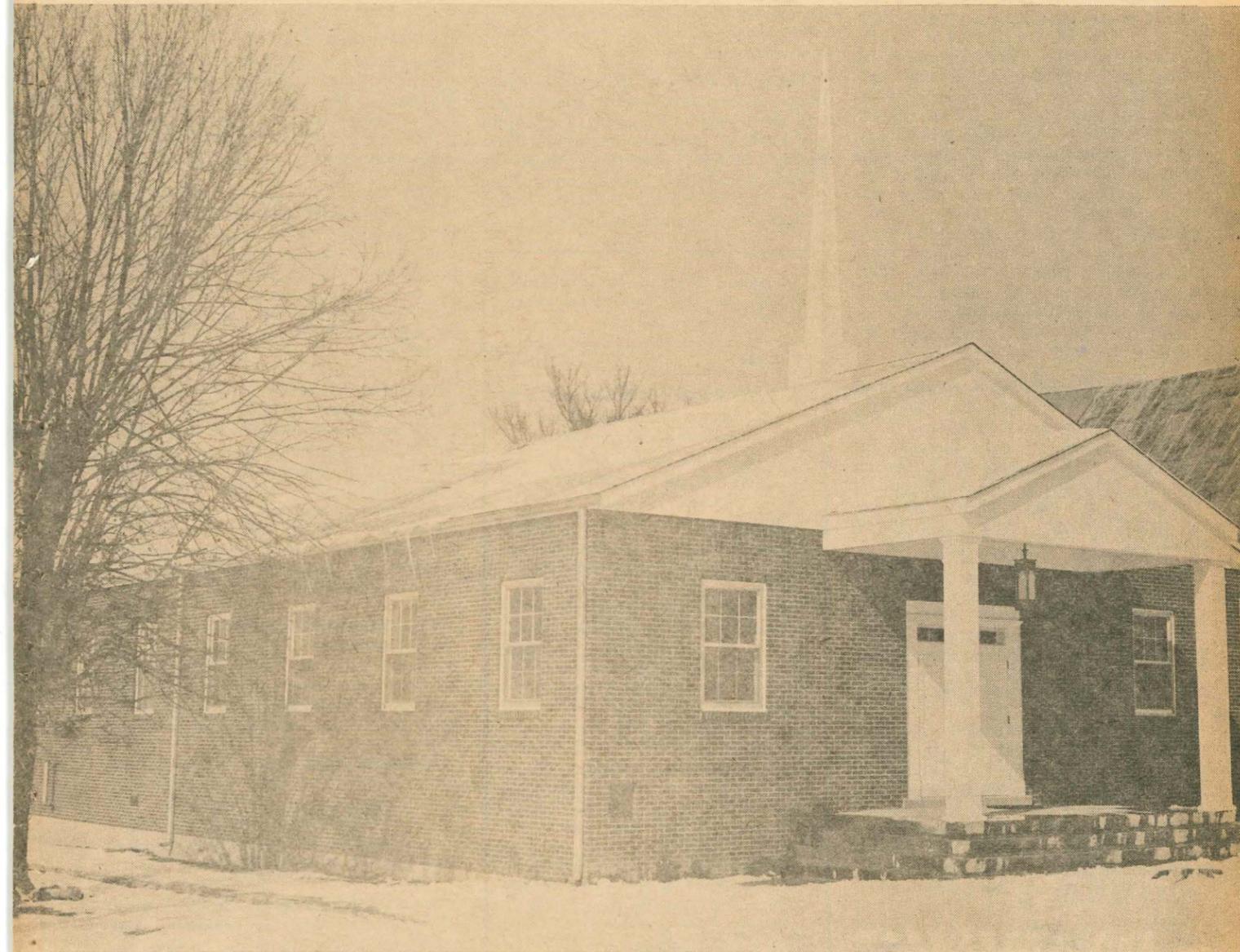


WESTERN

RECORDER

FEBRUARY 17, 1966



PROVIDENCE BAPTIST CHURCH, Simpson Association, dedicated this new building February 6. Consisting of sanctuary and educational space, the new building has nearly 7,500 square feet in it. Dedication services were held in the afternoon with Robert Mallicoat bringing the message. Richard L. Lankford is pastor.



GLEANINGS FROM THE FIELD

EXECUTIVE SECRETARY PORTER ROUTH of the Southern Baptist Convention Executive Committee has expressed appreciation to Dr. Harold Sanders for contributions from Kentucky through the Cooperative Program. The 1965 contributions to causes beyond Kentucky amounted to \$1,062,069, a 3.90 per cent increase over 1964.

THE DRAMA Department of Kentucky Southern College presented "The Figure on the Cross" on Saturday night, January 29 at the Lyndon Baptist Church, Louisville. Written by R. H. Ward, the play is a contemporary treatment of the "seven last words" of Jesus from the Cross. In a review, Nathan C. Brooks, pastor of Highland Baptist Church, Louisville, said, "Their own (the players) involvement in disclosing the shallowness of much that passes for faith was heightened by Director B. W. Clifton's preparation procedure. All ten players met in prayer 30 minutes before the scheduled time for the play. Following this, each one remained in silence and meditation, without any vocal communication with his fellows, until the opening words of the drama."

J. CHESTER DURHAM, secretary of student work for Kentucky Baptists, suffered a mild coronary attack while in Hopkinsville. He was there to fill the pulpit of First Baptist Church on Sunday, February 6. He was hospitalized there for a week for tests and examination before being returned to Louisville.

MARK LOWRY, for a number of years dean of Bethel College and pastor of Gracey Baptist Church at the time of his retirement, is available for supply preaching, revival work and interim pastorates. He lives at Route 7, Hopkinsville. His phone number is 886-1132.

LITERACY WORKSHOPS were held at the Southern Baptist Chapel, Welch, West Virginia, in which 33 of the 41 who attended received certificates indicating they had spent 8 to 12 hours of study in the workshop. Sponsored by the Home Mission Board, Mrs. W. W. Daves of Gastonia, N. C. was the instructor and Eddie Henson the host pastor.

ROBERT G. LEE, pastor emeritus of the Bellvue Baptist Church, Memphis, collapsed while preaching in revival services in Blytheville, Arkansas. He

has been confined to the bed for at least two weeks and his doctors diagnosed his condition as physical exhaustion.

"INVOLVEMENT—OR ISOLATION?" will be the provocative theme of the 1966 Student Missions Conference at Southern Baptist Theological Seminary, February 25-27. The weekend is designed to acquaint college students with the wide variety of mission opportunities open to the concerned young person considering church vocations. Several hundred students for the midwest and southeast attend each year.

JACK MUTTER has accepted the pastorate of the Meta Baptist Mission and will also preach at Ferguson Creek. Meta and Ferguson are missions of the First Baptist Church, Pikeville. Mutter is already on the field. He attended Clear Creek Baptist School, Pikeville Junior College and Southern Seminary.

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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BURTON CALICO is now pastor of the Martin Baptist Church. A native of Kentucky, he is a graduate of Southern Seminary. He and Mrs. Calico have a son in Louisville and a daughter in Lexington.

JESSE C. FLETCHER'S book, *Bill Wallace of China*, has been translated into Arabic by the publication department of the Arab Baptist General Mission.

CRAWFORD HOWELL recently assumed the duties of manager of the Sunday School Board's Broadman Films department in the publishing division. He had served as supervisor of the associational unit in the Sunday School department since 1962.

THE Y.W.A. of Kentucky Baptists will hold their annual convention in Louisville, February 18-19. The convention will climax "Focus Week" which will be observed over the SBC February 13-19. Miss Sydney Portis, YWA director for Kentucky Baptists, anticipates an attendance of 1,200 YWA's from all parts of the state.

FURMAN HEWITT, a graduate student at Southern Seminary, was ordained to the gospel ministry at First Baptist Church, Columbia, S. C., on January 23. Pastor R. Archie Ellis preached the ordination sermon. Hewitt is pastor of the Friendship Baptist Church in Anderson County. Wyatt Shely, a deacon in the Friendship Church, attended the ordination and presented the church's request for ordination.

THE MEMBERS of Nicholasville Baptist Church gave a surprise second anniversary party for Pastor Earl Hohman on Wednesday night, January 26. His parents, the Fred Hohmans of Louisville, were invited and attended the occasion.

A TRIMESTER system of classes has been adopted by the Mid-Continent Baptist Bible College of Mayfield. The school, formerly known as the Baptist Bible Institute, inaugurated the plan with the new term in January.

AN EVANGELISM task force of about 40 Southern Baptist preachers has launched a simultaneous crusade in Panama. The crusade runs February 6 through February 20.

