



**WESTERN**

# RECORDER

FEBRUARY 18, 1965

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## Week of Prayer

FOR HOME MISSIONS  
MARCH 7-14, 1965



*Our Land Shall Own The Lord*

*annie armstrong offering*

GOAL \$3,690,000



## GLEANINGS FROM THE FIELD

**GRACE BAPTIST CHURCH**, Shelbiana, Kentucky, has recognized Raymond Well as an active deacon. Well moved his membership to the church from the Oak Grove Baptist Church, Corbin. Floyd Titsworth, Jr., is pastor.

**WAYLAND BAPTIST COLLEGE**, Plainview, Texas, has been given \$500,000 for the construction of a new 1,750-seat auditorium. The gift came from Mrs. J. L. Herral of Abernathy, Texas, in honor of her husband, John Lewis Herral, and son Jack, who both attended Wayland.

**JAMES AND BETTY MCKINLEY**, missionaries to East Pakistan, have moved. Their new address is Baptist Mission, Feni, East Pakistan. Jim writes, "We are very happy to be here in Feni to face the challenge of this area." Mrs. McKinley is the former Betty Cecil of Louisville.

**CHARLES R. LIVINGSTONE** recently became editor of adult life and work materials in the Sunday School Board's Sunday school department. The new Life and Work Curriculum for adults and young people will begin in the fall of 1966. Before coming to the Board, Livingstone was pastor of First Baptist Church, Barnsdall, Oklahoma, for five years.

**THE FOSTER AVENUE BAPTIST CHURCH**, Louisville, is participating in the ministry of the Spastic Home and School in Owensboro. Proceeds from a money tree project were recently sent to the home which opened in 1947 with seven children and which of this year has 72 children and a budget of \$72,000. Wendell Foster is the director of this educational program for cerebral palsied children. Foster Rose is the Foster Avenue pastor.

**MRS. J. EMMETT NEWTON**, great granddaughter of two early Kentucky Baptist preachers, died at her home in Lyndon, Kentucky, February 2. She was 79. Her husband survives her as does one daughter, Mrs. Lemuel B. Felts; one grandson, James Browning Felts; and one brother, George Gilbert Cowherd. Through her father, Mrs. Newton was descended from George Waller, at one time pastor of Walnut Street (then First Baptist) Baptist Church, Louisville, and one of the two editors of the *Baptist Recorder* in 1825. The *Baptist Recorder* was one of the papers that eventually became the *Western Recorder* through merger.

**OWEN COOPER**, Yazoo City, Mississippi, industrialist, was one of three Mississippi citizens receiving the First Federal Foundation Award, presented by the University of Mississippi. Attention was called to Cooper's activities in the church and denomination, as well as his services in business and civic affairs in the state. Cooper has served for many years on the Executive Committee of the Southern Baptist Convention.

**MISS IONE GRAY**, director of press relations for the Southern Baptist Foreign Mission Board, became seriously ill during a trip to Brazil and was hospitalized in Rio de Janeiro. Latest word is that she is improved and expects to have surgery when she is strong enough. She was in Brazil to help plan news coverage for the nationwide Baptist Crusade this spring.

**WAYNE DEHONEY**, president of the Southern Baptist Convention and pastor of the First Baptist Church, Jackson, Tennessee, was the speaker at the West Union Baptist Association Evangelism Clinic on February 15. The meeting was held in the West End Baptist Church, Paducah. Dehoney was pastor of the Immanuel Baptist Church, Paducah, from 1948 to 1950.

**JOHN KILLINGER**, dean at Kentucky Southern College, is the author of a new book entitled *The Thickness of Glory*. Consisting of 10 sermons, the book is published by Abingdon Press and sells for \$2.75.

**THE REPORT** of the Committee on the North American Baptist Fellowship appointed at the SBC annual meeting in Atlantic City, May, 1964, has been finished. The report recommends that the SBC accept "the invitation of the Baptist World Alliance Executive Committee to have representation on its North American Committee, and that our (SBC) representation on this committee be elected by the convention, and that the Committee on Boards nominate these representatives." The committee had 13 members with Wayne Dehoney, president of the Convention, serving as chairman. The committee will report in June at the Dallas meeting of the Convention.

**THE SUNDAY SCHOOL BOARD** distributed over 800,000 hymnals and songbooks during the fiscal year beginning October 1, 1963, and ending September 30, 1964. Distribution figures are: the Convention Press *Baptist Hymnal*, 361,454; all 10 Broadman Press hymnals and songbooks, 380,649.

**TWENTY MESSENGERS** from four Baptist churches and two missions in Quito met January 26 and formed the second Baptist association in Ecuador. Named the Association of Baptist Churches of Pichincha, the organization represents a total church membership of 155, reports Stanley D. Stamps, Southern Baptist missionary who was elected moderator of the association.

**A NEW CONVENTION PRESS** book now available at Baptist Book Stores is *Teaching the Bible to Primaries* by Dolores Baker and Elsie Rives. This release is the primary age-group book on teaching for category 17 in the Church Study Course. The authors seek to lead the primary worker in a depth study of the scope of the teacher's task, the nature of the primary child, and the purposes of Bible teaching for primaries.

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

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### WESTERN RECORDER

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### CHURCH-STATE:

## Religious Issue Raised By Education Proposals

WASHINGTON (BP)—Religious and civil liberties groups sharply challenged the constitutionality of President Lyndon B. Johnson's proposals to aid children in parochial schools.

The attacks came during hearings before committees of the Congress. Rep. Carl Perkins (D., K.) is chairman of the subcommittee on general education of the House committee on education and labor. Sen. Wayne Morse (D., Ore.) is chairman of the subcommittee on education of the Senate committee on labor and public welfare.

All the attacking groups agreed with the President's aim of giving educational aid to all school children. But the way this is to be done provoked the sharp conflict of opinions.

Most of the witnesses before the Congressional committees representing the educators of the nation testified they thought the proposed bill meets the constitutional test. The notable exception was Edgar Fuller, executive secretary of the Council of Chief State School Officers.

The point at issue is whether or not the proposed aids violate the first amendment which says that "Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof . . ."

The President asked Congress for \$1.25 billion for the nation's school children, especially those in poverty-impacted areas. This help, according to the proposal, would go to the children through public schools and state educational agencies, dual enrolment programs, supplementary education centers and services, teacher training and educational research.

The bill as presently written provides for a bypass of state constitutional and statutory prohibitions of tax aids to children in private schools. It says if there should be no state agency "authorized by law to provide library resources or printed and published instructional materials for the use of children and teachers in any one or more elementary or secondary schools in such state, the commissioner shall arrange for provision on an equitable basis of such resources or materials, or both if necessary."

Challenged in varying degrees of intensity were required dual enrolment, free textbooks "allocated" to parochial schools and the administration of the supplementary educational centers by representatives of both public and private school interests.

Also challenged were the proposed bypass of state restrictions and the absence of a provision in the bill authorizing judicial review of church-state issues.

The first witness to insist that the President's program should not provide parochial school aid under the guise of aid to children were Arthur S. Fleming, representing the National Council of Churches; C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, and a panel from the Lutherans, Methodists, Episcopalians and Presbyterians.

This group highly praised the President's program, but appealed to Congress to rewrite some of the provisions of the bill to make sure public funds for educational purposes be made available to all school children through public agencies. This, on the whole, was the same line followed by the later attacking groups.

As the hearings continued, Jewish groups, Unitarians, the National Association of Evangelicals, American Civil Liberties Union, and Protestants and Other Americans United added their protests to the bill as now written. These were joined by Leo Pfeffer, noted constitutional lawyer, who testified as a private citizen.

Roman Catholic educators also appeared before the committees. Although not enthusiastic for the bill, they endorsed it largely as it is written at present. Heretofore, the Catholics have objected to education bills that did not include parochial schools.

Notable in the Catholic testimony was the conciliatory tone and willingness to accept aid to all school children, even though it came through public channels and public administration.

