



**WESTERN** RECORDER

NOVEMBER 4, 1965





## GLEANINGS FROM THE FIELD

**ALBERT J. GISLER**, pastor, Immanuel Baptist Church, Frankfort, will be the evangelist in a revival to begin November 1 at the Calvary Baptist Church in Somerset. William R. Bradshaw is the Calvary pastor.

**THE FIFTH CLASS** in the school of practical nursing at the Western Baptist Hospital, Paducah, was graduated on Monday night, October 18, at the First Baptist Church. The graduation address was delivered by Miss Ruth Cole of the Department of Nursing at Murray State College where a total of 70 have been graduated since the beginning of the school in 1961 and the sixth class with an enrollment of 23 began on October 19.

**ALLEN W. GRAVES**, dean of the school of religious education at Southern Baptist Theological Seminary in Louisville, will be the faculty representative for the Kentucky alumni luncheon, which meets at Calvary Baptist Church, November 11, during the convention in Lexington. H. C. Chiles, pastor of the First Baptist Church, Murray, is president of the Kentucky alumni of Southern.

**WHIPPOORWILL BAPTIST Church**, Simpson Association, has passed a resolution of appreciation for George W. Moore who served as deacon for 33 years before his death. The resolution praised him for his devotion to the church and his family.

**THE OAK RIDGE BAPTIST CHURCH**, Campbell County, has called John Atkins as pastor. Atkins comes to Oak Ridge from the Blanket Creek Baptist Church near Falmouth. He formerly served as county missionary in Elliott, Johnson and Carter Counties in eastern Kentucky and also taught at Magoffin Institute. During the interim the Oak Ridge congregation was served by George F. Kelly, widely known retired Baptist preacher in northern Kentucky.

**DOAK S. CAMPBELL** who served as consultant for Kentucky Baptists during the initiation of the Christian Education Advance has been named coordinator for a comprehensive, two-year study of Southern Baptist involvement in Christian higher education. BEST (Baptist Education Study Task) will involve up to 12,000 persons and 24 regional seminars to be held in the spring of 1966 and 1967. Campbell is president emeritus of Florida State University, Tallahassee.

**CENTRAL BAPTIST CHURCH, CUMBERLAND**, experienced a very effective revival October 4-10, according to Pastor Verner Barnett. Evangelist for the services was Chester Culver, pastor of the First Baptist Church, Belfry, and the music was led by Hovey Creech. Results included 7 additions by baptism, 3 by letter.

**THE ROOSEVELT HOTEL** in New Orleans will be the headquarters hotel for the 1967 session of the Southern Baptist Convention. Hotel headquarters is determined by the Executive Committee of the SBC. The convention meets May 23-26, 1967 at an international exhibition center now under construction in New Orleans.

**WHEN THE NEXT** hurricane hurls through the Southeastern United States, the next tornado twists through the midwest, or the next typhoon troubles the

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

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Orient, Southern Baptists may have a special program with which to meet the relief needs instantly. In the wake of Hurricane Betsy, which reportedly left \$3 million in damages to Baptist churches and institutions in New Orleans and the surrounding coastal area, the Executive Committee of the Southern Baptist Convention voted to look into the need for immediate help in disaster emergencies. W. Douglas Hudgins, chairman of the Committee, requested the study.

**THE EXECUTIVE COMMITTEE** of the SBC gave initial approval to participating in a "Crusade of the Americas" evangelistic campaign slated for 1969 in North, South and Central America. Baptist bodies from throughout the hemisphere which participate in the simultaneous effort will conduct their own crusades and elect representatives to the overall steering committee. Final action on Southern Baptists' participation will come from the convention in Detroit next May. The convention meeting in Dallas last June had encouraged the SBC Home and Foreign Mission Boards to study crusade possibilities.

**E. STANLEY WILLIAMSON**, secretary of Broadman Films department of the Baptist Sunday School Board, Nashville, has resigned to become executive producer of Ambassador Films, Inc., of Nashville. He had been with the Board since 1953.

**REGISTRATION FIGURES** for the 1965 season at both Ridgecrest (N. C.) and Glorieta (N. M.) Baptist assemblies reached new peaks. Ridgecrest paid attendance was 33,156 and Glorieta was 22,756.

**AN EIGHT-DAY** workshop on associational missions will meet January 18-26 on the campus of The Southern Baptist Theological Seminary. The program is being planned by Allen W. Graves in cooperation with the Home Mission Board of the SBC. Special attention will be given to the leadership tasks of the associational missionary or superintendent of missions. Some dormitory rooms will be available at a cost of \$15 for the entire period.

**RAY STEWART**, superintendent of missions for Lincoln County Association, is serving as chaplain at the U. S. Navy Yard, Washington, D. C., for two weeks.

### THE ISSUE BEFORE US:

## Federal Support: Principle Or Expediency

by Wayne E. Ward

While the siren song of success has been dulling our senses, Southern Baptists have suddenly stumbled into a crisis which is threatening our very foundations. No one living among us has ever seen an issue of greater importance—and few men have been equal to such a challenge in the long history of the Christian mission in the world.

The question can be stated bluntly: are we going to preserve and expand our institutions at the price of one of the very principles for which they were founded? Are we willing to turn to the federal government for tax support in carrying out Christ's commission to make disciples and teach them to observe all things which he has commanded?

Every institution owned and operated by Baptists should be an extension of the church's mission in the world. Every institution should embody a deliberate effort to carry out the command of our Lord—or we have no business with it. To turn to state or federal government for financial support in carrying out the commission of our Lord is to violate the basic nature of the Christian faith!

Faith is not under government control, and it cannot survive with government subsidy. Faith is the free and willing response of the soul to the grace of God. The church is the divine creation of a body of Christian believers, utterly surrendered to the Lordship of Jesus Christ. Christian stewardship is the joyous overflow of the redeemed heart, offering body, soul, and possessions in the service of the King. To pollute the stream of free and sacrificial giving by a transfusion of tax dollars is to buy temporary life at the cost of ultimate death.

**TAXES** are extracted by law from those of religion and no religion. To use this money for support of sectarian religious institutions of any kind is to violate the very nature of religious liberty. Our Baptist forefathers could see this principle very clearly, and they laid down their lives for it. Do we think that because this principle is old it is out of date? It is certainly possible that our Baptist forefathers could have been wrong in their interpretation of this principle; but, as the very least, we owe it to them and to our Lord to debate the issue on the fundamental nature of religious liberty. We should

*Dr. Wayne E. Ward is professor of theology at The Southern Baptist Theological Seminary, Louisville. He has written other articles on this subject published in other Baptist papers.*

not be content with a subtle appeal to seek federal funds because our institutions are in financial difficulty and must be preserved at any cost. This is a deliberate appeal to expediency and bypasses the basic issue which must be faced.

Today, we are hearing a strange new sound in our midst. Baptist leaders, with deeply vested institutional interests, are calling for a "re-thinking" of our historic position on religious liberty. Any Baptist, worthy of the name, is always ready to open God's Word and face up to a serious re-examination of our tradition. Our Baptist heritage, however great, cannot be equated with the Word of God. We may have been wrong in our understanding of God's truth! But when some of us opened our Bible and prepared to "re-think" the issue under the leadership of God's Spirit and the probing questions of our brethren, we found that we had been treated with a harsh cynicism. We accepted the call to re-examine the issue, only to discover that some who had invited discussion had already made the decision. We were not being invited to an honest inquiry; we were confronted with an accomplished fact! A rationale had already been worked out for accepting federal funds. In some cases, we were asked to give obedient approval to funds already accepted! This ill-considered action has done more to undermine the Baptist witness and the voluntary support of our institutions than anything in our history. Dismay and shock are reaching to the deepest levels of Baptist confidence and commitment. Already, hundreds of thousands of faithful Baptists are wondering how they can support institutions which have violated one of the greatest principles which they were founded to preserve!

