ordained Henry Haynes to preach the gospel Sunday, November 22.

Haynes recently was called to be pastor of Malvin Hill Baptist Church, near Ruth, Ky.

Tully Turner, pastor of New Enterprise Baptist Church, served as the moderator of the ordaining council. He also questioned the candidate. Davis H. King, pastor, Pleasant Hill Baptist Church, delivered the charges to the candidate and to the church. Glenn Singleton, pastor, Camp Ground Baptist Church, delivered the Ordination Sermon. Donald O. Withers, pastor, Bethel Baptist Church, Bobtown, led in the Ordination Prayer. Mr. J. S. Hines, deacon, Malvin Hill Baptist Church made the Bible Presentation to the candidate. Associational Missionary Louis W. Shepherd, Somerset, served as the clerk. Jeffrey Wheeldon, student, Campbellsville College, led the closing prayer.

Kentucky Baptist School Directory

Oneida Institute

Oneida Institute, school in the heart of the Cumberland Mountains, for the purpose of building high moral character through Christian education among children of the Kentucky Mountaineers.

DAVID C. JACKSON, President
Oneida, Kentucky

Baptist Bible Institute

Mayfield, Kentucky

Bible centered and approved by the General Association of Kentucky Baptists. A work of faith and thoroughly Southern Baptist.

For information write to:

O. C. MARKHAM, President
P. O. Box No. 601

Mayfield

Kentucky

Clear Creek Baptist School

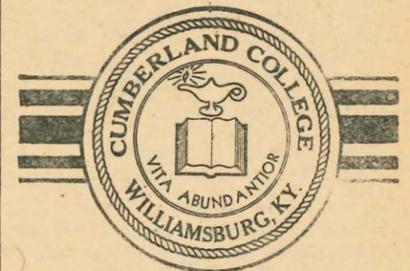
A Three-Year Certificate Course for mature persons preparing for the Gospel ministry and other church vocations.

D. M. ALDRIDGE, President
Pineville, Kentucky

Cumberland College

Williamsburg, Kentucky

A school recognized for its emphasis on liberal arts and pre-professional education in a religious atmosphere. Costs moderate. A well rounded program of extra-curricular activities.



J. M. BOSWELL

President

Final Report Of 1964 Ky. Baptist Convention Actions

Report of Committee on Committees—1965

(Approved by Convention)

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(* indicates layman, ** indicates serving prior to this year)

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To Report in 1965:

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To Report in 1965:

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Dudley T. Pomeroy, Newport

W. T. Chapin, Louisville

Recommendation from the Nominating Committee—KBC 1964

The Nominating Committee of the Kentucky Baptist Convention is hereby serving notice that ARTICLE IX of the CONSTITUTION should be given this additional statement as an amendment to the CONSTITUTION for consideration next year:

"Employees of the Executive Board or an agency or institution of the Convention shall be ineligible to serve as a member of the Executive Board or on a Board of Trustees or Directors of Managers of any agency or institution or commission fostered and supported by the Kentucky Baptist Convention."

