



WESTERN

RECORDER

MARCH 25, 1965

THIS WEEK

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MUST BE HEARD**

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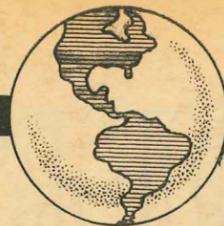
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BAPTIST NEWS

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THE KENTUCKY W.M.U. annual convention will hold sessions in the Harrodsburg Baptist Church, April 13-15. Mrs. J. S. Woodward, president, will preside.



GLEANINGS FROM THE FIELD

FIRST BAPTIST CHURCH, Lebanon, Junction, has passed a resolution of appreciation for the late George B. Masden. He was a member at the church for about 40 years and served as deacon, treasurer and Sunday school secretary.

MARY FRANCES GOULD, Southern Baptist missionary who came to the States in November because of illness in her family, left for Thailand February 22. She does her publication work in Bangkok, where she may be addressed at P.O. Box 832, Bangkok, Thailand. Born in Dayton, Ohio, she grew up in Covington, Kentucky.

TWO WORKSHOPS for church workers with the mentally retarded will be held in connection with Training Union leadership conferences at Glorieta (N. M.) Baptist Assembly June 24-30 and at Ridgecrest (N.C.) Baptist Assembly July 15-21. Designed for pastors, educational directors and all other persons interested in beginning or continuing church-related work with the mentally retarded.

GRACE BAPTIST CHAPEL, Independence, Kentucky, had a reception honoring Frank Kuriger, first pastor of the chapel, on March 7. Kuriger came to the new mission in Northern Kentucky from an Ohio pastorate.

A TEAM OF FIVE STAFF PERSONS from the American Baptist Convention has visited several Southern cities to meet with pastors and laymen from churches related to the American Convention or interested in closer ties. With the exception of one congregation in St. Petersburg, Fla., the 40 churches in the South affiliated with the American Convention made the overtures to the staff members for the visits. Virginia, Louisiana and Texas were the states involved.

TRUSTEES of Southwestern Baptist Theological Seminary voted to change the name of its doctor of religious education degree and approved a committee study which will recommend a 10-year campus development program in Fort Worth. The new name for the degree is **doctor of education**, dropping the previously used word **religious**.

DR. H. H. HOBBS' series of Baptist Hour messages dealing with Christ's "words of life from a cross of death" continue through April 18. On April 25 he will begin a series of six sermons on the theme "Help in Time of Need".

Hobbs is pastor of the First Baptist Church, Oklahoma City.

LONG RUN ASSOCIATION will hold a Church Library Workshop March 26-27 at Southern Seminary. The program begins at 7:00 p.m. on Friday and closes at 3:00 p.m. on Saturday. All sessions will be in Gheens Lecture Hall. Guest speaker will be Mrs. Lawrence Freeman of Murfreesboro, Tennessee. She has many years of training and experience in library work. The workshop is open to the public and additional information may be secured by calling Miss Betty McCoy at 897-1482.

WALLACE BASSETT, 80-year-old pastor of the seventh largest Southern Baptist Church, the Cliff Temple Baptist Church, Dallas, will retire on March 1, 1966. It will make 48 years as pastor of the church. He announced his plans

for retirement this March at the occasion of his 47th anniversary. Bassett has served as trustee of the Annuity Board of the SBC since its organization in 1918.

LAUREL RIVER BAPTIST CHURCH, London, presented 26 perfect attendance pins for Sunday school attendance in the 1963-64 year. The pastor and 25 other members of the 100-average-attendance school received the pins.

A CONFERENCE on "The Child and the Great Society" is scheduled for April 19-20 in Louisville. It is sponsored by the Kentucky Commission on Children and Youth and will deal with community planning for services to children and youth and opportunities under the Economic Opportunity Act. Those interesting in attending the conference should contact Miss Betty Kirlin, 212 Washington Street, Frankfort, Kentucky.

MT. MORIAH BAPTIST CHURCH, Boston, has passed a resolution of appreciation for the late Nicholas B. Langsford, Sr. He was a member of the church for 60 years and served as deacon for 53. Mr. Langsford served as a funeral director in the Boston area for many years. His son, Nicholas B., Jr., is a funeral director in Lebanon Junction and a member of the church there.

CHARLES L. MCKAY, executive secretary of the Arizona Southern Baptist Convention, has been named acting president of Grand Canyon College, the state Baptist convention owned and operated Baptist college. A committee is seeking a new president to succeed E. N. Patterson who resigned to become the promotional secretary for the Baldwin County Association of Baptists in Alabama.

ERLANGER BAPTIST CHURCH will observe the seventy-fifth anniversary of the church with a revival led by Dick Houston Hall as evangelist. Hall was pastor of the church from 1924-27 and is now pastor of the First Baptist Church, Decatur, Ga.

DR. I. N. PATTERSON, Southern Baptist missionary to Africa for the past 40 years, has been named visiting professor of missions for the 1965-66 session at Southern Seminary. Patterson was appointed to Nigeria immediately after graduating from Southern Seminary in 1924.

HOMELAND:

Christian Community Must Be Heard

by James L. Clark

Contemporary national life suffers because of the reluctance of Christians to fulfill their civic responsibility. Too often they glibly spout pious pronouncements about being broad-minded, non-meddling, living-and-let-living people, when, in fact, they are simply uninformed, uninterested, self-content, and lazy. Lacking even the desire to react to political maneuver, no matter how unjustly millions may be treated because of it, these Christians speak eloquently about getting people to Heaven, while obviously not caring about what happens to them on earth. Never in the history of the nation has it been more important for the believer to take a good, hard look at the political stance of both parties, as well as at government operations on all levels.

ON THE LEVEL of ethical and personal rights alone the Christian community absolutely must be heard. The Christian must fight politically for civil rights. He must fight politically against the perpetration upon society of alcoholic beverages and the unbelievable kind and amount of advertising concerning same. He must fight politically against government sanctioning of evils such as legalized gambling. He must fight politically for social and government reforms to curb vice and crime of all kinds. He must fight politically against corrupt national and local government.

An example of the need for genuine concern and action is seen in the anti-poverty education bill now in Congress. Under the excuse of fighting poverty, the federal government is finally going to give aid to schools, public and private, albeit in the case of private schools, not directly. From three political standpoints its efforts should be thwarted: (1) Education has historically been a local and state matter. Seeing the federal government move into the field unilaterally (as it can do under this bill) is simply to see further erosion of the rights of self-determining groups within the body politic. If the federal government desires to help, why would it not be better to simply allocate its funds to states or even school districts, and let them administer them strictly according to their own laws and needs. Certainly they should be able to administer the funds more wisely than the remote, federal bureaucratic giant. What the federal government proposes to do is tantamount to a state's allocating funds to individual schools without conforming

James L. Clark is minister of education at the First Baptist Church, Ashland, Kentucky.

its programs to a state's allocating funds to individual schools without conforming its programs to those of the local school board, in which primary responsibility for the schools reside.

(2) The church-state issue is perhaps even more important in this matter. Because of its "emergency acts" the federal government has already gone much too far in awarding loans and grants to private institutions of higher learning. To support monetarily is to ultimately control. To receive support is to ultimately be compromised. More importantly, there is no justification for allocating monies paid by all taxpayers to groups or individuals receiving them as religious entities. A direct violation of the spirit and the letter of the Constitution is involved here. Once denominations get their foot into the doorway of the federal till, the "wall between church and state," so eloquently espoused by Thomas Jefferson, and so undeniably proven to be a desirable state of affairs in the very history of the nation itself, will steadily be destroyed. An immediate result of this legislation will be a fight among all denominations for the lion's share of the funds; while the ultimate outcome will be virtual control of the funds by the Roman Catholic Church. After all, Catholics now hold more seats in Congress than members of any other denomination. The inevitable result will

be a marked weakening of the public school system and a government dominated by the "hierarchy of Rome."

(3) The matter of loans and grants involves the abuse of private enterprise—the very element which has brought material strength and political stability to the nation. While awarding itself the right to control interest rates, loan policies, etc., the federal government then competes very successfully with banks and other lending institutions by undercutting them in loaning the revenue acquired from all citizens and corporations—even the banks and lending agencies themselves. Another example of government competition occurs in the area of public utilities and subsidized airline companies.

PERHAPS THIS QUESTION will now be asked by the reader: "What has this political harangue to do with the Christian?" Simply this: When government steadily usurps the rights of states and individuals, such as is evidenced in the above mentioned proceedings, the ultimate consequence is less self-determination and dignity on the part of the individual. In other words, his absolute worth is being violated—the very worth so intensely recognized and instituted by God. In the extreme (the very possible extreme) such governmental actions lead to socialism and/or communism. One only has to look at many European nations, Russia, and Red China to see the pattern. A significant fact to be noted in this look is that in these nations God is not a significant

(Continued on Page 15)

FOREIGN MISSIONS:

Lottie Moon Offering Past \$8,400,000

by Ione Gray

Director of Press Relations

The Southern Baptist Foreign Mission Board in its March meeting strengthened its overseas staff with the appointment of 28 missionaries for service in 12 countries.

