



WESTERN

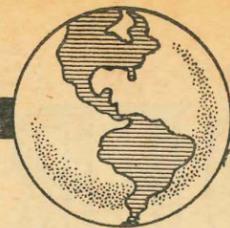
RECORDER

MAY 20, 1965



The leaders of our church ought to have a thorough knowledge of our Baptist work, and I would like to see a copy of our state paper placed in the hands of each and every deacon, teacher and officer.

EVERY CHURCH LEADER A
WESTERN RECORDER READER



GLEANINGS FROM THE FIELD

PLUM CREEK BAPTIST CHURCH, Waterford, Taylorsville, Ky., will celebrate its 155th anniversary at the annual homecoming celebration, June 6, at 2:30 p.m. A new educational building which has recently been completed will also be shown. A. J. Hensley is the pastor.

REUBEN A. ZUBROW, professor of economics, University of Colorado, will address the Christian Life Conference at Glorieta, August 12-18. Dr. Zubrow is a noted authority on state and local public finance, having served as special tax consultant for Colorado, Nevada, and Nebraska. His subject will be "Gambling As a Tax Source." Other speakers include all ten Christian ethics professors from all six Southern Baptist seminaries.

SIXTEEN PROTESTANT chapels in Spain—including five Baptist chapels—have been licensed by the Spanish Government during the past two months, according to European Baptist Press Service. The licensing gives legal status to the chapels, which have been holding services for some time. Local church leadership interprets this as part of a continued "thawing" of the Spanish Government's attitude toward the Protestant minority in the country.

The **APRIL EDITION** of *The Pulaski Baptist*, publication of the Pulaski Baptist Association, boosted the Lake Cumberland area as "The center of Kentucky scenic tourist attractions where the sale of beer and liquor is illegal."

K. OWEN WHITE, pastor of the First Baptist Church of Houston, Texas, and former president of the Southern Baptist Convention, has been named metropolitan missions coordinator for the Los Angeles, California area. He will also be associate to the missions divisions director for the state convention of Southern Baptists in California. He begins his new work on July 1 at the age of 63 after serving 12 years as pastor of the Houston church.

BOOKS on the 1964 Lottie Moon Christmas Offering for Foreign Missions closed May 1 with a total of \$11,870,649.35. This is \$920,792 more than the 1963 total of \$10,949,857. Any additional Lottie Moon funds received by the SBC Foreign Mission Board will be counted on the 1965 offering.

HOWARD L. SHOEMAKE, one of the four Southern Baptist missionaries to the Dominican Republic who evacuated to Puerto Rico on May 2, has been asked by the U. S. Ambassador to the Dominican Republic to return and assist with the distribution of food and medicine. Missionary Billy W. Coffman and his wife were evacuated along with the Shoemakes. Coffman plans to remain in Puerto Rico for a few days to determine whether he can return to the Dominican Republic. If not, he will come to the U. S. mainland. Mrs. Coffman and Mrs. Shoemake, with their children, arrived in Texas on May 4.

EDWARD R. BOLTON, a native of Symsonia, has accepted the pastorate of Bethlehem Baptist Church, Bremen, Kentucky. He began his duties there on April 25. Formerly the pastor of Nebo Baptist Church, Hopkins County, Bolton

is a second-year student at Southern Seminary. Mrs. Bolton is the former Nancy Foster of Elkton. They have one son, Joe Ed.

GRADUATION for 125 seniors at New Orleans Baptist Theological Seminary will be held May 28, 1965, in Leavell Chapel at 10 a.m. Some 17 students are scheduled to receive graduate degrees with 47 receiving the Bachelor of Divinity degree. A Kentuckian, Janice Sue Connor, Paducah, will receive the Master of Religious Education degree. Commencement speaker will be Dr. G. Othell Hand, pastor of the First Baptist Church, Columbus, Georgia.

CHARLES E. DANIEL, former employee of the Kentucky Baptist Mission Board for more than 20 years, has now retired and is making his home at 111 Blue Grass Court, Bardstown, Kentucky. He is available for interim pastorates, supply work and revival and study course work. He recently retired from the pastorate of the Graham (Ky.) Baptist Church.

WILLIAM H. SLAGLE, Southern Baptist superintendent of missions in Cleveland, Ohio, has been called to fill a denominational post at Indianapolis, Indiana, where he will serve as secretary of evangelism and Brotherhood of the State Convention of Baptists in Indiana. A native of Kentucky and former pastor in the state, he is a graduate of Southwestern Seminary.

FELIX E. MONTGOMERY, pastor of the First Baptist Church, Clay, Kentucky, has left for a period of study in Germany and England. At Oxford University in England, he will study under C. H. Dodd and Dr. William Barclay. Dodd was prominent in the translation of the *New English Bible*. Barclay is a well-known Bible expositor in England and America.

PETREY MEMORIAL BAPTIST CHURCH, Hazard, held a revival in April with the pastor, Ross Figart, Jr., preaching. There were 27 baptisms and one addition by letter. The spirit of revival continues and Sunday School Superintendent E. V. White says, "This is one of the greatest things that has ever happened in our church."

NATIONALLY:

Why Tax Breaks For Clergy?

by Sidney Prerau

Not long ago *The Christian Century* in an editorial raised some serious questions relative to the matter of income tax benefits for the clergy. (See *The Watchman-Examiner*, September, 1964, p. 1230). These questions and their implications have not helped, but have only served to becloud the issues. This, of course, only makes it all the more important that "the whole matter should be opened and explored from the ground up."

The Sixteenth Amendment of the Constitution grants Congress the "power to lay and collect taxes on income from whatsoever sources derived." Under this broad mandate, Congress is empowered to tax all income without diminution for exemptions, exclusions or deductions. In its discretion, however, Congress has granted preferential tax treatment to certain types of income and expenses. Thus it is not presumptuous for us to assume that ministers are not to be asked to disregard Congressional intent in levying taxes and set themselves apart from all other taxpayers by refusing to accept exclusions, exemptions and deductions Congress has permitted. For example should a minister avoid the exemptions granted to each taxpayer, his wife and his dependents? Or should ministers evade the deduction permitting all taxpayers to deduct from income charitable contributions, interest, taxes and medical expenses?

As a most respected legal authority, Judge Leonard Hand so well expressed it, "Nobody owes any public duty to pay more than the law demands; taxes are enforced exactions, not voluntary contributions. To demand more in the name of morals is mere cant."

More directly, as I understand the questions, the apparent privileged and preferential treatment granted ministers in the avoidance of tax on the value of church supplied housing is being queried.

The Housing Allowance

In answer, it should be noted that ministers as ministers do not receive a free housing allowance. But a minister as an employee is treated quite like other employees who are furnished lodging or meals for the convenience of the employer. In contrast to others who must include the value of lodging and meals as income, these employees are not required to include the value of such lodging or meals as income. The basis for this preferential treatment is

[Mr. Sydney Prerau is a lawyer specializing in the area of the Federal Income Tax. He is the author of the widely disseminated booklet, "Minister's Parsonage Allowance."]

that as employees these taxpayers are being supplied housing at the convenience of their employers. In addition to ministers in the class of taxpayers to whom the Federal government grants tax freedom on lodging because of the nature of their occupation are: domestic employees, farm laborers, building superintendents; hospital and sanatorium employees, fishermen and cannery, and U.S. Armed Services personnel. Thus ordained ministers do not receive a subsidy from the U.S. Government in the form of taxfree housing allowance any more than all employees who are furnished lodging for their employer's convenience.

Should ministers alone of this class of taxpayers be asked to waive Congressional consideration of their occupational requirement of lodging furnished for employer convenience for around the clock availability? If the answer is affirmative then it would seem to follow that ministers should be asked to waive other Congressional concessions granted any and all taxpayers. Ministers would then have to pay on every cent of income disregarding all exemptions, exclusions and deductions. As a result ministers would then be voluntarily assuming a tax burden greater than Congress demands.

The question is also raised, "Are these allowances a concession to individuals—like oil depletion allowances—or to churches?" Now we have attempted to show that the parsonage allowance is not to ministers as individuals, or to churches as their employers. Nor is oil depletion a concession to individuals. The depletion allowance for gas and oil is allowed to corporations, individuals and partnerships not as an individual taxable entity—but only as an owner of oil-producing property. This class of taxpayers includes owners of depreciable property used in trade or business for which a deduction is granted, for example, a truck used for business. The purpose of the provision is that the annual deduction for depletion and depreciation, in the aggregate will return the cost of the property to its owners.

Congress taxes businesses on profits, that is, the excess of income over costs. Justifiably, property that is consumed in generating business profits is a deductible cost just like a salary that is paid to an employee. However, the deduction is allocated over the life of the income-producing property because its income-producing ability is spread over its useful life.