"A POUND OF FLESH:"

A Consideration Of Capital Punishment

by Thomas H. Conley

In William Shakespeare's famous play, *The Merchant of Venice* (IV, I) Bassanio, one of the principal characters, borrows some money from Shylock, the rich Jew. The contract drawn between them is a strange one. It states that if Bassanio cannot pay the debt in a given amount of time, then Shylock is to receive a pound of flesh from near Bassanio's heart. As the drama unfolds, Bassanio cannot meet the deadline, and Shylock takes him to court to extract justice. It is clear that Shylock is interested only in justice.

Portia, a woman judge, presides in the courtroom. The tools of justice are prepared. The surgeon's knife is ready and the scales for weighing the pound of flesh are carefully balanced. Portia asks if a surgeon is present to stop the bleeding. But justice-loving Shylock replies that this is not in the contract, and therefore he will not supply one. Portia, the judge, then renders a surprising verdict:

Take then thy bond, take thou thy pound of flesh;

But, in the cutting it, if thou dost shed One drop of Christian blood, thy lands and goods

Are, by the laws of Venice, confiscate Unto the state of Venice.

"Take your pound of flesh," says Portia, "but do not shed one drop of blood, for that is not in the contract."

The moral of Shakespeare's drama is clear: justice rigidly served, serves rigidly. This dramatic moral will ever stand as a warning to those who might support any type of rigid justice. I am applying this to the issue of capital punishment. This issue is of utmost importance in Kentucky. The 1966 legislature is currently considering the question.

IN AN ARTICLE I recently read, the "classic statement of God's view on capital punishment" was given as Genesis 9:6: "Whoso sheddeth man's blood, by man shall his blood be shed. . . ." This was God's word and way for his people of that day. But God's revelation on this subject was not consummated by these words in Genesis. The people to whom this revelation was given were religiously primitive persons. They had not received God's fullest or finest revelation.

Jesus Christ is the fullest revelation of God. His attitude on this subject needs to be seen. It has been said that Jesus Christ had nothing to say about capital punishment that would nullify God's

Thomas H. Conley is pastor of the Fort Mitchell Baptist Church, Silver Avenue, South Fort Mitchell, Kentucky.

revelation in the Old Testament. Have we forgotten the story of the adulteress? The account is found in John 8:3-11. This woman, caught in the act of adultery, was under penalty of death. The Mosaic law dictated capital punishment for this offense. But Jesus countered the law-conscious scribes and Pharisees and forgave the woman. Now Jesus was God incarnate. He did perfectly the will of God. Was Jesus going counter to God when he forgave this woman? Was he nullifying God's revelation in the Old Testament? No! He was fulfilling God's intention that justice be tempered with mercy. The "eye for an eye" passages (as well as Genesis 9:6) in the Old Testament are an attempt to limit vengeance, not to establish it. Some people of this day took the lives of a man's entire family if a man killed a person in another family. This passage can be seen as God's attempt to limit vengeance and justice to the one person guilty of the crime. Instead of stoning an entire family for one person's crime, only the guilty party was stoned. Vengeance is hereby limited, not commanded. Jesus simply fulfilled this perfectly in his merciful judgment of the adulteress. In other words, he limited even more radically the concept of vengeance. Jesus Christ was always concerned

BEFORE BAPTISTS:

Is Cooperation with the Government Impossible?

by Earl S. Bell

We Baptists have deep pride in our unique contribution to the Evangelical stream of Christianity, the Cooperative Program, but our scope of cooperation is limited mostly to our own denominational kin. Webster defines cooperation as "collective action for common benefit." Why is cooperation impossible in the area of higher education, which is of mutual concern to both ourselves and the Federal government?

Are we in the business of Higher Education? Our college and university leaders, plus the accrediting agencies say that we are. Our function has been described as providing as good a program of academic excellence as can be secured, plus the additive of the Christian context.

Recently, history has figured in the arguments of those stating that we should revert to an original function of of our schools, to provide preachers for our churches. A study of the 17th and 18th centuries in American History indicate that our forefathers frowned upon an educated ministry (in some quarters this is still in vogue) and it was not until

that persons be considered above law. He healed men on the Sabbath; he plucked grain on the Sabbath to satisfy his hunger and the hunger of his disciples; he revised and fulfilled laws when they ignored the needs of man: "It has been said of old, but I say unto you." He "defiled" himself when he socialized with the publicans and sinners. **When there was a choice between human need and obedience to law, regardless of how right the law was, Jesus chose the person.** This is a cardinal principle of the New Testament.

The worth of the human personality has been stressed in its relationship to capital punishment. It has been said that the severest penalty must be meted out for defiling God's creation by murder or other "capital" offenses. The point is well taken. It is an offense to God to see his creatures kill or violate one another. But when the worth of human personality is posited as a defense for capital punishment, one might wonder if this principle does not also apply to the offender! Doesn't the person who offended God and man have personal worth, too? Is the image of God in him any less valuable because of his sin? If so, then all men are under the severest judgment! If the love of God means anything, it means that he loves us in spite of our sins. It means he accepts us with his forgiveness even when we are unlovely and unlovable. In light of this, does not society stand

(Continued on Page 11)

the mid 19th century that the Congregationalists and Presbyterians blazed the new trail of theological training for their preachers. From 1830 to 1900 there was a phenomenal period of growth of church related schools. The desire to train the clergy was only one of the reasons for the creation of the schools. Denominational rivalry, frontier town com-

Earl S. Bell is pastor of the Harlan Baptist Church. He is a graduate of Georgetown College and Southern Seminary and has done graduate study in Arizona while pastor there.

petition providing free land for schools and a growing fear of Catholic immigration were strong factors in the establishment of church-sponsored schools. Generally, the preachers were trained by men like William Tennant, John Blair, James Findley and Jonathon Edwards, who gathered young theologians around them for private study. These were called "Log Colleges".

Baptists have at times appeared ludi-

(Continued on Page 10)



Are People Really First?

A motto often heard these days among Southern Baptists is "People Are First." This concept truly expresses the heart of New Testament Christianity but an honest examination makes us wonder if we really believe and practice it.

People should be first. Jesus saw them this way. He looked upon people as sheep without a shepherd and invited his followers to look upon them with the same compassion. His charge to his disciples was to make disciples of all people.

This assignment required some kind of planning and organization. Thus Jesus established the church with its outreach for the lost. Churches eventually formed voluntary groups believing they could do more together than separately. Thus for Baptists came associations, state conventions and the Southern Baptist Convention with expanding organization and an ever growing number of agencies and institutions.

All this organization came about in a sincere effort to reach more people. The success of this effort is reflected in the statistical and other measurable growth of Southern Baptists.

The danger, however, is the ever present tendency of the organization becoming so important as to make it difficult to remember what prompted the organization in the first place. It's the old problem of confusing the means with the end and actually making the means the end. It is not that organization is unneeded nor undesirable but that it should be kept in proper focus.

The danger exists on every level. The church starts with people first but the institutional organization of the church and its material prosperity eventually become so important that the members wonder if the church exists for people or people for the church. The denomination and its agencies and institutions were started to serve the local churches and the people. After years of institutional development one wonders sometimes if the denomination and its institutions exist for the churches and people or the churches and people exist to serve the denomination.

An illustration on the level of the church may be seen in an attitude that is sometimes present toward starting new churches close to existing churches. A church has gone or is planning to go heavily in debt to build a magnificent building which surely is meant to serve the people but also sometimes satisfies the pride of the members. Nearby is a place where many people live who are unreached. To start a new work

in a nearby community, however, would mean the established church would stand to lose some present members and some income as well as other potential members and income. The established church sometimes objects to the new work beginning in the adjacent community.

This kind of attitude goes a little further than mere selfishness. It amounts to saying, "People be damned, our church be advanced." It reveals a moral and spiritual bankruptcy on the part of a church where people and other needs are made subordinate to the prosperity of the church.

With the denomination it works this way. The programs and institutions, begun in the first place to serve the churches and their members, have now become the end and therefore must prosper. And so participation in the denominational approved programs and contributions to the statistical and financial success of the denominational agencies and institutions become the standard by which we measure the churches. When this happens we have forgotten who exists for whom. Our real concern should not be the statistical success of our denominational programs but that denominational programs meet the needs of the churches and the people. Ultimately, it is the spiritual prosperity of the churches and not the material prosperity of the denomination and its agencies and institutions that matters most.

People must be first in our churches and denominational organizations. Let us never forget it.

Away With the Pinball Machines

Kentucky Governor Edward Breathitt should be commended and encouraged for much of his 1966 legislative program. Right now he needs particular support for his efforts in ridding the state of coin-operated pinball machines. Such a law would definitely improve the moral climate of our state and remove temptation for many young people and adults.

The governor has been attacked by the pinball interests and accused of unfairness. This is always to be expected from those willing to sacrifice morality for financial profit. Like the distillery interests, the pinball advocates will try to justify their operation and appear lily white. They should never get by with such misrepresentation.