There were other groups, however,

### SPECIAL MINISTRIES:

## Remember The Forgotten People

by Wallace Morris, Pastor  
Forest Park Baptist Church  
Bowling Green, Kentucky

Several years ago my wife and I, while attending the Southern Baptist Convention, were impressed by the ministry to the deaf as promoted by our denomination. We covenanted together and with God, should the opportunity ever present itself to us, we would seek to provide such ministry in our church. Sometime later God led us to be pastor of the Crabtree Avenue Baptist Church in Owensboro, Kentucky. Soon thereafter we met a man who was able to interpret to the deaf. With the help of some interested people we were able to launch a deaf ministry.

Later, the Lord led us to our present pastorate, the Forest Park Baptist Church, Bowling Green, Kentucky. It was difficult to leave the Owensboro

that appeared before the Congressional committees and complained that more aid was not being offered to the private schools. Among these were Citizens for Educational Freedom and the National Association for Personal Rights in Education.

During the hearings Chairman Perkins and other members of the subcommittee indicated serious efforts would be made to rewrite the bill to make it as acceptable to as many groups as possible and to meet the religious issue in harmony with the Constitution.

In the Senate hearings Chairman Morse made it clear his major concern is aid to school children. He said he would offer as many aids and push as far as the courts would allow. He insisted education aid had been stymied too long by religious controversy and that he would try to get an adequate judicial review provision written into the bill.

One of the complaints of many witnesses is that since the approach of this education bill is so different from past proposals and that since the bill is so complex in its provisions, the nation has not had time to understand it and formulate an intelligent opinion about it.

The appeal was for Congress to take enough time to produce a bill that would not cause trouble in the future, both in its effect on public education and in its effect on the application of the first amendment on public policy.

The indications, however, are that every effort will be made to pass an education bill as quickly as possible. The new 89th Congress was less than a month old when hearings were begun on the novel education bill. The predictions are that effort will be made to pass a bill before the end of March.

ministry, even though only a few deaf people came. However, God was in it and soon after coming to Bowling Green, one of the men of the church and I visited in the home of Mr. and Mrs. E. A. Bolton, who had come to Bowling Green to live. While there, we discovered that Mrs. Bolton was the daughter of deaf parents and had known sign language from childhood. She was interested in helping begin a deaf ministry. The following week they joined our church and together we started hunting for deaf prospects. Almost immediately we found ten or twelve prospects. These were invited to come and work was off to a good start.

The Special Ministries Department of our State Convention under the leadership of Bill Goble gave us valuable assistance. A sign language class for our  
(Continued on Page 15)



### A House Or a Housing Allowance

Should a church own a pastorium or should the pastor provide his own housing? In the past churches have generally owned pastoriums, but now more and more churches are getting out of the pastorium business and making it possible for the pastor to own his own home.

Once upon a time the provision of a pastorium indicated real generosity on the part of a church. The pastor's salary was low, and the pastorium was considered part of the salary. This provision of a home often made the difference between a living and a below-living level of pay. In some churches this is still so, especially in many Kentucky churches where student pastors or pastors just out of school are used.

Most churches today, however, can afford to pay their pastor a living wage including enough for him to provide his own housing. Such a plan has some definite advantages both for the church and the pastor.

Owning a pastorium is often a headache for a church. There's the constant problem of maintenance, redecoration for every new pastor and numerous other problems. In the long run it will cost the church about as much to maintain an old pastorium or to build a new one as it would to provide a housing allowance to the pastor.

Letting the preacher own his own home is more suitable for all concerned. Some pastors have large families that have to move into a pastorium built for a small family. On the other hand a church may call a pastor who has no children or whose children are no longer at home while the pastorium was constructed for a large family. More and more in these days the house owned by the church doesn't suit the new pastor, and the church is faced with buying or building another house.

The pastor and his family need a sense of responsibility and pride in their home. This is hard to have when the church owns the home. Without knowing how much it costs to redecorate or maintain, the pastor's family is more inclined to be careless in the care of the house. Pastors should pay their own utilities for the same reason. Not seeing the bill tends to make the family wasteful.

There's nothing like the feeling of living in your own home. The family can fix it up like they want it, paint it or not paint it the colors they want. All of this is lost in living in a pastorium.

The biggest reason of all for giving the pastor a

living allowance is that it makes possible the eventual ownership of a home. Other church members have the prospect of someday having a home paid for, why not the preacher? Think of the preachers who come to retirement age without a home. Admittedly a housing allowance is a fringe benefit for the pastor and this is a good reason to consider it.

The chief objection to the plan for providing a housing allowance is that it would cost the church a little more. Most churches, however, are not overdoing it when it comes to caring for the pastor.

Another objection could be the rare pastor who had rather not buy a home. In this case, the pastor could use the housing allowance to rent a place of his own choice.

### Russellville Next For Liquor Test

Advocates of legal liquor sales in Kentucky are relentless in their efforts to gain more territory in which to dispense their lethal poison and to line their pockets with the polluted profits. The advocates of sobriety and community righteousness are just as determined in most places and have consistently defeated the liquor champions.

The latest victory came on February 6 in Owensboro where two formerly wet precincts voted against legal liquor sales. Earlier Central City turned back a challenge from strong wet forces. Next on the list for the test is Russellville where voters will decide on February 27 whether this community will remain dry or the liquor crowd will move in legally.

The liquor forces play it rough. This was evident again in Owensboro where liquor advocates were found to be arranging for registering voters illegally. This was met courageously by Pastor Wendell Rone and his associates who used legal channels to thwart their efforts.

In the struggle with the liquor crowd more than the mild and dignified approach is required. This opponent doesn't play by rules of respectability and so must be met accordingly. While those fighting the alcohol evil can never afford to stoop to unfair and unethical tactics, they must learn to employ the rough and tumble methods necessary to meet the foe's challenge.

It generally falls to a Baptist pastor to lead the fight. He necessarily becomes a controversial person for every community has its strong legal liquor advocates. That the pastor is roughed up by the opposition is not surprising. What is important is that

those in the community who share the pastor's convictions stand with him, encouraging and supporting him in the fight. To abandon the preacher to the foe is the most shameful conduct on the part of God's people.

The upcoming battle in Russellville promises to be a rough struggle according to those on the scene. In this fair community, long known as a Baptist stronghold, overconfidence could be a fatal mistake.

It would be a shame for Russellville to go wet. The town is something of a symbol for Kentucky Baptists, being the site for so many years of old

Bethel College, where many great Baptist teachers ministered and Baptist preachers were trained. It's almost unthinkable that a community of such Christian heritage and history could vote for the cause of legal liquor. Surely, the forces of righteousness will stand up to be counted on February 27 and put down this ignoble effort.

Let no genuine Christian be misled by the false propaganda of the liquor crowd which talks of community interests but underneath has concern only for the personal financial profits resulting from legal liquor sales.

## BAPTIST FORUM



### Appreciation for Carlos Gruber

Dear Editor:

Carlos Gruber, originally of Latvia, is now making his home in Middletown. It was my privilege to preach in a revival meeting some years ago in which Brother Gruber directed the music. It was a good revival, and the wonderful Christian spirit that Carlos Gruber contributed to the revival made a lasting impression on me.

He has never asked me for a testimonial, but I voluntarily acquaint our preacher brethren with this new worker who now lives among us.

Brother Gruber has lived in South America, has served as pastor of a Latvian Baptist Church in New York City, and has lived for a number of years in Texas. Invited by Dr. L. R. Scarborough to come to this country from South America, he did evangelistic work in Florida for a while.

Mrs. Gruber has taught at Wayland Baptist College and is now on the faculty of Kentucky Southern.

Not only does Brother Gruber sing well and lead congregational singing with success, he plays the violin beautifully and is a man of prayer. He is keenly interested in international affairs, and has appeared on Baptist World Congress programs. As a speaker he is informed and earnest.

We are fortunate to have him in Kentucky. Williamsburg, Ky. Robert L. Palmer

### Appeals to Scriptures For Baptist Teaching

Dear Editor:

For years we have contended that "we as Baptists follow the Scripture more closely than any other denomination." Therefore, in view of the diverse opinions revealed at our annual Convention last November on the subject of baptism,

and in the light of the letter entitled "Baptists and Baptism," which appeared in the *Recorder's Forum* on February 4, I would suggest that the least we can do in attempting to reconcile these differences is to search the Scripture and make an attempt to follow it.