Examples of Concessions

You may disagree with the depreciation allowance to oil producers specifi-

cally in that it permits them to recoup unjustifiably more than their actual cost. But generally all depreciation deductions may be rationalized. Our tax law is studded with concessions granted specific types of taxpayers. Examples of concessions are:

- ▶ Ministers, like all employees of education and charitable organizations, may exclude from income contributions their employers pay to purchase retirement annuity.
- ▶ Ministers, like all other taxpayers, may deduct the ordinary and necessary expenses of earning income. For example, payments for stenographic help, etc.
- ▶ Ministers, like all other employees, can deduct cost of travel and entertainment incurred to earn their salary income.
- ▶ Ministers, like other taxpayers, can deduct the cost of courses taken to maintain or improve skills required in their profession.
- ▶ A married man pays tax at 50% the rate of a single person.
- ▶ Homeowners deduct taxes and interest paid for shelter, a privilege not granted to tenants who make the same payments by way of their landlord.
- ▶ The over-65 taxpayer is allowed two exemptions; can deduct all medical and drug costs and is granted preferential treatment on the profitable sale of his personal residence.
- ▶ Stockholders pay no tax on the first \$100 of dividend income received.
- ▶ Inheritors of wealth and certain death benefits paid by the employer are received free from income tax by the recipients.
- ▶ Employees pay no tax on contributions paid by their employer to accident, health and pension plans.
- ▶ Grants to students and researchers are tax free.

Separation of Church and State

Then too there is the matter of the First Amendment. "If the housing allowance is a concession to churches, does this policy violate the First Amendment of the Constitution?"

On the other hand, we may ask—does granting tax immunity to a type of income or a particular class of taxpayers of which ministers are in a numerical minority establish or prohibit religious practices? The fundamental principle of separation has no relevancy to a minister's parsonage allowance. The tax concession to ministers is without regard to the First Amendment. Indeed, the housing allowance should not be confused or considered in conjunction with the Federal government's encouragement to all benefactors of churches, schools, hospitals and social welfare organizations. These donors are given a charitable contribution deduction against income and estate taxes and freedom from gift taxes. The housing allowance simply

(Continued on Page 15)

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

Vol. 139 No. 20

WESTERN RECORDER

Kentucky Baptist Building
Middletown, Ky. 40043

Owned and Published by the
**KENTUCKY BAPTIST
CONVENTION**

C. R. Daley Editor
R. G. Puckett Asst. Editor
Robert L. Pogue Bus. Manager

Board of Directors: J. Bill Jones, chairman, Harold Wainscott, vice-chairman; Clarence R. Lassetter, secretary; Norman Allen; Earl Hohman; C. Carman Sharp; Winn T. Barr; Dan C. Moore; Jack D. Sanford; W. Lloyd Birch; John A. Wood; Elvin L. Clark.

Harold G. Sanders, executive secretary-treasurer, Executive Board of the Kentucky Baptist Convention.

Second-class postage paid at Middletown, Kentucky.

Cost of making cuts must be borne by those sending pictures for publication. When making change of address, please send a recent label from your paper and the new address.

SUBSCRIPTION RATES—Individual subscriptions, \$2.50 plus 3% Kentucky Sales Tax, total \$2.58. Foreign, \$2.75. Church rate, \$1.50 per year. All subscriptions except Church Accounts payable in advance. Church accounts must have a tax exemption number to be exempt from 3% Kentucky Sales Tax.



Getting Off the Merry-Go-Round

Get most any group of Baptists started talking these days and soon the feeling is expressed that the churches to which they belong are not getting the job done. When preachers bare their hearts to each other over a cup of coffee often the same feeling of dissatisfaction and frustration is expressed.

Many of us feel like our churches are on a merry-go-round. There's a lot of noise, bright lights, music and motion, but we just go round and round, ending up where we started. Desperately we make the music louder or softer. Try another wooden horse or even change operators, but the result is the same. How to stop going in circles on a merry-go-round and get aboard a train moving toward a desired destination is our problem.

A promising new idea for a solution to this problem has sprung up among us. It stands to get us off the merry-go-round if we really want to do so. The idea goes under the high sounding name of church programming. It merely means that a church seriously looks at itself, decides what it wants to do, and how it will try to do it. It also decides what if any help from the denomination it needs in order to do its job.

This idea is really not new at all. We have always believed a local church under the Lordship of Jesus Christ should determine its task and proceed to do it. Our trouble is we are so inclined toward laziness and conformity that we have looked to the denomination for plans and played follow-the-leader with other churches instead of seeking and doing the will of our true Leader.

In the next weeks and months Kentucky Baptists will be hearing much about church programming. The whole idea will be explained in 40 different areas of Kentucky during the week of July 5-9. The meeting places were listed on page 7 of the May 6 issue of the **Western Recorder**. Other means will be used to invite representatives from all Kentucky Baptist churches to participate in these conferences.

In the meantime fifty churches in Kentucky have been asked to serve as pilot churches in trying this plan before it is offered to other churches. What these test churches learn will be passed on to help other churches.

To most churches agreeing on some goals and doing some planning will be new. Instead of planning from day to day or year to year, the church can use this approach to plot its course on a long-range basis. Once having determined what it wants to do, a church

can intelligently inform the association, the state convention and the Southern Baptist Convention what it needs in the way of help.

The objective in church programming is good. There is a danger, however. The danger is that this will be just another handed down program to be followed for conformity's sake. If so, it will fail at the very point for which it was originated. That was to let the churches tell the denominational agencies what to do rather than the other way around.

If church members under the Lordship of Jesus Christ can bring themselves to sit down with the New Testament in their hands and the Holy Spirit in their hearts for self-examination and divine direction, there is hope. If, on the other hand, we take a denominational standard, measure ourselves and end up only with statistical goals, we are still on the merry-go-round.

Unless a church is completely satisfied it is doing its best—and woe to any congregation who concludes this—the idea of church programming should be appealing. As in all other offers to a local Baptist church, this idea can be accepted or rejected. It ought not to be rejected, however, until it is thoroughly examined.

A Big Heart

A news release from North Carolina makes many heavy hearts in Kentucky. Dr. Sydnor L. Stealey, the beloved retired president of Southeastern Baptist Theological Seminary, has suffered a serious heart attack. Late word of satisfactory progress in recovery is encouraging.

Dr. Stealey is greatly loved in Kentucky since he became widely known while serving on the Southern Seminary faculty, in Louisville. His name among Kentucky Baptists is mentioned with seminary greats like Sampey, Mullins, Fuller and others. He had the common touch and communicated easily and effectively with hearers from all walks of life.

Where Dr. Stealey stood tallest was with his students. He used church history to teach many other things and students learned more from him incidentally than with serious intent in many other classes. His classroom ministry was great; his ministry out of the classroom was immeasurable. His personal interest in students of average ability gave them self-confidence and inspiration that moved them to heights otherwise unattainable.

A man's greatness can be judged by his attitude and treatment of his fellowmen of lesser importance.

In this respect Dr. Stealey is the greatest. I shall never forget the day he asked me if I could use an extra topcoat he said he no longer needed. This was like a gift from heaven in those student days of economic trouble.

Several days after giving me the coat, meeting me in the hall, he extended his hand toward mine. In it was a crumpled dollar bill. Handing it to me he said, "Get that topcoat cleaned".

Small wonder that when illness came, it was Dr. Stealey's heart. After all, his heart is the biggest thing about him. May the Lord spare him for the earth for many years! We do not have near enough like him.

Few But Faithful

Beattyville Baptist Church is much like most of our Baptist churches in small county seat towns in eastern Kentucky. Only a few families make up the congregation, and these have to carry a heavy load. In many other places a church can lose several families and not be sorely hurt. Not so with a church like Beattyville. For example, an outstanding young couple in the Beattyville Church is planning to move to another community soon. Their leaving will put the church in a hard place. The husband is a Sunday school teacher, financial secretary and head usher. The wife is a Sunday school teacher and the pianist for the church. There just aren't any replacements in sight for these two.

Beattyville Baptists have a small but beautiful building. It is located on the Booneville Road a mile or so from town. The pastorium is adjacent to the church. The old building downtown burned and this occasioned the move several years ago.

The Kentucky Baptist Convention direct mission program includes this church and rightly so. The congregation simply isn't large enough and strong

enough to carry the whole load of a fulltime church with a trained resident pastor.

The Beattyville Church has long been known for its emphasis upon missions. Through the years the church has sponsored many missions. These generally are not permanent missions since the population of many of the communities in Lee County shift radically with the change in the economic picture.

Right now two missions are sponsored by the Beattyville Church. One of these is Lower Creek on the edge of town. A seminary student, Robert Overstreet, is caring for this group in excellent fashion. The other mission is on Lynam's Creek about twelve miles out of town. Pastor Ernest Cruse and Deacon Fred Moore have been meeting with this group for Sunday School and preaching on Sunday afternoon for more than a year. Their efforts have been blessed with several baptisms and much interest.

About 25 or 30 adults and young people attend the Lynam's Creek services in a schoolhouse. Some are picked up on the way along the creek by Pastor Cruse. Others walk or ride if they have a car. Everyone walks a foot bridge across the creek to reach the schoolhouse located on a level plot of creek bottom land. My visit here and an opportunity to preach to hungry-hearted people will long live in my memory.

The schoolhouse is no longer used for school purposes. It is in good repair and will likely be for sale soon. Others want it, but Beattyville Baptists must have it for it is the only preaching point in many miles along this creek where many people live. Some Kentucky Baptist church without a mission could do well in helping Beattyville Baptists secure this property for a church.

Pastor Ernest Cruse, his wife Lila and their three children, love Beattyville and Beattyville loves them. Ernie now feels he could be happy a long time in Beattyville and hopes if the Lord moves him, it will be further into the mountains of eastern Kentucky.

Associational Youth Rally held in a local church.

The choir members, the ushers, the various offices of the Sunday school from Junior through the Adult Departments were held by young people. The results were marvelous—every department commented concerning the magnificent job these young people did. For Training Union the youth put on a skit based on the parable of the Good Samaritan. The skit was written and directed by one of our young ladies. Testimonies during the evening service were given by three young ladies who attended Queens' Court in Bowling Green.