Dr. Baker J. Cauthen, executive secretary of the Foreign Mission Board, reported that, as of March 10, \$8,420,205.68 has been received in the 1964 Lottie Moon Christmas Offering for foreign missions. This is \$801,114.36 more than had been received at the same date last year in the 1963 offering. "We are encouraged to believe the offering will go considerably beyond the amount received a year ago," Dr. Cauthen said. Books on the offering remain open until May 1.

Reporting on the recent meeting of the Executive Committee of the Southern Baptist Convention, at which recommendations were drawn up for allocation of 1966 Cooperative Program funds of the Convention, he said that \$10,000,000 is being recommended as the allocation

for the Foreign Mission Board.

"This indicates an increase of \$700,000 above 1965," he said. "It is hoped that there will be Advance Program funds made available by amounts received above the Convention budget. Two-thirds of such funds will come to the Foreign Mission Board." (Cooperative Program money received after the Convention's operating budget is met is called Advance Program funds.)

Dr. Cauthen gave a brief explanation of the various types of conferences which the Foreign Mission Board sponsors in order to foster maximum effectiveness and ministry on the mission fields. These include the annual meetings of the Missions (organizations of Southern Baptist missionaries in various countries); area conferences, initiated within the past eight or 10 years; and special work conferences, for specialized ministries such as medicine, radio-television, student work, and theological education. The special work conferences, designed to give opportunity for intensive study

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

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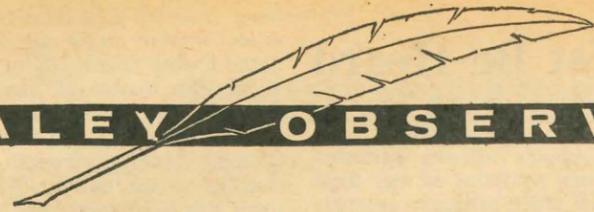
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Cure For Discouragement

The Christian's perpetual foe is discouragement. Who doesn't grow weary sometime even in well doing? The pastor labors faithfully preaching his heart out, but the harvest is slim. The Sunday school teachers and others give their best week by week only to see few if any results.

But the Lord provides a cure for the discouragement of those with eyes to see and hearts to be inspired. It is found in the radiant examples of faithfulness of the fellow Christians under the most discouraging circumstances. My own blessings from such a fellowship are measureless.

It was a little over two years ago that coincidence, or more likely it was divine providence, put me on the same plane with a young couple. The plane was enroute to Richmond, Virginia, and the couple was Walter and Pauline Routh on the way for their interviews with the Southern Baptist Foreign Mission Board in anticipation of missionary appointment. Walter was pastor of a small church in Ohio. Mrs. Routh is Pauline Hays of the outstanding George E. Hays family in Louisville.

Walter and Pauline were tense and excited. Their concern was not that they might be assigned to some far away post but only that they might fail to be appointed as heralds of the gospel somewhere in the world.

They received their appointment and now on the desk lies their recent letter from, of all places in this world — South Viet Nam. They referred to the unusual difficulties of South Viet Nam today, but speak more of their commitment to the task. With seven other Baptist missionary couples they have decided to stay by the stuff rather than give up and come home for personal safety sake.

Their letter describes the clear, blue skies of South Viet Nam that look so peaceful, but which are filled periodically with war planes on the way to and from bombing targets. The mountains, so serene with quiet strength in the daytime, echo with battle sounds at night. The waving green rice fields are traversed by winding roads on which warriors come and go. Bloody stretchers leaning against hospital walls serve as silent witnesses to sneak attacks, death and suffering.

Walter and Pauline are concerned for a bigger battle, and they rejoice in victories as they see people accept Christ every Sunday and many times on Wednesday nights. They see God's hand certainly and

unmistakably amid the turmoil and strife of their land.

They have no inclination to leave but feel safe in the hands of God and the prayers of fellow Christians. Their own prayers is not for deliverance from personal danger but for the sending by the Lord of more workers into the harvest.

What depth of commitment! What height of faith! In the presence of such courage amid turmoil and uncertainty, who of us on flowery beds of ease could afford to be discouraged?

A Significant Decision

A decision has been reached in a landmark church-state test case in Maryland. Judge O. Bowie Duckett of Maryland's Fifth Judicial Circuit Court has dismissed a suit challenging government grants totaling 2.5 million dollars to four church-related colleges in Maryland.

The suit has been watched anxiously by those interested in the church-state separation principle. It questioned the constitutionality of government funds to build science facilities and a dining hall at Western Maryland College, affiliated with the Methodist Church; a dormitory and a classroom building at Hood College of the United Church of Christ; and science buildings at St. Joseph's College and College of Notre Dame of Maryland, both Roman Catholic schools.

The suit was brought by the Horace Mann League who used as chief counsel, Leo Pfeffer, the New York attorney prominent in church-state issues. Mr. Pfeffer announced immediately the case would be appealed to the Maryland Court of Appeals. Doubtlessly the ultimate decision will come from the United States Supreme Court.

The plaintiffs attempted to show that the grants constitute an establishment of religion in violation of the First Amendment of the United States Constitution and that they also violate the Maryland Constitution's Declaration of Rights because they compel taxpayers to contribute to a place of worship. Elaborate charts and documents were offered in testimony showing the centrality of religion in these schools. The defendants denied that the teaching of religion was central in these church-related schools.

The judge admitted that if the grants advanced religion, they would be unconstitutional. He ruled, however, that the grants promoted the public welfare rather than religion, since the grants were mainly for science facilities. He observed that the United States government has no schools to train its scientists and

looks to church-related schools as well as public schools for the training of scientists.

Attorney Pfeffer and Mr. Edgar Fuller of the Horace Mann League have expressed optimism about a reversal of Judge Duckett's decision. Such optimism, however, is hard to share in the light of the record. The erosion of the church-state separation principle, especially in higher education, has been taking place with increasing rapidity in recent years. The logical end to be expected is the participation of church related colleges which are willing to do so in government grants on equal basis with state schools.

The battle to prevent government grants from being offered to church schools appears to be lost. Baptists are now on the spot and must decide for or against joining the crowd.

So far we have held the line and refused government grants for our schools and our hospitals. However, the pressure grows day by day. The needs of our Baptist schools are growing faster than our support. Caught with higher and higher standards to satisfy our accrediting agencies and to keep pace with other schools, they are understandably becoming desperate.

The forthcoming two year study of Baptist education for the future which is to be conducted under the leadership of the Southern Baptist Education Commission offers some hope for direction. The great regret is that we have waited this late for such a depth study. Two years is a long time in this fast moving age and where some of our schools will be by then is a disturbing thought.

BAPTIST FORUM



Prefers Pastorium

I read with interest your one-sided opinion on "A House or a Housing Allowance." I would agree with you from your point of view but from experience the housing allowance has not proved best for me nor the churches that have such. I have pastored churches that had parsonages, some had the allowance, and some had neither. Personally, I prefer the parsonage.

First of all, let's face the fact that pastors come and go. Although the allowance permits the pastor to purchase a home it has found some who have left with the great task of trying to sell their part-paid-for home, or who take a drastic loss causing further difficulty for the pastor.

Rental poses a problem, too. Churches often request the pastor live within a reasonable distance of the church. In our city of Louisville reasonable rentals are difficult to find. Churches have a way of forming an opinion of the kind of house a pastor should live in. If he fails to meet that expectation a silent frown can prevail. Furthermore, if the pastor is in a pinching financial situation he is tempted to take inadequate housing that will result in further problems.

A third reason to consider is the fact that a pastor who starts buying a home is more reluctant to leave a situation whether his ministry becomes ineffective or not. If I own a place I am far more reluctant to move. The church itself is sometimes caught in an embarrassing situation if a pastor has a home and it yet would be best for him to move. Sometimes this could be a blessing though.

I'm sure that all of these views can

be refuted, but as for me, I'll take the parsonage.
Highland Park William Piercy
Second Baptist Church
Louisville, Kentucky

More On Pastoriums

Dear Editor,

I read with a great deal of interest your editorial on the Church providing a living allowance rather than a pastorium. I have been pastor of two churches which provided a living allowance and two which provided a pastorium. Regarding the living allowance I would like to make the following observations.

- (1) Depending on the community, the living allowance can definitely be a threat to a pastor. In a military complex the property values fluctuate with the transferring of personnel or even closing of bases across the country. I just recently experienced a situation where a change in the military complex threw into the market, some 5,000 homes. You can see what this would do to the real estate market.
- (2) A church can operate a home cheaper—dollar wise—than can an individual because of the tax break for the church. Depending upon assessed valuation the difference in having to pay taxes and not having to pay often means the differences in overall repairs or even utilities. Private ownership by the pastor does not provide him with a tax break.
- (3) I would not favor receiving a living

allowance unless it would be mutually agreed that any monies that the pastor put into the house for general repair or improvements plus the fact that the Church would agree that any savings that he might have invested as a down payment, would be returned to him when he was called to another field. I don't believe that one should make a profit on the property, neither do I think a man should lose what small savings he might have accrued.

