



WESTERN RECORDER

NOVEMBER 28, 1965





KENTUCKY BAPTISTS sent \$142,815 to the offices of the Southern Baptist Convention, Nashville, for October Co-operative Program causes. Designated money amounted to \$12,308.

SEVEN HILLS Baptist Church, Owensboro, had an October revival with the pastor, T. A. Prickett, serving as evangelist. Conrad T. Gillstrap, Jr., minister of music at the church, directed the revival music. There were 15 professions of faith, three transfers of membership by letter and 28 rededications.

PASTOR BILLY J. TURNER of the High Street Baptist Church in Somerset reports a very successful revival with Hayward Highfill, pastor of the First Baptist Church, Clinton, Tennessee, as evangelist. The pastor reports fifteen additions with eleven coming by baptism with others having made professions of faith but not yet making public commitments. Pastor Turner highly recommends Highfill as an evangelist.

SAND SPRING Baptist Church, Lawrenceburg, has called Joseph W. Hinkle as pastor. He comes to the Sand Spring Church from the Brookside Baptist Church, Nashville, Tennessee. He is a graduate of Carson-Newman College and the Southern Baptist Theological Seminary.

KENNETH AND DIVINA PARK will promote religious education in Valparaiso, where their address is Casilla 960, Valparaiso, Chile. Both are natives of Kentucky. Kenneth is a native of Paducah and Divina was born in Nortonville and moved to Paducah while a teenager. He is a former minister of education of Baptist Tabernacle, Louisville.

BILL WILKEY was evangelist in a revival at Rumsey Baptist Church, Daviess-McLean Association. Stewart Hines, pastor, reports several rededications and one profession of faith. The church has voted to have a full-time program.

REIDLAND BAPTIST CHURCH, Paducah, broke ground on November 14 for a new building. The church also purchased an adjoining lot to increase their parking area. Larry Maddox is pastor of the church.

THE COVER: "Supported by Love" is the theme for the 1965 Thanksgiving Offering for the Kentucky Baptist Child Care Program. Your gift of One Day's Pay will enable children at Glendale, Spring Meadows and Pinecrest to know the security that comes by being "Supported by Love."

THE PLEASANT RUN Baptist Church, of Falls of the Rough, were visited recently by Mr. and Mrs. Thomas E. Whitworth of Lubbock, Texas. Mrs. Whitworth is a part-time worker in child evangelism and presented her work to the congregation. The Pleasant Run Church is without a pastor but is presently being served by Jesse Hornback of Upton as supply pastor.

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

Vol. 139 No. 45

WESTERN RECORDER

Kentucky Baptist Building
Middletown, Ky. 40043

Owned and Published by the

KENTUCKY BAPTIST CONVENTION

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

Board of Directors: J. Bill Jones, chairman, Harold Waincott, vice-chairman; Clarence R. Lassetter, secretary; Norman Allen; Earl Hohman; C. Carman Sharp; Raymond Lawrence; Dan C. Moore; Jack D. Sanford; W. Lloyd Birch; John A. Wood; William Vaught.

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Second-class postage paid at Middletown, Kentucky.

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

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

THE FIRST Training Union administration seminar, held October 25-29 at the Sunday School Board in Nashville, drew 40 participants from 15 states. The seminar was planned and directed by the staff of the general administration unit of the Board's Training Union department.

MRS. WINONA SATURDAY JUNKIN, editorial assistant with the Baptist Joint Committee on Public Affairs, Washington, D.C., has been selected for inclusion in the 1965 edition of *Outstanding Young Women of America*. She serves as a staff writer for the Baptist Press and is an accredited reporter in the Senate and House press galleries. *Outstanding Young Women of America* is an annual biographical compilation of approximately 6,000 outstanding young women between the ages of 21 and 36.

CLEL B. RODGERS, pastor of the First Baptist Church, Flatwoods, was evangelist for a revival with the Temple Baptist Church, Terre Haute, Indiana. Curtis McComis is pastor at Temple.

LIBERTY BAPTIST CHURCH, Logan Association, has passed a resolution in memory of Arthur Barrow. He was a member of that church for 35 years and a deacon for 28. Barrow died October 5. Marvin E. Gullett is pastor.

NANCY DUNNAHOE of Ruston, Louisiana, has joined the staff of the Lexington Avenue Baptist Church, Danville, as office manager and educational assistant. She began her work on November 15. Miss Dunnahoe is a native of Texas and a graduate of Southern Baptist Theological Seminary, Louisville. Austin Roberts is the pastor.

E. POWELL LEE, one of Southern Baptists' best known directors of evangelistic music, died October 29 at the age of 75. A native of Georgia, Lee spent his life in the field of church music, serving local churches and the denomination's evangelism department of the Home Mission Board.

AN ALBUQUERQUE, NEW MEXICO, house-to-house religious survey indicates churches in that fast-growing metropolitan area more than held their own during the past 15 years. About 69 per cent of the 238,300 population are members of some church. This is about five per cent above the national average. A religious survey of this type is scheduled for Louisville in February of 1966.

PRESIDENT'S ADDRESS:

The Baptist Ship on Storm-Tossed Seas

by Frank Owen

IN THE 27th chapter of the Acts of the Apostles is a dramatic account of Paul's shipwreck on the way to Rome. The hindpart of the ship was broken up by the waves, with some 276 occupants making their way to shore "some on boards, and some on broken pieces of the ship" (Acts 27:44). The vessel ran aground at "a place where two seas met."

Whether at sea or in the air, storms and turbulence usually occur where different current meet. The same is true in the realm of human ideas, in politics, religion, etc. Confrontation in God's world, whether of nature or of mind and spirit is apt to be disturbing.

The rapid development of communication and speed of travel has caused the world to shrink steadily, and confrontation of ideologies, religions, nations, races and cultures occur increasingly. Sailing the Baptist ship where these different seas meet requires steady hands and strong hearts.

Permit me to mix my metaphors a bit and transfer the illustration to aerodynamics, as a plane approaches what is called a weather front where masses of cold and warm air meet. It is a time for caution, a time for wise decision. Is the plane powerful enough to fly over the front? Is there enough fuel to go around it? Is the ship strong enough to plunge through it without breaking up? It is this kind of concern that I have for the Baptist ship on the tossed seas of today's confrontations. The Apostle Paul's ship did break up. We pray that ours will not, and we believe that the wisdom, patience and love of the brethren aboard will be dedicated to prevent this.

We are living in momentous years. May I say, difficult times in which to bring a President's Message. Nevertheless, hoping that I shall raise for the thinking of better minds than mine, at least, the right questions, allow me to point out what seem to me to be the storm fronts on which the ship already feels great turbulence, and around which, or over which, or through which, barriers, we must make our way, praying that the ship may come through, well addressed to tomorrow, having faced up to the issues of her day, commanding the respect of a world that watches her critically.

Let us clearly recognize our responsibility to the best possible conduct of the ship so as to preserve her intact, if possible. We must also remember, though, that Paul's party had to trim the ship in every way possible, abandoning much cargo of non-essential accumula-

tion, and with which the ship could not get through the storm.

There isn't any question that Baptists are on the spot in the world, today. We have had the greatest relative vigor of any major denomination during the last two score of years. We are now the largest single non-Catholic denomination in the United States. We are, therefore, in a sense, the spearhead group of evangelical Christianity in this country, and history waits to write after our names the primary responsibility for the success or failure of the Christian movement in these radically changing times.

IT IS NOT my intention to offer solutions. I do not know them. Maybe I shall succeed in suggesting paths of thoughts for better minds than mine to probe, and thus make a small contribution. Maybe I shall succeed in raising the right questions, as I try to mention what seem to me to be four storm fronts, or barriers, or issues of our day, on which we already feel the turbulence, and upon whose questions we cannot escape rendering some kind of verdict, either conducting ourselves in such way as to have our Lord say, "well done," or in such failure as to be written down as unprofitable servants.

I. The Ecumenical Movement

This is one of the great issues of our day. We cannot deny its existence. We cannot close our eyes to it. The great Baptist Church Historian, Kenneth Scott Latourette, says that more Christians are getting together today than ever in the history of the world. Baptists have remained organically out of the ecumenical movement as such, but surely we all wish to be a part of the better spirit and attitude toward Christians of every communion who acknowledge the Lordship of Christ, whether or not their particulars agree with our particulars.

Even Roman Catholics, with whom differences have tended to be more sharply drawn, show all the signs of the brooding presence of a better spirit toward non-Catholic Christians. It is entirely possible that we are witnessing in Catholicism a genuine trend or movement toward the kind of Christianity we have proclaimed. If time should prove this, we shall need to have given the best possible Christian reaction to this new attitude. I appeal to all brethren to respond freely and reciprocally to all signs of good will from other Christians. Some one will argue that there is insincerity. Let us not stumble on this stone. Let us run whatever risks are involved in being brotherly. If



FRANK OWEN, pastor of Lexington's Calvary Baptist Church and president of the KBC, delivered the President's Address on Wednesday.

history should ever record that anyone was insincere, let it not be Baptists.

No, I do not advocate joining the ecumenical movement in an organic way. We have too much to do now and too many organizations to keep up with. Minister friends of my own and other denominations are ever forming new organizations and fellowships. A reasonable amount of this is desirable, in order to show mutual goodwill and a spirit of appreciation for each other. But most of our work is at the grass roots and there we must spend most of our time. While we are enjoying high level dialogue, we are doing nothing about the unreached and lost world, and not much about other duties that more directly relate to the reaching of that world. Peter wanted to build the tabernacles and dwell on the Mount of Transfiguration, and it took a cloud to obscure the more heavenly, so that the inspired disciples would go back down to minister in the valley of suffering and need.

The fact that the ecumenical movement has been so popular has something to say to us about the interests of the public mind in a busy world. Can we hear it? People are not leaving much time in their schedules of activities for indoctrination by the church. Many families no longer come on Sundays or Wednesday nights. The week-long-study course with five nights of two forty-five minute sessions each, and thirty minute speaker in between, is being steadily shortened while attendance diminishes. It saddens us, but we must recognize that tomorrow's Christianity is going to be less thoroughly indoctrinated as to specifics. Many of the intricacies of doctrine and polity that claimed the interest and lengthy debate of our forefathers will fail to

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A Convention With Divine Guidance

Those attending the annual meetings of the Kentucky Baptist Convention through the years have had reason to wonder if there were not more human elements in some of these meetings than divine guidance. Those in Lexington for the 1965 meeting have little reason to doubt that the Lord's hand was clearly present.

This was demonstrated over and over. The program itself had an air of inspiration. It was probably the best planned and most timely presentation in many years. It could but lift the sights and widen the horizons of those experiencing its thrust. Dr. John Claypool and others who planned the program have set a pace which will be hard to match and which definitely points the way for Baptist meetings today.

The Thursday night session by a good margin had the greatest spiritual impact of any Kentucky Baptist Convention session this writer has ever attended. A men's chorus led by Harold Reynierson of Danville already had souls stirred and hearts warmed when Jim Vaus came to tell of Christ in the streets of New York's Hell's Kitchen. His testimony had a ring of reality seldom heard and his experiential insight into the true meaning of being a Christian gave a heart-searching experience to everyone who heard him. Those present knew this was a spiritual apex that seldom is reached and that everything else to come in the Convention would be a let-down.

But the Lord's hand was not only seen in high hours of worship and testimony but also in the business considerations that faced the convention. In fact, history will probably judge the most important contribution of the convention for the future of Baptists in Kentucky was the decision to face up to our Christian education crisis in a special convention for that purpose. The way this came about is a clear indication the Lord was with us.

No sooner had we arrived in Lexington than we met the kind of thing that could have proven divisive and seriously damaging for years to come. The convention without any previous notice was about to be asked to consent to a \$6 million loan for our schools without being given any plan as to how it would be repaid and what effect it would have upon the rest of the work in the convention. It would have been highly unfair to ask action on such a momentous proposal on the spur of the moment.

The Lord appeared to take over in this matter. The motion of Messenger Harold Wainscott calling for

careful study by the Executive Board, full information to all Kentucky Baptists on any recommended proposal and then a special convention seemed to the messengers to be a solution which was as inspired as any sermon heard in the convention.

