

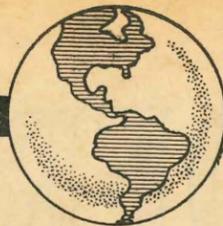


**WESTERN**

# RECORDER

MAY 6, 1965





## GLEANINGS FROM THE FIELD

**JOHN W. T. GIVENS**, retired 95-year-old pastor who has been living with his daughter at 1006½ Nutwood, Bowling Green, has moved to 1608 Cabel Drive, Bowling Green. He served more than 50 years as a pastor and celebrated his 95th birthday last January.

**TWENTY-FOUR** Baptist churches in Kentucky have taken advantage of a free Brotherhood book offer since October 1 by organizing new church libraries. As an encouragement to churches to start new libraries, the Brotherhood Commission offers 11 free books on Brotherhood and Royal Ambassador work.

**W. H. CURL**, interim missionary for Mt. Zion Association, preached a two-week meeting for the First Baptist Church, Wheelwright. The first week was spent in the church's mission, Jack's Creek Mission, and the second week was spent in the mother church. Pastor James E. Casey, Jr., reports the best attendance in recent years and 7 additions by baptism along with 6 rededications.

**OREN AND MARTHA ROBISON**, Southern Baptist missionaries now on furlough from Nigeria, have moved from Los Angeles, California, to Hickory, Kentucky, where they may be addressed, c/o Mrs. B. B. Boaz, Rt. 1. They expect to return to Nigeria on May 25. Mrs. Robison is the former Martha Boaz of Graves County, Kentucky.

**WENDELL BELEW** of the Home Mission Board and Jim Woodward of Tulsa, Oklahoma, led in revival services at the First Baptist Church, Somerset. Belew, well known in Kentucky for his mission ministry, served as evangelist and Woodward, a native of Lexington and presently a minister of music in Tulsa, led the singing. Eldred M. Taylor is the pastor.

**J. W. LESTER**, professor at Clear Creek Baptist School, Pineville, has been given a position by the Steering Committee for the study of Christian higher education in the Southern Baptist Convention. Dr. Lester was named to the 18-member Findings Committee, which will report to the SBC in May, 1967.

**ALUMNI OF NEW ORLEANS** Baptist Seminary will meet for the annual Alumni breakfast, June 3, during the SBC gathering in Dallas at the Baker Hotel at 7:30 a.m.

**STEARNS FIRST BAPTIST** Church has just closed a revival with W. Terry Davis, Nashville evangelist, as preacher. Lee Mason, pastor, reports 11 professions of faith, 32 rededications, 3 transfers of letter and one commitment to a church related vocation.

**BLUE RIDGE BAPTIST CHURCH**, near Page, Kentucky, has called Charlie L. Ivey, Jr., as pastor. He is a native of Trenton, Georgia, and a student at Clear Creek Baptist School. He and his wife, Carol, have three children.

**LAKE LOUISVILLE BAPTIST CHURCH**, Long Run Association, has disbanded and reorganized into Lake Louisville Baptist Mission. James Adkins is the pastor and should be addressed at the St. Matthews Baptist Church, 3515 Grandview Avenue, Louisville.

**ORMSBY HEIGHTS BAPTIST CHURCH**, Louisville, has just finished a revival with W. Clyde Tilley, pastor of Ballardsville Baptist Church, as evangelist. Dallas Vincent, pastor, reports the best attendance of the church's history and there were 16 additions. Attendance records were broken with 391 in Sunday School and 104 in Training Union.

**W. MAURICE FAIN** has accepted the call of Manhattan Baptist Church, New York City. He begins his ministry at the first Southern Baptist church in America's largest city on May 15. He leaves the Napoleon Avenue Baptist Church, New Orleans, where he has served for 2½ years.

**EUGENE PRATT**, 54, director of evangelism for the Missouri Baptist Convention, died of a heart ailment Easter Sunday night at a hospital in Jefferson City, Mo. He had suffered a severe heart attack about a week before his death while in a revival.

**SOUTH CAROLINA'S** Democratic U.S. Senator Olin D. Johnston, who died Easter Sunday in a Columbia, S.C. hospital, had served as Sunday school teacher, Training Union sponsor and deacon in Baptist churches.

**THE STATE MISSION BOARD** of the Florida Baptist Convention voted to keep its plan to eventually divide its Cooperative Program budget each year on a 50-50 basis between state needs and the Southern Baptist Convention. John Maquire is executive secretary.

**JOHN E. ROBERTS** of Thomasville, N.C., has been elected associate editor and business manager of the *Baptist Courier*, official weekly newspaper of the South Carolina Baptist Convention. Beginning his new work July 1, he leaves the editorship of *Charity and Children*, the paper of the child care ministry of North Carolina. Circulation of the *Charity and Children* is 55,000.

**VIRGIL L. VAUGHN**, pastor of the First Baptist Church, Flat River, Missouri, was evangelist in a revival at Auburn Baptist Church. Ronald Mayhew, minister of music at the church, directed the music for the revival. Darrell C. Richardson is pastor. Vaughn is a native of Illinois and a graduate of William Jewell College and Central Baptist Seminary, Kansas City.

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

Vol. 139 No. 18

### WESTERN RECORDER

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## PART I OF TWO PARTS

# How To Keep Baptist Seminaries Safe

The past six years have been years of tumult in Southern Baptist theological education. The tumult has been evidenced by speeches and resolutions on the floor of conventions, by articles in state papers, by rumors sweeping through pastors' meetings. And it has been evidenced by the dismissal, or resignation under fire, of at least eighteen faculty members from the six seminaries—more than ten percent of the theological faculty, nearly ten percent of the entire Southern Baptist teaching faculty—during the six-year period! To be sure, the eighteen have gone under varied circumstances, and in differing proportions: thirteen from Louisville, one from New Orleans, one from Midwestern, three recently from Southeastern. But the tumult has affected all our seminaries, and the health of theological education for us all.

There are even those who would say that the loss of one in ten of our teachers was good riddance! But I suggest that the uneasiness, the reproaches, and the symptomatic "resignations" of the 1960's in our seminaries are signs not of gain, but of distress.

How can we make our seminaries safe—and keep them so? How can we be sure that they will do the work God has for them to do in our times? It is a time for creative proposals, and such proposals should come from those who, like myself, are under no charge or suspicion of heresy, and can therefore speak without seeming to justify themselves. May I say at the outset, speaking from fifteen years of direct acquaintance with our seminaries, that I know I am not infallible! *I stand ready to learn as well as to teach.* In this spirit I set forth.

Our seminaries accept as beginning students men and women who have two fundamental qualifications. The first is that they have made life's great commitment in faith to Jesus Christ, and intend to live out that commitment in Christian ministry. There is no exception to this requirement. The second qualification is that the student have a liberal education—that is, that he shall have made a beginning in the learning of those arts and sciences which enable him to appreciate, to describe, to find his place in the world of men and ideas.

