



March 24, 1966

Simpson Association Edition

FRANKLIN FIRST BAPTIST CHURCH REVIVAL SERVICES

NOW IN PROGRESS

The Rev. Wallace Morris is the evangelist for the spring evangelistic campaign at the Franklin First Baptist Church now in progress and continuing through March 27.

Rev. Morris is pastor of the Forest Park Baptist Church in Bowling Green and formerly pastored churches in Ohio and Daviess counties. He is a graduate of Kentucky Wesleyan College in Owensboro and the Southern Baptist Theological Seminary in Louisville. The evangelist is well known in this area for his ministry on "The Living Hope" television program seen over Channel 13.

Services are being held each evening at 7:30 and on Sunday morning at 9:30 and 10:45 a.m.

Music directors for the campaign are Jim Summers and Ray Harris. Summers, minister of music for the 2000 member Park Avenue Baptist Church in Nashville conducts the music through Thursday evening. He has served as song leader for a number of evangelists, including Eddie Martin, Vince Cevera and J. Harold Smith.

Ray Harris, an accomplished singer and pianist from Princeton, Indiana, will conduct the music ministry on Friday, Saturday and the two services on Sunday. Harris is presently serving as director of choral work at Princeton High School. He has played and sung regularly for the Cagle Tabernacle in Indianapolis over station WLW and has had his own radio program over station WRAY in Princeton for six years.

The public is cordially invited to attend these services.

REGIONAL TRAINING CONVENTION

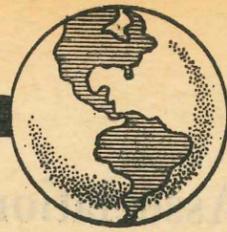
The Regional Training Convention will be held in Bowling Green, Kentucky on March 29, 1966 at the Glendale Baptist Church.

Winners from Simpson Association who will participate are:

Intermediate Sword Drill:	
Elaine Hatter	Sulphur Springs
Junior Memory Work:	
Brenda Hendricks	Calvary
Joe Evans	Sulphur Springs
Wayne Burr	Sulphur Springs
Jeff Randolph	Sulphur Springs
Judy Burr	Sulphur Springs

ASSOCIATIONAL HYMN SING

2:30 P.M. Sunday, March 27, 1966 2:30 P.M.
Franklin First Baptist Church



GLEANINGS FROM THE FIELD

THE DEACONS of Beechmont Baptist Church will present a drama on March 27. Entitled "In Remembrance of Me", the work presents The Last Supper as depicted by Leonardo da Vinci. It was written by P. Lloyd Dawson, Jr.

BRIENSBURG Baptist Church, Benton, has passed a resolution of appreciation for Pastor and Mrs. T. L. Campbell. Campbell retired January 31, 1966, after 19 years as pastor of the church. He spent 34 years in the active ministry. The resolution described the couple as "... faithful in their service, exemplary in deportment and inspirational in their leadership ..."

THE B.S.U. of the Community College at Hopkinsville held a Sweetheart Banquet in February with Wesley M. Patillo, news director of Southern Seminary, as speaker. B.S.U. members provided special music, Richard Hester of Southern Seminary spoke, and Dan Yearly of the KBC Student Department, installed the officers. The banquet was attended by students, faculty members and representatives from Baptist churches in the area.

LEXINGTON AVENUE BAPTIST Church is in revival this week with Dr. Clyde Francisco serving as evangelist. Harold Reyniersen, minister of music at the church, is directing the singing. The David Stulls, missionaries to Peru on furlough, were guests of the church on Sunday evening, March 6. Truett Cavanaugh, recently called to be assistant pastor of the Valley Station Baptist Church will be ordained in the Lexington Ave. Church April 3 at 4:00 p.m.

JOHN DILLON of the Billy Graham Evangelistic Association will meet with all Central Kentucky ministers April 12 at 7:30 a.m. at the Campbell House Inn for breakfast. The group will discuss a proposed 1967 Crusade with Grady Wilson and a 1968 Crusade with Billy Graham. Reservations for the breakfast should be sent to Billy Graham Committee, P. O. Box 1488, Lexington.

THE CHOIR, congregation and Pastor G. H. Childs of the Shiloh Baptist Church, Lexington, visited Trinity Baptist Church for Training Union and then led the evening worship service on Race Relations Sunday in February.

AN EFFORT to have 15,000 libraries registered with the Church Library Department of the Sunday School Board by February 28, the retirement date of Dr. Harold E. Ingraham, director of the service division which includes the Library Department, was successful with more than 15,000 registered. On March 9, there were 15,115 registered, according to Wayne E. Todd, secretary of the department. Ingraham retired after 43 years service with the Board. More than 1,500 libraries were registered in a six-week period before February 28.

KENTUCKY BAPTISTS sent \$105,885 to the causes of the Southern Baptist Convention in February. This amount was for the Cooperative Program with an additional \$203,708 sent for designated causes. Designated gifts were up \$18,215 over February, 1965, an increase of 9.82 per cent.

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

Vol. 140 No. 12

WESTERN RECORDER

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THE SUNDAY SCHOOL BOARD of the SBC will conduct an Asian Sunday School Crusade this spring. About 12 of the Sunday School Board personnel will go to Asia and the Orient for the five-week effort. The Foreign Mission Board of the SBC is cooperating in the project and Dr. Winston Crawley and Dr. Joseph B. Underwood have oriented the men from the Sunday School Board for the work in the nine countries involved. Dr. A. V. Washburg, secretary of the Sunday School department and codirector of the crusade said, "Our part in the crusade will be to assist and stimulate the churches in these four areas: interpreting the biblical basis for the teaching function of the church, defining and interpreting the task of the all-age Sunday school, choosing basic principles and methods of Sunday school work, and enlisting and training leaders in Sunday school."

THE APPOINTMENT of a number of new missionaries and continued implementation of advance in foreign missions are among the matters to be considered by the 61-member SBC Foreign Mission Board during its spring meeting in Richmond, Va., April 11-13. Attending the meeting from Kentucky will be J. Chester Badgett, pastor of the Campbellsville Baptist Church and president of the Board and D. E. Meade, pastor of the First Baptist Church, Forest Hills. Badgett is an ex-officio member of all committees. Meade is a member of the Africa committee.

MORE THAN 2,600 persons have made decisions for Christ during city-wide evangelistic campaigns held by Baptists in Ghana, February 7-23.

ED SEABOUGH, a consultant in the student department of the Sunday School Board, has been selected for inclusion in the 1966 edition of *Outstanding Young Men of America*. This publication is an annual biographical compilation of approximately 10,000 young men of outstanding rank throughout the country, most of whom have been nominated by Junior Chamber of Commerce chapters and college alumni associations.

LEONARD E. WEDEL, director of the office of personnel, Sunday School Board, has been elected president of the Protestant Church-Owned Publishers' Association in annual session Feb. 21-24.

SOUTHERN BAPTIST CONVENTION:

'70 Onward Committee Publishes First Report

The Southern Baptist Convention's '70 Onward Committee, studying a program for the churches beginning in 1970, has released its first "Message to the Churches and to the Denomination."

The message represents the thinking of 680 people in 41 study groups throughout the convention. D. M. Nelson of Birmingham is committee chairman.

The committee first reaffirmed "the historic purpose of the Southern Baptist Convention as an agency to 'elicit, combine and direct' the dedicated energies of its constituency and to assist the churches in their task of bringing men to God through Jesus Christ." Below are the committee's messages to the churches and denomination:

Our Message To The Churches:

Believing that we either progress or stagnate, that changing times demand changed methods, that our churches are interested in serving God and people to the best of their ability, and that our denomination wishes to serve the Lord and the churches in a more excellent way, we make the following recommendations to the churches of our fellowship in a spirit of humility and sincere earnestness, with the desire to help each church become increasingly effective and adequate in our challenging day.

1. We would suggest that the local churches make an analytic study in depth, somewhat as our committees have done, focusing on the local needs of their own community.

We urge them to examine, in the light of the New Testament, the nature, purpose, function and areas of work they are pursuing. This study should also culminate in long-range planning into the 1970's.

Included in this study should be an analysis of the Sunday School, the content and quality of Bible teaching, the results and desired results, and the reclaiming of wasted areas of church ministries.