I make this suggestion in light of the fact that the argument for "Baptist baptism only" as presented in the letter mentioned above has no Scriptural foundation. The teachings of Dr. Geo. W. Truett and Dr. B. H. Carroll were presented, but strangely enough the teachings of Jesus, Paul or Peter were conspicuously absent. Perhaps there is a reason for this absence, and that being that there is no Scripture to be found to support such an argument.

It is quite evident that the argument for "Baptist baptism only" stems from the old landmark Baptist tradition which essentially contends that Baptists and Baptists only can be successively traced back to the river Jordan, even to the scene of John the Baptist baptizing Jesus. Several volumes of Baptist history have been published alleging that history supports this contention. Therefore, it was concluded that the Baptist Church is the only true church; that Baptist ordination is the only valid ordination; that Baptist preachers are the only Scriptural preachers; and, among a host of other things, that the only valid baptism is baptism at the hand of a Baptist minister in a Baptist church.

I contend that there is no competent historian, religious or otherwise, who can trace the beginnings of Baptists beyond c. 1640 A.D. The "rest of the way to the river" at best is minutely fragmentary, while most of it is forever lost in the darkness of unrecorded history. A close examination reveals that the authors of such Baptist history were guilty of using speculation and theory as fact, thus twisting, mutilating, and add-

ing to Church history in order that it might fit a pre-conceived and pre-determined mold. I fear that a dangerous thing has resulted. We have substituted in the place of the Scriptures an intellectually incompetent and speculative history as the basis for our conception of the Church and the valid administering of its ordinances.

The Bible teaches that when one repents of his sins and surrenders through faith to follow Christ, he becomes a believer—a disciple—a Christian. The Word also teaches that baptism by immersion is to follow such a decision to vividly proclaim through symbolism the believer's death and burial to sin and his resurrection to walk in newness of life. (Rom. 6:3, 4; Col. 2:12) When this is done, one has been Scripturally baptized. This is basically what we as Baptists believe except we say that it must be done at the hands of a Baptist preacher in a Baptist church. It is at this point that we add to the Scripture. The Great Commission was not given to "Baptists to make Baptists and loyal Baptists" as has been contended; rather it was given to believers to make believers and loyal believers. Therefore, we have neither Scriptural basis nor authority to re-baptize anyone who has experienced believer's baptism.

Brownsville, Ky. Robert L. Richardson

### Tribute to J. H. Maddox, Sr.

Dear Editor:

On January 31, 1965, Brother J. H. Maddox retired after completing 19 years as pastor of the Second Baptist Church, Hopkinsville, Kentucky. This marked a total of 44 years of pastorate for Brother Maddox.

Brother Maddox served as pastor of several churches in Kentucky and one church in Illinois. As Brother Maddox worked in these churches God did great things with them and they continued to do God's work when Brother Maddox went to another church field.

There were many people who knew this man of God as a pastor. They were all his friends and always will be.

Throughout the years, there have been many preachers who had the oppor-

(Continued on Page 9)

**Louie D. Newton Observes 15 Years With POAU**

PHILADELPHIA, Pa. (POAU)—When Dr. Louie D. Newton presided here during the February 2 and 3 sessions of the 17th annual National Conference on Church and State, he had just observed the 15th anniversary of service to the organization sponsoring the meeting.

January 29 was the anniversary date of Dr. Newton's beginning with Protestants and Other Americans United for Separation of Church and State. He



Dr. L. D. Newton

has served continually for 15 years either as president or chairman of the board of directors. When the organization was founded in 1947, Dr. Newton was one of the guiding spirits. He was then president of the Southern Baptist Convention.

The veteran pastor and contender for freedom traces his devotion to liberty back to the teachings of his mother on a South Georgia farm where he was raised. That zeal burst into flame after he was graduated from Mercer University in Macon, Ga., and became a graduate student at Columbia University in New York. A history professor there convinced him that religious liberty is the basis of all liberties.

Working then as a reporter for a New York paper to help defray expenses at Columbia, young Louie Newton drew an assignment for a feature story from Culpepper, Va. There, a century earlier,

Baptist ministers had been imprisoned for preaching. It was then, with the cruelties of religious oppression vivid before him, that he dedicated himself to the crusade for freedom.

After teaching history at Mercer for five years he turned to a career as editor in 1920 of the *Christian Index*, official publication of Georgia Baptists.

Dr. Newton believes the crusade for religious liberty is a never-ending process and that each generation must be educated to its importance. He gives constant emphasis to the subject in his pulpit. He has traveled throughout the nation to speak on the theme, and he has written on the subject for many publications, both secular and religious.

**Organist On Her Toes**

WILMINGTON, Del. (BP)—Bethany Baptist Church of New Port, Del., near Wilmington, recently installed an organ.

On the Sunday dedication services were held for the organ, Mrs. Doris Blackburn, organist, played as a prelude in the worship service, "Farewell to the Piano," by Beethoven.

**\$2 Million Month Launches SBC Budget**

NASHVILLE (BP)—A month when Cooperative Program receipts exceeded \$2 million got the Southern Baptist Convention budget for 1965 off to a promising start.

According to Treasurer Porter Routh, Cooperative Program receipts for January, 1965, amounted to \$2,034,099. This may be compared with \$1,828,157 a year ago January and with \$1,628,000 in January, 1963.

This is a gain of 11.26 per cent over the first month of 1964.

Lottie Moon Christmas Offering receipts to foreign missions swelled the designated section of the ledger. A disbursement of \$3,063,325 to the SBC Foreign Mission Board, mainly due to the offering, made up the major part of the total designations for January, 1965, of \$3,105,327.

Designated funds for the first month of this year may be compared with \$2,526,706 for the same month in 1964 and \$2,521,075 for January, 1963. This is a gain of almost 23 per cent.

Cooperative Program funds comprise the unified budget part of the Convention's income. This money is divided by a percentage scale to support operating and capital needs of SBC agencies.

However, income reported from this unified means or by designations does not reflect the total contributed in the over 33,000 Southern Baptist churches. Most of it remains for local and state use.

Other January, 1965, designations of over \$1,000 include \$4,397 to Southwestern Baptist Theological Seminary, Fort Worth, principally from sources in Missouri and Texas; \$3,000 to Midwestern Baptist Theological Seminary, Kansas City, from donors in Missouri; \$1,646 to New Orleans Baptist Theological Seminary, mainly from contributors in Missouri, and \$1,003 to the SBC Christian Life Commission, with offices in Nashville.

A gift of \$1,000 from the First Baptist Church of Knoxville, Tenn., constituted the largest part of the Christian Life Commission's designated income.

In addition to \$3,063,325 via Lottie Moon and other designations, the Foreign Mission Board received \$953,585 through the Cooperative Program in January.

The SBC Home Mission Board's total of \$383,935 included \$354,136 through the Cooperative Program and \$29,798 from designations during January.

**Southwestern Seminary's Religious Education School Observes 50th Year**

The School of Religious Education of Southwestern Baptist Seminary, Fort Worth, Texas, will observe its 50th anniversary with special activities March 30-April 2.

The celebration will begin homecoming day on March 30. The celebration will include H. L. Howse, Baptist Sunday School Board; C. Adrain Heaton, president, California Baptist Theological Seminary; Southwestern Seminary's Robert E. Naylor; and Southwestern's School of Religious Education Professor J. M. Price.

**Ohio Baptist Pastor Prefers Jail To Taxation For Religious Schools**

Robert Lee Crady, former Kentuckian and now pastor of the Townview Baptist Church in Dayton, Ohio, has threatened to go to jail rather than pay income tax, if legislation is passed allocating tax money to parochial schools.

Crady has been an outspoken critic of the use of taxes for parochial purposes and is presently chairman of the Separation of Church and State Committee for the Greater Dayton Association of Baptists.

The Ohio Baptist minister has also suggested a march on Washington under the leadership of the Southern Baptist denomination. The march would dramatize the opposition of Southern Baptists to the use of tax funds for religious purposes.

The efforts of Crady and his associates are directed particularly toward pending legislation in Ohio which would provide school books and transportation for parochial pupils.

**Stewardship Kits Back Tithing Drive**

NASHVILLE (BP)—To help enlist two million tithers in 1965, the Stewardship Commission of the Southern Baptist Convention here has produced 31,500 planning kits emphasizing the enlistment theme, "Tithe . . . Now!"