Earlan, Ky. Earl S. Bell

Dear Editor:

I have a housing allowance and I am buying my own home. It is my judgement that the following factors should be considered:

1. Don't buy a house unless you serve in an area where there is a fast turnover in real estate. When the Lord moves you it is much easier to sell a house where there are hundreds of prospective buyers (like the Lexington or Louisville areas) than in a small county-seat town.

2. Where will you get the down payment for a house? Conventional mortgages usually require 1/4 down. Even with an F.H.A. loan, the expenses of closing costs and down payment would far exceed the available cash the average minister has at his disposal. When the church arrives at the amount of the housing allowance, they are usually considering what they expect your house payment will be, plus maintenance, tax and insurance, but not the paying-off of a borrowed down payment.

3. Remember that you pay the bills for up-keep and repairs, but you will have certain tax advantages. Housing allowances are tax-free. House payments, second mortgage payments, up-keep, repairs and even some furnishings can be paid for out of the tax-free housing allowance. In addition to this, all interest is deductible.

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Colleges: 3 Say Yes, 3 No To Rights Act

By the Baptist Press

Three Mississippi Baptist Convention colleges will not sign "assurances of compliance" with the 1964 Civil Rights Act passed by Congress. A fourth Mississippi Baptist school will comply.

Two Tennessee Baptist Convention colleges have agreed to comply.

Compliance is necessary if colleges want to continue to participate in programs of any kind supported by federal funds.

An "assurance of compliance" indicates the college already receives qualified students without regard to race, color or national origin, or will in the future practice an open admissions policy.

Colleges refusing to comply in Mississippi are Mississippi College at Clinton, coeducational senior college and largest of the four Baptist schools in the state; Blue Mountain College in Blue Mountain, senior college for women, and Clarke Memorial College, Newton, a junior college.

Complying is William Carey College, Hattiesburg, another senior college.

In Tennessee, Carson-Newman College at Jefferson City has four local Negroes enrolled this year. Union University at Jackson said it would comply with the Civil Rights Act.

Mississippi College trustees said "more than \$200,000 has been available to the students under the National Defense Education Act loan program." They expressed "vital concern with finding means to replace" this federal source of loans.

Mississippi College also received from 1959 through 1961 over \$1½ million total in three loans from the Housing and Home Finance Agency. In 1961 and 1962, William Carey College received in two loans nearly \$600,000 total from that source.

Housing and Home Finance Agency loans are generally used for dormitories, student union buildings and dining halls.

Prior to the "assurance of compliance" regulation, there was no type of special requirement for colleges to accept to have loans. The Mississippi schools apparently felt federal say-so over admissions and other policies would not conform to their belief in separation of church and state, and declined to comply with the act.

The Mississippi trustees made no mention of race in their actions regarding compliance. No Mississippi Baptist schools have announced a racially open policy on admissions.

The chairman of trustees at Blue Mountain College said, "We all felt that once an institution submitted to federal

control in any way there would be growing demands by the government agencies. We did not want that."

Mississippi College trustees emphasized their decision, made after "deep and prayerful consideration," was in line with their 139-year tradition of the college.

At Clarke College, the trustee chairman said, "It was felt that pledges made in a recent financial drive were made with the understanding that the college would remain outside government control. To keep faith with the donors, we reached the decision not to sign the agreement." (BP)

Stewardship Items Have Record Appeal

NASHVILLE (BP)—The Southern Baptist Convention Stewardship Commission announced here it sold and distributed 17,635,691 items of stewardship materials to Southern Baptist churches in 1964.

It set a new record, exceeding the previous year by almost two million pieces, according to Merrill D. Moore, executive director of the agency.

SBC Stewardship Services, a subsidiary operation of the Stewardship Commission, handles all salable materials.

Largest seller was pledge cards used by church members to record their financial commitments to their churches. The number of pledge cards circulated was 2,743,067. Next in best-selling came stewardship inserts for church bulletins, with 2,126,000.

Stewardship lesson leaflets for Sunday school use followed in third place with 1,248,224. Tracts purchased by state Baptist conventions and distributed free to churches accounted for sales of 4,220,700. The total included 50 titles of tracts.

Two stewardship guidebooks, "Forward Program of Christian Stewardship" and "Growth In Christian Stewardship," sold a total of 21,819 copies.

Gift Leaves Pastor (Baby) Sitting Pretty

MARTINEZ, Ga. (BP)—A Baptist pastor here received a gift which is certain to evoke a hearty "Amen" from his wife.

The girls in the Young Woman's Auxiliary at Pine View Baptist Church, as a climax to their annual Focus Week, gave Pastor Grover C. Lee, Jr., a certificate entitling him to "one YWA baby-sitter once a month."

The gift was made "on the condition that you take your wife out to dinner on money otherwise spent for a baby-sitter." Six potential baby-sitters signed the gift certificate.

Final 30,000 Tally Reports 24,917

ATLANTA (BP)—Southern Baptists closed last year their 30,000 Movement—and the final report just in found them only 5,000 short of the goal of 30,000 new churches and missions.

The movement was a church extensor effort to start 10,000 churches and 20,000 missions in nine years. They reported 24,917.

C. C. Warren, president of the Southern Baptist Convention in 1956, challenged Southern Baptists at their meeting that year in Kansas City to match the number of churches with new missions and churches.

Thus was born the 30,000 Movement. Warren left the pastorate of First Baptist Church of Charlotte, N. C., to direct the effort, employed by the SBC Home Mission Board and Sunday School Board. The mission agency presently continues the emphasis of the movement through its church extension department.

Warren's final report indicates 6,682 churches and 18,235 missions were started.

The last known church to be organized as a part of the movement is the First Southern Baptist Church of Bellewood, Ill., which held its constitution service December 31, 1964.

A reporter wrote, "At 11:59 p.m. the council of pastors recommended that the Bellwood Chapel proceed to constitute as a Baptist church with 50 charter members.

"Seconds later, before the New Year struck, a Bellwood member made a motion that the council's recommendation be accepted and the church constituted.

"Thus, the last new church for Southern Baptists in 1964 was organized."

The new church, the 58th in the Chicago Southern Baptist Association of churches is located 20 miles west of the downtown Loop.

Both the first church recognized in the movement, Northtown Baptist Church of Spokane, Wash., and the last near Chicago are located in territory where 25 years ago Southern Baptists were not working.

Such areas, called "pioneer" by Southern Baptists, are in the western and northern part of the nation which the denomination entered during and after the population movements of World War II.

More than 1,500 of the new churches started in the 30,000 Movement were in these states, 351 of them in California alone, and 253 in Illinois.

California also reports starting 1,036 missions, and Florida started 1,037 missions. Texas reported starting the largest number of churches, 448.

A breakdown by states of the final re-

port from Warren follows. The first figure will be new churches organized and the second figure will be new missions established.

Alabama—271, 623; Alaska—21, 623; Arizona—120, 287; Arkansas—102, 157; California—351, 1,036.

Colorado—182, 290; Cuba—5, 52; District of Columbia—11, 63; Florida—344, 1,037; Georgia—199, 320.

Hawaii—9, 44; Illinois—253, 842; Indiana—94, 250; Kentucky—208, 483; Kansas—65, 233.

Louisiana—153, 395; Maryland—113, 297; Michigan—109, 234; Missouri—179, 759; Mississippi—133, 273.

New Mexico—59, 182; North Carolina—221, 550; Ohio—265, 560; Oklahoma—168, 485; Oregon-Washington—84, 216.

Panama-Canal Zone—40, 80; South Carolina—166, 468; Tennessee—218, 356; Texas—448, 971; Virginia—112, 210.

Foreign Missions—1,979, 3,595; SBC chaplains, (new missions established) 1,737; Baptist Student Unions, (new missions established) 907; work with National (Negro) Baptists, (new missions) 200.

Woman's Missionary Union Theme Stated

By the Baptist Press

The Woman's Missionary Union, auxiliary to the Southern Baptist Convention, has announced its annual meeting May 31-June 1 in Dallas will have as its theme, "Except the Lord Build. . ." The scripture basis for the theme is Psalm 127:1a.

Appearances by foreign and home missionaries and by the officers of the SBC Foreign and Home Mission Boards will form the major part of the program.

The first session will open at 9:30 a.m. May 31 and the final session opens at 1:30 p.m., June 1. The Southern Baptist Convention itself opens in the same auditorium on Tuesday evening, June 1.

A major address will close each of the five sessions of the Woman's Missionary Union meeting. J. P. Allen, pastor, Broadway Baptist Church, Fort Worth, closes the Monday morning session, speaking on "The Church's One Foundation."