Much prayer contributed to the success of Youth Week. Plenty of time had been given the youth to think and pray about their individual responsibilities. No responsibility was forced upon anyone. Each person was given an

(Continued on Page 12)

BAPTIST FORUM



What Youth Week Did For Us

For the past several years our church had experienced some kind of youth emphasis, including youth revivals. This was our first venture with a full youth-led week. The church's youth director, a volunteer worker from the Seminary, approached the pastor concerning this special week. The young people had indicated an interest in participating in Youth Week. The week of March 14-21 was set aside. But the actual planning began before Christmas. In early January the youth were again approached and given indication what Youth Week would involve.

The first task was to determine who would deliver the messages in the worship services. It was decided to split the duties between two evidently dedicated young men of the church. One was to bring the message Sunday morning while the other led the singing, and to reverse their roles in the evening. The third week in January the boys began planning and praying concerning their messages. By the second week of February the various youth officers and teachers of the Sunday school had been contacted. A youth banquet was held Saturday evening, March 20, and afterward the young people attended the

EVERY BAPTIST LEADER A WESTERN RECORDER READER

Third Avenue, Louisville Dedicates Building

Leon Larimore, pastor of Third Avenue Baptist Church, preached the sermon of dedication for the new education building of the church, on April 25, in the morning service.

The new building includes seven departments, conference rooms, office space for pastor and staff, choir room and storage-furnace area.

Third Avenue was organized in 1894 after being started as a mission of Walnut Street Baptist. The present sanctuary was erected in 1911. Additional property has been purchased in recent years and the ground was broken for the new educational building in July, 1962.

Larimore has been pastor of the church since 1957. He came to Louisville from the Horse Cave Baptist Church. He is a graduate of Western Kentucky State College and Southern Seminary. He and Mrs. Larimore have one daughter.

Teachers Graduate At Porter Memorial, Lexington

The graduation exercise for the Teacher Education Class of the Porter Memorial Baptist Church, Lexington, was held in April. Five prospective teachers were granted diplomas: Mrs. Frances Moore, Mrs. Loretta Risen, Mrs. Lucy White, Mr. Clifton Hall and Mrs. Charles Perkins, Jr.

This training course was instituted at Porter Memorial three years ago, in order to help prepare persons interested and willing to teach, but wishing training.

The recent course was directed by Dr. Kearney Campbell, Charles W. Holland is pastor at the church and Guy Burker is minister of education.

Harold Lee Moves To Madisonville First Baptist

L. Harold Lee, native of Louisiana, has resigned as minister of education at First Baptist Church, Bowling Green, and has accepted the call of First Baptist Church, Madisonville. He has served the Bowling Green church on two occasions.

Reared in Northern Kentucky, he is a graduate of Western Kentucky State College and Southwestern Seminary, Fort Worth. He served at Belmont Heights Baptist Church, Nashville, where Harold J. Purdy, pastor of Madisonville First Baptist Church, was pastor prior to coming to Madisonville. Purdy was pastor at Bowling Green also.

Harold Lee is married to Mazie Riley Lee and they have two children.

Henry Johns Accepts Catlettsburg Pastorate

Oakland Avenue Baptist Church, Catlettsburg, welcomed their new pastor and his family on May 9, 1965. He is Henry Johns, former pastor of the Mt. Pisgah Baptist Church, Muhlenberg Baptist Association.



Henry Johns

A graduate of Georgetown College and Southern Seminary, Johns is a native of Logan County, Kentucky. He married Miss Norma Jean Bagby of Elkton, Kentucky, and they have two children: Cheryl, 17, and Stephan, 14.

His Kentucky pastorates include Unity Baptist Church, Crittenden Association; New Harmony Baptist, near Central City; Summersville Baptist, Green County; and Mt. Pisgah Baptist, Bremen.

He has served as moderator of Russell Creek Association and Muhlenberg Association. He has served two terms on the Executive Board of the Kentucky Baptist Convention.

William Reid Resigns

William Reid resigned as pastor of the First Baptist Church, Ashland, on April 15. He has served the Ashland congregation for about two and one-half years.

A native of Kentucky, Reid received his training at Georgetown College and Southern Baptist Theological Seminary. He came to Ashland from Lexington where he was serving as pastor of the Davids Fork Baptist Church and part-time faculty member at Georgetown College.

Other pastorates include Northside in Winchester, Clay City, Parkland Chapel in Louisville, and First Baptist in Hazard.

Reid has not announced his future plans.

Kentuckians To Train For Journeyman Program

Three natives of Kentucky and three other persons who are now students in Kentucky are among the 48 young men and women who have been invited to enter training June 19 as the first missionary journeymen of the Southern Baptist Foreign Mission Board. After an eight-week training period in Richmond, Va., they expect to begin two-year assignments overseas.

The natives of Kentucky are Carroll H. Adams, of Cadiz, who is now a senior in Western Kentucky State College, Bowling Green; Miss Janet Davis, of Owensboro, now director of children's work for Central Park Baptist Church, Birmingham, Ala.; and Eleanor Harper, who was born in Mayfield but grew up in Illinois, where she is a graduate student in Southern Illinois University, Carbondale.



Janet Davis



Carroll Adams

The other students are Fred D. Linkenhoker, a Virginian, and R. Allen Orr, an Alabamian, both enrolled in Southern Baptist Theological Seminary, Louisville, and Miss Betty Easton, of Illinois, a senior in Georgetown College. She is Y.W.A. president at the college.

The Missionary Journeyman Program is the Foreign Mission Board's new category of special overseas service for single college graduates who do not feel called to a missionary career but who have dedicated their talents and

vocations to Christ and are willing to serve overseas for two years. Under the direction and supervision of career missionaries, they will share their Christian faith and perform tasks to meet critical needs.

Two of the group from Kentucky expect to serve as teachers in Nigeria, West Africa, Miss Davis at the Baptist teacher training college in Minna and Miss Harper at Newton Memorial School, Oshogbo, a boarding school for missionaries' children.



Eleanor Harper



Betty Easton

Three expect to do youth work, Mr. Adams in Georgetown, British Guiana, Mr. Linkenhoker, in Rio de Janeiro, and Miss Easton, in Nassau, the Bahamas (she will also do secretarial work for the organization of Southern Baptist missionaries in the Bahamas).

Mr. Orr expects to help with Baptist student work in Davao, the Philippines.

Three have experience in summer mission work. Miss Davis served under the Southern Baptist Home Mission Board in Alabama in 1959 and in Kentucky in 1960, and Mr. Adams worked under the Home Mission Board in Wyoming last summer. Mr. Orr did mission work in Australia in the summer of 1962. He directed Baptist student work at Oregon State University, Corvallis, last year.

The Foreign Mission Board hopes to begin employing 100 journeymen a year by 1966. At present the Board has an overseas staff of 1,931 (including 43 missionary associates employed for a limited period of service), at work in 56 countries.

Serving All Religions
prices to satisfy every preference and need

AIR CONDITIONED

PARKING AREAS

OLD PEARSON & SON
FUNERAL HOMES
Since 1848

1310 S. THIRD
ME 4-3628

149 Breckinridge Lane
TW 6-0349

PEARSON FUNERAL SERVICE
Louisville, Ky.

MEMBERS OF THE NATIONAL SELECTED MORTICIANS BY INVITATION
MEMBERS OF THE KENTUCKY FUNERAL DIRECTORS BURIAL ASSOCIATION

The Touch Of Silver Has Charmed Us

by Wyatt Shely

Judas was not the first nor yet the last to admit too late that he had betrayed innocent blood. For a little money, a little popularity, a little prestige we are often willing to compromise, to "go along with the crowd," remain neutral or straddle the fence.

We can no longer avoid or evade moral and social issues that confront us day by day. Never was there complete escape from involvement, but today it is impossible to remain unseen or unheard, for our very silence cries out and our comrades thus count us in or count us out.

For pieces of silver the "poor voter on election day" often becomes still poorer; for pieces of silver we close our lips while our brother's blood cries out from the ground; for pieces of silver we accept blood money vainly hoping that God will approve for "men must eat, you know."

Yes, Judas has had many companions along the way, for legion are those who for some personal gain have crucified conscience and better judgment.

The touch of silver has charmed us until we are no longer touched by the suffering of others. The tinkling sound of mounting coins has become so sweet to us that we no longer hear the cries

of distressed neighbors or nations. The weight of coins in our purse gives such satisfaction that we are no longer aware of the weight that others bear.

Ill-gained silver becomes a curse, and when we would try to return the spoil we often find that it is already too late. Though it may not be too late to repent, it is often too late to make amends.

Pieces of silver, whether spent for pauper's field or given to charity, whether donated to some Christian crusade or used to educate the underprivileged can never eradicate the guilt of ill-gotten gain.

Full many a memorial has been erected with tainted money in a vain effort to make clean the donor's heart. Even church coffers sometimes seem to swell with shining coins earned in service to enemies of the Christ.

Penance is so much easier, it seems, than repentance; yet, without doubt much good for humanity has been accomplished with pieces of silver gained through betrayal. It is quite possible, some maintain, that the Cause of Christ may profit from the use of conscience money.

We must not conclude that love of money, hope for prestige, and desire for position are limited to the few—the spiritually degenerate.

