



WESTERN RECORDER

OCTOBER 21, 1965





COVINGTON BAPTIST CHURCH, Sulphur Fork Association, held a home-coming on October 17 in celebration of their 121st anniversary. Lunch was served at the church and a special service was held at 2:30 in the afternoon. Pastor Bill Taffie invited all former pastors, members and friends to attend the celebration.

EARL PIKE began his duties as pastor of the Bloomfield Baptist Church on October 3. He is the former pastor of the Saloma Baptist Church in Taylor County.

NORTH FORK BAPTIST CHURCH, Franklin Association, has passed a resolution of appreciation for Deacon Forrest Gregory who died in August. Mr. Gregory served as member, teacher, moderator, deacon and in other offices for over fifty years. Drew Harrington is pastor of the church and Mrs. Billy G. Courtney is clerk.

THE BAPTIST FELLOWSHIP CENTER, formerly the site of Parkland Baptist Church, Louisville, was officially dedicated on October 1, 1965. Jointly sponsored by Long Run and Central District Baptist Associations, the Center will maintain week-day programs for the area. Officials, pastors and members representing both the white and Negro associations were present and participated in the dedication services.

FOUR NEW CHURCHES became affiliates of the European Baptist Convention (English language) during its annual meeting, held at Emmanuel Baptist Church, Paris, France, September 17-18. Thirty-nine English-language churches now cooperate in the Convention. Messengers approved a new constitution for the Convention which was organized last year.

JOHN S. JENNINGS has been called as pastor of the Browder Baptist Church, Muhlenberg Baptist Association. He began his work there September 19. He has served in the association before.

RUSSELLVILLE SECOND BAPTIST CHURCH has called Pat Kough of Martin, Tennessee, as pastor. He began his work about the first of October and is now residing at 450 East Second Street.

GARLAND WILKERSON has resigned as pastor of the Licking River Baptist Church and as Magoffin County missionary to become the associational missionary for Enterprise Association. His office will be located in the Irene Cole Memorial Baptist Church, Pres-tonsburg.

EAST UNION BAPTIST CHURCH, Muhlenberg County Association, ordained Carl Sparks to the ministry October 3. Sparks has accepted the call to be pastor of the Pack Baptist Church, McLean County. The East Union Church relocated their church building and now worship about 1/2 mile north of Graham. The ordination was held at the new site.

WAYNE AND MARY LOU EMANUEL, missionaries to Japan, may now be addressed at 747 Tatsumi Kakiuchi, Minamino, Itami Shi, Hyogo Ken, Japan. Mary Lou is a native of Middlesboro, Kentucky.

MISS OLLIE MCKENDREE passed away September 2 after a long illness. She was baptized into the fellowship of First Baptist Church, Arlington, in November, 1894, and has been a most faithful member. She served for 36 years as secretary of the WMU. She is survived by 3 brothers and 3 sisters.

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

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THE IMMANUEL BAPTIST MISSION in Pike County, a mission of First Baptist Church, Pikeville, has called Jack Stephens as pastor. He had been serving as a community missionary in Breathitt County.

EMORY REGISTER has resigned as pastor of the Meta Baptist Mission in order to accept the call of the First Baptist Church, Hartsville, Tennessee. His last Sunday at Meta was September 26.

THIRTY-SIX spiritual decisions (professions of faith in Christ, rededications, pledges to tithe, and other commitments) were made public during a recent evangelistic emphasis at the Baptist Hospital in Ogbomoshu, Nigeria.

E. KEEVIL JUDY, pastor of the First Baptist Church, Henderson, is the evangelist for a revival in the Central Baptist Church, Winchester, October 17-24. H. C. Zachry is the pastor at Central.

NOEL M. TAYLOR, executive secretary of the Illinois Baptist State Association for nearly 20 years, has resigned effective October 31. Harrison C. Croslin, secretary of stewardship and promotion for the convention, was asked to serve as interim executive secretary. The Illinois Executive Board gave Taylor the month of October as vacation and Croslin assumed his duties October 1. In a companion action, L. H. Moore, associate executive secretary, resigned also. Moore will continue to edit the state Baptist paper. Taylor has not announced his plans.

CALIFORNIA SOUTHERN BAPTISTS will move into a new office building October 23 and dedicate the three-story structure November 2. The new building, containing 30,000 square feet, is in a northeast suburb not far from Fresno State College. It is costing approximately \$445,000. The new location will house all Baptist offices in Fresno, formerly scattered in four places. The Baptist Book Store is a part of the new Baptist center.

THE TEXAS BAPTIST Executive Board has voted to recommend an \$11.6 million budget for 1966. The budget is \$300,000 above the 1965 budget and is to be considered finally by the Texas Convention when it meets in Houston, October 26-28. In addition to the \$11.6 million operating budget, Texas Baptists would seek to reach a goal of \$1 million per month—\$12 million total—to missions through the Cooperative Program during 1966.

The Christian And The Race Crisis

by John Daley

Introduction

To begin with, let me explain my reasons for speaking on this subject at this time. The decision to speak did not come quickly. Rather it has come from a growing conviction over a long period of time that I must so speak in order to provide pastoral leadership to those who are seeking understanding and guidance in this troubled area of our living experience. I think it would be well if you understood that the decision to preach this message today was made finally on Saturday night, May 22 and so does not stem from anything that was said or done at the Southern Baptist Convention in Dallas a week later.

This is not a crisis that we are to face in the future. "The future is upon us". We are in the midst of the situation now. There are a good many of you who have expressed the feeling of need to talk about this in public discussion groups but have also expressed a fear of doing so. I am in full agreement with you. We need to talk about it—to seek mutual understanding and help from one another. There is no solution in silence rather there is danger so I am seeking to "break the ice", to get it out in the open in the hope that we will, without fear, be able to talk in group discussions concerning our attitudes and actions as the crisis continues.

Finally I feel that this is a responsibility that I have to you as your pastor. If I, called of God to be your spiritual leader, fail to even attempt to provide leadership, where can you be expected to go. If there is no shepherd or if the shepherd does not lead his flock how can we expect to have anything except disunity, fear and danger. By God's grace I am seeking, as I feel led, to provide leadership. Right here is a good place to say this—it has been expressed by many and I have so felt myself that if I dared say anything about the race issue from the pulpit that I would be misunderstood; no one would hear me; I would lose any future effectiveness of my ministry; and may even be asked to leave the church, the community, the state. I no longer feel this to be true. While there may be some who will so feel and react against me, I feel that the most of you, because in your heart you want to know the will of God, and are seeking understanding, will rather appreciate this effort. I know you are convinced of the sincerity and honesty

John Daley is pastor of the First Baptist Church, Marks, Mississippi. This sermon was preached in that pulpit on June 13, 1965. Some editing has been done for its publication here.

of this ministry and out of your love for me know that this messages come out of my heart of love for you.

Now there are two points that I wish to discuss. I am not setting myself up as a tower of infallible wisdom nor am I seeking to tell anyone what he must feel or do, rather I am seeking in these two points to set forth some guide lines for thinking, feeling, and acting in these days of crisis. These two points deal with: 1. Our attitudes and responsibility toward the Negro. 2. Our response to the "Civil Rights" movement.

I. Our Attitude Toward The Negro

To begin to find understanding in what the Christian attitude toward the Negro is we need first to find out who he is and who he is not.

The Negro is a Man, created in the image of God as is every man regardless of his race, color, creed, nationality, or station in life. So by virtue of creation, each Negro as all other men has a certain dignity as a man that needs to be recognized and respected.

Whether we want to recognize it or not, there is still a great deal of feeling of "white supremacy" among us. While the white man generally speaking may claim a supremacy morally, culturally, educationally, and in general living conditions and habits beyond the average Negro, we cannot say this is natural or necessary, or intended of God to be. No place in the revelation of God to man do we find this to be natural or of necessity. Rather, the Bible says that "God is no respecter of persons" (Acts 10:34). God has as much love and concern for the Negro as for any other, and the salvation of God which is in Jesus Christ is intended as fully for the Negro as for any other, and this salvation is not only the eternal life of heaven but also the fullness of life in all its abundance of blessings on the earth. Jesus said, "I am come that they might have life, and that they might have it more abundantly." (John 10:10) This is for all who will be saved in him.