Law enforcement officials from the United States Attorney General all the way down to local police have insisted for years that coin-operated machines of

chance are one of the main allies of professional gambling and big-time racketeering.

The "for amusement only" provision in Kentucky does not eliminate the problems as is claimed. Violations are common and enforcement is extremely difficult.

One of the most pathetic sights is the multitude of youth that can be seen in thousands of cafes, service stations, bus and air terminals, and most every other place in Kentucky feeding these money-hungry monsters whose bells and lights make more excitement while the last nickel is drained. Such youthful partici-

pation often leads to a habit harder to shake than alcoholism.

The only sight more lamentable is the family wage earner whose addiction to this game of chance leads him to spend his week's wages on the way home to a helpless wife and hungry children.

A legislator who will not strike a blow at such an evil ought to be called to give an account to public-minded and morally-concerned voters who sent him to Frankfort.

Write the governor commending him and let your representative and senator know how you feel.

BAPTIST FORUM



The Pastoral Intern Program

Dear Editor:

It has been exactly thirteen months since I entered the pastoral intern program at Southside Baptist Church in Lakeland, Florida. Little did I realize then just how much this program would come to mean to me. Having just been graduated from the Seminary in Louisville, I stood at the cross-roads not knowing in which direction to go. For five years, I had served in small pastorates during my college and seminary studies; however, I still felt incapable of guiding a church into a large program of activities. The question of my readiness and experience haunted me as I sought to know God's will regarding my new place of service.

God opened the door to service through the pastoral intern program at Southside. For two years, I would serve as assistant to the pastor, Dr. T. Rupert Coleman. Under his close supervision, I would share all the ministries of the church such as preaching, pastoral visitation, creative programing and administration. The program was to be a learning and sharing experience. It offered an opportunity for me to gain self confidence and experience as a young minister; furthermore, it provided an opportunity for creativeness in service to the church.

The intern program, though new to Southside, was not new to Dr. Coleman because he had already found the program to be advantageous in former pastorates. It was advantageous not only to the young intern but also to the church sponsoring the program. With immediate reception, Southside launched the program and within four months the work of the church had advanced sufficiently and was so enthusiastically accepted by the membership that the church decided to secure a second intern. William L. Pope came to serve as

Junior Intern. Upon the Senior Intern leaving for a pastorate of his own, he would become the Senior Intern and the cycle would begin once again.

One distinctive advantage of the program is the security offered to the young intern. As is true with all learners, mistakes are inevitable; however, many mistakes may be avoided by the intern when he will work closely under the wise counsel of his pastor. When mistakes are made, the pastor is always there to intercede and help the layman to understand his part in appreciating the privilege of helping God to teach the intern how to effectively minister with all people under varying conditions.

The advantage of participating in a program where there are two interns, is that specific areas of responsibility may be assigned and then interchanged after a period of time. To illustrate, as Senior Intern, I am responsible for guidance in Sunday School Weekday Program of Christian Education and church visitation program. Mr. Pope, junior intern, is responsible for guidance in Training Union, Brotherhood, Royal Ambassadors, and youth activities. For approximately six months, we will intensively study these specific areas and offer our creative and constructive criticism in every area of service. At the conclusion of the six months, we will exchange areas thus gaining experience in all the ministries of the church through specialization.

From experienced convictions, we feel it is absolutely necessary for all pastors to have a knowledge and understanding of the educational program of the church. Since most ministers just out of seminary go to churches that are not large enough to have a staff including a minister of education, it is necessary that they do their own education work and programing. The intern program will prepare a man for this and will enable him to better understand and

supervise the educational programs in later pastorates in which staff members are involved.

Now being well into my second year at Southside, I am convinced that this experience has been one of the most helpful and valuable opportunities of my life. I look forward to the day when more churches will realize the value of the pastoral intern program and will open the door of service to young seminary graduates. Likewise, I anticipate more seminary graduates considering the intern opportunities which are already available. It is no longer necessary for graduates to become frustrated and leave the ministry because they undertook too much too soon. The intern program is one of the most dynamic opportunities to learn how to succeed in the ministry. The two years one spends in training and polishing will be the best investment he can ever make. Lakeland, Fla. James B. Benedict

Christian Education for School Youth
Dear Editor:

Do you ever wonder if your editorials do any good? In August, 1965, you commented on a letter from Russell Bennett concerning the need for more effective religious instruction of our youth. You suggested that perhaps the best answer would be "Released-time Classes" for our high school boys and girls.

Well, this was the spark that started "our" answer to the problem in Eminence, Kentucky. I called in the ministers of the Christian, Methodist and Presbyterian churches and proposed the idea to them. After discussion, we agreed that our greatest need was for a course in Christian Ethics. Then we asked the Council of Churches to sponsor the course; and they voted unanimously to do so. Note: The Council is composed of representatives of: Eminence Baptist Church, Eminence Christian Church, Eminence Methodist Church, First Presbyterian Church, and First Baptist Church (Col.). It is purely local in organization and is not related in any way to the National Council of Churches.

To make a long story short, after four months of preparation, the course is now
(Continued on Page 9)

Ethics Prof Champions Birth Control Programs

WASHINGTON (BP)—A Christian ethics scholar told a Senate committee that man must choose between "blind and cruel" methods and "humane methods" of birth control.

Roger Shinn, Dean of Union Theological Seminary, New York City, testified before the Senate subcommittee on foreign aid expenditures on behalf of the Council for Christian Social Action of the United Church of Christ.

The bill under consideration provides for active participation by the United States government in foreign and domestic population programs.

Introduced by Sen. Ernest Gruening (D., Alaska) and sponsored by seven other Senators, the bill is an attempt to face up to the world crisis created by the population explosion.

It provides: (1) instructions to the Department of State to cooperate with other nations that want aid for programs of population control; (2) creation of an office for population problems in the Department of Health, Education, and Welfare; and (3) authorizes a White House conference on population in January 1967.

Shinn pointed out to the committee that "it took all of human history until 1850 for the world's population to reach the figure of one billion." But in the next 130 years the population pumped to three billion. The world is now doubling its population every 35 year.

The ethics professor pointed out that population would be controlled by the traditional methods of starvation and war. But since humane methods of voluntary regulation of population are readily accessible, it is immoral for the world to continue regulation of the population by blind and cruel methods.

Shinn said, "I see three important moral values at stake in this proposal: the contributions to freedom, to peace, and to the dignity of man."

He said that people should be free to choose the methods they use to control the size of families. But, he said, "This is at present denied to some due to ignorance or poverty." The basic right of opportunity for family planning should be available to all "in accordance with the personal beliefs and purposes of parents," he declared.

One cause of war, Shinn indicated, is overpopulation. A world program for population control would contribute to the cause of peace.

"By extending the exercise of responsible freedom and reducing the mastery of fate and accident in human life, population planning increases the dignity of man," he asserted. Further,

"The birth of unwanted children is hard to reconcile with the dignity of man."

Shinn said that the proposed legislation properly took into account the problem of "conscientious objection" to birth control. On this he said:

"A respect for the dignity of man means that we need to respect the consciences of people. At this point we need to note that some people have conscientious objection, rooted in religious beliefs, to some methods of birth control, particularly the use of contraceptives. I speak from a faith that God wants men to use their scientific skills to enhance the meaning and richness of life, and I believe that the planning of population contributes to that end. At the same time I recognize the integrity of those with different scruples from mine. Society has a responsibility to respect their consciences, just as they have a responsibility to respect the consciences of those who believe that contraceptives are a contribution to responsible family planning."



THE SBC FOREIGN Mission Board has requested prayer for the 1966 evangelistic crusades in Latin America and the Orient. Crusades are planned in Ghana, Costa Rica, Trinidad, Jamaica, British Guiana, Venezuela and Japan.

Hardin-Simmons Raises \$1 Million in Campaign

ABILENE, Tex. (BP)—Officials of Hardin-Simmons University here have announced that the first \$1 million in the Baptist school's current \$2 million endowment campaign has been reached.

The total includes more than \$750,000 in either cash or pledges raised by drive leaders, and a \$250,000 matching gift from Carr P. Collins, Sr., of Dallas, board chairman of Fidelity Union Life Insurance Co.

Hardin-Simmons officials almost immediately announced plans to raise an additional \$1 million by the end of 1966, and said that a \$30,000 gift in stocks from a retired Baptist minister and his wife has helped push the campaign closer to the goal.

Ward B. Phipps, Sr., and his wife gave the \$30,000 in stocks to Hardin-Simmons. Phipps is an 80-year-old Baptist minister who says he "officially retired" after 57 years in the ministry in 1957. Since then, however, he has preached nearly every Sunday.

He and his wife, a native of Kentucky, now live in Anson, Tex.

Bill Asks Improved Treatment of Addicts

WASHINGTON (BP)—United States Attorney General Nicholas deB. Katzenbach urged Congress to enact a law to assist in the rehabilitation of narcotic addicts.