Armando Silverio, Turtle Creek, Pa., a home missionary, climaxes the Monday afternoon session with a message entitled, "One Lord, One Faith, One Birth."

"God's Word For A New Age" is topic of the address to be brought by James Z. Nettinga of New York City to end the Monday evening session. Nettinga is a staff secretary with the American Bible Society.

SBC President Wayne Dehoney of Jackson, Tenn., delivers the message at

the close of the Tuesday morning session. His topic, "The Church Victorious."

Mrs. Robert Fling, Cleburne, Tex., president of Woman's Missionary Union, brings the president's address, "The Vision Glorious," closing the 1965 meeting Tuesday afternoon. (BP)

Higher Education Study To Cover 2-Year Span

NASHVILLE (BP)—The Southern Baptist Convention Education Commission will undertake a two-year study of Christian higher education during which two national conferences, one in 1966 and another in 1967, will be held.

The study will be devoted to problems facing Southern Baptist colleges and schools. A special allocation from the Convention reserve next year to the Education Commission has been proposed to help finance the study.

The two-year study will include a look at the denomination's philosophy of education, which was asked for by a subcommittee of the Executive Committee of the SBC. The sub-committee's study was asked for by a group of state Baptist executive secretaries and college presidents.

Enrollment at the two national conferences would not exceed 275 each. The conferences would divide into 10 or 12 study groups, each study group considering a basic question pertaining to Christian higher education.

Another project of the 1966-1967 study would be writing a "white paper" on Baptist higher education, "a manifesto on which the next half century of progress can be based."

The subcommittee of the Executive Committee studied the effects of federal aid to education on Baptist colleges and universities. It has completed its report and the sub-committee has disbanded.

It majored heavily on church-state involvements in federal aid and on the science emphasis involved in government grants to colleges.

The subcommittee's three-page report was presented by its chairman, Howard P. Giddens of Athens, Ga. Giddens said the subcommittee did not have the responsibility to recommend any actions on federal aid questions "to the state conventions or to the boards of trustees of various institutions." The subcommittee provided "some guidelines to help you with your own decisions."

Its report listed both advantages and disadvantages of taking federal aid for Baptist colleges. "By receiving this money, we would be able to have modern facilities and be in a better position to keep pace with other institutions which are receiving the money," the subcommittee reported.

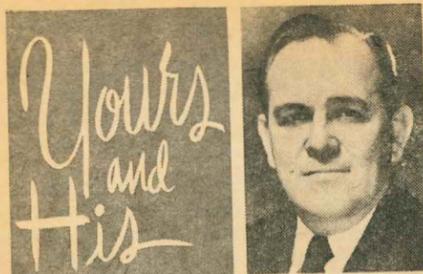
Government aid would enable Baptist schools to enroll more students, the subcommittee said. This leaves the question of whether the denomination wants

(Continued on Page 15)



HAYS GETS AWARD—Brooks Hays, former chairman of the commission, has received the Southern Baptist Convention Christian Life Commission's first "distinguished service award for leadership in Christian social ethics." Hays is shown here accepting the award from Foy Valentine, Nashville, left, commission executive secretary, and Orba Lee Malone, El Paso, Tex., right, commission chairman.

(BP) Photo



Boone Lodge Is Yours

Kentucky Baptists are invited to make the largest possible use of one of the finest facilities for spiritual retreats in the south—Boone Lodge, Cedarmore Baptist Assembly, near Bagdad, Kentucky. The statewide program of assemblies and conferences use but a portion of the time, and churches, associations, agencies and boards are invited to make use of it—for retreats, conferences, clinics, conventions—and for vacations. For one meal, for a day, for a week—make your requests known to Rev. Marvin Byrdwell, Route 1, Bagdad, Kentucky, Cedarmore's resident manager.

Costs are very low and inviting. Three meals (the best) and an air-conditioned room for \$9 a day, two in room \$8 each, three in room, \$7 each, four in room \$6 each. This means, for example, four in a room is \$3.50 for meals and \$2.50 room. Most comparable motels or state park rooms would cost \$7 to \$10 per day—without any meals.

Youth groups, officers, deacons, boards—there is no finer place to have uninterrupted time for reflective fellowship, in a setting unsurpassed for beauty and comfort.

Revival Started

A weekend retreat of the young people of Thornhill Baptist Church at Boone Lodge recently turned into a spiritual awakening which spilled over into the church on Sunday—and 51 decisions were registered by the pastor, Roy Lyons. Although a revival had been planned a month later, Pastor Lyons quickly called his evangelist, Charles Holland of Lexington, and the revival continued through the week. The spiritual possibilities of such meetings is immeasurable. How about your church? Association? Group?

Reserve Now For Summer

Now is the time to make your plans to attend one of the state assemblies and camps planned for this summer at Cedarmore Assembly and Camps.

Teachers and officers, leaders of the church organizations, youth, pastors, boys and girls—plan a week or two at Cedarmore this summer. See your pastor for details—send in your registration fee now.

Yours and His,

Harold G. Sanders

Kentucky Baptists

Registration Cards for Convention Ready

Dr. Harold G. Sanders, Executive Secretary-treasurer of the Kentucky Baptist Convention, states that he now has in his office registration cards for messengers from the churches to the Southern Baptist Convention meeting in Dallas, Texas, June 1-4. Each church should now request the number of cards needed. Each church should name the messengers at a business meeting, and have the moderator or clerk sign the cards to accompany messengers to the Convention.

How many messengers from your church? Article III of the Constitution of the Southern Baptist Convention reads

ARTICLE III. Membership. The Convention shall consist of messengers who are members of missionary Baptist churches cooperating with the Convention as follows:

1. One messenger for each regular Baptist church which is in friendly co-operation with this Convention and sympathetic with its purpose and work and has during the fiscal year preceding been a bona fide contributor to the Convention's work.
2. One additional messenger from each such church for every 250 members; or for each \$250 paid to work of the Convention during the fiscal year preceding the annual meeting.
9. The messengers shall be appointed and certified by the churches to the Convention, **but no church may appoint more than ten (10).**

Each messenger is instructed: "Be sure to bring this card with you and present it in person at the Secretaries' Registration Office. Your name will be filed for insertion in the roll of messengers from your state, and you will receive a badge which will admit you to all sessions of the Convention."

You are urged to order these now, have the church appoint and certify its messengers, and give them each a signed card.

Registration cards may be requested through:

Harold G. Sanders,
Kentucky Baptist Convention,
Middletown, Kentucky 40043

C. V. Bridwell, Frankfort, Dies

Mr. C. V. Bridwell, an outstanding member of the Frankfort First Baptist Church, died on January 20. He had served as a deacon for 54 years, including 42 years in the Frankfort Church. The other years were served at

Bardstown where he was ordained as a deacon at the age of 35.

Mr. Bridwell had served in many other capacities, including chairman of the deacons and superintendent of the adult Sunday school department. He was 89 years old.

Broadman Press Publishes Books By Two Southern Seminary Professors

NASHVILLE—Samuel Southard and E. Jerry Vardaman, both professors at Southern Seminary, Louisville, are authors of two books to be released April 1 by Broadman Press, Nashville.

Dr. Southard, professor of psychology of religion at the seminary and theological consultant for Norton Memorial Infirmary, Louisville, discusses the nature of Christian conversion in "Conversion and Christian Character."

Dr. Vardaman's book, "Archaeology and the Living Word", is a brief survey of some of the significant discoveries that have helped scholars understand the culture of ancient times and explain difficult Bible passages. Dr. Vardaman, assistant professor of biblical archaeology, has participated in excavations at several biblical sites.

Campbellsville College Plans New Dormitories

The board of trustees of Campbellsville College authorized the construction of a new dormitory for women with a capacity of 80 and a dorm for men housing 100.

Bruce Hartsell, chairman of the committee on planning and development, announced that the dormitory for women will be ready for occupancy by the beginning of the fall semester. Hartsell, pastor of the Shepherdsville Baptist Church, indicated the dorm for men would be ready a little later.

The dormitories will be built in a cooperative arrangement with the C.I.T. Educational Buildings, Inc. The buildings will remain the property of C.I.T. until they are paid for by student ranks in an estimated 10 years.

Approximately 50% of the college's students are commuters, living off campus. Enrolment is expected to increase from 800 to 1,200 by 1968. The new dorms will provide space for the anticipated increase. Enrolment for 1965-66 is already two months ahead of schedule.

The college has purchased more than five acres of land for relocation of the industrial work. The college industry has grown so much that additional space is needed. The college is now manufacturing and marketing aluminum church steeples.

Activities Director At Southern Retires

LOUISVILLE, Ky. (BP)—Mrs. Louise Foreman Blount is retiring after 11 years as director of women's activities at Southern Baptist Theological Seminary here.

Her work has been related to the role of women in the life of Southern Seminary. As the first director of women's activities, she has (1) served as first director of the Seminary's evening school for student wives, (2) organized a program of orientation for student wives, and (3) been advisor for all women's organizations on campus, chief of which is the seminary Woman's Missionary Union.