Who is the Negro? If he is a Christian, he is our brother in Christ. We as white men are brothers according to the flesh. We are also brothers of the flesh with the Negro and all other races even though we are not as closely identified with them. But a relationship which goes far beyond this fleshly brotherhood is the relationship of the brotherhood in Christ—this being in the redemption which is by his crucifixion for our sins and his resurrection by which we are "born again" to new life. Our spiritual brotherhood is more meaningful and more important than our fleshly brother-

The Cover

The First Baptist Church of Hopkinsville entered their new sanctuary in September. A date stone was placed on September 19 with Dr. Porter Routh, executive secretary-treasurer of the Southern Baptist Convention, as speaker. A series of special services to dedicate the building will continue throughout the fall. See page 9 for more pictures and story. S. M. Maddox is pastor of the church.

erhood and so as Christians we are more closely bound to the Negro Christian than we are to the white non-Christian. In Christ there is no black or white, we are one.

And so for the Christian we find in all this no place for an attitude of contempt, hatred, and scorn. Rather we find a basis for love, understanding, and compassion.

Of all people, we must not be afraid to be identified as those who love the Negro. As such we are identified with Christ. And this love covers all. We, in Christ, should love the Negro as a race and we should love the Negro as individuals.

To experience the mind of Christ in this we should seek to understand the plight of the Negro. It would be a good exercise for us all to write a personal essay entitled "If I Were A Negro" and seek to express how we would feel and act, what would be our dreams, desires, frustrations, and heartaches if we were Negroes. Out of this we may be able to come to some understanding as to what is the pitiful existence of the Negro who lives among us, and viewing his sufferings be moved to a heart of compassion that would desire to help him out of the leanness of his present life into the abundant kind of living that we enjoy. This surely is the mind of Christ.

One great reason why the Negro as we know him presently is ignorant, immoral and dirty, is this has been his only training from his living conditions. We as Christians cannot just shrug this off by saying this is the way it is and this is the way it will always be so it is not my business. Rather we must take the mind of Christ and seek our responsibility which has generally been long neglected. If the Negro is ignorant, we should seek to aid his education. If he is dirty we should seek to teach him cleanliness. If he is immoral we should seek to raise his morals. If his culture is sub-standard we should seek to help him advance in culture. If his total ethical pattern of living is lacking we should seek to help him improve his pattern of living. And all this for his own sake and good. And all of it in the name of Christ and for the glory

(Continued on Page 14)



A Frustrating Experience In Washington

I went perplexed, I returned frustrated. This was my experience in the Ninth Annual Religious Liberty Conference, October 6-8, in Washington, D.C. This frustration seemed to be the experience of many other members of the conference sponsored by the Baptist Joint Committee on Public Affairs. No doubt, too much was expected from the conference by many who attended. The theme, Church, State and Public Funds, chosen for the conference is so complex and controversial that even agreement upon general guidelines are hard to come by. Nevertheless because Baptists everywhere are forced with participation or withdrawal from the many government aided educational and welfare programs of our day, there was an earnest desire to find direction from the conference discussions.

The staff of the Joint Committee tried valiantly to plan the conference for the best results, but too many things were going against its success. The actual framework of the discussions presented difficulties. Some background materials were provided the participants ahead of time, but the actual material for discussion was given only after the conference began. Many of the discussion questions suggested as starters were vague and difficult to get at. Philosophical considerations and hypothetical situations consumed much of the limited time for group discussions.

Another difficulty encountered was the predisposition brought by some participants to the conference. From the outset it was clear some wanted from the conference a vindication of positions favoring more use of public funds by Baptist institutions, especially colleges. They talked about the complexity of modern society which demands a new interpretation of the historic Baptist principles of separation of church and state. They see no violation of the principle in accepting government funds with certain cautions which they think would prevent the government control of Baptist institutions. They are especially concerned that trustees of Baptist institutions should be given the responsibility of deciding what if any government aid is accepted by the institution.

Others were just as loud in their belief that Baptists are on the verge of selling their souls by accepting government funds. They insist that public policy follows public funds and that government aid will ultimately lead to direct or indirect control of the institutions using such aid. Some of these believe we can continue in the educational business with a limited number of quality institutions without government

aid. Others are willing for Baptists to get out of the institutional ministry and concentrate on what they regard as a primary purpose of the church.

The majority of the participants found themselves somewhere between these two viewpoints. They sincerely wanted to find a way to safeguard the basic principle of religious liberty and also undergird Baptist institutions for a meaningful ministry now and for the years ahead. They found little help in the discussions at Washington this year. Very little new light was offered and no new arguments for or against public funds for church institutions were heard. It was another parade of often said things with much more emotional involvement because the offer of government funds to Baptist institutions is no longer a future possibility but a present opportunity. The saying that if Baptists talk long enough they will talk themselves together did not prove true in this case.

The conference at least proved what many Baptists already know. There's not likely to be any generally agreed upon policy toward church use of public funds. The final decision must be made by each Baptist group in each local situation. Kentucky Baptists will have to decide for themselves in this matter.

It is doubtful if under the present structure and approach, another such religious liberty conference of North American Baptists is worth trying. Its effects may be more harmful than beneficial. If the conference is continued, another plan for deliberation and discussion should be offered by the Baptist Joint Committee.

A Sensible and Sincere Ministry

In spite of the turmoil and resistance to the civil rights movement, even to the extent of murder in some instances, a new day is surely dawning in our nation and especially in the South. And when the long night of darkness gives way to the light of day, much of the credit should go to men of God like J. B. Daley whose sermon to his Mississippi congregation appears on page 3 of this issue. J. B. is a Kentuckian who moved from the Mt. Sterling pastorate to Mississippi several years ago.

This message would not be unusual in Kentucky. Many pastors have said this and more to their congregations in our state. But to take such a stand where this man ministers is a courageous act.

Not all of God's preachers have been so true to their calling. Too many have been more concerned for defending the traditions of culture and pleasing the people than for speaking the truth. In some instances

responsible Baptist leaders whose words carry great weight have refused to admit any guilt in the white man's treatment of the black man. They have claimed they know how to handle the problem and they put the whole blame for any trouble on outsiders.

The harvest of this kind of religious leadership is seen in such a crucifixion of justice as took place in Haynesville and Lownes County, Alabama. A community can become so blinded morally as to declare innocent a man and actually congratulate him for killing one preacher and almost killing another.

The blood of Jonathan Daniels is not only upon the hands of Tom Coleman and upon the hands of his jury members but also upon the hands of some of God's servants who have looked on such injustice in silence. They express regret for violence when it occurs but forget their actions and attitudes actually encourage such violence and such prostitution of justice. This is why the ministry of a man like J. B.

Daley is so praiseworthy. He loves his people and longs to lead them to a Christlike spirit toward all the problems they face including the race problem. He knows a hundred years of tradition are not overcome in a day but he has faith in the sincere desire of most Christians to do the right thing. He will not then lead a revolution by law and edict but believes the love of God and the spirit of Christ, when proclaimed, can change the hearts of men for a lasting revolution. He refuses to be a crusader who loses his influence with his people; neither will he fail in sermon, in personal conversation and elsewhere to stand for truth and justice.

J. B. Daley is not alone. He is one of many of God's servants in our day who make no newspaper headlines but who are spiritual midwives for the birth of the long awaited new day. Such sensible and sincere preachers deserve our understanding, admiration and prayers.

BAPTIST FORUM



Georgia Hearings End, Federal Aid Opposed

(By the Baptist Press)

The Georgia Baptist Convention's education commission closed out its public hearings on the question of federal grants for Baptist colleges in the state with every indication the proposal will be rejected, the Christian Index reported.

The Georgia Baptist weekly newspaper said sentiment at the four hearings ran heavily against federal grants. The commission will make its recommendations to the Georgia convention at its session in November.

About 163 persons attended the fourth and final of the hearings. This final hearing was held in Cordele, Ga. The three before it met in other cities around the state.

Of the 28 who spoke at Cordele, 27 opposed federal grants. Only one person favored them. This made the total tally for the four hearings read as follows: total attendance, 415; speakers opposing federal grants, 73, those favoring such aid, 8.

The hearings were arranged after trustees of two state Baptist colleges—Mercer University in Macon and Norman Junior College in Norman Park—requested a fresh study by the convention of its position on federal aid.

The only woman to speak at any of the four hearings addressed the one in Cordele. Mrs. John F. Gibson read a statement opposing federal aid, doing so on behalf of her husband, the pastor of Cordele's First Baptist Church.

But she added: "Because I am a woman and a mother, I do not want to see our colleges closed."