Divine guidance can be seen also in the selection of leadership for the convention. The messengers felt David Nelson was the Lord's choice for presidency of the convention in this decisive year. Time will prove they were correct. A man of more ability, personal integrity and inflexibility of conviction doesn't exist among us. It's much easier to believe the Lord is really in Baptist elections when power strategy and denominational politicking are absent as was clearly the case this year. To help him as vice presidents, David has two of our ablest men in Harold B. Kuhnle and Leon Larimore.

The smoothness of the convention proceedings is to be credited to Executive-Secretary Harold Sanders and his most efficient staff. Dr. Sanders does his homework most thoroughly and this is a major contribution to the successful convention.

The Youth Rally on Friday night fell short of the spiritual impact we have come to expect in these meetings. To have perfect order and undivided attention in a two hour service from a congregation of 10,000 made up mostly of young people is too much to expect. The carnival atmosphere and applause seemed to be out of place even in such a youth meeting. The very presence of 3,700 Kentucky Baptist youth in one giant choir singing the Hallelujah Chorus might be worth the thousands of dollars and hours that went into this service. Judging by comments heard from pastors and music ministers, it might be time to consider separating the Youth Rally from the Kentucky Baptist Convention sessions.

A decline in significance and influence of the pre-convention meetings over the past several years reached a climax this year. The Pastors' Conference, once one of the main attractions of those who went to the convention, has lost its major impact in the last two or three years. A change in its meeting time has resulted in a conflict with other meetings and declining attendance. Concern for this was expressed by the pastors and efforts for better scheduling are in prospect.

As for hospitality and convenience, Lexington leaves little to be desired as a meeting place for the convention. The Immanuel Church and Pastor H. B. Kuhnle went overboard in tireless efforts to meet

every need of every visitor. Few realize the amount of work required to entertain in such a way. Both the efficiency and the warm friendliness will leave a lasting good impression of Immanuel.

Over at Calvary Baptist Church the kitchen and dining room were about as busy as any eating place in Lexington. Every day brought long lines of diners for special breakfasts and banquets. The Calvary cuisine in friendly service and quality of food surpassed by a wide margin the commercial places.

Every year someone says, "It was the best convention I ever attended". More were heard to say this about this 1965 Convention than about any convention in recent years.

What is True Thanksgiving?

It is said that for many years following the early hardships and sufferings of the Pilgrims, they would place five grains of corn beside each plate at the Thanksgiving feast. By then their crops had brought plenty to them and their blessings were bountiful, but they thought they could be more thankful if they recalled the time when five grains of corn per person was the daily ration.

BAPTIST FORUM



Challenges Ward

The article by Dr. Ward in the November 4th Recorder is, comparatively, very fair to those in favor of federal aid to Baptist colleges. Yet the very title, "Federal Support: Principle or Expediency," begs the question, or rather it demands the question in a peremptory way. Those opposed to federal aid, I know without reading further, are going to be congratulated for acting on principle and those favoring federal aid are going to be accused of doing so because it is expedient. It seems to me that "federal aid" is a better term than "federal support" and that "church aided" might be a better term than "church supported", but my main point is that there may be principles on both sides and expediencies on both sides.

It would be hard to find a statement about Baptist colleges from a person totally uninvolved. The only one I think of immediately is in a novel by Robert Penn Warren that I just read. "Long back, he had spent a year at the Baptist college over at Marston, in the next county, long back before he had met Lucy. The College wasn't much more than a glorified grade school, but there he had heard the big names written on the books." *All the King's Men*, [Modern Library ed. pp. 71-72.]

I have been trying to imagine what Mr. Warren would have written had he chosen to focus on Marston college and its future history, having the federal aid controversy hit it some forty years later (presumably the character involved was there in the 20's).

If he had set himself to imagine the likelihoods of the thing with Pulitzer-Prize verisimilitude and non-Baptist detachment, I believe he would have related that Marston College got somewhat better academically but never was as good as it claimed to be. I believe he would have told how Marston continued to be staffed, in part, by teachers who claimed to be dedicated and sacrificial and perhaps were but who, in many cases, did not have the credentials to get better-paying jobs. We would have been told, I think, that the Baptist preachers who went there often did so because they could also pastor a church at the same time without academic strain, and perhaps even hold another job or two.

I believe Warren would see Marston college in the 50's and 60's as much bothered by accreditation problems and by the new emphasis on measuring academic quality objectively. The college's patrons would not be able to understand these problems because of their

We need some such reminder in 1965 for, as strange as it seems, the more we have, the harder it is to be grateful. The affluent and fat society of 1965 shows fewer signs of true gratitude than did the sickly, half-starving Pilgrims in 1621.

What is true thanksgiving? Is it merely acknowledging God as a source of our blessings and then proceeding to use them as we please? Can we truly be thankful to God while reserving His blessings for our selfish consumption? Hardly. Our thanks are best shown, not in what we keep to enjoy ourselves, but what we share with others to bless them. True thanksgiving then is first thanks, and then giving. Truly grateful receivers are always generous givers.

No more fitting expression of such gratitude could be offered to Kentucky Baptists than the privilege of giving to help provide the needs of homeless and dependent children. The "One Day's Pay" for our Kentucky Baptist Children's Homes then is a most appropriate way to observe Thanksgiving in 1965. We can first give thanks for our blessings and then give to bless needy children. This is true thanksgiving.

long standing myth of Marston's "excellence" and their lack of knowledge as to how their college, in academic circles, had been exposed. When federal money became possible the president would want it the way pants are desired by a man who has just had his pants ripped off, not the way they are desired by a person who disdained an extra pair in the past because he thought nobody was going to offer him one anyway, and then turned greedy. At the prospect of having the government help pay for the teaching of Judo or Autumn Flora, the college president would feel like a Christian martyr being offered a tranquilizer pill by the Roman government. He would feel that "principle" was satisfied merely by being eaten by the lions. Teachers of Judo and Autumn Flora would like the idea of federal aid better than would teachers of religion.

Many of the opponents of federal aid around Marston, I think, would be people who had seen the government dictate to Marston for years, by way of teacher-certification requirements, free of charge, and who had never turned a hair. None would suggest anything concrete that the government might ask Marston to do, except put in compulsory R.O.T.C., and not many people, even around Marston, would consider this likely.

Doctors of Religion would have visions of seeing the mousy Masters of Science in other departments supplemented by fearfully competent and outspoken Ph.D.'s in shiny new offices. Some really would fear secularization, others would fear that other depart-

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Lexington Convention Calls For Special Session

by R. G. Puckett

Lexington, Ky.—Messengers to the 128th annual session of the Kentucky Baptist Convention voted to hold a special convention within eight months to deal with providing adequate financial support for its colleges and schools.

The Convention's Executive Board and the Board's Christian Education Committee were instructed to make a complete study of all possible avenues of support and make recommendations at the special convention.

All recommendations to be made by the Executive Board to the special convention are to be published at least 30 days prior to the convention so messengers will have time to study them and think through the proposals.

This definite action on the special convention came on Friday afternoon in the last miscellaneous business session after much discussion and earlier consideration.

The Special Advisory Committee of fifteen and the Christian Education Committee were scheduled by the Committee on Order of Business to report on Friday afternoon. Because of the possibility of some major recommendations concerning a loan for capital needs of the colleges and schools supported by Baptists, the messengers called for the reports earlier.

In the Thursday afternoon session these two committees reported. They made no recommendations but reviewed the need and situation up to that hour.

As last week's Recorder reported, messengers seemed to feel the need for much consideration of the matter and Harold Wainscott, pastor of the Third Baptist Church, Owensboro, made a motion which called for the Executive Board to study the feasibility of a loan for all the schools. The Board was to report such specific information as source, interest, collateral and method of payment. The motion called for approximately one or two days in the program next year at the annual session or a special convention to discuss the matter and make some decision.

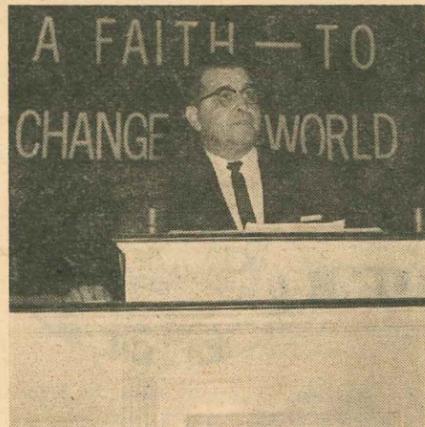
John Claypool, pastor of Crescent Hill Baptist Church, Louisville, amended the motion to exclude the possibility of putting the matter in next year's convention because it would be difficult for the Committee on Order of Business to arrange that much time and also arrange the other parts of the program.

In the Friday afternoon discussion, Claypool again indicated it was the intent of his amendment to the Wainscott motion that a special convention would be called.

The special convention would be held before the end of the June, 1966 but no indication of the exact time was given. Nor was the place of the special session named. Time and place are to be named by the Executive Board.

The question of federal aid to Kentucky Baptist schools did not come up officially except in speeches.

In the closing address, the president of Ouachita Baptist University, Arkadelphia, Arkansas, Ralph A. Phelps, Jr., called for a re-examination of the implications of the traditional Baptist stand on separation of church and state. A college today cannot exist without taking federal money, Phelps said.



WENDELL RONE, pastor of the Bellevue Baptist Church, Owensboro, presented a paper on the 40th Anniversary of the Cooperative Program and the 50th Anniversary of the Unified Budget in Kentucky.

THE CHRISTIAN LIFE COMMITTEE reported on Thursday afternoon. A survey conducted this year of the Convention's institutions revealed that all schools, hospitals and other institutions were integrated. Negro students, most of them Americans rather than foreign students, attend all four of the Baptist colleges in the state, and all three of the hospitals have integrated facilities. Two of the hospitals have Negro physicians on the staff. Louis J. Twyman, Louisville, is chairman of the committee and presented the report.

Thursday night messengers jammed in the sanctuary to be spellbound by Jim Vaus, a wire tapper with the Mickey Cohen gang before his Christian conversion. Vaus is now serving with a religious organization known as Youth Development and Co., Inc., New York. His message was "Christ in the Streets."

He told messengers that "wherever

there is a lack of love and discipline, here you will find the breeding ground of delinquency."

He warned the pastors that this could happen in their homes as easily as it can in the pocket of poverty.

Vaus contended that one of the greatest needs today—far greater than ministers in the pulpit and missionaries in the field—is the need for men and women to "just honestly and lovingly live Jesus Christ."

The worship atmosphere was so great when he finished that messengers cancelled the election of officers that evening and scheduled it for Friday morning. (See editorial, page 4.)

Officers Elected

David Nelson, pastor of Owensboro's First Baptist Church, was elected president in the Thursday afternoon session. Friday morning, host pastor, H. B. Kuhnle, was named first vice-president and Louisville's Third Avenue Baptist Church pastor, Leon Larimore, was named second vice-president. L. C. Ray, former pastor of Tabernacle Baptist Church, Louisville, now retired, was elected secretary. Leo T. Crismon, librarian at Southern Baptist Theological Seminary, was elected assistant secretary.

ROSS COGGINS, director of communications for the Christian Life Commission of the Southern Baptist Convention, Nashville, spoke on "The Evangelism of Incarnation." He challenged messengers to break out of the traditional viewpoints of "programs of evangelism" and let the redeemed of God have "redemptive involvement in humanity's suffering. . ."

He went on, "Southern Baptists have been accused of many things but rarely has our commitment to evangelism been impugned. Indeed, our conventions resound with repeated affirmations that it is evangelism which 'has made us such a great denomination'.

Nevertheless, I stubbornly submit that we are not an evangelistic people, in the main, according to the premises set forth in the New Testament."

Coggins emphasized that:

- ▶ Incarnational evangelism knows how to minister in the world without being of the world.
- ▶ Incarnational evangelism is as inclusive as the word "whosoever."
- ▶ Incarnational evangelism involves a cross.