Dr. Blount's husband, William Oscar Blount, a pastor, died in 1949. Then 50 years old, Mrs. Blount decided to return to school to study for the doctor of religious education degree. After receiving the degree from Eastern Baptist Seminary, Philadelphia, she served for three years as dean of women and assistant professor of religious education at Mary Hardin-Baylor College (Baptist), Belton, Tex.

Kentucky Pastor Heads Christian Life Agency

NASHVILLE (BP)—John R. Claypool, pastor, Crescent Hill Baptist Church, Louisville, has been elected chairman of the Christian Life Commission of the Southern Baptist Convention.

He succeeds Layman Orba Lee Malone, an attorney from El Paso, Tex., who will rotate off the commission membership this year.

Elected commission vice-chairman was Jack P. Lowndes, pastor, First Baptist Church, Brunswick, Ga., Harold O. Marsh, pastor, First Baptist Church, Gallup, N. M., will serve as secretary.

Foy Valentine, Nashville, commission executive secretary, also fills the treasurer's post.

Commissioners holding their annual meeting here voted to conduct summer Christian Life Conferences in 1966 at Glorieta, N. M., and Ridgecrest, N. C., under the theme, "Toward A Christian Interpretation of Sex."

The 1965 themes were already adopted. The Glorieta conference will discuss gambling and the Ridgecrest conference the problem of alcoholism. Valentine reported that conference speeches and papers at each assembly will form the nucleus for books on gambling and alcoholism.

Commissioners also decided to make no recommendations for messenger voting when the Christian Life Commission



MOUNTAIN MINISTER HONORED—D. E. Meade was honored as "Mountain Preacher of the Year" in a ceremony at Clear Creek Baptist School, Pineville, Ky. He is pastor of the First Baptist Church, Forest Hills, Ky. From left are J. E. Howell, pastor of First Baptist Church, Ludlow, Ky., who discussed the life of Mountain Missionary A. S. Petrey, for whom the award was named; D. M. Aldridge, president of Clear Creek; Meade; and L. O. Griffith, director of the Division of Education and promotion of the Home Missions Board, Southern Baptist Convention.

Meade Named 'Mountain Preacher Of Year'

D. E. Meade of Pike County, Ky., received the annual "Mountain Preacher of the Year" award at Clear Creek Baptist School and told his audience that Christians "must always remember who they are."

Meade helped organize the First Baptist Church of Forest Hills in 1941 and is still its pastor.

He was presented the award, called for the first time this year the "A. S. Petrey" citation, by Dr. L. O. Griffith, Atlanta, Ga. Dr. Griffith is director of the Division of Education and Promotion of the Home Mission Board of the Southern Baptist Convention.

Meade retraced his ministry at Forest Hills and pointed out "the devil is interested most in preachers, deacons and Sunday school teachers. He urged Christians to lead Christ-centered lives and added:

"One of the saddest parts of our Christianity to day is that too many

Christians have tried to live in two worlds at the same time."

He exhorted ministers to "always prepare" for their tasks and to preach the "whole message" of the Bible. Otherwise, a "dead end" ministry results, he said.

Meade admitted he was only a nominal Christian until he married his wife in 1928. She led him into deeper spiritual insights, he said.

Mrs. Meade was among the approximately 200 persons present for the program.

Meade was selected by Clear Creek from among Baptist ministers in the Appalachian mountains for his mission zeal, radio ministry, personal study, visitation and denominational work.

He is a member of the Foreign Mission Board of the Southern Baptist Convention and a former Executive Board member of the Kentucky Baptist Convention.

makes its report to the 1965 Convention session at Dallas in June.

Valentine reported the SBC Executive Committee is recommending to the Dallas Convention a Cooperative Program budget for 1966 which includes \$90,000 for the Christian Life Commission. He said this is the most the SBC has ever allocated the commission from its budget.

"The Christian Life Commission is trying to help Southern Baptists carry

the message of Jesus Christ into every area of life. Most of our work is in Christian morality development," he told the commission.

He said four state Baptist conventions have authorized new groups during the past year whose work statewide will parallel that of the SBC commission. Not all will be called Christian life commissions, however. The states are Kentucky, Mississippi, Illinois and Arkansas.

KENTUCKY BAPTISTS AT WORK

Kentucky Baptist Foundation

"Preparing For Tomorrow"

by A. M. Vollmer, former Ex. Sec.-Tr.

Realizing that every journey, if it would be pleasant and profitable, requires preparation, and knowing that a philosophy of death is quite as important as a philosophy of life, I desire to indicate some of the things I have done in preparation for that great adventure. Through most of my life I have been making this preparation.



A. M. Vollmer

1. Early in life I made Christ the Lord of my life.

2. I heard and accepted His call to preach.

3. I married and established a home, in which my wife and children have been a joy to my life.

4. With my heart open to His direction, He led me into several fields of service; the pastorate, a position where I heard the cries of unloved little children, and into several phases of denominational leadership.

5. As pastor of one church for ten years, my heart was made rich by the friendship and fellowship of many servants of God. Some of them have gone to be with the Lord, but their going has brought Heaven nearer and made more complete my preparation for life's tomorrow.

6. I have tried to make the world a better place in which to live, and to help create in the hearts of men a faith in God's promise to prepare for them a home not made with hands eternal in the heavens.

7. I have made a will by which I have determined that death will not destroy my witness. In my will I have tried to make provision for the temporal needs of my loved ones, and have also made a final investment in the causes I love, so that when I no longer am able to speak in the flesh, I will continue to speak through this testimony.

8. I have used the facilities of the Kentucky Baptist Foundation to carry out my plans.

I have enumerated these steps in my life, hoping that they will offer an incentive to others, so that they, too, may assure for themselves a pleasant and

blessed earthly journey, and a glorious heritage in Heaven, by "PREPARING FOR TOMORROW."

Brotherhood

Church Brotherhoods Provide Prayer Support For Brazilians

by Forrest Sawyer

"Christ, the only Hope."

That's the theme for the nation-wide Brazilian evangelistic crusade planned for March through May by 2,000 Baptist churches and supported in prayer by Southern Baptist churches.

The prayer support is being provided through "Operation Prayerlife," a project sponsored by church Brotherhoods. Here is the way it came about.

When Brazilian Baptists were making their plans for the campaign to establish



300 new churches and to win to Christ 250,000 persons they were asked what Baptists in the United States could do.

"Pray," was the reply of Rubens Lopes, president of the Brazilian Baptist Convention.

And that's what hundreds of Baptist churches are doing for one month at mid-week prayer services, Brotherhood meetings, and Royal Ambassador chapel meetings.

Kentucky Church Brotherhoods experienced the blessings of such an effort as they participated in the Japan New Life Movement. Again Kentucky church Brotherhoods are receiving the name of "their" church, except this time it is on the opposite side of the globe.

Training Union

TU Convention - Drama Festival To Be Held April 7-8-9

by Mike Speer

A highlight of the State Training Union Convention this year will be the Drama Festival that will be presented in conjunction with the convention. The convention will begin Wednesday afternoon, April 7, with registration and room assignments for those attending, and will conclude with the Friday evening service, April 9. The meeting will be held at the Immanuel Baptist Church in Lexington.

The featured speaker for the convention will be Dr. Lewis E. Rhodes, pastor, Broadway Baptist Church, Knoxville, Tennessee. Dr. Rhodes is a graduate of the New Orleans Baptist Theological Seminary and is active on Baptist boards and committees throughout the convention. He is widely used for revivals and will certainly challenge each of us with his messages.

Mr. Cecil McGee of the Church Recreation Department, along with Mrs. Sarah Miller and Mrs. Dorothy Murphree, approved workers, are scheduled for the convention. They will lead conferences with all the age groups on the use of drama in the Training Union departments and unions. They will also lead afternoon discussions and play critiques. The plays to be presented include "I Saw Him", "Tomorrow Is A Day", and "Roger Williams and Mary." Drama will be used throughout the convention as the call to worship.

Three consultants from the Training Union Department of the Baptist Sunday School Board in Nashville will be present. They are, Miss Margaret Sharp, consultant, junior work, Mr. Carlton Carter, consultant, young people's work, and Mr. Bob Taylor, consultant, intermediate work. These consultants will lead the conferences for the age group leadership and will also present a summary of the changes in the work of the various departments to the general officers. Leaders will be especially interested in the alternate union organization for Junior, Intermediate and Young People as it will be presented.

Church Music

"Why Do You Call Me A Minister?"

by E. F. Quinn

(Larry Putman, new minister of music for Stithton Baptist Church of Radcliff, Kentucky, has answered this question in his church bulletin, as follows:)



Eugene Quinn

"The first and foremost reason and answer to this question is because God called me to do this particular work. It was March 13, 1954, that I surrendered to the Music Ministry.