Two speakers were called down at Cordele for using the occasion to criticize the state's Baptist colleges. (BP)

Baptist Colleges Without Government Funds

Dear Editor:

I have read with interest an article in the September 2, 1965 *Western Recorder* titled "Baptist Schools: Three Alternatives or Four?" written by Rev. Bob W. Brown.

He wrote that Dr. Daley had suggested in his article of July 1965, two alternatives to the financial dilemma that Baptist colleges are now facing and he said that apparently most Baptist leaders have given up on the best and most obvious answer of increased Baptist support of the institutions they own. If our leaders are giving up or making suggestions such as Dr. Daley's, what can a Baptist do to make them reconsider?

I wonder what our Baptist ancestors would think if they knew that some of us were considering giving up and selling the sweat that they gave freely to create these places of education.

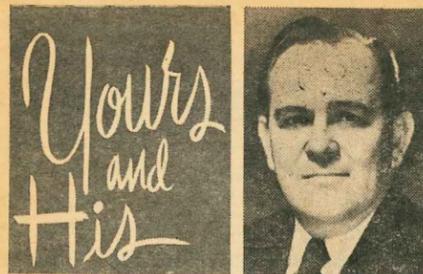
I have not been a Baptist very long and one of the reasons I am now is that I believe in religious freedom. Therefore, I could never agree to accepting government funds to support my colleges since it is common knowledge that where government funds go, so go eventual government controls.

They can tell me I can't have Bible reading and prayer in the public schools, but they will never tell me that about our institutions if I have any say.

I can understand why the Baptist colleges haven't received the required support. Why would anyone want to donate to an organization that cannot make up their minds as to their objectives. I believe the main objective of the Baptist college should be to provide a place for training our pastors, missionaries, and other vocational church workers, but I also believe it should be a place for educating the laymen in other vocations who also want a Christian education. Who knows how many of these laymen might decide to become a vocational church worker after they become associated with our colleges? I believe I read recently in the *Western Recorder* where this exact thing is happening. Also, aren't we concerned that our future leaders be good Christians? Where is a better place to teach our impressionable youth prior to their entry into a business world that thinks or cares not of a Christian life. However, we must not lose sight of the reason we originated these colleges and this is not being unreasonable.

The company I work for is in the business of Pneumatic and Hydraulic controls, but they do not pretend to be able to compete with universities and state schools, and therefore, should not try.

I think it is time we quit thinking about alternatives and get down to the business at hand. Let's not look to the other fellow to do our job for us—let's join and solve our own problems. Lexington, Ky. Fred W. Demmler



Go To Convention?

I mean, the Kentucky Baptist Annual State Convention? It is the great meeting of Baptists, and one which you should not miss! You're invited. You're wanted. You are needed.

Lexington In the Blue Grass

This year we go to Lexington—the drive there is worth the trouble and expense! But, come on to the Convention—Immanuel Baptist Church, 3100 Tates Creek Road for Wednesday, Thursday and Friday until 4:30 P.M.—then, to Memorial Coliseum at the University for the Youth Night service at 7:00—this is on November 10, 11, 12.

Bring Your Wife

If I'm speaking to a wife, then reverse it. The point I am making is that we want husband and wife if you are privileged to have each other: come together. A special WIVES BUFFET SUPPER is Thursday, November 11, 5:00 P.M., Calvary Baptist Church, \$1.75. Write me to hold a ticket for you.

Bring Your Children—Youth

You may want to come on without them, and have the church or commercial bus pick your youth up at the church to come together for Youth Night. If you bring little children, the Nursery will be open—those Immanuel Baptist folk are really wanting you and yours!

Youth Night Challenge

All Kentucky Baptist Youth are looking forward to the Annual Youth Night of the Convention—held each final, Friday night in the largest building we can find for folks to meet in. This is the fourth youth night—Owensboro in 1962, Lexington in 1963, Louisville in 1964, now Lexington again, and Bowling Green in 1966!

The outstanding Christians of our generation, in many walks of life, are sought to inspire our youth to deeper devotion to our Lord, to missionary zeal and dedication, and to soul-winning. They love it. It takes work for you to get them here—and costs money: but that's what we've been spending on them all their lives—for lesser things. Are your youth choir members coming? There will be more than 3,000 voices singing "How Great Thou Art", and more.

Yours and His,

Harold G. Sanders

Kentucky Baptists

Yellow Creek, Owensboro, Has 37 Revival Additions

The Yellow Creek Baptist Church, located near Owensboro, experienced an unusually successful revival recently. Pastor Robert D. Walker reports thirty professions of faith, seven additions by letter and seventy-seven rededications.

Visiting preacher for the revival was Dr. Henry Beach, assistant to the Kentucky Southern College president. Music was led by Dewey Kyle, minister of music, Third Baptist Church, Owensboro.

Pastor Walker is a graduate of Carson-Newman College and Southwestern Baptist Theological Seminary. He recently completed five years at Yellow Creek and reports that within the past two years indebtedness on the parsonage and church building has been paid off. A new educational building was completed a year ago.

Edgar E. Hatfield Accepts Oklahoma

Edgar E. Hatfield has resigned as pastor of the Edmonton Baptist Church to accept the pastorate of the Parkview Baptist Church in Tulsa, Oklahoma.



E. E. Hatfield

Hatfield is a native of Louisville and a graduate of Georgetown College and Southern Seminary where he earned the B.D. and the Th.M. degrees.

Kentucky pastorate for Hatfield include New Highland Baptist Church, Brandenburg; and the Buena Vista Baptist Church, Owensboro as well as the Edmonton Church. He also served as pastor of the First Baptist Church in Eldorado, Illinois.



A LOOK AT MISSIONS—A tour of the Mexican Baptist Theological Seminary at Torreon led by Missionary William H. Gray (second from left) was one of the features of an 11-day inspection of Baptist mission points in Mexico for 32 Baptist pastors and laymen from 13 states. With Gray are Alva A. Hollon, Hazard, Ky.; J. D. HODGE, Princeton, Ky., and Donald Chatham, Shelbyville, Ky. The Brotherhood Commission sponsored the mission education tour.

Brotherhood Commission Photo

tist Church in Eldorado, Illinois.

Hatfield has been very active in the state Baptist leadership. He is presently a member of the Board of Trustees of Georgetown College and serves on the Cedarmore Committee of the Executive Board. Formerly he was a member of the Kentucky Baptist Executive Board and served as chairman of the Missions Committee of this group.

Mrs. Hatfield is the former Jo Ann Shain, also a graduate of Georgetown College. The three Hatfield children are Dan, 11; Betsy, 9, and John, 5. Jesse Hatfield, a brother of Eddie, is pastor of the Beechland Baptist Church in Louisville and another brother, Lionel, is a layman in the Rockford Lane Baptist Church in Louisville.

Central Baptist, Paris, Calls Bill Cubine

William P. Cubine, pastor of the Burlington Baptist Church, Burlington, has accepted a call extended by the Central Baptist Church in Paris. Cubine began his new work in Paris on October 17.

The new Central pastor is a native of Louisville, a graduate of Georgetown College and Southern Baptist Theological Seminary. Former pastorates include Covington Baptist Church, Westport, and Jamestown Baptist Church, Jamestown.

At Georgetown College Cubine was active in Baptist Student Union, served as president of the senior class and edited the college annual.

In denominational life he has served as a member of the Executive Board of the Kentucky Baptist Convention.

He is married to the former Mary Elizabeth McMakin of LaGrange, also a Georgetown College graduate. The Cubines have two children: a son seven years old and a daughter three and one-half years old.

Kenneth Yarbrough Ordained To Ministry

Kenneth Yarbrough was ordained to the gospel ministry by the First Baptist Church, Arlington on Sunday afternoon, August 15th. The council was composed of 26 pastors and deacons from 12 churches in 3 associations.

Orman Stegal of Mayfield served as moderator, Milton May led the questioning, Billy Gallimore of Mayfield, delivered the charge to the church and the candidate, "Pete" Carlisle of Kevil preached the ordination sermon, L. R. Riley of Mayfield presented the Bible and Deacon Bruce Vincent of Pilot Oak Church led in the ordination prayer.

Bro. Yarbrough and his family have moved to Pilot Oak Church in Graves County. He is married to the former Frances Hayden and they have two children, Ricky (age 10), and Terri (age 8).

Sixteen Years Without A Miss

Tom C. Carroll, member and deacon of the First Baptist Church in Williamsburg, has an unbroken attendance record in Sunday School of sixteen years.



T. C. Carroll

Brother Carroll, now retired from business activity, is also active in other phases of church life.