One of the aims is to speed up the "control of the nation's runaway crime rate."

The bill, introduced by Sen. Thomas J. Dodd (D., Conn.), is jointly sponsored by 14 Senators. Hearings are being held by the Senate judiciary subcommittee to investigate juvenile delinquency, of which Dodd is chairman.

The chief provision of the bill would empower federal district judges to offer a narcotic addict charged with a federal crime the choice of civil commitment for medical treatment prior to and instead of criminal trial.

Other provisions would enable a court to sentence an addict to medical treatment if he did not voluntarily choose it and if the court judged him likely to be rehabilitated. Shifts in the treatment of first time offenders and of marijuana offenders is also provided.

At the hearing, the bill was also supported by Attorney General Thomas C. Lynch of California and Roland Wood, superintendent, California Rehabilitation Center.

The new approach to narcotic addiction emphasizes treatment instead of punishment, Sen. Dodd said.

Pointing out past failures in dealing with addicts, he continued, "We have sent them to prison under unreasonable penal sentences instead of using more effective tools of rehabilitation and treatment."

Katzenbach testified that "under present law, we have no authorization to force any addicts to help themselves." He said that the straight prison sentence that follows criminal conviction denies society of the flexibility needed in the treatment of addicts.

The new concept of "civil commitment

of addicts" has been in operation in California a little over four years. The two witnesses from that state said that the program has met with a high degree of success.

The California attorney general bitterly complained that the federal government has not done its share toward the solution of this problem, which has many interstate and international complications.

He appealed for a bill that would properly coordinate local, state and federal government efforts toward the control of narcotic addiction.

Katzenbach concluded, "The real question is how much longer can we allow the public safety to be endangered by continuing the primitive, strictly punitive, approach to addiction, which has spread like a plague through some areas even as penalties against it has stiffened."

California Negro Baptists Follow SBC Budget Pattern

FRESNO, Calif. (BP)—The Constitutional Baptist State Convention of California and Nevada, a Negro Baptist group affiliated with the Progressive Baptist Convention nationally, has adopted a budget plan similar to the Southern Baptist Convention's "Co-operative Program" budget.

The Negro Baptist group, composed of about 100 churches and 45,000 members in California and Nevada, adopted a \$100,000 unified budget here and called their budget plan "The Progressive Baptist Program."

Churches affiliated with the convention will send a percentage of their local church budget (ranging from about eight to 15 per cent) to the state body, and the state convention will in turn send a percentage to the national convention for world missions support.

In the past, the Progressive Baptist Convention has gone straight to the churches for its budget support.

The pattern follows almost exactly the Cooperative Program plan used by the Southern Baptist Convention, said Jack O'Neal, director of work with National (Negro) Baptists for the California Southern Baptist Convention here.

O'Neal worked with the Progressive Baptist state-wide leaders on a consultant basis in drawing up the budget plan.

O'Neal said that the California Negro Baptist group plans to employ an executive secretary to head their state-wide missions work.

The Negro Baptist group is also planning to establish churches and missions throughout California with the aid of the \$100,000 budget.

Convention leaders said they will not

limit the establishment of churches and missions to predominately colored areas, but will seek to reach unchurched areas with a Baptist witness regardless of racial limitations, O'Neal reported.

"They're turning this thing around," O'Neal said. "It's not a white convention reaching Negroes, but instead a Negro convention seeking to reach white people."

O'Neal told the Constitutional Baptist State Convention's annual board meeting here that he was proud of what they

were doing and of their belief that "California's multitude is our obligation."

The convention has no goal to establish a specific number of missions, but rather will seek to reach all unchurched people, regardless of race, and try to do their best "to reach all people in California," O'Neal said.

New president of the convention is H. B. Charles, pastor of the 6,000-member Mt. Sinai Baptist Church in Los Angeles.

Baptist Senate Aide Retires After 47 Years

by Glenn D. Everett for the Baptist Press

WASHINGTON (BP)—A Baptist layman who had worked on the staff of the United States Senate for almost half a century retired recently after having served as a page boy, clerk, press liaison man, and even honorary Senate chaplain.

For Richard L. Riedel of Centreville, Va., it was a somewhat earlier retirement than he had expected. But at the age of 56, he had completed 47½ years of service for the Senate and a new retirement law gave him the same pension he would have received if he had stayed on to 65.

Riedel, who began his Senate career



CONGRATULATIONS, from one Senate chaplain to another: Senate Chaplain Frederick Brown Harris (right), a retired Methodist minister, congratulates the only Baptist layman ever to serve as guest chaplain of the U. S. Senate—Richard L. Riedel (left). Riedel retired recently after 47½ years in the Senate, serving as page boy, clerk, press liaison man, and honorary Senate chaplain. (BP Photo by Seth Muse, White House Photographer)

as a page boy at the age of 9, accepted an offer from a large publishing house to begin work on a book of memoirs of his intimate association with statesmen of half a century.

Riedel, the son of Richard R. Riedel, a Baptist minister and evangelist, began his long career in 1918 as a page boy in black knickers.

Sen. Carl Hayden (D., Ariz.), 88, then congressman from the newly-admitted state of Arizona, is the only member of Congress now who was serving when Riedel came to Capitol Hill.

He remained a page and messenger for the Senate until graduating from high school in 1927, then became a clerk on the Senate staff. For the past 30 years, he has held the position of "press liaison" for the Senate.

He is in charge of the "press door," the door where members of the press come down from the gallery to interview Senators as they step off the floor.

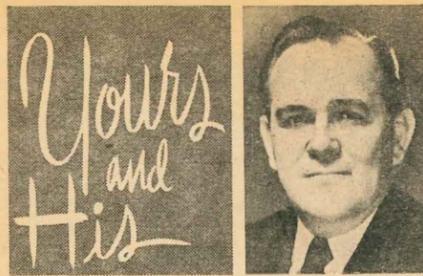
Riedel knew by first name every one of the hundreds of newsmen assigned to cover Washington.

The Senate accorded Riedel an unusual honor upon his retirement by inviting him to serve as guest chaplain, opening its session with prayer.

It marked the 50th anniversary of the occasion on which his late father had performed the same office.

Senate Chaplain Dr. Frederick Brown Harris, a retired Methodist clergyman, said it was only the second time in the 32 years he has served as chaplain that a layman has had this honor. The first was Sir Norman Makin, for a number of years Australian Ambassador to the United States, and president of the Methodist Conference of New South Wales.

President Johnson who knew Riedel well during his service as a senator and as Vice-President, wrote him a warm personal letter saying, "You have served so long and faithfully that for me—as for many of your friends—you seemed as much a part of the Senate as its marble halls."



Missions and Education

There are well-meaning Christians who would like to pit "missions" against "Christian Education"—as if one were more "missionary" than the other!

Missions is anything you do for Christ, and especially through and beyond your own church doors! In your block, town, county, state, nation, world—it's all missions, if it speaks of "Jesus, the Mighty to save."

Do what beyond your church doors? Preach, teach, heal? How? Just like you do it at home—through your people, organizations, institutions.

Abroad As At Home

How do we do mission work in Nigeria? Like we do it in Kentucky—with preachers, teachers, administrators; in churches, Baptist schools, children's homes, Baptist hospitals and clinics! You can't separate missions and education.

Only The Trained Are Sent

Want to be a foreign missionary? Well, then, go to college—particularly a Baptist college. Go to a Baptist seminary—even if you're a medical missionary, go for a while! Baptist colleges BEST TRAIN our Baptist missionaries. You can't go today without higher education! So, you see "missions demands Christian Education", they are allies, two parts of one, Siamese twins.

So, Support Both Now

Increase your church's gifts for "world missions-education" through the CO-OPERATIVE PROGRAM—do you know that the largest item in the State portion is "Baptist Schools and Colleges"? and, in the SB Convention portion is "Foreign Missions"—and next to that "Seminary"?

Pledge To CEA Now

Write me, making a pledge of \$1, \$5, \$10, \$25 or more per month for the next three years for CEA! I'll answer, and send you a "thank you" each month.

Give To CEA February 20

Ask your church leaders to take a special cash offering on February 20th (or some Sunday near that), on "Christian Education Day" in the churches! Send to my office, marked "CEA Special". It will prove the sincerity of your love for Christ, for Christian Education-Missions.

Harold G. Sanders

Kentucky Baptists

Georgetown College Receives Libraries

Georgetown, Kentucky.—The valuable library of the Southern Baptist Convention's first editor of the Broadman Press, the late Dr. John L. Hill, has come to the College as a gift from his heirs.

The collection includes several hundred of his personal favorites that made up his library at home. Many of the books in his working collection at the Sunday School Board are those that he personally endorsed for publication by the Press he pioneered. The collection also includes a number of the denominational leader's personal papers.