**HAVE YOU HEARD** the arguments? Many of them ignore the real issue and make an appeal on the basis of pure expediency: if we do not take the funds, our institutions will be outstripped by those who do. Or, since we all pay taxes, and since Congress has voted to spend some of the money this way, by taking government subsidies we can get some of it back. Or, since other religious institutions are going to have their hand out for federal grants, we are going to be discriminating against ourselves if we do not take them. With the deep love which we have for our colleges and other institutions, our emotions cry out for their support at almost any cost. But this is the point of danger—when we love an institution more than we

### The Cover

Messengers to the 128th session of the Kentucky Baptist Convention will have opportunity to see the new sanctuary of the Central Baptist Church, 1644 South Limestone, Lexington. The new building was entered recently. Homer Carter is pastor. See page 9 for story and another picture.

love the truth which it must serve, we have created an idol. The truth is more important than any earthly institution. We must consider this issue on the basic ground of the nature of the Christian life and the Christian mission in the world. Some Baptists may decide that they should take federal funds anyway; but the issue must be decided on principle rather than by such appeals to expediency.

**SOME HAVE ARGUED** that we are already compromised by tax exemptions on religious gifts, on church buildings, or by third-class postal rates. No doubt there are many inconsistencies and contradictions in this exceedingly complex question of relationships between church and state. But every effort should be bent toward clarifying the lines and bearing a consistent witness to a free church in a free state. Instead, we have heard the crass appeal: since we are already compromised in several ways, why not go "whole hog" and take direct federal grants. When stated this bluntly, the whole argument is basically so immoral that it is repugnant to thoughtful Christians.

Sometimes this argument is stated more subtly. It is right, they say, that we are already involved in certain direct or indirect subsidies. After all, there is no absolute separation of church and state, and we should expect certain aid from the state even as we render certain services to the state. No intelligent Christian has ever supposed that there could be an absolute separation of church and state. We are citizens of the state at the same time that we are members of the spiritual fellowship of the church. We are subject to the laws of the state as citizens and as church members. We worship in buildings; we use the federal mails; we usually expect the fire department to come when we call. This means that we should pay like any other citizens for services rendered. The principle can be stated simply, even if specific applications are sometimes debatable: a church must not seek or accept any subsidy from the state in the exercise of her distinctive mission in the world, and the state must

(Continued on Page 14)



**We Must Face the Issue**

Kentucky Baptists can be really happy and thankful that they are not faced with a tense and dramatic showdown in this year's convention on government grants for Baptist colleges. The presidents of our Kentucky Baptist schools are acting with extreme wisdom and restraint. They have shown nothing but a wholesome attitude and a willingness to abide by the will of the Convention in all matters.

This does not mean that we will not have to confront this problem head-on and very soon at that for in a number of other states Baptists might be asked this month to decide for or against government grants for their colleges. Once one Southern Baptist college gets the go ahead for government grants, all others will be put on the spot.

Here's an example. Furman University in South Carolina has recently asked for and received a grant from the government for construction of a science building. At Georgetown College in our own state there is a most urgent need for a science building. Part of the money for such a building is already on hand and a government grant would put such a building well on the way. If Furman gets the approval of South Carolina Baptists, who incidentally were not consulted before the grant was taken, why shouldn't Georgetown College expect to have the approval of Kentucky Baptists for a similar grant?

The article beginning on page 3 of this issue written by Professor Wayne Ward of Southern Seminary is of vital importance. It should be read and studied by our college administrators and trustees, our denominational leaders and pastors, and every Baptist church member. The article is one of the longest we have used in a long time in the *Western Recorder* but we found no place to cut it without hurting its effectiveness.

Maybe this article should be answered with just as effective an argument on the other side. We would welcome the opportunity to use such a reply to Professor Ward's position.

The editor frankly is caught between two deep feelings. One is that Kentucky Baptists simply haven't played fair with their schools in financial undergirding. The other feeling is that Professor Ward is right about the danger of following expediency instead of principle.

The handwriting is clear. Unless there is strong resistance and refusal to go along, Baptist colleges in several states will be using government grants right

and left within a short time. Then the pressure on all other Baptist colleges will be terrific.

It is really bewildering and appalling how quickly the sound of some Baptist voices has changed. Up until a short time ago, one advocating government grants to Baptist schools would have been considered as far off the true beam as one trying to join a Baptist of Baptist distinctives has always included "a list of Baptist distinctives have always included "a free church in a free state", and the universal interpretation of this included no government funds for the ministry of the church.

What is even more hurtful is the circumstances under which the sound of Baptist voices is changing. All the time we were preaching separation of church and state and disclaiming any intention of using tax funds to do the Lord's work there were no real funds available. But the minute national legislation made grants available to Baptist schools, we began to change our preaching. We are like a man who preaches against liquor until he's offered a drink and then he's not so sure about his convictions.

Think of how we appear to other religious groups, especially Roman Catholics who have heard over and over our denial of belief in government funds for Baptist work. We have vigorously opposed Roman Catholics who have always believed in the use of state to promote and finance the work of their church. Now our arguments and rationalizations sound strangely like theirs. We can only be held in ridicule.

But what others think of Baptists is not the point. We can afford to be laughed at if we are right. We should change our mind if we have been wrong. But our decision must be on the basis of principle and not expediency as Professor Ward says.

It would be easier to refuse to come to grips with the matter, take a course of easiest resistance and hope for the best. In the long run, however, this might well be the fatal course to take.

**The Baptist Treasure**

In this day of materialistic standards we are prone to judge everything by numbers, size or cost in dollars. This standard even invades the realm of religion causing us sometimes to become confused in our sense of values.

Where is the greatness of Southern Baptists really to be found? What is our true treasure? Is it in our numbers? From our small beginnings in 1845 we

have grown to a mighty host of more than ten million. Thousands of beautiful church buildings costing billions of dollars have been built by Baptists.

Is our greatness in our institutional ministry? We have magnificent institutions of learning, hospitals for healing, homes for the homeless and all kinds of ministries in the name of the Lord. In our pulpits stand powerful preachers and able men lead our far flung missionary and education ministries. All of these must be counted in the achievements of Southern Baptists.

Our true greatness, however, does not lie in sheer numbers, our financial success, our magnificent buildings, our great institutions nor even our able preachers and leaders. Our true treasure is in the simple and humble people whose redeemed hearts have responded to Jesus Christ in sincere service day by day. Regrettably not all who are called Baptists have this quality of life but there are millions of these and some are found in every congregation.

These are those who have in childlike faith come to Jesus for salvation. Many of them cannot describe this experience in theological terms but they know it is real. So they love the Bible, they read it and try to live by its teachings. They are not concerned about the scholarly problems connected with the study of scripture but they have confidence in sincere preachers and honest teachers who wrestle with these matters in the search for more light.

They resist the sagging standards of morality in our modern world, holding to the virtues exalted in God's word. Wives love their husbands and treasure their children. Husbands love their wives and are

faithful to their marriage vows at home and away from home. As mothers and fathers they exercise discipline and control over their children, taking them to church without letting them vote on it until they reach some maturity.

These people give a tithe or more of the Lord's blessings to them, trusting their church and their denomination to be good stewards. Their hearts are touched also by special needs and so they give extra for homeless children and foreign mission needs at Thanksgiving and Christmas.

They love the pastor because he is the man of God and they are willing to overlook his faults and weaknesses remembering he is only human. They want the preacher to visit their home and they want their children to feel at home around the preacher.

They love the old hymns and heartfelt prayers when they worship. They expect to be told about their sins when they come to church. They appreciate brevity but are not clock watchers when the preacher is speaking for God. Neither do they hurry home when the last amen is said without taking some time to enjoy the after service fellowship.

On and on extends the list of sterling qualities of these humble and simple children of God who make our Baptist treasure. I have a deeper appreciation for this treasure and more hope for the future of our denomination everytime I get out of the editor's office and live with such people. This was my happy experience recently in a week of revival services with Pastor Charles Minch at Highland Heights near Newport. At Highland Heights I found more than the usual proportion of such saints of the Lord.