For a number of these sixteen years, he has served as president of the Men's Bible Class and is currently serving as vice president. The class has a number of teachers including Eugene Siler, former moderator of the General Association of Baptists in Kentucky, and Dr. Robert Palmer, pastor of the church. His class thinks Brother Carroll's sixteen years of unbroken Sunday School attendance may be a record among Kentucky Baptists.

Midlane Park Baptist Church, Louisville, Calls Minister of Music and Youth

The Midlane Park Baptist Church, 6500 Six Mile Lane, has announced their calling of Bobby E. Sims as minister of music and youth. Sims was called to fill the vacancy created by the resignation of Rodney Hale, who accepted a similar position at First Baptist Church, Piedmont, Alabama.

Sims, a native of Rome, Georgia, is a student at the School of Church Music, Southern Baptist Theological Seminary. For the past two years he has served



WENDELL BELEW (far right) accepts a commission as a Kentucky Colonel from a group of young men of the Campbellsburg Baptist Church. The group was attending the Home Mission Board Conference at Glorieta, New Mexico, this summer. They shared in giving recognition to Belew, a native of Kentucky, for his outstanding service with the Home Mission Board during the past ten years. The group included (left to right) Lonnie Coombs of Pleasureville, Bradley Powell, Philip Monroe, John Suter, Glen Tindall, and Dr. Russell Bennett, their pastor, all of Campbellsburg. The boys traveled over 3,000 miles with Dr. Bennett and his family, visiting his home in Dallas, Texas, in addition to stops in Arkansas and New Mexico. They are all active members of the Campbellsburg Baptist Church and her Chapel Choir. The boys shared in making the presentation before an audience of 2,000 persons gathered for the conference. The boys are juniors this year at Henry County High School, except Lonnie, who is a freshman at Georgetown College.

Radcliff Revival Results In 50 Additions

Mill Creek Baptist Church, Radcliff, closed their fall revival October 9 with 50 additions. Of these 41 were by baptism and 9 were by letter. There were three life commitments made during the nearly two weeks of services.

Nobel Cottrell, pastor of the First Baptist Church, Tompkinsville, was the evangelist. Ferrill Gardner is the pastor.

A new record was set in Sunday School with 331 present on the mid-Sunday of the revival. The Sunday after the revival there were 322 present for Sunday School and 180 in Training Union. Pastor Gardner reports approximately 400 in worship service on the revival Sunday.

The Mill Creek Church has been blessed by rapid growth in the past 18 months. Since March, 1964, there have been 188 additions to the church. A new educational addition was completed in March of this year.

The church serves many of the Fort Knox personnel.

PLAN TO ATTEND KENTUCKY BAPTIST CONVENTION NOVEMBER 10 - 12 Lexington, Kentucky

**A Baptist Muses
On A Papal Visit**

by C. Brownlow Hastings

Most of us televised the Pope in New York with mixed emotions—

"Man, how that Roman Church does get all that free publicity!"

"Don't those throngs know he is mere man?"

"Why can't a Baptist command that kind of respect?"

And so, amid the tumbling thought I sensed—

envy, giving way to
wonder, driving me to
introspection.

After all it is not enough for Baptists to claim superior truth, to boast nobler living, unless we can demonstrate these tangibly.

Perhaps a clue was provided by the radio commentator: "What manner of man is this?" The answer quickly came, "A combination of his two predecessors."

(Ha, I should have known: you can only compare a pope to a pope.) Then the light dawned. The throngs do not know

this man. They do not ask "How good is he?" They only cheer his office and applaud his function. And the Pope plays the role to the rafters—"I magnify mine office!" He claims to be the Vicar of Christ—the deputy having delegated authority to act in behalf of Christ. And we in our envy make corny jokes.

Is not every Baptist (and/or other Christian) also a Vicar of Christ on earth? True, we have denied ourselves the external trappings of dignity, which the people can recognize and magnify. Our only recourse is to develop from within the dignity of our office as vicars that men can see, to prove our function as deputies of Christ that men can applaud.

Instead, we snipe at each other's reputation, bemean each other's motives and decry each other's achievements. Let us rather pray to become so pure in heart that we can see God at work in each other. Then every Baptist will be pope to the glory of Jesus Christ.

C. Brownlow Hastings, Th.D., is minister of adult education in the Park Cities Baptist Church, Dallas, Texas.

**Baptists Disagree on
Use of Public Funds**

The Ninth Annual Religious Liberty Conference in Washington, D. C., October 6-8 failed to produce any agreement on the use of public funds by Baptists. The conference, sponsored by the Baptist Joint Committee on Public Affairs and attended by about 250 representatives from eight Baptist groups in America and from Canada, had as its theme, Church, State and Public Funds. The conference was of special interest due to the many recent federal government programs which offer financial aid to church related institutions, especially colleges.

The conference sought an interchange of opinions on the roles of the church and the state in meeting human needs in modern society.

The smaller group discussions revealed greatly divergent views on the distinctive responsibilities of the church and the state in modern society and the extent to which the church could join the state in rendering health, education and welfare services. The discussion eventually centered on whether church-related institutions could accept public funds without violation of the historic Baptist principle of separation of church and state. Opinion polls when taken fail to give a clear margin for proponents or opponents of the use of public funds by church related institutions.

The sharpest division came during the two last sessions of the conference when all participants joined to hear the final report formulated from earlier reports of groups and sections of the conference. When the report was presented discussion immediately began over what use of the paper would be made. Discussion of procedure consumed almost all the time of the final sessions leaving little place for discussing actual contents of the report.

Some of the participants who in group discussions had voiced favor of the use of government funds by church institutions appeared pleased with the report. The report in one place said there was "general agreement that there is no violation of our principle of separation of church and state in the borrowing of federal funds, . . . so long as the interest charge is adequate to cover the cost of administering the loan programs". In another place it said the majority consensus from several of the smaller groups approved the idea of government funds being received by Baptist schools with certain cautions to avoid government control of the schools. This later statement was interpreted to mean the approval of

(Continued on Page 12)

HOPKINSVILLE FIRST:

A Building That "Speaks" The Gospel

by R. G. Puckett

IT IS EXPECTED that new church buildings should be functional, comfortable, attractive and worshipful. First Baptist Church, Hopkinsville, has accomplished all this and more.

Through imaginative planning and design, the new building has the added dimension of "speaking" the gospel. Many functional parts of the building are also symbolic of the Christian faith and concepts of life.

Leaving downtown Hopkinsville and driving up the hill on South Main Street, this writer was most impressed with the tower. Standing free of the building, 111 feet high and 12 feet across at the base, the tower is topped off with a stone bell tower which will accommodate a full octave of bells. A cross adorns the very top of the concrete, brick and steel structure.

Particularly striking at night when it is illuminated (see cover) the tower appears as a spiritual lighthouse to guide men through the darkness.

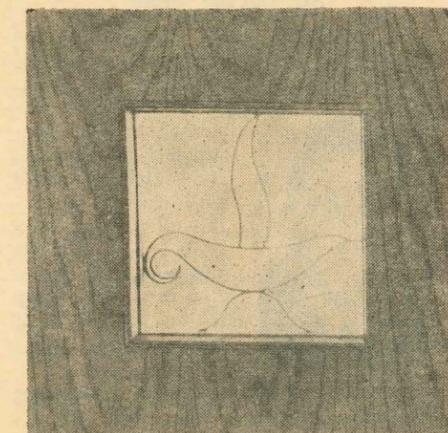
The main entrance to the building is a large foyer which serves also as a connecting corridor between the educational building and the new auditorium. Spacious and generously glassed which gives an open feeling, the foyer will be used as a place for receptions for weddings and similar events. This "free standing" unit is approximately 40 by 40 feet with a slate floor and wide staircase (see picture). Serving as the main entrance, this area symbolizes the union of the two great elements of Baptist life, work and worship.