Respectfully submitted,

Dudley Pomeroy, Chairman

Homer D. Carter

Winn T. Barr

Bob C. Jones

*L. S. Jagers

Jesse Hatfield

Isaac B. McDonald

Max Stitts

Curtis Warf

Report of Nominating Committee—KBC 1964

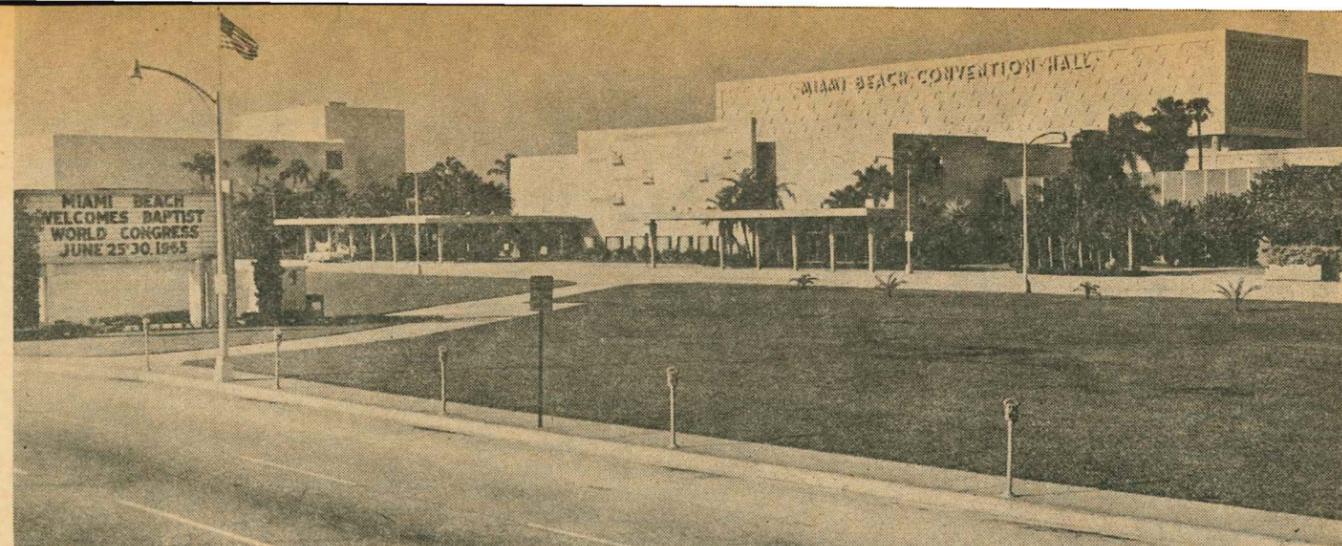
The 1966 Kentucky Baptist Convention will be held at the First Baptist Church, Bowling Green, Kentucky.

PREACHER OF ANNUAL SERMON—Franklin Owen,

Calvary Church, Lexington—1965

ALTERNATE PREACHER—Raymond Lawrence,

Central, Corbin—1965



TIME IS GROWING SHORT! The 11th Baptist World Congress to be held in Miami Beach, Florida, will be Friday, June 25 through Wednesday, June 30. The sessions will be held in Convention Hall. Night meetings will be held in Miami's 73,000-seat Orange Bowl. Messengers representing 70 countries and 25 million Baptists are expected.

OTHER STATES:

North Carolina Baptists Decline Non-Baptist Trustees For Schools

By decisive margins, North Carolina Baptists turned down two proposals with long-range effect on their seven colleges. A plan to broaden the representations on college boards of trustees was rejected by a vote of 2,247 to 1,566 in their annual meeting held in Greensboro. The plan, recommended by the general board of the Baptist State Convention of North Carolina, was that one-fourth of the trustees of North Carolina Baptist college could have been non-Baptists or out-of-state residents. Federal aid under the Higher Education Facilities Act was also defeated—by an even larger margin. This proposal was also backed by the general board. Messengers adopted a \$5.1 million 1965 convention budget. Thirty-four per cent will be shared with the Southern Baptist Convention. An effort to oust President Harold W. Tribble of Wake Forest College in Winston-Salem was defeated. Tribble has been under fire from some sources because of his support of the proposals pertaining to the schools.

The round-up of other state convention meetings, by states follows:

MICHIGAN voted to buy space in a new religious activities building on the campus of Wayne State University in Detroit. The building will provide offices for directors of student work for various denominations, each of which will buy space. Messengers adopted a record budget of \$434,613 with a Cooperative Program goal of \$226,729, of which 25% will be forwarded to the SBC. The convention honored Executive Secretary Fred D. Hubbs for 12 years of service in the state.

KANSAS Southern Baptists voted to hike their percentage of Cooperative Program gifts to the SBC from 13.4% to 15%. Total budget is \$383,796 of which \$220,000 is expected in Cooperative Program receipts. Forrest Siler, pastor of the Immanuel Baptist Church, Wichita, was re-elected convention president.

INDIANA messengers to the convention helped organize the 200th church in the convention. Founding of the church near the meeting place of the convention backed up the 1964 emphasis on launching 168 new churches during the next four years. Virgil Clark, pastor of Indian Heights Baptist Church, Kokomo, was elected president. The 1965 budget is \$323,897 with 26.4% of the Cooperative Program receipts going to the Southern Baptist Convention causes.