"It was my privilege to be licensed by the Suthards Baptist Church, near Earlinton, Ky., during that same year. It was even a greater honor when on September 29, 1963, I became only the third minister of music in the history of Missouri Baptists to be ordained. This took place at the First Baptist Church, Chillicothe, Missouri.

"Through all the centuries man's voice has been used in worship. Thus from early times in order that worship might be more acceptable and man might better be able to praise God, ministers of music have helped to develop congregational singing, choirs, and instrumentalists.

"You recognize me as God's man for an important ministry. I work closely with the pastor, music council, and other leaders of the church.

"In a few days I will begin my 12th year in the ministry. In the days ahead you can help me become a better minister by your prayers and participation."

Stewardship

Church Says Forward Program Costs Only When It Isn't Used

by Robert Hastings

Bethesda Church, Durham, North Carolina, believes in the Forward Program of Christian Stewardship. Their pastor, Russell Barbee, has convincing figures to prove it.

"Seven years ago some folks thought our church made a terrible mistake when it voted to borrow \$2,500 to put on the Forward Program and make some repairs to the building," Mr. Barbee says. "Perhaps the most shocking part was \$600 for the 'Loyalty Dinner.'" Some felt that we could not afford the Forward Program—that it cost too much. Some still feel that it costs the church

too much to enter the Forward Program. The records speak for themselves.

"In 1956, the church budget was \$38,132, but was not met. In 1957, it was \$37,940 and was not met.

"In 1958, we entered the Forward Program for the first time. The budget was set for that year and the following at \$46,800 and was met both years. Increased income alone for those two years was \$29,000.

"In 1960, we did not use the Forward Program and the budget dropped to \$44,437. In 1961, we chose not to use the Forward Program and again the budget dropped to \$41,362. In 1962, we used a modified version and the budget climbed back to \$46,392.

"Then in 1963, 1964, and again in 1965, we used the full Forward Program. Budget climbed steadily, being \$47,614, \$54,184, and now \$57,240, respectively.

"It is clear now that we had consistently used the Forward Program every year, we conclude that the Forward Program costs the church only when it doesn't use it. When a church uses the program, it doesn't cost, it pays."

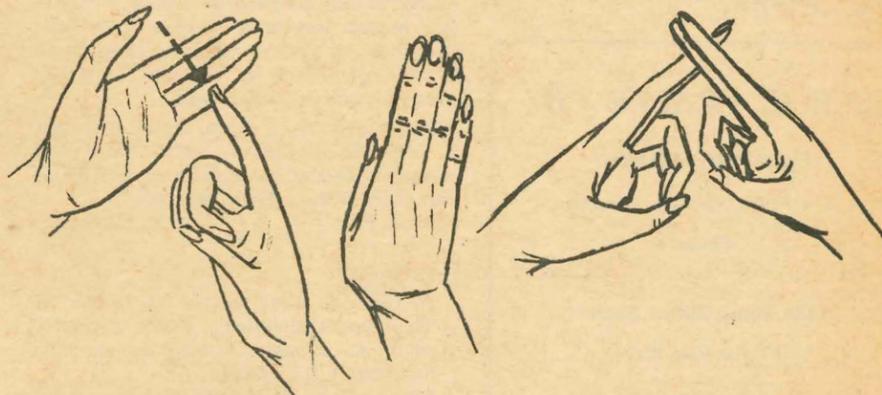
Special Ministries

My Interpreter My Hearing

by Bill Goble

"I consider my interpreter my 'hearing', because I am no longer deaf to God's knowledge. . . . The pastor and his teaching couldn't reach me before interpreters served us, even though I hungered for God's knowledge and wanted him close to me." This statement by a deaf person points up the fact that you and your church have a vital responsibility to learn the Language of Signs, and to minister to the deaf in your community; one deaf person is enough to make you responsible.

The sign language "words" shown below are only three of the many that provide the best communication system available today for the deaf. You, as a hearing person, now have the opportunity to learn this language. It is easy



THESE SIGNS SAY "What's Your Name?"

to learn and by doing so you can learn to interpret for the deaf, your church can minister to them, and you can be a better friend.

Beginning April 10, 1965, at 7:30 P.M., sign language classes will be held in the following places: Bowling Green—Forest Park Baptist, 112 College View; Covington—Latonja Baptist, 38th and Church Streets; Danville—First Baptist, 315 Broadway; Lexington—Porter Memorial Baptist, 730 South Limestone; Louisville—Crescent Hill Baptist, 2800 Frankfort Avenue; Owensboro—Crabtree Avenue Baptist, 400 Crabtree Avenue; Prestonsburg—Irene Cole Memorial; Williamsburg—Cumberland College.

There is no charge for these classes. For information write to Bill Goble, Special Ministries, Kentucky Baptist Building, Middletown, Kentucky.

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More Opinions On Pastorium

(Continued from Page 5)

4. Don't expect to build up a large amount of equity in a house, for the future education of your children, or for your retirement years, unless you know you are going to keep that house for a long time. I have owned my present house for two years and so far I have actually only paid \$500 on the principal, the rest has been interest. Equity builds slow.

5. Unless you are pushing retirement age, don't expect that you have mature enough judgement to know where you want to live when you retire. Whole new areas of our nation, or of the world, may be opened up to you by the boss in your profession. And what makes you think that the house out of which the busy minister "plies his trade" will make the ideal "nest" for him and his wife in retirement?

6. It is my opinion that ministers who have housing allowances tend to live in less comfortable homes than those who live in parsonages. The exception would be the minister who falls into the well-above-average salary range, and who is provided a generous allowance by his church.

CLASSIFIED ADS

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7. Moving is always a pain. Count on another move if you have a housing allowance. You will have to rent a house while you are deciding where you want to buy, and while you are figuring out where you will get your down payment.

Am I "for" or "against" the housing allowance? As I tell my church, I will not know until the Lord leads me away from Lexington. If I sell my house and make a "killing" I will be all "for" the housing allowance, but I will also have to pay taxes on the money or re-invest it in another house somewhere. Lexington, Ky. Lloyd Birch

Dear Editor:

I can not resist replying to Mrs. Richard Snell's letter printed in the March 4 issue. She only requested opinions of other pastors or pastors' wives, but I hope she will realize that that is too limited a field.

First, regarding Dr. Daley's editorial, I have in recent years begun to feel that a housing allowance is best for all concerned. That editorial provided the final logic for my thinking, namely that in the rare case of a pastor who doesn't want to own a home, he can always use his housing allowance to rent one. That alone, to me, leaves no room for disagreement.

Second, Mrs. Snell evidently only scanned this fine editorial. Had she looked closely she would have noted that Dr. Daley did not suggest asking a pastor to begin providing a home out of the same salary received while living in a church-owned home. He very clearly stated that a reasonable housing allowance should be provided.

Third, Mrs. Snell gives the impression that she feels as the majority of pastors—and probably congregations also—that it is to be expected (maybe even scriptural) that a pastor must move every two or three years. I admit I may be very wrong, but I do not think this is a healthy attitude. If the current vogue did not give too many pastors an opportunity to too frequently accept a "call" to a larger, wealthier church, then most churches would be able to save from \$1,000 to \$2,000 in moving expenses every second or third year.

There are many other issues involved in Mrs. Snell's letter, but I have said enough. Maybe someone else will raise and discuss the remaining issues. Harlan, Ky. King Rice

Dear Editor:

In reply to your article "A House Or a Housing Allowance", I say a hearty Amen! As a pastor's wife this is how I feel about the matter.

Many older established churches have

taken care of the matter of providing housing for their pastor in the traditional way by providing a parsonage. Too often, the house is old, run down, far away from the church, or, worse still, in the front yard of the church, and inadequate for the pastor's family. Fortunately is the pastor's family where a church sees to it that the parsonage is kept in repair and up-to-date. But many times a church will not do anything to a parsonage until a pastor leaves. Then they redecorate, in their own choice of colors, hoping this will lure a new pastor. Usually it does. But maybe the former pastor would have stayed if his congregation had been more thoughtful concerning his living conditions.

Today, in our changing times, churches are springing up overnight. Many of these new churches feel lucky enough to find a building for their services, and would welcome the help of a pastor in securing his own housing. Given an adequate housing allowance, the pastor can decide where he should live and what type of accommodations he needs. This will give him the job of owning his own home and decorating it as he chooses. Maybe he will feel rooted for a while in his new surroundings.

Naturally, all of this depends upon the situation. But, many new churches, other denominations as well as Baptists, are giving their pastor an adequate housing allowance so that he can supply his needs in this way. I believe this encourages a pastor to stay in a field of service longer than two or three years. Churches themselves will not feel uprooted every two or three years. Many times, the fruits of a pastor's labors do not begin until he has been in a place long enough to become a spiritual leader, counselor and friend to a congregation and a community.