**NOW THE SEMINARY** takes such students, Christian men, men who can read and write and think, and undertakes to help them to read and write and think *about their own Christian faith.* When these students were converted, they made a personal discovery. The gospel became good news for them. I emphasize the word *discovery.* For seminary is also a time of discovery. By all the means which art and science can put at his disposal, the seminarian

is invited to discover the gospel *more fully.*

I cannot emphasize too strongly this character of seminary education as discovery. Remember that that was the character of the beginning of the Christian life. It was not that someone taught us a catechism. It was not that certain beliefs were drilled into us. It was not that we had certain words put into our mouths. Merely to do these things is sub-Christian. It may be anti-Christian. And so it is with seminary education. It, too, is a time of personal discovery. Here, too, the student must enlarge his own faith, so that he can grow up in the gospel, become its expositor, become, by means of that gospel, a healer of souls, a minister of life to the dead, a reconciler of man to his neighbor and to his God, and thus a servant of the church and of the churches.

by James Wm. McClendon

Professor of Theology  
Golden Gate Baptist Theological Seminary

Now, how can such teaching be done? How can the seminary be itself? Well, this is the responsibility (note well the term)—the *responsibility* of the faculty. None other is given this responsibility, none other can fulfill it. It is ours alone. Our responsibility, I repeat, is to create a seminary in which our students can discover the length and depth and height of the gospel of Christ in such a way that they can fulfill the ministry which God has given them. This is what all that we do is about. This is what our studies in Scripture and church history and systematic theology, our training in the arts and sciences of theology, are all about. They are going on in order to enable our students to discover the gospel of Christ more fully, and thereby to become its ministers. Our responsibility, in a word, is *gospel responsibility, evangelical responsibility.* It is not first of all academic or ecclesiastical responsibility, though it may become these derivatively.

Seminary responsibility, then, the responsibility of a seminary faculty, is evangelical. And from this it follows that the freedom which the faculty member must have is a certain kind of freedom, the freedom of the gospel, evangelical freedom.

It is important to see that this is the relation. Many people, during our six years' crisis, have seen that freedom and responsibility go together. But they have gotten the order wrong. It is not freedom first, with responsibility fastened on like a checkrein to keep our man under control. It is responsibility first, with freedom flowing naturally from

that responsibility, like water from an artesian well, so that the responsibility itself can be fulfilled. Give a man responsibility and you must free him up to fulfill that responsibility.

For many people believe that the trouble with our seminaries is that some (the ten percent?) have overstepped their freedom. Here is the place where it is often proposed that we should have a suitable creed. But remember that no creed, no form of words short or long, is adequate to the gospel of Christ. When God wanted to speak his full, final word to us, he spoke it in—a life! "The word became flesh." And, adds poet Edwin Muir, we men have been trying ever since to turn it back into words again. We cannot. Creeds are our temptation. But we Baptists have often been wise enough to reject them, for they fail to exclude the false. (Who has not known some lifeless gentleman who could sign every document of orthodoxy, but who would bring death to any classroom over which he presided?) And they do fail as well to include the true. For again, who has not known a man who could not, whether from bias or from wisdom, subscribe some orthodox phrase or formula, but whose spirit had been molded by the gospel of forgiveness and grace, so that his very presence made us conscious of the presence of Christ? Indeed, it is a commonplace of New Testament scholarship that the Scripture writers themselves did not share a common theology, but rather expressed, each in his own way, their diverse witness to the one Lord.

**DIVERSITY OF EXPRESSION**, then, is of the nature of the gospel. Preachers do not preach alike. Professors do not teach alike. It is this very diversity which enables the student to discover that the gospel is not our words, but God's Word, and to find his own deep interpretation of the gospel whereby he is saved. *Gospel freedom is freedom to express, as clearly as possible, in my words, in this generation, what I discern of the grace of God. To this evangelical freedom there can be no limits save those of the living gospel itself.*

Can there be, then, no test? Should every applicant for a teaching post be accepted? Certainly not! There is a way to find the men we want. And this is the same method as that by which churches select pastors, conventions choose executive secretaries, and state papers acquire editors. It is the method of *personal acquaintance.* Those responsible for choosing get to know those whom they choose. They elect men whom they know to know the Lord Jesus, that is, men who have within them a vital and contagious gospel faith. No hasty look can discern this faith in another. Its currents run deep, if they flow at all. And there are other criteria. Does our prospect know his aca-

(Continued on Page 11)



### Two Opportunities For Baptists In June

The month of June will bring two big gatherings for Baptists. The annual sessions of the Southern Baptist Convention will be in Dallas, June 1-5, and the Congress of the Baptist World Alliance will take place in Miami Beach, June 25-30.

Some Kentucky Baptists will attend both these meetings. These are those who have special responsibilities at both gatherings and those whose expense accounts or personal resources will allow it. This is fine for those who can, but for most Southern Baptists it will be a choice between the Southern Baptist Convention and the Baptist World Congress. So far as preachers are concerned, not many churches provide this kind of convention expense and not many pastors feel they can be away from their pastoral responsibilities this much in one month.

The idea of combining these meetings with a family vacation appeals to some, but with the Southern Baptist Convention there's the problem of children in many places getting out of school too late to get to Dallas in time for the convention. The Baptist World Congress in Miami the last of June is much more inviting for the vacation angle.

The Southern Baptist Convention is always a memorable experience. Many Baptists have not missed one in many years and will choose Dallas over Miami. No other Baptist meeting provides so much information, inspiration and fellowship. Here the past records and future plans for the vast work of our Southern Baptist enterprise are presented and gifted speakers stir fellow Baptists to new zeal.

The fellowship at conventions excels everything else. Many close friends of other years see each other only at these meetings. They compare children and church problems and usually are content to keep their own after hearing about others. It's a good thing for a pastor to get away from his church field and take a look from a distance. He gains a new perspective of his task and is also somewhat consoled by learning of the woes of fellow pastors.

Attending a Baptist World Congress is a unique and altogether different experience from the Southern Baptist Convention. Here, other Baptist groups are prominent and Southern Baptists usually do not have a role as large as their numbers and contributions might suggest. Nearly all the emphasis is on the world fellowship of Baptists and there is little place for policy making though very significant statements of Baptist conviction on world issues come from these meetings.

No one witnessing the parade of a hundred national Baptist groups giving allegiance to their own flag but to the same Lord should ever forget it. To be surrounded by fellow Baptists of all colors, cultures and customs is a lifting experience and in no other way can one sense such a Baptist comradeship. There comes the overwhelming realization that only in these bonds in Christ is there hope for peace among men on earth.