ILLINOIS Southern Baptists approved a five-point recommendation for new constitutional requirements that will

guide the convention. A second vote will be taken next year to complete the changes. A call was made for friendlier relations between races but did not single out any method or issue for special attention. Alcohol and salacious literature were condemned. The traditional Baptist position on separation of church and state was upheld.

OREGON - WASHINGTON convention elected its first Canadian president. Churches in Canada have been affiliated with the convention for years. The convention heard from Governor Mark O. Hatfield of Oregon and the president of the American Baptist Convention, J. Lester Harnish, pastor, First Baptist Church, Portland, Oregon. The 1965 budget is \$318,624 with \$211,200 of this from the Cooperative Program gifts from the churches.

MISSOURI Baptists voted to guarantee a bond issue of \$1¼ million for the first buildings on the campus of the new Missouri Baptist College in St. Louis. It joins the St. Louis Baptist Association in this bond program. Messengers also okayed the construction of a new Missouri Baptist Convention office building in Jefferson City. The \$1½ million building will be on the south side of the city on a four-lane highway to be built soon. The convention already owns 17½ acres there. Voted also was a study of providing wider representation on the executive board.

VIRGINIA Baptists passed a three-point race proposal from its Christian Life Committee. The proposal praised church and individual efforts toward racial betterment, endorsed the laws guaranteeing individual legal right regardless of race, and commended the SBC Christian Life Commission for the "courageous leadership of its staff." Messengers elected a layman president, approved a \$4 million Cooperative Program goal for 1965 and set up another standing committee on pastor-church relations.

ARKANSAS Baptists debated whether they should assume ownership and a larger responsibility of costs for the 25-year-old Southern Baptist College in Walnut Ridge. The matter was referred to the state executive board. Trustees are not presently elected by the state convention for the institution headed by H. E. Williams who also founded the school. At present, Arkansas Baptists have only one school, Ouachita College at Arkadelphia. The 1965 session may also consider the issue of whether Ouachita may accept federal education grants. Thirty-seven per cent of the \$2,151,169 Cooperative Program goal for 1965 will go to SBC causes.

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The Cross in the Marketplace

(Continued from Page 3)

of communism's men can put it together again. This is the work of God—who is in Christ reconciling the world unto Himself.

(3) *Where is God? God is in the church.* Spurgeon said, "I do not believe in salvation outside the pale of the church." And if we will not hear Spurgeon then let us hear Jesus who said, "He that believeth and is baptized shall be saved" (Mark 16:16) and again "On this rock I will build my church and the gates of hell shall not prevail against it" (Matt. 16:18). To say that God and his great salvation are one thing and church membership quite another thing, a mere optional matter for individuals to take or leave, is to inject into revealed religion an element of isolated, prickly individualism which fractures the gospel and fragments the New Testament. The church is the body of Christ, the bride of Christ, the building of Christ. It is the *ecclesia* of God distinguished by fellowship, service, and proclamation—*koinonia*, *diakonia*, and *kerugma*—brothering, helping, and preaching. As men must have community or be less than men, so Christians must have the church or perish. It is infinitely more important, moreover, for the people of God to be the church than it is for them simply to attend church, build the church, support the church, give to the church, or serve the church. Christians who grasp this idea that they are the church understand that Christianity must be demonstrated before it is declared, that it must be done before it can be taught, that it must be practiced before it is preached.

Where is God? God is in history; God is in Christ; and God is in the church.

II. Who Am I?

At the graveside of Willie Loman in Arthur Miller's "Death of a Salesman," one of the characters standing by says with rare discernment, "He never really knew who he was." Is not this the essence of tragedy? The need to know who we are, to be somebody, to have a name as deep as life. In these times there are many hindrances to self-identification: the uprooting of families by moves so frequent that sociologists say there has never before in history been as much voluntary migration as there is in the United States today, the lack of leisure, the paucity of sanctuary, and the absence of father and family and friends and kinfolks to help provide the answer to the great question, "Who am I?"

(1) *I am a man made in the image of God, after His spiritual, rational, moral likeness.* The image of God is

man. It is because of this that I must insist that I am not America's man or the South's man or capitalism's man, or management's man or the Democrat's free enterprise's man or labor's man or man or the Republican's man or Johnson's man or Goldwater's man or the Convention's man or the Commission's man but God's man.