(Continued on Page 15)



COY KID (center), director of the men's residence hall at Campbellsville College, shows dormitory rooms to Roger Whitlow (left) and Pete Phillips who will enroll in the college this fall. They attended the "Get Acquainted Days" sponsored by the college.

Yours
and
His



Cry Of Two Billion

Do you ever get real quiet with God, and listen to a voice which called Isaiah in the Temple and asked: "Whom shall I send, and who will go for us? Further, have you stayed with God until you realized what He was yearning to do through you? Have you heard the groan of a lost world? The cries of lost and sinful men in the world? The wail of woe from the hearts of 2,000,000,000—two billion—souls walking in darkness? Did you ever try to see two billion people like you—like your children—like your friends—except, that you are a sinner saved by grace with a hope that cannot fade? Two billion is 2,000-million! This is twelve times as many people as live in the United States—and it includes more than 80-million in the USA!

Who Must Go?

God asked in the Isaiah vision, "Who will go for us?" That is the second question. Who should go? Every Christian. The Great Commission is to every saved person. There are no exceptions as to orders—the only question is: will I go? So the answer to God who said, "Who will go for us?" is found in my response, not my orders; I am ordered to go, but I must answer "yes" or "no". What do you answer? "Here am I, Lord, send me?" or "I'm sorry, Lord, ————"? A thousand selfish reasons could be written into the blank we just left in our answer. None will stand before God at the judgment. None will make us an instrument of His salvation. None will save one of the 2,000,000,000 who are "dead in trespasses and sins".

Suppose I Want To Go?

Suppose I hear the cries of the lost billions? The call of God to go? How can I? I have one body, one life—the world is big, the task is colossal! I cannot do it alone. I can, if I am of proper age and training, and of sound body and mind—then I might volunteer to one of our Mission Boards, and go personally. If not, I must go—and how? Through sending others! This is missions for me—I go through others, with others, for Christ and a lost world. This we do most effectively through the CO-OPERATIVE PROGRAM—Southern Baptists' world mission program. Will you go? You have the command.

Harold G. Sanders

Southern Baptists

Swiss Reports Cuban Missionaries Well

JACKSON, Tenn. (BP)—Swiss Ambassador Emil Stadleoffer in Havana reported Southern Baptist missionaries Herbert Caudill and David Fite "in good health and excellent morale."

Cuban authorities arrested the two missionaries and 51 Baptist pastors and laymen April 8.

Stadleoffer's report followed a personal visit to the Havana prison where the missionaries are held in separate cells. The Swiss embassy handles U. S. affairs in Cuba.

Wayne Dehoney of Jackson, president of the Southern Baptist Convention, released the information which he received from the White House in Washington.

Stadleoffer said the prisoners responded spontaneously that they were being adequately cared for, that sleeping conditions were good, food sufficient, and they had no need for medicine.

Mrs. Caudill and Mrs. Fite also visited the men.

Stadleoffer said he would continue to stay in touch with the missionaries and with the Cuban government.

Baptist Record Wins Top Editorial Award

OTTAWA, Canada (BP)—A Southern Baptist weekly newspaper won one of the five top awards given here this year by the Associated Church Press, an organization of Protestant church-related periodicals in the United States and Canada.

The award "for demonstration of editorial courage through a crusade launched by a single editorial" went to the Baptist Record, Jackson, publication of the Mississippi Baptist Convention. Editor Joe T. Odle accepted the award personally.

The editorial, in print last August, was entitled "Smoke Over Mississippi." It pertained to rebuilding Negro churches which had been burned during racial tension in the state.

Out of it grew the present Committee of Concern, an interdenominational campaign to assist the churches by accepting and disbursing gifts to the rebuilding program.

The committee, at last report, had collected about \$92,000 and allocated \$78,000 of this to church construction. Thirteen churches have been rebuilt and eight of these have already been dedicated.

A Southern Baptist Convention official also was elected to a major office in the Associated Church Press. He is W. C. Fields of Nashville, public relations secretary, SBC Executive Committee.

Fields was elevated from second vice-president to first vice-president.

John J. Hurt, Jr., Atlanta, though not present for the 1965 session, was appointed a member of the group's committee to draft resolutions for its 1966 meeting in St. Louis. Hurt edits the *Christian Index*, Georgia Baptist weekly.

Southern Baptist editors in addition to Odle and Fields present for the meeting here included Gomer R. Lesch, Baptist Sunday School Board, Nashville; Mrs. Raymond J. (Fern) Hurt, *Baptist Messenger*, Oklahoma City, and Theo Sommerkamp, Nashville, Baptist Press news service.

Committee Quashes Resignation Request

CARBONDALE, Ill. (BP)—In a three-hour meeting here, the executive committee of the board of directors of the Illinois Baptist State Association withdrew its motion requesting the resignation of Executive Secretary Noel M. Taylor of Carbondale.

Following the meeting, Chairman Archie E. Brown of Vandalia and Association President Maurice Swinford of Pinckneyville, in a joint statement, said the committee had withdrawn its motion and in effect quashed the records of its previous meeting at which the motion had been made.

Their joint statement was made to the *Illinois Baptist*, the association's weekly newspaper. They said "an agreement has been reached with the executive secretary." Neither the committee nor the executive secretary made any announcement for publication indicating the nature of the agreement.

The withdrawal action followed a meeting of the executive committee about two weeks earlier called by four of its members. In this meeting, a motion was made to ask the executive secretary to resign. After a lengthy discussion, the motion was tabled to be considered at the subsequent meeting of the committee.

No charges were filed against the executive secretary, according to the chairman. But committee members expressed dissatisfaction with alleged failures of the executive secretary to maintain good relationships with subcommittees of the board, responsible with the executive secretary for selecting personnel.

The executive committee is composed of the chairman of each of the board's 11 committees and the president and vice-president of the state association, plus the chairman and secretary who are elected by the board.

Taylor has served Illinois Baptists as their executive secretary since 1946. He is a native of Illinois.

Charlotte Church Holds 2-Day Race Conference

by Sue Creighton

CHARLOTTE, N. C. (BP)—No punches were pulled as civil rights leaders, ministers, professors and laymen discussed the "number one problem of the South" during a conference on the race issue staged by Myers Park Baptist Church here.

Carlyle Marney, host pastor, said that by these conversations, which were frank and open, those from the American Baptist Convention could better understand the Southern problem.

By bringing American Baptist Convention, Southern Baptist Convention and Negro Baptist people together, it apparently was an unprecedented event. The two-day theme was, "How It Is—1965, Church and Race."

Edwin H. Tuller, Valley Forge, Pa., general secretary of the American Baptist Convention, told those present that Baptist preachers from the North often look at their Southern brethren as too much muzzled by racially conservative congregations.

"If a preacher steps out of bounds, they boot him out," he said.

In spite of admitted racial trouble in the North, Tuller said he felt compelled to say that American Baptists were ahead of Southern Baptists in taking action to end discrimination.

He said most American Baptist churches were open to Negroes, whereas that was not so in the South.

Southerners want to do "for the Negro" not "with" him, he said.

Tuller said the difference in attitude and action on race was probably the biggest wedge separating the two conventions.

McLeod Bryan, from the department of religion at Wake Forest College (Baptist), Winston-Salem, N. C., threw open certain points of view not always mentioned.

"Those who pay the price are apt to feel superior to those who sit on the sidelines. Some will plan their own martyrdom if the TV cameras will cover it," he said.

"Some have a self-appointed Messianic complex. Dramatic actions are apt to be ranked higher than those who quietly work behind the scenes.

"This is the BS period. Before Selma. No one else qualifies to be in with the ins," Bryan said.

He said one pat formula that had developed with the movement was that "anything a Negro does is bound to be right and anyone working with him is right. A white man can do no right.

"To whitewash the Negro in this movement and reverse the prejudice is

an injustice and helps no one. You get stereotype images here of the Negro saint and the white demon."

Bryan also said there were some actual benefits from the movement.

"The dispossessed Negro has developed more maturity than his oppressor. His nonviolent method—his grasp of Christianity, outshines others. The Negro's idea of the gospel is good news, release, freedom, charity. The white idea is old, abstract and verbalized. Could the Negro be the salvation of us all?", Bryan asked.

Annuity Board Launches Health Benefit Plan

DALLAS (BP)—Southern Baptist ministers and denominational employees may now enrol in the new Health Benefit Plan, according to the Convention's Annuity Board administrator.

Executive Secretary R. Alton Reed said salaried employees of churches or the denomination are being notified about the plan which will be underwritten by Blue Cross-Blue Shield of Texas.

Three major features are included in the hospitalization and surgical type plan. These features include major medical coverage, which is in addition to the regular hospital and surgical benefits, same cost to the applicant regardless of where he may serve, and continued protection after retirement at the same cost, Reed said.

The plan's benefits are broad in scope, also. For example, hospital benefits include up to 70 days per confinement period and pay for all hospital services except blood and plasma after a \$25 deduction.

Surgical benefits may pay as much as \$300 for surgery wherever performed.

Major medical takes over when the hospital and surgical benefits stop, Reed said. Major medical includes coverage of up to \$25 a day room maximum for 365 days per benefit period with a \$10,000 lifetime maximum per person

covered. Major medical is on an 80 per cent co-insurance basis after a \$100 corridor has been made above the basic plan.

The health plan is open to any salaried employee and his family of a church or agency except hospitals affiliated with the Southern Baptist Convention, Reed said.