The Baptist World Congress convenes only every five years. In the past it has most often met in the United States but with the present and future ease of world transportation, this meeting will be less often in America. For this and other reasons, many Southern Baptists this year who have a choice will choose Miami over Dallas. Either or both meetings will be a wonderful Baptist experience.

### The Appalachian Challenge

Two weeks in Appalachian country don't qualify one to make expert observations but certainly leaves him with strong impressions. A week in Jellico, Tennessee and another in Beattyville, Kentucky recently, together with frequent visits to eastern Kentucky for several years, convinces me the task of overcoming the problems of this area is complex and will be a slow process.

Everyone knows something must be done and almost everyone appreciates all sincere efforts to change the economic complexion of Appalachia. There are many, however, who seriously question the permanent value of much of the present Appalachian poverty program. The relief aspects are obviously stop-gap and offer no permanent solution. In some cases welfare from the government actually contributes to the loss of self-respect and ambition of people. To be on welfare one must be in the low income group. To get a job and raise his income would mean one might lose his welfare benefits. And so it is tempting not to work, but to depend upon the government for care. Consequently, it is sometimes hard to find someone willing to take available jobs though unemployment is supposed to be the problem.

It's far easier to plan programs than to implement them properly. In some instances those chosen to direct the programs for the national government take the theoretical or classroom approach rather than the practical, common sense approach. On the local level politics is always a threat to fair administration and the frequent result is that much of the government money ends up in the hands of the unscrupulous. The

rest of it gravitates toward a few business men and others who perform necessary services in the community. This means those who have go on having more while the have-nots still have not.

Many visitors to Appalachia don't find what they expected from reading the newspapers and watching television reports on poverty. There is poverty to be found but this is not the entire picture. The highways are full of automobiles and many of these are new. Beautiful modern homes are going up around county seat towns while boats and other symbols of affluent American society are common sights.

One of the strongest impressions gained from being in Appalachia is that education is a very essential part in any solution. Sub-standard schools in the past and high dropout rates have made walls hard to scale. Even with modern roads now planned, industry will be reluctant to go where long training must precede production.

Education also is involved in the religious and spiritual development of the area. In the past years

hundreds of missionaries and millions of dollars have been poured into the mountains but no great change in religious development is seen. In many places educated preachers are suspect, organized church life is regarded to be of man and not God and weird interpretations of the scripture are passed down from generation to generation. The result is a predominance of emotional religion which has little carry over into life. Experience in mountain religious work proves that now just as through all history Christianity and education are handmaidens in the uplifting of people.

This does not mean that there are not fine and effective churches in Appalachia. In fact, some of our most outstanding Baptist churches in Kentucky are found in eastern Kentucky. They do more with less than most churches in other areas.

One of these churches is in Beattyville in Lee County where this writer visited recently. Impressions of this experience will reach you later in another article.

## BAPTIST FORUM



### On Mixed Marriages

Dear Editor:

To form a mature Christian conviction on mixed marriages, all affected parties, particularly the children, must be earnestly considered. Mixed marriages can involve both basic religious or basic race differences. If these are best for all involved, I should throw my influence in that direction. If an enlightened conscience leads me to believe it is not best for all involved, I will certainly not work for legal or social measures that will produce conditions conducive to mixed marriages.

Like many basic Christian questions, the answer is not always easy. Important questions must be put to the biblical test, "What will the harvest be?"

The philosophy of Pilate was to be expedient because it's easier and popular at the moment. Baptists must face, debate, and prayerfully ponder the question, not just what is expedient but deep down inside what do they really believe?

Louisville, Ky. John R. Sampey, III

### What a Machine!

Dear Editor:

Did you read "A Call To Action" in the "Baptist Forum" of April 15, 1965? If so you read that "the speaking and acting (on the racial issue) must come at the denominational level. Contrary to the recommendation adopted at the Convention in Atlantic City in 1964 the solution of this problem does not lie at

the level of the local church, . . . it must originate at the denominational level and have the full force of the denomination behind it. . . . The denomination has the machinery . . . to do so."

The purpose of this letter is not to disagree with the writer of "A Call To Action" about doing something about the racial issue. Certainly we should.

But here's the question we raise: If the "denomination" can force Southern Baptists (individuals or churches) to do anything (even what they should do) about this issue, why can't the same "denomination" wield a big stick over the same Baptists on any other issue?

Is this the Baptist way—the New Testament way—the Jesus way?

Mayfield, Ky. O. C. Markham

### Sharing a Need

Dear Editor:

As missionaries, my wife and I, the former Mary Lou Massengill, would like to express our appreciation for your sending the *Western Recorder* to us both while we are on furlough and when we are on the field in Japan. We appreciate the good work that you are doing. The *Western Recorder* helps us to keep up with what is going on here at home.

At this particular time I would like to share a need with you because you might be able to help us. We have need of a mimeograph machine to take back to Japan to use in the work there. It might be that you know of a church that has recently modernized its equip-

ment and would have an old mimeograph machine no longer needed but still in workable condition, and they would be happy to donate it to be used on the mission field. We would be happy to take such a machine off of their hands. If you do not know of such a church and machine, perhaps you have a way of making this need known. We will be very grateful and can assure you that it would be put to good use.

God has richly blessed us on this furlough and we are looking forward to returning to Japan about July 2nd. (Will send our things about the middle of June).

611 Exeter Ave. Wayne E. Emanuel  
Middlesboro, Ky.

### The Cover

Emerson said, "Men are what their mothers made them."

Abraham Lincoln paid respect to his mother with the words, "All that I am or hope to be, I owe to my angel mother."

The importance of mothers was expressed by William R. Wallace in this manner: "For the hand that rocks the cradle is the hand that rules the world." Proverbs 31:28 says, "Her children arise up and call her blessed."

It is in this spirit that the cover of this week's *Western Recorder* is dedicated to Christian mothers.

May 9 will be an opportunity for Kentucky Baptists to share in the ministry of mercy rendered through the Kentucky Baptist hospitals by giving generously to the Mother's Day Offering. See last week's editorial and the article by Walter Jackson, III, on page 8-9 of this issue.

## Montgomery Church Turns Down Open Policy

MONTGOMERY, Ala. (BP) — The First Baptist Church here on Palm Sunday turned away a group of people from its worship services who the pastor said were among racial demonstrators picketing the church for over a week.

"They were told that the church did not seat demonstrators," V. L. Mason, chairman of the deacons of the church, said. "The church voted Friday at a congregational meeting that we could not admit demonstrators," he continued.

"The group left peaceably after a brief discussion with the deacons," Mason said concerning their effort to participate in the service.

Pastor J. R. White pointed out the group seeking entrance to the morning worship service included both whites and Negroes from among the group he called "paid agitators" in a lengthy statement from the pulpit.