2. **WE ENCOURAGE** the local church to assimilate, adjust and adapt the projected denominational programs and schedules in the light of their own local needs and convictions without fear of misunderstanding or stigma even if they do not conform to prescribed methods and procedures.

3. We call upon the local church to give a larger place in church programming to the home. The family has turned too much of the religious instruction of its members to the church, and the church has too gladly accepted this allocation of responsibility.

We urge the churches to think of the family unit, as well as individuals of a family, graded and divided in their activities and participation. We would caution the church against excessive demands and meetings that will discourage family life.

We call upon the church to project a more effective and courageous program of sex education for our children and youth, urging the co-operation of the home in offering materials which can be used in the home.

4. We encourage the local Baptist church to relate to the community in which it is established. It must become a more integral part of all of the community, engaging in fellowship and co-operation with other churches and denominations, and involving itself in the total life of the community.

We encourage the local church to use its resources, and to be aware of the social needs in the world around us. The church should seek ways to implement the imperatives of the gospel in every area of community life.

5. We urge a renewal of an emphasis upon prayer and commitment undergirding the employment of proven methods

and programs of Southern Baptists. The Holy Spirit's guidance should give life and power to any plan used.

6. We feel an urgent need for an improved quality of worship, both in the church, the home and the prayer closet.

The church must guide its people into a vital, personal encounter with God in order to motivate them toward a right Christian spirit and intelligent Christian action.

7. We would encourage the local church to take the initiative in programming and scheduling rather than looking to the denomination for full and complete scheduling.

Each church is urged to develop her own calendar, to determine her time and frequency of meetings, dictated by her own needs.

8. **MANY VITAL SOCIAL** services and resources in the community are available to augment and complement the ministry of Christ through the church. These agencies and services are usually staffed with competent, highly trained specialists.

The church is urged to become familiar with these services and to avail herself of such ministries as are needed and desired.

9. To be of maximum effectiveness in this rapidly changing age, the church must continuously rethink the institutional aspect of her life and ministry in the light of the New Testament. This may mean the presentation of the changeless Christ to a changing world by a changed method.

10. We would caution the church to be aware of the tendency to cling to traditional concepts and practices when they do not adequately meet modern conditions and needs.

11. In this day of larger churches and complicated schedules, the church must look harder to restore the spirit and practice of the personal sharing of Christian experience with each other. One of our greatest areas for advance is in the field of personal fellowship in the local church.

12. The church must guard against the tendency to meet schedules rather than meet needs.

13. The church must involve herself more fully in redemptive discipline. This includes the orientation and absorption of the new convert and the new member.

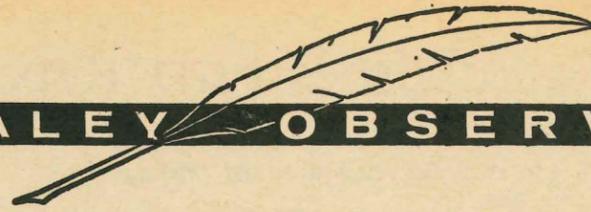
It also should include a follow-up and a follow-through of the redemptive ministry to inactive and indifferent members. In the search for new members, we must not lose sight of the needy among our present membership.

14. Each church is encouraged to study evangelism in depth as it adapts itself to the local situation.

It is our conviction that a stereotyped, single method of evangelism in all churches under all circumstances is undesirable. Perennial evangelism is possible and desirable.

15. The church needs a new understanding that she is Christ's body of which He is the head. It is not the pastor's

(Continued on Page 10)



A Message Worth Considering

The message to the churches of the so-called "70 Onward Committee" which appears on page three of this issue is one of the most significant denominational documents which has appeared among Southern Baptists in a long time. It gives formal expression to many things hitherto heard only over a cup of coffee or in other informal surroundings.

The study which preceded the formulation of the statement was undertaken over a two year period to provide suggestions for Baptist churches in the 1970-80 decade. It was asked for by the 1963 Southern Baptist Convention and engaged in by 615 Baptists from every area of the denomination. Part of its value lies in that it represents "grass roots" thinking though those involved obviously represent some of the keenest minds among Southern Baptists.

The message contains some suggestions to our churches that have never before been openly voiced. In fact, some of these suggestions have been almost taboo among most Southern Baptists. Here are examples of recommendations to churches that have a really modern sound.

- A more effective and courageous program of sex education for our children and youth.
- The engaging in fellowship and cooperation with other churches and denomination including promoting a spirit of brotherhood and Christian love toward those of other denominations and interfaith involvement when it does not compromise our convictions.
- An increase in social ministries of the churches and the utilization of social services and resources in the community.

The message in other places reveals some reaction to the denominationally recommended program and church organizational life. This is seen in such suggestions as:

- Place more emphasis upon the home and guard against excessive meetings and demands that discourage family life.
- Guard against the tendency to meet schedules rather than meet needs.
- Avoid a stereotyped, single method evangelism and seek perennial evangelism.
- Have a renewed emphasis upon prayer and commitment undergirding the proven methods and programs of Southern Baptists.

There were also references in the statement to several matters that provoke serious thought and will

produce lively discussion among Southern Baptists in the coming years. Examples of these are:

- Discernment in demands for a trained as well as a dedicated pastor.
- Carefulness in the ordination of ministers.
- Guard against Southern Baptist churches becoming upper middle class in culture.

The more one considers these statements the more he is impressed that these study groups took a careful and courageous look at Southern Baptists. In a way the document sounds like the product of a Southern Baptist Ecumenical Council through the study in its extent and purpose did not compare with the recent famous Vatican Council in which the Roman Catholics took a look at themselves.

One thing must not be forgotten. Nothing in any of these statements gives the slightest indication of any retreat from the basic truths Baptists have treasured through the years. The theme of the study appears in a very significant statement almost buried in the document. "The church must continuously rethink the institutional aspect of her life and ministry in the light of the New Testament. This may mean the presentation of a changeless Christ to a changing world by a changed method."

Though these are certainly not the heart of the Baptist task, it is a sign of progress when sex education, social ministries and interfaith cooperation can be openly recommended to Southern Baptist churches. It means that we are sensitive and responsive to the needs of modern life for the timeless truth.

Churches would do well to sit down for serious consideration of this message as they plan for the decade of the 70's.

Let's Save Our Sunday Schools

A common tendency is for an important activity to suffer or actually to be lost in the maze of incidental activities that tend to accumulate around the original activity. This is hardly more apparent anywhere than in teaching the Bible in Baptist Sunday Schools.

Bible teaching is the heart of all education in Baptist churches. There is no way to account for our growth and strength without taking into account the emphasis upon Bible teaching throughout our history. It behooves us, therefore, to look carefully at the growing number of activities associated with our Sunday School which detract from Bible teaching.

Two of these ought to be examined seriously and probably eliminated. The first is the traditional open-

ing assembly. Too often the assembly either degenerates to a meaningless routine or it develops into a tail which wags the dog. For hundreds of rural Sunday Schools, an opening assembly is a song half sung, a prayer, poorly read scripture and announcements. Latecomers drift in all through it and the men mostly stay outside until it's over whenever the weather permits.

The other extreme is the use of the opening assembly as a miniature worship service which is the only worship effort for which too many pupils remain. Members of the department or even visitors are brought in to give devotionals which turn out to be sermonettes and frequently run overtime. By the time this is all over and the class takes care of its preliminary activities, precious little time is left for teaching which is the purpose of the Sunday School.

The assembly devotional was once something of a worship service since most of our churches had preaching only once or twice a month. Now with nearly all churches having full-time preaching, it seems out of place to continue the devotional in Sunday School.

The other current practice in Sunday Schools is an

even more serious threat to Bible teaching. This is the use of the Sunday School to promote almost everything under the Baptist sun. The Sunday School has succeeded in enlisting more people than any other church organization and so everyone with something to sell wants to take advantage of it.

Stewardship promotion often leans heavily upon the Sunday School and financial pledges are actually received through the Sunday School. An ambitious music program sometimes kidnaps the Sunday School for enlistment, promotion, hymn of the month devotions, etc. Evangelistic plans generally center in the Sunday School. Actually the list is legion.

What's wrong with these? Nothing is wrong when each of these Sunday School hitchhikers is considered separately, but taken together, they can take over the Sunday School leaving time for everything but teaching the Bible.