There are not health requirements. Pre-existing conditions except maternity are covered immediately. A nine-month waiting period is required for maternity, he said.

The plan is scheduled to go into effect October 1 if 5,000 persons have enrolled. However the enrolment date will close September 1, he said.

"We are very pleased to offer this plan because it meets the needs of so many of our pastors who cannot be a part of a group plan," Reed said. "The cost will be about 20 per cent less than the same benefits would cost on an individual basis," he added.

Cost of the plan will range from a low \$7 per month for one person to \$19.25 for an entire family where children are under 19 years of age.

The health plan is the newest phase in the Annuity Board's protection program.

Associational Leaders Plan Meeting At Dallas

DALLAS (BP)—Associational superintendents of missions throughout the Southern Baptist Convention will meet for a luncheon in the dining room of First Baptist Church, Dallas, at noon, June 3.

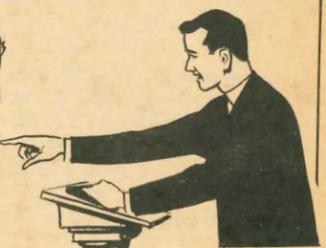
Herschel H. Hobbs, pastor, First Baptist Church, Oklahoma City, will be the main speaker for the second annual meeting of the group.

Major items of business will be the election of officers and the adoption of a constitution, it was announced by D. E. Strahan, Ponca City, Okla., acting chairman in charge of the program.



Every organization in the church should have a well informed presiding officer.

BUDGET YOUR WESTERN RECORDER



KENTUCKY BAPTISTS AT WORK

Church Music

Youth Music Assembly Has No Upper Age Limit

by Eugene F. Quinn

The first Youth Music Assembly to be held at Cedarmore will accept youth as young as 13 years of age, and will accept adults of all ages. This assembly is the State Music Leadership School which has been held at Georgetown in previous years simply moved to the new facilities at Cedarmore. Although the Assembly will largely be for youth, because they are primarily the ones who are able to attend, many adult leaders may profit from the classes and choral experience available at the Assembly.

Classes will range from the beginning note reading to studies in hymnology, musical drama, orchestral music in the church, and many other leadership classes.

The choral work will be directed by James Woodward of the First Baptist Church of Tulsa, who will prepare the Assembly to present a concert on the Friday night, July 30, comprising a cantata entitled *Proclaim the Word* by Dean and several inspiring anthems.

Further details are available from your church music director or by request from the Church Music Department, Kentucky Baptist Convention, Middletown.

Kentucky Baptist Youth Conference For Ages 15-Up

The second annual Kentucky Baptist Youth Conference follows the music assembly, meeting August 2-6 at Cedarmore, young people of 15 years and above.

Although no music classes will be held during this week, music will be prominent in the program throughout the Conference.

This Conference is co-sponsored by the departments of the Kentucky Baptist Convention, and is directed by J. Chester Durham this year.

Everyone who attends either the Youth Music Assembly or the Youth Conference will greatly be blessed both spiritually and as a developing leader in his church.

Instrumentalists Sought For Baptist Congress June 25-30

Qualified instrumentalists are being sought to participate in the Baptist World Congress Band which will have an important part in the historic meeting of Baptists at Miami Beach June 25-30.

Anyone interested and qualified should write *immediately* for an application form to the following address:

11th Baptist World Congress Band
Attention: Robert H. Lurtz
500 N.E. First Avenue
Miami, Florida 33132

Training Union

Miss Diamond To Represent Kentucky At Ridgecrest

by James Whaley

Miss Jennifer Diamond, member of Eastwood Baptist Church in Warren Association, received first place recognition in the Intermediate Sword Drill at the State Baptist Training Union Convention. Miss Diamond will be representing Kentucky in the Southern Baptist Intermediate Sword Drill at Ridgecrest Baptist Assembly, Ridgecrest, North Carolina, during the Training Union Youth Conference, July 8-14.



Jennifer Diamond

Jennifer is a junior at the Bowling Green High School where she is active in school, as well as church, activities.

Billy DeVasher is pastor of Eastwood Baptist Church in Bowling Green and Mr. George Diamond is Training Union Director. Mr. and Mrs. Trigg Lynn are Intermediate leaders.

Congratulations, Jennifer!

Mary Ann Rogers Receives First Place Recognition

Mary Ann Rogers, a member of East Baptist Church in West Union Association, received first place recognition in the Kentucky Junior Memory Work and Bible Drill at the State Baptist Training Union Convention.



Mary Rogers

Rev. W. O. Spencer is pastor of the East Baptist Church, Paducah, and Mr. Charles Reeves is Training Union Director. Mrs. Clara Stevens is Junior Leader.

Mary Ann stated that she would like

to be a teacher when she is out of school. Good luck, Mary Ann.

Brotherhood

Brotherhood Training Available

Men who attend the Southern Baptist Youth Conferences at Glorieta (June 10-16) and Ridgecrest (June 24-30) will get training opportunities in Brotherhood work.

Although the conferences are designed primarily for non-college young people between 15 and 24 years of age, there is also a full program of activities for adult sponsors of the youth groups.

After the adult Bible study session each morning, persons may choose from workshops on Brotherhood, Sunday School, Training Union, WMU, and Music work.

During the Brotherhood workshop sessions, special attention will be given to training men for work with Ambassador-age (15-17) boys.

Adults will attend conferences nightly on counseling for Intermediates and Young People. The seven areas are vocational choices, moral problems, dating, marriage, witnessing, church vocations, and contemporary issues.

More than 2,000 young people and their sponsors will attend the Glorieta conference, and about 4,000 are expected at Ridgecrest. Conference theme is "I . . . Why?"

For information on fees, rates, and accommodations, write E. A. Herron, Glorieta Baptist Assembly, Glorieta, New Mexico, or Willard K. Weeks, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina.

Sunday School

Special Issues of "Builder" Designed For Programing Sunday School Work

Nashville—The July August and September issues of "The Sunday School Builder," publication of the Sunday school department, have been specially designed for programing the new year of Sunday school work.

"Attention should be given in May to ordering sufficient copies of these issues for use during Sunday School Leadership Preparation Week, September 20-24," said Harold C. Marsh, supervisor of the department's general administration unit. "They will be used in connection

with "The Church Program Guidebook, 1965-66."

The July issue of the "Builder" will help orient the Sunday school superintendent as he works with the church council and his cabinet in recommending Sunday school actions that will lead the church in accomplishing its goals.

The August issue will focus on three major emphases suggested for particular attention during 1965-66 as the year of proclamation and witness. The general officers' section will provide specific programing suggestions and comprehensive lists of resources. Certain sections of this issue will be required reading for participants in Leadership Preparation Week.

The September issue, both in the general section and in the age group sections, will provide textual material essential to effective work in Preparation Week. Church study course credit will be offered for participants who successfully meet the requirements of preview studies for this week.

All the required study material appears in the August and September issues of the "Builder".

—Copied, NEWS, SSB

Woman's Missionary Union

Honor Recognitions

by Mrs. Geo. R. Ferguson

At our recent annual meeting in Harrodsburg, eight Kentucky churches and seventeen associations were given special recognition for attaining the highest honor Woman's Missionary Union of the Southern Baptist Convention gives for the quality of work they did during last year. The Honor WMU's were: Dry Ridge, Mrs. Fred Turpin, president, Rev. John Wall, pastor; Mt. Pleasant, Second Church, Mrs. Donald Anderson, president—no pastor; Severn's Valley, Mrs. Cecil Isham, Dr. Verlin C. Kruschwitz; Salem, Shelby County, Mrs. George Morris, Rev. Dallas Sugg; First Danville, Mrs. Roscoe Halcumb, Rev. Max Stitts; DeHaven Memorial La Grange, Mrs. Donald Estes, Rev. A. L. Meacham; Hillvue Heights, Bowling Green, Mrs. H. M. Towe, Rev. Clyde Voyles.

The Associations and their presidents were: Christian County, Mrs. Ewin Lacy; Crittenden, Mrs. Fred H. Turpin; Elkhorn, Mrs. C. R. Carlisle; Graves County, Mrs. O. B. Turnbow; Greenup, Mrs. Charles Pack; Little Bethel, Mrs. Kenneth Markham; Long Run, Mrs. Carl W. Liebert; Nelson, Mrs. R. G. Newton; North Bend, Mrs. Charles S. Hildreth; Ohio River, Mrs. S. R. Beaty; Pulaski County, Mrs. C. J. McNeilly; Russell Creek, Mrs. J. B. Owens; Severn's Valley, Mrs. Buell Wells.

Organizations in the churches receive

ing Approved, Advanced and Honor recognition are listed in the recent bulletin.

Kentucky extends heartiest congratulations to these who have done such outstanding work.

Which Sin Is Worse?

by Grady C. Cohen*

(EDITOR'S NOTE: The following article is reprinted from the California Southern Baptist)

Too early in the morning just before day, I stopped at a roadside hashery for a little coffee and breakfast to sustain me to Fresno. The counter man was talkative to a couple of the customers "what" sat next to me. They began to discuss the quality of the alcohol that they had been drinking. The counter man said that he used to work for the Beverly Hilton where he had abundant opportunity to "sneak a little" champagne, bourbon, scotch and assorted vintage wines.

I suppose this is his way of saying that he had for sometime been a thief. Yet I don't believe he thought of himself as such. If someone had accused him, I imagine he would have defended himself vociferously from such an onerous charge as that. In the 10 minutes of conversation which I heard, there was no evidence that he was other than an unregenerate man.