Dr. Hill was one of Southern Baptists' most revered men. He was a much-sought speaker, teacher and leader. He went to the Sunday School Board in 1922 after serving his Alma Mater, Georgetown College, as teacher and its first dean.

The collection of several thousand volumes will be integrated with the school's library. Special bookplates have been designed to acknowledge the gift.

Dr. T. E. Cochran, former faculty member at Georgetown College, has also given the College's Education and Psychology Department a wide range of professional materials.

The gift, worth more than \$3,000, includes a number of excellent psychological tests, visual aids, laboratory devices, and books. Dr. Cochran has spent well over a generation in college teaching and guidance services.

After leaving Georgetown College in the late 1920's, Dr. Cochran joined the faculty of Centre College where he taught Psychology for a time.

In more recent years the donor has been directing the Orlando Guidance and Counseling Service in Orlando, Florida.

Hillcrest, Hopkinsville, Calls Robert Dean

Robert J. Dean assumed his duties as pastor of the Hillcrest Baptist Church, Hopkinsville, on February 6.

The Nashville, Tennessee, native has been pastor of the First Baptist Church, Savannah, Tenn., since 1960.

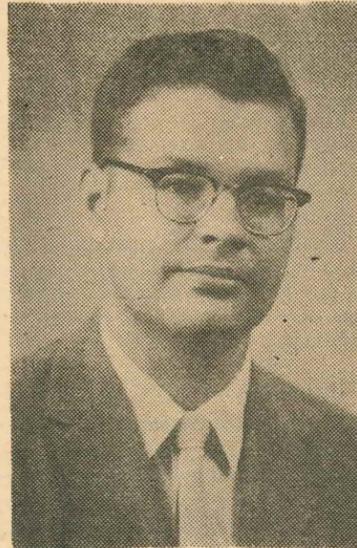
He is a graduate of Carson-Newman College and New Orleans Baptist Theological Seminary where he earned the doctor of theology degree.

While working on the doctorate, he served as a teaching fellow under Dr. Frank Stagg, now on the faculty of Southern Seminary.

Dean was pastor of Victory Baptist Mission in New Orleans from 1955-60 while attending the seminary. He was baptized, married and ordained in the Inglewood Baptist Church, Nashville.

Mrs. Dean is from Nashville also and a graduate of Carson-Newman. The Deans have three sons: David, 11; Daniel, 7; and Thomas, 3.

A reception for the new pastor and his family was held in the afternoon at the church.



Robert J. Dean

Kentucky Pastor Moves To St. Louis, Missouri

Harvey R. Brown, pastor of the Stamping Ground Baptist Church, has accepted the call to become pastor of Spanish Lake Baptist Church, St. Louis, Missouri. He assumed his new duties on February 13.

A native of Louisville, Brown is a graduate of Western State College, Bowling Green, and Southern Seminary, Louisville. He has served as pastor in Ohio and other Kentucky churches prior to his ministry at Stamping Ground.

Mrs. Brown, the former Barbara Bell, is also a native of Louisville and a graduate of Georgetown College.

The Browns have four children: Harvey, Jr., 19; Karen, 8; Beverly, 6; and Wayne, 4.

Florence Baptist Breaks Ground For Building

Plans are made for a ground-breaking service at the Florence Baptist Church, February 20.

Pastor Jack Sanford announced the event after the church voted February 2 to proceed with construction plans.

Cost of the new sanctuary will be \$465,000. Entry will be about Easter, 1967.

Construction will begin immediately after the ground breaking.

Baptist Forum

(Continued from Page 5)

going on; and, I am happy to report, it is proving to be a very definite success. The response of the students has been most gratifying—as to both participation and attendance. The average attendance has been 28, out of a possible 45. Note: Our class is held at the 8:30 (a.m.) period for those having "Study Hall" at this time. We are convinced of the possibilities and the practicality of the course.

I am writing this in the hope that others will be encouraged to have Released-time Classes. The term "Released-time Class" signifies, of course, that the school "releases" the students to attend a class that is held elsewhere than on school property. There is no question regarding the legality of the Released-time Class: it has been thoroughly tested in the courts. Note: See Shaver, *The Week-Day Church School*, Association Press. This is the authoritative work on the Released-time Class. We would be happy to share our materials with any who are interested.

To be specific—and as brief as possible, our course is described in our syllabus as follows: "Study of selected ethical problem areas in context of Christian ethical principles. Eleven weeks, two hours per week, at First Presbyterian Church. Elective, with parents' permission." It should be stressed that the course must be elective. The teaching responsibilities are shared by the pastors of the member churches of the Council of Churches. We teach in teams of two, with one serving as discussion leader and the other as resource person. The primary means of instruction is group discussion. I want to say here that working with these ministers of other denominations in this close relationship has been a most meaningful and helpful experience in itself.

For those who may be saying, "This idea may be all right for a small town where they have an independent school, but it won't work in a county consolidated school or in a large city," I wish to add that the Executive Committee of the Henry County Baptist Association thinks otherwise, at least with regard to a county consolidated school. This body recently took action setting up a committee on Christian Education that will be responsible for "planning and supervising a Released-time Class in Christian Education for the Henry County High School, to begin in September of 1966."

Thanks, dear Editor, for printing this "letter" and thanks again for the idea! Eminence, Ky. Dr. R. Harold Mincey



FIFTEEN KENTUCKY STUDENTS were awarded diplomas at Southern Seminary graduation exercises January 28. Dr. Howard C. Bennett, president of East Texas Baptist College, was the commencement speaker. Those from Kentucky and the degrees they received are: Billy Grey Hurt of Benton, doctor of theology; David Douglas Burhans of Louisville, master of theology; E. Dean Gray of Uniontown, master of church music; Stuart Wesley Bratcher of Louisville, Phillip Lee Hargrove of Burna, and (second row) Charlett Mae Stamps of Pleasure Ridge Park, master of religious education; and the following for bachelor of divinity—Leo Allen Black of Hopkinsville, Harold Louis Butler of Lewisport, Ronald Wendell Higdon of Louisville, Everett Ray Jenkins of Louisville, (third row) Hugh Franklin Miller, Jr., of Paducah, William Joseph Sullivan of Paducah, Gayle Lindsay Toole of Owenton, Wayne Scott Welch of Georgetown and Jerrell Grant White of Kuttawa.

Religious Survey Scheduled For Louisville Feb. 19-21

The first city-wide religious survey to be taken by any group or groups is scheduled for February 19-21 in Louisville and Jefferson County.

Orrin D. Morris of the HMB department of survey and statistics is directing the survey. General Chairman is Ted Hightower, pastor of St. Paul's Methodist Church, and Chester A. Igleheart is local coordinator.

Nearly 200 participating churches will

supply about 4,000 workers to canvass and tabulate the results. Cost to participating churches is 10¢ per member. Nearly every major denomination is represented.

Residents are asked to fill out the information form that they receive at church or clip from the *Courier-Journal* or *Louisville Times* and attach to their front door for the canvassers to pick up.

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Memorial Library

North Carolina Board Adopts Education Study

RALEIGH, N. C. (BP)—The General Board of the Baptist State Convention of North Carolina adopted here a study by seven Baptist colleges in North Carolina, outlining in detail the basis for the convention's higher education programs.

Ben C. Fisher, executive secretary of the convention's Council on Christian Education, said in presenting the study: "We do not believe that God is dead and we must take serious issue with those who do."

"Among other things, the study reaffirms the belief in a personal, living, loving God who has created and who sustains this universe," said Fisher.

Fisher said the study was significant in view of its theological presuppositions which contrast with the highly-publicized statements of a few protestant theologians who claim that God is dead.

The study discusses five different areas: the theological basis for Chris-

tian higher education, the educational program, faculty salaries and fringe benefits, the trustee, and support of students studying for church-related vocations.

Written by faculty members at the seven North Carolina Baptist colleges, the study reaffirms the principles of a Christian college but points to increasing financial difficulties encountered by church-related institutions.

In other action, the General Board meeting here heard reports of growth among North Carolina Baptist churches, approved an enlarged child care program at Cherokee, N. C., and re-elected the board's president to a third term.

In a report to the board, Troy Hamrick of Winston-Salem, N. C., said the average salary for North Carolina Baptist pastors is \$3,170, with an additional \$1,800 average housing allowance.

Approved was a program to care for pre-school Indian children of working mothers at Cherokee, N. C., in cooperation with the Southern Baptist Home Mission Board.

SBC President To Preach To Servicemen In Orient
by the Baptist Press

The president of the Southern Baptist Convention, Wayne Dehoney of Jackson, Tenn., has departed on a six-weeks preaching and missions tour of the Orient, including a visit to Viet Nam.

First two weeks of his preaching mission to the Orient is being sponsored by the U. S. Air Force Chief of Chaplains Robert Taylor, a Baptist.

