


WESTERN RECORDER
JANUARY 13, 1966



GLEANINGS FROM THE FIELD

TWO KENTUCKIANS will represent Kentucky Baptists at the 48th annual trustees meeting of the SBC Annuity Board on February 1, 2. They are Sidney Maddox, pastor of the First Baptist Church, Hopkinsville, and Verlin C. Kruschwitz, pastor of Severns Valley Baptist Church of Elizabethtown. At the meeting, a special program will honor President Wallace Bassett, who rotates off the Board for the first time since its beginning in 1918. He rotates off the Board in May under the SBC rotating rule for trustees.

WALTER C. HOUSE, former executive director of the Temperance League of Kentucky, Inc., was elected president of the recently organized Southeastern Indiana Association Baptist Pastors' Conference. House is pastor of the Emmanuel Baptist Church near Scotsburg, Indiana, and chaplain for the Life Insurance Company of Kentucky.

THE FIRST BAPTIST CHURCH, Phelps, has called William W. Pierce of Fort Worth, Texas, to be pastor. He will graduate from Southwestern Seminary and assume his duties at Phelps in January. Pierce has served as summer evangelist for the Oklahoma Baptist Convention and taught at Northeast Louisiana State College. He and Mrs. Pierce have three children: William, in the Air Force; Gregory, 16; and Michele Elaine, 11.

HAROLD REEVES, the new Asian representative of Southern Baptists' Radio and Television Commission, left January 8 for an extended 10-week trip to the Far East where he will contact owners and managers of radio and television stations in 20 countries regarding broader use of Commission programs.

A FOURTH of the cost of printing and binding a Yugoslave Baptist hymnal (\$4,000) has been appropriated by the Southern Baptist Foreign Mission Board. The rest of the required \$16,000 is expected from other contributions and sales. The hymnal, to be called *Spiritual Hymns*, is scheduled for completion in 1966, with 15,000 copies being printed.

LEWIS W. MARTIN, secretary of the department of missionary education of the Home Mission Board, retired on December 31 after serving 31 years with the Southern Baptist agency. Martin is a native of Waddy, Kentucky, and a

former pastor and missionary in the state. He is a graduate of Shelbyville High School, Georgetown College and Southern Seminary. Mrs. Martin is a sister of J. Foley Snyder of Georgetown College. The Martins will make their home in Decatur, Georgia. They have four children, all graduates of Georgetown College. Martin was pastor of the First Baptist Church, Hazard, for five years.

THE AMERICAN COUNCIL on Alcohol Problems has announced the release of a booklet on "drinks that are different." The booklet assumes that people are thirsting for something better than cocktails, wine or beer. The Council hopes for wide distribution of the new booklet and copies or additional information may be received by writing 119 Constitution Avenue, N.E., Washington, D.C. 20002.

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

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WESTERN RECORDER

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CLEL RODGERS, pastor of the First Baptist Church, Flatwoods, was the evangelist in a recent revival in the Mill Creek Baptist Church, Ostrander, Ohio. Edgar Worstall is the pastor.

T. A. CATRON observed his 101st birthday in December. He lives at Route 3, Cartwright, and was born six miles from Albany on December 12, 1864. Most of his life has been spent in Clinton County. He was ordained a Baptist minister in 1921.

THE SECOND annual conference of the Louisville Area Council on Religion and Race will be held January 27 at Memorial Auditorium. Principal speaker will be Franklin D. Roosevelt, Jr., chairman of the Equal Employment Opportunity Commission. He will be introduced by Governor Edward T. Breathitt. Ted Hightower, minister of St. Paul Methodist Church, is chairman of the conference.

HUGHLAN P. RICHEY has resigned as pastor of the Keck Avenue Baptist Church, Evansville, Indiana, in order to accept the call of the Adairville Baptist Church, Adairville, Kentucky. Richey is a Kentuckian and formerly served as pastor of the Earlington Baptist Church. He will begin his Adairville ministry January 15, 1966.

THE HARRODSBURG BAPTIST FOUNDATION has passed resolutions of appreciation for Glave G. Vivion who died on November 1. Mr. Vivion was a charter member of the Harrodsburg Baptist Foundation and was serving as corresponding secretary at the time of his death.

THE BROTHERHOOD of the First Baptist Church, Hazard, passed a resolution opposing the repeal of the tax on distilled spirits in Kentucky. The men sent a copy of the resolution to the Kentucky Senator and Representative from the Hazard area. (See Daley Observations, *Western Recorder*, Jan. 6, 1966.)

A. C. QUEEN, president of Southern Illinois College of Bible and secretary of the department of student ministries of the Illinois (Southern) Baptist convention, has resigned to accept a position with the World Home Bible League. His resignation will be effective January 15, 1966.

MORE ON THE ISSUE:

Federal Support: Preference or Principle

by John E. Huss

Dr. Wayne E. Ward, professor of theology at The Southern Baptist Theological Seminary recently wrote an article which has received generous publication throughout the bounds of the country entitled "Federal Support: Principle or Expediency."

I will go along with the idea that Principle should have priority over expediency. Expediency, by definition, is sacrifice of principle, but a good strong case can be presented to show that applying for and receiving federal aid is not a sacrifice of principle and, therefore not expediency.

HOW MANY of our leaders who disapprove federal aid to our institutions have acquainted themselves with the Act which makes grants possible? (Public Law 88-204 88th Congress, H.R. 6143). The purpose of the Act is "to authorize assistance to public and other non-profit institutions of higher education in financing the construction, rehabilitation or improvement of needed academic and related facilities to undergraduate and graduate institutions." Would an institution sacrifice any principle by cooperating with our country in so generous a project?

Section 2 of this Act states: "The congress hereby finds that the security and welfare of the United States require that this and future generations of American youth be assured amplest opportunity for the fullest development of their intellectual capacities, and that this opportunity be jeopardized unless the nation's colleges and universities are encouraged and assisted in their efforts to accommodate rapidly growing numbers of youth who aspire to a higher education."

To say that a grant of funds for the secular purpose of constructing facilities for providing higher educational opportunities for promising young men and women from the South and other parts of our great country is an evil perversion of the Doctrine of Separation of Church and State is stretching a point beyond credibility.

Is it not possible in our free and democratic nation that the government and our private institutions can act in cooperation in certain situations to provide educational opportunities, public health measures and other service to our people without this being considered an expediency? There are many of us, who

John E. Huss is pastor of the Charleston Heights Baptist Church, Charleston Heights, S. C. He is a former Kentucky pastor.

are loyal Southern Baptists, and loyal to the principle in controversy, who say that there can be cooperation without loss of principle.

However, if Baptists hold as one of their tenets the principle of preference that they should not seek or accept state assistance in any of the endeavors with which they are connected, who is to say that they must or should? And if such be the case it can be plainly seen we are dealing distinctly with a preference and not a principle.

Reference here can be made to American Baptists who DO accept Federal Aid. This religious body along with Southern Baptists have a greater reputation for religious liberty than any denomination with the only possible exceptions being Quaker and Unitarian.