The natural impulse of my preacher disposition was to turn up a lip at him and scorn him as a gross sinner. Yet as I drove along through the dawning of another beautiful day, I began to think back on some other people I had known across the years and upon some of my own mistakes, or, in the terminology I had applied to him, my sins.

I remembered the time when a woman, because of her anger and her own fundamental neurosis, and out of the frustration of her own heart, lacerated the spirit and soul of a young preacher I knew and finally by innuendo and insinuation filched his reputation from him. Out of the processes of rationalism, she justified her "righteous indignation." Though she stole that which enriched her not and left him poor indeed, she felt no acute sense of guilt nor remorse. Yet who can say but that perhaps her guilt was greater than that of the counter man who only stole liquor?

Then came the memory of the time when one of the men in another state, because of personal problems and frustration, vented his anger and hostility on the brethren of the association and succeeded in arousing suspicion and ill will so that the mission program of the group was paralyzed for six months. The problem was overcome after much work,

*Grady C. Cothen is executive secretary-treasurer of the Southern Baptist Convention of California.

prayer and conciliation when the energy and time would have been much better spent in actually carrying out the project. Whose sin was the greater—the counter man with his liquor or the brother who was "defending the faith once delivered to the saints?"

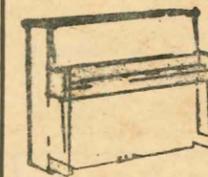
And then I remembered the time when I looked at one of my fellow preachers in a pastors' conference. His demeanor was altogether too serious and too holy to suit me. I just didn't like him. It might really have been that his education was superior to mine, that his church was larger than mine, or it may have meant that I just had a bad day on the Sunday before, but all the same I just didn't like him. By the processes of rationalization, I could figure out a dozen reasons why I didn't. But the command of Christ, "Thou shalt love thy neighbor as thyself," did not admit of rationalization. It took quite awhile before I could actually face the fact that my dislike amounted to hatred and that my hatred of my brother was immoral, and that my attitude toward him was far worse than any of his imagined sins. When finally I got me under control by the grace of God, I discovered that his demeanor was serious because he had great problems and that while I was feeling dislike for him, his heart was reaching out to me for my companionship and help.

The counter man and his liquor will likely influence and affect few people other than himself and his family. The others of us may influence many. Whose sin then is the worst? As I thought on these things, there came back to me the words attributed to Abraham Lincoln:

"There is so much good in the worst of us

And so much bad in the best of us That it hardly behooves any of us To talk about the rest of us."

May the Lord richly bless you and yours in time and eternity!



Baldwin Built For YOUR CHURCH

The HAMILTON PIANO

- ★ Longer Strings!
- ★ Double Rubber Casters!
- ★ Single Locking Device for Top and Lid!
- ★ Continuous Perimeter Sounding Board!
- ★ 5 Finishes!
- ★ Direct Action!
- ★ Fine Full Tone!
- ★ Just 45" Tall!

BALDWIN PIANO & ORGAN CO.
309 W. Walnut St. Louisville, Ky.



(Continued from Page 5)

least a week to think and pray about what they had been asked to do, and if they refused (and a few did) no pressure was put upon them to get them to do what they felt they could not.

Youth Week started a revival in our church. Twenty-one decisions were made on Youth Sunday, including seven additions to the church. A sense of humility swept over the congregation when, on Sunday evening, the young man who delivered the message was the first to

CLASSIFIED ADS

Advertising under these headings is only nine cents per word including initials and addresses.

Minimum charges, \$1.80. Since the above rate covers only the mere cost of publishing we ask that payment in full accompany each order, thus eliminating the cost of postage.

PONTIACS AND CHEVROLETS, also all makes used cars and trucks. Call **BILL WIGGINS**, Cooke Pontiac, Fifth and York, Louisville, 989-9151, Residence, 895-3724.

BEAUTIFUL BAPTISTRY MURALS Hand Painted, Oil to Fit Your Specifications. William E. Gebhardt, 228 E. 5th Street, Cincinnati 2, Ohio.

ALCOA KAISER ALUMINUM SIDING
Free Estimates Insured Work
Write or call, collect
J. W. (Jim) Colville
4320 Crittenden Drive
Louisville, Kentucky
Phone 502-368-1100

COLLEGE STUDENT—Christian young man, preferably a member of Southern Baptist Church, who holds a Senior Life Saving Certificate, to work at Seneca Lake Baptist Assembly this summer as a life guard. Salary \$40.00 per week plus room and board. Contact Ray E. Roberts, Baptist Bldg., 1680 E. Broad St., Columbus 3, Ohio 43203.

HAMMOND CHURCH ORGAN in excellent condition—will sell with either 2 or 4 tone cabinets. If interested contact Calvary Baptist Church, 808 S.E. Third Street, Evansville, Indiana. Phone 423-7824.

FOR SALE—Class 1900 Addressograph with shuttle feed—purchased 1962, maintained by contract—6 cabinets with drawers and frames—original cost \$4,000—yours for \$2,499—excellent condition—terms for churches—see at Middletown—call Mr. Dauenhauer—245-0261—available July 1.

LEE E. CRALLE CO.

Funeral Home

LEE E. CRALLE, JR., President

Phone

634-3646

634-3647

1330 South Third Street

Louisville, Ky.

That is why it must originate at the denominational level. And it would not be denominational control over the churches.

I am as well aware as anyone else that the civil rights issue does not constitute the sum total of the Christian gospel. I am also aware that any "gospel" which is devoid of the application of Christian ethics in the vital matter of race is not even moral much less Christian. As a denomination we have more at stake in this issue than any other Christian group. It is precisely because there is no ecclesiastical control over the churches that we are being weighed in the balances. If our free church tradition is to have any positive witness for Christ in the world, our freedom must be matched by responsibility. We must not fail.

Morganfield, Ky. Vernon R. Mallow
Pastor, Woodland Baptist Church

A Quiet Place

Dear Editor:

The church looks big and imposing from the street and the traffic noises seem almost deafening, but step inside and walk down the hall to the farthest door. Now enter into the small chapel—my quiet place.

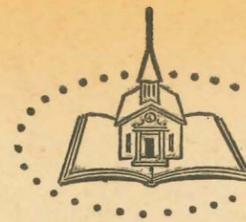
It's not very large inside, and the old wooden pews seem rather stiff looking. The organ is near the front of the chapel a little to the right, and the piano a little to the left. In the center rests a small platform holding three chairs. The wall behind is embraced by a flowing scarlet curtain; and directly in front of the three symbolic chairs, the plain white altar rises from the floor.

Absorbed by the beauty of the room, you see that the pews leading to the altar aren't quite as stiff now, in fact, they seem to beckon you forward; and the scarlet carpet takes on an ethereal glow as the sun beams through the tinted windows.

It's a quiet place and yet if you listen closely something seems to speak to you, inviting you to clear your mind and open your heart. And you find yourself doing just that—not aloud, but that doesn't really matter. You're thinking out your troubles to yourself, or to the still, quiet beauty of that room, or maybe to something incarnate to that place; but that doesn't matter either, for you have found a place to think. A place where you are undisturbed, where you are alone and only your thoughts and the beauty of this room are important.

Regardless of the joys and comforts they find throughout their life, all men need that one quiet place to be alone. This chapel is my quiet place, the setting where I find my comfort and inspiration. It suits me fine, just as your place must suit you. The place doesn't matter as long as one does exist for you.

Louisville, Kentucky
1744 Chichester Ave. D. A. Richert



SUNDAY SCHOOL LESSON

By H. C. Chiles

CONSEQUENCES OF SIN

(This Lesson For Sunday, May 30, 1965)

II Samuel 12:1-10

As a warning to others, who may be tempted also, God's Word describes frankly and fully the failures of His servants. The record of David's worst sins is an illustration of what sin can do to a man, even after he has passed the zenith of his life and has reached the climax of his prosperity and usefulness.

David's army had gone forth to resume fighting with the Ammonites, but he preferred the ease and luxuries of the palace to the hardships of the battlefield. By remaining in the palace he not only shirked his duty, but he became guilty of slothfulness. He neither improved himself nor sought to be useful to others, but merely followed the line of least resistance. Late one afternoon, David arose from his daily nap, and was walking leisurely in the fresh air on the roof of the palace. While doing so he beheld Bathsheba a woman of remarkable beauty, bathing. Lusting after her, David inquired about her, whereupon one of his servants reminded him that she was the wife of another. Nevertheless "David sent messengers, and took her; and she came in unto him, and he lay with her." For this deliberate and dishonorable deed David was absolutely inexcusable.

Conception followed, and Bathsheba promptly reported her condition to David. In an attempt to shift the blame for her condition to another, David summoned Uriah, her husband, to return home. He came but he consistently observed the custom of the people of the Middle East in that day by refusing to live at home with his wife during the time of war. Failing to accomplish his nefarious purpose, David finally ordered Joab to place Uriah in the front line during the hottest battle so that his death would be inevitable. This despicable plan worked. After David's indirect murder of Uriah, he took Bathsheba as his wife. "But the thing that David had done displeased the Lord." Don't forget that!

God does not ignore the sins of His children. In one way or another He deals with them in order that they may be restored to fellowship with Him, and again be able to render useful and effective service for Him. In the case of David, God sent His faithful prophet

to declare unto him his terrible personal guilt and the intense displeasure of God because of his dastardly conduct in committing two of the worst sins, namely, adultery and murder. And, as happened in many other cases, the second sin was committed in an attempt to cover up the first one. In this entire lurid and disgusting affair David and Bathsheba had failed to take into consideration the fact that they would have to reckon with God.