Dehoney will speak to servicemen in Japan and Korea before continuing his missions tour of the Orient under the sponsorship of the Southern Baptist Foreign Mission Board.

He will visit Formosa, Hong Kong, Saigon (Viet Nam), Singapore, Indonesia, and Thailand, returning via India, Turkey and London.

Dehoney left on the tour January 31 almost immediately after returning from a week-long visit to Brazil where he preached in the Brazilian Baptist Convention and consulted with Brazilian Baptist leaders concerning plans for a gigantic hemisphere-wide Baptist evangelistic campaign planned for 1969.

He returns to the United States on March 12 in time to preach the next day at the First Baptist Church in Jackson, Tenn., where he is pastor.

Dehoney said that the trip offers "a significant opportunity for me to preach the Gospel to the men in our armed service, and to strengthen the faith and the witness of the Christians who are already there."

"We have so many American personnel who are facing difficult periods in their lives as the world balances on this critical edge of war and peace," Dehoney said. "In Viet Nam, many of our boys are facing death every day."

On his visits to the Baptist mission fields, Dehoney said he would seek to get the feel "of the heartbeat of our missions efforts as well as to strengthen and encourage our missionaries."

Dehoney said he did not yet have his speaking assignment schedule in Viet Nam and was not sure exactly where he would speak.

In Japan, he will speak primarily to servicemen at Air Force bases in Tokyo, Osaka, and surrounding areas. In Korea, he will preach at the Seoul Memorial Baptist Church and speak at the Republic of Korea Air Force Academy.

Is Cooperation Impossible?
(Continued from Page 3)

crous in their dogmatic pronouncements but none have been more glaring than when we are vociferous in our defense of the principle of separation of church and state. We lay claim not only to be having been the founding fathers but to have remained apostolically pure in the preservation of this basic Baptist belief. But we are quite willing to receive a favored position but not paying taxes on our properties and some of them are income producing. We use the government mail service, which is subsidized, to disseminate our doctrinal beliefs. We expect and receive the benefits of police

and fire protection for our buildings. We would cry, unfair and discriminatory, if the government were to tax our members in proportion to their contributions to the church, yet we see no problem of granting tax deductions for those contributions given to the church, otherwise, these funds would be going into the Federal Treasury, if they were not supporting church causes. Actually the government is permitting the church to function independently rather than supporting it by taxation, as it does in Europe.

Is higher education an area of mutual concern to both government and the church? Trained human intelligence has come to be recognized as a major national resource. Its maximum development is not only vital but necessary to maintain a strong democratic society in the 20th century. The development of skills is no longer optional but mandatory to our very existence in a technological age. We extoll piety but it can never become a substitute for proficiency or training. We must not be forced into a choice between the two.

I am convinced that the role of Christian Education is to provide the best possible knowledge and training within a Christian framework and that we are obligated to cooperate with other agencies who share, at least part of that philosophy. The controls by the government are not nearly as inclusive as those to which we have already conformed by seeking acceptance in the academic community. We strive diligently to adhere to the rigid requirements of the accrediting bodies. The Federal restrictions are threefold; maintain a high professional educational performance in the academic vocation in which we are engaged, proper fiscal accounting for resources that are used and respect for the constitutional rights of persons desiring to utilize the educational services. (Could it not be that this is the real stumbling block with most of our conventions).

There are three areas in which I believe cooperation with the Federal Government is feasible and desirable:

- (1) For similar services performed, equal support be given church-related school with state schools. The rights, privileges and restraints would be equally observed by all participating.
- (2) An institution must be contributing to the critical area of public good and must be a member of a national accrediting agency. It could not be interpreted to include those institutions where only church related vocations were programmed.
- (3) High quality educational performance must be maintained with the participating institutions having

Capital Punishment

(Continued from Page 3)

under judgment for taking the life of the offender? Is God's justice so perverted that two deaths compose a right?

Some Christians become, like Shylock, demanding of only one thing: justice. The clenched teeth and shaking fist symbolize the sentiment, "A person ought to be punished and made to pay for his crimes. He ought to be held responsible for his errors." Who would not agree? But it has yet to be proven how you make a man more responsible by killing him!

Some have favored capital punishment because of the economic factor involved. There will likely be extensive cost in rehabilitating or keeping these "capital" offenders. This is true. But is cost a worthy criterion for deciding in favor of capital punishment? Is human personality to be sacrificed to social economics? When a man's death is supported by economics, one wonders if something quite profound in the spirit of man hasn't died with the victim of capital punishment.

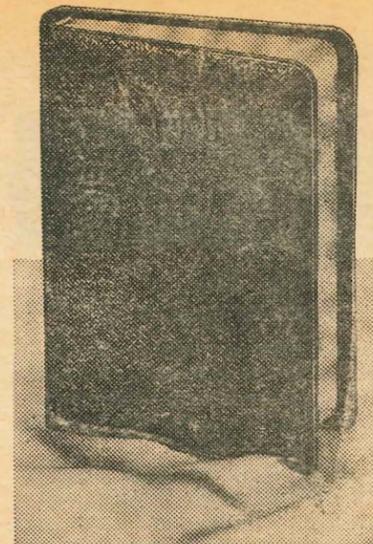
Perhaps the key to the support of capital punishment by some is found in the article mentioned above. The author said: "Therefore, punishment finds its source not in love but in justice." The author is right. Punishment does find its source in justice. But how has he missed the whole thrust of the New Testament which is not justice but love? And forgiveness finds its source in love, not in justice! Had Jesus been concerned with justice he would have helped stone the adulteress himself, for, without a doubt, she was guilty.

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What They Say

by Harold G. Sanders

C. Oscar Johnson, late President of the Baptist World Alliance: "We must save the Christian College—because our faith will be perpetuated only in that way."

John Raley, while president of Oklahoma Baptist University: "Secular education is in the business of intellectualizing men; Christian education is in the business of spiritualizing the intellect. Secular education deals with the head; Christian education includes the heart. Secular education deals with cleverness and cunning; Christian education deals with conscience and character. Again, the object of the Christian college is to give the leadership of the world greater men; the object of the Christian college is to give the leadership of the world CHRIST-DOMINATED MEN."

Russell H. Conwell, founder of Temple University: "Unless our education is Christian, it is nothing. The foundation is sand instead of rock."

Robert Greene Lee, Memphis preacher: "What profit have we if . . . in amassing knowledge, we miss the spiritual meaning of a college education and have no enriching experience of Jesus?"

What Do You Say?

Yes, what do you say? I say? "We believe in God, we believe in Christ, we believe that all truth is found in Him, and that Christian colleges are our greatest asset in spreading the Gospel!" But what else do we say? Do we say, "Because I believe in Christian education, I give for Christian education? Per-

sonally, through my church, through my influence on others?"

How? When? Now? Do you have a pledge to the \$9-million Christian Education Advance program of Kentucky Baptists? Are you sacrificing to pay it? Are you leading your church to give more through the Cooperative Program, to Christian Education Advance? Have you led anyone else to give to CEA?

Now Is The Time

The time has come and is now here: If we believe in Christian Education, we may prove it by giving money—hard, God-given-to-us money: give it back to Him through our church, for our Baptist schools, student centers, RA-GA camps.

February 20 Good Day To Start

"Christian Education Advance Sunday" in the churches (who will) is February 20. Will you have it? Pray? Give? Lead others to give? Send in your personal pledge, your church's special offering, to my office in Middletown marked for "CEA". That is, if you believe in it.



CHRISTIAN LIFE COMMISSION, SBC

. . . According to TIME magazine (September 24, 1965 issue) in 5,560 years of recorded human history there have been 14,531 wars, or 2.6 wars per year. Of 185 generations of man's recorded experience, only 10 have known un sullied peace. TIME cites a Pentagon count of 40 conventional wars since 1945, only a little fewer than history's average.

. . . A computer has drawn a composite portrait of the 402 youths arrested in the Watts riots of last August. The typical youth: a 17-year-old Negro boy from a fatherless home, doing poorly in school or a dropout. The total family income was about \$300 a month. He had little to do with community-sponsored organizations and even less to do with any church.

. . . "How can a civilized country promote increased cigarette smoking in foreign countries when its own Congress has decreed that domestic consumers must be warned of the potential hazards of cigarette consumption?" asked Senator Warren E. Magnuson in a letter to Secretary of Agriculture Orville L. Freeman. Mangunson, chairman of the Senate Commerce Committee, was objecting to the payment of

\$106,000 to Warner Brothers for the insertion of scenes designed to stimulate cigarette smoking in a travelogue being prepared for distribution abroad, as well as a \$210,000 payment to subsidize cigarette commercials in Japan, Thailand, and Austria.