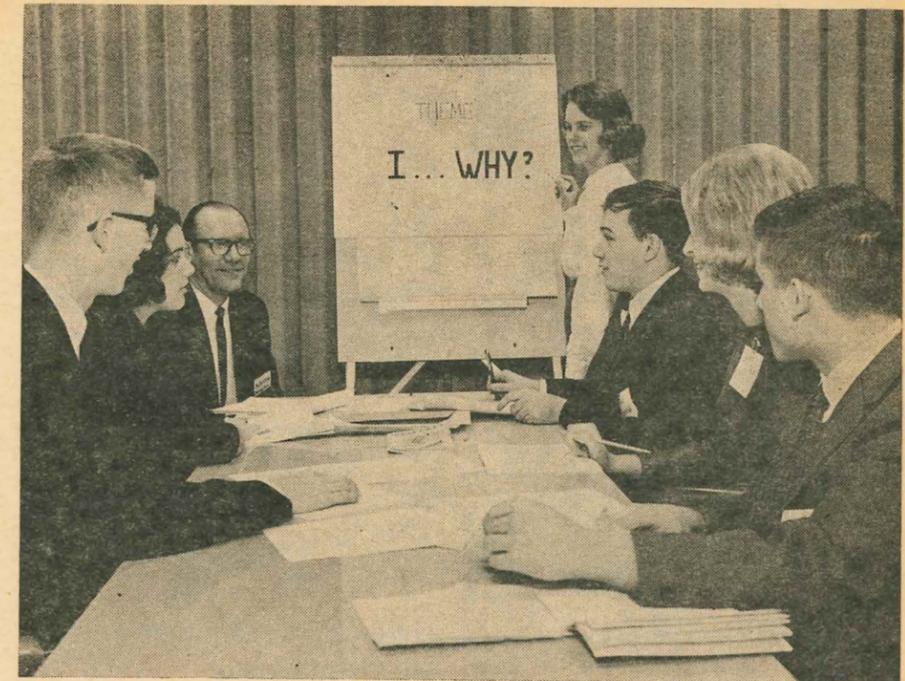
The kits will be distributed from state Baptist offices to pastors except in Ohio. Kits will be sent to churches which set a goal for tithers and which also name a date for a tithers' dedication day.

Each kit contains four tithing resource papers for sermon preparation. The four resource papers were prepared by R. J. Hastings, Middletown, Ky., stewardship secretary, Kentucky Baptist Convention; Wayne Dehoney, Jackson, Tenn., president of the SBC; Kenneth L. Chafin, Fort Worth, associate professor of evangelism at Southwestern Baptist Theological Seminary, and Eugene N. Patterson, Phoenix, president Grand Canyon College (Baptist).

Kits also contain a campaign tract, a drama, a visual presentation, a guidebook or manual on church budget-making, a set including filmstrip, record and script, and a catalog of other materials on the "Tithe . . . Now!" theme.

The Stewardship Commission office said the 31,500 filmstrips and records may make up the largest distribution of a single religious filmstrip and record ever handled in the convention.

State conventions which joined in the project bought the kits from the Stewardship Commission to distribute free to their cooperating churches.



A YOUTH GROUP from several Nashville churches voiced their opinions recently as they planned with the Sunday School Board's steering committee for the 1965 Southern Baptist Youth Conferences at Ridgecrest and Glorieta Baptist Assemblies.

**Furman University Admits Four Negroes**

GREENVILLE, S. C. (BP)—Joseph Allen Vaughn, a resident of Greenville, became the first Negro undergraduate student to enrol at Baptist supported Furman University here. Vaughn, 18, is a transfer student from Johnson C. Smith University, Charlotte.

He will be a dormitory student at Furman, where he requested a private room.

Three Negro educators registered earlier the same week as graduate students in education classes in Furman's evening division. They were the first of their race to be registered at Furman. They are not dormitory residents.

Vaughn is the son of Mrs. Clara Vaughn Adkinson. His stepfather, James B. Adkinson, is employed at the Ross

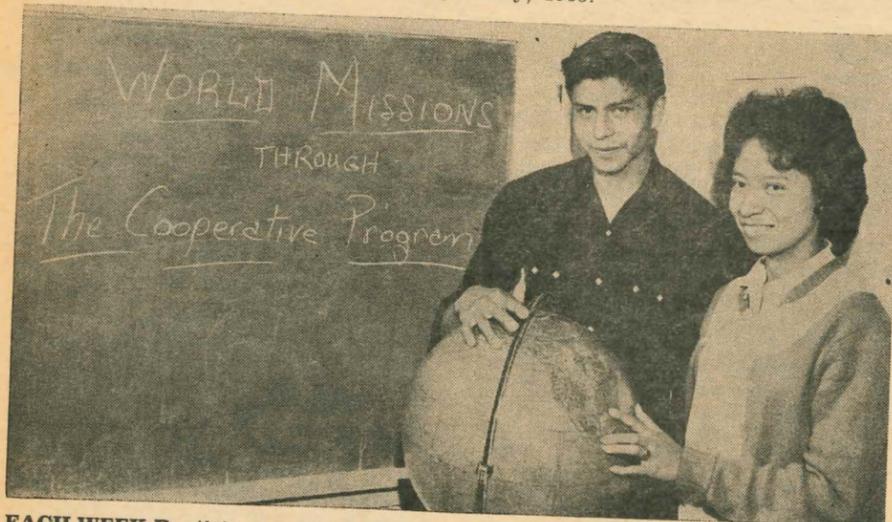
Tire and Battery Co., and his mother works in a Greenville cafe.

Vaughn was graduated from Sterling High School last June, ranking third in a class of 187 students. He was an honor graduate, a member of the National Honor Society and president of the student council. He is a Baptist.

"His first semester in college was spent at Johnson C. Smith University, where he made an excellent record," Francis W. Bonner, vice-president and dean of Furman, said. "He measures up in every way to the entrance standards we set for students at Furman."

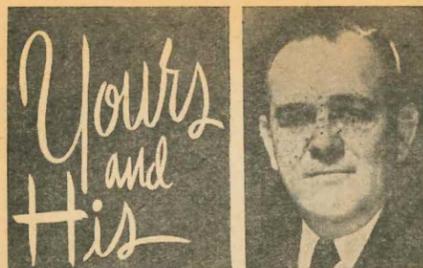
"He is certainly well-qualified academically, as well as to character and intention. He is a Greenville native and a Baptist, who wants to come to Furman so he can obtain the best quality of education possible. We are always happy to welcome a well-qualified student, and we welcome him."

Vaughn first became interested in Furman after he read a university catalogue. He applied for admission before graduating from high school. He completed his application for admission, requesting entrance at the second semester of this session, after the university's Trustees, on December 8, 1964, reaffirmed the policy, first announced in October, 1963, that Furman will consider all qualified students.



EACH WEEK Baptists can give through the Cooperative Program to world missions. Once each year, Baptists have the opportunity to give to missions in the U. S. and adjacent territories through the Annie Armstrong Offering for Home Missions. Twice as many missionaries, church buildings and ministries are possible because of the support of Baptists in their effort to proclaim the gospel. (Photo by HMB)

**HERBERT C. CRALLE**  
**FUNERAL HOME**  
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Baptist colleges are the only institutions in which Baptists can place Christ at the center of all teaching. State schools, private schools, and other denominationally-sponsored schools can do as they will—and we can pray that Christ will be given the pre-eminence—but, we cannot guarantee that hoped-for goal. However, in Kentucky Baptist schools we can expect that, because we own and operate them, we can be assured that they will be Christ-centered to the core. They have Baptist presidents, Baptist teachers (almost entirely, Baptist trustees, and policies and goals geared to the educational objectives of Kentucky Baptists. We believe in our Kentucky Baptist schools. They represent higher education with a definite CHRISTIAN PLUS which is worth paying for. That is why we urge you to think this through, and support the Christian Education Advance (CEA) campaign now.