One of the main points to remember in federal aid is the secular purpose of the funds. The government is offering (not forcing) this money to all schools who receive a rating from the State Commission to develop, in partnership arrangement, the educational resources of our country. This aid is an investment and not a give-away. There is not control over the recipient institution. There is nothing sectarian about building science buildings, etc., at denominational-sponsored schools.

IN THE HONEST controversy over accepting federal aid much is made over the word CONTROL, let us frankly face what is involved. The Federal Government is a steward of the people's money. And there is a sense in which the government does control to some extent the use of the funds it expends by requiring minimum standards, public disclosure of financial statements, and the like. As tax payers we should all insist on safeguards such as these. But anyone would be hard pressed to come up with examples of hospitals, universities, and corporations receiving federal funds whose policies could be said to be controlled by the federal government.

With such facts in mind it can be understood why Dr. Gordon W. Blackwell, president of Furman University, was led to make this statement at the college homecoming in November: "As long as I am at Furman we shall never allow outside forces of any kind to tell us what we can teach, how we shall teach, or what kind of religious activities we may have on this campus."

Our government is trying to help not to control; it is trying to cooperate not coerce. For this we should give praise for a twentieth century effort which transcends old and obsolete concepts. The government does not seek to control

The Cover

"Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; . . . (Isaiah 1:18)

—Picture by Camerique Photos.

Furman or Notre Dame, Davidson or Southern Methodist.

In a friendly way let us present the other side of the coin with relationship to Dr. Ward's excellent article on "Federal Support" (Continued on Page 15)



... A recently released US Department of Labor leaflet "Who Are the Working Mothers?" reports that last year there were 25 million women workers in the US. About 9.5 million were mothers with children under 18 years of age. According to the leaflet, most of these mothers work because they have to. Either their husbands do not earn enough to support their families, or the women themselves are family heads.

... Because the public is bilked of more than \$1 million annually through mail fraud, chief postal inspector Henry Montague warns that if a mail order company is unknown to you or is offering a suspicious bonus gimmick, it is a good idea to investigate it before sending off your money.

... The Public Health Service has revealed that deaths from chronic bronchitis and emphysema have increased from 2,300 in 1945 to 19,443 in 1963. In a few years, says PHS, the lung ailment, emphysema, has become second only to heart disease as a cause of disability. The Social Security Administration pays more than \$60 million a year to men disabled by emphysema. (The rising toll of these and other lung diseases are frequently linked to cigarette smoking.)

... A UPI report states that more than 100,000 members of the Soviet Communist Party have been expelled in the past three years. A Party publication linked the expulsions to the abuse of Party membership for personal advantage, embezzlement, alcoholism and "undignified behavior in private life." After purging its rolls, the Party now consists of almost 12 million members and candidates—an elite group considering the country's total population of 229 million. Question: How many Southern Baptists would have their names taken off church rolls if such disciplinary standards were applied?



What About Capital Punishment?

Should the death penalty be abolished in Kentucky? There is much agitation today for eliminating capital punishment. States surrounding Kentucky have been moving in this direction.

West Virginia has abolished the death penalty. The Indiana legislature passed a bill last year eliminating the death penalty and it appeared the Indiana governor would sign the bill. About this time an Indiana highway trooper was murdered in cold blood and after much deliberation, the governor vetoed the bill.

In Tennessee legislation abolishing capital punishment narrowly failed after strenuous efforts for it by the governor. Upon its failure the governor visited the penitentiary and dramatically commuted the death penalty of those awaiting execution to life imprisonment.

In Kentucky Governor Breathitt has delayed the execution of nine condemned prisoners until the General Assembly has opportunity this year to act on legislation abolishing the death penalty. The governor has expressed favor for such legislation and a special group appointed by the governor to study the question is recommending the elimination of capital punishment.

There's much to say against the death penalty as it has been used. Its abuse through the centuries makes some of the darkest pages of history. In modern times it has not been used fairly and equally. Some use these abuses as the main argument for its elimination. They claim that only the poor and those without the best legal counsel ever are executed and the records seem to support this claim. Of the 162 executions since the establishment of the electric chair at Eddyville in 1911, 83 have been Negroes and 79 have been whites.

But is this a valid argument? Is it right to call a law unjust simply because those administering it practice injustice? Is the law to be blamed for man's failure to use it properly? A law should be judged on its own merits and not upon how men misuse it.

Surely abolishing the death penalty is a beautiful dream. But are we ready for such an ideal? In 1964 a quarter million more serious crimes were committed than the year before. This includes a nine percent rise in the number of murders. Is this the time to become more lenient or more strict in dealing with those who willfully take the lives of others?

It is argued that the death penalty has not curbed

crime wherever it has been used. Statistics before and after the abolishing of capital punishment are used to show no increase in the number of murders where the death penalty has been removed. But statistics can be used to support most any viewpoint and statistics are often conflicting. One needs only to examine his own thinking to decide whether the prospect of losing his own life would have a restraining effect upon his behavior.

Again it is argued that no one but God can make life and therefore no one has the right to take life. But is a judge or a jury or even society actually taking life in giving the death penalty to one who has himself taken life knowing the punishment is his own death? The guilty one has actually condemned himself in taking another life.

Still another argument is that the death penalty offers no opportunity for reform or rehabilitation. How far should society go in reform efforts? Where does the obligation to protect society begin? Should a willful murderer be released with the hope that he will not murder again? The record of second offenders is not encouraging.

We might as well face it. We are not living in an ideal world where such an ideal as abolishing the death penalty will work. We can long for and work for the day when it will but it is not now. The fall of man and all its resultant evils have set loose in the world a kind of wickedness which must be restrained with stiff penalties for the sake of protecting human life. Every age in the history has thought it necessary to use capital punishment. It was a part of God's law for his own people in the Old Testament. Jesus taught and demonstrated a new way in the New Testament but the kingdom of God and contemporary society are still a long way apart.

Capital punishment should be kept but it should not be used for revenge or even for punishment. Its justification is for a restraining effect upon those who would destroy their fellowman.

It should have a very limited use. Only those whose guilt can be clearly established or those who have committed second offenses of the same crime should be sentenced to death. The law should be administered fairly and money and influence should make no difference. Where life imprisonment is given in the place of death, it should be strict life imprisonment without pardon or parole.

Finally, Christians should strive earnestly for an ideal society where capital punishment would have no place.

Encouraging Quality In Our Schools

In facing the problem of future financial support for our Kentucky Baptist colleges, we have a far greater task than just finding \$6 million. This amount with the \$3 million raised or pledged would give our schools the \$9 million originally in the Christian Education Advance campaign. If \$6 million were the whole answer, it would be relatively easy. With a \$3 million annual income through the Cooperative Program, a \$6 million loan would be possible to arrange though the wisdom of doing it this way might be very questionable.