(2) *Who am I? I am a Christian man, bought "and at what a price"* (1 Cor. 6:20 Phillips). Because Christ died for me and because He loves me, I have infinite value as does every other human being on earth. It is in encounter with the living God through repentance and faith in Jesus Christ as Lord that I become a whole man, and it is only after this encounter that I can tell you, *rea* who I am; and it is in this encounter alone that mankind in quest of its true identity can come to itself, find its name, and be somebody.

(3) *Who am I? I am responsible.* I am a responsible Christian man. Every moral decision of my life I am constrained to make in the light of who I am. It is as a responsible Christian man that I must make decisions about family life, race relations, daily work, citizenship, and specific moral issues which always dog the feet of moral man. My basic concern is not that Christians should combat successfully the specific family problems of teen-age marriages, the breakdown of authority in the home, divorce, and aging but that Christians should want to confront these issues in the mind and spirit of Christ. My first concern is not that Christians should kill Jim Crow but that they should want to transform politics; not that they should want to transform alcohol but that they should want to conquer alcohol; not that they should want to defeat gambling but that they should want to defeat gambling—because of who they are. When God says, "Be ye holy for I am holy," (1 Peter 1:16) he is actually saying, "Be my people for I am your God." Be righteous because God is righteous. Be right because God is right. Be responsible because God is responsible.

III. What Shall We Do?

We are in no position to ask, "What shall we do?" until we have first asked, "Where is God?" and "Who am I?" When these two prior questions have been asked and answered, however, then the one, great overpowering question remaining is, "What shall we do?" Having become by God's grace, the people we ought to be we can by the power of His might do the work we ought to do.

With George MacLeod, "I am recovering the claim that Jesus was not cruci-

fied in a cathedral between two candles, but on a cross between two thieves; on the town garbage-heap; at a crossroad so cosmopolitan that they had to write his title in Hebrew and in Latin and in Greek (or shall we say in English, in Bantu and in Afrikaans?); at the kind of place where cynics talk smut, and thieves curse, and soldiers gamble. Because that is where He died. And that is what He died about. And that is where churchmen should be and what churchmanship should be about." (*Only One Way Left*, p. 38, The Iona Community, Edinburgh).

What shall we do? We shall renew our vows to God. We shall not forsake the assembling of ourselves together as the manner of some is. We shall be good stewards of all that we have and are and hope to be. We shall preach the gospel. We shall not wince at the scandal of the cross. We shall be swimmers against tides.

We shall match our disenchantment with the present age with a patient effort to change it. We shall add our Christian salt to the fresh, red meat that is our present world lest the maggots of mammon infect and ruin it. We shall shine our lights in a dim and gloomy world where without them men would continue to stumble piteously and fall painfully in the dark. Knowing that the disembodied, unformed Word is no Word at all, we shall again let the Word be flesh so that the love of God is expressed through our changed lives in a language men can understand. We shall recognize that social involvement is not an optional matter of ethical obedience but a condition of being in communion with God at all. We shall understand that to be hid with God in Christ is not to wallow in glossolalia but to be rightly involved in community. We shall quit singing, "Far away the noise of strife upon my ear is falling. . . . Safe am I within the Castle of God's word retreating . . . for I am dwelling in Beulah land" and start singing, "Rescue them in pity from sin and the grave." We shall return to a concern for people with the assurance that as we do our religion will burst gloriously into new life. We shall remember that Paul nearly always started his epistles with mysticism and climaxed them with politics.

We shall know again the heady, hearty, holy thrill of moral leadership. We shall stand in the bow of the ship as it cuts its way into the uncharted sea of a new world order.

We shall not mythologize the pivotal point of the Christian gospel: that the essence of the heavenly Father's majesty is Jesus Christ's glorious humanity. We shall feed the hungry, heal the broken-hearted, set at liberty them that are bruised, clothe the naked, release the prisoners from bondage, and preach the

gospel to the poor. We shall recover the fullness of the gospel. We shall acknowledge the claim of Christ on all of life. We shall own Him Lord.

What shall we do? We shall raise again the cross in the marketplace for this is where God is, this is who I am, and this is what we must do.

Southern Professors Release New Book

Two professors at Southern Baptist Theological Seminary served as editors for a book published in honor of one of their former professors at Baylor University, Waco, Texas.