Let's do away with or severely limit the opening assembly. Let's protect the Sunday School from so many who want to use it to push a special interest. In short, let's save our Sunday School for Bible teaching.

BAPTIST FORUM



Let's Be Frank

Dear Editor:

Baptists across our Southern Baptist Convention are debating a question that seems to have been settled by Jesus in the first century when by a simple statement he said, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." Baptists discovered this principle in their struggle for religious liberty, and began preaching that the state should not dominate the church nor the church the state.

To guarantee religious liberty in America our Baptist forefathers saw to it that the first amendment to the Constitution of the United States would guarantee church and state separation. Therefore, because of this principle, there has been religious liberty in the United States of America.

Woodrow Wilson said, "The history of liberty is a history of limitations of governmental power, not the increase of it. When we resist, therefore, the concentration of power, we are resisting the processes of death, because concentration of power is what always precedes the destruction of human liberties."

The conference in the Jerusalem Church of the first century settled the issue of salvation under the leadership of the Holy Spirit. Salvation is by grace through faith in Jesus Christ, and is for

all people apart from works. We would think it strange, indeed, if Baptists were to turn their backs on this New Testament doctrine. Then, why should we question the principle of separation of church and state which is a New Testament teaching? Bible teaching is not to be debated, but proclaimed.

Since final authority among Baptists is the Bible, and to execute Bible truth rests within the local churches and all our organizational structure grew out of the churches and are to be servants of the churches for missionary purposes and objectives in the proclamation of the Gospel, and when denominational leaders and leaders of our institutions break faith with our churches, they are striking a death blow to our cooperative efforts.

Confidence in our denominational leadership has been one of the greatest contributions for Baptist cooperation. This confidence has been maintained by free and open discussions of vital issues which confront our denomination. When

Letters of 250 words or less on issues of concern to Baptists are solicited. Letters should deal with issues and not personalities and must be signed though writers' names may be withheld from publication upon request. The editor reserves the right to edit all letters.

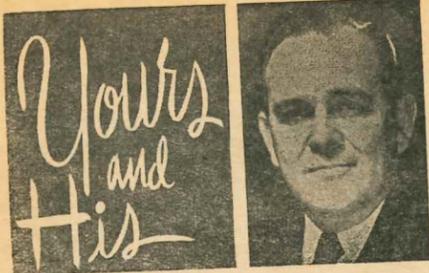
our servants in all facets of our denominational life respect the decisions of the authoritative bodies which they serve, we have Christian unity and cooperation. Baptists have always worked together when adherence to our Baptists polity has been respected and executed. The institutions, boards, and agencies are creatures of the churches for carrying out the great commission of Jesus committed to the churches. The resources of personnel and all support stems from the local churches. To show disrespect by ignoring a well established principle is almost unthinkable on the part of any of our denominational servants.

To submit the authority of the state for a mess of pottage, and not to the owner, is unjustified in all aspects of our denominational life. There is no logical Christian justification for such action on the part of any board, institution, or agency owned and controlled by the convention.

To whom do we owe supreme allegiance? To the state, or to God? If to God, this is revealed in our loyalty to the causes of Christ. Is Christian education a cause of Christ? If so, our loyalty should be to our denomination which created our schools at the request of messengers from the local churches.

To use defensive weapons such as the Charter of an institution, an appeal to the courts, to accrediting associations, lack of a qualified faculty, that Baptists are not supporting their institutions, academic freedom, or the population explosion, etc., to justify actions which do not comply with the wishes of the convention is unfounded and little. Chris-

(Continued on Page 12)



66 Coming Your Way

An elite army of Kentucky and Southern Baptist Convention leaders in church planning—perhaps the largest group ever assembled to assist the church leaders at one time—will be coming to 40 different church centers during the weeks of April 11-15 and April 18-22. One night in each place—7:00 P.M., local time!

We Want You

We want to meet you at one of the Night Conferences for two wonderful hours—that is, **IF YOU ARE** a

Pastor or staff member, Sunday School officer—general or department, Training Union officer—general or department, Brotherhood officer—or RA leader, Music director—or officer in choirs, W.M.U. officer, group leader, circle chairman, Missions Committee member, missionary, Stewardship, Budget, Finance committeeman—or any interested church leader!

That could mean 40, 60, or 80 persons in some churches! That's right—you are the ones from whom we want to hear to whom we are coming to TALK ABOUT your part in doing the work of the church!

Plan Two Weeks For You

You say you have a revival all one of those weeks? All right, we planned to come to your general area once each week. So, take your pick of the 40 places—each week one will not too far from you to drive down with all the "official family" of the church!

Plan For Church Advance

Nothing worthwhile ever "just happens"—it is planned. **God was the greatest Planner** of all time: He planned for your life, your salvation, your place in the church, your way to Glory, your place in Heaven! Jesus said, "Ye shall be perfect, as your Father in heaven is perfect"—**Jesus was a Perfect Planner**: all things were carefully planned by Him, from the beginning to the end. Remember what he said when people pushed him into untimely action? "**Mine hour is not yet come**". He knew when the hour was come, too.

How about your church? Your own organization in the church? Your own personal training for your service? See you in April.

Harold G. Sanders

Kentucky Baptists

It Happened At Brooksville Again

by Joseph C. Simpson, pastor Brooksville Baptist Church

On November 1, 1964 a young man made known to his home church his decision to accept God's claim upon his life. His response was to the gospel ministry. In a subsequent article to the *Western Recorder*, we shared our joy with Kentucky Baptists. This young man is Garry Insko, now a sophomore at Georgetown College.

On January 23, 1966 another outstanding young man asked his pastor for the opportunity to share with his home church a decision he had made. This young, outstanding, Christian Gentleman is Larry Insko, twin brother to Garry.

Larry's decision was made on October 23, 1965 while attending the B.S.U. Convention. His decision was to accept God's call to him to invest his life in a church related vocation. Larry feels, at the present time, that the probable area of preparation and concentration will be religious education and youth work. It might be noted that Larry is a very good musician. Not only has he played for the worship services in his home church for a number of years, he has also taught piano to a number of people in the Brooksville community.

Larry is a sophomore also, at Georgetown College. He has already established himself as a good student. There is a good possibility that Larry may get to serve as a summer missionary this year under the Home Mission Board. It is our prayer here at Brooksville that the Lord would open up this opportunity for Larry.

I think it is safe to predict—somewhere, at some time in the future, some



THE INSKO TWINS, Garry and Larry, have committed their lives to a Christian ministry. Garry expects to preach and Larry expects to enter the education-music-youth ministry.

churches in the Southern Baptist Convention are going to be mightily blessed of God to benefit from the services that is sure to come from Garry and Larry Insko. We thank God for them, and to His service commend them. To God be the Glory, for the goodness He has again allowed us to experience.

Kentuckian Accepts Ohio Pastorate

A native of Shelby County, Kentucky, has moved from Memphis, Tenn., to Mt. Healthy, Ohio.

He is Thomas J. Tichenor, former pastor of the Seventh Street Baptist Church, Memphis. He has become the pastor of the First Baptist Church, Mt. Healthy, Ohio.

Tichenor has been in Tennessee since



J. W. JONES was ordained a deacon by the First Baptist Church, Corbin, on February 27. His two minister sons, Robert and Eldon, were present for the service. Robert Jones is associational missionary in Pike County and Eldon Jones is an area missionary for the State Convention of Baptists in Indiana. Robert brought the challenge to the deacons and Eldon to the church. In the picture, left to right, are Robert, Mrs. Jones, J. W. Jones and Eldon. Haskell Bolding is pastor of the First Baptist Church, Corbin.

1949. He is a graduate of Southern Seminary and Georgetown College. Mrs. Tichenor is also a native of Shelby County.

At Mt. Healthy, Tichenor succeeds another Kentuckian, Harry L. Wain-scott.

Lone Oak, Paducah, Votes To Relocate

On Sunday morning, February 27, the Lone Oak Baptist Church voted unanimously to relocate its new church facilities. Acting on unanimous recommendations from the Planning and Survey Committee, the trustees, and the deacons, the congregation voted to purchase approximately twelve acres of land for its new church site.

The old church building burned to the ground the morning of January 30 shortly before the Sunday school hour. It was located on the corner of College Avenue and Highway 45 in Lone Oak. The new site is also located on Highway 45, but is about three-quarters of a mile from the present location.