He made his statement before he preached his sermon from which the group had been turned away. White also said the demonstrators did not come from Montgomery.

In the same statement, White pleaded for an end to racial prejudice and said many Negro churches had become "a platform for social and political action."

He explained to Baptist Press news service that before 1954 Negroes had worshipped in the church. That was the year of the historic U. S. Supreme Court decision on public school integration. After 1954, no Negroes have sought to worship, according to White, until the Palm Sunday effort.

According to the Montgomery daily newspaper, *The Advertiser*, Negroes were

denied access on Palm Sunday to worship at three other churches—St. James Methodist Church, Frazier Memorial Methodist Church and St. Mark's Methodist Church. They were permitted to enter St. John's Episcopal Church, First Methodist Church, Dexter Avenue Methodist Church and Memorial Presbyterian Church.

At the unusual, over two-hour long Friday night business meeting of the 3,100-member church, the deacons presented a motion which said:

"It is the recommendation of the deacons that the First Baptist Church of Montgomery reaffirm its open door policy and admit to its services anyone who wishes to attend." The recommendation was rejected but the vote not announced. White said he was for the recommendation personally.

The auditorium was filled for the discussion of the recommendation. White said he asked only members to attend the special meeting. The racial open door policy of the church apparently was the only business.

The church service is broadcast over radio, so White's statement about the demonstration was heard throughout the Montgomery area. In it, he advised members not to fear the pickets nor to disturb them. He said both uniformed and plainclothes police were in the vicinity and no incident has occurred.

White also said he hoped he would be invited to speak in Negro churches again. Invitations no longer came after 1954, until the week after Palm Sunday, when he accepted an invitation. To a Baptist Press reporter's question, "Do you think

your church would invite a Negro preacher on a reciprocal basis?", White expressed both hope and uncertainty.

The following is excerpts of White's statement on Palm Sunday to his congregation, delivered two days after the special Friday night business meeting, and on the day the deacon turned the group away from entering the church.

"I must say to you that the gospel of Christ is for all men without distinction. God loves all men, black or white, red or yellow, with the same kind of love. God is no respecter of persons. . . .

"Sorrow of sorrows, the church has become the arena for political debate. Dr. Martin Luther King and his associates have used the Negro church as a platform for social and political action.

"The marchers and demonstrators in an attempt to change the social structure are waging a psychological warfare against the church. . . .

"The church must find an answer to this problem or there is no hope for our world in our time. The spiritual springs will dry up and our society will revert to the level of the jungle. . . .

"If I sound like a prophet of doom or weeping Jeremiah, I am. Sleep has fled from me and my heart is as heavy as lead. All night long, I have cried to the Lord, until the coming of the dawn on some word to speak to you to whom it is my responsibility to preach the gospel.

"There have been sharp differences of opinion but this must not be a test of fellowship in the church. . . .

"The church must cease to be a forum for political discussion. . . .

"We must remove from our hearts every vestige of racial prejudice and every feeling of superiority and all of us have some of both. I must confess to you that this has been a problem for me. . . .

"We must do everything that we can in positive action to seek racial harmony and good will.

"I personally will seek opportunities to preach to the Negro people of Montgomery or any place else in the world, at churches, in their schools, or any place they will listen to me. . . ."



CARL F. H. HENRY (left) and Billy Graham have planned a World Congress on Evangelism for October 26-November 4, 1966, to be held in Congress Hall, Berlin, Germany, where German parliament has been meeting.

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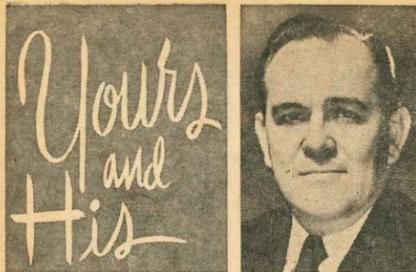
# KENTUCKY CHURCH PROGRAMING CONFERENCES

## JULY 5 - 9, 1965

(Each Conference Consists of an Afternoon Session Beginning at 2:00 P.M.  
and a Night Session at 7:00 P.M.)

TEAMS	MONDAY	TUESDAY	THURSDAY	FRIDAY
Roy E. Boatwright, Capt. No. 1 G. R. Pendergraph	Paducah, First Rev. John Wood (West Union, West Kentucky)	Marion Rev. Shelby R. Beatty (Ohio River)	Immanuel, Henderson Rev. Lyman S. Allen (Ohio Valley, Green Valley)	Owensboro, First Rev. David A. Nelson (Davies-McLean)
R. J. Hastings, Capt. No. 2 Glenn Yarbrough	Mayfield, First Rev. John C. Huffman (Fulton Co., Graves Co.)	Eddyville, First Rev. R. G. Shelton (Blood River, Caldwell)	Madisonville, First Rev. Harold J. Purdy (Little Bethel)	Beaver Dam Rev. Thomas Caudill (Ohio Co., Twin Lakes, Goshen)
Forrest R. Sawyer, Capt. No. 3 Mike Speer	Edgewood, Hopkinsville Rev. Archie Allison (Little River, Christian Co.)	Greenville, First Rev. H. Curtis Erwin (Muhlenberg, Gasper River)	Irvington Rev. James Bert Davis (Blackford, Breckenridge, Salem)	Severns Valley Rev. V. C. Kruschwitz (Severns Valley, Lynn, East Lynn)
James C. Austin, Capt. No. 4 Calvin Zongker	Russellville, First Rev. Glenn Sullivan (Logan, Bethel, Simpson)	Bowling Green, First Rev. Othar O. Smith (Warren, Allen, Edmonson)	Monticello, First Rev. Isaac B. Hucaby (Wayne Co., Freedom, S. Concord, Russell, McCreary)	Bardstown Rev. Kit C. Yeaste (Nelson, Central)
Harold G. Sanders, Capt. No. 5 Mrs. George Ferguson Gordon Sather	Beechwood, Louisville (Long Run, Rev. James B. Sawyer eastern half)	Campbellsville Rev. J. Chester Badgett (Taylor Co., Russell Creek, Casey Co.)	23rd & Broadway, Louisville Rev. B. Carlisle Driggers (Long Run, western half)	Frankfort, First Rev. Herman M. Ewers (Franklin, Anderson Co., Owen Co.)
J. Chester Durham, Capt. No. 6 C. R. Daley	Williamsburg, First Rev. Robert L. Pamer (Mt. Zion, S. Union, East Union)	Somerset, First Rev. Eldred M. Taylor (Pulaski Co., Lincoln Co.)	Danville, First Rev. Max Stitts (South District, Mercer)	Shelbyville, First Rev. Fred T. Moffatt, Jr. (Shelby Co., Henry Co.)
Eugene F. Quinn, Capt. No. 7 Edward C. Cunningham	Pineville, First Rev. Chas. F. Jones (Bell Co., North Concord, Lynn Camp)	Manchester Rev. F. R. Walters (Laurel River, Boone- ville, Jackson, Irvine)	Berea Rev. O. B. Mylum (Tates Creek, Rockcastle)	Glasgow Rev. R. Trevis Otey (Liberty, Monroe)
A. W. Walker, Capt. No. 8 Dwight K. Lyons Mrs. June Austin	Harlan Rev. Earl S. Bell (Upper Cumberland)	Hazard, First Rev. T. H. Harding (Three Forks, Pine Mt., Middle Fork)	Campton Rev. Ray E. Cummins (Red River, Boones Creek, Greenville)	Central, Lexington Rev. Homer D. Carter (Elkhorn)
A. B. Colvin, Capt. No. 9 Emory Smith	Pikeville, First Rev. J. V. Case (Pike)	Irene Cole, Prestonsburg Rev. William D. Jaggars (Enterprise)	Morehead, First Rev. Kenneth Cole (Bracken, south half)	Cynthiana Rev. L. Edward Dorsey (Union, Crittenden)
James C. Whaley, Capt. No. 10 Jackie Fortune	Ashland, First (Greenup)	Central, Maysville Rev. J. Lonnie Bradley (Bracken, north half)	Erlanger Rev. Charles Garringer (North Bend, Campbell Co.)	Carrollton, First Rev. Ted L. Hucaby (Whites Run, Ten Mile, Sulphur Fork)