They are Dr. E. Jerry Vardaman, assistant professor of Biblical archaeology, and Dr. James Leo Garrett, professor of Christian theology, editors of *The Teacher's Yoke: Studies in Memory of Henry Trantham*, a publication of the Baylor University Press.

The late Dr. Trantham taught Greek and history for 48 years at the Baptist school. He was a graduate of Oxford University, where he studied under a Rhodes Scholarship.

Other Southern Seminary professors who contributed articles to the book are Dr. Dale Moody, Joseph Emerson Brown Professor of Christian Theology; Dr. Eric C. Rust, professor of Christian theology, and Dr. C. Penrose St. Amant, dean of the school of theology.

The book contains 23 articles covering archaeological, Biblical, classical and linguistic, theological and historical studies.

Four Kentucky Churches Register Libraries In October

NASHVILLE—Four Kentucky churches registered new libraries in October with the Sunday School Board's Church Library Department.

Kentucky churches registering new libraries are: Burkesville Church, Burkesville, with Harold Barnes pastor and Mrs. Nancy Buchanan librarian; First Church, Lexington, with David A. Friedly, Jr., pastor and Marjorie Young librarian; Spears Mill Church, Lexington, with Tom C. Nix pastor and Mrs. Tom C. Nix librarian; Grapevine Church, Madisonville, with Rupert Utley pastor and Mrs. James W. Byrd librarian.

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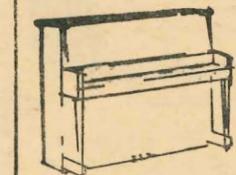
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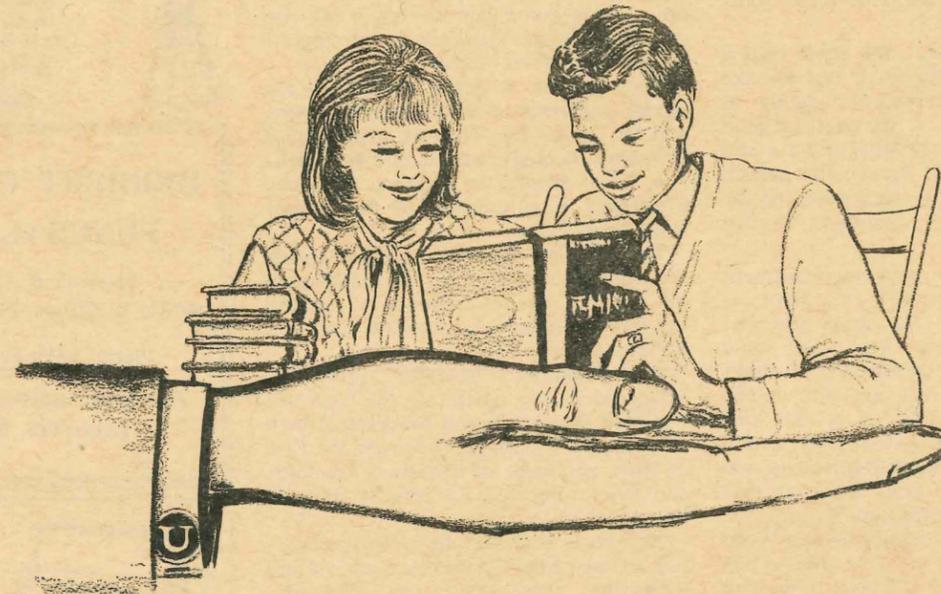
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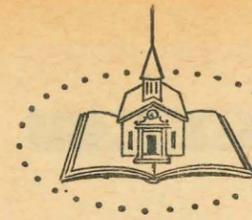
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SUNDAY SCHOOL LESSON

By H. C. Chiles



THE BIRTH OF JESUS CHRIST

(This Lesson for Sunday, December 20, 1964)

Matthew 1:1, 18-25

The gospel according to Matthew presents Jesus Christ as the promised Messiah. The first chapter, from which this part of today's lesson is taken, contains the record of His genealogy and birth.

I. Perplexity. Matthew 1:18-19.

Joseph and Mary were engaged, but not married. Among the Jews in that day an engagement was not a light thing which might be broken off casually upon some slight pretext. The tie of betrothal was as sacred as that of marriage, and infidelities before marriage were considered as sinful as those following marriage, and death by stoning was the punishment for such sins. It was customary for a couple to be engaged for twelve months before marriage. For Joseph and Mary, this period, during which they were looking forward to their coming nuptials, was a time gilded by many bright hopes of future happiness.