The theme of the convention—A Faith to Change the World—was taken from the title of Coggins book, *To Change The World*. Each session theme was taken from chapter headings in the book.

THE ONLY ACCIDENT reported that marred the safe traveling record of those attending the convention, was that of one car in the Campbellsville Col-

lege choral group caravan. The group sang just before the address of Harold E. Stassen and some delay came as all but five of the choir members arrived and sang under the direction of Dee Wayne White.

The accident occurred between Perryville and Danville when one of the cars in the caravan crashed head-on with another car. Driver of the students' car was Willard Lee Wise, a native of Taylor County and the Campbellsville area. He suffered facial cuts, a cracked collarbone and two broken ribs. One of the passengers, Miss Barbara West, suffered a broken pelvic bone. Three other passengers were released at a Danville hospital after examination revealed no serious injury. Wise and Miss West were hospitalized at Danville.

Youth Night

The fourth annual Youth Night in conjunction with the Kentucky Baptist Convention was held in Memorial Coliseum on the campus of University of Kentucky.

Program personalities included Claude H. Rhea, Jr. of the Houston (Texas) Baptist College as music director; the Pilgrim Players, directed by Dwight Cobb, of Crescent Hill Baptist Church, Louisville; Chip Lockwood of Georgetown College; Rebecca Snyder, Miss Kentucky of 1965 and a member of Third Baptist Church, Owensboro; Robert S. Denny, director of youth work for the Baptist World Alliance; and Bobby Richardson, second baseman for the New York Yankees.

Richardson challenged the young people to find purpose in life through Jesus Christ. He urged them to share the gospel with the whole world for it was the answer to the quest of men for a meaningful life.

The convention meets November 17-19, 1966 in Bowling Green, Kentucky. First Baptist Church there will be the host. The 1967 will be at Walnut Street Baptist Church, Louisville, on November 8-10.

(All convention pictures in this issue were taken by Ed Boden, Georgetown.)



BOBBY RICHARDSON, second baseman for the New York Yankees, was the final speaker at Youth Night in Lexington.



PRESIDENTS OF THE CONVENTION for 1966 gathered in the library of Immanuel Baptist Church, Lexington. They are (left to right) Leon Larimore, pastor of Third Avenue Baptist, Louisville, second vice-president; H. B. Kuhnle, host pastor, first vice-president; and David Nelson, pastor of Owensboro's First Baptist Church, president. Another picture of officers is on page 14 of this issue.

REPORT OF THE COMMITTEE ON NOMINATIONS OF THE KENTUCKY BAPTIST CONVENTION LEXINGTON, KENTUCKY

Executive Board Members

Association—Nominee	Term Ends	Ohio County—Robert M. Wade	1968
Allen—Clyde Gordon	1968	Owen County—Charles Carter	1968
Anderson—Neal Bowman	1968	Pulaski County—Wm. R. Bradshaw	1968
Bell County—Charles F. Jones	1968	Salem—David Bratcher	1967
Bethel—Darryl C. Richardson	1968	Severns Valley—Bill Hancock	1968
Blackford—J. T. Miller	1968	South District—Austin Roberts	1968
Blood River—Buron Richardson	1968	Tates Creek—Bailey Olds	1968
Boone's Creek—H. C. Zachry	1968	Ten Mile—Roy Slaughter	1967
Bracken—August Peters	1966	Twin Lakes—Hobart Reynolds	1968
Breckinridge—Raymond Farrar	1968	West Kentucky—Milton D. Lay	1968
Central—Robert B. Oldham	1968	West Union—J. C. Lewis	1968
Caldwell—Donald M. Moore	1968	Isaac McDonald	1967
Campbell County—Charles Minch	1968		
Lee Hopkins	1968		
Christian County—Marion T. Duncan	1968		
Fred Richardson	1967		
Crittenden—John M. Wall	1968		
Davless—McLean—John Dunaway	1968		
East Union—Robert Lawson	1968		
Elkhorn—John Wallace	1968		
Franklin Owen	1968		
Earl Lee Hohman	1966		
Franklin—Yancey Sanders	1966		
Fulton County—Denzel Dukes	1966		
Goshen—Elbert Carrier	1966		
Jackson County—Jim G. Henry	1968		
Long Run—James B. Lewis	1968		
Lewis Walters	1968		
Ercil Barker	1968		
Henry W. Schafer	1968		
Robert O. Williams	1968		
Donald M. Randolph	1968		
Guy Gordon	1967		
McCreary County—Lee Mason	1968		
Middle Fork—Green L. Hamblin	1968		
Greenup—Lee A. Gore	1968		
Ira McMullen, Jr.	1968		
Monroe—Billy Compton	1968		
Muhlenberg—Floyd Berry	1967		
Nelson—Kit C. Yeaste	1966		
North Bend—W. Robert Shettler	1967		
O'Ray Weeks	1968		
Jack Sanford	1968		
North Concord—Robert F. McFadden	1968		

Board of Directors

KENTUCKY BAPTIST FOUNDATION	
Nominee	Term Ending
Norman, Ellis, Cadiz	1967
J. Ray Binford, Versailles	1968
Joe Beasley, Sr., Harlan	1968
Bill Edmunston, Danville	1968

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Bill Vaught, Danville	1966
Raymond Lawrence, Corbin	1968
Norman Allen, Prestonsburg	1968
Dan C. Moore, Georgetown	1968
Jack Sanford, Florence	1968

Board of Child Care

Nominee	Term Ending
John Claypool, Louisville	1969
Frank Rhodus, Ashland	1969
Charles Westry, Louisville	1969
Archie Allison, Owensboro	1969
Don Chatham, M.D., Shelbyville	1969

Boards of Trustees

BETHEL COLLEGE	
Nominee	Term Ending
James Moore, Paducah	1968
J. Quenton Wesley, Morganfield	1969
Mrs. John Blane, Sr., Hopkinsville	1969
Denzel Dukes, Fulton	1969

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Church Suit Questions Integration Legality

by Jim Newton

RICHMOND, Va. (BP)—A suit filed in Chancery Court here questions the legality of the action of First Baptist Church of Richmond last January to admit two Nigerian students as church members.

Six church members, along with "other members of the church with similar opinions," filed the suit, asking Judge William A. Moncure, Jr., to rule that the church's vote to admit the Nigerians was invalid.

They cited a church constitution dated in 1827, which stipulates that established policies of the church cannot be changed without the vote of two-thirds of the white male members.

They further charged that the vote required by Roberts Rules of Order, under which the church was supposedly conducting its business, necessitated a two-thirds majority to change established policies.

During the business meeting on January 20 when the action was taken, a total of 1,487 persons out of the 4,000 church members voted, and most of these voting were women. The vote was 724 to 554 in favor of admitting the Nigerians as members, a majority but not a two-thirds margin.

THE PETITIONERS charged that all actions of the church on January 20 were invalid because: (1) the votes were cast by a mingled participation of men, women and children; (2) less than two-thirds of the white male members were present; and (3) less than two-thirds of the white members voting were in favor of accepting the two Negroes as members.

Theodore F. Adams, pastor of the church for the last 30 years, said that no one even knew the 1827 constitution existed at the time of the vote. He said that legal counsel had advised him that the old constitution was invalid.

He explained that several of the church members were disgruntled over the admission of the Nigerians, and one had asked the church historian after the action if an old constitution existed. The historian, after much research, dug out the old records.

Adams, who said he deeply regrets the suit was ever filed, hopes the plaintiffs will drop the entire matter. He called the petition "a violation of Christian spirit."

A committee has been appointed by the deacons to ask the six petitioners to withdraw their suit, but Adams said the committee had not been able to contact the petitioners a week after the suit was filed.

The two Nigerian students, meanwhile, are faithfully attending church services, said Adams. "They're sorry all this trouble has come up, but they've got a wonderful spirit and attitude about it."

THE NIGERIANS are Adedokun A. Oshoniyi and Gideon S. A. Adegible, both students at Virginia Union University, a Baptist school, and both sons of Nigerian Baptist ministers.

Both were accepted into full church membership as exceptions to a church policy dating back to 1840 which stated Negroes would be members of their own churches, not the First Baptist Church. African slaves asked in 1840 to leave the church to set up their own church. Until then, Negroes worshipped with whites at the church.

Significantly, many staff members of the Southern Baptist Foreign Mission Board in Richmond, which sent the missionaries to Nigeria who led the boys' fathers to Christianity, are members of the historic First Baptist Church of Richmond.

Had the two Nigerians been refused membership, Baptist mission leaders feared repercussions would have been heard around the world and Baptist foreign missions would have suffered losses.

Now there appears to be a chance that their membership might be declared invalid.

The same week the suit was filed, the church voted by mail ballot to create a special committee to consider all applications for church membership, regardless of race.

The committee, to be formed after a December deacons' meeting, will prob-

ably not be able to do much until after the court suit is settled, since the action setting up the procedure for creating the committee was initiated in the January meeting held invalid by the objectors.

The following week, about 300 members of the church voted unanimously to finance the legal defense for the six church members listed as respondents in the suit. The expenditure would be subject to approval of the church's finance committee or its chairman, but this approval is considered a formality.

Technically, the suit was not filed against the church, nor its pastor. Named as "respondents" were three trustees of the church, its chairman and secretary of the deacons, and the chairman of the special study committee which recommended creation of the committee to consider all membership applications.

The respondents have until November 21 to answer the charges. Adams said he did not know when a hearing would be held.

Seminary Foundation Okays Endowment Drive

NEW ORLEANS (BP)—A \$1 million endowment fund campaign has been approved by New Orleans Baptist Theological Seminary Foundation directors.

Baptist laymen will be asked to make investment—gifts for the benefit of the seminary, said Ed Wood, president of the newly organized foundation and a New Orleans businessman.

Earnings from the endowment funds will provide missions and church work scholarships for students, faculty salary supplements, and limited grants for theological research.

Foundation directors are organizing the funds solicitation by states, regions, and in local support areas. They hope to raise the \$1 million by April 15, 1965.

"Four thousand laymen will be asked to participate in the program," Wood said. Each donor will receive a certificate indicating his participation in theological education as a layman-investor.

The campaign is the seminary's first major effort to receive endowment funds officials said.

SBC Missions Gifts May Hit \$22 Million

NASHVILLE (BP)—The Southern Baptist Convention could possibly exceed its \$20 million budget this year by as much as \$2¼ million, a financial report from the convention's Executive Committee indicates.

Mission gifts through the convention's Cooperative Program for the month of October topped the \$2 million mark for the fourth time in convention history and the second time this year.

The missions gifts of \$2,011,247 during October bring the total for 1965 to \$18,172,083.

With two months left in the fiscal year, the convention lacks meeting its operating and capital needs budget by only \$1,663,517.

Once the budget is reached, all funds exceeding the budget will be divided between foreign missions and home missions, with two-thirds going to foreign missions.

If the present giving trend continues, about \$2¼ million should be available to foreign and home missions through the "advance" action of the budget, observed SBC Financial Planning Secretary John H. Williams of Nashville.

In addition to the \$18.1 million distributed to 79 convention boards, agencies and institutions for operating and capital needs, a total of \$16,770,045 has been contributed to designated missions causes in the denomination.

With undesignated Cooperative Program receipts and designated gifts combined, the total world missions gifts so far this year reached \$34,942,128.

Both designated and undesignated missions contributions are more than a million dollars respectively over the 1964 figures.

Designations for the month of October were \$278,696, compared to only \$188,794 for the month of October last, an increase of \$89,902.

Undesignated receipts for October were \$148,737 above the \$1.8 million given during October of last year.