. . . Michael DiSalle, as governor of Ohio from 1958-63, had to pass on appeals for clemency and parole for more than one hundred men and one woman who had been sentenced either to death or to life imprisonment. Having just completed a depth study of the subject for a volume, *The Power of Life and Death*, Governor DiSalle concludes that "the death penalty solves nothing. It treats symptoms, ignoring the disease, the primary causes of crime. It eliminates the possibility of rehabilitation . . . capital punishment become merely a communal expression of vengeance—a debasing passion in any society that calls itself civilized."

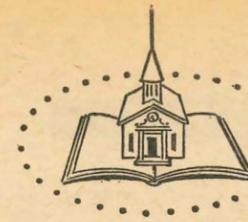
. . . Of the \$119 billion voted by Congress in 1965, military and defense related expenditures amount to 59.9% of the total.

. . . Four bills relating the the problem of alcohol are now before Congress. Briefly stated, the general purposes of these bills is to: establish a Federal Commission on Alcoholism; conduct research into the various problems of alcoholism; grant funds for research and public information program; establish hospitals, clinics, out-patient facilities for the care, treatment, employment and rehabilitation of alcoholics voluntarily applying for treatment.

. . . A Gallup poll reports that 57% of the people can't identify their Congressmen.

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SUNDAY SCHOOL LESSON

By H. C. Chiles



MAN REDEEMED

(This Lesson for Sunday, February 27, 1966)

When man yielded to temptation and sinned, God did not abandon him to eternal destruction, but he provided for him redemption from his sin through the death of Christ on the Cross.

Romans 8:1-4

In connection with Christ there are three states of the human soul. The first is without Christ, or the state of nature. The second is in Christ, or the state of grace. The third is with Christ, or the state of glory. Whoever is in Christ is saved and has eternal life. Before one is saved he is under condemnation, but when he accepts Christ as his Saviour an indissoluble union is established between them.

Those who are in Christ are free from condemnation. They are no longer under the curse of the law, because Christ has borne it for them. He removed their guilt, which they incurred through wrongdoing, imputed God's righteousness to them, imparted new life to them, and absolved them from condemnation. Blessed indeed are those who have believed on Christ, and are now resting in the glorious assurance of their safety and freedom from condemnation. Those who are in Christ have experienced a thorough, great and permanent change. They see, think, feel and act differently than they did before their guilt was removed, divine righteousness was imputed to them, a new life was imparted to them, or spiritual power was given to them. They have a new joy, a new allegiance, a new affection, and a new hope. It is wonderful that a believer in Christ does not have to wait until he dies to escape condemnation. When he passes from death unto life, he goes from condemnation to justification.

While the law had the authority to condemn sin, it did not have the power to conquer it. What the law could not do, Christ did. Everything needful for a full and abundant life has been provided for us in and through Christ.

I Peter 1:18-21

What a remarkable and inexhaustible passage! It is a reminder that there are some things which silver and gold cannot do. They can purchase pleasure, command service, and open many doors that would otherwise remain closed, but frequently some people are shocked

when they discover that there are things which money cannot do.

Sinners needed redemption from the vain manner of living handed down from their ancestors through the channels of heredity, teaching, example and environment. This redemption was not cheap. It was obtained at a very high price, namely, the precious blood of Christ. To redeem means to set free by the payment of a ransom. By pouring out His life's blood on the cross Christ redeemed us from the curse of the law which said, "This do, and live." Christ paid the ransom price for us, the slaves of the law, so the law is no longer our tyrannical master, but we are free from it. We have been reconciled to God through the death of His Son. How grateful we should be that the blood of Christ cleanses us from the stain of sin! "There is a fountain filled with blood Drawn from Immanuel's veins; And sinners, plunged beneath the flood, Lose all their guilty stains."

Ephesians 2:4-10

God's Word deals with man as a sinner, hostile to God and destitute of spiritual life. Repeatedly it reminds us of man's great need and God's greatest gift, which is salvation. There is no difference in people with reference to the need of salvation, because all have sinned. Apart from Christ man's condition is hopeless.

I. The Provision of Salvation.

Ephesians 2:4-8

Salvation means deliverance from the penalty of sin, the power of sin, and eventually from the presence of sin. This tremendous blessing has its origin in the matchless grace and the marvelous love of God. As an expression of His love for lost sinners, God sent His only begotten Son into the world to redeem them. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8). "Christ died for our sins according to the scriptures" (I Corinthians 15:3).

After describing our past condition before we were saved, Paul here tells us about our present position, or what we are in contrast with what we were.

1. We are quickened from the dead. 2:5a. Between our natural state and the one into which we have been brought

by grace there is as much difference as that which obtains between death and life in the natural realm.

2. We are saved from sin. 2:5b.

Paul taught that "by grace ye are saved" without any mixture of human works. How grateful we are that in mercy and love God intervened and provided a Saviour for us, and that by Him we have been saved from sin!

3. We are raised with Christ. 2:6a.

When we were saved by Christ we were raised up out of the old life of sin.

4. We are seated in the heavenlies in Christ. 2:6b.

Not only have the riches of His mercy delivered us from degradation and ruin, but they have raised us into a glorious blessedness. This fact is glorious in achievement, abounding in assurance, and decisive in victory.

II. The Plan of Salvation. Eph. 2:8-9

1. It is by grace.

"For by grace are ye saved." Salvation was purposed in the mind of God, prompted by the love of God, and perfected by the Son of God. Salvation is never wages for work or the result of human efforts, but always a gift from God. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23). Salvation cannot be merited or purchased, for it is a gift from the Lord, without any limitations except that it be accepted. Some try to obtain salvation through personal efforts and meritorious works, in spite of the fact that God's Word states that it is an utter impossibility. What can be plainer than statements like the following? "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." "Not by works of righteousness which we have done, but according to his mercy he saved us" (Titus 3:5). Man must accept salvation as a gift from God or he will never receive it.

2. It is through faith.

Salvation is provided by grace and becomes ours through faith. "For by grace are ye saved through faith." This passage plainly states that salvation is obtained through faith and not by works. Faith is (as it were) the hand that receives the gift which the Lord presents to us. According to the Bible, salvation is by grace through faith plus nothing.

KENTUCKY BAPTISTS AT WORK

Foundation

Stewardship-Foundation Conference March 28-30

by James C. Austin

The Kentucky Baptist Foundation and the Stewardship Department will jointly sponsor the third annual Stewardship-Foundation Conference at Cedarmore Baptist Assembly, March 28-30.

The Stewardship Department has invited the associational moderators, missionaries and stewardship chairmen.

Dr. Harold Sanders and I join with Mike Speer in inviting all the institution and agency heads and their promotion associates. Directors of Development will find the Conference particularly helpful.

The trustees and board members of all Kentucky Baptist institutions and agencies are given a special invitation to attend the banquet on Tuesday evening, March 29. We have a truly outstanding program scheduled for this occasion.

Dr. Ollie Edmunds, President, Stetson University, will speak "How to Get the Most Out of Your Trustees and Board Members."

Dr. Manning M. Pattillo, Director, Commission of Church Colleges and Universities, Danforth Foundation, will speak on, "How to Merit and to Get Foundation and Corporation Support."

Dr. Auguie Henry, Executive Secretary-Treasurer, The Baptist Foundation of Oklahoma will speak on, "Endowment—The Surest and Brightest Hope for the Continuance of our Institutions."

We will have an opportunity to ask questions during the Wednesday morning session. Undoubtedly, there will be questions inspired by the Tuesday evening addresses.

We appreciate the very fine response we have already received from the January "Make Your Will Month" promotion materials. Bulletin inserts are being distributed in the churches over the State. Many requests are receiving our attention and will be taken care of as rapidly as possible.

The Foundation is the incorporated trust agency for every Baptist agency and institution owned or operated by the Kentucky Baptist Convention. It can also serve as trustee for all Southern Baptist Convention agencies and institutions.

Training Union

New Member Orientation Manual

by James Whaley

The *New Church Member Orientation Manual* by Earl Waldrup is a study

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. "To preach the acceptable year of the Lord."

—Jesus quoting Isaiah (Luke 4:18-19)



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course book which explains in detail the new member orientation program which can be used by churches of all sizes. Every church leader should read this book. Several Training Union directors have secured copies of the book and distributed it to the head of all the church organizations. The book gives suggested procedure for small churches as well as for large churches. Notice the following eight chapters:

1. New Church Member Orientation
2. Doctrinal Foundations and Guiding Principles For New Church Member Orientation
3. The Church and Its Covenant With New Church Members
4. Seeking a Regenerate Church Membership
5. Deepening Understanding and Commitment of New Church Members
6. Seeking Meaningful Involvement of New Church Members
7. Organizing and Conducting New Church Member Orientation
8. Preparing For New Church Member Orientation.