According to the pastor, Isaac B. McDonald, the fire which destroyed the church building kindled the enthusiasm of the people. The congregation has missed only one service since the fire—the one scheduled the morning the fire occurred. The Lone Oak congregation is meeting in the facilities of the Lone Oak Elementary School which it is renting from the McCracken County Board of Education.

Everyone has pitched in and worked toward rebuilding. The morning after the fire, office facilities were set up with borrowed equipment in a house owned by the church. The church owns four residences adjacent to the site of the old building. Three of these were being used for educational purposes. Now the church kindergarten and the church offices occupy two of these houses, while the other has been remodeled for use by the choirs and church music ministry.

On Friday, February 25, W. D. Kelly, chairman of the trustees, and the pastor were given a check for \$300,946.18 in insurance payment for the loss of the building. Another check of \$55,703.02 will be forthcoming when the church lets the contract for rebuilding.

Kevil Baptist Church and First Baptist Church of Paducah have taken offerings and sent them to the Lone Oak congregation. First Baptist received its offering while the church building was still burning.

After the Sunday vote, the pastor observed, "It hardly seems possible that



JOHN WOOD (right), pastor of First Baptist Church, Paducah, presents a check to Isaac McDonald, pastor of the Lone Oak Baptist Church, for an offering taken by First Baptist Church to assist Lone Oak Baptist after its facilities burned. The offering was taken in the Sunday morning, January 30, service while the building was still burning. Behind the men is the church announcement board, which along with the front steps, is all that remains standing.

we could have made this much progress in less than a month's time. We see clearly the hand of God in all the good that has come from this. With His help our people are determined not to be overcome by this or any other tragedy."

2-WAY GAIN

LIFETIME GAINS and ETERNAL BENEFITS BOTH ARE AVAILABLE NOW—through a GIFT ANNUITY or a LIFE-INCOME CONTRACT

Let us show you, in simple outline or complete detail, whichever you prefer, how you can increase your lifetime income through tax-savings and investment advantages. At the same time you can have the satisfaction of knowing that, stretching into the long future, you will be helping to carry on God's Work here on earth through helping to support Clear Creek Baptist School. This might well be the means you would choose to create a lasting and worthy memorial—to yourself, or to a dear one. The coupon below will bring you the information you wish.

I am interested in the opportunity for a "2-Way Gain". Please send more information.



Name _____
Address _____
City and State _____ Zip _____

CLEAR CREEK BAPTIST SCHOOL • Pineville, Kentucky 40977

Clear Creek Students Busy In The Ministry

Two students at Clear Creek Baptist School have been called as pastors of churches in Bell County. B. Ray Sullivan, formerly a member of Glenss Creek Baptist Church, Versailles, is the pastor of Riverside Baptist Church at Page. Mr. and Mrs. Sullivan, second year students, have two sons, Terry, 7, and Dalo, 5. Mrs. Sullivan is the former Marilyn Lawson, daughter of Leonard Lawson of Verona. Mr. Sullivan, son of Mrs. William T. Sullivan, Sanders, was a heavy equipment operator before entering the ministry at the age of 33.

The Davisburg Baptist Church, Chenoa, has called Bruce G. Walzer, a first year student, as their pastor. Mr. and Mrs. Walzer, formerly of Flat Rock, Michigan, have three children, Dawne, 10, Bruce, 11, and David, 12. Under the leadership of the new pastor, the church has voted to go from quarter-time preaching to full-time services.

Lewis Jennings, pastor of Blue Ridge Baptist Church in Bell County, was recently ordained to the gospel ministry. Mr. and Mrs. Jennings are students at Clear Creek Baptist School. A printer by trade, Jennings supports his wife and two small children by working in the print shop on the school's work program. The Harmony Baptist Church of Louisville helps to provide Jennings' travel expense as he preaches at the Blue Ridge Church twice on Sunday and on Wednesday evenings.

Wayne Jump, a senior at Clear Creek Baptist School, was ordained to the ministry January 16 at Bethlehem Baptist Church, Dreyfus, where he is pastor. Taking part in the ordination services were Pastor W. R. Julian, Red House Baptist Church, Richmond; Pastor Mike Watts, Union City Baptist Church, Richmond; and Pastor Zora Oliver, Freedom Baptist Church, Lancaster. Mr. and Mrs.

Jump have three children Donald, 11, David, 10, and Mary Ann, 3.

Raymond Smith, pastor of the Cane Run Baptist Church near Lexington, returned to the former coal mining camp where he was pastor 18 years ago and preached in five-day revival services. At the Davisburg Baptist Church, where he served while a student at Clear Creek Baptist School, the attendance climbed from 18 on the first night to 46, a sizable attendance in that community.

J. G. Floyd Serving South Elkhorn Baptist

One of the oldest congregations in the Kentucky Baptist Convention received a new pastor on January 1, 1966.

He is J. C. Floyd, pastor of the South Elkhorn Baptist Church, Lexington. The church was organized in 1783 by Lewis Craig and has been at its present location on the Versailles Road since 1859.

Floyd is a native of Eubank, Kentucky, and a graduate of Campbellsville and Georgetown College. He was graduated from Southern Seminary in 1964.

Previous Kentucky pastorates include churches in Pulaski and Lincoln Counties, Mt. Vernon Baptist Church in Woodford County and the Hustonville Baptist Church, Hustonville.

The church has approximately 700 members and has been served by retired U.S. Army Chaplain Leon B. Gilbert as interim since the death of J. Oliver Drew in April, 1965. Drew had been pastor of the church since 1956.

Rockford Lane, Louisville, Dedicates Sanctuary Sunday

March 27 will be the dedication day for the new sanctuary of the Rockford Lane Baptist Church, Louisville.

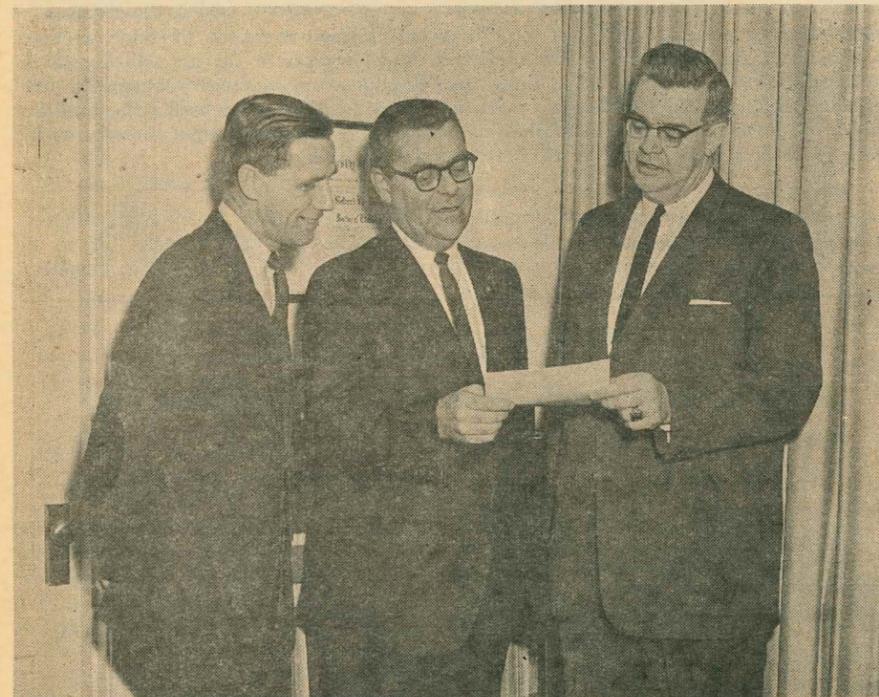
The twelve-year-old congregation of 1,100 members has built two units prior to the 800-capacity sanctuary to be dedicated. Cost of the third unit was \$160,000.

The young church has had only two pastors in its history. Ercil Barker, presently the pastor of Bethlehem Baptist Church, Louisville, was the first pastor and will speak in the 3:00 p.m. dedication service.

Dr. Hugh Peterson, Southern Seminary, was interim pastor at the church following Barker's resignation. He will speak in the morning worship service.

James Lewis has been pastor of the church for the past seven years, coming to the Louisville church from the First Baptist Church, Corbin.