Plan now to attend one of these 40 conferences in your area. In addition to state workers, SBC leaders will be added to each team. Bring your church officers — learn how to use Church Programming in your congregation.



## Mother's Day

One of the sweetest days of the year is Mother's Day, and the place to make it so is at your church and home. Everybody wants to be in church with his mother or grandmother, hence many make trips home for this purpose, or have mother come to his home and church. No other person (except dad, of course!) means so much to a normal person as his mother. "Honor thy father and thy mother" is God's command—and we find this command easier than most. So, do not forget her this time—or thank God for her memory if she is with Him. You can do more.

### Hospital Charity Offering

Yes, you can remember the sick and the poor on Mother's Day, too. The Sunday School Offering for the Baptist Hospital Charity Fund is taken in most churches on Mother's Day Sunday.

Every person should give that others who have not money may have Christian healing in the name of Baptists who love the Lord, the Great Physician. This is what the Hospital Charity Fund Offering is for: to give hospital care to those who are without funds, but have need of healing. Our Baptist Hospitals are the finest in the land, and they are Christian. The Spirit of our Healing Head of the church is evident in all our hospitals—doctors, nurses, aides, janitors, and the chaplain—the man of God who brings the Word from the Lord to so many in the crisis hour in the sick room—Paducah, Lexington, Louisville.

### Healing Evangelism

Your offering enables our hospitals to serve those in the name of Christ who are "without money and without price", like the blessed gospel itself. How many have found Christ in our hospitals? How many have seen Christian love in action in these mansions of mercy? Evangelism is sharing the good news of Jesus Christ—whether in the church, the home, the street, or the hospital. Win souls to Christ in the time of need—the day of sickness, by enabling our Baptist Hospitals to "heal humanity's hurt" and give them the Balm of Gilead. Make an offering Mother's Day Sunday, and send it through our office marked "Hospital Charity Fund".

Yours and His,

*Harold G. Sanders*

## Kentucky Baptists

### President Dehoney Is Clear Creek Graduation Speaker

Southern Baptist Convention President Wayne Dehoney is speaker for the annual Clear Creek Baptist School commencement on May 6. The exercise will be held at the First Baptist Church at Pineville at 7:30 p.m.

Dehoney sustains a special relationship to Clear Creek School in that he served a number of years as pastor of the First Baptist Church, Pineville, and was chairman of the board of trustees for the institutions.

The 1965 Clear Creek class will have 27 graduates. Clear Creek President D. M. Aldridge will preside and Dean K. S. Ciendaniel will present the diplomas. Pineville First Baptist Pastor Charles Jones will deliver the invocation.

John C. Wilson, Somerset, is president of the 1965 Clear Creek Class which includes members from several distance states as well as nearby Tennessee and Virginia. Clear Creek is supported by the Kentucky Baptist Convention.

### Georgetown Student In Shakespeare Festival

Gerald Ratliff, junior English major at Georgetown College, is one of five undergraduate students to be awarded a Seldon Faulkner Scholarship to participate in the Eighteenth Colorado Shakespeare Festival at the University of Colorado this summer.



Gerald Ratliff

The Colorado Shakespeare Festival is one of the top amateur collegiate drama groups in the United States. Each summer the group of twenty—with the five scholarship winners starring in the leading roles—stages three major Shakespearean productions. This summer the University Players will perform "Hamlet," "Henry IV, Part I,"

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and "Richard II." Gerald is under consideration for the title role of "Hamlet."

Gerald, son of Mrs. Peggy Ratliff, 408 Charles Street, Middletown, Ohio, has also received national recognition for two published poems by the Poetry Congress Anthology.

At Georgetown College Gerald is Vice President of Maskrafters, Vice President of Alpha Psi Omega, national honorary drama fraternity, Vice President of Sigma Tau Delta, national honorary English fraternity, Literary Editor of the *Belle of the Blue*, feature writer for the *Georgetownian*, on the Dean's List, a member of Pi Kappa Delta, forensic fraternity, Alpha Phi Gamma, a journalistic fraternity, Baptist Student Union, Student Government Association and Lambda Chi Alpha.

He was recommended for the drama award by Mr. Westly T. Hutton and Mrs. Elinor Winslow, directors of the Dayton-Cincinnati Community Theater.

### A Worthwhile Ministry

by Walter Jackson, III

I am writing this article in an effort to arouse the consciences of dedicated Kentucky Baptists to support one of our most worthwhile ministries. I am speaking, of course, of the Sunday School Charity Fund.

One statement must be made in the beginning: this program belongs to the local Baptist church. It is a part of the benevolent ministry of every local church. How can I say this? The fact is simply this: all money contributed for hospital charity is placed in a separate fund. All of the money remains in that fund until a Baptist church on recommendation of the pastor, chairman of deacons, and Sunday school superintendent agrees to sign a request for the funds to be spent. No patient is treated unless the local church working through a local doctor recommends the patient to our hospitals.

In 1964, 104 needy patients were treated with funds from the Sunday School Charity Fund—the total expenditure for these patients was \$37,175.77. Each patient was recommended by a local church as being a person for whom hospital care was immediately necessary, yet a person unable to pay for that care.