I. The Parable. II Samuel 12:1-4.

Approximately a year after David had sinned so grievously against Bathsheba and Uriah, and even more so against God, God in mercy sent Nathan the prophet to visit him and to declare to him his terrible guilt, and to tell him of God's great and intense displeasure because of his sinful deeds. This was a very difficult assignment to approach the king whose authority and will no one dared challenge, and to call him a sinner. Nathan was just as skillful and tactful as he was brave and courageous.

In the hearing of the king Nathan uttered one of the most touching parables in all literature. With simple pathos he told David a very stirring story of the injustice of one man to another, in that a rich man with great flocks had stolen the only ewe lamb of a poor man. It was such a dramatic and graphic portrayal that it had an immediate effect, just as Nathan had anticipated.

II. The Pronouncement. II Samuel 12:5-6.

It should not be difficult for us to visualize the enraged David as he bit his lips, clenched his fists, and said: "As the Lord liveth, the man that hath done this thing shall surely die." David was extremely indignant as he thought of a rich man, who had all that one might wish, taking the only lamb that a poor man possessed, but seemingly he did not have any consciousness of personal guilt at having taken the wife of one of his soldiers and having him put to death. He is a splendid illustration of the fact that it is so much easier to go into a rage about the sins of others than

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



it is to be indignant on account of our own transgressions. Although David had listened attentively to Nathan's sermon, he never applied any of it to himself, and in this he is typical of most of us. Doubtless he reasoned along this line: "The preacher is certainly digging up that scoundrel who has stolen that lamb, whoever he is." David became so angry at the man who had committed this serious offense that he pronounced a sentence of death on him, not realizing that he was pronouncing judgment on himself.

III. The Personalization. II Samuel 12:7-9.

When David had pronounced the death sentence on the man in the parable, just then Nathan did a tremendously courageous thing. He fearlessly and dramatically looked into the face of the lust-smearing and blood-stained king and boldly declared, "Thou art the man!" What an indictment! How shocking and staggering was the blow of that accusation! Such a bold and unexpected application of the story shocked David and aroused his slumbering conscience. Instead of trying to justify himself or to minimize his guilt of the sins of adultery and murder, David promptly confessed that he had sinned against God.

IV. The Punishment. II Samuel 12:10.

As God's spokesman Nathan announced in an unmistakably clear statement that "The sword shall never depart from thine house." This declaration of punishment proves that one cannot flout the divine commandment without having to pay a high price for his disobedience. David had sown the seeds of adultery and murder, and naturally had to reap what he had sown in his own family. You will recall that in later years his sins were imitated by his children. His licentious son, Amnon, committed fornication with his half-sister. Absalom avenged Amnon's crime by murdering him, and then fled. David experienced numerous troubles throughout the rest of his life, which were attributable to his own sins.

V. The Penitence.

Abhorring himself and the sins which he had deliberately and wilfully committed, David fell on his face in genuine repentance, confessed his sins, and sobbed out his prayer to God for forgiveness and restoration.

A Former Convention President Speaks His Piece

by Herschel H. Hobbs

(Continued from Last Week)

In the second place, the Convention must decide what it expects out of its president. If it wants him merely to preside at the annual meeting and to be an inspirational speaker at various denominational meetings, then a one-year term will suffice. But if it wants him to provide leadership in the denomination, and especially for any given program, then a two-year term is more desirable.

The Southern Baptist Convention is so large that it, of necessity, moves slowly. Time is required for planning, informing, and promoting. The very nature of the office of president makes it an ideal symbol about which to rally our organizational and spiritual forces. At least one year is necessary in which to formulate a program. If the president is a vital part of the planning he can be more effective in calling our people to perform that which has been planned. For a new president to come into such a project with a "cold collar" would lessen his own effectiveness and enthusiasm in it. Not that the new man would not do his best. But human nature being what it is, the "best" of one who inherited a project would not be the "best" of one who had had a part in bringing it into being.

Someone might argue that if a two-year term would enhance a man's usefulness, then why not make it a life-

time job? But, of course, this will not stand the test of analysis. We need a president, not a king. We need fresh leadership, not merely an officeholder. But when we elect a man to this office, we should expect him to throw himself into the task in such way that while he occupies it he shall do the best job of which he is capable under God's leadership and power. It is my conviction that one year is not enough to enable him to do it. But a two-year eligibility is enough.

In the third place, the Convention must consider the stature of the presidency as it relates to the overall life of the Convention. I am thinking of this office in its relationship to other positions of leadership.

The manifold phases of the work of the Southern Baptist Convention rightly are committed to various Boards and Commissions. The Executive Committee is charged with the responsibility of attending to the broader aspects of Convention affairs between the annual sessions. The members of these various groups are elected by the Convention. All of these agencies are subject to the will of the Convention, and report to it annually. Each of them elects an executive secretary or other comparable officers. All of these men are good, dedicated, and capable servants of the Convention in their given places of leadership.

By virtue of his office the president of the Convention is a member of the Executive Committee and of the various Boards. **He is the only person elected directly by the Convention who is a member of all of these.** And it naturally follows that he is the only person who is a member of all of these groups, who is directly responsible to the Convention, and who can provide such a broad representation and leadership for it.

I hope that I shall not be misunderstood in the conclusion which I am about to draw. For I have the greatest of respect and affection for the members of these various groups and for their elected executive secretaries. But there is a point to be considered.

By virtue of their position the salaried heads of agencies occupy places of leadership, and rightly so. For we must look to them for leadership. In a sense the position of president of the Convention is to the Convention itself what these other positions are with regard to their respective agencies, except that the president receives no salary. While these heads of agencies are not elected for life, they are chosen for long, indefinite periods. Presumably they serve until retirement and/or insofar as they and/or their boards or commissions so choose. We would not want it to be otherwise. And the longer a man serves efficiently in one of these positions, we would expect him to grow in his position of leadership and influence. This also is as it should be.

However, by the same token, to limit the president's term to one year would tend to reduce this office in its importance and leadership. The result would be to create a vacuum in the leadership structure of the Convention's life. And, even though the salaried agency heads do not so desire it, the result would be a trend toward looking to them altogether for leadership in the Convention. However, of necessity it would be a splintered leadership, since no one of these would be elected by the Convention to exercise leadership in the overall. We do not want such a condition to arise, nor do the agency leaders desire it. But both we and they would be victims of our own undoing. We have enjoyed the blessings of God under our present system. Why change it?

Doubtless some will not agree with what I have said. And that is your privilege. But I pray that you will weigh these matters, and will come to Dallas praying that God will guide us in our decisions. Let us seek His will, not ours. And if we find it, He will bless us as we continue to be "fellow-laborers belonging to God."



THE PASTORS' CONFERENCE will hold annual sessions in the Market Hall at Dallas, Texas, on May 31 and June 1. Meeting just before the sessions of the Southern Baptist Convention, Dr. Jess Moody will preside over the sessions.

Why Tax Breaks?

(Continued from Page 3)

extends to an employee who is a minister, a tax concession because as an employee, and not as a minister, he fits into a certain class of employees. He receives tax immunity for his housing because it is for the convenience of his employer. Again it has been asked, "If to churches, why should not the same provisions be granted church secretaries, business managers and janitors?" Now it must be pointed out that the same provision is extended to secretaries, business managers and janitors—not only of churches but of all other organizations, provided each in the course of his employment is granted housing for the convenience of the employer. Generally, the church janitor will be granted the same privileged tax treatment for his housing as the minister. A church secretary or business manager would not, unless as an employee he is required to accept such lodging on the premises of his employer as a condition of his employment.

Somewhere, too, the question is raised, "Of what concern is ordination to a secular state?" Of course, ordination is of absolutely no interest to a secular state except as it refers to a secular function. Under the tax law, certain classes of taxpayers are given special treatment, such as married persons, heads of households, widows, divorcees, blind persons, those over 65 parents, Armed Service personnel, religious, educational and social organizations, etc., etc., almost without limitation. To administer the tax law as it applies to a class of taxpayers the Internal Revenue Service must ask the qualifying questions.

The sole purpose of the inquiries is to ascertain tax status. The concern and question regarding ordination is to determine whether the prerequisite of a minister is satisfied in the same way the Armed Services ask the exact question of an applicant for a chaplain's status. Similarly the taxing authorities question whether a taxpayer is over 65; or, if a church janitor is a janitor qualified to perform such services and not a business manager pretending to be a janitor to obtain the housing allowance freedom. The Internal Revenue Code provision granting tax freedom for housing limits it to "the case of the minister of the gospel." In order to qualify for the exclusion, the home or rental allowance must be provided as remuneration for services which are ordinarily the duties of a minister of the gospel. In determining who is a minister of the gospel the taxing authorities accept the standards set by the minister's own communion.

A Tax Loophole?

Finally, this interesting query is put forth, "Is the tax indulgence received

by ministers and churches from the Federal government worth the public resentment it would cause if this tax loophole was generally known and understood?"

What is a "tax loophole?" Does one intend to refer to the preferential treatment given to the classes of taxpayers who are treated differently under our tax law? Is one saying that the over 65 are being treated indulgently by the tax law? The basic income tax law—the Internal Revenue Code—is a conglomeration of discriminations and preferences for selected groups of taxpayers.