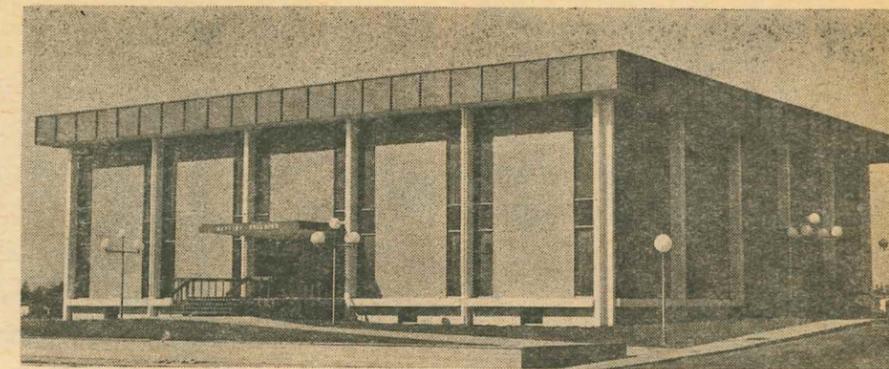
No Wrestling, Just A Baptist Floor Fight

SAN JOSE, Calif. (BP)—The Southern Baptist General Convention of California had just ended a long debate over election of trustees that raged for more than an hour.

At the most appropriate time, an unidentified by-passer stuck her head in the door and asked if there was going to be wrestling in the San Jose Civic Auditorium.

No, came the reply. A Baptist convention is meeting here.

The floor fight was already over.



THE NEW CALIFORNIA BAPTIST BUILDING was dedicated November 2, 1965. The dedication was a part of the twenty-fifth anniversary of the Baptist convention in the state. The \$500,000 building is located in Fresno and houses all the offices of the Southern Baptist work on state level.

Baptist Convention Merger Doubtful, ABC Prexy Says

SUNNYVALE, Calif. (BP)—The president of the American Baptist Convention said here that American Baptists are more likely to join with six other denominations in forming a new Protestant church than to unite with Southern Baptists or other Baptist groups.

Robert G. Torbet, president of the American Baptist Convention, described his 1.4 million member convention as "progressive and liberal" and said it differs with the "conservative Southern Baptist Convention on political issues."

"It takes two to talk," he quipped, indicating that the American Baptist Convention is alone in willingness to talk church union at the present time.

During a press conference here at the annual meeting of the American Baptist Churches of Northern California, Torbet said that the American Baptist Convention has already received an invitation to talk about the possibility of merging the ABC with six other Protestant groups.

"The ABC is certainly interested in an ecumenical relationship," he said.

Southern Baptists, however, have generally opposed uniting with other denominations, and unlike the ABC, do not belong to the National Council of Churches.

Torbet said that the ABC has not yet accepted the invitation to talk about the possibility of merging with the six Protestant groups, and it might be as long as two years before the decision is made to accept the invitation.

He pointed out two major obstacles to joining with the Methodists, United Presbyterians, Evangelical United Brethren, Disciples of Christ, the United Church of Christ and the Episcopalians as suggested in the Blake-Pike merger proposal.

One, he said, is the form of church government: rule of the church by bishops vs. the Baptist concept of congregational government.

The second problem, he said, is baptism: infant baptism vs. the Baptist teaching that baptism is for persons "who are accountable for themselves." There is talk that both concepts could be accepted in the one church, he added.

In spite of these hurdles, he said that the American Baptist Convention probably stood a better chance of uniting with the six than with the Southern Baptist Convention.

Explosion Destroys Nevada Baptist Church

CARSON CITY, Nev. (BP)—An explosion that reduced concrete blocks to dust and rubble completely destroyed the First Baptist Church of Carson City, leaving the 200-member congregation homeless.

No one was injured in the explosion, which came just moments after the pastor, C. R. Gibson had left to get a haircut.

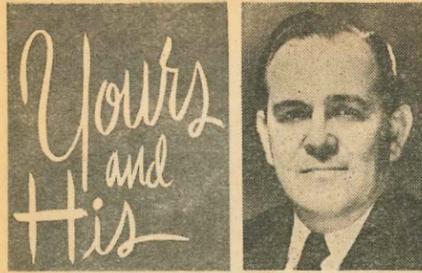
Both the auditorium and an almost new two-story education building were demolished. The explosion was apparently caused by an accumulation of gas under the floor, perhaps ignited by a spark from an automatic heater.

The blast was so strong, Gibson said, that the building and everything in it was shredded. Steel chairs were twisted like corkscrews.

Pieces of the front door were found 200 yards away, and tracts from the church office were found on the grounds of the state capital building five blocks away.

Gibson said they could not find a trace of his library, sermon notes, tape recorder or 16 mm movie projector.

**EVERY BAPTIST LEADER A
WESTERN RECORDER READER**



Reflections On Convention

In the opinion of experienced leaders of the Convention, persons who have attended annual meetings up to forty years, expressed their feelings that the 128th Annual Session of the Kentucky Baptist Convention was one of the best—if not the best—in decades. They mentioned "the spirit" of the meeting, the "stature of the speakers", the "scope of the program", and of course the "inspiration of the Youth Night".

For those of us who have so many responsibilities in connection with the business of the Convention, the details with speakers, the leadership of committees, etc., it is perhaps hardest for us to fully appreciate the fine spiritual impact which the full program brings to those who come to enjoy it to the full. However, I personally felt the strength, power, and breadth of this annual meeting in a wonderful way. I did not get to sit in every hour, but most of them blessed my heart and encouraged me in the work to which God and you called me in this state.

Breadth Of It

The Annual Meeting is primarily "An Order of Business", and covers the broad scope of our denominational work—state and conventionwide. This means it covers the earth, links us with the past and assures us of a place in God's tomorrow. Yes, it is a partial explanation of the scope of the COOPERATIVE PROGRAM in action.

Then, think of the breadth of those outside of our own denomination whose message and fellowship blessed and enriched our lives: Jim Vaus, former wire-tapper for Mickey Cohen and now God's servant with boy gangs in New York; Dr. Homer Nutter, brilliant and dedicated Negro pastor of the First Baptist Church of Lexington; and Hon. Harold E. Stassen, former president of the American Baptist Convention, Philadelphia. Then, we had the two top leaders of the Baptist World Alliance, Washington, D.C., in Josef Nordenhaug and Robert S. Denny.

Next week I shall talk of our Youth Night, but let me say that God blessed our lives through the music and the messages, particularly that of Bobby Richardson, Yankee baseball star and Gospel Witness of Jesus Christ.

Harold G. Sanders



Binghamtown Baptist Church in Middlesboro has elected a Corpsman from the Gap Job Corps Conservation Center in Middlesboro as president of his Training Union group. Shown congratulating Ivan Ball (center) of Pine Knot, Kentucky, is the church pastor, W. B. Bingham. With them is Mrs. Bingham who is director of the Young People's Training Union Department. Pastor Bingham says Ivan has set an example for all Corpsmen in moving his church letter and in regular Sunday School, Training Union and worship attendance.

Dave Gardner Now Serves Munfordville

David M. Gardner has moved from the pastorate of the West Point Baptist Church to the Munfordville Baptist Church. He is a native of Covington, a graduate of Georgetown College and Southern Baptist Theological Seminary. Prior to serving the West Point Baptist Church, Gardner was pastor at Sanders, Ky.

Mrs. Gardner is the former Barbara Shelton of Covington, daughter of Kentucky Baptist Evangelistic Secretary, Hicks Shelton. The Gardners have one son named Mark who is now 2½ years old.



D. M. Gardner

Benefit Performance For Joy Parsons Fund

A benefit performance by the Georgetown College drama group, the Mask Rafter, was presented on the campus on November 12, 13, 15 and 16 for the Joy Parsons Scholarship Fund. The drama was Oliver Goldsmith's "She Stoops to Conquer" and the total receipts went to the Scholarship Fund.

Joy Parsons from Harrodsburg was a Georgetown graduate who died in an automobile accident returning from a Louisville drama engagement to Indiana. She was working at the University toward the graduate degree and planned to teach drama in college.

Announcement has also been made

that forty per cent of the season ticket receipts for Mask Rafter's performances would be given to this scholarship fund. Members of the family and others working on the project have expressed hope that the fund will be far enough along to announce the awarding of the first scholarship by graduation time in 1966.

Somerset First, Dedicates Education Building And Two Missions

First Baptist, Somerset, had a most unusual day on October 31. A New educational building for the home church and two missions were all dedicated in one service. Open house was held at each of the buildings in the afternoon.

The new educational building at the home church cost approximately \$205,000 and increases the educational capacity to 1,000. It is ultramodern with air conditioning, sound system, heated walks and entrances to melt snow and ice, an elevator and other equipment.

One of the mission buildings dedicated was educational space for the Buena Vista congregation which began in 1957. The first unit of Buena Vista was built in 1960. The new building increased the educational space to 285 and cost over \$48,000. Charles C. Burrell is the pastor at Buena Vista.

The other mission is Beacon Hill, located just south of Somerset on Highway 27. The property purchased in May of this year, cost \$26,000 and included four acres with two buildings now being used for educational space and worship. Deacon R. C. (Tip) Fleming is in charge of the Beacon Hill services until a pastor can be secured.

In spite of being engaged in these two building projects and the purchase of

the Beacon Hill property, Somerset congregation last year gave over \$40,000, the third highest amount in the Kentucky Baptist Convention through the Cooperative Program. The record also reveals that the *Western Recorder* was put into the church budget in 1953 and has been sent to the First Baptist families ever since that time.

Eldred Taylor, former Kentucky Baptist secretary of missions and evangelism, has been pastor of the Somerset congregation since 1958.

Jack C. Naylor Comes To Henderson's Audubon Church

Jack C. Naylor of Stanton, Tenn., has accepted the call to become pastor of the Audubon Baptist Church, Henderson.

He is a graduate of Union University, Jackson, Tennessee, and has attended the New Orleans Baptist Theological Seminary. He taught high school in Lexington, Ky., for three years and spent ten years in the Armed Forces.

The Naylor's have two children, Vicki and Jeffrey.

Corbin Central Calls Minister of Music

Bill Johnson, the son of the W. W. Johnsons, Greenville, has been called as minister of music for the Central Baptist Church, Corbin. W. W. Johnson is superintendent of missions for Muhlenberg County Association of Baptists.

Bill has attended Georgetown College and served three years as minister of music at Chevy Chase Baptist Church, Lexington. He has just been discharged from service.

Raymond Lawrence is the pastor of Central Church, Corbin.

A. M. Vollmer Stays Busy In Retirement

Recently the First Baptist Church, Dyersburg, Tennessee, invited their former pastor, A. M. Vollmer, to lead in a series of evangelistic services. Twenty-two years ago Vollmer left the pastorate of that church to become the superintendent of the Louisville Baptist Orphans' Home.

Wednesday night during the revival was Vollmer Night and all those whom Dr. Vollmer had baptized, married or united with the church while he was pastor were invited to sign a card and write him a greeting.

In the six revivals that Vollmer has preached this year, there has been 101 additions, 83 by baptism and 18 by letter.

Kentucky Baptists

Maxey Jarman Honored As "Churchman of the Year"

LOUISVILLE, KY. (BP)—Businessman W. Maxey Jarman of Nashville, Tenn., was honored as the 1965 "American Churchman of the Year" in ceremonies here.

The award is presented annually by the Lay Associates of the Southern Baptist Theological Seminary, friends of the institution who help underwrite programs of continuing theological education and research.

Previous recipients of the award are concert pianist Van Cliburn (1964) and astronaut John Glenn (1963).

Jarman is chairman of Genesco, Inc., a complex of shoe and apparel manufacturers, and S. H. Kress chain of variety stores. He is a director of the Federal Reserve Bank of Atlanta, Mutual Life Insurance Company of New York and the United States Council of the International Chamber of Commerce.

The executive is a former vice-president of the Southern Baptist Convention and has served in advisory posts with the Baptist Sunday School Board and the Southern Baptist Foundation. Currently he is vice-president of the American Bible Society and is trustee of Moody Bible Institute (Chicago, Ill.), Freedoms Foundation (Valley Forge, Penn.) and the national publication, *Christianity Today*.

His book, *A Businessman Looks at the Bible*, was published in 1964.

Educated at Massachusetts Institute of Technology, Jarman was awarded an honorary degree in 1957 by Stetson University (DeLand, Fla.) and is a trustee of George Peabody College (Nashville).