A word concerning the expenditure of the money is in order. Each patient is given the very best possible accommodations and care afforded any patient in our three modern hospitals. Only minimum charges are made for this hospital care. In addition, the finest doctors and

Walter Jackson, III, is chaplain at the Kentucky Baptist Hospital, Louisville, Kentucky.

specialists on our hospital staffs give the best medical care available to these patients. The doctors render their services without charge to either patient or charity fund. It is easy to see, therefore, every charity fund dollar purchases two dollars or more worth of medical care.

There are many examples to make a very important point: Kentucky Baptists are fulfilling our Commission to heal the sick. For example, last year God gave us the privilege of helping a blind man to see and a lame child to walk. But this is not the whole story.

Three out of four churches gave nothing at all to support this ministry last year. When you know that the average gift for each Kentucky Baptist church was only slightly over five cents per member, you may ask yourself, "are Kentucky Baptists really interested in providing a hospital charity ministry?"

Kentucky Baptists have always been willing to listen to the truth, and have always responded to needs they understand. Here we have a need. Last year the charity fund spent \$1,143.14 more than the net amount of offering received in 1964. We also should remember that the Samaritan said to the innkeeper, "Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee". My plea today is that Kentucky Baptists will remember that Jesus told his disciples at the conclusion of the story of the Good Samaritan, "Go and do likewise". (Luke 10:37)

Every Kentucky Baptist is encouraged to contribute to the "Good Samaritan Fund", our Sunday School Charity Fund Offering on Mother's Day, May 9th.

### Southern Seminary Professor to be Bible Hour Teacher for Conference

NASHVILLE—Dr. William E. Hull, associate professor of New Testament interpretation, at Southern Baptist Theological Seminary, Louisville, is scheduled to be Bible hour teacher August 5-11 at Ridgecrest (N.C.) Baptist Assembly.

Dr. Hull will be Bible hour teacher during the Sunday school leadership conference. Preacher for the week is to be Dr. Charles G. Fuller, pastor, First Baptist Church, Roanoke. John D. Matthews, secretary of Sunday school and music departments and church building consultant for Colorado Baptist General Convention, Denver, is scheduled as music leader.

A similar conference will be held at Ridgecrest July 22-28 and at Glorieta (N.M.) Baptist Assembly July 1-7 and July 8-14. The Sunday school leadership conferences are sponsored by the Baptist Sunday School Board's Sunday school department here, Dr. A. V. Washburn, secretary. For reservations, write: Willard K. Weeks, Manager, Ridgecrest



THE IMMANUEL BAPTIST CHURCH, Lexington, focused attention on its church library during Library Week in April. Opened with 731 books, the library is now in its tenth year with 3,150 books of all classifications and subject areas. Also there are audio-visual aids, verticle file materials, some costumes and "props" for religious drama. Posters in the picture were done by Mrs. Elliott Fleming. Mrs. H. J. Hagler is the librarian. Photographer Alan Finch took the picture of his daughter, Carolyn, and his son, Larry.

Baptist Assembly, Ridgecrest, N. C. 28770, or E. A. Herron, Manager, Glorieta Baptist Assembly, Glorieta, N. M. 87535.

### Two Kentuckians to Be Staffers on BSU Ridgecrest Conference

NASHVILLE—Two Kentuckians, John R. Killinger at Kentucky Southern College, Louisville, and Glenn Yarbrough, at Georgetown (Ky.) College will be program personalities during the Ridgecrest BSU conference June 10-16.

Killinger, academic dean and associate professor of Christianity and Literature at Kentucky Southern College, will be a featured speaker at the conference. He also will lead a conference on "The Christian and Contemporary Literature."

Killinger has been a member of the faculties of Georgetown College and Princeton Theological Seminary, and has recently been elected to a faculty position at Vanderbilt University. He has held pastorates in Kentucky, Massachusetts, and New Jersey. He is the author of *The Thickness of Glory*, *The Failure of Theology in Modern Literature*, and *Hemingway and the Dead Gods*.

Yarbrough, director of student work at Georgetown College, will lead daily worship services during the conference. The theme of the conference is "That They May Have Life."

A graduate of Southern Illinois University, Yarbrough received a Th.D. degree from Southern Baptist Theological Seminary in Louisville.

The Ridgecrest conference is sponsored by the Baptist Sunday School Board's student department, David K. Alexander, secretary. For reservations write Willard K. Weeks, Ridgecrest Baptist Assembly, Ridgecrest, N. C.



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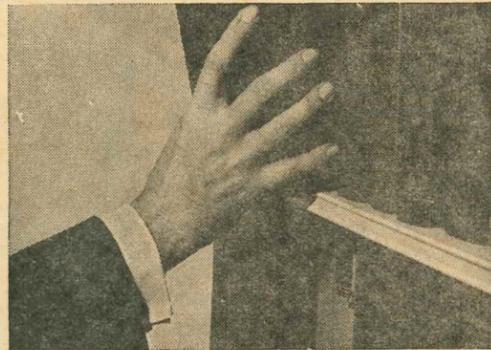
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## How To Keep Baptist Seminaries Safe

(Continued from Page 3)

democratic subject, and is he competent therein? Does he know our people, their past, their present, their whole line of direction? (This last is the real function of creeds—they enable the professor to say that he is aware of the stream of Baptist life, and that he consciously places himself in that stream.) Is our man sufficiently aware of our people, living the lives which they do live, to enable him to minister in their midst? But first and last we must ask the primary question—is he responding to the old but ever-new gospel of the Son of God? Is that gospel his spiritual home? Is that where he has his roots, and bears his fruit?

Our seminaries can be safe, safe to do the work for which they were framed, safe for Christ's gospel, if we will do these things: if we will bring into the seminary as teachers men who are recruited by the personal method, and if we will grant these men full freedom to interpret and express that gospel by which we know them to live our lives. Then the seminary can develop students who are themselves becoming interpreters of the gospel, men with a faith to live and to share.

How, then, is the safety of the seminary threatened? How are the seminaries failing in their task? May I suggest that the trouble seems to be a lack of contact between the ongoing life of the seminary, on the one hand, and those outside its doors, on the other. And here we can do more, much more, than we have been doing. It is not enough for the professor to go to the churches. He does this already—sometimes to the point of neglecting his classroom. But the church must also come to the seminary!

The present conception is that the seminary is a place where one class of church members, prospective pastors, come for a time, and then go their way. This means that, as the years go by, the graduate is increasingly isolated from the faculty, and the faculty from the graduate. They need to get together again! And if they are to do so, the graduate must come back—not as a passive disciple, which he should never have been, but as a fellow-member of the club, a senior member now, returning to continue his part in the ongoing effort to discover and express the gospel in this generation. Churches should expect their pastors to return to seminary periodically for renewal. And seminaries should provide, far better than they do now, for the return and participation of those "senior club members."

