



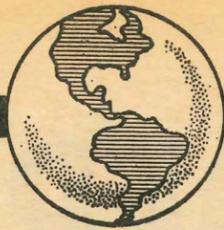
**WESTERN**

# RECORDER

June 16, 1966



**MESSENGERS AT THE SBC** swap information on churches and work. Here, in front of Cobo Hall in Detroit, are Hoyt Jennings, Fort Oglethorpe, Ga., superintendent of missions of Coosa Baptist Association; Pastor and Mrs. J. A. Dowell, Jr., of New Pisgah Baptist Church in Spartanburg, S. C., and Pastor Abraham Byrd of Mt. Calvary Baptist Church of Robertsville, Mo. The Mt. Calvary Church is affiliated with the SBC.



## GLEANINGS FROM THE FIELD

**J. N. EVANS, JR.**, currently directing missions for Maryland Baptists, has been chosen to head up the Southern Baptist Home Mission Board's Department of Metropolitan Missions, the program now plotting inner-city strategy and experimenting in high-rise apartment ministries.

**THE SEVENTH STREET** Baptist Chapel, Lexington, mission of Trinity Baptist, completed its constitution as a church recently. Landrum Haddix is the pastor. This church is ministering in the inner-city area of Lexington.

**EVANGELIST LLOYD BARDOWELL** reports that a one-week revival in Immanuel Baptist Church, Metropolis, Illinois so stirred the city that a city-wide revival followed the next week. The First Baptist Church and Eastland Baptist Church joined Immanuel in the city-wide crusade.

**WALTER CHRISTIAN GUTH**, 63, pastor of the Elkin Valley Baptist Church, North Elkin, North Carolina, died April 27 following open heart surgery. A native of Illinois, Mr. Guth was a graduate of Georgetown College and Southern Baptist Theological Seminary. He was pastor at Grant, Kentucky before going to North Carolina. He is survived by his wife, one daughter and one son.

**W. G. CROSSFIELD** has resigned as pastor of the Mitchellsburg Baptist Church after serving seven years. Mr. Crossfield will live at Lawrenceburg, Kentucky and will do supply, interim and evangelistic work. He also served as pastor of the Willow Grove Baptist Church and Pleasant Run Baptist Church in Boyle County.

**WESLEY MONFALCONE** has been called as assistant pastor of the Clifton Baptist Church, Louisville. He will serve during the summer months. A native of Virginia, Wesley is a student at Southern Seminary. Robert Williams is the pastor at Clifton.

**L. H. TIPTON**, Kentucky Baptist minister and father of S. Thomas Tipton, missionary to East Africa, died May 24 in Lexington. Missionary Tipton may be addressed at Baptist High School, PO Box 2739, Mombasa, Kenya, East Africa. Born in Louisville, he lived in Providence and Ashland during childhood.

**H. FRANKLIN PASCHALL**, newly elected president of the Southern Baptist Convention, left May 29 for Japan, where he was the inspirational speaker for an evangelistic conference at Amagi Baptist Assembly, June 1-3. While overseas Dr. Paschall expects to attend the annual meeting of the organization of Southern Baptist missionaries in the Philippines and visit other Orient mission fields.

**HOPKINSVILLE FIRST BAPTIST** Church had Vincent Cevera for a revival which resulted in approximately 90 additions, with about 75 of these by baptism. Pastor Sid Maddox stated in the church bulletin the number is not nearly so significant as the spirit of revival. On Thursday night of the revival, youth night was held and over 200 of the young people in the church came forward on the dedication of their lives.

**ERNEST HARRIS** was ordained by the Allensville Baptist Church, Boone's Creek Association, on May 15.

**MARION DUNCAN**, pastor of Second Baptist Church, Hopkinsville, suffered a heart attack the week of May 29-June 5. Sid Maddox, pastor of First Baptist Church, supplied the pulpit for Duncan on June 5. In the emergency, Dr. J. W. Storer, secretary of the SBC Foundation, preached in First Church, Hopkinsville.

**HOWARD'S MILL BAPTIST** Church, Mt. Sterling, ordained three deacons May 22. Those ordained were Roy Barker, Marion E. Ruley and Everett Turley. Maurice L. Bates is pastor.

**CLAY CITY** Baptist Church has called Richard Greer as pastor. He is a native of Boone, N. C. He and his wife have two children and live in Seminary Village, Louisville.

**RAYBUN L. BRANTLEY**, executive secretary of the Southern Baptist Education Commission, was awarded the honorary degree of Doctor of Laws by William Carey College, Hattiesburg, Miss. Brantley was the commencement speaker at the college.

**CARL BATES**, pastor of the First Baptist Church, Charlotte, N. C., was evangelist in a revival at the First Baptist Church, Mayfield. John C. Huffman is pastor.