Southern Seminary President Duke K. McCall, in presenting the citation, said Jarman "typifies the new thrust in evangelical Christendom—the layman taking his faith seriously into the vocational realm."

Jarman's comments in accepting the award centered about his lifelong emphasis on Bible study "Most men think of it as a duty," he remarked, "but they don't get the joy and refreshment that are possible. The real secret to understanding and appreciating the Bible is obedience—commitment—to what the Bible teaches."

SBC Budget Reached

A telegram from Porter W. Routh, executive secretary-treasurer of the Executive Committee of the SBC, stated that the advance section of the budget was reached on November 17. Program funds received until January 1 will go 2/3 to Foreign Missions and 1/3 to Home Missions.



JARMAN CITED FOR CHRISTIAN WITNESS—W. Maxey Jarman, left, receives the "American Churchman of the Year" award from Duke K. McCall, president of the Southern Baptist Theological Seminary in Louisville, Kentucky. The award is presented annually to an outstanding layman by the Lay Associates of the Seminary. Looking on is Gordon Ford, Louisville, Ky., chairman of the Southern Seminary Foundation, who participated in the presentation. (BP) Photo

O. W. Yates, Lexington Pastor, Retires January 1

O. W. Yates, pastor of the Rosemont Baptist Church, Lexington, for the past 14 years has announced his plans for retirement on January 1, 1966.

When he came to be pastor of the Rosemont Church in January, 1952, the church had 40 members, a block building twenty by sixty feet for worship services and an indebtedness of \$3,000. Now the church has more than 1,100 members and property worth more than \$500,000.

In commenting on his decision, Dr. Yates said, "We have had generally a splendid spirit among our membership. We are living in an area where we lose many members by transfer. We always hope that our loss is another's gain and that God's work profits by the same."

Yates will continue serving the church after January 1 as supply pastor until another pastor is called, or until other arrangements are made by the pulpit committee. He plans to spend his retirement years in supply preaching, interim pastorates, revivals and Bible teaching.

Mrs. Yates is the former Elizabeth Draughton who was with Georgetown College for many years.

TWO REASONS KENTUCKY BAPTISTS ARE WELL INFORMED

1. LOUISVILLE

2. OWENSBORO

(especially because of the Baptist Book Stores within them!)

From Middlesboro to Madisonville, from Ashland to Albany, from Paducah to Pikeville . . . in Bowling Green, Lexington, Frankfort, Murray, Maysville, and every place in between — Baptists of the Blue Grass State are better informed than ever, thanks to their Baptist Book Stores.

When, in 1890, the book business of the denomination in the state was incorporated as a store in Louisville under the name Baptist Book Concern, no one dreamed of the tremendous possibilities for Christian influence and education that this enterprise would have. Yet, from humble beginnings come great things, and today Kentucky Baptists have two Baptist Book Stores resulting from that small beginning.

Both stores provide good books, Bibles, Christian music, recordings, audio-visuals, and church supplies. Twenty-nine employees in the two stores make every effort to serve you promptly, courteously, and with great care — consistently providing **Service with a Christian Distinction**.

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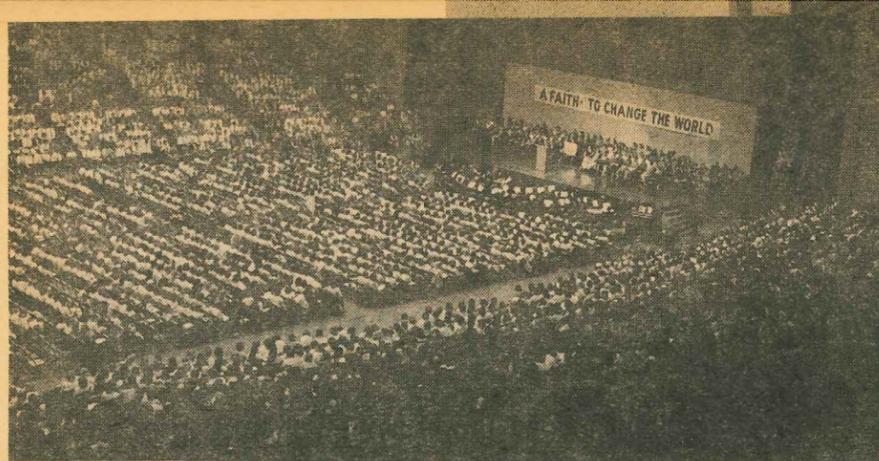
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OWNED AND OPERATED BY THE SUNDAY SCHOOL BOARD OF THE SOUTHERN BAPTIST CONVENTION



THE CROWD for Youth Night at Memorial Coliseum was estimated at 10,500.



CONVENTION OFFICERS for 1966 are (left to right, seated) Leo T. Crismon, assistant secretary; David Nelson, president; L. C. Ray, secretary; (standing) Leon Larimore, second vice-president and H. B. Kuhnle, first vice-president.



BOB JONES (left), Mayfield, is vice-president of the Ministers' Conference and he will be serving with Eldred Taylor, Somerset, president and Austin Roberts, Danville, secretary. The Ministers' Conference met the day before the convention.

Report of Committee

(Continued from Page 7)

Earl A. Northern, Trenton 1969
Wesley O. Hanson, Hartford 1969
Owen Billington, Murray 1969

CAMPBELLSVILLE COLLEGE

Nominee	Term Ending
James W. Deener	1966
Glen Richards, M.D., Lewisport	1966
Jim Collier	1966
John McCubbin	1967
Albert Gisler, Greensburg	1967
Bill Holladay, Centertown	1967
David McClellan	1968
Max Stitts, Danville	1968
Billie G. Hurt, Benton	1968
Edd Foley, Horse Cave	1969
H. D. Rightmyer, M.D., Campbellsville	1969
Jack Farley	1969
Paul Lawson, Stanford	1969
Roy G. Wilson, M.D., Campbellsville	1969
H. C. Zachry, Winchester	1969
Forrest Shely, M.D., Campbellsville	1969
Henry Mardis	1969
Harold G. Meers, Louisville	1969

CUMBERLAND COLLEGE

Nominee	Term Ending
George Griffin, Jr., East Bernstadt	1967
Charles Buhl, Sr., Williamsburg	1968
Bill Ramsey, Somerset	1969
Gorman J. Roberts, Louisville	1969
George S. Munro, Ft. Thomas	1969
Eugene Siler, Jr., Williamsburg	1969

HOSPITAL COMMISSION

Nominee	Term Ending
H. B. Kuhnle, Lexington	1969
Ed Luttrell	1969
Edwin F. Perry, Louisville	1969
W. R. Newton, Louisville	1969

GEORGETOWN COLLEGE

Nominees	Term Ending
Wallace Carrier, Harrodsburg	1968
Rumsey Taylor, Sr., Princeton	1969
John Cooke, Lexington	1969
T. A. Pardue, Frankfort	1969
Mrs. Ralph Couey, Winchester	1969
Homer D. Carter, Lexington	1969
Arthur Points, Ashland	1969
Kenneth McCracken, Covington	1969
S. L. Cutter, Lexington	1969
Ira J. Porter	1969

KENTUCKY SOUTHERN COLLEGE

Nominees	Term Ending
Karl Nussbaum, Jr.	1966
Jesse A. Hatfield, Jr., Louisville	1967
Local Terms:	
Gordon Ford, Louisville	1969
J. Luther Fuller, M.D., Louisville	1969
Mrs. Edwin G. Gheens, Louisville	1969
L. Leroy Highbaugh, Jr., Louisville	1969
J. C. Hill, M.D., Louisville	1969
Mrs. Joe Cross, Louisville	1969
State at Large:	
Ed Freeman, Harrodsburg	1969
Smith Gibson, M.D., Covington	1969

CLEAR CREEK BAPTIST SCHOOL

Nominees	Term Ending
John Bradshaw, Stanford	1968
Ted Bumgardner, Jenkins	1968
Winn T. Barr, London	1968
T. H. Harding, Hazard	1968
Dalton Leath, Winchester	1968
Crawford Y. Blakeman, Middlesboro	1968

ONEIDA BAPTIST INSTITUTE

Nominees	Term Ending
Saul Goins, Burning Springs	1968
Mrs. H. B. Kuhnle, Lexington	1968
John Baird, M.D., Danville	1968
W. H. Curl, Jr., Mt. Sterling	1968
Mrs. Dyche Jones, London	1968

Kentucky Baptist Trustees

Nominees	Term Ending
Duke K. McCall, Louisville	1968
Robert L. Mills, Georgetown	1968
Jack Sanford, Florence	1968
George Greene, M.D., Georgetown	1968
Jay Brown, Louisville	1968

Chairman of Committee to Report



OFFICERS of the Music Conference for 1966 are Glenn O'Bryan, Somerset, president; Dewey Kyle, Owensboro, vice-president; and Mrs. James Dorsett, Paducah, secretary. Not pictured was the pastor-advisor, Homer Carter, of Lexington.

in 1966 on Civic Righteousness and Public Morals 1966

Recommendations:

1. Preacher of Annual Sermon 1966—Kenneth Chaffin, Southern Seminary, Louisville.
2. Alternate: William Hull, Southern Seminary, Louisville.
3. That the amendment to the Constitution presented last year at the annual meeting, be approved with the following correction in grammar: "Employees of the Executive Board or any agency or institution of the Convention shall be ineligible to serve as a member of the Executive Board or on a Board of Trustees or Directors or Managers of any Agency or Institution or Commission fostered and supported by the Kentucky Baptist Convention."



LOUIS SHEPHARD (left), Somerset, is secretary for the Associational Officers' Association and James Pinkley is vice-president. Not pictured are Ross Figart, president and Russell Bennett, program chairman.

(Phrase to be corrected: "to serve as a member of" to be read "to serve as members of.")

Respectfully submitted,
COMMITTEE ON NOMINATIONS
Max Stitts, Chairman
Jesse A. Hatfield, Jr.
Isaac B. McDonald
Curtis Warf
Ira McMillen, Jr.
Wallace H. Carrier
R. Haskell Bolding
J. William Jones
J. Chester Badgett

Committees To Report To KBC, 1966

Committee on Direct Missions

L. E. Dorsey, Cynthiana
Truett Miller, Middlesboro
Wyman Copas, Park City

Committee on Cooperative Program

Andy Reese, Barbourville
Fred Sale, Elliston
E. P. Howerton, Erlanger

Committee on Home Missions

W. O. Hanson, Hartford
Edward French, Cumberland
Carl Baldrige, Frenchburg

Committee on Foreign Missions

Austin Roberts, Danville
Charles F. Jones, Pineville
Bob Dunn, Paducah

Committee on Church Organizations

Robert Young, Louisville
Bob Collins, Smithland
Frank Rhodus, Ashland

Committee on Benevolences

Kenneth Cole, Morehead
Denzil Probus, Fern Creek
Nevi Townsend, Cave City

Committee on Radio and Television

H. Curtis Erwin, Greenville
Winn T. Barr, London
W. D. Jagers, Prestonsburg

Committee on Conventionwide Education

David Bratcher, Brandenburg
Ray Alexander, Georgetown
Robert L. Palmer, Williamsburg

Committee on Evangelism

Richard Oldham, Bowling Green
Lee Hopkins, Bellevue
Robert O. Williams, Louisville

Committee on Retirement Plans

George M. Trout, Lexington
William Mulloy, Louisville
O. B. Mylum, Berea

Committee on Civic Righteousness and Public Morals

Raymond Ward, Whitesville
Herman Bowers, Frankfort
Nathan Brooks, Louisville



RELIGIOUS EDUCATION Association officers for 1966 are Howard Cook, Glasgow, president; Paul Robinson, Lexington, vice-president; and Patsy Moore, Flatwoods, secretary.