**BAPTIST FORUM**



**Young People Will Respond**

Dear Editor:

I have been reading your editorial page, as I usually do, because I enjoy it so very much.

I seldom answer any article but I am moved to comment on your suggestions in "Moral Instructions for Youth". Your ideas are excellent but you aim them at the young people when they should be addressed to the parents.

I have taught children and intermediates in Sunday School for more than thirty years. I began at age sixteen with the "Card" class. Young people are eager to be led. They need Sunday School teachers, Royal Ambassador and Girls' Auxiliary leaders, Training Union leaders and parents who are dedicated to the task of training and guiding. Too

many teachers never make a contact beyond the Sunday morning teaching hour.

During the past year, I have served as chairman of the youth committee in our First Baptist Church here in Central City. The youth participated in the things provided them. We did the following things:

Took 36 on a bus trip to Kentucky Southern and Georgetown Colleges.

Had breakfast during Thanksgiving for the college students.

Organized young people to work at the polls all day during the local option election.

Had a beautiful Christmas dinner for the Intermediates.

Had Student Night at Christmas.

Had a week long youth revival with

two youth testimonies each night, lunch at church two days and visitation.

Took thirteen Intermediates to Cedar-moore for a week followed by a report at the Wednesday evening prayer hour by every one of them (2 minutes each on a particular part of youth week).

Had youth week in the church with the entire Sunday School from the young people up staffed by young people.

Had a youth retreat with 91 present and Mr. Forrest Sawyer as speaker to conclude the youth activities for the year.

I am a high school counselor. Young people who have mothers and fathers that are mature individuals, capable of assuming adult behavior and adult social patterns seldom have serious problems. At least this has been my experience.

I write this as a plea to you to use your dedicated and capable pen to sound the warning of the moral decay of many parents and the spiritual blindness and lack of concern on the part of church leaders.

Central City, Ky. Mrs. John L. Steele

Yours  
and  
His



### Mr. President

Meet the President of the Kentucky Baptist Convention—Franklin Owen, a tall man—tall in body, mind and soul—who through faithful service to his church and denomination is growing in stature as a leader.

Pastor of Calvary Baptist Church, Lexington since 1954, last year he was honored on his Tenth Anniversary by a grateful church and denomination. Growing a mature congregation and serving the University family in Lexington, he led in building one of the most beautiful auditoriums in the south.

### Man From Missouri

Born in Marble Hill, Missouri, one of four children of Rev. and Mrs. Elbert D. Owen, he naturally moved with his preacher-father's family from Oran to Elvins, from Flat River to Charleston to Cape Girardeau. During these years our paths crossed as I visited his father's church and met Frank and Sue Burch who were married at Cape Girardeau on September 6, 1940. God gave them three fine boys—Franklin Pearce, Jr., 18; John Elbert, 15; and William Burch Owen, 14. He finished high school and Southeast Missouri State College at Cape Girardeau, Mo., then received his B.D. at Southern Seminary in Louisville. Later Georgetown College honored him with the doctor of divinity degree. Converted in 1920, he was baptized into the First Baptist Church at Elvins, at the age of seven. At 22, he was ordained to the ministry July 11, 1935 at First Baptist Church, Cape Girardeau, Mo. With something of the true Missourian in him, he still wants "to be shown". He is equally good in "showing". Like his father, he has bigness of build, a knack at story-telling, a warm interest in people, a rich vein of humor that will not be held in, and insight into human nature that make him one of the tall men of his generation. He sees things whole. His rare insight, his power of description, his deep faith in God, and his knowledge of the Word and the church make him a preacher of charm and a pastor beloved.

### Denominational Servant

My column is running out, but I have scarcely begun to tell you about Franklin Owen, denominational servant. Four churches in Missouri, three in Kentucky, and Gainesville, Georgia First

## Kentucky Baptists

Baptist Church have had him in as pastor; and he was associate at the Southside Baptist Church in Birmingham just after World War II—in which he served as Army Chaplain with Combat Troops in the ETO, receiving two Citations—Bronze Star and War Department Letter of Commendation. On Convention Boards and Committees, the list has no end—but highlights: Foreign Mission Board, SBC Committees—On Boards, on Order of Business, on Committees. In Georgia, President Pastors' Conference, Executive and Administrative Committees. In Kentucky—Executive Board, *Western Recorder*, Bethel Trustees, Public Affairs Committee, CEA Chairman; Vice-president of the Convention in 1960 and 1963, he is currently President and chairman of the Board.

Recently he was president of the Trustees of Southern Seminary (1963) and president of the Southern Seminary Alumni Association in 1957.

### Hobbies

His wide range of interests and the soul of an artist are suggested by his hobbies—orchids and other flowers, fancy birds, rabbits, photography and sports. Then there's that houseboat on Lake Harrington and Kentucky River.

### Franklin Owen, We Salute You

We are grateful for his leadership in Kentucky and pray for him as he presides at the Kentucky Baptist Convention in Lexington, November 10-12. What next? President of the Southern Baptist Convention?

Harold G. Sanders

### Greenville First Baptist Builds Educational Building

On Wednesday night, October 6, First Baptist Church in Greenville voted to begin their anticipated new educational building. On Thursday morning at 5:30, the contractor, Mr. Austin Johnson, began clearing the ground for construction.

The new building, to be built behind the present educational building, consists of over 17,000 square feet of educational space. It will be of fireproof construction, steel, brick and block, designed to match the present structure. The new facility, which will house the office suite, will give the Greenville Church a total Sunday School capacity of 850.

Recently the church purchased property behind the educational building for parking facilities. As a part of the construction project, the new lot has been graded and rocked for parking purposes.

The contract for the new educational building is \$217,772. Including furnish-

ings, architect's fees, etc., it is estimated the total project will cost some \$250,000. The Greenville Church was greatly aided in this long awaited project by the receipt of a sizable bequest of Mrs. Mollie Reynolds, former faithful member.

The church has set a goal to dedicate the new educational building debt free on moving in day.

### Graham L. Hales, Jr., Resigns New Castle First

Graham L. Hales, Jr., pastor of the First Baptist Church, New Castle, for five and one-half years, has resigned to accept the pastorate of the University Baptist Church, Hattiesburg, Mississippi.

The Hattiesburg Church is six years old and ministers to the students of the University of Southern Mississippi.

A native of Jackson, Mississippi, Hales is a graduate of Mill Sapps College, Jackson, Mississippi, and Southern Baptist Theological Seminary. He recently completed requirements for the doctor of theology degree at the seminary and will receive it in January.

The Hales will move to Hattiesburg about November 1.

### Christian Growth Revival Held at Jenkins First Baptist

The First Baptist Church, Jenkins, held a Christian Growth Revival, October 4-8 with a different speaker each night. Speakers were: J. V. Case, Jr., pastor of First Baptist Church, Pikeville; Bill Jagers, pastor of Irene Cole Memorial Baptist Church, Prestonsburg; Lloyd Senters, pastor of Fleming Baptist Church, Fleming; Floyd Titsworth, pastor of Grace Baptist Church, Shilbiana; and J. S. Bell, pastor of the Hindman Baptist Church.

Pastor Guy M. Deane, Jr., reports, "Each of these men were a rich blessing to all of the members who attended. . . . There were two who rededicated their lives and 38 signed commitment cards."

### Conference on Retarded Children Scheduled November 23

The Kentucky Association for retarded children has planned a special conference for ministers on the problem of mental retardation. The conference will be known as Clergy Day and is scheduled for Tuesday, November 23 at Frankfort State Hospital and School. The program has been planned by the association's committee on religious nurture and will consider the problem of mental retardation, the approach through religious education and recrea-

tion, ministering to the family of the retarded child and the role of the Kentucky Association for Retarded Children. Included in the conference will be a tour of the residential home at Frankfort.