Beneath the sanctuary is education space for four adult departments, including 15 classrooms and a library.



THE GULF OIL Corporation awarded to Georgetown College an unrestricted \$1,000 grant today. Mr. Joe K. Asher (center), senior sales representative, a 1942 graduate of the College, made the presentation to Dr. Robert L. Mills, president, while Kenneth Fendley, (left) director of public relations looks on. Mr. Asher has a very special interest in Georgetown College, as his daughter Faye is a freshman there. Gulf made 221 such awards, totalling \$221,000 to Universities and College under its Aid-to-Education Program. In addition to unrestricted grants, the other phases of Gulf's comprehensive educational assistance program include capital grants; Gulf merit scholarships to children of employees and annuitants; employee gift-matching to colleges; departmental assistance grants; graduate fellowships; and grants for special purposes such as research and faculty support. Institutions eligible for unrestricted grants are those which are privately operated and controlled, and which obtain a major portion of their financial support from non-tax sources.

Carlson Asks Alternate To Judicial Review Bill

WASHINGTON (BP) A Baptist leader here refrained from endorsing a proposed bill for judicial review for certain acts of Congress on grounds of violation of the First Amendment. He did, however, favor judicial review in its proper context.

In the place of the proposed bill he asked for a "concurrent resolution" to be passed by both Houses of Congress encouraging the Supreme Court to continue its trend toward "a more liberal definition of standing to sue" on First Amendment grounds.

"If such a concurrent resolution were adopted and if it failed to move the courts, then another bill on this subject could be introduced," he argued.

C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, took this position in testimony prepared for the Subcommittee on Constitutional Rights of the Committee of the Judiciary of the U. S. Senate.

Hearings were held by Sen. Sam Ervin (D., N. C.), chairman of the subcommittee. The proposed bill would supposedly provide constitutional tests of certain acts of Congress on the basis of the First Amendment.

The bill is sponsored by Senators Wayne Morse (D., Ore.), Joseph S. Clark (D., Pa.), and Ralph Yarborough (D., Tex.).

The proposed bill and the hearings came about as a result of promises made last year during debate in the Senate on the Elementary and Secondary Education Act of 1965. At that time unsuccessful attempts were made to include First Amendment constitutional tests in the bill.

Morse, who was the Senate floor manager for the education bill, opposed such amendments on the ground that they would kill the bill in the Conference Committee between the House and Senate. Similar amendments had already been defeated in the House.

During the debate Morse told the Senate that, if it would defeat the judicial review amendment, he would sponsor a separate bill to cover not only the education act but other acts of Congress. The present bill and the hearings are in fulfillment of that promise.

The Morse-Ervin bill for judicial review includes: the Higher Education Facilities Act of 1963, Title VII of the Public Health Service Act, the National Defense Education Act of 1958, the Mental Retardation Facilities and Community Mental Health Centers Construction Act of 1963, Title II of Public Law 874 (impacted area aid), the Elementary and Secondary Education Act of 1965, the Cooperative Research Act, and others

administered by the Department of Health, Education, and Welfare and enacted after January 1, 1965.

Carlson's view at the hearings was a development of what he said at hearings last year on the education bill. At that time he expressed the opinion that a judicial review provision might be "a very helpful thing."

Intense study of the problem by Walfred H. Peterson, director of research services for the Baptist Joint Committee on Public Affairs, produced findings that

raised serious doubts about the wisdom of a judicial review bill at this time.

In this testimony Carlson pointed out that he was not representing official views of Baptist bodies but only the views of the staff of the Baptist Joint Committee on Public Affairs. He said that this is a technical and complicated matter involving the theory and practice of effective government. "It is not the kind of issue on which we would solicit actions or judgments from large bodies in convention sessions," he explained.

Here is a summary of the Carlson-
(Continued on Page 12)



"I AM THE COOPERATIVE PROGRAM"

I enter Baptist Children's Homes, causing children to smile in pleased wonder at Baptist compassion. Not only those in the three Kentucky Baptist Children's Homes — but into the lives of children around the world.

I enter dark places through radio and television, reminding men of what Christ has done, and pointing out the way of eternal life.

I am the Great Commission in Action. Through the dollars each church shares through me — I carry the witness of that church into all the world. Do I represent your church? Pray for me — because to many people throughout the world, I am an answer to prayer!

OBSERVE COOPERATIVE PROGRAM SUNDAY APRIL 17

Our Message To The Churches:

(Continued from Page 3)

or the layman's church, creating a competition of office or status.

The priesthood of the believer and the democratic structure of the church makes mandatory the layman's increasing participation and leadership in the church.

16. We call upon the local church to cultivate a brotherly and compassionate spirit toward other Christians, feeling that we can co-operate without compromising.

17. The church has much at stake in an understanding of the office and work of the pastor.

She is urged to follow a scriptural admonition to be careful in the ordination of ministers. She is enjoined to be more discriminatory and discerning in her demands for a trained, as well as dedicated, pastor.

She can derive great satisfaction and pleasure out of the denominational and community leadership of her pastor. She will gain immeasurably from a better relationship and longer tenure of pastor and church.

The usefulness and effectiveness of the pastor is enhanced by the encouragement and consideration of the church making possible additional and continuous training and study by the pastor.

18. A Baptist church bears a vital and unique relationship to her sister churches in a community. We must realize that we are not competitors but partners in God's work. The

golden rule applies in inter-church relationships just as in the secular world.

Downtown churches, those in the inner-city blighted areas, new missions, and churches of comparable strength and programs suffer appallingly by unethical practices of church visitors and church leaders.

19. The church that does not propose to increase her specialized ministries will be left behind. In the 1970's a program must be designed to meet the needs of distinctive groups from small children to the aged.

We need to minister to the handicapped rather than turning them over to social agencies who are not qualified or inclined to render spiritual ministries. Vocational guidance of the young people is a crying need.

We have softened our voice in calling out the called. We have abdicated a field where no other agency, including the home, seeks to fulfill the need for Christian sex education.

20. We would call on the churches to minister to the common man, recognizing his aspirations and desires. We are in danger of becoming churches of the upper middle-class culture.

We call the church back to her nature and mission—a cross-section of all redeemed humanity, who love the Lord and each other, and who enjoy a fellowship akin to that above.

(See Page 3 of the next issue of the Western Recorder for the Message to the Denomination from the Committee of '70 Onward. Space would not permit the full report this week.)

NCC Aide Critical Of Billy Graham

BERKELEY, CALIF. — (ABNS) — Evangelist Billy Graham's "traditional evangelism," which has a "method and message which holds the church in conservatism," stands as a "danger to the kingdom of God," a National Council of Churches official said here.

Dr. Colin W. Williams, parish and community life director in the NCC's Division of Christian Life and Mission, made clear as he addressed a gathering of American Baptist ministers that he was not attacking Mr. Graham personally but that he had serious reservations about the evangelist's approach.

Mr. Graham's "theological misunderstanding of the nature of the Gospel," Dr. Williams said "misleads people and gives them too narrow a view of conversion."

He declared that the evangelist's message "holds the church in a conserva-

tive past and encourages the acceptance of conservative attitudes in the American culture without subjecting them to critical examination in the light of the Gospel."

The fact that Mr. Graham is not a "rogue," the NCC executive said, in a sense increases the "danger" because the evangelist is "a good man and he has a following."

Dr. Williams called attention to Mr. Graham's address at the Greater Houston Crusade last Fall, when the evangelist sharply criticized those who oppose U.S. policy in Vietnam.

"The tragedy of evangelism today is mirrored in that one tragic speech," Dr. Williams said, maintaining that the problem lies in Mr. Graham's "unquestioning loyalty to American beliefs that remain unjudged by God."

The NCC official's remarks, made during a panel discussion at a conference on evangelism sponsored by the American Baptist Churches of Northern California, elicited basic disagreement from some other panelists.

Among them, Dr. L. Doward McBain, a pastor from Phoenix, Ariz., said that while there may be some grounds for questioning of Mr. Graham's work the evangelist basically is performing a worthwhile service.

Dr. McBain added that there currently is a "storm of new theology . . . and when it's past in a decade, someone will again have to teach persons to pray."

An official spokesman of the sponsoring body said that Dr. Williams' judg-

ment of Dr. Graham was not shared by most of the 100 Baptist pastors present.