Even with \$6 million our colleges could meet only pressing present needs. In a short time a crisis similar to the present one or even a greater one would have to be faced.

An urgent need before we borrow a huge amount of money to give to our schools is for some kind of honest evaluation of our educational program. What are we trying to do now and what do we want to do in the future in our schools? Up to now we have never sought to arrive at and agree upon a long range plan and program. We have given the schools all we could and mostly left them to go their own way. The formula for division of funds has been based mainly upon the number of students that could be enrolled. Surely the schools have had some concern for quality but we have encouraged them to seek quantity.

Do we want to continue this encouragement of enrolling as many students as possible? Or do we want to give more encouragement to a certain quality of education?

It appears we will not give enough to meet all the needs of our schools as they now operate. The question comes down to this. With a limited amount of money, how can we best spend it?

Do we want to set up certain standards of educational programs that could best serve the denomination and the world? Do we want more than the basically quantitative approach which the state school makes?

There is a possibility of devising a fund distribution formula that would be an incentive for quality.

The colleges could be rewarded in proportion to their attainment of this high standard.

Here are some factors that could be considered. They are merely suggestive and are offered to provoke thought.

Why not put a premium on training Baptist youth for specific religious callings? We do have some justifiable self concern as Baptists in our schools. We need to encourage more of our choicest youth to respond to a true call and to train for their callings. There is a place for non-Baptists in our colleges but should Baptists underwrite their training? We started our colleges in the first place to train our own youth for church related vocations and this concern should never be forgotten.

Why not reward a college for the quality of its faculty? Quality is not always easy to measure but generally the better trained faculty, the better quality education. It takes more to pay a Ph.D. faculty member, so why not give a college more assistance when it provides such a faculty? Curriculum offerings including the number of majors offered could also be a consideration in the formula for funds.

An even more important consideration is a provision for building funds on a matching basis. Let the denomination help the schools who help themselves. This has been done for a long time in some other states where capital funds are allocated only when the college raises an equal amount of money.

Our failure at this point made possible the unfair statement used in the CEA campaign that no building on any Baptist college campus in Kentucky had been built with Cooperative Program funds.

We have always just given our colleges the money without earmarking it and so they have used it as they pleased. If we had required some of it to be used for buildings on a matching basis our colleges would have several buildings now from Cooperative Program funds.

To devise such a formula that would be fair and equitable would be difficult. It could not please everybody but it would stand to let Kentucky Baptists get more from the Christian education dollar in the years ahead.

BAPTIST FORUM



Retaining Our Baptist Schools

Dear Editor:

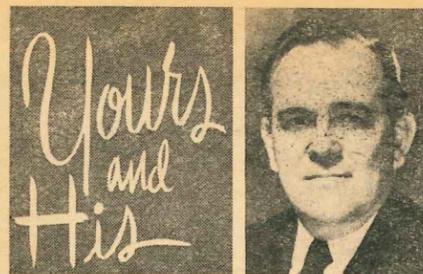
Southern Baptists are torn throughout their territory over the issue of Federal Aid to Christian education. Some schools have accepted this aid; others have rejected it on the basis of the conditions prescribed for the gifts and loans. Mass education is upon us. Educational leaders see no way to ac-

commodate the students of the near future. Federal Aid is only an aid, not a panacea, or solution to the problem. Increasing problems in the realm of economics and morality cause the Christian church to have a serious concern for the proper training and nurture of our on-coming young people. We think our Baptist people are sensitive to the seriousness of our day and are eager

to find the answer to many of the problems facing us. But another problem, more serious and subtle than Federal Aid to Education is facing Baptists of our Southern Convention. It is not the problem of Federal Aid, but the problem involved in where we are going with these schools. Whose schools will they be tomorrow? Who will control them, and will they be distinctly Christian and Baptist? American Baptists have been in the business of Christian education a long while. Again and again we as Baptists have founded schools only to lose them to self-perpetuating boards of trustees and secular interests. George Washington Univer-

(Continued on Page 12)