THE AUDITORIUM has six walls as did the previous auditorium built in 1897 and now being razed for additional

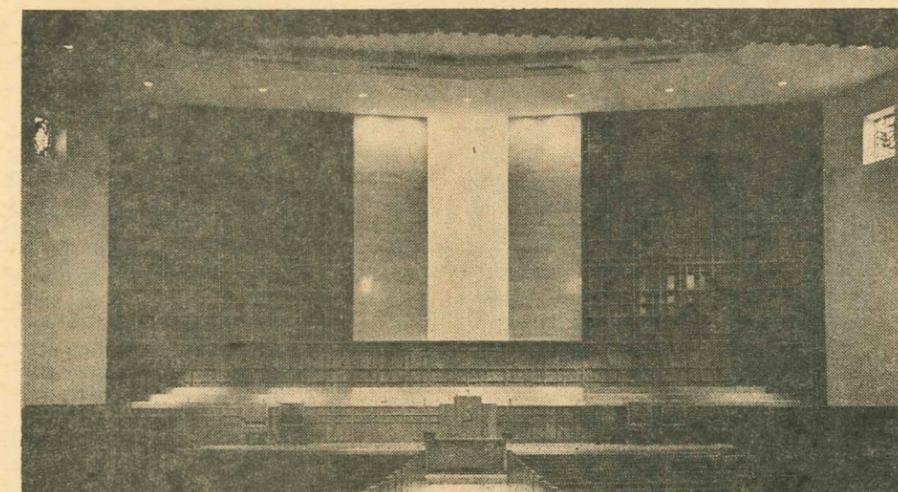
parking area. Seating 800 on the main floor and 400 in the balcony, the pews are arranged in a fan shape, also like the previous auditorium. The choir loft has space for 80 people and the pipe organ is 48 rank.

A stairway on each side of the auditorium leads directly from the balcony to the main floor. This was designed that those making decisions in the services would not have to lose contact with the speaker and congregation by passing through a vestibule.

The baptistry features unveined Vermont marble of pure white and travertine. The tall, sweeping lines form an unbroken upward view and symbolizes the open tomb. The architect who designed the building also felt it symbolized an open Bible (see picture).



THIS IS THE PICTURE of one of the 14 doors that lead into the sanctuary which have "I Am" figures in them.



WORSHIPPERS are reminded of the open tomb and the open Bible as they view the baptistry of Hopkinsville's First Baptist Church. Made of unveined Vermont marble, the up-sweeping lines are nearly 40 feet tall and symbolize the resurrection.



G.A. GIRLS line up on the stairway in the foyer which connects the auditorium and the educational building.

In each of the 14 doors that leads into the sanctuary, there is iron work over glass that symbolizes one of the "I Am" sayings of Jesus. Some of these are "I Am Alpha and Omega;" "I am the way;" "I am the vine;" etc.

The stained glass throughout the building is a facet type, very thick and strong. The larger windows at the front of the building have a design of the "Cross and Crown" and the open Bible. The smaller windows near the ceiling in the auditorium have subtle suggestions. Each worshipper is urged to decide for himself the meaning and symbolism such as the resurrection, the seven churches, Hebrew tradition, etc. Mosaics in the front wall of the sanctuary symbolize the Trinity.

The basement has a seating capacity of 400. The choir room has a reproduction of the choir loft seating arrangement as well as robing rooms and library. The basement is the largest bomb shelter in Hopkinsville.

THE CHURCH acquired 8 pieces of property, all with houses on them, on which they have built or will use for parking area. Cost of the land alone was \$150,000. One house has been left standing and is presently being used as offices for the Christian County Association.

The entire building and tower have been painted a slightly off-white color. The soft color brick walls blend all the buildings together into one large unit.

A famous writer declared, "I am a part of all that I have met," and Sid Maddox, pastor of the First Baptist Church, Hopkinsville, is quick to give credit to the many people whose ideas are incorporated into the building. The stairway directly into the auditorium

(Continued on Page 12)

Kentucky Baptist School Directory

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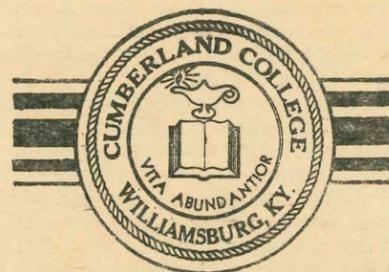
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KENTUCKY BAPTISTS AT WORK



Foundation

A Program Statement

(Fourth of four parts)

A Program of Endowment and Capital Giving Promotion and Education

by James C. Austin

A. Promotional

1. Develops plans and materials for use in promotion of individual giving through wills, legacies, living trusts, annuities, etc.

2. Organizes a definite plan for publicizing and promoting endowment and capital giving. This plan involves pamphlets, brochures, bulletin inserts, films and filmstrips, displays, luncheons, seminars, etc. The Executive Secretary-Treasurer speaks from the pulpits of our churches for Sunday services and special occasions. He speaks before annual association meetings, pastors' conferences and other associational rallies. The Foundation emphasizes in its promotional program the months of January as, "Make Your Will Month" and September as "Foundation Month."

3. Conducts conferences for leaders in the field of endowment and capital giving. Helps to co-ordinate the efforts of various Kentucky Baptist institutions and agencies to make Kentucky Baptists aware of capital and endowment giving interests of the Kentucky Baptist Convention and the Southern Baptist Convention. The Foundation is a co-sponsor of the Stewardship-Foundation Conference at Cedarmore each year and sponsors annually a special conference for Directors of Development and Business Managers. The Foundation Executive Secretary-Treasurer counsels with Baptist institutional leaders about their long-term development programs.

B. Study

1. Maintains constant review of all the latest plans and methods for endowment and capital giving, noting which are the most effective and which are consistent with Southern Baptist ideals of biblical stewardship.

2. Studies continually trends in endowment and capital giving.

3. Seeks ways and means of more clearly relating endowment and capital giving to the total stewardship concept as taught in the Bible.

C. Consultative and Advisory

Renders assistance, as requested, to the Kentucky Baptist institutions and agencies in effort to improve technique for enlisting endowment and capital givers and for the promotion of gifts by will, trust arrangements, gift annuities, etc.

Church Music

Claude Rhea To Direct Youth Night Choir And Congregation

by Eugene Quinn

Dr. Claude H. Rhea, Jr., Dean of the School of Fine Arts of Houston Baptist College in Texas, will direct the Youth Night music on November 12 at Memorial Coliseum in Lexington. We shall also hear his inspiring tenor voice in a gospel solo and in the new cantata, *Proclaim the Word* which are parts of the Youth Night program.



Claude H. Rhea, Jr. Youth choirs are invited to enroll, if they have not already done so, with E. F. Quinn, Kentucky Baptist Building, Middletown, giving the number of reservations needed for their choir for the free supper, rehearsal, and choir seats in the Youth Night Choir.

Baptist College Choirs to Present Cantata on Youth Night

The combined choirs of the Baptist colleges and B.S.U.'s in Kentucky will sing an inspiring new cantata entitled *Proclaim the Word* at Youth Night. This message will challenge Christians to proclaim and witness as the Southern Baptist Convention has designated for this year of emphasis.



T. W. Dean Composer T. W. Dean of Southwestern Seminary in Fort Worth will direct the choir. The Pilgrim Players of Crescent Hill Church in Louisville will read the narration. Soloists will be John P. Johnson of Southern Seminary School of Music

faculty and Dr. Claude H. Rhea, Jr., of Houston Baptist College in Texas. The accompanying instrumentalists will be a brass ensemble from Georgetown College directed by Professor James Moore and organist Daniel Tilford of Georgetown College Music faculty.

State Youth Choir Festival To Be Inspiring

A statewide festival of youth choirs will meet at Calvary Baptist Church in Lexington on Saturday morning, November 13 following the great Youth Night service. Any youth choir which participated in the regional festivals is eligible for this festival on Saturday. Other youth choirs who wish to stay overnight following the Youth Night are invited to join the audience in listening to these fine choirs sing.

Each choir will sing a group of three compositions and be adjudicated by Dr. Claude H. Rhea, Jr., Dr. T. W. Dean, and Prof. John P. Johnson. The festival will begin at 9:00 a.m. on Saturday, November 13 in the sanctuary of Calvary Baptist Church in Lexington.

Training Union

Don't Forget Training Union Leadership Conferences

OCTOBER 25-29

by Mike Speer

This is the final reminder concerning the Leadership Conferences to be held next week. These will be in five areas of the state as follows:
 Oct. 25—First, Paducah
 Oct. 26—Severns Valley, Elizabethtown
 Oct. 27—Lexington Avenue, Danville
 Oct. 28—First, Ashland
 Oct. 29—First, Latonia

Conferences will be held each afternoon and evening. From 4:00 until 5:00 p.m. local time, conferences will be held on the Junior, Intermediate and Young People's Drills and Events. Of special interest will be the interpretation of the new approach to the Junior Memory Work. Nursery, Beginner and Primary Leaders will participate in workshop type meetings that will provide opportunities for them to participate in a variety of learning activities.