Speakers will include Mrs. Peggy Leiterman, psychologist, University of Kentucky Medical Center and Vernon Simpson, chaplain, Frankfort State Hospital School. Ministers in Kentucky are urged to attend the conference which begins at 9:30 a.m. and concludes at 4:00 p.m.

### C. D. Stevens Dies In Lexington

C. D. Stevens, well known Kentucky Baptist pastor, teacher and author, died in Lexington on September 19. Funeral services were held in the First Baptist Church of Lexington where he was a member and a Sunday School teacher.

Stevens was a native of Beaver Dam, Kentucky, a 1908 graduate of Georgetown College and a 1912 graduate of Southern Baptist Theological Seminary. Among his Kentucky pastorates were Twenty-third and Broadway Baptist in Louisville and First Baptist Church in Hazard.

Other posts served by Stevens included state evangelist for the Kentucky Baptist Convention, president of the Hazard Baptist College and faculty member of the Lexington Bible College.

Following the funeral in Lexington where David Friedly and B. H. Kazee officiated, burial was in Oakwood Cemetery in Hartford, Kentucky, with Arnett Williams in charge of the service.

Survivors include his wife, Mrs. Florence Stevens; two daughters, Mrs. James Phelps, New Albany, Indiana, and Mrs. George Hertell, Garden City, N. Y.; three sons, Chester and Elbert Stevens both of Hazard, and Eugene C. Stevens, Toledo, Ohio.

### Trenton Baptist Dedicates Educational Building

A new educational building was dedicated by the Trenton Baptist Church on October 3. The fire-proof structure has almost 10,000 square feet of floor space and is a part of a long-range program to provide more adequately for the people of the Trenton community according to the pastor, Earl A. Northern.

The Trenton Church served as host for the 141st annual session of the Bethel Association on October 5. Noon and evening meals for the associational messengers were served in the fellowship hall of the new educational building by the Trenton Baptist ladies.

## Kentucky Baptists

### Owensboro Couple Appointed By FMB

Earlier this year Mrs. Richard D. Clement, Baptist pastor's wife in Owensboro, came home from a Woman's Missionary Union retreat convinced that God was leading her to be a foreign missionary.

That was what her husband had wanted to hear for years, for he had been a mission volunteer since college days. They immediately wrote to the Southern Baptist Foreign Mission Board, and on October 12 the Board appointed them missionaries to Ecuador.

"We want to spend the rest of our lives ministering to the people of Ecuador," declared Mrs. Clement, in Richmond, Va., for appointment and a week of orientation at Board headquarters. She said that "God used" the testimony of a missionary appointee at the WMU retreat to call her to missions.

Mr. Clement, native of Mortons Gap, in Hopkins County, has been pastor of Panther Creek Baptist Church, Owensboro, since April 7, 1964. His former pastorates include Tates Creek Baptist Church, Richmond, Ky., as well as churches in other states.

Relating his Christian experiences, he told the Foreign Mission Board that he grew up in a home where "regular attendance at church services was as much a part of life as eating and sleeping."

Reared on a farm, he was elected president of the Kentucky 4-H Club the week after he graduated from high school in 1949. The fall he entered the University of Kentucky, Lexington, to study agriculture. But three times within the next few years, he said, he experienced "a very vivid call of God" to preach. The first two times he tried to ignore it; the third time, at the Kentucky Baptist Student Union convention in 1951, he committed his life to the ministry. At the same time he became convinced God wanted him to be a foreign missionary.

At the end of the school term he gave up the study of agriculture and transferred to Georgetown College to begin preparing for his new vocation. He received the bachelor of arts degree there and the bachelor of divinity degree from Southern Baptist Theological Seminary, Louisville.

Mrs. Clement, the former Barbara Hargrave, was born in Honolulu, Hawaii, where her father was stationed as a pilot in the U.S. Navy. During childhood she lived in Hawaii, Florida, California, Maryland, and the Panama Canal Zone. She and her family were in Hawaii when the Japanese attacked Pearl Harbor in 1941. Some of the worst bombing occurred only a few



Richard and Barbara Clement

blocks from their home. She was nine years old at the time.

She told the Board that she first experienced God's leadership "to do something special for him" while attending a Baptist encampment in Florida when she was a teen-ager.

She graduated from high school in Pensacola, Fla., and studied in Stetson University, DeLand, Fla., Georgetown College, and Kentucky Wesleyan College, Owensboro.

Mr. and Mrs. Clement have three children, David, 10, Brenda, seven, and Billy, six. "David came home from a Royal Ambassador camp last year and announced that God had called him to be a missionary," Mrs. Clement said.

The Clements were among 12 missionaries appointed during the October meeting of the Foreign Mission Board, bringing the Southern Baptist overseas mission staff to 2,047 (including 101 persons in various categories of short-term service).

### Ministers' Wives to Hold Buffet in Lexington

The second annual meeting of ministers' wives will be held in Lexington at the Calvary Baptist Church. The dinner meeting will be at 5:00 p.m. at Calvary Baptist Church. Tickets are \$1.75 and reservations should be made through the office of Dr. Harold G. Sanders, Baptist Building, Middletown. Those attending may pay for the tickets and pick them up at the registration desk at Immanuel Baptist Church, Lexington, when they arrive for the convention.

The program will include a skit by some of the wives of the ministers. Dr. Robert Lehman will speak. The theme of the meeting is "Who Am I?"

Transportation will be available from Calvary Church to Immanuel Church for the evening session of the convention.

## Foreign Board Adopts \$25 Million Budget

The Southern Baptist Foreign Mission Board, in its annual meeting in Richmond, Va., October 11-13, elected a new slate of officers (among them the first women ever to be an officer of the Board); adopted a budget of \$25,282,552.55 for 1966; appointed 12 missionaries to bring to 194 the number of career missionaries, missionary associates, and missionary journeymen appointed or employed this year; elected the first of six regional personnel representatives to accelerate advance in missionary appointment; approved in principle a 16-week orientation period for outgoing missionaries in an effort to give greater effectiveness and depth to missionary service; and gave an evening to discussion of suggestions made during the foreign mission consultation held at Miami Beach, Fla., last summer.

The Board's new officers are Dr. J. Chester Baggett, pastor of Campbellsville (Ky.) Baptist Church, president; Dr. J. Roy Clifford, pastor, The Tabernacle Baptist Church, Richmond, first

vice-president; and Mrs. J. Woodrow Fuller, Dallas, Tex., second vice-president. Rev. J. Rush Loving, director of church relations for the University of Richmond, was re-elected recording secretary.

The Board's 1966 budget of \$25,282,552.55 is an increase of \$2,351,503.79 over the 1965 budget. It includes \$19,482,552.55 for operating purposes and \$5,800,000 for capital purposes. Of the operating budget, \$17,558,058.55 will be spent overseas and the remaining \$1,924,494 in the States for administration, missionary education and promotion, and other expenses related to maintaining a headquarters and keeping Southern Baptists informed of their overseas enterprise.

In his report to the Board, Dr. Baker J. Cauthen, executive secretary, compared the budget for 1966 with the income of the Board 20 years ago. It was \$3,592,000 in 1945. The missionary staff then was around 550 as compared with 2,047 at present.

"Two basic convictions filled the minds of the members of the Foreign Mission Board when they met in the first annual session following the close of World War II," Dr. Cauthen said. "First, there was a deep conviction that the achievements of world missions are indestructible. Second, there was a deep conviction that Southern Baptists must do far more to help save the world than had been done before.

"The 20 years which have gone by have given great evidence of God's leadership. A steady advance into new lands has taken place until now we are ministering in 60 countries of the world. Many new doors of service have been opened and wider opportunities of ministry in the Master's name have been developed.

"Unparalleled opportunities for evangelism far beyond anything that we have ever before experienced have come into reality. We have been caught up in a vast forward thrust which we recognize as being the work of the Lord.

"We are humbled at the adoption of a budget in excess of \$25,000,000, but as we lift our eyes to the task that is at hand we are quieted into serious thought as we measure what lies ahead. We cannot wait for the world to become as we would like it to be before we launch out into our witness for Christ.