#### "I AM A DEBTOR"

I am in debt to the Baptist of the past—I attended Southwest Baptist College, Bolivar, Missouri, for 2 years; William Jewell (Baptist) College, Liberty, Missouri, 2 years; and Southern Baptist Theological Seminary for 7 years—thus 11 years of Christian training for my work with you is the gift of Baptists. Thank you. Thank God. That's why I made a monthly pledge to the CEA of our Convention, and urge you to do so—February 21-March 7 is a time for getting more Kentucky Baptists to decide to pay for education with Christ at the center.

*Harold G. Sanders*

## Kentucky Baptists

### George E. Hays, Sr., Dies

George E. Hays, Sr., Louisville, Kentucky Baptist layman for many years, died in the Kentucky Baptist Hospital, Sunday, February 7. Mr. Hays, a seed company executive, was 93 years old.

A member of the Walnut Street Baptist Church, Mr. Hays had served as a deacon for 56 years and had been teacher of the Baraca Sunday School Class at Walnut Street for over 50 years. He also rendered valuable service over the years as a member of boards and committees of the Kentucky Baptist Convention. Besides his Baptist activities he was connected with the Salvation Army and the YMCA.

Funeral services were conducted by Dr. William R. Pettigrew on February 9 at the Walnut Street Baptist Church with burial in Cave Hill Cemetery.

Mr. Hays is survived by one son, George E. Hays, Jr., also a well-known Baptist layman.

### Dries Score Victories In Owensboro

The anti-liquor forces in Owensboro won smashing victories February 6 in two previously wet precincts and narrowly lost to the wets in another precinct. The 30th and 36th precincts located in the Kentucky-Wesleyan area of Owensboro, voted dry while the 19th precinct in the Hall Street Baptist area went to the wets by a narrow margin of 49 votes. The vote against legal sales was 288 to 95 in the 30th precinct and 330 to 224 in the 36th. The dries lost the 19th by a vote of 221 to 172.

The two victories now make 10 of the 23 Owensboro precincts dry. The referendum vote was called for by opponents of legal liquor when an application was made for a legal liquor outlet in the area of Kentucky Wesleyan College where there are also a dozen or more churches.

Leaders of the dry forces was Bellevue Baptist pastor, Wendell E. Rone, Sr., who served as general chairman. Some of his aides included J. Van Alfred Winseet, pastor of Center Street Baptist Church; Billy Witherington, minister of the Southside Church of Christ; Thomas Lewis, Wing Avenue Baptist pastor; and Carlton Bell, Hall Street Baptist pastor. Among laymen who rendered outstanding service were Ken Adkisson, George Thompson and David Chandler.

The battle was hottest in the 18th precinct where a whiskey store had been in business for 18 years. In examining the list of registering voters in the 18th, Rone and his associates discovered some outside the precinct who were registering with addresses of empty lots and unoccupied buildings. Warrants were

sworn against a number of these. Some did not try to vote and others were challenged at the polls. Rone has given his information to the grand jury for possible prosecution.

Rone considered the close vote in the 18th precinct as an outstanding showing for the dries considering the strength and efforts in the past of wet forces in this area of Owensboro.

### Kentucky Second In December Library Count

NASHVILLE—Kentucky with eight new libraries was second among the 16 states registering libraries in December with the Sunday School Board's church library department.

Georgia was first with 10 new libraries and Mississippi was third with six. In all, 50 libraries were registered.

Kentucky churches registering libraries are: First Church, Barlow, Wayne Newby, pastor and Mrs. J. W. Pace librarian; Belmont Church, Belmont, Eugene Richardson, pastor and Mrs. Linda Boblitt, librarian; New Harmony church, Bremen, C. Donald Apperson, pastor and Alberta Hargrove, librarian; West Point Church, Centertown, Allen Black, pastor and Mrs. Mary Lindley, librarian; Ballardsville Church, Crestwood, Clyde Tilley, pastor and Mrs. A. H. McKechnie, librarian; First Church, Sandy Hook, Ty A. Clenney, pastor and Mrs. Lou Gray librarian; White Plains Church, White Plains, J. T. Parish, pastor and Mrs. S. Whitaker, librarian.

### Foundation Executives Meet In Phoenix

The Association of Foundation Executives held their annual meeting in Phoenix, Arizona, February 1-3. Dr. A. M. Vollmer, retired secretary, and James C. Austin, executive secretary-treasurer, represented the Kentucky Baptist Foundation.

The Association elected for the coming year Dr. James R. Bryant, of Virginia, president; Dr. Thomas W. Nelson, of Missouri, vice-president; and re-elected Glen E. Crotts, of Arizona, secretary-treasurer.

The next annual meeting will be held in Little Rock, Arkansas, March 7-9, 1966.

The group voted to meet in Columbia, South Carolina, in 1967.

The program consisted of addresses by several Foundation executives and a work-shop on practical problems.

Baptist Foundations serve any benevolent, educational or missionary institution or agency, sanctioned by the state conventions or the Southern Baptist Convention. They are authorized to re-

ceive and invest property for any donor or testator in such manner as in the judgment of the directors will best benefit such causes.

The Kentucky Baptist Foundation's affairs are conducted by a board of nine directors. The operating expenses of the Foundation are provided through the Cooperative Program.

More and more of our Baptist members are using the facilities of our Foundations to perpetuate their Christian witness beyond death.

Assets of all Baptist foundations are rapidly approaching the One Hundred Million dollar mark. The income from the investment of this sum is approximately \$5 million annually.

This income is used to promote all Baptist benevolent, educational and missionary causes.

### Arizona Retirement Community Endorsed By Catalina Association

The Catalina Baptist Association of Arizona has announced that its endorsement of a \$100,000,000 retirement community near Tucson called Tucson Green Valley.

The endorsement came after several years of studying housing facilities for retired persons and those with health problems, according to William L. Stone, Tucson, chairman of the association's executive board, and Irvin Childress, Tucson, director of metropolitan missions for the association.

Tucson Green Valley is sponsored by the University of Arizona Foundation, through its non-profit subsidiary, The Retirement Foundation, Inc. The Maxon Construction Company, which has constructed many successful developments in the Midwest, is the developer of the retirement community.

The community includes 1,150 rental apartments, single-family homes located by the golf course, and town houses. The latter dwellings are available for purchase. There are 30 neighborhood parks, seven swimming pools, and other recreational facilities, a medical clinic, multi-store shopping plaza, church, police, fire, ambulance and postal facilities, and a large recreation center building.

The warm, dry climate makes the location particularly appealing to many older persons suffering from respiratory, bone and muscle ailments.

In making the endorsement announcement, Stone said that the association's investigations were made "in an effort to find the best possible program to offer our membership who desire to settle or retire in this area."

Roland E. Wiley, director of family service ministry for the association, will



ORGANIZATION of a new Southern Baptist mission at Tucson Green Valley, Arizona, after official endorsement of the Catalina Baptist Association, is planned at the retirement community. From the left in the picture are Roland E. Wiley, F. Darrell Lance, Irvin Childress and M. E. McGlamery.

serve as pastor of the new mission. Services will be held each Sunday in the community's recreation center building.

### Baptist Forum

(Continued from Page 5)

tunity of knowing, working with and hearing this man preach and teach the Word of God. I believe that all of these preachers will say that he helped them a great deal and they were better able to do the Lord's work after having opportunity to work with Brother Maddox.

I have known Brother Maddox and his wonderful family for a little better than three years. There has never been any man or family that has helped and meant more to me than he and his family.

Brother Maddox was always a man who was kind, loving, considerate and helpful to all ministers and especially to those who were young in the ministry. He always had a helping hand for those in need. He was a great one to give encouragement to the young preacher when the going was rough and encouragement was needed.

Not only did a young minister hear Bible teaching and preaching at its best when he heard this man, he also was taught many things to help him become a pastor as well as a preacher. This writer can truthfully say that Brother Maddox has been the making of his life as a person and especially as a minister.

Even though Brother Maddox is retired from the active pastorate and will be only preaching revivals and supplying, his fruits and leadership will go on and work through his son, J. H. Maddox, Jr., the writer of this testimony and many more whom he has helped during the 44 years that he has faithfully labored.

As this writer looks back and sees what this man and his family have meant to him through love, kindness, training and the many remembrances in prayers, he is thankful for a man and a family like this whom he can call his father and family in the ministry.