The evening sessions, from 6:45 until 9:00 p.m. local time, will follow the theme "Using Organization Effectively" and will feature the alternate organization for Junior, Intermediate, Young People and Adults. Conference leaders will give attention to improving the

work of each union through materials which are available to everyone. Nursery, Beginner and Primary leaders will have an opportunity to walk through a department and see the relationship of equipment to learning.

Don't miss these important conferences! One is near you. Conferences will be provided for the following groups:

- Nursery Leadership
- Beginner Leadership
- Primary Leadership
- Junior Leadership
- Intermediate Leadership
- Young People and
- Young People's Leadership
- Adults
- General Officers
- Associational Officers

See that every department and union in your church is represented.

Woman's Missionary Union

Missionaries In Kentucky

by Mrs. George R. Ferguson

According to information received in our office the following missionaries are now on furlough in Kentucky: Rev. and Mrs. Edward G. Berry (Brazil), SBTS, 2825 Lexington Rd., Louisville; Rev. and Mrs. John C. Calhoun (Malaysia), 327 Mohawk, Louisville; Rev. and Mrs. Neville Claxon (Nigeria), 317 Crescent Ct., Louisville; Rev. and Mrs. Wiley Faw (Nigeria), Apt. 4—Missionary Apts., 2825 Lexington Rd., Louisville; Rev. and Mrs. John S. McGee (Nigeria), Apt. 1—Missionary Apts., 2825 Lexington Rd., Louisville; Miss Nadine Lovan (Ghana), Box 7, Adairville; Miss Mary Sampson (Taiwan), 2121 Speed Ave., Louisville; Rev. and Mrs. John Boyd Sutton (Brazil), 3003 Aubert Ave., Louisville; Rev. and Mrs. David Stull (Peru), 248 Wilson Downing Rd., Lexington.

Retired:

Miss Minnie Berry (Home Missions), Franklin; Mrs. J. D. Franks (Europe), Hopkinsville; Mrs. R. A. Jacob (China), Franklin; Miss Rose Marlow (Japan), 125 S. Bayly, Louisville; Dr. and Mrs. W. C. Taylor (Brazil), Berkley Hotel, 664 S. Fourth St., Louisville; Rev. and Mrs. R. L. Bausum (Taiwan), Box 163, Mt. Vernon.

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Annuity Department

An Unnecessary Letter

by A. W. Walker

The following letter didn't have to be written—but it was written because some church failed to take advantage of the denomination's Protection Plan designed especially for such unexpected tragedies.

Would your pastor's wife be forced to write such a letter if something happened to him? She might if your church is not in this program.

This letter is a copy of the original one that is on file in the Annuity Board's office in Dallas, Texas:

"Dear Mr. Chaffin:

"I have several letters from the Relief and Annuity Board asking my husband to join. My husband died a few weeks ago with cancer of the colon. He was a wonderful Christian, 44 years old. We have seven beautiful children, four girls, ages 19, 17, 15 and 6; three boys, ages 8, 4 and 1. Our oldest daughter has one year of college. I was not financially able to send her back so she has enrolled for the fall school of nursing at the Baptist Hospital.

"It would have been wonderful if we could have had this insurance. I remember my husband bringing this matter before his church a few weeks before he was operated on, and the church thought they had as many expenses as they could meet.

"We did not have but a small amount of insurance. I draw some Social Security, but I can't meet expenses without help from friends.

"I'm keeping my faith and trust in the Lord that He will supply every need. Yours in Christ"

Brotherhood

The Christian Witness Leader

by Forrest Sawyer

As we consider Organized Baptist Brotherhood this week, we will consider the work of THE CHRISTIAN WITNESS LEADER, whose work falls primarily into three specific areas: (1) Personal Witnessing, (2) Church assigned witnessing opportunities, and (3) Community witnessing opportunities.

Under (1) there are at least five areas of "personal witnessing" to be considered:

- (A) The members of one's own family.
- (B) Neighbors and friends.
- (C) Men witnessing where they work.
- (D) Providing opportunities in Brotherhood meetings for testimonies of victories won and also encouraging other men to participate in this sort of work.

(E) Magnifying the responsibility of men to WITNESS — WHEREVER YOU ARE.

Under "Church Assigned Witnessing Opportunities," we can find at least four areas—

- (A) A Witness to Shut-ins.
- (B) A Witness to Indifferent Church members.
- (C) Assisting in Revivals and Revival Preparation.
- (D) Conducting of Neighborhood Prayer Meetings.

Community action would call for:

- (A) Conferences with Associational Superintendent of Missions and the Associational Brotherhood President relative to Evangelism needs.
- (B) Capitalize on training opportunities provided by the Association, etc.
- (C) Present men an opportunity to engage in Associational-wide Witnessing Evangelism functions.
- (D) The taking of religious surveys in Association.
- (E) Give due regard to institutional

(Continued on Next Page)

WRITERS

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Kentucky Baptists At Work

(Continued from Page 11)

witnessing . . . Jails, Rest Homes, Homes for the Aged, Fire Stations, Factories, etc., etc.

The Personal Stewardship Leader (for space reasons we are not amplifying the major outlines) can see to it that Stewardship Opportunities and Activities are provided in at least six major areas . . .

(A) FAMILY LIFE, (B) MATERIAL POSSESSIONS, (C) CIVIC AND NATIONAL AFFAIRS, (D) THE COOPERATIVE PROGRAM OF SOUTHERN BAPTISTS, (E) TRAINING OPPORTUNITIES, and (F) THE PRESENTATION OF STEWARDSHIP PROGRAMS TO MEN IN REGULAR AND SPECIAL MEETINGS.

THE WORLD MISSIONS LEADER will, in the area of Associational, State, Home, and Foreign Missions, seek to . . .

(1) Inform men about the work of the Association, State, Home, and Foreign Mission Agencies, (2) Lead men to understand and participate in missionary activities through informing and challenging programs, (3) Encourage men to make missions a part of their daily prayer lives, (4) Give emphasis to mission tours and crusades, and (5)

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Lead men to support missions with their money. Here Brotherhood periodicals, namely *The Handbook and Journal* and the *Western Recorder* and the *Home Missions* and *Commission Magazines* (Home and Foreign Missions) provide necessary resource material.

If one has followed this all the way through (we'll deal with Royal Ambassadors next week) then they begin to comprehend how world missions—missionary education and commitment; personal stewardship—mission support; Christian witnessing—mission service; and Royal Ambassadors—mission advance . . . align themselves with an organized Baptist Brotherhood being a "fellowship of Baptist men, members of the church, organized to advance the cause of Christ through a program of missionary education and missions promotion, designed to inform, motivate, and involve men in a missions task of their church."

Cloverport Baptist Homecoming

Sunday, October 24, 1965, the Cloverport Baptist Church will have a Homecoming. Dinner will be served in the Church Fellowship Hall. G. C. Sandusky, the former pastor for 30 years and 7 months, will be the guest speaker.

Baptists Disagree

(Continued from Page 8)

outright grants to Baptist colleges.

Strong opposition was immediately voiced to the wording of the report and it was questioned whether or not it accurately expressed the opinions of the participants. Concern was expressed that contents of the report might be wrongly interpreted and used by Baptists who were not present for the discussions.

The report was finally received and passed on to the Joint Committee after a statement was added saying that the majority and minority opinions expressed in the report did not necessarily represent the views of the conference participants.

The findings of the conference have no official status and serve only as information and counsel for use by the Baptist Joint Committee on Public Affairs.

Late News

As this issue goes to press, a telephone call from Richmond, Virginia, informed the **WESTERN RECORDER** that **Dr. J. Chester Badgett**, pastor of Campbellsville Baptist Church, has been elected president of the Foreign Mission Board. More details next week.

Hopkinsville's New Building

(Continued from Page 9)

was the influence of John Huffman, pastor of Mayfield's First Baptist Church. The "Open Tomb" baptistry was the conviction of Dr. Wayne Ward, professor of theology at Southern Baptist Theological Seminary, Louisville. The "I Am" doors came from the influence of Dr. Gaines S. Dobbins in whose class Pastor Maddox studied while in Southern Seminary.

The building was occupied on September 12 with a special consecration service on Sunday morning. Herschel Maddox, pastor of Hopkinsville's Second Baptist Church for 19 years before he retired earlier this year, was speaker when on Sunday night members and friends again filled the building.

In reflecting on the work, Sid Maddox commented, "Once in a life-time a man has the chance to have a part in something like the erection of this building. But I'm not responsible! God did it through His people."