Committee on Kentucky Baptist Foundation

O. W. Yates, Lexington
E. R. Prather, Somerset
*Joseph E. Stopher, Louisville

Committee on Stewardship

H. C. Zachry, Winchester
Earl Hohman, Nicholasville
William Hall, Mt. Vernon

Respectfully submitted, COMMITTEE ON COMMITTEES

Raymond Lawrence, Chairman
L. H. Tipton
Shelby R. Beaty
A. H. Phillips
T. L. McSwain
Leon Larimore

Report of Committee On Committees - KBC 1965

(This List Does Not Include Those Already Serving)

Committee on Nominations

Terms Ending 1967
Verlin C. Kruschwitz, Elizabethtown
John Wall, Dry Ridge
Homer D. Carter, Lexington
John Wood, Paducah
Earl Bell, Harlan

Committee on Order of Business

Terms Ending 1967
E. Keevil Judy, Henderson
James B. Lewis, Louisville

Committee on Credentials

Terms Ending 1967
G. C. Sandusky, Owensboro
D. L. Druen, Campbellsville

Committee on Arrangements

Ercil Barker, Louisville—Term Ends 1966
Terms Ending 1967
Othar O. Smith, Bowling Green
*C. Penrose Ecton, Lexington

Committee on Public Affairs

Terms Ending 1967
John Claypool, Louisville
*Eugene Siler, Williamsburg

Committee on Obituaries

Terms Ending 1967
*George Raleigh Jewell, Louisville
C. W. Devine, Paducah

Committee on Kentucky Baptist Historical Society

Terms Ending 1967
Wendell H. Rone, Owensboro
H. C. Chiles, Murray

Committee on Resolutions

Terms Ending 1967
Denzel Dukes, Fulton
Eldred M. Taylor, Somerset



(Continued from Page 5)

ments might begin to play at least a strong second violin.

Some of the most outspoken opponents of federal aid would be Baptists who wanted an easy degree from an accredited institution for themselves or their children and were not at all interested in the alternative of "a few quality institutions" suggested by others.

Throughout the controversy, more teachers of academic subjects would be almost totally silent, suggesting a feeling on somebody's part that academic specialists at Baptist colleges should be seen and not heard. Throughout the late 60's most of the Baptists would prefer the alternatives of fibbing about the quality of their college and of economizing on everything but its facade to any other alternative. No abandonment of "principle" would be seen in doing these things, at least not by many. The idea of abandoning the college would be advanced rhetorically, but nobody would see it as a real possibility. The college would flourish numerically, and would do well in athletics. It would accept federal aid about 1975, not because it needed it any worse but because people had grown used to the idea and because some better Baptist colleges had already done so, and because one or two of them were no longer Baptist.

This is merely an attempt to guess what a totally unprejudiced outsider would say, and to show that plausible claims of "principle" and charges of "expediency" could be made on either side. My opinion presumably is worthless since I teach in a Baptist college. If you doubt that the view I have visualized for Warren (for which I would give him about a C-plus) is the view held by many academic-minded outsiders. Ask them and see! They alone can achieve a purely intellectual con-

templation of "principle." The rest of us all have bias, emotional or practical or both, and would do well to admit it. Williamsburg, Ky. Eugene Wiggins

More on Federal Aid to Baptist Schools

Dear Editor:

In the *Western Recorder* of September 23 were two articles that call for special attention. One is a long laborious article entitled "Cooperation or Isolation," signed by the presidents of five of our leading Baptist schools justifying Federal grants of money to the colleges. The other article was a short guest editorial by Editor E. S. James of the *Texas Baptist Standard* showing from the history of Brown University how Baptist schools cease to be Baptist and a witness to the true Christian faith of their founders.

I shall take up presently come of the arguments that these learned men make in their article, but the first question to decide in all disputed matters that come up is, "Is it right or wrong?" If it is right, let's do it. If it is wrong, all the arguments in the world cannot make it right.

Uncle Sam has no money. Every dollar that he gives comes out of the pockets of the people, all the people. This money is taken forcibly in form of taxes. We want to build a Baptist college. We need 10 million dollars. Where can we get the money? The Baptists do not have it, or if they do, they won't give it. Uncle Sam comes along and says, "I can get the money for you. I will take it out of the pockets of the Jews, the Catholics, the agnostics and infidels who do not believe in your God and your religion. You can have it on certain stipulations and conditions. Of course I will hold the strings." He does not tell us right then what the strings are. We will find out later.

The ten commandments say, "Thou shalt not steal." I ask you candidly, how far is that from stealing? If it is not stealing it is robbery which is about the same thing.

The presidents have an answer to this. They say we are already doing it. Our churches and religious institutions are tax free and are provided fire and police protection. So having gone this far, why not go further?

Let me answer this question. Even if we have already been doing it, that doesn't justify us to go further. But

the fact is we have not been guilty in the first case. There is a vast difference between remitting taxes in the first case and making loans and grants in the second case. The first is by the vox populi, the second by the fiat of a socialistic dictator who seems to think that what we have is not our own but belongs to the Federal government. In making these grants the vox populi is not consulted nor considered.

The second main reason for refusing government funds is that *Federal gifts mean federal control and the eventual destruction of the school as a Baptist institution.* I spoke of strings attached to these gifts. One string is *federal control*; control of the faculty, control of curriculum, control of text books, control of the student body, control of the trustees, control of prayer and Bible reading in classes and chapel. The Supreme Court says it is not the business of the government to teach religion, so cut it out. Poor Brown University! Editor James could have mentioned other schools where Baptists have poured in millions that are now lost to Baptists.

"But," says one, "the government would never do that . . . take control." Witness the home owners who have government loans. Ask them if they have complete control of their property, and if they can sell to whom they please?

In this article the presidents also say they are as eager to preserve religious liberty as are any other of our denomination. We believe them to be able to discern any control or attempts to control which may do violence to this principle and will draw the line. *No funds must ever be accepted that will bring undesirable controls.*

You will note that they base their belief in the integrity of the trustees, but say nothing about their belief that the government will not seek to control.

How could they? Governments change, trustees and presidents also change. Editor James speaks of Brown University. The country is replete with the wreckage of Baptist schools into which God-fearing sacrificial Baptists have poured millions of dollars because of the change of personnel on the part of presidents and the trustees.

Finally, as to the reliability of trustees I quote this recent news item: "While Texas Baptist schools are under a mandate from the Texas Baptist State Convention to accept no government funds, an informal committee of trustees representing ten Baptist schools agreed that the trustees of each school should decide for themselves whether or not to accept federal money. At a meeting in Waco, Texas, 30 trustees of the ten Baptist schools agreed unanimously that the Baptist General Convention of Texas should return to the ten Baptist schools of Texas the pre-

rogative of accepting federal grants and loans without government controls."

And so the pressure goes on from year to year. Was it a mad dream on the part of the Texas Baptists when they thought that federal grants mean federal control and the eventual loss of our Baptist schools to our Baptist faith? No, it is not a dream. Neither are they hardshells as the writer of the presidents' article unkindly suggests. They are honest, old fashioned Baptists who believe the Bible and believe we should build our Baptist schools with money that the Lord gives and have absolute control over them when they are built. Lexington, Ky. W. M. Nevins

Guest Editorial

Second Place Servants

The recent death of Adlai Stevenson reminds some of us that many of the best services rendered humanity are performed by men and women who serve in second place. The ambassador of this country to the United Nations wanted very much to be President, but that place continued to be denied him. Nevertheless, he did not quit merely because he failed to get what he wanted. In several places of less prominence he may have served his nation more effectively than he would have served from the White House. At least, his going was mourned by millions throughout the free world, and he will long be remembered as one who valiantly defended western freedoms before the court of world opinion.

In the earliest days of Christianity two missionaries, Paul and Barnabas, set out together on their Asiatic mission. Ultimately they parted company because of disagreement about John Mark. Thereafter we lose sight of Barnabas and follow the journeys of Paul, but the Bible says Barnabas was a good man and full of the Holy Spirit. It does not ascribe such praise to Paul, even though he was the best known and most used of the apostles.

In denominational work the top man gets most of the credit for accomplishments, but it may be that others who serve in second place make just as great a contribution as does he. This is true of the *Baptist Standard* editor, the executive secretary of the S.B.C. executive committee, the state executive secretaries, the institutional administrators, or any others who sit on the top rung of the ladder. It is true with pastors. It is true in every area of life, even in the home. Regardless of a wife's contribution she is still known to the world by her husband's last name; but the world is rapidly learning that importance is not to be measured by names and positions held.

It is sometimes thought that the one who serves in second place could not

succeed in place number one. Let us turn it around and ask if the person in first place could have succeeded in place number two or 10 or 30. It is just possible that he is in first place because he was not competent to serve in any other area of the endeavor. Frankly, this editor has grave doubts that he could do successfully the things his associates do so remarkably well. They might or might not do all the things he does, but he is sure he could not do well all the things they do. After all it is not

a matter of who does what nor of what position he holds that really counts. Whether it be in the nation, the community, the church, the business or the home, the objective is to get the right thing done. Heaven will take care of parcelling out the credits when the right time comes for that. It is the business of each of us to serve wherever he can, as well as he can, and for as long as he can without losing his effectiveness. Dallas, Tex.

E. S. James
Baptist Standard



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God Can Open Islam To Gospel: Cauthen

With a number of its executives overseas or speaking in Baptist state conventions, the November meeting of the Southern Baptist Foreign Mission Board was given over primarily to the reports of three who have just returned from abroad.

Executive Secretary Baker J. Cauthen, who had spent most of three weeks on a survey trip to the Middle East with Dr. John D. Hughey, secretary for Europe and the Middle East, said the resistance to Christianity in that part of the world cannot be understood without knowledge of what the Crusades (military expeditions undertaken by Christians in the 11th, 12th, and 13th centuries to recover the Holy Land from the Muslims) have done to the minds of the people right up to this very day.

The Middle Eastern countries visited by Dr. Cauthen (Dr. Hughey will not return until the end of the month) are Morocco, Libya, Egypt, Yemen, Lebanon, Syria, Iraq, Iran, and Turkey.

Dr. Cauthen said one can detect that, underneath the structure of Islam, the youth of the Middle East are not content with the old way and want to find something more. Many of the young people do not worship in the mosques or participate in other activities of the Islamic religion.

Dr. Cauthen and Dr. Hughey visited the English-language Baptist church in Tripoli, Libya, where Rev. and Mrs. Harold L. Blankenship, missionary associates of the Foreign Mission Board, have been for less than two months. Here, where 10,000 Americans live and work, Dr. Cauthen was impressed by the opportunity for Christian discipleship among lay people. He said: "Service-men are out there. Businessmen are

out there. Government employees are out there, in all kinds of programs. Tourists are out there. Wherever Southern Baptists go across the world, they should go as Christians."

Dr. Cauthen reported that the first Christian missionaries to Yemen—Dr. and Mrs. James M. Young, Jr., Southern Baptist missionaries, Miss Jean Potter, a young Baptist from Tennessee (one of the Foreign Mission Board's special project nurses), and a Baptist nurse from Spain—have already (in less than 15 months) established an unbelievable rapport with the people.

The mission secretary reported on Baptist work in Syria, where missionaries have not yet been permitted to live. Baptists from Lebanon and Jordan go over into the country and witness, and missionaries visit the Christians there from time to time.

Dr. Cauthen said he and Dr. Hughey felt that of all the countries visited, Iran, the ancient Persia, perhaps offers the best possibility for a new opening for Baptist missionaries. "It seems to be less encased in the mold and forms of Islamic culture," he explained. "We felt its desire to become a modern nation.

"This part of the world presents a cold shoulder—and a deaf ear—to what people say with words. They remember the Crusader with his sword and his spear and his shield. Here, as is true in that part of the world which is Communist, the people are looking to what we do, not just what we say.

"Whatever we do, wherever we are, is done in the glaring light of world observation. Because we are Americans and because we are Christians, we stand in the spotlight on the world stage.

"The time has gone when a thing—anything—can be done in a corner. Anything we do, right or wrong, we're doing it with the gaze of the world upon us.

"I came back from this journey feeling some things: There are some things money won't do. There are some things words won't do. There are some things numbers won't do. What we've got to do is reach out in love so genuine that the world will say, 'This love cannot be understood until you experience it.'

"This love—born at Calvary and an empty tomb—is the only thing that is going to open up the Middle East, as well as some of the other areas of the world."