"We must go into the world as it is. We must incur the risk and be willing to face the demands of serving amid the circumstances which are ours.

"The heart of mankind is hungry for the gospel of Jesus Christ. To be sure, it does not recognize the meaning of that hunger. It is only aware of deep, penetrating needs and is groping for some solution to those needs.

"Our own problems and needs at the home base could easily become so urgent as to divert our eyes away from a world in distress and focus them upon ourselves. If this should happen, the consequences would be tragic. It is our task in this day of urgent worldwide need to call Southern Baptists to march forward more powerfully than ever before that the world may know Him who gave Himself for our redemption."

Fourteen Southwide and state leaders of the Southern Baptist Brotherhood were guests of the Board for the entire meeting. On the final day Dr. George W. Schroeder, executive secretary of the Brotherhood Commission, Memphis, Tenn., spoke at a luncheon session. He told Board members of the new emphasis which the Brotherhood is giving to the study and support of missions.

### LEXINGTON CENTRAL :

## A Dream Come True

by C. R. Daley

Dreams come true for those who wait, work, pray and wisely plan. At least this is the testimony of members of Central Baptist Church in Lexington who realized their dream on September 26 with the dedication of the \$380,000 sanctuary pictured on the cover page of this issue.

For twelve years this congregation endured the inconveniences of cramped quarters and made the best of a converted residence for a sanctuary. Central began in November of 1953 when twelve persons met to organize the new church. The five-acre church site on South Limestone near Central Baptist Hospital was bought in January of 1954 and the first pastor, Clyde Chapman, came in October of the same year. But the first years were not easy for Central. A large debt, the uninspiring facilities for worship and educational space and other even more formidable problems did not make for a bright picture.

Then came a choice by the congregation that proved exceedingly wise and ushered in a period of solid growth in



FLUTED COLUMNS, relief and ornamentation and the absence of a steeple make an impressive front for the sanctuary of Central Baptist Church, Lexington.

numbers and in quality that by now has produced a mature congregation. The choice was the calling of a young pastor named Homer Carter. Homer had been remarkably successful in a relatively brief ministry at Junction City but was not the seasoned and experienced pastor that would ordinarily be expected for a task like that at Central. This young pastor, however, demonstrated devotion and ability beyond his years. He met problems with patience but determination that earned respect and respect from the members. He has the winsome appearance of a boy, the mind of a mature man and the spirit of a saint. He respects tradition but only when it corresponds with truth as he sees it. He does not hesitate to blaze new trails to suit the needs of his congregation. He is quick to refuse personal credit for Central's success but the people can't think of their realized dreams apart from him.

The decisive turn for Central came in 1958 when the pastor led in a decision to build a \$175,000 educational building instead of a much needed sanctuary. This meant two morning worship services in the unattractive and uninspiring old residence for several more years. Even the kitchen and dining space recommended in the educational building was ditched in order to use the space for a nursery that by now has enrolled 115 three-year-olds and younger.

The new sanctuary makes a most impressive sight as one rides out South Limestone past the University of Kentucky. The six beautiful columns lend a temple effect and the absence of a steeple gives the building a unique attractiveness. An imposing relief which was designed by Dan Corman, chairman of the decorating subcommittee, features an unadorned cross with the inscription, "Come to me all who labor and are heavy laden and I will give you rest."

Probably the most impressive and most original feature of the Central sanctuary is the 12 art glass windows above and behind the sanctuary. Each

of the twelve windows has a symbol for one of the twelve disciples. It makes for a most effective symbolism. Paneling in the front of the sanctuary is cherry. The carpeting is green and the pews have metallic gold ends with mahogany backs.

In addition to the sanctuary the new building includes a fellowship hall, a choir rehearsal room, baptismal dressing rooms, a kitchen and dining area for twenty-five persons and educational facilities for two young people departments, two junior departments, and one adult department. The sanctuary seats 800 with additional room for 125 end folding chairs. The dedication serv-

(Continued on Page 12)

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"That this may be a sign among you, that when your children ask their fathers in time to come saying,

## What mean ye by these stones?

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

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

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# KENTUCKY BAPTISTS AT WORK

## Annuity Department

### Life Begins At Sixty-Five

by Lewis C. Ray

Life does begin at sixty-five if one takes into account that "Time Marches On," and one day he will face that fact that the time has come when he can no longer keep pace with the fast changing time. In other words, the age of retirement can be one's "Golden Age" if he has made preparation for it. Otherwise, he may feel that he has been put on the



L. C. Ray

shelf as a back number and is in grave danger of growing sour and critical of everything and everybody. The only way for a retired preacher to "keep step" with his time is to "keep in step" with his brethren in the life and work of the churches and the denomination.

As for myself, I am deeply indebted to Dr. William Lunsford, who was the first voice heard in the Convention for some provision for preachers to have some sense of security in old age. We in Kentucky are indebted to Dr. J. W. Black for opening the way for us to participate in the retirement program. The church of which I was pastor was the first in Kentucky to enroll in the plan adopted in 1940.

It is my firm conviction that in the vast majority of cases when a pastor reaches sixty-five it is time for him to step aside and pass his church on to one younger and better prepared for the present time. Thus, viewing this matter as I do, I looked for the time that was sure to come if the Lord permitted me to live. I made every provision possible for such a time. I took advantage of the plans offered by the Annuity Board, enrolled in Social Security, saved what I could from my meager salary, made some private investments, etc. I informed my church two years in advance of my retirement.

To say that I enjoy every minute (and there is not a dull minute) of my retirement is to put it mildly. Already this year (9-29-65) I have preached 144 times. How wonderful my brethren have been to me! If I am not busy preaching, I am busy trying to be the best member of my local church. I try

to practice what I've preached for fifty years. For me, "Life really began at sixty-five."

## Woman's Missionary Union

### International Students Margaret Fund Students

by Mrs. George R. Ferguson

The following International Students are enrolled at Southern Baptist Seminary and are available for missionary messages as their schedule permits:

#### Brazil

Manfred Grellert, 2825 Lexington Road  
John Keidann, 2825 Lexington Road  
Merval Rosa, M-1, Seminary Village

#### Argentina

Daniel Tino, M-10 Seminary Village

#### South Africa

Johan W. S. Odendaal, 302 Rice Hall,  
Godfrey Avenue

#### Nigeria

David Idowu, 2825 Lexington Road  
John Laoye, 220 Rice Hall, Godfrey Ave.  
William Rufus O. Ojo, 2825 Lexington  
Road

#### Taiwan

Gene J. Cho, 148 North Birchwood Ave.

#### Philippines

Salvador Martines, 320 Rice Hall,  
Godfrey Avenue

#### Hawaii

Dickson Yagi, Apt. 2, 421 Kenilworth  
Road

#### Japan

Isao Nabekura, 2825 Lexington Road  
Takahiro Oue, 2825 Lexington Road

#### Guam

Henry Flores Cruz, R-1, Seminary Vil.

#### Hong Kong

Myra Mie Chie Wong, 2825 Lexington  
Road

#### Australia

Mal Thomson, 2825 Lexington Road

#### England

Graham Routley, 2825 Lexington Road

#### Sweden

Backa Birger Eriksson, 2825 Lexington  
Road

#### Canada

Reginald Bibby, 2825 Lexington Road  
Earl Davies, 104 Rice Hall Godfrey Ave.

Robert McLaren, E-4, Seminary Village  
George Ronald Neufeld, Ormsby Village,  
Anchorage, Kentucky

David A. Nightingale, Rt. 3, Scottsburg,  
Indiana

Eric Ohlmann, 2825 Lexington Road

Ronald Tonks, J-10, Seminary Village

There are three Margaret Fund Students (son of missionaries) who are at the Seminary, 2825 Lexington Road: Daniel G. Bagby (Brazil); John David McGee (Nigeria); H. Douglas Olive (Philippines).