Vanzant, Ky. Arnold Moxley

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**Offering To Strengthen Witness To Unchurched**

ATLANTA—Southern Baptists' study of mission needs in the United States and their attempt to raise \$3,690,000 for missions at home will strengthen their churches' witness to the 75 million unchurched in the nation.

Arthur B. Rutledge, executive secretary-treasurer of the Southern Baptist Home Mission Board, made this statement in discussing the Annie Armstrong Offering for Home Missions.

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The annual spring home mission emphasis includes a study of the new home mission books, the Week of Prayer for Home Missions, and the offering. Dates for the week of prayer are March 7-14.

"Serious spiritual problems exist all across our nation. The number of unchurched people in the United States exceeds 75 million, and the figure grows by one million a year," said Dr. Rutledge.

"Millions of lost people will never be confronted with the gospel forcefully unless our churches reach out to establish a gospel witness in the immediate area of need," he added.

The new executive secretary, who assumed his office January 1, said the emphasis on home missions helps alert the churches to opportunities in missions as well as providing "extremely significant support for home mission work."

The 1965 budget for the Home Mission Board exceeds \$6¼ million, the largest budget in the history of the agency.

The funds come almost entirely from the Cooperative Program and from the Annie Armstrong Offering.

Rutledge said the Home Mission Board selected special mission projects which the offering will provide when more than \$2,910,000 is given.

These include (1) support for the first year's operation of the Navajo Training School near Farmington, N. M., (2) new mission centers in pioneer cities, and (3) funds for mission pastoral aid, including \$25,000 for Los Angeles.

In addition, the offering will provide \$250,000 for mission buildings, then \$150,000 for church sites, and the last \$290,000 will be for additional mission buildings and church sites.

**McDonald Nominated**

LITTLE ROCK (BP)—Editor Erwin L. McDonald of the *Arkansas Baptist Newsmagazine*, Little Rock, was one of five Arkansans nominated by the readers of *Arkansas Democrat*, Little Rock's daily newspaper, for 1964 man of the year in Arkansas. The designation went to Joshua K. Shepherd, Little Rock insurance counselor and past president of the Little Rock Chamber of Commerce.

**Cumberland Science Fair Offers Scholarships**

Scholarships totaling more than \$6,750 and a free trip to the National Science Fair-International at St. Louis, Missouri, in May are some of the prizes that will be awarded to high school students at the Third Annual Southeastern Kentucky Science Fair at Cumberland College March 26 and 27.

Grand champion boy and girl in the senior division (grades 10-12) will win a trip to the National Science Fair-International plus scholarships to Lincoln Memorial University at Harrogate, Tennessee; Southeastern Community College (UK extension) at Cumberland; and Cumberland College at Williamsburg. The grand champions will also receive winners' medals worth \$50 each.

Alternate grand champion boy will receive a loving cup and a handbook of chemistry and physics. The alternate grand champions girl will receive the same.

Each first place winner in each division will be awarded a \$250 per year scholarship renewable after each year if the student maintains a 1.6 out of a possible 3.0 standing at Cumberland College. Second place winners will receive a \$125 per year scholarship on the same basis.

Scholarships to the winners and second place winners will come in fields of biology, physics, chemistry, and mathematics. First, second, and third place medals will be awarded in each field plus honorable mention awards.

Grand champion boy and girl in the junior division (grades 7-9) will receive a loving cup plus a 10-volume book of *Popular Science* for the boy and *World Book Encyclopedia* for the girl.

Alternates to the grand champion boy and girl in the junior division will receive a loving cup.

First, second, and third place medals will be awarded the juniors in each of the following fields: math, chemistry, physics, biology, geology, and astronomy. Honorable mention medals and library books will also be awarded.

Anyone interested in entering the Science Fair should contact Mr. Norman J. Cox, Cumberland College, Williamsburg, Kentucky.

**California Sees No Tax Aid Distinction**

FRESNO, Calif. (BP)—The executive board of the Southern Baptist General Convention of California here said it does not accept a distinction between federal aid to parochial schools and aid to students attending them.

The California board also adopted stands on local affairs pertaining to liquor traffic and lotteries.

In its statement on the federal aid issue, the board said:

"We recognize that President Lyndon B. Johnson has sought to avoid the church-state issue in the federal aid to education program the administration has proposed in Congress.

"We do not accept as valid the distinction that is made between 'aiding pupils' and 'aiding schools,' nor can we accept the thesis that assistance to parochial schools in certain non-religious subject areas, e.g., mathematics and science, is not a violation of the separation of church and state."

The board endorsed a bill in the California state assembly to prohibit issuance of new liquor licenses in any of the California state parks.

It also pointed out to state school boards and Parent-Teacher Associations it considers lotteries and raffles at school carnivals to be in violation of state gambling laws.

**Indiana Seeks Editor For Paper**

INDIANAPOLIS (BP)—A combination editor and public relations secretary will be employed by July 1 to serve the State Convention of Baptists in Indiana with offices here.

The new staffer may also have responsibility to promote Baptist student work in the state, according to action of the Indiana executive board.

Employment of the combination editor and public relations secretary will relieve E. Harmon Moore of his duty as editor of the *Indiana Baptist*. Moore has held the editor's post in addition to serving as executive secretary of the convention.

The *Indiana Baptist* is expected to go to weekly publication in January, 1966. It comes out semi-monthly now, and has a circulation of about 5,800.

**Huge Rally Launches Brazil-Wide Crusade**

One hundred fifty thousand persons assembled in Maracana Stadium in Rio de Janeiro, Brazil, on Sunday afternoon,

January 31, for the launching of a nation-wide Baptist evangelistic crusade.

Dr. Rubens Lopes, president of the Brazilian Baptist Convention, who issued the challenge for the crusade two years ago, presided at the mass meeting. Dr. Joao F. Soren, Rio pastor and president of the Baptist World Alliance, brought the main address, preaching on "Christ, the Only Hope."

Other speakers were Dr. Baker J. Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, and Rev. H. Earl Peacock, Southern Baptist missionary who is serving as executive secretary for the crusade (Dr. Lopes is national president for the crusade).

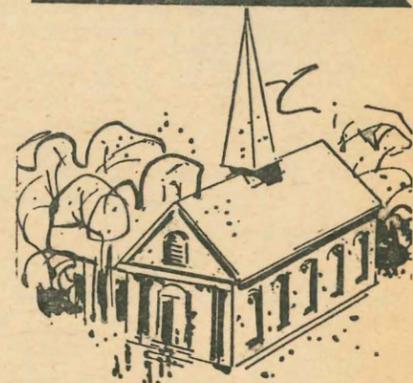
A downpour of rain, while Dr. Soren was preaching, caused many people to move to places of shelter in the great stadium but failed to disrupt the meeting.

The climax of the afternoon, says Dr. Cauthen, came when Dr. Lopes issued a challenge for a Latin America-wide evangelistic campaign in 1970 and the vast audience responded enthusiastically, calling out three times, "Sim! Sim! Sim!" ("Yes! Yes! Yes!").

The rally was preceded on Saturday afternoon by a parade which extended over two miles of the main streets of Rio de Janeiro. Confetti rained down from office buildings and throngs of people along the sidewalks applauded the marchers—pastors, deacons, missionaries, and representatives of all phases of Baptist life in Brazil, who featured their work with banners, floats, flags and displays.

Approximately 100,000 people assembled in a large plaza and overflowed into surrounding streets as the parade reached its termination. An outstanding feature

was the singing led by Missionary William H. Ichter and accompanied by a Baptist band.