Dr. Cauthen said Southern Baptists must continue to give more, work harder, and organize better, but that they must also discover some new dimensions of intercessory prayer. "Some of these doors are just not going to open up until they are opened by the power of the Holy Spirit," he declared. "And,

when I say open up, I do not mean just simply the legal right to place a missionary there. I mean the opening up of hearts so that when the gospel is shared with them by loving deed and by earnest word, hearts will respond.

"The missionary goes out to where the people are, amid their bitterness and their poverty and their suffering, and there he works for their good until they ask, 'What makes this foreigner act like that?' And then the missionary can tell them what really brought him into their midst.

On his way to the Middle East, Dr. Cauthen stopped in Madrid, Spain, to address 600 people gathered in a rally at the First Baptist Church in preparation for a nationwide evangelistic campaign. "In Spain there is much more freedom of action for Christian work than has been known in prior years," he said. "I recall being in Spain a few years ago when there were seals on the doors of some of the churches. Now those churches are open and conditions are much more favorable."

Rev. Joseph B. Underwood, the Board's consultant in evangelism and church development, just returned from two months in Africa and Europe, said the more than 600 professions of faith in Christ made in Spain during the nationwide campaign, October 10-31, were due in part to the initiative of Spanish Baptists in devising ways and means for personal witnessing. Unable to use newspapers, radio, television, and other media of mass communication, they visited from house to house, from apartment to apartment, and witnessed personally with friends and others in the streets.

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SUNDAY SCHOOL LESSON

By H. C. Chiles



ISAIAH: PROPHET-STATESMAN

(This Lesson for Sunday, December 5, 1965)

Isaiah was the greatest and most famous of the Hebrew prophets. Of his personal life we know little. He was a citizen, and perhaps a native, of Jerusalem. Apparently he belonged to a good family and enjoyed the social and educational advantages of that city in these days. Isaiah became a man of honor, insight, wisdom, eloquence, versatility, devotion, and literary genius.

In his early manhood Isaiah was a hero-worshiper. The idol of his adoration was no less a personage than King Uzziah. There is always the tendency to lean upon the arm of flesh, but no earthly friend should ever take the place which belongs to God. Isaiah leaned too heavily upon royalty, and the death of his hero threw him into bewilderment. Following his vision of enlightenment and experience of cleansing, Isaiah received a call from God to work for Him. Without consulting anyone, Isaiah unreservedly committed himself into the hands of God to be used in His service. He considered it a privilege to offer his personality, possessions, and plans to Him Who did so much for him.

Possessing a brilliant mind, and availing himself of the opportunity to prepare for the assignment which he received from God, Isaiah became the counselor of kings. His remarkable ministry extended through the reigns of four kings: Uzziah, Jotham, Ahaz, and Hezekiah.

I. Unapproved Worship.

Isaiah 1:11-12, 14-17.

Religious conditions were in a deplorable condition when Isaiah began his ministry. The nation was morally and spiritually sick. The ethical standards were very low. The people frequented the sanctuary and made elaborate sacrificial offerings, but God did not approve their worship. God is never pleased with sham or pretense. He is pleased when people are right in their relationship with Him and with others, and prove that they are by the submission of their hearts to Him and by the conformity of their lives to His will.

Isaiah poured out caustic irony and burning satire on the follies, fashions, and vices of the disobedient people.

Standing for righteousness in all areas of life and activity, he entreated the people to turn to the Lord and serve Him. His genuine love for God caused him to put forth his best efforts for Him. As a preacher of social righteousness Isaiah did not have an equal among the prophets. As a statesman he did not have an equal among the prophets. He was the greatest man of his generation. He truly appreciated the absolute righteousness of God and His abhorrence of sin. Isaiah's righteous indignation burned at the very thought of injustice, cruelty, oppression, dishonesty, and immorality. Not once did he elect to condone unrighteous acts in any individual.

With all his heart Isaiah hated uncleanness. He spent his life and ministry in trying to get the people to become acquainted with God and to trust Him for guidance. He challenged them to repent and turn from their wicked ways. There was still hope for them provided they would truly repent and get right with God. Isaiah emphasized the fact that it is not enough to refrain from doing evil. One must go beyond that, and do that which is right.

II. Evil Alliances Are Tragic.

Isaiah 31:1-3a.

Sent forth by God as His prophet, Isaiah counseled, warned, and pleaded with the rulers and their people, urging them to forsake their evil ways and to return to the God of their fathers. He tried to show them that, instead of looking to God for help in their time of trouble, they had insulted God by turning their backs on Him and seeking the aid of a heathen nation. Isaiah warned them against that sort of thing and admonished them to trust in God rather than men.

It was the custom of Judah to look to Egypt for help. The putting of their trust in Egyptian horses and chariots was a very foolish thing, in view of the fact that they might have placed their trust in God and have been the recipients of His help and power instead.

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

But, no alliance with any power is ever effective if God is forsaken.

Isaiah pointed out that the world cannot supply proper guidance in the supreme issues of life. Nothing is more certain than this, the world will fail us in the hour of real need. The arm of flesh will fail in any crisis regardless of how much it may seem to promise. But, remember this, God will never fail those who put their trust in Him.

Any soul that struggles against Satan in his own strength is doomed to suffer the bitterness of defeat, sooner or later. But the soul that relies on God is kept by the power of God, and walks victoriously in the midst of the most determined and ferocious assaults of the enemy. God is waiting for and wanting His people to walk by faith and not by sight, and, if they will thus follow Him, they will find Him ever ready and wholly able to deliver them from all enemies. Isaiah promised that if his countrymen would rely upon God alone for help that He would hover over Jerusalem as a bird spreads her protecting wings over her little ones. Let us, therefore, trust in God Who is able to provide the protection and the help which we sorely need.

Leon Macon, Editor of Alabama Baptist, Dies

(Late News Flash)

BIRMINGHAM, Ala. (BP) — Leon Macon (57), editor of *The Alabama Baptist*, died November 15 at the West End Baptist Hospital following a brief illness, during which he suffered a number of strokes.

Funeral services were conducted November 17 by Edgar M. Arendall, pastor of the Dawson Memorial Baptist Church here. He was assisted by two long-time friends of Macon, John Barnes, pastor in Hattiesburg, Miss., and Brady Justice, a retired minister.

Editor of *The Alabama Baptist* for 15 years, Macon was honored by his fellow editors in 1962 by electing him president of the Southern Baptist Press Association. He served as president of the Alabama Baptist State Convention from 1962 to 1964.

Macon suffered a light stroke the first part of October, but continued his work. This was followed by another stroke in mid-October and a severe stroke November 10.

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KENTUCKY BAPTISTS AT WORK

Evangelism

Why I Attend the Evangelistic Conference

by Eldred M. Taylor

For eighteen consecutive years I have attended the Kentucky Baptist Evangelistic Conference. Why? Because:

- Evangelism is our main business. We are commissioned to make disciples. Therefore, I want to know all I can about how to win the lost.
- My spiritual battery needs charging. The Evangelistic Conference is a soul-winner's revival. It is a time of personal heart searching, spiritual refreshing, and renewed dedication.
- I enjoy the absence of business transactions, the abundance of good Bible preaching, and fellowship.
- It enables me to return to my task of soul-winning with renewed zeal. I plan to attend this time.

Foundation

The Fallacies of Joint Ownership

(PART I OF TWO PARTS)

by James C. Austin

"Why not put ownership in both our names—so the survivor can get it, without fuss, trouble, or taxes when one of us dies?"

Husbands and wives have been saying that for years. Many think joint ownership does away with a need for a will or an estate plan.

Do you and your wife hold assets in joint names of both "with right of survivorship?" To some this seems the "proper" thing to do—when you buy a house—when you acquire securities.

Here are a few hard facts we should learn about joint ownership.

1. While joint ownership passes property automatically to the survivor owner at the first owner's death, it does not necessarily produce great savings in estate administration expenses. A great deal of tax work, for example, must be performed whether the assets pass by ownership or in the terms of a will.

2. Joint ownership does NOT save federal estate taxes. The tax authorities consider jointly owned property—ALL OF IT—to be part of the husband's estate if he should die. To change their minds, the widow must be able to prove she contributed her own money or

property when the jointly held assets were acquired.

3. The Estate Tax presumption also works the other way. Suppose the wife dies first. The assets in joint names were purchased by the husband—but has he the records to prove it? If he doesn't, the process of "getting his own money back" may involve Estate Taxes.

4. The use of joint tenancy can never dispense of the necessity for a will. The deceased may wish to distribute his jewelry and other personal effects among other members of the family. Quarrels among the family members as to their distribution can be avoided by specific bequests in a will. Other types of property, such as uncollected salary or a partnership interest, are not amenable to joint ownership and should be distributed through the will.

5. Whatever is jointly owned MUST pass to the surviving owner outright, no matter what is provided for by will.

What if there were a fatal accident involving both husband and wife—the wife surviving long enough to become the "surviving joint owner" but NOT long enough to make a will which provided suitably for their young children?

Woman's Missionary Union

Recognitions

by Miss Rosa Fiechter

Congratulations are in order for the following girls who have completed the Queen Regent step since October 1, 1964:

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Walston, Robbie L.
Westfall, Cathy S.
White, Rebecca
Whitworth, Louise
Winger, Marcelaine
Wishart, Marilyn
Wright, Susan

The names of the girls who have fulfilled the requirements for Queen Regent in Service will appear later.

Alabama Editor Suffers Stroke; On Critical List

BIRMINGHAM, Ala. (BP)—Leon Macon, editor of The Alabama Baptist, is in critical condition here following two strokes.

Cerebral hemorrhage occurred first on October 16. Macon has been in the West End Baptist hospital here since that time.

The second stroke came November 10 and left the editor semi-conscious, partially paralyzed and "in critical condition," according to his staff.

Indiana Baptists Dedicate New Baptist Student Center

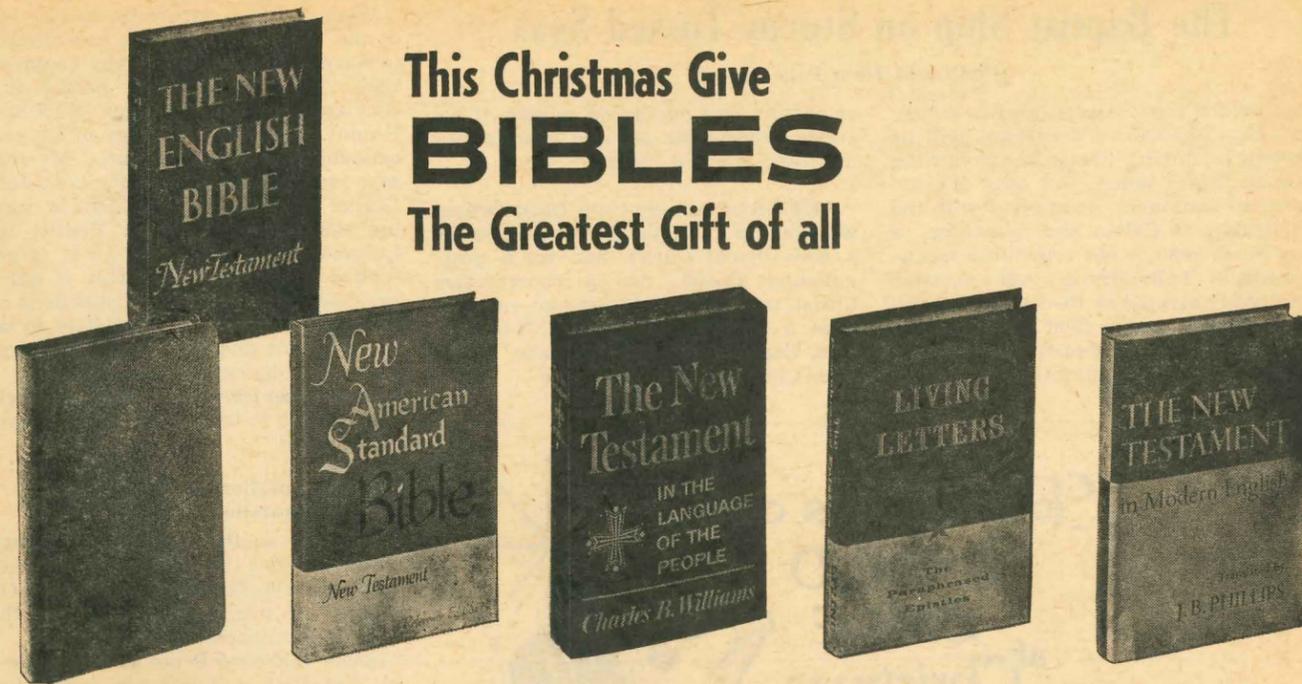
WEST LAFAYETTE, Ind. (BP)—The first Baptist student center in Indiana was dedicated here near the campus of Purdue University where more than 25,000 students are enrolled.