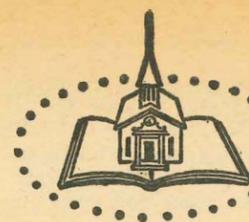
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SUNDAY SCHOOL LESSON

By H. C. Chiles



SAMSON: MISUSING GOD'S GIFTS

(This Lesson for Sunday, October 31, 1965)

Samson, the thirteenth judge of the Israelites, was a man of remarkable physical strength and alarming weaknesses of character. He is remembered by his selfish indulgences rather than his worthy exploits.

I. The Foretelling of Samson's Birth.

Judges 13:2-5, 24.

In the village of Zorah, which was nestled among the scenic hills of northern Judah, lived Manoah and his wife. They had never known the joys and responsibilities of parenthood. Advancing in years, they were grievously disappointed and truly heartbroken over being deprived of an heir.

God sent a messenger to the wife of Manoah to promise her a son. Through this messenger God announced His purpose in giving the boy, namely, "The child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines." Filled with inexpressible joy at the thought of becoming the parents of a son, they resolved to do their best to help the boy to achieve God's purpose in his life.

God's messenger told Manoah's wife what to do during the prenatal period. He commanded her to refrain from drinking any wine or strong drink or from eating anything which would impair the physical well-being of the child. What a pity that so many mothers today injure their children before they are born! With unquestioning faith Manoah's wife obeyed the command of God, and her correct living was casually related to the splendid physique and magnificent strength of her son.

When the boy was born, he was named Samson, which means "sunshine," and truly he was the sunshine of that home. God gave this boy a good body, a good mind, and the proper religious training. From his infancy he was dedicated to the Lord under the Nazarite vows, which caused him to refrain from partaking of anything that came from the vine, from indulging in the pleasures of the world, and from going near the dead. Samson was fortunate in being reared in the knowledge that God had given him life and was expecting great things from him. In attempting to compress his childhood and youth into one sentence,

the historian wrote: "And the child grew and the Lord blessed him." What a priceless inheritance!

II. The Feats of Samson.

God selected Samson and endowed him with superhuman strength in order that he might "begin to deliver Israel out of the hand of the Philistines." God never calls a person for a task without also equipping him. There were a number of remarkable feats of strength in the career of Samson. One was the seizing the young lion by the jaws, wrenching them apart as one would tear a piece of cloth, and leaving the carcass by the roadside. Another was that of breaking the cords with which he was bound. So great was his prowess that on still another occasion he seized a moist jawbone of a very recently deceased ass "and slew a thousand men therewith."

It pleased God to grant Samson this unequalled strength so long as he was obedient to Him. In various ways Samson commands our admiration.

III. The Fall of Samson.

Judges 16:4, 15-18.

There is only one way to fall. Sin marks that way. No man ever committed a sin and escaped a fall. Samson sinned when he made his own pleasure, instead of the will of God, the rule of his life.

Samson went to Timnath, saw a Philistine girl, fell in love with her at first sight, and decided to marry her. His parents counseled him against doing so. They advised and pleaded with him to marry one of his own people, but Samson displayed his demanding nature by saying: "Get her for me; for she pleaseth me well." Disregarding God's purpose for his life, Samson made pleasure the chief thing in his life. Finally, his compromising parents, against their own better judgment, accompanied him in the way of clear disobedience to the expressed will of God. As we might expect, the result was a sad one, she later deserted him for one who pro-

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

fessed to be his friend. Samson then went to another Philistine town, Gaza, and there found an harlot, who also betrayed him. But still Samson did not learn his lesson. Again, he fell in love with a Philistine woman, Delilah, and she caused his downfall. As a Nazarite he had no business in the company of such a person as she.

Her people promised her eleven hundred pieces of silver if she would discover for them the secret of Samson's strength. Even so, the world is always seeking the secret of the strength of God's children in order that it may weaken it and dishonor the Giver of it. Three times Delilah sought to get Samson to tell her the secret of his strength, and each time he drugged his conscience and told her a falsehood. With tenacity and persistence and the feminine argument "you don't love me any more or you would tell me," Delilah made a supreme attempt to accomplish her purpose. As a result of her blandishments, Samson told her that if his locks were shorn his strength would be gone. His long hair was only the symbol of his Nazarite vow to God. He lost his strength when he broke his vow.

IV. The Folly of Sin.

Judges 16:19-21.

Without any delay Delilah called in one of the Philistines. She caused Samson to sleep upon her knees. In obedience to her command, this man shaved off the seven locks of Samson's hair, whereupon his strength left him.

When his temptress greeted him with the familiar cry: "The Philistines be upon thee, Samson," the hero arose with his old-time courage, daring enough to attempt anything, but unaware that his strength had departed. He handled himself as in the past, but he was powerless. His foes did as they pleased with him. They put out his eyes, bound his limbs with fetters of brass, thrust him into prison, and forced him to grind at their machines. Truly Samson is one of the most pathetic figures in the Word of God. His biography portrays the tragedy of a life which was auspicious in beginning, rich in possibilities, and wondrous in God-given strength, but profligate in the use of God's gifts. Samson illustrated the fact that God will not continue to give His power to those who refuse to use it for Him. Samson's wasted life is a warning to all of the folly of sin.

The Christian And The Race Crisis

(Continued from Page 3)

of Christ. I dare say that the main reason the Christian south has not assumed such an action of responsibility is that we have unwittingly through the years fallen prey to the thinkings of the non-Christian minds about us. Again we are reminded of the word of God to us, "Let this mind be in you which was also in Christ Jesus. Who being in the form of God thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." (Philippians 2:5-8) This then as much as it is possible now and until the doors are completely shut against it is our real mission opportunity and responsibility.

Our attitude toward the Negro may well express our real attitude toward God. Again God's word speaks, "We know that we have passed from death unto life because we love the brethren. He that does not love his brother abides in death. Whoever hates his brother is a murderer and you know that no murderer has eternal life abiding in him. This is how we know the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoever has this world's good, and sees his brother have need and shuts up his bowels of compassion from him, how does the love of God dwell in him?" (I John 3:14-17) "Beloved, let us love one another: for love is of God; and everyone that loves is born of God and knows God. He who does not love does not know God; for God is love. If a man says, I love God, and hates his brother, he is a liar: for he who does not love his brother whom he has seen, how can he love God whom he has not seen?" (I John 4:7, 8, 20) And the parable of the good samaritan tells us that the Christian responsibility is not to question who is his neighbor or brother. Rather it is to be neighbor or brother in love to the one who has need.

II. Our Response To The Civil Rights Movement

What shall be our response to the Civil Rights Movement? I am using the term Civil Rights Movement loosely to incorporate all action in this direction including the action of the Federal Government and the action of Negro led demonstrations.

There are at least three possible responses. 1. We may sit passively by and do nothing. 2. We may resist in rebellion, anger, and brutality. 3. We may

adjust and seek to maintain peace and order in our community.

While we would rather not admit it, there are many who seek not to get involved. These are the ones who will talk a lot but will do nothing constructive. These are the ones who will criticize while letting others bear the responsibility of action. We need first of all to understand that as Christians this is the responsibility of us all. No one must sit idly by while others seek to make his life happy and secure.

Shall we resist all movement by rebellion, anger, and brutality? Common sense should have told us by now that there is only folly in resisting the laws of the Federal Government. But there is reason far beyond this to obey the laws of our land. We are citizens of our state but we are also citizens of our nation. We as Christians are taught of God to give obedience and respect to the law of the land in every case where it does not prohibit obedience to the revealed will of God. We are taught in Romans 13:1-7 and again in I Timothy 2:1-3 to be subject to these higher powers of authority and to pray for those in position of governmental leadership because this authority is ordained of God. If we rebel against our nation's laws we not only sin against the nation but we also sin against God. If we feel that some certain legislation is wrong then we through the proper channels of law and by prayer should seek to have this legislation changed but until it is changed we are bound to obedience. This, by the way, is the proper criteria for the Negro Christian as well as for the white.

Shall we meet "demonstrators" with anger and brutality? God forbid! Already it has been clearly pointed out that such feeling and action cannot come from a heart and mind led by Christ. It was with great alarm and heartache that I one day saw one of my dearly loved people carrying a "night stick" advancing with others toward a group of Negro young people who were demonstrating in our town. It was not used on that occasion, but God forbid that one who names the name of Christ would ever use such in anger, hatred and brutality whether it is legal or not. And God forbid that such should ever be used at all unless it becomes a necessity to do so that one may protect his own person or home from aggressive violence. Law enforcement is ordained of God, but brutality in enforcing the law is surely not. We have not had such in our community as yet; let us pray to God that we will not have it.