It was a terrible shock to Joseph when he was informed that Mary was to become a mother. His trial was most painful because he did not know what the written gospel later plainly asserted; namely, that the Holy Ghost was responsible for her condition. Joseph did not know the details of Mary's conduct, but he naturally thought that she had been unfaithful to him. His suspicions were natural and excusable, but how cruelly they must have wounded the tender heart of Mary. Regardless of what he thought, Mary was conscious of her innocence, and the angel had announced to her the cause of her conception.

Joseph did not know what to do. Being a just, merciful, and religious man, he wanted to do what was right. The law permitted him to make a public example of her and have her stoned, but his genuine love for Mary constrained him to do otherwise. Although what he had been told made a great demand on Joseph's faith, our hearts are really touched by his tenderness and consideration. We admire him for his determination to do what was right, and to do it in a kind manner. His love for Mary and his kindness to her con-

strained him to be forgiving. What a rebuke to all who are unforgiving!

II. Proclamation. Matthew 1:20-21.

While Joseph thought seriously and prayerfully about what he should do, an angel appeared unto him in a dream and delivered a message from the Lord as to what he should do. This message removed his doubts, calmed his fears, and caused him to rejoice again in the love of his betrothed. When the angel proclaimed the fact that "that which is conceived in her is of the Holy Ghost," Joseph was convinced and his heart was filled with gratitude for the revelation. This message assured him that Mary had not transgressed; therefore, his 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. He was coming to root out and to destroy the diseases of the souls of men and to give them perfect spiritual health. God's Son was coming for the purpose of bringing eternal life to all who would receive Him as a personal Saviour. The emphasis here is on salvation from sin. Numerous passages in God's Word plainly declare that He came into the world for the purpose of giving Himself as a substitute for sinners and as a sacrifice for the sins of the world. The salvation which He has provided is absolutely complete.

III. Prophecy. Matthew 1:22-23.

More than seven hundred years before, the prophet Isaiah had recorded the statement, "Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel." This prophecy, which was spoken by the Lord through Isaiah, 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. This wonderful prophecy of Isaiah 7:14 was fulfilled when Mary gave birth to Jesus. And Mary was a virgin when she gave birth to the Messiah. God is with us to redeem, to regenerate, to cleanse, and to sanctify.

IV. Promptness. Matthew 1:24-25.

In obedience to the command of the angel, Joseph was immediately united in marriage with Mary. Due to the existing circumstances, it is quite likely that they had a private wedding. God's Word plainly states that Mary retained her virginity until after the birth of Jesus. To be sure, Mary was not sinless, but she was chaste and upright. While we readily admit that she possessed numerous commendable traits of character, we boldly declare that it is entirely wrong to deify Mary. It is both unscriptural and sinful to attempt to exalt her to the place of a mediator between God and men.

Baptist Forum

(Continued from Page 5)

strong. For decades America has drifted on the tide of least resistance. We are only begging to pay the price for this folly, which is found even in some pulpits.

Many are so blind that they cannot see the handwriting on the wall. Christian zeal is labeled fanaticism. Young people are being taught to be tolerant of almost anything. A world church and the last world government or kingdom are just a few decades away unless America can alter her course and turn the tide with God's help. How many care enough?

Mathias, W. Va. Mrs. Edgar R. May

Exact Wording

Dear Editor:

I believe the article in the *Western Recorder* stating my motion is not as it should be, although I agree with its content. I would appreciate your publishing it as it was made. The motion was:

I move that the President appoint a special committee of five to report to this Convention one year from now as to whether baptism is part of our basis of fellowship in this Convention. East Bernstadt, Ky.

Edgar E. Tandy, Jr.

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KENTUCKY BAPTISTS AT WORK

Sunday School

January Bible Study Week by Roy Boatwright

Studies in Deuteronomy is the title of the study guide for January Bible Study Week, 1965. The writer is Donald F. Ackland, who is a member of the Editorial Staff of the Baptist Sunday School Board.

January Bible Study Week offers a wonderful opportunity for the entire family to profit from a week of concentrated Bible study. This week can make a significant contribution to the church. The promotion is the Sunday school's responsibility, with all other organizations giving assistance.