Except for the Baptist Building in Indianapolis, the new Baptist Student Union center is the first property purchased by the State Convention of Baptists in Indiana.

Charles Roselle, secretary of Baptist student work in Tennessee, spoke at the dedication praising Indiana Baptists for emphasizing student work so early in the convention's seven-year history.

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The Baptist Ship on Storm-Tossed Seas

(Continued from Page 3)

capture the interest of tomorrow's busy society. Tomorrow's Christians will be capable of loving Christ and following him in larger issues, but they are not going to familiarize themselves with the particulars of Calvin and Arminius, or pay much heed to our sometimes inconsequential hairsplitting over doctrine and polity arrived at through inference, rather than through clear scriptural directions. We must emphasize rather a central thrust Christianity that majors

on majors and minors on minors, if we are to capture the ear and heart of tomorrow's hurried citizen.

LET US be sure that it is Christ whom we worship and uphold. Not necessarily a premillennial Christ, nor yet a post-millennial Christ, nor a conservative Christ, nor a liberal Christ—no—nor yet even a Baptist Christ but CHRIST. And Baptists for Christ's sake rather than Christ for Baptists' sake.

When I began preaching in the edge of the Missouri Ozarks, it was unusual to have a non-Baptist in my congregation. Now, I frequently preach to a congregation that contains Buddhists, Hindus, Moslems and others in our educational exchange programs. My message must seek confrontation with Jesus Christ. Most of the time spent in drawing distinctions between Baptist and Lutheran or other doctrines is largely wasted in this setting. This is not to say that denominational distinctions are no longer important. But it is to observe that at this point in history bigger questions demand higher priority. I repeat, a central thrust type of proclamation bids to fare better in tomorrow's busy world.

II. The Question of Biblical Interpretation

This is another of those "fronts," which cannot be ignored, on whose turbulent clouds the ship bounces. Our schools are primarily conscious of this, and our seminaries, in particular.

Sheer biblicism is not as defensible as it used to be. I suppose most of us grew up with a sort of an unrealized assumption that the Bible fell out of the sky one night, a few hundred years ago, bound in black leather, with gold label and gilt-edged pages, in the King James Version. Few of us ever gave much thought to where the Bible came from, and it shocks one to look for the first time squarely and honestly at the historical compilation of this great volume of sacred writing. Seminarians must make thorough study of this and must be free to honestly report their findings. This is a scientific age in which we cannot, as it were, lock up the Bible and say, "No one must search here." Let us rather be confident that the better the Word is understood, the wider the Word is opened, the brighter will shine the "lamp unto our feet."

I speak then for continued confidence toward seminarians, whose Holy Scriptures are just as dynamically inspired as the Bible of him whose view may be more literal. Let us remember that these noble Christian servants in the scholastic community have an obligation to come honestly to grips with viewpoints and schools of thought that most of us don't have to worry much about. These men deserve and need our confidence, our gratitude, and our prayers.

III. The Integration Barrier

This is another great movement of our day. He who hides from it belongs to yesterday, and is out of contact with tomorrow. We are living in the midst of a revolution.

Rip Van Winkle is famous in legend for having slept twenty years. But there is something more significant to his long nap than its duration. In addition to sleeping twenty years, he slept

through a revolution. He came out on the other side of the American Revolution, looking at a world that he did not understand, that didn't understand him, in which he did not fit, and in which he had no place. This must not happen to our beloved denomination.

With schools, restaurants, hotels, and motels integrated, Southern Baptists cannot any longer doubt or deny the ultimate destiny of this revolution. Geography and environment will affect the amount of progress each of us can make. But we must all dare to make whatever progress we can. We must keep the traces tight, keep the tension on, so that movement is ever toward the day when men made in the image of God have equal value in the sight of one another.

I hope and pray that the old Ship may hold together as she plunges through this barrier. Better that we all come through together than "on broken pieces of the ship." But this front must be faced head-on, or it is going to overtake us as we run away. It will not be denied. Southern Baptists are already late to this appointment. Let us delay no longer.

IV. The Church and State Issue

Perhaps, here, most of all, I need to admit that I am only trying to raise the right questions. I pray that we shall find the right answers. Involved is the availability of outright government grants to Baptist institutions. Some Southern Baptists have now accepted these grants. Some suggest a new policy to replace our time-honored position of separation of church and state.

It might be argued that the wall between church and state got its finishing touches in the Thomas Jefferson era, whose then powerful political doctrine declared that though citizens owed taxes to their state, they never should expect any material gifts from the state.

Times have changed. In 1965 we live in a welfare state that is determined to offer the full measure of institutional service to its people, achieving the same by deficit financing, and absorbing the debt over the years through controlled inflation. Under this system there is no limit to the anticipated growth of public institutions. Our denominational schools, for example, cannot compete quantitatively. As a case in point, at the time in which Kentucky Baptists were trying to raise \$9,000,000 to divide among seven schools, and succeeded in raising only \$3,000,000, the State of Kentucky was announcing a program of \$50,000,000 expansion for one school and an immediate projection of a \$14,000,000 complex of buildings on one side of that campus. Obviously, the proportionate influence of Baptist institutions without public funds is due to decline.

May I raise a question for the attention of better minds than mine? Is separation of church and state the end goal? Is it the ultimate objective? Or, is separation of church and state the means to the end, which is religious freedom? If the latter is true, then a second question: Is it possible that some different course could be found, properly safeguarded, for Christian institutions to be enabled to hold their proportionate place in tomorrow's society, without forsaking our real objective—religious freedom? Do we have an obligation to try to find a way to work with the welfare state, if the alternative should prove indeed to consign ourselves to a path of slow demise? (Or am I wrong in using the word slow?) This deserves our study and attention with open mind, and with rational, rather than emotional approach. We will be responsible for the choice we make.

Conclusion

In Missouri, some months ago, I heard an analysis of the rising toll of highway deaths. The speaker summed up as follows: "We have today's drivers in tomorrow's automobiles on yesterday's highways." Brethren, we are today's drivers in Southern Baptist life. The church belongs to tomorrow! Did not our Lord say "the gates of hades shall not prevail against it?" We, today's drivers, must get tomorrow's church off of yesterday's highways. Old truth is just as true as ever. But we must ever re-examine ourselves in each new circumstance, making sure the ship still is trimmed to fit New Testament truth. She isn't likely to get through tomorrow's weather fronts if she is cumbered with much accumulation of excess cargo or gear.

Thus, we have tried to point out what seem the primary areas of concern that the church of our day must face. We shall not be able to have perfect agreement, as we seek answers. We shall need much grace and patience toward one another. We must remember our obligation to the will of God, and our obligation to the welfare of the ship, as we prayerfully stand at the wheel on these turbulent fronts. Meanwhile, we are not alone. He whom the winds and the waves obeyed at Galilee watches over us in the love and power and presence of the eternal God, in whose Holy Spirit He will ever keep His promise to lead us into all truth, which will, in turn, set us and every believer free.

One of our country's early patriots was Stephen Decatur. He is historically famous for a great statement, as follows: "My country, may she always be right, but right or wrong, my country." I like the first half of his statement better than I like all of it. "My country, may she always be right!" This also is the

way we feel about our Baptist denomination, and we make it our prayer to God: "May she always be right!"

Improvement of Family Ministry Aim of Pilot Project in 10 Churches

NASHVILLE—The improvement of the church's family ministry is the aim of a pilot project being conducted in 10 Southern Baptist churches by the Sunday School Board's family life department.

Churches selected for the project represent a cross section from the standpoint of size, location, culture and interest in family ministry.

The first phase of the project, the preparation of a comprehensive family ministry inventory of the 10 selected churches, will be completed this fall, according to Dr. Joe W. Burton, department secretary.

This inventory will reveal all phases of family ministry as presently conducted by the churches.

After the inventory has been completed, a team of consultants will visit the church. On each team will be representatives from the family life department, other Board departments concerned with family ministry in the church, Woman's Missionary Union and Brotherhood Commission.

Through study and consultation with the team, church leaders will propose an enlarged and improved program of family ministry for the church.

Church leaders and the consulting team will consider such areas as these: what the church is now doing in family ministry; what ought to be done; and how to launch an enlarged and improved program of family ministry.

At the end of a year, the Board team will again visit the church for an evaluation of results through consultation with the pastor and church leaders.

Dr. Burton said that this pilot project is expected to provide patterns for adaption to use in other churches.

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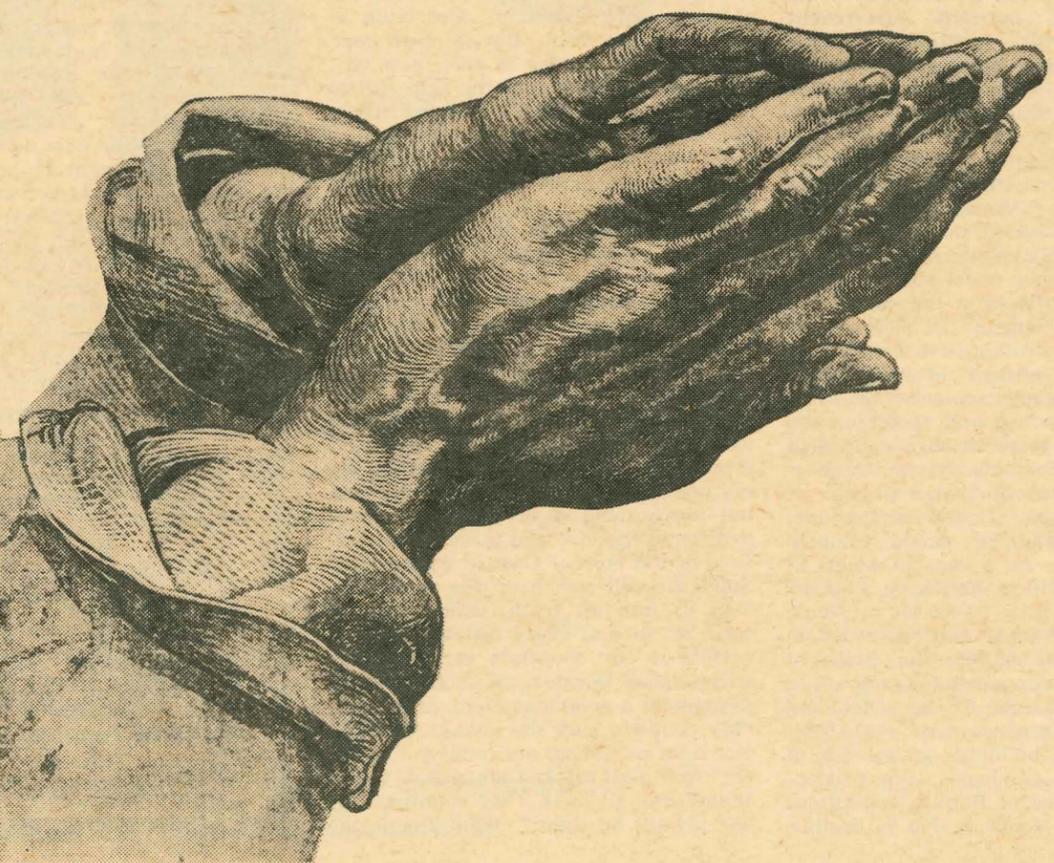
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