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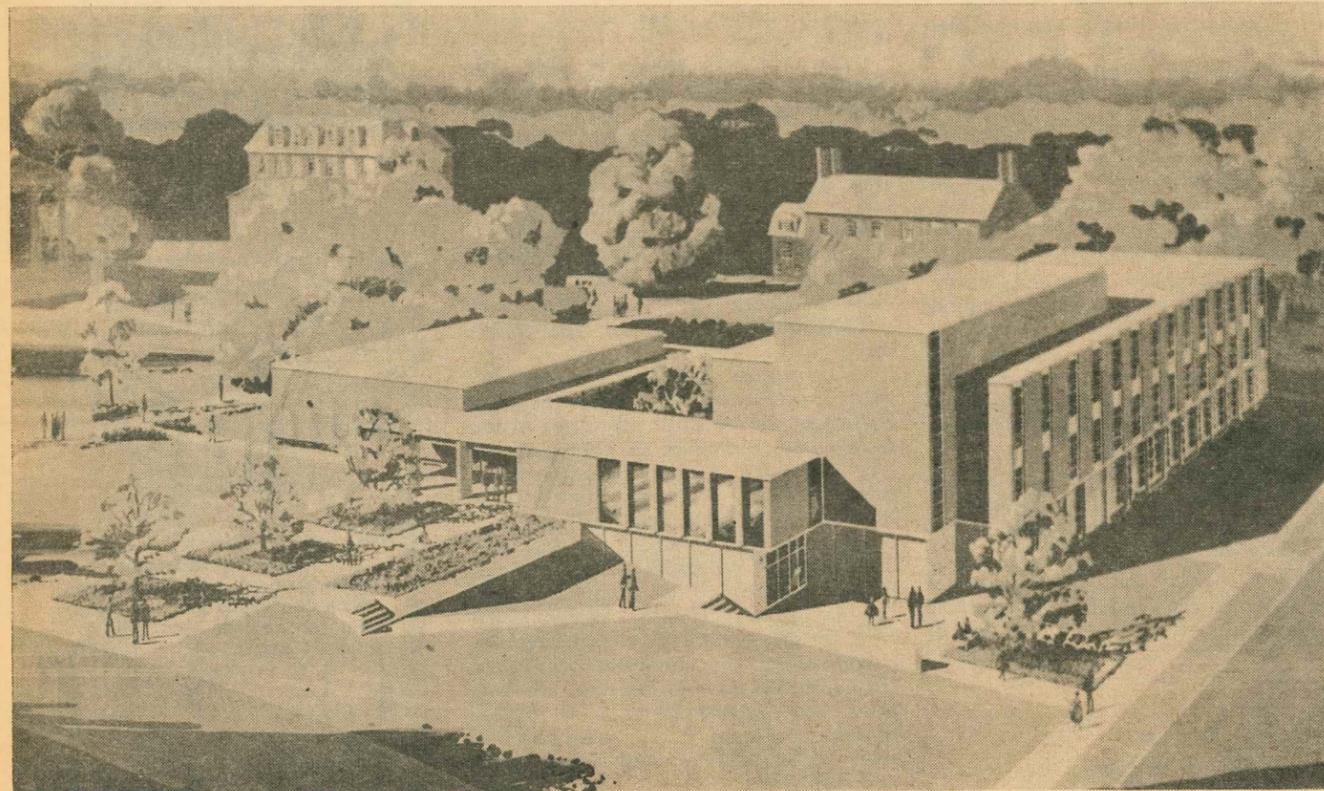
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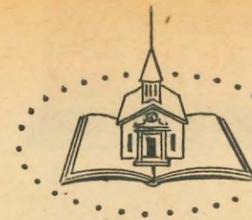
The dynamic of change is increasing in tempo in this era of the sciences. Throughout America, scientists are seeking new metals for space travel, new foods from the seas, new designs for homes and new medicines and methods to conquer disease. Inspired by Georgetown's outstanding record in scientific productivity, science students today are measuring their future under microscopes, on oscilloscopes, through telescopes and in test tubes. Georgetown is the climate for their dreams of tomorrow. A new *Science Center* and its equipment, planned for Georgetown, will help Kentucky Baptist youth to seek new problems. Their will to achieve will help them find solutions . . . and a better world for all of us.

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## SUNDAY SCHOOL LESSON

By H. C. Chiles



### CHRISTIAN FORGIVENESS

(This Lesson For Sunday, February 28, 1965)

**Matthew 18:15-17, 21-35**

Using a little child as an object lesson, Christ taught His disciples that they should entertain an humble opinion of themselves, and drop all their contentions about primacy and pre-eminence, as well as their ambitious views of one of them being greater than another in a vainly expected temporal kingdom. After all, the great man is the one who recognizes himself as utterly dependent upon God in every circumstance, trial and opportunity of life. He also warned them against putting temptations in the way of others and leading them astray, either by word or deed. Then, He urged His followers to practice unlimited forgiveness of their fellow-believers who sin against them.

**Matthew 18:15-17.**

Implying that there will be misunderstandings, quarrels and clashes between church members, Christ gave specific instructions about the right procedure in dealing with this unpleasant and sometimes serious and tragic problem. When personal resentments are permitted to go unchecked, they do an irreparable injury to the cause of Christ. Those who cause strife within a church often do it a greater injury than any ungodly outsider could ever inflict on it. That is why man's attitude toward his fellow-member is of real interest to the church. Of course, it is a matter of personal concern because any member who wrongs another disrupts his fellowship with both the injured party and God.

If one is wronged by a fellow Christian, the one who has been injured is not to retaliate by despising the offender and treating him in the same injurious manner. Neither is the offender to be overlooked or ignored by the injured party. Nor is it enough for the injured to wait until the offender comes to him and apologizes for what he has said or done that was wrong. Rather, the one who believes that he has been wronged is to take the initiative by going to the erring one, "tell him his fault between thee and him alone," try to resolve the estrangement and effect a reconciliation. After all, it is entirely possible that there has been a misunderstanding or a misinterpretation.

If the offender shall take this private reproof kindly, acknowledge his wrong-

doing, declare his sincere regret for it and request forgiveness, the offended will thereby rescue him from the error of his way and effect a restoration of fellowship. If this method fails, as is sometimes the case, without any publicity the offended should return to his offender with one or two fair-minded and reliable Christian witnesses in whom they both have confidence in order that they may hear what is said by both sides and in the light of the facts use their influence to effect a reconciliation. If the wrong-doer ignores what the offended party and his friends say to him and remains impenitent, then the matter is to be taken to the church for consideration, judgment and disciplinary action. Should the one who is at fault still refuse to admit that he is wrong, he is to be treated as an outsider. Where the trespass has been unmistakable, the offender must be haughty, hardened and stubborn if he refuses to acknowledge his fault, to express his regret, to ask for forgiveness, and to seek to make amends for the injury inflicted. In the event that all efforts to win the wrongdoer to confession, repentance and restoration should fail, he is not to be recognized any longer as a Christian, for he has proved himself not to be one. Thereafter he is to be regarded "as an heathen man and a publican" until he acknowledges his sin, genuinely repents and then seeks restoration.

**Matthew 18:21-35.**

Christ's teaching about how to deal with an erring church member raised a question in the mind of Peter on the subject of personal responsibility for forgiveness. Peter, who himself so frequently needed to be forgiven by the Lord, was familiar with the rabbinical limit of the third offense, after which the obligation to forgive ceased. Knowing that seven was the number used for perfection in the Scriptures, and thinking that to forgive seven times would be the very acme of perfection in forgiveness, Peter considered himself magnanimous and extremely generous in suggesting that he forgive his brother, who sinned against him seven times, and asking the Lord Jesus if that number was not sufficient. Christ's answer, which doubtless shocked Peter, was to the effect that there is no limit to the forgiveness which Christians are to exercise as

long as repentance is genuine. Love demands that they forgive freely and fully. Like the grace of our Lord, Who "is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," forgiveness is to be boundless and measureless to the one who confesses his sin and truly asks for pardon.

Christ reinforced this teaching with another of the parables which characterized His ministry—that of the debtors. In it He related very graphically how a certain king demanded an accounting from his servants. It was revealed that the first one had been guilty of extravagance, wastefulness and dishonesty. His misconduct had resulted in his incurring an indebtedness of such proportions that there was no possibility of his paying what he owed. An order was issued that the man, his wife and their children and all of his possessions be sold and the proceeds be applied on the indebtedness, even though they would only pay a small fraction of the debt.

In his helplessness and hopelessness the man prostrated himself at the feet of the king, acknowledged his debt, over which he failed to display any remorse and for which he declined to request forgiveness, then begged for time and made the promise to pay the enormous debt, which was an utter impossibility. Instead of granting the request of the debtor, the king freely and fully liquidated the entire indebtedness of this helpless and hopeless man.