Listed below are eight steps which should be taken in preparation for January Bible Study Week:

1. Set the date. The suggested date is January 4-8, 1965.

2. Plan for a minimum of seven and one-half class hours during the course.

3. Make provision for all age groups. Young People can get credit for the book *Studies in Deuteronomy*, and, where possible, a separate class should be provided for them. The suggested book for Intermediates is *Exploring the Old Testament*. The suggested book for Juniors is *Before Jesus Came*. Suggested approved units of study are: Primary, *The Story of Samuel*; Beginner, *Good Times at Church*; and Nursery, *Daytime and Nighttime*.

4. Enlist the teachers as soon as possible.

5. Order the supply of books and approved units of study from the Baptist Book Store. These books should be available for your church members to study at least two weeks in advance of the date. When ordering the books, you may wish to order resource material for the teacher of *Studies in Deuteronomy*, along with a filmstrip which has been prepared for use with this book.

6. Work out an attendance goal for each Sunday school department and class. Use the other organizations to help in promoting the study and reaching the goals.

7. Publicize January Bible Study Week through use of posters, church bulletins, church library display, and through department assemblies and church worship services.

8. Uphold the requirements for credit in the Church Study Course and request awards on Form 150, "Request for Book Awards-Class Study." Use a separate

sheet for each book and a separate sheet for each church represented in a class.

Make January Bible Study Week a great spiritual blessing for your people. A number of churches are planning classes to meet in homes in the community, thereby having an opportunity to invite neighbors who may or may not be members of their church. You may wish to take this into consideration.

Brotherhood

Shelby Co. Wins Proficiency Award

by Forrest Sawyer

The Shelby County Associational Brotherhood, James M. Edwards, president, received the Annual Proficiency Award for Associational Brotherhood Organizations when the State Brotherhood Convention met at the Bethlehem Baptist Church on October 1 and 2.

Associational Missionary Lyman Austin and Brotherhood President Jim Edwards took the plaque back to Shelby County where it will remain for at least one year.

The work of the association included one new Brotherhood, which brings the association total to 14 and two Royal Ambassador Chapters and an enrollment increase from 372 to 434.

On January 26, 1964, 18 of the Association's 23 churches observed BAPTIST MEN'S DAY.

Five church Brotherhoods in the association maintain, on a continuing basis, religious services in jails.

The association's quarterly meetings for the year averaged 75, with the exception of the July meeting which found 144 men and boys attending for the Royal Ambassador emphasis.

Mr. Edwards and Mr. Austin indicate that they are desirous of seeing every church observe Baptist Men's Day on January 24, 1965.

Stewardship

Tract Orders Shifted From Sunday School Board

by Robert J. Hastings

For many years, churches have ordered a variety of free tracts from the Baptist Sunday School Board in Nashville. Through an agreement with the states, all orders previously sent to Nashville are now to be sent to the state offices.

Those living in Kentucky should mail

their tract orders to Tract Room, Baptist Building, Middletown. For some time, stewardship tracts have been sent from Middletown. But now, a greater variety will be available from there.

To save postage, you are welcome to stop by the Baptist Building when in Middletown or Louisville and pick up the tracts and posters needed for your church.

Many of the stewardship tracts and posters during 1965 will be centered around the theme, "Tithe Now." In January, pastors and ministers of education will receive samples of the "Tithe Now" materials, including a complimentary copy of a color filmstrip

and recording. The filmstrip is yours to keep and show in assembly programs, prayer meetings, WMU, Brotherhood, etc. throughout 1965.

Kentucky Baptist Foundation

"A Life Insurance Trust" Provides Tax Free Income

by James C. Austin

You can create a "Life Insurance Trust." It is comparable to the same kind of trust created under your will. The insurance can be made payable to the **Kentucky Baptist Foundation** to create a trust that will provide income for life to your survivor.

Here is an example. Mr. Baptist has a \$50,000.00 life insurance policy with his wife as the sole beneficiary. He is paying the annual premiums. He assigns the policy to the **Kentucky Baptist Foundation**, making it the irrevocable beneficiary, subject to this agreement: at his death, the Kentucky Baptist Foundation will use the life insurance proceeds to set up a trust that will pay the net income from the fund to his wife for her lifetime. At her death, the income will go to the Baptist cause they wish to benefit.