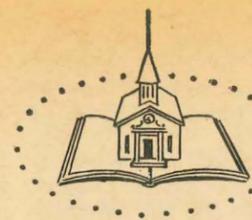
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SUNDAY SCHOOL LESSON

By H. C. Chiles



THE TRIAL OF JESUS

(This Lesson for Sunday, April 4, 1965)

Matthew 27:11-26

When the most tragic drama of the ages was about to be enacted Pilate of Rome and Jesus of Nazareth faced each other as the chief actors. Our lesson today contains the account of the trial of the latter before the former.

I. The Procurator.

In 26 A.D. Emperor Tiberius had appointed Pontius Pilate procurator or governor of Judea. Of all the subjects of Rome, the Jews were the most difficult to govern. To them Pilate was a loathsome stranger and detested barbarian. He incurred their wrath by hanging gilt shields in the palace of Herod, making Jerusalem the headquarters of his army, directing his soldiers to carry gleaming portraits of the emperor emblazoned on their standards, and taking money from the sacred treasury and using it to build aqueducts, so they did not hesitate to exploit his weaknesses.

Pilate was an unjust, corrupt, cruel and merciless ruler. He was also a spineless, weak-kneed pussy-footer and a champion fence-straddler. He knew what he ought to do, but he was too cowardly to do it. Being a man who tried to carry water on both shoulders, so to speak, Pilate wanted to satisfy both the enemies and the friends of Christ by adopting what is frequently called a "middle of the road" policy. He discovered, however, that such a course was impossible.

II. The Prisoner.

Having Christ, the prisoner, at their mercy, the elders and chief priests brought Him before the Sanhedrin, not with any intention of Him getting a fair trial, but for the specific purpose of getting the death sentence pronounced on Him. When members of the Sanhedrin asked Christ, "Art thou then the Son of God?", He answered in the affirmative. Thinking that was all they needed, they rushed Him to the official residence of Pilate and demanded that he pronounce the death penalty upon Him immediately, since they were forbidden by Roman law to inflict capital punishment.

When Pilate met the blood-thirsty accusers of Christ in the open court he asked, "What accusation bring ye against

this man?" They arrogantly refused to name the crime with which He was charged, but, when Pilate demanded specific accusations, they preferred these charges against the Saviour—blasphemy in claiming to be the Son of God, perverting the nation, forbidding them to pay taxes to Caesar, and treason in claiming Jewish kingship.

Pilate was wise enough to retire into his palace, where he knew the Jews would not enter because of fear of ceremonial defilement in the abode of a Gentile, and to have Christ brought into his palace to avoid a public examination. Pilate was not concerned with the accusation of blasphemy, but he could not ignore the charge of treason, which was considered the worst crime one could commit against the Roman state. There, in a private interview, he asked his famous prisoner, "Art thou the King of the Jews?" Christ quickly and briefly answered, "Thou sayest," meaning, "You said it." He was king in a spiritual sense, but not in a political one.

Pilate could not see anything in Christ's admission that He was the King of the Jews sufficient to merit judgment from his court. Concluding that He was only a harmless enthusiast, and not a rival of Caesar, he returned to the open court and announced that the Accused was not guilty. His verdict, "I find no fault in this man," met with howls of rage from those envious men who were striving to have Him put to death. Indignant at this acquittal, and thunderstruck by the defeat of their plans, they repeated their accusations with numerous additions. They seemed to act on the theory that Pilate could be influenced to do far more provided their clamor was only loud enough.

The chief priests and elders continued to make their false charges against Christ. To the clamoring accusations of these religious leaders Christ responded with complete silence. Since most prisoners who were being tried sought to defend themselves, Pilate was puzzled and amazed at the dignified silence of Christ, and asked Him if He did not hear the charges which they were mak-

H. C. Chiles is pastor of the First Baptist Church, 203 South Fourth Street, Murray, Kentucky.

ing against Him. Pilate was profoundly impressed by and astonished at a man who maintained calmness and silence when subjected to the furious words of false accusers. It is wonderful to know when to speak and when to remain silent. Life is so much sweeter and better after one learns to ignore unkind criticism and false accusations as the Saviour did on so many occasions.

IV. The Proposal.

Knowing that Christ was innocent of any crime or even a fault, Pilate did not want to sentence Him to death. Neither did he want to displease the Jews by releasing Him. Being a coward and a compromiser, Pilate proposed to chastise Christ and release Him. By this procedure he thought he could please the populace and not do Christ too great an injury.

Recalling that it was the custom of the Jews to set free some notorious prisoner at the time of the Feast of the Passover, Pilate thought he might escape from the predicament in which he found himself by suggesting that he release Christ, Whom he knew to be faultless, but the rabble, having been coached and influenced greatly by the priests, gave vent to their strong disapproval in the most vociferous vituperations. Pilate then pointed to the two prisoners—Jesus Christ the Son of God and the Saviour of men and Barabbas the notorious robber, murderer and insurrectionist—and gave the people a choice as to which should be released. Of course, it was his hope that they would choose Christ as the one to be released. When he asked them, "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?", a mighty chorus of voices shouted, "Barabbas!" The fanatical mob would not stop at anything to accomplish their evil purpose. Their cries for the release of Barabbas thus trapped Pilate in his own proposal, much to his surprise and regret.

V. The Plea.

When Pilate sat down on the bench to try Christ, his wife sent a messenger to him with the earnest plea that he not have any part in the condemnation and death of Christ Jesus, of Whose innocence she was thoroughly convinced. Sensing that Christ was not an ordinary person, and apprehensive that His enemies might succeed in getting Pilate to sentence Christ to die, her plea to him

(Continued on Page 14)



NEW SOUTHWESTERN STUDENT CENTER ENTRANCE: Students at Southwestern Baptist Theological Seminary in Fort Worth proudly use the hour-glass, marble staircase at the seminary's new \$1.2 million Student Center. Entrance to the new building is through a portico with stately columns into this foyer which features the unique staircase lighted by a double chandelier hanging on a single chain. (BP PHOTO by Bob Russell)

Seminary Dedicates New Student Center

FORT WORTH (BP)—Southwestern Baptist Theological Seminary, in a week-long series of activities, dedicated its new \$1.2 million student center designed to add "a new dimension in the community life of the seminary students."

The three-story building of colonial architecture houses all seminary food services, recreation facilities, lounges, post office, book and student stores, and meeting and banquet rooms.

During the dedicatory address, the top executive of the Southern Baptist Convention called the new center "a monument to the concern of Southern Baptists as expressed through the Cooperative Program."

Nearly a million dollars of Cooperative Program capital needs funds were used for the building.

Porter Routh, Nashville, executive secretary of the SBC Executive Com-

mittee, said theological education should be just as concerned for "the wholeness of man" as it is for "the holiness of man."

The student center is designed to help establish a "dynamic seminary community life that will involve all students and their families," seminary officials said.

Main entrance to the buff-brick center features stately columns, an hour-glass shaped marble staircase and two imported brass chandeliers which light both upper and main foyer and hang from a single chain.

McKay Named Acting College President

PHOENIX (BP)—Charles L. McKay, Phoenix, executive secretary of the Arizona Southern Baptist Convention, has been designated acting president of Grand Canyon College here.

The college is an agency of the Ari-

zona state Baptist group. Eugene N. Patterson resigned as Grand Canyon College president to become superintendent of missions for an association of churches in Alabama.

A committee composed of the executive committee of the Arizona Baptist executive board and of the executive committee of college trustees will be an advisory group to McKay in college affairs.

This advisory committee will form the nucleus of a nominating committee to recommend a new, full-time president of the college.

Sunday School Lesson

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was, "Have thou nothing to do with that just man."

VI. The Problem.

Astonished at their choice of so vile a wretch as Barabbas, the robber, murderer, and seditionist, Pilate was faced with the problem of what to do with Christ. Casting aside all sense of justice, Pilate delivered the Saviour into the hands of the blood-thirsty mob to be crucified. His contemptible decision to do so was the very acme of judicial cowardice and a travesty upon justice. His effort to prove his innocence by washing his hands was in fact an evidence of consciousness of guilt. The right thing for every person to do with Christ is to receive Him as Saviour, enthrone Him as Lord, confess Him before men, and yield his life to Him in full surrender and joyous service.

Foreign Missions Report

(Continued from Page 3)

of these ministries, are a recent development.

He also cited the annual conference for furloughing missionaries and the semi-annual orientation conferences which acquaint new missionaries with opportunities, problems, and adjustments they will face.

He continued: "Another significant development is expected to take place in July of this year when we engage in the missionary consultation immediately following the meeting of the Baptist World Congress in Miami Beach, Fla. This will call for assembling approximately 400 people from mission fields, national conventions, and Southern Baptist Convention life to discuss the work of foreign missions.

"Baptists have a way of taking counsel one with another in seeking to find indications of God's leadership. The world mission enterprise is at grips today with rapidly developing problems on a world scale. Circumstances such as we have never known before confront us. We have deep assurance that the time, money, creative energy, and

thought invested in these conferences bear rich dividends for the ongoing of kingdom work."