**EDWARD S. FRENCH**, pastor of the Cumberland Baptist Church, Cumberland, has resigned to accept the pastorate of the Haverhill Baptist Church in West Palm Beach, Florida.

**PORTER W. ROUTH**, executive secretary-treasurer of the SBC Executive Committee, has been named one of ten honorary life members of the American Bible Society. Dr. Routh's father, E. C. Routh, died in May. The elder Routh had served as editor of the Texas and Oklahoma state Baptist papers. He was also editor of *The Commission*, monthly publication of the Foreign Mission Board of the SBC.

**MISS TOMMIE GOINS** of New Albany, Miss., graduated from Blue Mountain College and became the first deaf-blind student in the South to successfully complete a full college course. She has received the Helen Keller award.

*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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### DECISION BEFORE US:

## Should Baptist Institutions Borrow Money From The Government?

# Yes

by Franklin Owen  
Lexington pastor

Let me explain my substitute motion passed by the Kentucky Baptist Convention Executive Board, for recommendation to the special called convention June 27, for the purpose of considering special financial provisions for our Kentucky Baptist schools and Baptist Student Centers. According to the convention motion that created the Special Study Committee, it could only propose a direct convention loan from private agencies.

**THE FINAL PROPOSAL** was that of a 3½ million dollar loan at 6% interest, borrowed by the convention and repaid by the convention, the principal sum to be divided among our schools and Baptist Student Centers according to the formula of the recent Christian Education Advance Program drive, which fell short of its goal.

It takes \$300,000.00 per year to fund this 3½ million dollar loan at 6% for twenty years. Upon the first year \$210,000.00 of this payment is interest. The same amount borrowed at 3% could save \$105,000.00 mission money the first year.

My substitute motion was that instead of the convention borrowing money to give to the colleges and pay it back at \$300,000.00 per year, let the convention instead allocate \$300,000.00 per year to be divided annually among the schools and BSU Center, according to the proportions anticipated in the CEA drive; and let the schools themselves borrow from wherever they please, whatever their particular allocations will pay back. The schools, if they wish, can get twice as much money at the same cost from longer term government school loan plans at 3%. It was my desire to set trustee boards free to make their own decisions to do just this.

**HUGE SUMS** of money are available from the government these days, both in the form of outright grants and 3% loans. I am opposed to accepting the grants, despite the fact that everybody else seems to be doing so. I do favor borrowing this 3% money. Whether we like it or not, the government has become the big lender of this age. If we are to run institutions that require big borrowing, I don't see how we can avoid relationships with the big lender. Furthermore, if nearly everybody else is going to take outright grants and we are going to refuse them, I don't see how we can hope to keep pace in tomorrow's world paying double interest rates on the money we borrow.

Some leaders point out that if the government lends our schools money at 3%, which in some instances may be less than enough to defray the government's cost of lending, then a small subsidy is involved. I can see this logic but anybody who operates educational and healing institutions (medicare, etc.) today is already more deeply involved with government than this gnat at which we strain would involve us. I don't believe we can supervise the government's interest rates except through legislation. I further believe that when the lender calls himself lender, and calls what he lends a loan, and we borrow it and pay it back with interest (whatever the interest) then for all moral purposes this is a loan, not a grant. Furthermore, I believe that when we have paid it back, we owe him nothing and he has no implied power over us.

I have taken this position conscientiously after the great mental stress and hours and hours of reading and talking with the best minds I know. My position will receive considerable criticism, but I believe it belongs to tomorrow, and according to my best judgment in weighing all the pluses and minuses,

(Continued on Page 11)

# No

by John Dunaway  
Owensboro pastor

This is the question now before Kentucky Baptists. This issue which in the past has been a divisive one, now must be settled once and for all. It has arisen as a result of the colleges' need of money at the lowest possible interest rate. It is readily realized that the 1965 act of congress makes the 3% government loan some 3% lower than any other which could be secured. It is evident that a considerable amount of money could be saved in interest by borrowing from the government. But is this right? Does the taking of a government loan constitute a subsidy by the federal government of tax money to a religiously oriented school? If it does then to receive government money for the support of our schools whether for the purpose of buildings or operations is wrong.

**WHAT IS A SUBSIDY?** The *Western Recorder* used recently the word subsidy to refer to a payment from the general tax funds to support a financial transaction between the government and private agencies that do not raise as much as they spend. A subsidy can also be described as a monetary support given to a particular group or institution to help a larger group or groups.

Now regarding the loan, the federal government will loan to the schools money at 3% interest which would cost them from 3¼ to 3½% interest to borrow the same money. They further loan the money at 3% less than any private institution would loan money to our schools.