The keynote of our income tax is progressive taxation—the ethical principle that the greater a taxpayer's income, the higher the rate of tax imposed. This does not mean, as with a sales tax, the greater the quantity of goods purchased the higher the amount of tax the buyer pays. A low-income taxpayer pays a small rate of tax, e.g. 20 per cent on his top \$100 of taxable income, while a higher income pays a larger percentage of tax, e.g., 70 per cent of his top \$100 of taxable income. Undoubtedly the upper bracket taxpayer believes he is being discriminated against because of the tax loophole benefiting the lower bracket taxpayer.

It is axiomatic in the tax law that one taxpayer's loophole is another taxpayer's equity. More definitively a tax loophole is an area which Congress has overlooked in enacting revenue legislation. For example: an interpretation unforeseen by Congress of a tax law provision has unexpectedly benefited individuals or a class of taxpayers. These situations are rare, understandably, in view of the technical assistance furnished to the Congress by the Treasury and Internal Revenue Service. Hence, one example may suffice. The tax law gives a parent-taxpayer, meeting certain prescribed tests, an exemption for his child. Unexpectedly, two exemptions were allowed for the same child who, when married, filed a joint return with his spouse—one to the parent and the other on the married couple's joint return.

Congressional intent to grant ministers tax freedom for housing was confirmed and broadened by the 1954 Internal Revenue Code. We quote directly from the Senate Finance Committee report of June 18, 1964:

"Under present law, the rental value of a home furnished a minister of the gospel as a part of his salary is not included in his gross income. This is unfair to those ministers who are not furnished a parsonage, but who receive larger salaries (which are taxable) to compensate them for expenses they incur in supplying their own home.

"Both the House and your committee has removed the discrimination in existing law by providing that

the present exclusion is to apply to rental allowances paid to ministers to the extent used by them to rent or provide a home."

Preferential treatment may be granted inadvertently to a specific class of taxpayers and thus categorized as a loophole. But when a specific tax treatment has been continuously enacted by Congress it ceases to be a loophole and is the expression of Congressional intent and purpose. Only if it is intended to have ministers bear a discriminatory share of the tax burden should they be asked to reverse Congressional determination on the impact of the income tax.

The Touch of Silver

(Continued from Page 7)

All we, like Judas, have been afflicted with the malady of greed, and like him, have wished to return the pieces of silver. Like him we have tried to rationalize, to do some good to over-balance the wrong we have done.

Christ, the ever-living One, still can be betrayed, can be denied, can be championed. Can we recognize Him in the conflicts that daily confront the citizen of this fast-moving century?

His companionship cannot be bought with silver, but for trifling coins He can be betrayed.

Pieces of silver! Are they ours, or we theirs?

HOLY LAND TOUR EUROPE AND NEAR EAST

With Experienced Archaeologist
And Author

JULY 15 - AUGUST 5 (\$1,097.00)
or JULY 15 - AUGUST 18 (\$1,576)

Via ALITALIA AIRLINES

Jerry Vardaman
Southern Baptist Theological Seminary
Louisville, Kentucky 40206

Please send information.

Name _____

Address _____

City _____

State _____ Zip _____

HERBERT C. CRALLE FUNERAL HOME

Herbert C. Cralle, Jr.
Edwin R. Hillock Wallace C. Hatler

Phone 893-5223

Frankfort and Peterson Avenue
Louisville, Kentucky

Southern Baptists And Theological Semantics

by Henlee H. Barnett

Professor of Christian Ethics,
Southern Baptist Theological Seminary
Louisville, Kentucky

Southern Baptists are now engaged in a lively theological debate. It is alleged that there exists "liberal" tendencies and "heresies" in our seminaries. Certain criteria of orthodoxy have been articulated in such terms as the "historical accuracy" of the Bible and the "infallible Word of God." One keeps hearing the slogan: "The Bible means what it says and says what it means." One suspects that this aporism means different things to different people.

Much of the controversy is grounded in the loose use of the above phrases which creates a lively problem in semantics (the study of the relationship between words and meaning). What, for example, is meant by "historical accuracy" of the Bible? Which Bible—Hebrew, Greek or Latin texts, of which there are many? Or is it the King James Version of 1611, or one of the many other versions, including the Roman Catholic Douay version? Or is meant a set of preconceived notions about the Bible handed down by oral tradition?

If by "historical accuracy" is meant that the Bible contains a scientific chronological history of mankind since the creation of the world, then this is a false view of the nature and purpose of the Bible. While the Bible does contain historical data, it is not always in chronological order. And certainly the world did not begin in 4004 B.C. as claimed by Bishop Ussher and popularized by Scofield in his famous notes superimposed upon the biblical text. The writers and editors of the Books of the Bible were not primarily concerned about historical accuracy in this sense, but about the mighty acts of God in history for man's redemption.

What is meant by the "infallible word of God"? The term "infallible" means "not fallible" or "not liable to error." If by infallible is meant that the Bible, as we now possess it, is without some minor errors from Genesis to Revelation, then this view is also misleading.

One gets a bit weary of the pleas of the watchdogs of orthodoxy that we get back to the views of the "founding fathers" concerning the Bible. Certainly John A. Broadus, E. Y. Mullins, A. T. Robertson, and W. T. Conner never held any notion that the Bible as we now have it in any version is without errors. Dr. Broadus called attention to the fact that there are "spurious texts" in the New Testament which should never be used as a basis for a sermon. (See *The Preparation and Delivery of Sermons*, pages 28, 29, where he gives a list of these spurious passages. Also see his

great *Commentary on Matthew*, pages 376-377.) And a noted Southern Baptist pastor, Dr. K. Owen White, observes an error even in the received Hebrew text of Jeremiah. (*The Book of Jeremiah*, Grand Rapids: Baker Book House, 1961, page 56.)

Again if by "infallible word of God" is meant that the Bible is scientifically true and that all true science can be found in the Bible, this, too, is an erroneous idea. For example, who now holds to the cosmology of the Bible setting forth the universe as a three-storied structure with heaven on top, the world in the middle, and flat at that, while hell is beneath the earth? Or, who still holds to the view that the earth is the center of the universe with the sun revolving around it?

It must be remembered that the books of the Bible came into existence through human beings whose views of the universe and world were the thought forms in which the message of God was stated. How could it be otherwise? The Biblical writers were not scientists and would not have understood modern scientific views of the cosmos had God chosen to use such thought forms.

The Bible is not a book of science, but of faith. It contains the revelation of God's mighty deeds for our salvation and not scientific treatises explaining in every detail the nature of the world and the universe. It was written by men under the inspiration of the Holy Spirit to provide ultimate answers to man's questions about the creation of the world, man, sin, and salvation.

There has been some controversy among us about the book of Genesis. The first eleven chapters of the book, written in story form (for such truths cannot be stated in scientific language), provide us with the ultimate answers to our questions. The fact that the writers of Genesis did not use scientific language and data to give answers to these questions does not make the message of the book any less true.

The Bible is the record of the actions of God. The record may produce a few

An Impressive Comforting Service

that meets the
requirements of every
family calling us

Kerr Brothers

FUNERAL HOME
Lexington, Ky.

463 E. Main St. • Dial 2-3345

scratching sounds, but the voice comes through it to us. As a boy I used to listen to records which bore the trade mark, "His Master's Voice," along with the picture of a dog with his ear cocked intently in the direction of a morning-glory horn extending from a small phonograph. The "Master's Voice" could be heard, but there was also the scratching of the needle and the noise of the machine in motion. So with the Bible. As Drs. Broadus, White and others have indicated, there are some irrelevant noises here and there because God speaks his Word through human instrumentality. At the same time, God's voice comes through with transforming power. As Dr. Broadus pointed out, "Neither in the text nor in the translation do our common Bibles present any such errors or uncertainties as would alter or modify any doctrine of the Scripture." (*Preparation and Delivery of Sermons*, p. 29.)

The key to the understanding of the Scriptures is that God has uniquely and progressively revealed himself, his plan and his purpose to man, as man was able to apprehend these realities, reaching full-orbed revelation in Jesus Christ (Hebrews 1:1-4). And regardless of the literary thought forms in which the Bible has come to us, we can all believe in the doctrinal integrity of the Scriptures. The "infallible word of God" is Jesus Christ (John 1:14; Revelation 19:13), who came to us incarnate in the flesh, born of a virgin, lived, taught, died, rose again and is present with us in the Spirit convicting and converting, demanding Christian conduct, and coming again the last day in judgment. These historical truths make up precisely what Jude meant when he wrote of "the faith once and for all delivered to the saints" (Jude 3). When we proclaim such a message, the trumpet gives forth a clear and compelling sound.

Southern Seminary Gift Helps Burned Churches

JACKSON, Miss. (BP)—A \$766 contribution has been received here from Southern Baptist Theological Seminary, Louisville, to help the Committee of Concern rebuild burned Negro churches in Mississippi.

W. P. Davis, Jackson, a staff member of the Mississippi Baptist Convention and chairman of the committee, said this is the first donation to come from any of the Southern Baptist Convention's six seminaries.

Keith Parker, Southern Seminary student who is chairman of the welfare and social action committee at the school, sent the \$766 with a note that both students and faculty gave the money.

The Committee of Concern, an inter-faith group of Negro and white church leaders, both clergymen and laymen, has received about \$92,000 in gifts to help rebuild the churches.