The new missionaries, their native states, and fields of service are Doyle L. Bailey and Barbara Parsons Bailey, both of Louisiana, appointed for Argentina; James H. Ballard, North Carolina, and Joanne Munn Ballard, South Carolina, for Brazil; Norman R. Beckham, California, and Donna Matthews Beckham, Tennessee, for Venezuela; George B. Brice, South Carolina, and Judith Hutton Brice, Virginia, for Brazil; Jesse D. Bryan and Beverly Bailey Bryan, Louisiana, for Spain; John D. Divers, Virginia, and Mary Evelyn Hensley Divers, North Carolina, for Argentina.

Also, Bobby D. Evans, Georgia, and Dorothy Bausum Evans, Kwangsi Province, China, for Malaysia; Robert C. Fricke, Texas, and Anne Chambers Fricke, Alabama, for Mexico; Hal K. Jacks, South Carolina, and Carol Arnett Jacks, Alabama, for Indonesia; Wendell L. Page and Margaret Andrews Page, Missouri, for the French West Indies; Paul E. Potter and Nancy Roper Potter, Missouri, for the Dominican Republic; Randall L. Thetford and Priscilla Keel Thetford, Texas, for the Philippines; Dale G. Thorne and Anita White Thorne, Oklahoma, for Israel; and Henry S. Whitlow, Louisiana, and Betty Krudwig Whitlow, Arkansas, for Hong Kong.

Mrs. Evans is the daughter of Rev. and Mrs. Robert L. Bausum, emeritus Southern Baptist missionaries to China and Taiwan (Formosa). Mrs. Fricke is the daughter of a Baptist minister. All the men are ordained ministers except Mr. Whitlow, who is a professional librarian. He expects to serve with the libraries of Hong Kong Baptist Theological Seminary and Hong Kong Baptist College.

The March appointments bring the Southern Baptist overseas mission staff to 1,923 (including 43 missionary associates).

Christian Community

(Continued from Page 3)

fact. In fact, these systems must deny the very existence of God if they are even to survive. These systems of government are probably the greatest repudiation of God today.

Totalitarianism is not necessarily accomplished through cataclysmic means. It can sneak up on a society of well-meaning citizens. Vigorously protecting the rights of every individual is tantamount to warding off totalitarianism, and is the responsibility of every citizen, particularly that of the Christian, who should recognize not only the subjecting of people, but the denial of God as well, as final outcomes of the loss of personal rights. This is especially important in this nation, for from this

nation emanates the most intensive Christian influence in the world today. Weak as this influence apparently is, it is far stronger than that of any other nation. As this nation moves toward socialism, this influence will steadily weaken. As this nation moves toward the fold of Rome, its evangelical witness will be all but lost.

The Christian must be ready for criticism and abuse when he begins fighting politically, for he will be bucking elements of hard-core self-interest that will stop at nothing. However, it should be remembered that the strength of God is available to the "whole man" who cares enough about his earthly society to fight for its best good.

In conclusion it should be noted that such political endeavor now will not necessarily evidence dividends in this generation. Rather, the worth of conscientious political action now on the part of Christians will be seen in the generations to come. In a very real sense the battle is in behalf of the children and grandchildren of this generation.

Two-Year Study

(Continued from Page 7)

its schools to be "large, with less distinctiveness, or small, with more distinctiveness."

"Some believe that to substitute cooperation between the church and state, in the field of education, for separation of church and state, would take the prophetic edge from the church," the report declared.

"The faithful relating of spiritual insights to our culture requires a free pulpit in a free church in a free society. If we forsake the principle of separation of church and state, we may find ourselves looking back in a few generations wishing we had done differently," the subcommittee pointed out.

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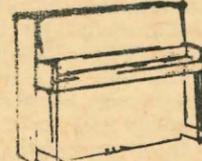
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The Unspoken 'How' Of The Great Commission

by W. E. Darby

The teacher of a class in journalism said that the lead sentence of a news story should tell five things: who, what, when, where, and how. Matthew, in reporting the giving of the Great Commission by Jesus, wrote a good lead sentence, that is, but for one point. Jesus in making the statement, and Matthew in recording it, omitted one of the essential elements.

Jesus told us "who": the eleven and all succeeding believers. Jesus told us "what": disciple and teach. Jesus told us "when": Now! Jesus told us "where": all nations. Jesus did not tell us "how."

When we remember how times change and how age differs from age, it is easy to think that the omission was deliberate. The gospel is constant and changeless, but the people who proclaim it and the people who hear it speak in different tongues, live in various climates and under varying governments, in differing degrees of civilizations and in various stages of history. Peoples, places, times, and circumstances vary so much that means and methods must be flexible and adaptable. Could this be the reason Jesus left the "how" of the Great Commission to the intelligence, imagination, and ingenuity of every generation of believers?

This unspoken "how" raises a vital question that must be answered. That question is, "How can each believer and each congregation relate themselves to each other so as to obtain maximum service and efficiency in utilizing the full potential of each in reaching, winning, and teaching all nations?"

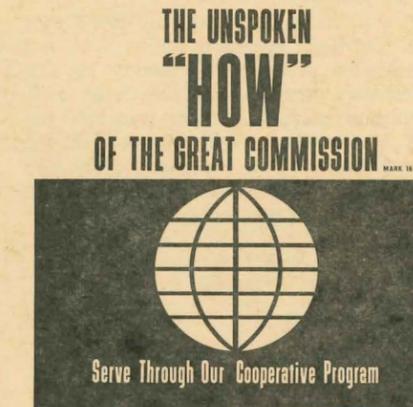
The answer of Baptists to this question has differed from place to place and time to time. During the first one hundred years in the new world, from the settling of Jamestown in 1607 to the organization of the Philadelphia Association in 1707, little attempt was made to correlate the efforts of the few and scattered churches.

In 1814, a missions consciousness created by the offer of the Judsons and Rice to represent Baptists on the foreign field, demanded a larger and stronger organization. Thus the Triennial Convention, composed of societies and other religious bodies came into being. The organization of state conventions followed.

Since 1845 most Baptists in the south have attempted to answer the unspoken "how" of the Great Commission by cooperating with each other in the support of association-wide, state-wide, nationwide, and world-wide ministries. Since 1925 our method of financing these ministries has been the Cooperative Program. It is our best answer to date.

The Cooperative Program is our way of having fellowship in service with other Baptists. It is our way of finding strength through cooperation to do what we cannot do singly. It is our way of lifting our local ministry to a world-wide level. It is our way of performing services beyond our personal talents and abilities.

The Cooperative Program is the Baptist answer to the unspoken "how" of the Great Commission. By means of the



Cooperative Program the strength of one Baptist can be blended with the strength of ten million Baptists. The Cooperative Program makes it possible for the strength of one church to add to and share in the power of over thirty-three thousand churches. It is the best answer we know. When we know a better way we will practice it. Until then, prudence and responsibility demand support of the Cooperative Program from every Baptist church.

As Ye Go, Serve

by Rogers M. Smith

Many Americans go overseas every year. Many go as tourists, while others go with the military or diplomatic service of our country. Still others go as businessmen. This is the story of an American businessman and his service for Christ during a year's assignment in Luxembourg.

H. Bailey Mundy is a native of Georgia, where he grew up in a rural community. With his family, he attended a small Baptist church near his home, and he received a meaningful spiritual background from the ministry of this church.

Mr. Mundy is now a construction engineer for E. I. du Pont de Nemours Co. He and his lovely wife, Mona, have five children. Before going to Luxembourg he had an assignment in New Jersey, where he and his wife were instrumental

in beginning a Southern Baptist mission which has now grown into a church.

In January, 1963, Mr. Mundy was sent to Luxembourg to help du Pont construct a new plant. As soon as he and his wife located a house they planned for the beginning of a Baptist mission.

They enlisted the support of other Americans, and careful preparations were made in the neighborhood to avoid misunderstandings. Portable chairs were rented from a brewery, since this was the only available source, and a lectern was borrowed from a Jewish group. The first meeting of the mission was held on February 10, 1963, with 35 people present for Sunday school.

Many people contributed to the establishment of this mission. However, it was the initiative and energy of the Mundys that had the greatest influence.

Preachers for the worship services were secured from the faculty and student body of the Baptist Theological Seminary in Ruschlikon, Switzerland, American pastors in Europe, and military personnel. Then in November, 1963, the Southern Baptist Foreign Mission Board voted to appoint a couple to serve this new congregation and to help establish other Baptist work in Luxembourg. Rev. and Mrs. Rudolph M. Wood, appointed in May, 1964, arrived in September to begin their ministry.

In a recent letter, Rudolph Wood said: "The Mundys have moved now to other places of service, but their dedication here in Luxembourg opened a door on a new opportunity of untold potential. If all Americans overseas applied themselves with equal zeal in serving the Lord, the world would be quite different."

People like the Mundys will do much to correct some of the wrong impressions people overseas have of American Christians. We trust that more and more Southern Baptists will seek to make their lives count for Christ as they live and work overseas.

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