Immediately after this man's immense debt was cancelled, he went out and found a fellow-servant who owed him a very small sum of money, laid hold on him in a violent manner, choked him and demanded payment at once. Unable to pay the debt, this man fell down at his feet in submission and made exactly the same request of him that he had made of the king to whom he had owed an enormous amount of money. This cruel, merciless and heartless wretch denied his request and cast him into prison, thereby taking from him the privilege of working and paying his debt in due time. What a pity that he who had been treated so graciously should be so unforgiving, unmerciful and cruel in his dealings with his fellow-servant! What a sad commentary on human nature! From this parable we learn that God will not forgive an unforgiving person. When any person has truly experienced the grace of God he is able to deal graciously with others.

# KENTUCKY BAPTISTS AT WORK

## Baptist Student Union

### Where Do Our Missionaries Go To College

by J. Chester Durham

The Foreign Mission Board released on January 1, 1965, a study of educational institutions attended by foreign missionaries of the Southern Baptist Convention. The introductory paragraph of this 18-page document states: "The following information was taken from the records of 2,293 missionaries over the period 1900-January 1, 1965. This does not include all missionaries appointed between these years. Some missionaries have more than one college or seminary degree and most of them have attended more than one college or seminary. Some of them have attended more than one Baptist college. Therefore, the numbers indicated in the totals for Baptist senior colleges or the totals for a particular state do not necessarily represent the actual number of persons. We shall appreciate your bearing this in mind when quoting any of these figures. . . . Out of the 2,293 missionaries whose records were examined, 1,914 attended a Baptist school; 2,334 attended other than Baptist schools; and 1,806 attended a Baptist seminary or training school." This report indicates that there was a total of 215 missionaries who had at-

tended a Kentucky college. Of these, 122 had attended non-Baptist colleges and 93 had attended Baptist schools (junior and senior).

Georgetown led the way with 75. Then followed University of Louisville with 31 and University of Kentucky with 18.

Georgetown tied for seventh place among all Baptist colleges of the Southern Baptist Convention. The document shows Baptist colleges as follows:

|                                 |     |
|---------------------------------|-----|
| Baylor University (Texas) ..... | 304 |
| Howard Payne (Texas) .....      | 90  |
| Carson Newman (Tenn.) .....     | 86  |
| Mississippi College .....       | 86  |
| Hardin Simmons (Texas) .....    | 83  |
| Howard College (Ala.) .....     | 83  |
| Georgetown (Ky.) .....          | 75  |
| Mars Hill (N. C.) .....         | 75  |

## Sunday School

### Something New!

by Roy E. Boatwright

A letter was received by the Sunday School Department from Dr. A. V. Washburn, which announces an undated unit of Bible Lessons, entitled *Basic Christian Beliefs*, which will be published in 1965. This material can be used in Extension Bible Classes, and/or home fellowship classes the opening quarter of their existence.

The titles of the lessons will be:

- Why Do Beliefs Matter?
- What Is God Like?
- What Do You Think of Christ?
- The Counselor Within
- Why the Bible?
- Why Am I Here?
- Redemption: God's Provision
- Redemption: Man's Response
- What Is Eternal Life?
- The Meaning of Christian God With Us
- When We Are Disciples

There will be one book for class members and one book for teachers. The unit will be available April, 1965, and may be ordered by churches and missions on the regular church literature order form. The pupil's quarterly will be thirty cents each and the teacher's quarterly will be fifty cents each.

**Cedarmore Sunday School Week — August 16-20. Send reservations to Marvin Byrdwell — NOW!**

## Woman's Missionary Union

### More State Meeting Speakers

by Mrs. Geo. R. Ferguson

Dr. Baker J. Cauthen has been executive secretary of our Southern Baptist Foreign Mission Board since 1954. During that time he has seen the mission staff more than doubled, new work started in 26 countries and is now leading in a program of advance which anticipates a day when the missionary staff will number 5,000.



Dr. Cauthen

Dr. Cauthen is well-qualified by experience for the responsibility he carries. He previously served as the Board's secretary for the Orient, missionary to China, missions professor at Southwestern Seminary, and pastor of rural and city churches.

He is a graduate of Stephen F. Austin State College, Baylor University and Southwestern Seminary. He holds honorary degrees from Baylor, East Texas Baptist College and Stetson University.

Dr. Cauthen will speak during the state meeting at Harrodsburg at the Wednesday evening session.

Dr. A. B. Rutledge began his work as executive secretary-treasurer of the Home Mission Board at the beginning of 1965. Prior to his election to this office he served for five years as director of the Division of Missions, the largest of the Board's five divisions. He came to the Home Mission Board from Texas where he served for two years as secretary of stewardship and direct missions for Texas Baptists.



Dr. Rutledge

He is a graduate of Baylor University, Southern Baptist Seminary, Louisville, and Southwestern Baptist Seminary, Ft. Worth. He holds the Bachelor of Arts, Master of Theology, and the Doctor of Theology degrees, as well as the Doctor of Divinity degree, conferred upon him by East Texas Baptist College.

He has held pastorates in Kentucky, Indiana and in Texas. He has served as a member of the Foreign Mission Board, the Radio and Television Commission, the 30,000 Movement Committee and chairman of the Baptist Jubilee Advance Committee for 1962.

Dr. Rutledge will bring the convention to a climax with his message on Thursday morning at Harrodsburg.

## Remember the Forgotten

(Continued from Page 3)

church was held, which broadened the deaf community.

I cannot point to any one thing in my ministry which has done more for the church and for me than our work with the deaf.

First, it has resulted in a realization that our church is performing the very ministry of our Lord Himself. Recently James C. Austin, while serving us as evangelist in a revival said, "This is what the Lord meant when He talked about making the deaf to hear." I personally realize this to be true when a deaf person comes by and says, "I enjoyed your message today." This happens quite frequently.

The church seems to be revitalized when these who are often forgotten people are now able to worship with the whole church, to sing, to pray, and "listen", feeling the warmth of God's people. This is surely a part of The Great Commission.

Our own worship services have been blessed by the presence of the deaf. It is not unusual for visitors to comment about the presence of the Lord being evident in this work.

Recently I have baptized four deaf persons. When these made their pro-

fessions of faith, "Amen's" were sounded and tears shed. Any fears of distraction our people may have had are now all removed, even though our interpreter is positioned in the very front of the church.

This work has tremendously blessed my own life. Deaf people come to love you as dearly as any of your people, probably more so. Recently I received a letter from a deaf friend in Owensboro. Her words of appreciation gripped my heart. During Christmas we had a party and what a party it was. All the deaf brought gifts for my wife and me. As we opened them, their joy seemed

greater than ours.

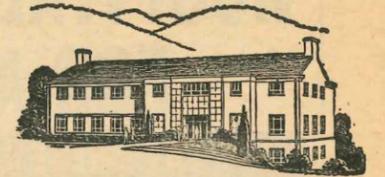
A ministry to the deaf provides people within the church with mission opportunity. Three fine girls, one of which is my daughter, now serve as interpreters. These are missionaries in a very true sense.

A dignified deaf ministry will enhance the image of any church. It will identify you as a compassionate fellowship. This is the kind of church people are searching for. In our church, we are thankful for the opportunity to serve in this way. Many churches over our state could initiate such a ministry. God will bless and provide.

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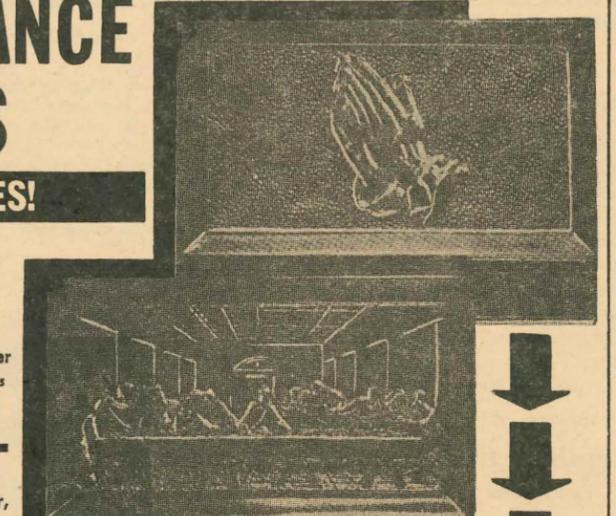
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