Co-Op.	CEA	Desig.	Co-Op.	CEA	Desig.	Co-Op.	CEA	Desig.	Co-Op.	CEA	Desig.	Co-Op.	CEA	Desig.	Co-Op.	CEA	Desig.	Co-Op.	CEA	Desig.			
EAST LYNN ASSN.			Paynes Depot Miss. 157.40 63.00			Lettered Oak Miss. 20.50 10.30			Pleasant Grove 27.81			Wilson Creek 12.60			Sinking Creek 50.00			Co-Op. CEA Desig.					
Assn.			Pinckard 157.40 63.00			New Sulphur			Pryorsburg 56.00			Wolf Creek 126.14 51.75			Slate Hill 17.96			Rhodes Chapel 14,372.23 1,621.69 3,688.08			Slate Lick 46.65		
Allendale			Camp Nelson 3,419.03 253.75 1,093.23			Salem 269.35 100.03			Sandhill 18.00 94.79			Totals 14,372.23 1,621.69 3,688.08			South Farriston 71.28 19.25 23.94			Swiss Colony 419.96 46.65			Union 87.13 155.10 18.00		
Bethel			Reid Village 23.91			Stoney Point 621.19 180.50 175.51			Sedalia 146.02 35.81			GREENVILLE ASSN.			West London 87.13 155.10 18.00			White Oak 40.00			Totals 3,220.76 1,079.86 995.63		
Corinth			Rosemont 2,872.45 791.49			FULTON ASSN.			Sharon 416.43 50.00			Assn.			Easton 40.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Holly Grove 71.00			Royal Spring Miss. 70.00			Assn.			Trace Creek 188.73 29.06			Easter Valley			Jacksonburg			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Liberty 70.83			Sadieville 50.00 7.00			Cayce 4.00			Water Valley 123.38			Morris Creek			Maytown			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Mt. Carmel 98.79			St. Silas 46.81 168.27			Crutchfield 103.54 14.77			West Broadway			Pine Branch			Providence			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Mt. Washington 28.87			So. Broadway 172.10			David S. Chapel 30.00			Wingo 296.47			Union			War Creek			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Rolling Fork			South Elkhora 1,566.32			East Hickman 27.91 19.31			Totals 9,430.72 40.00 1,752.38			Totals 0.00 0.00 0.00			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Union Band 6.00			Southern Heights 126.51 22.10			First Fulton 2,953.11 1,161.84 215.00			GREEN VALLEY ASSN.			Assn.			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Totals 98.79 115.87 141.83			Spears Mill 67.80 125.00			First Hickman 480.00 28.93			Assn.			Advance 228.42 100.00			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
EAST UNION ASSN.			Springdale 86.39 38.85			Hickman First Miss. 10.50			Assn.			Airline 246.09			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Assn.			St. Johns Ch. 500.00 66.50			Liberty 62.00			Assn.			Audubon 778.86 73.00 97.10			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Anthras			Stonewall 99.46			Midway			Assn.			Bellfield 234.00 55.60			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Beech Bottom			Thompson Road			Mt. Carmel 11.00			Assn.			Bethel 286.78 7.60			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Big Poplar			Todds Rd. Chapel			Poplar Grove 60.00 119.70			Assn.			Calvary 21.39			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Boston			Versailles 2,879.16 278.47			Riceville			Assn.			Cairo Missionary 29.60			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Buffalo			White Sulphur 50.00			Sassafas Ridge			Assn.			Cash Creek 654.70 145.69			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Carpenter 12.00			Winchester First 1,216.56 219.09			West Hickman 866.41			Assn.			Cherry Hill 43.41			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Clairfield 54.30			Woodland Avenue 45,129.44 9,498.86 9,016.86			Totals 4,494.97 1,161.84 500.71			Assn.			Corydon 146.75 20.00 25.00			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Clearfork			ENTERPRISE ASSN.			GASPER RIVER ASSN.			Assn.			Dupey 11.56 15.00			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Emlyn 21.21			Assn.			Aberdeen 36.30 285.00 50.00			Assn.			Earl Street 87.89 48.80			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Gatliff 22.00			Assn.			Barnets Lick			Assn.			Finley Mission 77.52 83.34			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Kenslee			Assn.			Bethel			Assn.			First Henderson 2,026.90 431.32 34.00			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
King Settlement			Assn.			Big Muddy 45.00			Assn.			Geneva 137.48 30.00			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Laurel Grove			Assn.			Brooklyn			Assn.			Hyland 942.70 83.00			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Little Poplar			Assn.			Carve Rock 33.95			Assn.			Immanuel Temple 1,440.00 501.21			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Louest Grove			Assn.			Chapel Union			Assn.			Lawndale 108.30			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Louden			Assn.			Huntsville Missionary 36.00			Assn.			Mt. Pleasant 18.00			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Mossie Gap			Assn.			Missionary Chapel M.			Assn.			Poole 354.57 100.21			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
New Buffalo			Assn.			Monticello 43.00 119.70			Assn.			Rangers Landing M 110.48			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
New Hope			Assn.			Morgantown 630.04 390.00 111.75			Assn.			Riverside Mission			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Old Poplar			Assn.			Mt. Liberty 13.60			Assn.			Robards 185.00 44.15			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Pleasant View 103.04			Assn.			Mt. Olivet			Assn.			Sebree 475.82 187.20			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Pruden 36.00			Assn.			Mt. Vernon 100.00 17.27 65.63			Assn.			Spotsville 324.52 70.00			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Saxton 50.00			Assn.			New Harmony			Assn.			Watson Lane 120.54 9.23			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Upper Mulberry			Assn.			New Liberty			Assn.			Zion 781.84 77.70			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Valley Creek			Assn.			New Midway			Assn.			Totals 9,847.82 524.32 1,687.83			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Totals 219.34 0.00 130.83			Assn.			Pleasant Grove			Assn.			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
EDMONSON ASSN.			Assn.			Quality 33.66			Assn.			Ashland			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Assn.			Assn.			Richland 51.35 31.00 2.35			Assn.			Goldenrod Mission			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Bee Springs			Assn.			Rochester 27.86 27.86			Assn.			West Russell			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Brownsville 600.00			Assn.			Rock Spring			Assn.			Iron Hill 100.00			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Hill Grove			Assn.			Salem 47.10 27.00			Assn.			Barretts Creek 139.06 176.04 100.00			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Holly Springs 12.50			Assn.			Sandy Creek			Assn.			Belmont 27.50 16.10			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Hopewell Missionary 30.00			Assn.			Union 50.72 4.00			Assn.			Burnaugh 76.53 40.00			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Liberty Hill			Assn.			Woodbury 31.50			Assn.			Cannonsburg 183.90 54.00			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
New Grove			Assn.			Totals 1,123.48 811.73 376.43			Assn.			Carr			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Otter Gap			Assn.			GOSHEN ASSN.			Assn.			Oakland Avenue 850.00 109.00			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Pleasant Grove			Assn.			Assn.			Assn.			Central 281.00 50.00			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Silent Grove 23.67			Assn.			Grandview			Assn.			Chadwicks Creek 19.85 30.00			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Sweden			Assn.			Hanking Rock			Assn.			Cherryville 46.00 109.00			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Union Light			Assn.			Holly			Assn.			Crane Creek 104.00 85.00			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Totals 636.17 0.00 286.35			Assn.			Broadway			Assn.			Danleytown 16.65			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
ELKHORN ASSN.			Assn.			Hopewell			Assn.			Denton 17.38			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Assn.			Assn.			Liberty 95.60 80.00			Assn.			Elizabeth Jarrell			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
American Ave. 91.14			Assn.			Little Clifty 262.24 25.00			Assn.			Emily Northup 12.50 22.50 60.00			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Ashland Ave. 85.25			Assn.			Littleflock			Assn.			Everman			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Calvary Chapel			Assn.			Main St. Miss. 1.00			Assn.			Fairview			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Calvary 5,000.00			Assn.			Millwood 80.48 1.00			Assn.			First Ashland 4,550.00 945.77			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Cane Run 259.03			Assn.			New Hope 37.50 5.19			Assn.			Grayson First 300.00 79.00			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Central Lex. 2,407.40			Assn.			Pilgrim			Assn.			First Greenup 295.43 21.34			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Central Paris 609.78			Assn.			Pleasant Run 7.15			Assn.			First Greenup 295.43 21.34			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Chevy Chase 391.50			Assn.			Pleasant View			Assn.			First Hitchins			Totals 0.00 0.00 0.00			Totals 3,220.76 1,079.86 995.63			Totals 3,220.76 1,079.86 995.63		
Clear Creek 165.00			Assn.			Shrewsbury 13.27			Assn.			First Louisa 83.70 137.00											



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The USA is now enjoying the longest period of uninterrupted prosperity in our history. We now enter the sixth year of continual increase in the national product and earned income—an all-time high in every respect. We are the wealthiest nation in the world. With government aid in a thousand directions, we are wealthy by the standards of any other nation. We earn more, spend more, save more than any people on earth—God has given us the "power to get wealth". Yet, we have forgotten God in the use of our wealth! (See Deut. 8:11-20).

Can We Get 15% To Tithe?

As individuals, we have forgotten that God gives us power to get wealth. Note our GOAL in the "TITHE NOW!" program is 15% of our people tithing! We are hoping to get 15% of our people tithing! We are hoping to get 15% to tithe—and 85% would still be "robbing God" (Malachi 3:10).

As a result of our giving as individuals, some more than a tithe, others nothing—we find that on an average 2.5% is given to church causes, and 7.5% of God's tithe is "withheld" from God's work in a lost world.

Can We Lead Churches To Give?

We are no more sharing as churches: in fact, less. For the past twelve years of increased earnings and budgets, we have also increased our total offerings for the Cooperative Program and mission causes. For this we thank God.