The Rev. Dr. Jitsuo Morikawa, secretary of evangelism for the American Baptist Convention, also addressed the conference members.



CHRISTIAN LIFE COMMISSION, SBC

. . . The use of advertising to combat alcohol problems is being promoted by a non-profit corporation, Smart Set International. Industrialist Robert K. Squire of Los Angeles founded the corporation which has built a campaign around the idea that "non-drinking pays." Believing that the advertising techniques which are used to promote liquor can be used to discourage it, Mr. Squire developed a plan which encourages "public-minded men and women" to get behind such advertising in their own community newspapers.

. . . Unemployment is down to 4.1%, according to the Council of Economic Advisers, and this level should reach 3.34% before the year is over.

. . . A check of one-far fatal accidents in Chicago discovered that 76% of the dead drivers had been drinking.

. . . According to the *New Republic* (February 19, 1966 issue) Americans spent \$7.3 billion on tobacco in 1965.

PERSPECTIVE

by Robert J. Hastings

The Purple Clown

Although Pilate found no fault in Christ, he agreed for him to be crucified. This included the traditional scourging until ribbons of blood erupted on his flesh.

Then to pass the time until the crucifixion, the soldiers made of our Lord a toy, a plaything, a clown, a joke. Somehow it's always funnier to tease the mentally unbalanced. And surely this simpleton from the back country was beside himself Had he not roamed the countryside with a band of poachers for two or more years, living like beggars? And all the time, claiming to be a king, even though he admitted his kingdom was not "of this world."

So a "king" they would make him! Every king deserves a robe. What color?

A coarse brown one? A faded blue one? No. It must be purple, the color of royalty and wealth. The rich man wore purple while Lazarus starved at his door. The lilies of the field—lovelier than Solomon in his glory—were purple lilies. So over his bleeding shoulders they draped a purple robe. Thus bedecked, they spit on him, struck him, mocked him, and cried, "Hail, King of the Jews." Big deal! Big joke! Big time! A real king, purple robe and all.

But now the fun's done. Jerk away his robe, even though it may have dried to his skin, bandage-like. Rip it off, even though the wounds are opened afresh. The farce is over, the cross is waiting.

That robe has long since rotted to dust. But the purple robe is laid anew on our Lord when we joke at his teachings, laugh at his ideals, or ridicule his claims. We can crown him the king of our lives, or we can dress him like a clown in the courtroom of buffoonery. The costume—a purple robe—is still available.



NASHVILLE—DR. ERWIN L. McDONALD (C), editor of "Arkansas Baptist News-magazine," launches into humorous anecdote from Arkansas Baptist life for the benefit of William D. Fox (L) and Dr. J. M. Crowe (R). The occasion was a breakfast February 23 at the Sunday School Board, honoring Dr. McDonald on the April 1 publication of his book "Across the Editor's Desk," one of three selections in Broadman Readers Plan for April, May and June. Dr. McDonald's book discusses Baptist state papers from the viewpoint of the editor, the readers and the state convention. Fox is supervisor for the Broadman Readers Plan section in the Board's book store division. Dr. Crowe, associate executive secretary-treasurer of the Board, is considered the "father" of the idea of Broadman Readers Plan, now in its third year of offering a balanced program of reading for adults and young people. "File 13" and Broadman Readers Plan books served as table decorations for the breakfast, sponsored by Broadman Press and Broadman Readers Plan.

—BSSB Photo

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Baptist Forum

(Continued from Page 5)

tians are to cooperate under the Lordship of Christ, and their differences settled through free and open debate on vital issues that effect our total fellowship.

Therefore, when mistakes are made by trustees of institutions, and boards, and agencies of our convention, the Christian way to acknowledge those mistakes, and get in step, and Baptists will, as always, support the causes of Christ. First Baptist Church R. L. O'Brien, Sr. Graniteville, S. C.

Mission Needs In Indiana

Dear Editor:

Throughout the Southern Baptist Convention, our churches are being asked to support missions around the world. Perhaps my request will be considered the second mile. Matthew 5:41

In the Wabash Valley Association, Indiana State Convention, we hope to start ten new missions during the year of 1966. At present there are only seven churches in our association and they are sponsoring seven missions. Our church, Creasey Lane Baptist Church, is now sponsoring four missions. We have a resident membership of approximately 400 and an approximate indebtedness of \$40,000.

In the city of Lebanon, Indiana, population of about 11,000, we have a mission meeting in the Armory. In Frankfort, Indiana, population of 18,480, the mission meets in an old church building and is attempting to meet payments on an \$11,000 debt. At Carrolton, Indiana, we are meeting in a vacated Methodist Church which they have offered to sell for \$2,500. In the cities of Lafayette and West Lafayette where our church is located, we have a population of about 60,000, not including

Purdue University which has over 20,000 students enrolled this year. There are two more Southern Baptist congregations other than our church here in Lafayette. They meet in dwelling houses with a total average attendance of about 125 in both of them. Our church is negotiating, with the help of the Home Mission Board, for nine acres of property south of town priced at \$18,000.

In Veedersburg, Indiana, we need to buy a church site. There are three other sections in the Lafayette area where the population through housing developments is increasing rapidly and we need to get a site in each of these before they are gone.

If we begin the purchase of these and other properties, the people in these areas could not possibly be expected to meet the debt retirement plus a preacher, but there is a possibility that if we could have assistance from some of your people and churches that read this article, they might be able to raise enough money to afford a preacher, if we only had these buildings and sites. At some of these places, we could possibly rent a place of worship until suitable facilities are found.

Many of your churches have available funds to go the second mile and buy or rent a building. Why not send your Missions Committee to see these places, then let them bring a recommendation back to you? If you feel that you need more information, why not write me?

We have over two million people in our state who are unaffiliated with any church. With your help and prayers we will do our best to win them to a saving faith in Jesus Christ. Creasey Lane Baptist Church 405 Creasey Lane James Buell, pastor Lafayette, Indiana

Proposed Legislation

(Continued from Page 9)

Peterson views as presented to the Senate subcommittee:

1. There already exist remedies for unconstitutional infringements on religious liberty. It is uncertain that the bill under consideration would provide further remedies.
2. The Department of Justice has said that the main proposal of the judicial review bill is itself unconstitutional. Hence, even if it were to pass Congress, a Presidential veto might be expected.
3. Why limit judicial review to only eight categories of acts of Congress? Such a limitation could work to limit the rights to only those acts. An earlier study by the Baptist Joint Committee on Public Affairs revealed more than

115 programs in which church agencies can participate. If an effort is being made to test constitutionality of such bills, why not include them all?

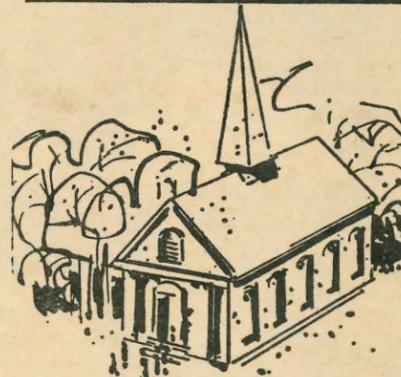
4. It is assumed that Congress and the President acted responsibly in the enactment of laws. Why should Congress ask the courts to determine the constitutionality of certain of its own acts?

4. The Constitution provides for a separation of powers between the Legislative, Executive and Judicial branches of government. This bill would seem to be in violation of that principle by having Congress define a concept previously defined by the courts.

6. Alternate methods of testing constitutionality might be better.

7. Trends in recent Supreme Court decisions reveal a relaxation of earlier rigid tests for "standing to sue."

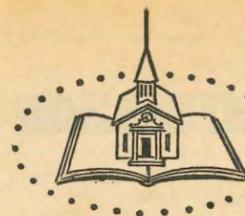
8. Both Congress and the President should be held responsible for the constitutionality of their acts. They should not be encouraged to shift their responsibility to the courts.



Your Church. . . .
and nowhere will you find furniture at this low price, with the grace and beauty to match the love you feel for your Church.



WESTERN RECORDER



SUNDAY SCHOOL LESSON

By H. C. Chiles



THE MISSION OF THE CHURCH

(This Lesson for Sunday, April 3, 1966)

The mission of a New Testament church is to proclaim the gospel of Christ, to introduce the lost to Christ, to make disciples, to baptize those who have been saved, to teach the saved, to train and enlist the saved in the doing of God's will, to minister to those in need, and to glorify the Lord.