But the seminary should not limit itself to the professional minister. Many thoughtful church leaders have the academic competence necessary for participation in the conversation which is

seminary education. No more than pastors or professors do they want to be "indoctrinated." But they do want, as responsible church leaders, to acquire the freedom to think clearly and deeply about the Christian gospel. Seminaries should and could increasingly provide for the participation of the lay ministry, in their summer and evening sessions in particular. Nor should conversation be limited to those at seminary. Pastor or church-member reading a professor's book, and disagreeing, should feel free to write to the professor involved. I pledge for myself and my colleagues—we will answer your letter! From such correspondence, as well as from doctrinal discussion in the state paper, there can come a clearing of the air, a mutual trust, that enables us to remove many disagreements, and to live creatively with the rest.

It is along these lines that the present crisis may be transformed into a new and golden age of seminary ministry. But what if there appears among us those whose views we simply cannot tolerate? It is on this subject that I will speak in the second article.

#### Harold Seever Loses Sight In Both Eyes

MOBILE, Ala. (BP)—Harold W. Seever, pastor of Dauphin Way Baptist Church here and chairman of the Southern Baptist Convention Executive Committee, has suffered an almost total loss of sight in both eyes.

The loss of sight resulted from slight hemorrhages which began in November 1963 and climaxed April 2 of this year.

At the present time, Seever has minimum vision so as to tell light and darkness. Medical advisors whom he has consulted conclude nothing further can be done about the loss of vision.

He reported his health "is otherwise excellent." When he informed the congregation of his sight loss, Seever quoted the statement of William Booth, founder of the Salvation Army when Booth was informed he had lost his sight:

"I have served God all of life with my sight. I will now serve God the rest of my life without my sight." Seever said he intends to make the necessary adjustments to continue his activities.

The church, after consultation with the deacons and other of its leaders, adopted a resolution as follows:

"We express our deepest and sincere regret in the learning of our dear pastor's loss of sight. We love him and we together express our love to the Lord. May He guide our plans and activities in this regard and in the future of our church. May His kingdom come, His will be done. We acknowledge the great leadership and power from the Lord in

our pastor, Dr. Harold W. Seever. We feel the Lord will continue to bless him and our church. We are hopeful and prayerful of even greater inspiration and spiritual power being bestowed upon our pastor due to his having time for more concentration of thoughts and study of God's word. We love him, his dear wife and family, and we pray the Lord's blessings on them and our church as we continue to serve together."

Seever, 53, has been pastor at Dauphin Way since July 15, 1949. He was president of the Alabama Baptist State Convention in 1956-57. He formerly served churches in Williamstown, Ky.; Richmond, Va., and Florence, S.C.

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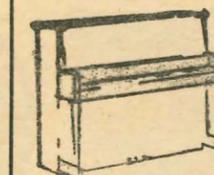
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# KENTUCKY BAPTISTS AT WORK



## Brotherhood

### Summer Camps Will Be Ready

by Forrest Sawyer

The Brotherhood Department is grateful to Kentucky Baptists and the Cedar-moore Committee for making possible the campsite and the barely necessary permanent facilities for RA Camps this summer. We look forward to the ten permanent cabin facilities, and other necessary buildings, by the following summer.

To be acceptable, RA Camps must appeal to the boy. He's the only reason for the Camp in the first place. But, mere "popular" acceptance is not a valid reason for spending money . . . especially when it belongs to "others". Some facility "short-cuts" that are being made this year actually fit into long range plans, but are in no sense designed to make possible any sort of an ideal situation.

The approach to RA Camping has been arrived at by R.A. Leadership of many years experience, exhaustive study, first-hand viewing of facilities and plans in and by several states, and prayer that has grown out of a soulful desire to make a contribution to individual lives, which would, in turn, be big enough to lose themselves in and through our churches to the Glory of God.

May I suggest a very careful evaluation of the following:

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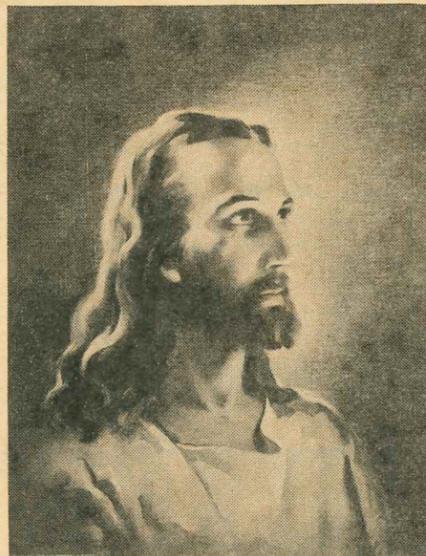
(To be continued in next week's issue)

#### Stewardship

### Orders Being Received For Sallman's Painting Of Head of Christ

by Robert Hastings

As previously announced, Sallman's famous painting of the head of Christ is being reproduced in full color in poster form. These posters are available free for all Kentucky churches.



Two copies of the posters will be mailed to each Sunday School superintendent and each pastor about June 1. Churches may order additional posters by writing to the Stewardship Department, Baptist Building, Middletown. Your posters will be mailed about June 1 at the same time the others are sent.

The posters are designed for use in connection with Cooperative Program Sunday, June 20. However, many churches will want to frame the posters for permanent display in class rooms, hall ways, foyers, etc.

#### Kentucky Baptist Foundation

### "The Marital Deduction"

(FIRST OF TWO PARTS)

by James C. Austin

The 1949 Revenue Act, created among other things, a new estate tax deduction known as "The Marital Deduction."

A marital deduction is a special tax deduction that is available only to married couples. When a husband or wife dies, leaving the other surviving, a marital deduction can be used to reduce the Federal Estate Tax assessed against the decedent's estate.

Also, when gifts are made between husband and wife, the Federal Gift Tax is less because of the marital deduction. Instead of the entire value of the gift being used to compute the gift tax, only one-half of its value is used when the marital deduction is applied to gifts.

Merely because a husband or wife dies, leaving the other surviving, does

not mean that the Federal Death Tax on the decedent's estate automatically will be reduced by reason of the marital deduction. In order for property to qualify for the marital deduction it must be left outright to the surviving spouse without restrictions, or it must be left so the surviving spouse will enjoy it to the exclusion of anyone else.

For example, a decedent will get the marital deduction for assets left in trust for the surviving spouse, if the spouse is to receive all the trust income, and can direct where the trust fund goes upon the spouse's death.

If such a trust provides that it must be distributed to children or others, upon the death of the surviving spouse, it will not qualify for the marital deduction.

Let us consider a hypothetical case. Mr. John Doe had complete confidence in his wife and they both wanted their property to go to their children when they were gone. The assets were valued at about \$325,000.00 and were owned almost entirely by Mr. Doe.