But, look closely at these figures and the stark facts haunt the serious Christian: (1) churches in Kentucky, lumped together, give but 10% of all their income to all mission causes beyond their walls; and (2) this has not varied more than 1% during this decade of prosperity, which means simply that our giving patterns have not changed—we just earned more. We have suffered no "enlargement of heart"; we have not done what Jesus said: "Lift up your eyes and look upon the fields, for they are white already unto harvest"; we have not taken his command seriously: "Go ye therefore and make disciples of all nations."

Kentucky Baptists

Plan For Church Advance

Why not make this the main item of prayer, of your business meeting, of your teaching and preaching? Why not attend one of the 40 Conferences on Church Programing January 24-28, and start asking God "What wilt thou have MY church to do NOW?"

Harold G. Sanders

P.S.: See your church's mission gifts record in this issue of the *Western Recorder*.

Seminary Announces 1966 Scholarship Competitions

Competition for the Luther Rice and Adoniram Judson Scholar Awards has been announced to prospective students of the Southern Baptist Theological Seminary.

The awards are given annually to a select group of applicants chosen by a faculty and trustee committee. The cash award to each student is \$1,000 and is accompanied by a gold medallion designating the honor.

Luther Rice awards are for students who feel their ministry is to be within the United States. Adoniram Judson grants are for foreign volunteers.

In announcing the competition, seminary officials said it is "designed to give substance to our firm conviction that God calls the most able young people from our churches and colleges to serve

in a full time church vocation, and to encourage all who are so called to fulfill that calling."

All applications must be in the office of the seminary's Dean of Students by February 15, 1966. Announcement of the winners will be March 15. Application forms may be obtained from the Dean of Students, Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, Kentucky 40206.

Owensboro Church Honors Miss Grace Morehead

Third Baptist Church, Owensboro, honored Miss Grace Morehead with a special bulletin in December. She retired at the end of 1965 after 35 years with the church.

The bulletin contained a resolution of appreciation by the church, statements from the pastor and former pastors and many of the members of the church.

Miss Morehead came to the church in 1930 after serving as an approved state intermediate Training Union worker. The bulletin contained pictures of her in the 1920's and some more recent. At the time of retirement, she was serving as financial secretary for the church but she is most known for her work in Training Union.

Pastor Harold Wainscott said in the bulletin, "Her knowledge of the people, her love for her Lord and the church, and her dedication to the work has been an inspiration."



GREENSBURG BAPTIST MISSION has broken ground for a new building. Organized by the Greensburg Baptist Church, the mission has been holding services in a home since July, 1963. Shown in the picture, left to right, are Lester Davis, Odell Estes, Dwight Brown, Tom Pruitt, J. R. Carter and the pastor, Gilbert Larimore. The new building will be on Penick Avenue near the present meeting site.

Oldest Member of Whitesville Church Dies

L. B. McCarty, the oldest member with unbroken membership in the Whitesville Baptist Church, died after several months illness. He would have been 88 on December 19, 1965.

He made a profession of faith and was baptized into the church in 1891 when Dr. J. S. Coleman was pastor. There were 99 conversions in the revival in which McCarty, then 14, made his profession.

Mr. McCarty was caretaker of the church for 30 years. He also cared for the church cemetery. The church describes him as "... a very useful and highly respected citizen."

Initial Imprint

by Mrs. Charles P. Love
Missionary to British Guiana

Against the backdrop of a movie screen stood Carroll H. Adams, Southern Baptist missionary journeyman, his face darkly shadowed on one side by the low beams of the "bottom house" (the space under a house built on stilts) but brightly illuminated on the other by the glow of a hanging lantern. East Indians were crowded before him, their dark bodies blending into the darkness of the night, as he taught them from the Bible.

My husband and I had arrived in British Guiana two weeks before and

Charles P. Love, a native of Salem, Ky., is serving with his wife, as a missionary to British Guiana. Prior to his August appointment, he was pastor of Calvary Baptist Church, Beatrice, Nebraska.

were on our first long trip to see the great needs of the Guianans. Our first stop was Lusignan, where a Baptist mission meets twice weekly in Mr. Kisson's bottom house. The house itself is unpainted, without running water, and unadorned by a flower or blade of grass, but the space beneath it is vital as the "sanctuary" of the mission. Indeed, it

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is so important that non-Christian neighbors have threatened to burn the house if the mission continues to meet there.

As our van had turned down the darkened street to Kisson's that night, lights had flickered dimly in the small shacks which are home to the Indians—refugees from race riots a year and a half ago.

When we pulled up and set up a gasoline-powered generator and movie equipment, excitement soared. It seemed that dark-skinned people began scurrying from everywhere. In British Guiana films are very special.

As I sat with my five children, sandwiched between eager Indian boys and girls, the familiar title, "The Answer," appeared on the screen. And I thought, Oh, if you only knew... the only answer to a world in darkness!

Glancing around, I saw that several of the hostile neighbors had joined the curious crowd. A blue-uniformed policeman was there to protect the peace. All watched the film intently and then remained while the missionary journeyman (who conducts a Bible study period there each week) explained how they may know the man named Christ.

Huddled in and around a 12-by-15 foot, open-air bottom house, 150 East Indians heard—some for the first time—how to replace the darkness of their lives with the Light of the world, Jesus Christ.

This picture will long remain in my heart, and I pray that the picture which was shown and the message which was spoken will never leave the hearts of these people who know only darkness and need a great light.

But I thought all Pro football players were hulking brutes!

Not so! Bill Glass, for instance, is a Christian gentleman, a thoughtful seminary graduate. He plays for the World Champion Cleveland Browns. By the way... he's written a book.



This remarkable man tackles the myriad problems of Life with the same boundless energy and professional talent he uses on opposing quarterbacks. His approach is direct... his solutions practical and the book is a perfect gift for a young person about to be thrust into the Game of Life. Order today.

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Cooperative Program Receipts Set Record in '65

The Southern Baptist Convention exceeded its \$19.8 million budget for 1965 by more than \$2.7 million, making 1965 a record year of Baptist missions giving. A record \$22,570,857 was contributed to Baptist missions causes through the denomination's Cooperative Program budget. Gifts were 8.04 per cent above 1964 figures.

The budget was reached on November 16 and all receipts from then until December 31 were divided two-thirds to foreign missions and one-third to home missions. Porter Routh, executive secretary-treasurer of the Executive Committee of the SBC said, "This added impetus will mean greater outreach in a distraught world, and more church sites in pioneer areas of the U.S. More important, it represents a response to a compassionate heart."

►News concerning federal aid to church-related institutions has been voted the top Southern Baptist story of the year by Baptist news editors throughout the nation. Nineteen out of 32 ballots ranked the federal aid issue as No. 1.

Ranked second was news developing

from the Baptist World Congress meeting in Miami Beach, Florida, where W. R. Tolbert of the Republic of Liberia was elected the first Negro president of the world-wide Baptist organization.

Third place went to stories reporting the imprisonment and trial of two Southern Baptist missionaries to Cuba, along with 51 Cuban nationals, on charges of espionage and illegal currency exchange.