Acts 13:1-4

In the first Gentile church at Antioch in Syria there appeared immediately a genuine interest in the salvation of those in the regions beyond. While the members were in the pathway of Christian duty, the Holy Spirit said to them, "Separate me Baranabas and Saul for the work whereunto I have called them." He spoke thus because He wanted them to do pioneer work among the unevangelized in distant places. Significantly, they did not raise any questions, such as how their church could get along without their two ablest men. They were quite willing to give up their leaders to the missionary cause. Instead of trying to hold the best and most capable ones for themselves, they gave their best, as directed by the Spirit, and that without a single complaint. God deserves the best from all His children.

After fasting and praying, in a very impressive service they laid their hands on Barnabas and Saul, their most brilliant and beloved men, and sent them forth as missionaries. Thereafter, this church in Antioch was a great and famous center of Christian activity and missionary effort. As such it enjoyed the marvelous blessings of the Lord.

Selected by the Holy Spirit, and set apart by the church, Barnabas and Paul went forth with courage and assurance of success under God's direction. They went without earthly weapons or protection from any public official, carrying only the "Sword of the Spirit" and an eagerness to tell the story of Christ's redeeming love.

When that ship, on which these heroic men were passengers, left the harbor at Seleucia, the gospel went to sea for the first time, and for the first time there was launched an organized effort to win men, other than Jews, to a saving knowledge in Christ. Led by the

Spirit, they sailed to Cyprus, the island on which Barnabas formerly resided.

II Corinthians 5:16-21

A soul is either without Christ, in Christ, or with Christ. A soul without Christ is in a state of nature. A soul with Christ is in a state of grace. A soul with Christ is in a state of glory. When one is regenerated by God's grace or becomes a Christian, he has that change of heart or transformation which transfers him from the state of nature into the state of grace, and makes him a different kind of person. He is in a new position—"in Christ." He is a new person—"a new creature." He has a new perspective—"old things are passed away; behold, all things are become new." He also has a new pursuit. He has broken away from his former manner of life and refuses to indulge in his previous sinful habits. The saved person has a new faith, a new joy, a new affection, a new allegiance, a new hope, and a new song. He sees differently, thinks differently, feels differently, and acts differently from what he did before he became a Christian and began living for Christ. His blessed hope of eventual Christlikeness and dwelling with Him eternally makes him exceedingly joyful and appreciative.

Inasmuch as God is reconciling men unto Himself through the gospel of Christ, every believer is commissioned to bear the word of reconciliation to lost men everywhere, and to beseech them to be reconciled to God and to assume the right attitude toward Him in all things. We are to urge people to accept Christ personally, to confess Him publicly, and to serve Him openly and faithfully. As God's spokesmen to others, we are to entreat them to accept the friendship and love which God offers, and to enter into the peace which He provides.

Ephesians 3:7-12

That Paul became a minister of Christ is a very extraordinary fact. He had not only rejected the gospel message, but he had also persecuted the followers

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

of Christ. Then, at a given time and place he was saved, and he later became a great minister of Christ. In verse seven of this chapter Paul informs us as to the source of his ministry, namely, the gift of God's grace and the working of His supernatural power. Paul did not hesitate to acknowledge gratefully that all the power of his ministry came from God.

As to Paul's spirit in the ministry, he was completely overwhelmed by the sense of his personal unworthiness. His humility was the direct and immediate product of the grace of God in his heart. Thinking of himself as "the chief of sinners," because of the way in which he had persecuted the children of God, he expressed his humility of spirit by coupling a comparative with a superlative in referring to himself as "the less than the least of all the saints."

"The unsearchable riches of Christ" constituted the message which Paul delivered, and the one which Christians today must proclaim. These words convey the idea of something precious being exceedingly abundant, which is not usually the case. Paul mentioned the riches of Christ's goodness (Romans 2:4), the riches of his grace (Ephesians 1:7 and 2:7), the riches of His gifts (I Timothy 6:7 and Romans 10:12), and the riches of His glory (Ephesians 3:16). The riches of Christ must not be hoarded in miserly fashion, but they must be distributed freely and cheerfully to all.

The intent or purpose of Paul's ministry was set forth in verses nine to twelve. It remains the responsibility of every Christian to carry out the Lord's purpose by making known the gospel of Christ to those who have not heard this message or received salvation from Him.

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KENTUCKY BAPTISTS AT WORK

Woman's Missionary Union

Calvary Church, Lexington, Welcomes WMU State Meeting

by Mrs. Geo. R. Ferguson

"Calvary Church counts it a joy and privilege to greet the women of the Woman's Missionary Union Convention, and will be looking forward to rendering whatever possible service incident to your meeting in Lexington, April 5-7.



Dr. Owen

"The WMU adds mightily to the strength of Baptists, in general, and to any church, in particular, in which it finds good expression. I cannot recall having had personal knowledge of a single great and mighty church that became so or remained so without having had somewhere along the line a strong women's witness.

In addition to your faithful emphasis upon missions, you are the warp and woof that ties together the women's fellowship of the church and of Baptist life. We thank God for you and will remember your Convention sessions in our prayers.

Cordially yours,
FRANKLIN OWEN
Pastor



Mrs. Mastin

"We hope that all members and friends of Kentucky Woman's Missionary Union are busy making plans to attend the state convention at Calvary, in Lexington, April 5-7.

We are looking forward to your coming and anticipate the opportunity to meet and visit with each of you as we gather for inspiration and information.

Yours in His Service
MABEL MASTIN
W.M.U. President

Announcements

Conferences for all organizations of Woman's Missionary Union will be held on Tuesday, April 5, at 2:00 to 4:00 p.m.:

Presidents, Mrs. C. P. Gunther; Prayer, Mrs. J. S. Woodward; Stewardship, Mrs. William Ellis; Community Missions, Mrs. A. L. Meacham; Mission Study, Mrs. Leland Seaton; YWA, Miss Sydney Portis; GA, Miss Rosa Fiechter; Sunbeam Band, Miss Mary Anne Forehand. Inquire at the Information Desk, as you register, for directions to conference rooms.

A Nursery for pre-school children will be open during the sessions of the convention.

Make your reservations early for a place to stay. Write to the motel or hotel of your choice. Or, if you prefer to stay in a home write to Mrs. Edwin Hulett, 104 Westwood Drive, Lexington. Rooms in homes are \$2.00 per night for bed and breakfast.

Please notify your hostess or hotel at once if you find it necessary to cancel your reservation so others may be accommodated.

Foundation

Seven New Gift Annuity Agreements

by James C. Austin

The Foundation has negotiated seven new Gift Annuity Agreements in recent weeks. Christian friends who plan to leave some part of their estate to Baptist Causes at their death are coming to realize that there are tremendous advantages in executing a Gift Annuity Agreement with the Foundation now. Some of the advantages are:

1. You receive a fixed, guaranteed annual income for the rest of your life.
2. The rate of income is generous, possibly greater than your present in-

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terest on savings or dividends from securities.

3. During the year in which you take out the annuity, a considerable portion of the gift is deductible from your federal income tax returns.

4. Depending upon your age, from 50% to 80% of your annual income from the Annuity is tax-free.

5. You may experience considerable savings on other taxes—Capital Gains Tax, Gift Taxes, Estate Taxes.

6. You have the satisfaction of knowing that your gift will continue to serve the Lord and benefit the Baptist Cause of your choice for generations to come.

These seven Gift Annuities will total \$177,000.00. Upon the death of the annuitants they will benefit the following Baptist Causes:

- Clear Creek Baptist School
- Oneida Baptist Institute
- Georgetown College
- Campbellsville College
- Kentucky Southern College
- The Cooperative Program
- The A. M. Vollmer Fund
- Home Mission Board
- Foreign Mission Board

For additional information about Baptist Causes your gift can benefit or for further information concerning the tax advantages of a Gift Annuity Agreement, write us today.