Mrs. Joel R. Hitt (Japan) is enrolled at Kentucky Southern College, Louisville but may be addressed at Box 283 at the Seminary.

## Training Union

### Do This If You Want Your Training Union To Succeed

by James Whaley

1. Understand what you are trying to do. Do all your members understand the "Six Tasks of the Training Union"?

2. Keep dependable leadership. You will never go beyond your leadership. Napoleon said, "There is no such thing as a weak or strong regiment; but there is such a thing as a weak or strong colonel."

3. Plan with your leaders and members. Most people are willing to have a part in something that is succeeding. There can be little success without planning. Do you have a regular time for planning?

4. Study carefully the suggestions for planning included in each quarterly. This will help improve the quality of your work.

5. Make your meetings Sunday night informal. Use informal seating arrangement and informal methods. In your planning consider carefully plan 1 and 2, especially in Adult unions. Let people know you have quit having "parts" and that you are having wonderful discussions on Sunday night.

6. Contact every absentee every week. Never combine unions. If only two or three are present, spend part of the time planning ways of contacting all the absentees.

7. Enlist prospects. "Everybody bring somebody" never got anybody to attend. You need definite prospects—church members who are not enrolled in Training Union. Assign these and go after them.

8. Emphasize content. In the Sunday School department every Sunday, instead of saying, "You all come to Training Union," let them know by announcement, or better by posters, the subject to be discussed or the problem to be answered on Sunday night. For

example, it would be better to invite them to a study of who the other Baptists are than to come join an organization.

9. Put something into it! Numbers are important, but other things are important, too. One person said, "The ritual of Southern Baptists is meeting together and counting each other." We should ask, what did we get out of the meeting. You can receive a real blessing if only a half a dozen meet for a purpose. Be optimistic. Enjoy meeting with fellow church members. Enjoy the informal discussion we are having in our union. Remember that five of the nine study programs of Southern Baptists are assigned to the Training Union.

## Foundation

### Write Your Own Will?

"Do-It-Yourself" Can Be Costly

by James C. Austin

You can write your own will—it's entirely legal—or you can have an attorney do it for you.



The small legal fee charged by an attorney may prove to be a real bargain compared with what your heirs may spend trying to get your "do-it-yourself" will untangled in the courts.

An attorney who specializes in probate cases said recently,

"If everybody wrote their own wills, I'd be a millionaire by now. The big fees are earned in court, not in the office drafting a will." He indicated that half the stuff in most wills is sentimental gobbledegook. However, there are many hand-written wills that go through without a hitch.

A married person who desires to write his own will cannot exclude his or her spouse.

The popular theory that you are required to leave your children at least one dollar each is a myth.

A will remains in force until it is changed or revoked. This may be done as often as you wish.

A will should be made based on your needs and wishes as of today. The will should be reviewed and revised as the status of your family and heirs change.

If you leave no will, the law takes over and your estate is distributed by a formula that goes something like this: After payment of expenses of administration, taxes and debts, all personal property goes to the surviving husband or wife and children.

Under Kentucky law, one-half of all the real property goes to the wife or

husband and one-half is equally divided among the children. If the home isn't paid off, the wife assumes the debts which come with the property? What about increased probate cost and expensive bonds and reporting annually to the Probate Court on expenditures on the children's estate?

Most persons who draw their own wills do not face up to certain contingencies or as one attorney put it "next alternatives."

If you desire to perpetuate your Christian witness and influence through the facilities of the Kentucky Baptist Foundation to benefit any Baptist cause, the Foundation secretary will be pleased to consult with you and your attorney. If you have no family attorney we will be pleased to have our Foundation attorney draft this very important instrument for you.

## Church Music

### A Faithful Choir Member's Duties and Rewards

by Eugene Quinn

Jesus said, "To him who hath shall more be given, and he will have abundance." A faithful choir member experiences this truth. He has a desire to be faithful and render greater service, and as he is faithful this desire is rewarded with opportunities for greater service and other abundant blessings.

#### In Rehearsals

Being regular in rehearsals is a responsibility that a choir member has. Readiness requires rehearsal. Some rewards of faithfulness in rehearsal are:

- (1) A growing musical contribution
- (2) Growing spiritual development
- (3) Warm fellowship with fellow Christian singers
- (4) Greater musical ability

#### In Promptness

Prompt arrival to the choir room for rehearsals and pre-service preparations is a duty. Its rewards is knowing that he is a good steward of his time and responsibility. His promptness enables the choir to use the precious time in final preparation for the services. It enables him to be better prepared spiritually and musically to enter the service and serve as a leader in the service.

#### In Alertness

A faithful choir member becomes alert to the spiritual contribution he makes to himself and the congregation. His alertness in following every motion and word of the choir director rewards him with the pride of every good performance for Christ.

Quite often a portion of a faithful choir member's reward is found in the lives of Christian's converted and influenced to consecration by the singing and example of the choir member.

## Musical Duties of a Member Of the Congregation

Yes, every member of every congregation of the church of Christ has a musical duty. Let God's word speak here. No additional comment is necessary.

- (1) "Let the redeemed of the Lord say so. . ."
- (2) "Let everything that hath breath praise the Lord. Praise ye the Lord."
- (3) "Make a joyful noise to the Lord, all ye lands! Serve the Lord with gladness! Come into His presence with singing!"
- (4) "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in songs and hymns and spiritual songs, singing with grace in your heart to the Lord."

## Music Awards Reported In Forty-Nine Associations During 1964-65

From October 1, 1964 to September 30, 1965, forty-nine Kentucky associations have reported music awards by members of churches in their associations. The top 10 associations reported their music awards as follows:

Association—Director	Awards
Long Run—Mrs. W. H. Tassie.....	269
Upper Cumberland—Glenn Durham.....	186
Elkhorn—Ira Prosser .....	109
Severns Valley—Frances Snell .....	86
West Union—W. B. Williams .....	72
Graves—Don Farmer .....	53
Franklin—Jack M. Jones .....	50
Liberty—Jacob Ayers .....	37
Pike—A. Y. Hodge .....	37
Bethel—Malcolm Lunceford .....	31

Congratulations to these and all associations who aided their churches through music training.

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## Ouachita Won't Press For Federal Aid

Trustees of Ouachita Baptist University apparently wish to avoid a floor fight at the Arkansas Baptist State Convention, and so have said they will not press for the right to seek federal aid for the Arkadelphia, Arkansas, school. Instead, the convention will receive a proposal that Baptist churches in the state increase their Cooperative Program gifts next year by 10 per cent over the budgeted amount in 1965.

The question of whether Ouachita could accept federal grants for buildings had loomed as the major issue at the 1965 state convention session in Little Rock.

University President Ralph A. Phelps said in August if the school was to remain a university "of the first magnitude" it would have to receive matching grants from the government under 1963 Congressional legislation. (Phelps will be on the program of the Kentucky Baptist Convention when it meets in Lexington.)

Federal aid has been an issue also affecting Baptist colleges in South Carolina, Georgia and Texas already this

year. It was an issue before the Baptist State Convention of North Carolina a year ago.

►Directors of the Southern Baptist Convention Brotherhood Commission approved a record operating budget of \$466,000 and elected Hugh Cantrell of Arkadelphia, Arkansas as their new chairman at their annual two-day meeting in Memphis. The 28 directors representing 19 states also vote to sponsor a national congress for Baptist boys in a city west of the Mississippi River, August, 1968. A new magazine is planned in 1966. A monthly, it will contain curriculum materials on missions for Baptist young men 18-24.

►Wade C. Henry of Phoenix, Arizona, has been appointed an assistant administrator of Southern Baptist Hospital in New Orleans. The hospital is now undergoing expansion construction which will result in a 600-bed facility. The hospital in New Orleans is one of two operated by Southern Baptists. The other is in Jacksonville, Florida.