Southern Baptist progress in improving race relations was voted the fourth top story of the year. Fifth was news coming out of the Southern Baptist Convention at Dallas.

►Howard College, one of the oldest schools affiliated with a Southern Baptist state convention, still exists even though officially its name has been changed to Samford University.

The Baptist school will retain the name of Howard College for its liberal arts school, the original core of what is now Samford University.

Action by the Alabama Baptist State Convention, which owns and supports the school, officially changed the name of Howard College to Samford University in November during the annual convention.

►Walter and Pauline Routh, Southern Baptist missionaries to Vietnam, have announced the birth of a daughter, Darlene Frances. She was born December 27 at 12:37 p.m. in Nha Trang, Vietnam. The new baby weighed 7½ pounds. Mrs. Routh is the former Pauline Hayes of Louisville. Walter was pastor of an Ohio church at the time of appointment.

The Baptist Forum

(Continued from Page 5)

sity, Brown University, Chicago University and other schools illustrate the loss sustained by our Baptist people in different states of the nation.

In Virginia, the Baptist General Association permits two-fifths of its college trustees to be non-Baptists. The North Carolina Baptist colleges came to the Baptist Convention of North Carolina last fall asking permission to have one-fourth of their Boards non-Baptist. Unless some restrictions are placed on our colleges by the convention of each state, it will be only a matter of years before our colleges will have gone the way of Brown University and Chicago University and several others founded and originally controlled by our Baptist people. If the convention in a given state owns the college, it has a duty and responsibility to fashion its future for service to the denomination

and the Christian cause. Baptists entered the field of Christian education not to educate the masses, but to train a Christian leadership for the masses. Certainly it seems imperative in this day that we cease in our efforts to compete with highly subsidized universities and state schools, and get back to the basic aim for which we founded our schools.

Some restrictions which the convention might place on the college fall within the area of enrollment and academic offering. The senior college could be required to limit the enrollment to two thousand or fifteen hundred; the junior college to twelve or fifteen hundred students. The convention could require the senior colleges to offer only certain degrees, such as the Bachelor of Arts, Bachelor of Science and probably the Master of Arts. Where the school already has a well-established law school, the Bachelor of Law could be permitted. Other post-graduate work should be left to the state schools. These restrictions would in no way impair the work already being done in these Baptist schools. Instead, it would enhance the opportunity for a better quality of work being done by the individual school. Davidson College sets its maximum enrollment at one thousand men. This college is now in a campaign to raise two and one half million dollars. In giving this information to the press, the Davidson authorities stated that not any of the funds raised would be used for expansion, but all would be used to upgrade the quality of work being done by the college. It is interesting also to note that, since 1950, Davidson has given to America seven Rhodes Scholars. What Davidson has done and is doing for the Presbyterian church and the world can be done by Baptists and for the Christian cause. If we will re-think our program and re-commit ourselves to the original purpose for which our colleges were founded, some of our problems will disappear and others will be lessened in magnitude.

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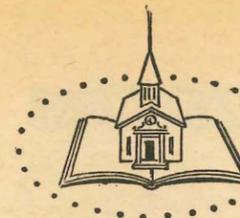
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SUNDAY SCHOOL LESSON

By H. C. Chiles

GOD IS FATHER

(This Lesson For Sunday, January 23, 1966)

One of the most precious concepts of God that Christians have is that He is their Father. This aspect of His character is set forth clearly in the three passages in today's lesson.

Hosea 11:1-4.

Hosea met attractive Gomer, fell in love with her, and soon thereafter they were married. In due time she presented the young prophet their first baby, a boy. Gomer did not share the purposes of her patriotic and religious husband, but gave herself to the gay life of her time. Two other children were born into that troubled home, but Hosea was not their father.

Ensnared by the wild orgies of Baal, Gomer deserted Hosea and her children and became a prostitute in the temple of Baal. Hosea hated her glaring sins, but he loved her still. In the course of time Gomer was offered for sale in the open market like a common slave. Hosea bought her back, forgave her waywardness, and restored her—penitent and humble—to her honored place in his heart and in the home they had established.

As Hosea was wounded deeply by the conduct of his unfaithful wife, so God was wounded and grieved by the sins of Israel. Out of pure grace God had chosen Israel, entered into a covenant with her and made her the object of His special love and blessing. Like Gomer, Israel had left her first Lover for profligate lovers—the heathen deities. As it had been difficult much of the time to tell whose wife Gomer was, so Israel had mixed the worship of Jehovah and Baal to such an extent that it was difficult to see which received the most of her devotion.

God reminded the Israelites that He had chosen them to be witnesses for Him, out of a compassionate heart had delivered them from slavery in Egypt, had protected them from harm, had supplied their needs, and had brought them to the Promised Land. Because of His great love for them, God had dealt with them as a loving father deals with his child who is learning to walk. But their wickedness had grown in proportion to the expression of God's goodness to them. The more they received from God, the greater their idolatry became. As He drew them with bands of love,

the more rebellious they became toward Him. God was so gracious and loving that His tenderness was like that of a herdsman who, after a day of toil, lifted the heavy yoke of wood from the neck of his oxen, put them in their stalls, and placed food before them in order that they might eat in comfort. In spite of the fact that God dealt so tenderly and lovingly with the Israelites, their ungrateful hearts did not properly recognize His manifold mercies.

John 14:6-11.

On the night before His crucifixion Christ calmly announced to His disciples that He was going to leave them, which announcement pierced their hearts. In consternation they looked at each other. They were sorely troubled at the thought of separation from Him Whom they had learned to love so dearly. With the great and wonderful words recorded in this chapter, Christ sought to comfort His disciples and to fortify them for the terrible faith-shattering ordeal through which they soon were to pass.

Striving after truth and reality, Thomas said, "Lord, we know not whither thou goest; and how can we know the way?" Christ replied, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." From what is Christ the way? He is the way from the guilt of sin, the wrath of God, and the power of sin. To what is Christ the way? He is the way to God the Father and to heaven. Christ is the only connecting link between earth and heaven. If you expect to enter heaven, you must receive Christ as your Saviour in this life. No one will ever get to heaven unless he goes there through Christ.

Christ the Son and God the Father were identical in essence, therefore, He could declare that to know Him was to know the Father also. Not understanding clearly Christ's claim as to the unity and equality of the Father and the Son, Philip said, "Lord, shew us the Father and it sufficeth us." Doubtless Philip was sincere in making this bold request. He was also acknowledging his faith in Christ's ability to reveal God to the human heart. Moreover, this request finds its echo in every believing heart, where there is a yearning for a better acquaintance with the Father.

Surely no one could ask for any clearer or stronger claim to deity than is involved in our Lord's answer to Philip, "He that hath seen me hath seen the Father." Though two in person, the Father and the Son are one in entity. To know Christ Jesus, the second Person in the Trinity, is to know God the Father, the first Person. He is a perfect revelation of the Father.