The other alternative seems to me to be the only acceptable action for a Christian seeking to know and to do the will of God. This is adjustment to the changing pattern while actively seeking to maintain peace and order in the community.

We must not fear change. Rather we must learn to adjust in peace. Whatever the circumstance may be, we can find an acceptable, happy living experience if we seek it. Really, unless we rebel to change we have no other sensible choice than to accept change while seeking peace. What senseless misery we will bring to ourselves and to those about us if while we do not rebel outwardly, we rebel within ourselves. The whole tenor of the New Testament to the Christian says to live in the circumstance where you find yourself without rebellion in the simplicity of the grace of Christ. Be content and live as unto God and not as just unto man.

But we must not just resign ourselves as to some undesired fate. We need to actively engage in the process of helping the whole community to adjust and to maintain peace and order in the adjustments. Not everyone in the community is a Christian and not every Christian will seek to find and follow the will of God in these things. We may be sure that if we do not act and assume some leadership in the community that others will readily speak out and may act in such ways that may well bring suffering and turmoil upon us all. If we who are willing to make adjustments and seek peace in so doing will rise to the occasion and lead out, then we will be able to lead and so maintain peace and avoid turmoil. In suggesting this I am fully aware that it will take a lot of courage and will not necessarily be easy. The Christian who seeks to lead his community in this way may well find that he will suffer personal abuse for it. But if it becomes so that we must suffer while doing the revealed will of the Father, let us turn the other cheek and if it be necessary let us lay down our lives in death as did our Lord.

Conclusion

I recognize that I have but scratched the surface in all that may need to be said and discussed on this subject. My stated intention is not to say all that can be said but to open the doors of communication that we may have future open discussions as we seek together to find our way. This is not a one-day crisis, rather it is something that will be with us for many years ahead even as it has been with us these years past.

My prayer and desire for you is that you will not be afraid but will openly seek to find the mind and Spirit of Christ.

Ridgecrest and Glorieta Offerings Given To State Conventions

NASHVILLE—Offerings received this summer at Ridgecrest (N. C.) and Glorieta (N. M.) Baptist assemblies, totaling \$21,357.34, have been distributed equally among the 29 state Baptist conventions as a Cooperative Program gift. In 1964, this amount was \$19,565.42.

The Sunday School Board, which owns and operates the assemblies, voted in 1961 to distribute the offerings in this way.

The total amount came from the summer conferences' Sunday morning Sunday School offering and the summer staff Sunday School offering, taken at both assemblies, and from offerings given at Camp Cresteridge for Girls and Camp Ridgecrest for Boys. The camps are located on Ridgecrest assembly grounds.

Furman Called On To Justify Grant

COLUMBIA, S. C. (BP)—Furman University officials and trustees were called on during a special meeting here to justify the university's accepting \$611,898 in federal aid to complete its \$2.2 million science building.

The general board of the South Carolina Baptist Convention called this special session at the insistence, it explained, of a "concerned group" of pastors and laymen. The "concerned group," whose spokesman was R. Cort Flint, said acceptance of the federal grant violated the principle of church-state separation.

Flint is pastor of First Baptist Church, Anderson, S. C.

After a four-hour hearing, the general board went into executive session. At the end of the executive session, the board said its executive committee would "study and refine" suggested solutions on federal aid to South Carolina Baptist colleges. The committee would report back to the full board in 12 days.

The South Carolina convention operates four colleges, of which Furman is largest and best known. Each of the four colleges was invited to attend the meeting, but only Furman was discussed.

The other colleges—the new Baptist College at Charleston, Anderson College, and North Greenville Junior College—have not participated in the federal aid program.

Eugene C. Proctor, Conway, S. C., dentist, who is chairman of Furman trustees, restated an earlier formal stand by the trustees that the grant "is for services rendered" and "in no way violates the principle of separation of

church and state."

Furman President Gordon W. Blackwell of Greenville told the general board during the past 30 years Furman has received \$7 million from the South Carolina Baptist Convention for operations and capital needs.

During the same time, it received an equal amount from Duke Endowment and another \$7 million from the federal government in various loans and grants.

The president read the prepared statement pointing out the university had been asked to report to the meeting funds it had received from the federal government. He said this amount does not include purchase of surplus government property, nor support for the reserve Officers' Training Corps (ROTC) unit at Furman. Neither is support for students under the G.I. Bill included.

Both Blackwell and Dr. Proctor expressed their "strong desire" that Furman not be in conflict with the wishes of the state convention. Proctor said trustees felt they were expected to set policy for the university.

Missionaries' Kids Give \$117 To SBC

NASHVILLE (BP)—The children of Southern Baptist Convention missionaries stationed in Seoul, Korea, have given \$117 in the Sunday School offering to be used in supporting denominational work through the Cooperative Program.

The gift was announced here by Porter Routh, SBC treasurer, who received it from Seoul Mission Treasurer Ted H. Dowell.

Much of the gift will be used to support foreign mission work, since the largest share of SBC Cooperative Program income goes to the Foreign Mission Board.

Stetson Shows Sources Of Record Budget Year

By Baptist Press

Where does a Baptist college get its money?

Stetson University at DeLand, Fla., has reported total receipts of over \$2.6 million—largest in its history—during the fiscal year ended May 31.

Here's the breakdown on sources, as reported to trustees by President J. Ollie Edmunds:

From alumni	\$ 39,345
From corporations and business firms	79,390
From trustees	192,435
From parents of present and former students	16,066
From the Florida Baptist Convention	351,668
From wills, bequests and trusts..	689,274
From foundations	884,239
From other friends and supporters	298,557

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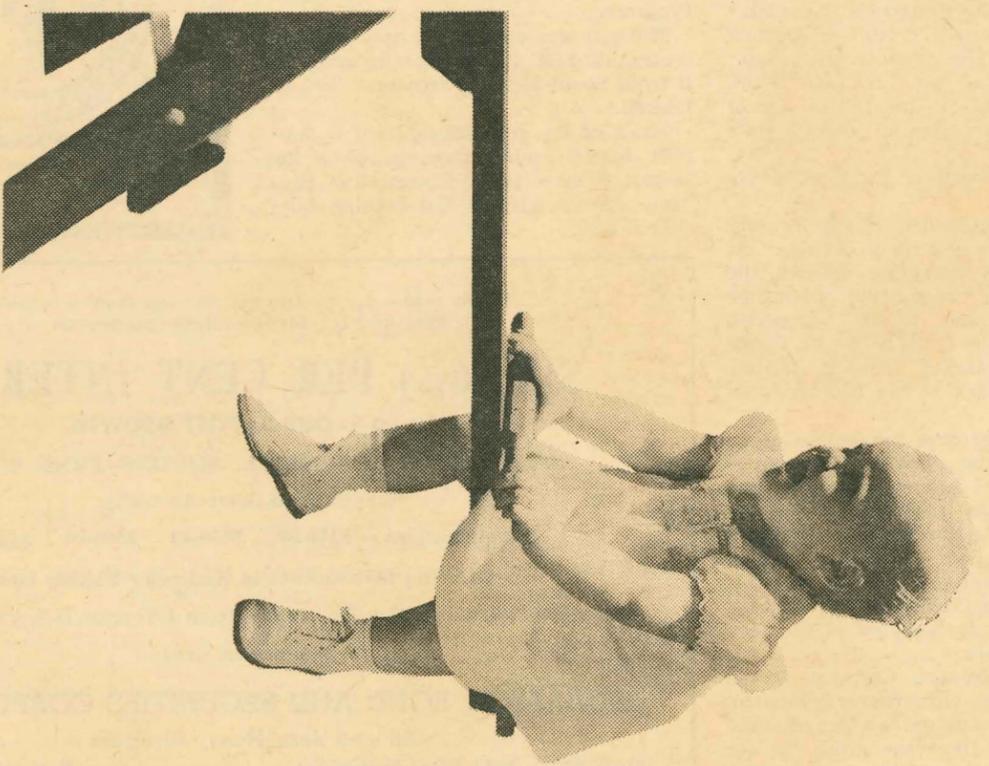
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When there is no supporting person in the picture, children become filled with tension and fear. Permanent damage may be done. One of the values of institutional care is that it does provide security. Children living at Glen Dale, Spring Meadows, and Pine Crest have this because they are "supported by love."



The Thanksgiving Offering is a test of love.