On page 77 Mr. Waldrup writes: "Most persons are doing in their churches about all they committed themselves to do when they joined. Many attend only the morning worship service because that is all they intended to do. Many tip God with unworthy offerings because that is all they planned to do when they joined. Many continue questionable social and vocational practices because these do not conflict with their original commitment to Christ and the church. . . . In many churches new members are not told in the beginning that a different level of involvement is expected of them.

Next week other materials relating to New Member Orientation will be mentioned.

Sunday School

Kentucky Church Building Conference

by Roy Boatwright

A Church Building Conference will be conducted at the Southern Baptist Seminary, Louisville, on March 4. Architects, pastors, building committees and others interested in better church building have been invited to this conference. It will be of special benefit to those now building, remodeling, or planning to do so in the near future. The program will feature films, discussions on equip-

ment, space, financing, locations, planning for building, and other subjects helpful to the church building program. Following the sessions, special conferences will be held for committees desiring them. These will be held in Norton Hall conference rooms.

A special feature of the conference will be an exhibit of furnishings, materials and equipment. Representatives from different manufacturers will be on hand to display these materials. Those attending will have an opportunity to meet the representatives and to inspect these items first hand.

There will be two sessions: 9:30 A.M. until noon and 1:30 P.M. to 4:30 P.M. Sessions will be held in Gheens Hall on the ground floor of the Library building. The Architectural Exhibit will be in Broadus Hall, adjacent to the cafeteria in the administration building.

This program is sponsored by the Church Architecture Department, Baptist Sunday School Board, Nashville, Tennessee, and the Sunday School Department of the Kentucky Baptist Convention. Dr. W. A. Harrell, Secretary of the Church Architecture Department, Nashville, will be in charge of the conferences. He will be assisted by Rowland Crowder, Building Consultant, Southern Baptist Convention; Hardie C. Bass, Jr., Chief Architect, S.B.C.; T. Lee Anderton, Architectural Advisor, SBC; Roy E. Boatwright, Sunday School Secretary, Kentucky Convention; Francis R. Tallant, Church Building Consultant, West Virginia Convention and Jesse C. Stricker, Church Building Consultant, Kentucky Convention. Each of these will have a part on the program and be available for conferences to those churches and leaders desiring them. These leaders will conduct conferences on March 3 for the students of the Southern Baptist Theological Seminary.

Annuity Department

What About Social Security For Ministers?

by A. W. Walker

The following information is quoted from *Ministers Federal Income Tax Guide* (1966 Edition):

"When the election is effective

"Ordinarily your election goes into effect in the year that precedes the earliest year for which the period for filing a return has not expired when you file Form 2031. "Examples:

"1. You file Form 2031 by April 15, 1966, the earliest year for which a return can be filed is



A. W. Walker

year for which a return can be filed is

1965 and the year preceding 1965 is the effective year. So 1964 is the effective year.

"2. You file Form 2031 on May 1, 1966 (Newly ordained ministers only). The election is effective in 1965. After April 15, 1966, the earliest year for which a return can be filed is 1966. The year immediately preceding it is 1965.

"Last date for past due elections

"April 15, 1966, is the last date to file for Social Security coverage if you had qualified self-employment earnings in at least two years between 1955 and 1965.

"Your Social Security Number

"All individual taxpayers must have Social Security numbers. Get yours by filing an application obtainable from your local District Director, Social Security Office, or post office. *Having a Social Security number does not give you coverage. You must file Form 2031 for this.*"

Check Your Social Security Credits

It pays to review your Social Security account once every three years to make sure you are being properly credited with your payments. You can get an addressed postcard at your local Social Security office to use in requesting this information.

His Blood Was On My Hand

by Eldon Sturgeon
Missionary to Mexico

I washed my hands three times, but I still felt that the blood of a dying man was on my right hand.

It happened this way. Tonight while returning from the bookstore, on the corner of a main thoroughfare, I saw a man lying in the street. A crowd of people had gathered around. Out of curiosity I stopped. A man had been hit by a truck and was bleeding badly from a blow above his right eye. He was unconscious, but still breathing. His mouth and nose were against the ground and he was about to drown in a pool of his own blood. When I suggested that he should be moved slightly so he could breathe, everyone agreed, but no one made a move to help him. I quickly realized that the surest way for him to receive the immediate attention he desperately needed was to move him myself. This I did, getting some of his blood on my right hand.

A few minutes later, but what seemed an eternity, the ambulance came and carried him to the hospital.

His blood was literally on my right hand, but as I drove away, I asked myself, "Is his blood (soul) on my hands? Where is he now? In hell?" I did what I could to keep him from drowning in his own blood, but have I done all I can to take the message of salvation to him and the more than six million others who

live in Mexico City? Is his blood on my hands? Will their blood on our hands?

Have we done all we can?

"When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand" (Ezekiel 3:18).

Pilate tried to wash his hands of his responsibility in the death of Christ. I was able to wash the dying man's blood off my hand (though it seemed for hours afterwards it was still there), but we can't wash our hands of our responsibility before God and the lost.

"Lord, help us to do all we can to take the message of salvation in Christ to those in sin without God and without hope. Help us to turn our lives over to you so that you can truly be absolute Lord of our lives and work through us to accomplish your purpose in this world."



HOW DO WE MEASURE UP?

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Ousted Church Continues in Cooperative Program

The First Baptist Church, Russellville, Arkansas has voted unanimously to continue giving its missions contributions through the Arkansas Baptist State Convention budget plan even though messengers from the church were denied seats at the Arkansas convention last November. After lengthy debate, the convention refused to seat the church's messengers because the church accepted members from non-Baptist denominations without re-baptizing them. Earlier the Dardanelle-Russellville Baptist Association had withdrawn fellowship from the church because of its policy of receiving new members and observance of the Lord's Supper.

The church will give 15% of its \$74,000 budget to support Baptist work through the Cooperative Program. A check for \$4,449 was sent to Baptist offices in Little Rock the day after the church voted to continue gifts.

►Speaking to members of the Baptist Public Relations Association meeting in Kansas City, Mo., Arthur B. Rutledge, executive secretary of the Home Mission Board of the SBC, outlined what he believes are the three problem areas of Southern Baptists in public relations. They are: the convention's "Southern" name, its reputation in race relations and its relations with other denominations.

►The American Bible Society presented a bible to President Lyndon B. Johnson in a brief ceremony at the White House. The occasion was the opening of 1966 as the "year of the Bible" and in honor of the society's 150th anniversary. The bible presented to the President represented the 750-millionth copy of the bible distributed by the society since its founding in 1816.

►Mr. and Mrs. William E. Amos, Jr., Gatlinburg, Tenn., have been appointed by the Home Mission Board of the SBC to head up a weekday program in Louisville for the 23rd and Broadway Baptist Church. The program will be in cooperation with the Home Mission Board.

Amos has served on the staffs of the Charleston Baptist Association camp in South Carolina, and the Knox City Association camp in Tennessee. He was also youth director at the Third Avenue Baptist Church in Louisville for two years.

►South Carolina Baptists have appointed a committee to organize and execute plans for raising the \$611,898 which the convention promised Furman University when it instructed the Baptist school to return a federal grant for that amount.

Every Baptist church in South Carolina was urged to set specific goals to raise money to replace the government grant denied to Furman.

►The Johnson Administration has committed itself more firmly than ever before to support birth control programs in those under-developed countries that want them. The explosive issue of the government's participation in birth control activities was sparked in President Johnson's 1965 State of the Union message. In his 1966 message to Congress the President specifically included birth control assistance as a part of his proposed International Health Act of 1966.

►Rep. Carl D. Perkins (D., Ky.), has introduced a bill which would amend and extend the Library Services Act which expires this year. As now in effect the Library Services Act authorizes matching grants for public library services in rural, urban and suburban areas, and matching grants for construction of public library buildings.

►The Stewardship Commission of the SBC elected an attorney and state legislator from South Carolina, Preston H. Callison of Columbia, as its new chairman. He succeeds W. C. Ribble, executive secretary of the Baptist Foundation of New Mexico.

►Clyde L. Davis, a North Carolina Baptist Brotherhood leader, has been named secretary of the men's department of the SBC Brotherhood Commission in Memphis, Tenn. He is presently secretary of the Brotherhood Department for North Carolina Baptists and he succeeds Victor L. Varner who is now teaching at a Baptist Seminary in Recife, Brazil.

Assuming his new duties March 15, Davis will supervise the development of a missions curriculum for the Brotherhood and direct field service programs to states and Baptist associations.

►The board of trustees at the University of Corpus Christi (Texas) voted to eliminate the Baptist school's participation in intercollegiate football. The action was taken as a part of the overall commitment by the trustees to achieve regional accreditation for the college in the shortest possible time, school officials said.

The excessive cost of the football program was given as the reason for its abolishment. The sport had failed to pay its own way, and consultants said after a two-year study that the amount spent on athletics was high in relation to the needs of the institution and its problem of securing financial support.

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