Following His claim of oneness with the Father, the Lord Jesus gave an exhortation to faith, saying, "Believe me that I am in the Father, and the Father in me: or else believe me for the very work's sake." He requested that He be judged by His works, knowing full well that no mere human could perform such deeds as He did.

II Corinthians 1:3-4.

It is interesting to note Paul's description of God as the Father of our Saviour, the Father of mercies, and the God of all comfort. God is the source of all mercy and all comfort. How wonderful it is that the Father is merciful to us, and does not deal with us, as His wayward children, on the basis of what we deserve! How thankful all Christians should be that God provides for them the comfort which they need so frequently!

God's comfort is inclusive: "And the God of all comfort; Who comforteth us in all our tribulation." There is not an experience in the life of a Christian to which God is not equal. God stands by us in all our tribulations. He not only gives us solace when it is needed, but He invigorates us, and gives us the strength which we need for the battles of life. We can always depend on Him. He will never desert His own.

God comforts us for a definite purpose, namely, that we may be able to comfort, encourage, and strengthen others in their troubles. We shall never be able to help others to be courageous and strong in bearing whatever comes to them until we ourselves have been comforted of God. God ministers comfort to us in order that we may share it with others. A willingness to become a comforter is helpful in the matter of receiving comfort. God wants to open up to us the treasures of His grace in order that we may be able to meet the needs of others. For this helpful service He will qualify us if we are willing to be used.



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Our Sympathy

by Mrs. George R. Ferguson

Kentucky WMU extends sincere sympathy to two members of our Executive Board who suffered bereavement during the month of December. Mrs. Carl Leibert, former state president, lost her mother after an illness of several weeks. The mother of Mrs. J. Chester Durham passed away very suddenly. Both were dedicated Christians.

Training Union

Mitchell, Blaylock To Lead Conferences At Recreation Workshop

by Mike Speer

Mr. Leon Mitchell, Sports and Facilities consultant, Church Recreation Service, Baptist Sunday School Board, Nashville, will assist in leading the general sessions of the **Recreation** through church organizations **Workshop**. He will also lead a conference on the use of sports and retreats in the church or-



Mitchell



Blaylock

ganizations. The Workshop, which will be held at the Boone Lodge, Cedarmore Baptist Assembly, is scheduled from noon Monday, January 31 through noon Wednesday, February 2, 1966.

Mr. Don Blaylock, a student at Southern Baptist Theological Seminary, will also be leading conferences during the workshop. He will lead the opening fellowship period after noon on Monday and a session on music in recreation that night.

The purpose of the workshop is to show why and how recreation can be used to enhance the work of the church through the regular church program organizations. All church staff members and volunteer leaders who are interested in learning more about using

recreation effectively may attend. Names of those who wish to attend, along with \$1.00 registration fee, should be sent to Mr. Marvin Byrdwell, Cedarmore Baptist Assembly, Bagdad, Kentucky. Reservations must be made by Monday, January 24. The total cost of the workshop is included in the following room rates: 1 person in room\$19.35 2 persons in room 17.35 3 persons in room (single beds).... 15.35 4 persons in room (2 dbl. beds).. 13.35

The workshop begins with the noon meal Monday, January 31 and closes with the noon meal Wednesday, February 2. Make your reservations today!

Church Music

Music Leaders To Profit From Church Programing Conferences

by Eugene Quinn

Each music director in our Kentucky Baptist churches will learn more about planning and leading the music for his church by attending one of the 40 Church Programing Conferences to be held throughout Kentucky on the evenings of January 24, 25, 27 and 28.

For music leaders who have not previously attended a Church Programing Conference, an introductory session will be held at 4:00 p.m. to familiarize them with Manual I of the Plan for Church Advance.

Music leaders who have already studied Manual I will want to join those who have attended the afternoon session in getting acquainted with Manual II of the Plan for Church Advance at 7:00 p.m. in each of these 40 conferences. The

locations of the conferences are found elsewhere in the *Western Recorder*.

Your state music secretary, as one of the ten team captains, will conduct conferences at Pineville on January 24, Manchester on January 25, Berea on the 27th, and Glasgow on the 28th. Each music leader responsible for the planning and directing of the music in his church is urged to pick out the nearest conference on the most convenient night during that week to learn how to contribute his part to his church's development for Christ.

Leaders of the other church organizations and the pastors will be attending the same conferences, so that all of them can work together as a church council to advance God's kingdom through their church for the challenging years ahead.

Stewardship

Church Programing Conferences - Jan. 24-28

by Michael L. Speer

What does Church Programing have to do with Stewardship? As any church plans its program of advance a vital part of that plan becomes the stewardship of time, and talents as well as the stewardship of possessions.

PLAN FOR CHURCH ADVANCE! Plan for stewardship of efforts. Begin by attending one of the 40 Church Programing Conferences during the week of January 24-28. (See the back page of this *Western Recorder* issue for the meeting places). There will be an afternoon and a night session. At 4:00 p.m. Manual I, Setting Church Goals, will be presented for all those who want to start this program now. This will also serve to refresh the thinking of many who have started this program but have not completed their goal setting.

The evening session will begin at 7:00 and Planning Church Strategic, for those who have already started goal setting.

If you are a Pastor, Minister of Education, Minister of Music, Deacon Chairman, Sunday School Superintendent, Training Union Director, W.M.U. President, Finance Officer, or Associational Missionary, Moderator or other Associational Officer, you will want to attend.

"Go ye therefore, and teach all nations. . . ." **PLAN FOR CHURCH ADVANCE!**

Brotherhood

Churches Accept Book Offer

by Forrest Sawyer

Two Baptist churches in Kentucky (Saloma of Campbellsville and Valley Creek, Elizabethtown) have taken advantage of a free Brotherhood book offer during October by organizing new church libraries.

As an encouragement to churches to start new libraries, the Brotherhood Commission offers 11 free books on Brotherhood and Royal Ambassador work.

They are *The Church Brotherhood Guidebook*, *The Crusader Counselor's Guide*, *The Pioneer Counselor's Guide*, *The Ambassador Counselor's Guide*, *The Page Manual*, *The Squire Manual*, *The Knight Manual*, *The Pioneer Manual*, *The Ambassador and His Church*, *Ambassadors and World Missions*, and *Ambassadors and Christian Citizenship*.

Many church librarians feature the books at Brotherhood and Royal Ambassador chapter meetings in calling attention to the new library facilities.

The books may be used by church leaders to introduce men and boys to Brotherhood and Royal Ambassador work.

For more detailed assistance, church leaders can consult the state Brotherhood department in Middletown.

About 40 church libraries were started in the Southern Baptist Convention in October.

Principle or Preference

(Continued from Page 3)

eral Support: Principle or Expediency."

The first paragraph of this article states: "While the siren song of success has been dulling our senses Southern Baptists have suddenly stumbled into a crisis which is threatening our very foundation." This appears to be quite an overstatement. Can our foundation be threatened by a principle, regardless of how worthy, which has no Biblical foundation except by strained inference? If one feels that schools sponsored by Southern Baptists should not seek or accept state assistance for anything, such is his right. Let us not pretend that this is a conclusion based on factual premises, but a preference. Our foundation will not be shaken by an honest difference in opinion regarding an educational matter.