Mr. Doe decided to take advantage of the maximum marital deduction by leaving one-half of the suggested gross estate in a marital deduction trust for Mrs. Doe. The balance of his estate was left in a non-marital trust for her for life, and to the children. Thus his Federal Estate Tax was reduced about \$45,000.00, allowing Mrs. Doe to enjoy income from more assets. The tax at her death was considerably less than the \$45,000.00, so their children, too, benefited from Mr. Doe's plan.

This article will be continued next week.

### Forty Area Conferences Slated for July 5-9

Elsewhere in this issue of the *Western Recorder* is a complete schedule of 40 church programming conferences to be held throughout Kentucky the week of July 5-9. At these conferences, full information will be shared as to the techniques involved in churches planning long-range objectives and programs.

Ten teams, each composed of two denominational leaders from Kentucky and two from Convention-wide agencies, will conduct the conferences. That is, there will be ten different conferences on Monday, on Tuesday, on Thursday, and on Friday, making a total of 40 in all. The schedule printed elsewhere gives the places and dates of each conference, plus the host pastor.

Each conference consists of an afternoon and night session. Anyone is welcome to attend. However, each church is encouraged to have its entire council present. Churches without councils are encouraged to bring their major officers, such as pastor, Sunday school superintendent, Training Union director, deacon chairman, WMU president, Brotherhood president, music director, staff members, etc.

Within a few days, each church officer throughout Kentucky will receive a printed tour folder, showing which conference each church is invited to attend. Where it is not convenient to attend the one assigned, churches may choose another one nearby.

#### Sunday School

### Available June 15, 1965

("Sunday School Superintendent's Package")

by Roy E. Boatwright

A new item available from the Baptist Book Stores June 15 is the "Sunday School Superintendent's Package." This item, designed expressly for Sunday school general officers to use with their workers, will contain forty-five separate items ranging from a twenty-four page teaching guide to a two-page conference agenda. It sells for \$2.25. Two or more packages are recommended for larger multi-department schools.

(1) Items in the package related to the ongoing program for the year include:

- "Guidance for Administering the Teaching Program in the Sunday School, 1965-66."
- "Sunday School Witnessing Plan for a Church, 1965-66."
- "Resources for Outreach, 1965-66."
- A 28-by-42 inch four-color poster and other related material.

(2) Items related to Sunday School Leadership School Leadership Preparation Week include:

- "Teaching Guide for Sunday School Leadership Preparation Week, 1965."
- Conference agenda outlines and suggestions for seventeen conferences.
- Packaged free leaflets, marked and identified as being included without cost to the buyer.

The Adult thrust, year 2, emphasis and the "Every Christian a Witness—Now" emphasis will be described in the *Builder* and the "Sunday School Superintendent's Package."



Roy E. Boatwright

#### Baptist Student Union

### More Summer Missionaries

by J. Chester Durham

The Baptist Student Union summer missions program is quite exciting. During the next few weeks we want to introduce to you some of the wonderful young people who are giving their summer in service.



Quentin Lockwood

Mr. Quentin Lockwood, Jr., a junior at Georgetown College is being sent to Israel. Mr. Lockwood will work with our missionaries in Israel throughout the summer.

Quentin's home is Omaha, Nebraska. His father is Superintendent of Missions, Eastern Nebraska.

At Georgetown, Mr. Lockwood is majoring in English. He has served on the Baptist Student Union Council as Enlistment Chairman and Summer Missions Co-chairman.

In 1963 Mr. Lockwood served as ad-

vance man on the Mountain Youth Team. His tentative vocational choice is foreign missions.

May we introduce Miss Margaret Ruth Crider, a junior at Murray State College. Margaret Ruth has been selected to represent Kentucky's Baptist Student Union in Hawaii.



Margaret Crider

Miss Crider is to report for service in Hawaii on June 16. She will leave Hawaii on August 23.

Margaret Ruth is majoring in speech. She is a member of Scotts Grove Baptist Church. She has served on the BSU Council as Devotional Chairman and as secretary.

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## What mean ye by these stones?

Then ye shall answer them, these stones shall be for a memorial unto the children of Israel forever." Joshua 4:6-7.

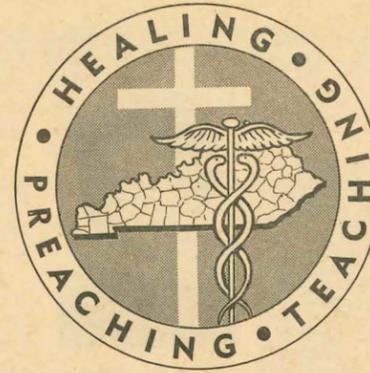
Just as Joshua commanded the twelve men of Israel to build with perfect stones a monument to commemorate the passing over Jordan—  
So, as our loved ones pass from our presence over Jordan, we should select the most perfect, the most beautiful and the most lasting stone for the monuments we erect to commemorate their beautiful virtues and accomplishments.

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## On America's Campuses: "The New Morality"

by E. L. MacDonald

There's a lot being heard these days about "the new morality," dealing primarily with extra-marital sex. Now that there is a dependable birth-control pill, more and more young people, particularly those in college, are asking what's wrong with doing what comes naturally and "obeying the impulse" when there is little or no danger of unwanted offspring. *Newsweek Magazine* in 1964 carried a special feature of several pages dealing with the situation. And *The Christian Century*, widely read national theological weekly, carried a full-length, serious article attempting to answer, from the standpoint of Christian morality, the questions young people are asking about the so-called "new freedom."

So open and unabashed are the man-woman relationships on many of the college and university campuses that one cannot help wondering if the main reasons for going to college are now to be—at least for a large segment of the student bodies—more a matter of sex

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indulgence than of serious intellectual pursuits. That co-eds are now admitted freely to the rooms of male students, on many of our campuses, and with no questions asked, is not likely to help young people to develop the normal and moral restraints so essential to the strength of character needed in individuals and in society.

The so-called "new morality" is neither moral nor new. It is as old as the hills and as immoral as the first day it was practiced. It is not a new morality, but an old immorality and changing its name would not help. That those who flout the moral standards of God and who try to say there is nothing immoral about their conduct are following in the train of ancients of like depravity is reflected in Proverbs 30:20:

"Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness."

To argue that there is nothing wrong with "free" (extra-marital) sex relations if "no one is hurt," (meaning, usually, if no pregnancy results), is to prostitute the God-given endowment of

sex from the human and divine to the animal level, and to argue that an evil practice is all right if you don't get caught. This is to take not only a low view of one of God's greatest gifts, but to attempt to mock God himself.

The only real answer to the "free love" problem is, What attitudes and what conduct are in harmony with the plain and clear teachings of God as found in His Word? The brakes can be applied where they are most needed when the one who is tempted to live merely for sensual pleasures can say in all sincerity, "Lord, help me to be what you want me to be; have thine own way in my life."

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