Consider The Tax Savings

The portion of each premium payment attributable to the Foundation's remainder interest can be counted as a charitable contribution deduction. Each year the amount of the premium de-

ductible increases slightly. The Foundation will provide this information annually to the donor.

Discuss with your life insurance underwriter how you may also be able to increase your potential marital deduction by retaining an "incident of ownership."

Tax-Free Income For Life of Survivor

The Foundation can be instructed in the agreement to use the insurance proceeds to create a tax-free charitable trust, i.e., to purchase tax-exempt bonds. The Foundation holds the bonds in trust, paying the income to the one to be benefited for his lifetime, then the Foundation is given the right to reinvest the principal in higher yielding securities, with the income to go in perpetuity to a Baptist cause.

If you are interested in making an insurance gift, the Executive Secretary of the Foundation will be pleased to counsel with you and your life insurance underwriter at your convenience.

Address: Middletown, Ky., or phone Louisville 245-4101.

Did You Ever Hear Of The Zamzumim?

NASHVILLE—Did you ever hear of the Zamzumim? They were giants mentioned in the book of Deuteronomy, one of whom had a bed 13½ by 6 feet!

Did you know that the children of Israel were instructed not to destroy fruit-bearing trees during a siege of a city?

Did you know that they were forbidden to wipe out a family of birds by taking the mother bird and her chicks?

During January Bible Study Week 1965, Southern Baptists will discover these facts and many others as they use "Studies in Deuteronomy," a Convention Press book by Donald F. Ackland, supervisor of the adult editorial unit in the Sunday School Board's Sunday School Department.

"For the Christian," says Ackland, "Deuteronomy must assume a position of special importance because of the many times it is quoted by our Lord and by New Testament writers."

Deuteronomy, a book addressed to the rank and file, is one of four books from which Jesus quoted most often. Deuteronomy is quoted some 83 times in the New Testament.

Southern Baptist pastors and others are already rediscovering Deuteronomy through associational preview classes of "Studies in Deuteronomy."

Ackland, who has led eight classes this fall, said, "Those in my preview classes have expressed astonishment at the amount of material in Deuteronomy which can be applied to contemporary situations and needs."

Delightful Gifts for Christmas and All Year Round . . .

THE BIBLE STORY BOOK

by Bethann Van Ness
illustrated by Harold Minton

A gift children will read and cherish for years to come. *The Bible Story Book* tells the entire Bible in language little ones understand . . . and ages 8-12 can read it themselves. They'll enjoy the beautiful illustrations—85 in full color, and 130 in all! You'll delight in reading it to them, and a special 70-page supplement on life in biblical times will help you explain ancient customs, manner of dress, etc. *The Bible Story Book* is completely indexed for easy use . . . and equipped with end-paper maps for even greater clarity. 672 pages of enjoyable reading for the whole family. (26b)

\$4.95

Perk up yuletide fun with Broadman Bible Games

BIBLE DOT-O

The entire family can play this exciting game and learn useful Bible facts too! Two to four players match Scripture cards with biblical events cards for action-filled contests. (26b)

\$1.00

BIBLE CARAVAN

You'll travel through arid deserts, wander among ancient cities—as your caravan takes an intriguing journey through biblical lands. Individual map boards help you learn biblical geography. As many as six can play. Choose *Old or New Testaments*. (26b)

Each, \$1.35

BIBLE-MATCH-A-VERSE

Playing suspense all will enjoy as they learn verses easily and quickly. Two to eight players. Choose games with verses taken from *Matthew, Mark, Luke, John, Psalms, or Proverbs*. (26b) Each,

\$1.95

BIBLE TURN-UPS

A challenging game that requires and develops Bible knowledge. Players match squares to form complete Bible verses and learn new verses at the same time. Two or more players. (26b)

\$1.00

BOOKS OF THE BIBLE GAME

The quick and easy way to master all the books of the Bible. This exciting game teaches books in correct order, under Old and New Testaments. Two to four contestants. (26b)

\$1.25

Write, call, or visit your
BAPTIST BOOK STORE

and ask for **BROADMAN BOOKS AND GAMES**

317 Guthrie St., Louisville

204 W. Third, Owensboro