The second paragraph says, "Are we willing to turn to the federal government for tax support in carrying out Christ's commission to make disciples and teach them to observe all things which he has commanded?" If that is the mission of Baptist Colleges, than I, too, would be opposed to their getting one cent of tax money. But I have always felt that Baptist colleges were

bona fide institutions of higher learning. Southern Baptists must learn to make a distinction between our churches on the one hand and our educational and healing institutions on the other.

The article goes on to say, "taxes are extracted by law from those of religion and no religion. To use this money for support of sectarian religious institutions of any kind is to violate the very nature of religious liberty." The argument here is in behalf of fair play, but the reductio ad absurdum of this argument is that the taxes of invalids should not go to highway construction, the taxes of city dwellers should not go for agricultural price supports, the taxes of pacifists should not go for the support of the war in Viet Nam.

According to democracy theory, the majority as long as the rights of the minority are protected, rules within bounds. An act passed by our popularly-elected national legislature, signed by our popularly-elected national legislature, signed by our popularly-elected chief executive and upheld by legal opinions to be constitutional, to use a portion of the general funds that are raised by taxes on all the citizenry (plus corporation, excise tariff fees, etc.) should go toward the construction of facilities at a denominational school could hardly be said to be an unwarranted act. Government would be impossible without such rules of the game which might occasionally redound to the displeasure of some who would rather not contribute of their where-withal to certain purposes.

Let it not be forgotten that federal grants are made possible under an act passed by the people's elected representatives in Congress and held by the proper authorities in written legal opinions not to be a violation of the Church-State provisions of the First Amendment to the Constitution.

What position would Roger Williams assume in the present controversy were he alive today? The emphasis in the preceding sentence is on the word TODAY. In his day much of the religious thinking could be neatly filed in a pigeon hole, there were clear cut labels such as black and white. In our day there are no simple answers to some of our complex questions. But if Williams were alive all he could do would be to state his preference. And that preference plainly states is should Baptists retain denominational pride concerning a matter that would not impair pride or principle? Should Baptists maintain this so-called pride at the cost of our schools? Either we "sing or get off the perch."

Stretch a point and call it expediency if you will, but if the smaller institutions do not avail themselves of such grants, they cannot hope to remain first rate. As inferior schools they would be no credit to the denomination, no advantage to the student and no contribution to a great society.

Many of our State Conventions have ordered a two-year study on this matter of federal aid. We believe in the sanity of Southern Baptist leadership and that a sensible answer will be forthcoming.

Dr. Wayne Dehoney addressing the South Carolina Baptist Convention in Greenville, South Carolina, recently said: "In our rapidly changing society where the federal government is accepting increasing responsibility in the welfare and education areas, we Baptists are going to have to clarify our expression of the principle of separation and church."

I believe this impregnable wall built by Williams and Thomas Jefferson and others still exists, it is still as strong as ever. But I also believe that "reasonable men have found gates in it that can be opened, yet guarded."

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JANUARY 24 - 28, 1966

Plan now to attend one of the 40 conferences. Bring your church officers.

Each conferecne consists of an afternoon and a night session.

4:00 P.M.—Presenting Manual I: Setting Church Goals

7:00 P.M.—Introducing Manual II: Selecting and Planning Church Strategies

TEAMS	MONDAY	TUESDAY	THURSDAY	FRIDAY
Roy E. Boatwright Captain No. 1	Paducah, First John Wood (West Union, West Ky.)	Marion Shelby R. Beatty (Ohio River)	Immanuel, Henderson Lyman S. Allen (Ohio Valley, Green Valley)	Owensboro, First David A. Nelson (Daviness-McLean)
Thomas H. Shelton Captain No. 2	Mayfield, First John C. Huffman (Fulton Co., Graves Co.)	Eddyville, First R. G. Shelton (Blood River, Caldwell)	Madisonville, First Harold J. Purdy (Little Bethel)	Beaver Dam Thomas Caudill (Ohio Co., Twin Lakes, Goshen)
Forrest R. Sawyer Captain No. 3	Edgewood, Hopkinsville (Little River, Christian Co.)	Greenville, Second Odell Leigh (Muhlenberg, Gasper River)	Irvington, First J. Bert Davis (Blackford, Breckenrdige, Salem)	Severns Valley, Elizabethtown V. C. Kruschwitz (Severns Valley, Lynn, East Lynn)
Jesse C. Stricker Captain No. 4	Russellville, First Glenn Sullivan (Logan, Bethel, Simpson)	Bowling Green, First Othar O. Smith (Warren, Allen, Edmonson)	Monticello, First Isaac B. Hucaby (Wayne, Freedom, S. Concord, Russell, McCreary)	Bardstown Kit C. Yeaste (Nelson, Central)
Harold G. Sanders Captain No. 5	Beechwood, Louisville James B. Sawyer (Long Run, eastern half)	Campbellsville J. Chester Badgett (Taylor, Russell Creek, Casey)	23rd & Broadway, Lou. B. Carlisle Driggers (Long Run, western half)	Frankfort, First Herman M. Bowers (Franklin, Anderson, Owen)
J. Chester Durham Captain No. 6	Williamsburg, First Robert L. Palmer (Mt. Zion, S. Union, East Union)	Somerset, First Eldred M. Taylor (Pulaski, Lincoln)	Danville, First Max Stitts (South District, Mercer)	Shelbyville, First Fred T. Moffatt, Jr. (Shelby, Henry)
Eugene F. Quinn Captain No. 7	Pineville, First (Bell, N. Concord, Lynn Camp) Charles F. Jones	Manchester F. R. Walters (Laurel River, Booneville, Jackson, Irvine)	Berea (Tates Creek, Rockcastle)	Glasgow R. Trevis Otey (Liberty, Monroe)
Michael L. Speer Captain No. 8	Harlan Earl S. Bell (Upper Cumberland)	Hazard, First T. H. Harding (Three Forks, Pine Mountain, Middle Fork)	Campton Ray Eugene Cummins (Red River, Boones Creek, Greenville)	Central, Lexington Homer D. Carter (Elkhorn)
A. B. Colvin Captain No. 9	Pikeville, First J. V. Case (Pike)	Irene Cole, Prestonsburg William D. Jagers (Enterprise)	Owingsville Kenneth E. Walters (Bracken, south half)	Falmouth Carl Sears (Union, Crittenden)
James C. Whaley Captain No. 10	Unity, Ashland Ira McMillen (Greenup)	Flemingsburg Robert Bailey (Bracken, north half)	Erlanger Keith LaGesse (North Bend, Campbell)	Carrollton, First Ted L. Hucaby (Whites Run, Ten Mile Sulphur Fork)

PLAN FOR CHURCH ADVANCE