►A head-on collision of church autonomy has found the Dardanelle-Russellville Baptist Association overwhelmingly voting to withdraw fellowship from the First Baptist Church at Russellville, Arkansas. The principal dispute was over baptism and rebaptism. Both groups—church and association—used the term "autonomy" to defend their rights to act as they did. The Russellville church had admitted into membership some applicants from other denominations, who had been baptized by immersion. After examining these candidates about their beliefs, the Russellville church did not reimmerge them.

The Russellville church is the home church of former Southern Baptist Convention President Brooks Hays. Hays is not presently a member of the Russellville church.

►Some sort of world government to ensure peace, justice and relief of poverty is being strongly urged by leaders in the Roman Catholic Church. Pope Paul VI himself took the lead in not only endorsing the United Nations but urging its development into an effective international government. The proposed decree being considered by Vatican Council II on "The Church and the Modern World" calls for a world "constitution" to govern all mankind.

►Louisiana Baptists observed Hurricane Relief Day October 17, appealing to all Louisiana Baptists to help reach a goal of from \$300,000 to \$500,000 to aid victims of Betsy.

►An evangelism conference and simultaneous revivals in 1967 and a

functioning program of religious education in 1968 have been planned as a prelude to forming a new state Baptist convention in Pennsylvania. The proposed convention would also include Southern Baptist churches in southern New Jersey. Target date for beginning the new convention is January 1, 1969, according to action taken during a regional fellowship meeting in Harrisburg, Pa.

►Extension of its ministry to the aging will be a topic on the agenda for the annual session of the Baptist General Association of Virginia when it meets in November. The general board has already approved here a plan to establish a second home for the aging in the Tidewater area of the state, with the prospect of buying a site in Newport News. Passage of the plan by the general association is required.

►New quarters for the Dargan-Carver Library to serve the denomination's offices in Nashville were dedicated at the close of the annual Southern Baptist Convention Communications Conference. The 80,000-volume library located in the lobby of the main administrative building of the Baptist Sunday School Board.

## A Dream Come True

(Continued from Page 9)

ice had 900 present. A new organ being built by Ward Organ Company will be installed in November. The entire sanctuary is air conditioned.

The location and the type of worship and educational ministry of Central appealed to students of the University of Kentucky. It is significant that a university student became the 1000th member on September 5 of this year. Now that the long awaited dream of a worship place has come true Pastor Carter is concerned that the congregation remember that the building is only a means to the end that a meaningful ministry might be taken from the church into the whole world. From all appearances the twelve years of waiting and dreaming have been but a happy prelude to a bright day of limitless ministry of Central Baptist Church.

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## SUNDAY SCHOOL LESSON

By H. C. Chiles



## JONATHAN: SELFLESS LOYALTY

(This Lesson for Sunday, November 14, 1965)

I Samuel 20:12-17; 23:15-18

One of the most notable examples of friendship in all history is that of Jonathan, the eldest son of Saul, Israel's first king, and David. The day on which Goliath was slain was the birthday of that beautiful and memorable friendship. This honorable, remarkable and enduring friendship began when David stood before King Saul and with winning modesty told his story of his successful duel with Goliath. Their friendship embraced confidence, appreciation, love, and fidelity. Such friendships are invaluable because they make life rich and full, bright and joyous, tender and sweet. In fact, true friendship is one of the finest things in human experience.

It was very unusual that the dearest friend of a royal prince should be an humble shepherd boy. While circumstances, such as David's humble birth and lowly upbringing, might have kept Jonathan from having a high regard for him, he loved him as his own soul. He found in him one with whom he could have sweet fellowship. No quarrel ever clouded their friendship, and death only tore them asunder. When Jonathan fell in battle, David lamented over him as for a brother.

Friendship is characterized by unselfishness, fervent love, self-sacrifice, and faithfulness. People are longing for friends; so, it should be our desire that God will enable us to be real friends to those who need us; devoid of selfishness, overflowing with kindness, trusting others as we want to be trusted, and true as steel. How thankful we should be when we find friends with whom we can have a soul bond!

Friendship must be manifested; therefore, we are not surprised when Jonathan, after he and David had entered into a covenant with each other, showed his appreciation of and love for his new friend. To prove the genuineness and greatness of his love for David, Jonathan took his princely robes, his sword, and his bow and gave them to his friend. The value of a friend whose love is genuine, whose faithfulness is profound, and whose influence is beneficial cannot be estimated.

When the women sang the praises of David, after he had slain Goliath, a

spirit of jealousy and murderous hatred came over Saul, and he resolved to kill David. After some unsuccessful attempts to kill David, Saul commanded Jonathan and his servants to murder him. Just here is where the loyalty of Jonathan to his friend first showed itself. Knowing that his friend was innocent and because of his open and avowed love for David, Jonathan placed himself in jeopardy from Saul's anger. He was ready to hazard his life for the sake of his friends and to stand against his father in his unjust and cruel treatment of trustworthy David. In pleading with his father not to murder David, Jonathan contended that it would not only be a sin, but also a shame and a disgrace for him to slay the man who had risked his life for him. Such an evil deed would be an expression of base ingratitude to a noble character, an insult to God, and an irreparable injury to the nations. So skillfully and effectively did Jonathan plead David's cause that Saul hearkened unto him, reversed his base decision and took a solemn oath saying, "As the Lord liveth, he shall not be slain."

After Saul promised Jonathan that he would not kill David, he repeatedly tried to slay him. Naturally this puzzled Jonathan, who still wanted to trust his father and be loyal to him. He had great difficulty in believing that his father would lie to him. When David convinced Jonathan that there was but a step between him and death, the latter made a promise to his friend that he would do whatever he suggested in order to preserve his life. David informed him that he would not attend the feast in the palace of the king on the following day, and requested that he inform Saul that he had received permission from Jonathan to go to Bethlehem and make an annual sacrifice along with the rest of his family. If Saul should say "Well," then David would have nothing to fear. Should he fly into a rage because of David's absence, then they would know that Saul still intended to kill him. In that event, David requested Jonathan to kill him rather than to let Saul do it.

Jonathan agreed to sound out his father and then report to David his findings. We admire him for his will-

ingness to risk his own life in order to protect his friend from the wrath of his boastful and egotistical father, Saul. In keeping with his promise, Jonathan conveyed the disappointing news to him that there was no hope of any reconciliation, and pleaded with him to show love and the kindness of the Lord to his family at every opportunity in the future, even though Saul had done him a great wrong. Thus the selfless loyalty which existed between these two friends enabled them to win a thrilling victory.

When Saul learned that David had come to Keilah, he was confident that the young hero would not be able to escape therefrom. Little did he think that God would protect and deliver David. Earnest praying to and complete reliance upon God enabled David to escape repeatedly, and each time he did so Saul was sorely disappointed and greatly embittered. His relentless pursuit caused David to withdraw to the wilderness of Ziph, and there he continued to enjoy the protection of God.

Jonathan jeopardized his life for the sake of his friend by going to visit him in the woods, and there he poured from his noble spirit a stream of encouragement to him who needed and appreciated it. He assured David that Saul would not succeed in his murderous intentions. He also told David that in due time he would become the king of Israel. Jonathan and David made a covenant before the Lord, in which each pledged his loyalty to the other. Then Jonathan returned to his house. They did not know that they would never see each other again, but ere long Saul and Jonathan were killed on the battlefield at Gilboa.

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## Federal Support: Principle Or Expediency

(Continued from Page 3)

not hinder or limit the church in the proper exercise of her mission in the world.

Such a principle means, for instance, that income-producing property in the commercial market must be taxed like any other with which it is in competition. It certainly means that housing for clergy should be on the tax rolls like any other. It does not mean that a postal rate for lower grades of mail service, open to all, should suddenly be elevated in a kind of penalty to the churches. This would amount to a deliberate hindrance of the free exercise of religion. On the other hand, it would prohibit a special rate designed to subsidize the activity of any or all religious groups.