Annuity Department

Ten Reasons Why

by A. W. Walker

Every church and pastor and minister of education and/or music affiliated with the Kentucky Baptist Convention should join the Southern Baptist Protection Plan at the earliest possible date because:

1. It is the best protection per dollar that can be purchased.
2. It is open to all pastors and ministers of education and/or music of our state convention.
3. It requires no medical examination.
4. It provides the retired member with a monthly income for life.
5. It provides the total and presumed permanently disabled member with a



Walker

monthly income throughout his disability.

6. It provides a member's surviving widow with a monthly income throughout her widowhood.

7. It pays the member's children or estate a lump sum cash benefit if he dies leaving no widow.

8. The earlier one joins the larger benefit he can build.

9. It protects the church as well as the member, for the church would feel a sense of responsibility in any of these situations.

10. It will work in any church.

How To Enroll in the Plan

Action on this will need to be taken in a regular business meeting of the church. Cost of the plan to the church is 10% of the salary basis (up to the maximum salary of \$4,000 per year). The Kentucky Baptist Convention will pay an additional 5% of the salary basis.

After the resolution is passed, the treasurer should complete the church agreement form and the pastor will complete the member agreement. These should be forwarded to the Annuity Department, Kentucky Baptist Building, Middletown, Kentucky 40043.

If the Annuity Department can be of any assistance, please feel free to contact us by letter or phone. Our address is shown above. Our telephone number is 245-4101, area code 502.

Stewardship

Mark These Weeks On Your Calendar

by Michael L. Speer

APRIL 11-15
APRIL 18-22

During the two weeks, April 11-15 and 18-22, Church Organizational Planning Conferences will be conducted in 40 areas of the state.

These conferences will be designed to help the leadership from every organization in your church. They will deal with the area of planning organizational work more effectively.

The conferences will begin at 7:00 p.m. (local time) with a general assembly. Then, an hour and a half will be devoted to individual conferences for the following eight groups:

- Pastors
- Sunday School Leadership
- Training Union Leadership
- Music Leaders
- W.M.U., Y.W.A., G.A., Sunbeam Leadership
- Brotherhood, R. A. Leadership
- Missions Committee Members



Speer

Stewardship, Finance, Budget, Committee Members

Naturally I am eager to have every church treasurer, budget chairman, church and associational stewardship chairman, and anyone else connected with the church stewardship program attend one of these conferences. You will receive a letter from me soon with specific places and dates of meetings.

I will be leading the stewardship conferences as follows:

- April 11—Paducah, First
- April 12—Eddyville, First
- April 14—Marion
- April 15—Bowling Green, First
- April 18—Owensboro, Third
- April 19—Russellville, First
- April 21—Glasgow
- April 22—Severns Valley

SEE YOU THERE!

Church Music

Holcomb to Conduct Church Music Conferences In Kentucky

by Eugene Quinn

The music leaders in every church in Kentucky will be given valuable assistance by C. A. Holcomb in the April Music Conferences throughout Kentucky. A veteran church music leader with the Sunday School Board, Mr. Holcomb will spend two weeks in Kentucky conducting music conferences in April. His conferences for all church music leaders will be held as follows:

April

- 11—Hazard, First
- 12—Prestonsburg, Irene Cole Memorial
- 14—Maysville, Central
- 15—Lexington, Central
- 18—Owensboro, Third
- 19—Russellville, First
- 21—Glasgow, Glasgow
- 22—Elizabethtown, Severns Valley

Every music officer and leader of a church near one of these conferences is invited to select the preferable conference and plan to attend the session to be held there from 7:00 to 9:00 p.m.

Mr. Joe Tarry, minister of music at Lincova Hills Baptist Church, Nashville, Tenn., will be the guest adjudicator at Central Region's music festivals March 25 at Crescent Hill Baptist Church, Louisville, and March 26 at Lyndon Baptist Church.

Mr. Tarry formerly served at Rockford Lane Baptist Church, Louisville, while a student at Southern Seminary school of music.



Tarry



A President Speaks

A missionary who had served in the Orient some thirty years under our Southern Baptist Board left \$2,500.00 to Clear Creek Baptist School. She said, "I believe in foreign missions and gave my life to serve God in the Orient. But I also believe in the work you are doing. If Southern Baptists are to continue and to advance their mission work, missionary-hearted pastors must be trained, and you are doing a good job of training them."

If Clear Creek receives her share of Christian Education Advance funds, it will be enough to complete the ten-family apartment building for students which we need so desperately.

Kentucky Baptists cannot afford to let down on our education advance program. The needs are too urgent, the times too crucial for us to fail.

Last year Clear Creek students helped to win more than 500 souls to faith in Christ. If a price could be placed upon a human soul, those 500 plus new Christians would be valued far above the \$239,000.00 which is Clear Creek's part, if we reach our goal in Christian Education Advance.

—D. M. Aldridge, Clear Creek Baptist School

Let's Face It

Preaching and practice must be harmonized. If we believe in our Baptist schools and colleges and student centers for Baptist students on non-Baptist campuses, let's support them—now, and adequately. Jesus said the lip and the heart must be one. We are well able to support our schools if we (1) bring the tithes into the churches, and (2) give a sharply increased portion of those tithes to the Cooperative Program from which Christian Education is primarily financed; and (3) if individuals of all levels of means will share.

On the other side, if we are to have Baptist schools and colleges, let them be Baptist in spirit and in truth. Unashamedly, identify with the denomination and its missionary purposes. Baptist students should be (and are, in most cases even now) given preference in admissions, curriculums, and scholarships. Baptist teachers should (and in most cases do) man our classes with pride in their Baptist witness and work.

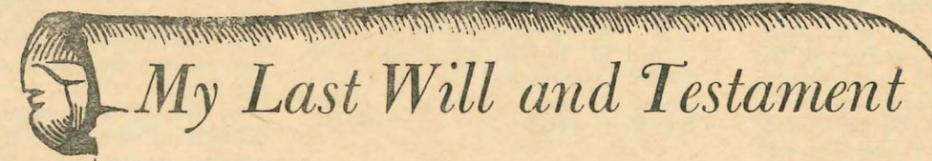
I for one believe that both the Baptist leaders in churches and schools want this; and are dedicating themselves to fuller realization. Now, let's break the budget and other barriers, and commingle preaching and practice for and in our fine Baptist schools.

HAROLD G. SANDERS

IS THIS YOUR WILL?

The right to make a will is of great value and should be guarded as any other property right and exercised as surely as the right to vote. Since we have the right to dispose of our property by will, it becomes a sacred responsibility. It is our duty to our God, to our families, and to ourselves to leave our affairs in order.

If you have not exercised your privilege to make a will the State has in effect, made one for you and you may not like it. If you are a married man with a child or children and die without a will, this is your unknown will.



My Last Will and Testament

Being of sound mind and memory, I, do hereby publish this as my last Will and Testament:

FIRST

I give my wife only one-half of my possessions, and I give my children the remaining one-half.

- (A) I appoint my wife as guardian of my children, but as a safeguard I require that she report to the Probate Court each year and render an accounting of how, why and where she spent the money necessary for the proper care of my children.
- (B) As a further safeguard, I direct my wife to produce to the Probate Court a Performance Bond to guarantee that she exercises proper judgment in the handling, investing and spending of the children's money.
- (C) As a final safeguard, my children shall have the right to demand and receive a complete accounting from their mother of all of her financial actions with their money as soon as they reach legal age.
- (D) When my children reach age 18, they shall have full rights to withdraw and spend their share of my estate. No one shall have any right to question my children's actions on how they decide to spend their respective shares.

SECOND

Should my wife predecease me or die while any of my children are minors, I do not wish to exercise my right to nominate the guardian of my children.

- (A) Rather than nominating a guardian of my preference, I direct my relatives and friends to get together and select a guardian by mutual agreement.
- (B) In the event that they fail to agree on a guardian, I direct the Probate Court to make the selection. If the court wishes, it may appoint a stranger acceptable to it.

THIRD

Under existing tax law, there are certain legitimate avenues open to me to lower death rates. Since I prefer to have my money used for government purposes rather than for the benefit of my wife and children, I direct that no effort be made to lower taxes.

IN WITNESS WHEREOF, I have set my hand to this my LAST WILL AND TESTAMENT this day of, 19

THE EXECUTIVE SECRETARY of the Kentucky Baptist Foundation will be pleased to counsel with you and your attorney about your will. Contact James C. Austin, Kentucky Baptist Building, Middletown, Kentucky.