**THIS PRINCIPLE** would prohibit the levying of any tax upon the right to worship, or the place of worship, although a church might properly pay a reasonable sum for any services rendered to its property by any local, state, or federal government. Some thoughtful

Baptists who have wrestled with this problem have reasoned that such services as fire or police protection are a package service to tax-paying citizens in all of their legitimate activities: at home, at church, at play. This may be a valid argument, but a clearer witness to the principle of a free church in a free state would be the voluntary payment by the congregation for any service rendered to the church by any government. On both historical and theological grounds, to concede the right of the state to tax the place or exercise of worship itself is to subject that church to the possibility of control or manipulation by the state. To most Baptists, this is a clear violation of the fundamental character of religious liberty. That the power to tax is the power to control or destroy is a principle which is well-documented in American and world history.

The truth is that, with much effort, the overlapping in these areas could be immensely clarified. All of the greatest ideals are terribly difficult to apply in this confused world. But this does not mean that we should throw up a smoke-screen of hopelessness and say: the principle of a free church in a free state is impractical—let us junk it. No, we should try all the harder. The smallest gain in our witness to this great principle will have eternal worth in the sight of God.

We have even been subjected to a kind of "spiritual blackmail." We are told: if you Baptists do not increase your contributions to this institution, we will go get the money where we can (i.e., from the federal government). Or: you

pastors had better get behind this drive for federal funds; how would you like for somebody to start a campaign to get your parsonage on the tax rolls? Surely the financial crisis of our schools, in particular, has reached major proportions. Frustrated administrators and fund-raisers have been dismayed by inadequate support. They rightly feel that they are often asked to "make bricks without straw." Yet, the sinister motivation in this kind of threat is beneath consideration by earnest Christians. Our institutions are not asked to expand and proliferate by any possible means. Our educators are not expected to offer in every school all of the things which may be offered in the largest state universities. But they are expected to do the best they can with what they are given. The school that suffers some limitations of its program because of fidelity to its deepest beliefs will, in the long run, serve the cause of Christ far better than one that expands at the sacrifice of these beliefs.

**BAPTISTS** have shown that they will support a real program of Christian education in a reasonable number of colleges. But the mushrooming of new colleges in metropolitan areas has threatened the support of older colleges and helped to produce the present crisis. The overwhelming surge in student enrollments has swamped inadequate facilities. We have more Baptist students than we could ever hope to educate in Baptist colleges. Yet, we must not succumb to the oft-stated philosophy that our institutions must survive and expand—no matter how we get the money. If we get the money in the wrong way, we may "save the institutions and lose the cause!"

Some of our leaders have demonstrated their disillusionment with Baptist support of education by flirtation with federal tax support, and others have already passed the frustration stage by seizing the initiative and taking government funds without authorization of the Baptist convention owners. In this way the churches and conventions are put on the defensive with an "If you don't like it, why don't you do something about it" attitude. In the rough and tumble of the political wars, religious or otherwise, every old war-horse knows that this gives a tremendous advantage to the offense. Some of us have even heard such cynical counsel given in the strategy conferences of Baptist leadership: "Grab it before the convention can act upon it; they can't make you give it back without making it up to you!" The backlash of disappointment and heartache over such political maneuvering will be felt in Baptist hearts for longer than any of us will live! All support for Chris-

tian education depends upon utter confidence in our leadership and on the deep commitment to the belief that a Christian college should be true to the principles of the Christian faith. People do not give to Christians institutions because they have to, but because they want to. They believe in them! When Christians can no longer believe in them, they have ceased to exist as Christian institutions—no matter how much money or how many people they have. This betrayal of a historic Baptist principle without convincing the minds of Southern Baptists that the principle is wrong has done more to undermine support of our institutions than poor stewardship ever has.

**SOME WELL-MEANING** persons have raised the old spectre of "federal control" when tax dollars are accepted. Immediately they have been squelched with a fatalistic pronouncement: "Don't you know that we are already subject to government control, zoning control, wage control, academic accreditation control, and on and on?" Besides, the contracts with the government are wonderfully liberal in their provisions. They permit almost any use of subsidized property except the very religious purposes for which they are built. Such magnanimity! The argument has actually been used that one may separate the "secular" activities of the church institution from its "spiritual" activities. Tax money could then be used to support secular functions of the institution without impairing the principle of church-state separation. Theologically and biblically, this is the most horrible distortion of all. Such a distinction is based upon a dualistic philosophy which would destroy the Christian faith. Christianity is not restricted to the Bible department! The scientist who delves into the mysteries of God's world is bearing his witness to truth as much as the New Testament professor. His responsibility in carrying out the commission of Christ is just as great as that of any other Christian.

Thoughtful Christians were appalled when they heard school administrators in the famous "Maryland College Case" testify under oath that their academic programs were entirely secular. They actually argued that they could safely be supported by government funds because their programs were in no way connected with the sectarian beliefs of their churches. They were, in fact, indistinguishable from the state-supported universities. While this may be truer than some would hope, it left the awkward question: "What on earth would the churches be doing with such schools?"

Certainly there are controls of many kinds upon the functioning of our Christian institutions as well as our state institutions. We have responsibilities to the larger community of fellow-citizens, be they Christian or not. But we dare not submit to the kind of control which prevents our being true to our distinctive mission as Christians. Here, we must be ready to lay down our lives! With every tax dollar there is some sacrifice of our freedom to be absolutely true to the Lordship of Christ in the Christian institution. The story of federal control following federal money is so old and so obvious that a wayfaring man, though a fool, could not err therein. Dependence upon tax support is a form of control in itself! Why does the federal government want to subsidize certain activities of church institutions? In the first place, congressmen want to be re-elected, and Congress finally succumbed to a most awe-inspiring onslaught of ecclesiastical pressure from that religious institution which will profit most. Secondly, the principle of self-interest is leading the government to subsidize those things which it considers good for the nation. As long as the purposes of government and the mission of Christ seem to coincide, this cozy situation may deceive the most alert. But a man who cannot distinguish between the government of this nation and the kingdom of God is spiritually blind! The most fatal day in the history of Christendom was that day when the church began to employ the powers of empire to "bring the kingdom of God on earth." With all good will, devoted Christian men have always wanted to build the Christian institutions bigger, and higher, and stronger. Some have sought to use the means of the state to accomplish the holy ends of the church. This was exactly the crisis which Jesus faced when he rejected the use of temporal power to establish his kingdom. At the cost of his life, he turned from ecclesiastical support and imperial power in radical obedience to his Father's will! He did not call us to expand by any means, but to own him as Lord at any cost—even death on the cross.

**THERE IS MORE** than a little dismay and disillusionment in the far reaches of our convention today. The capacity of the human mind to rationalize the sacrifice of principle in the interest of a worthy cause is beyond all computation. The religious mind is especially vulnerable here, because that mind is deeply committed to the cause of Christ for which our institutions were founded. Besides, an honest person always recognizes that he may be wrong in his understanding of the principle at stake.

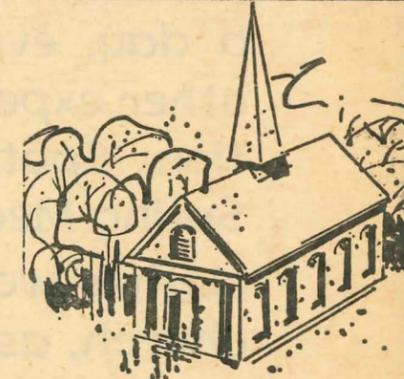
We are all fallible men, bearing our witness to truth as we see it. But such men are willing to live and die for their understanding of principle—they are never moved by appeal to expediency. Can we not at least find a company of Southern Baptists which is willing to debate the issue of a free church in a free state rather than fumble around for a rationale to accept or retain tax support without compromising principle any more than we already have?

**BY SUBTLE** maneuvering, many state conventions have been placed in the position of debating an issue which has already been decided. Money has already been taken; and the prior questions of the nature of the church, the purpose of the state, and the mission of the church in the world have already been bypassed. Are there not some Baptists with the courage and vision to call the debate back to these basic issues? Will we debate the issue on principle or expediency?

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