The questions raised are these: Does the loaning of money at an interest rate less than that which the government itself would have to pay in the repayment of a loan constitute a subsidy? Second, does the loaning of money to our schools at 3% less than a private concern could loan them the money constitute a subsidy?

A loan must be paid back. The only difference in repaying the loan will be the amount of interest paid. This difference in interest will constitute a subsidy. If a subsidy is a monetary support given to a group or institution then a federal loan must be called a government subsidy.

When we as Kentucky Baptists face the issue of a government loan another question is raised: Does the borrowing of money from the government contradict our past stands on the separation of Church and State?

**OUR STAND** has been over the years that no government money should be used to support any religious institution especially if the purpose of that institution is to expound a particular religious viewpoint. Now this question emerges: Is the purpose of our Baptist Schools to expound by teaching and atmosphere a particular religious view—that of the Christian faith as understood by Baptists? Would it then violate the principle we have stood for to receive government money to support a building program in a religious institution?

To receive a government loan violates the principle of Church and State as we have generally understood it. If the purpose, as it is, of Georgetown, Campbellsville, Cumberland, and Kentucky Southern is to provide a Christian Education with the emphasis on Christian then to receive this subsidy though it be small would contradict the principle in which we have believed and stood in open opposition to the Roman Catholic Church and others through the years.

If however these institutions do not emphasize the Christian distinctive then it is right for them to receive both loans

(Continued on Page 11)



**The Preacher's True Security**

A preacher's first loyalty must be to God but his weekly or monthly pay check comes from the church he serves. What happens when his loyalty to God brings him into conflict with his people?

Most preachers must have whatever pay they get to buy the bread necessary for themselves and their families. Many preachers are in debt like everyone else and to miss one month's salary would create a crisis. Herein lies probably the greatest danger of the ministry today and the chief reason too many preachers hesitate to declare the whole mind of God to their congregations.

Have you ever wondered how different would be the sound from Baptist pulpits next Sunday if every preacher were certain of his position and his pay no matter what his listeners thought of his message? How much influence does his concern for material security have upon a preacher's sermons? Are we more manpleasers than Godpleasers because it is dangerous to be at outs with the congregation.

The fact is a pastor's security from a material standpoint depends upon his being acceptable to his congregation. The trouble is that the congregation will not always stand for the whole truth. The tragedy is that when a preacher, consciously or unconsciously, is more concerned to be acceptable to his congregation than to God, he has denied the Lordship of Christ and has sold his soul.

The whole idea of concern for material security is out of line with God's picture of his spokesmen. True prophets have never pleased most of their listeners. The manpleasers were the false prophets in the Old Testament. Neither the Old Testament prophets nor the New Testament apostles depended upon popular acceptance for their livelihood. They were determined to be true to God no matter how their listeners felt.

Amos in Bethel upon preaching the truth was told by the popular preacher, Amaziah, to get out of town and to earn his bread by preaching back home in Judah. The true prophet assured Amaziah quickly he was not a preacher by profession and therefore not one who depended upon preaching for his livelihood. Rather he made his living with a herd and sycamore fruit and preached only because God gave him a message he could not help but deliver.

Paul declared his right to be paid for his ministerial services but thanked God he made tents for a living and therefore did not depend upon the good will of his hearers for his bread. The other earlier apostles had a way to live apart from ministerial pay and never

held back the whole counsel of God for fear of being without a job.

This doesn't mean every preacher today must earn his living another way and preach without pay. A pastor who gives his full time and energies to the ministry deserves a living wage, but not at the price of compromising his convictions or softening the demands of the gospel.

This does mean every preacher ought to have a way to make a living other than being paid by a church. He could then be his own man and could walk out any day his congregation rejected him.

Nothing is to be so admired as a man of God who sincerely seeks God's message and courageously declares it even at the cost of becoming a ditchdigger. Nothing is so to be pitied and loathed as a weak-kneed preacher cringing in constant fear of being disapproved and dislodged from his ministerial security.

Where is a preacher's true security? It is not in a good salary made better each year by popularity and acceptability. It is in doing the will of the Lord at whatever price. This kind of preacher changes the world. The other kind really belongs to the world.

**Preparing for June 27th**

In this issue and the next issue of the *Western Recorder* as much material as possible will be used to help Kentucky Baptists be ready for their deliberations in the special convention beginning June 27. This special convention is limited to the consideration of ways to help our Kentucky Baptist schools find desperately needed finances. It was authorized by vote of the messengers at last year's convention in Lexington.

The Executive Board was asked by the Convention to bring a recommendation to the special convention. The Christian Education Committee of the Board was requested to do the basic study and make a recommendation to the Executive Board. After many meetings and much study, the Christian Education Committee made its report to the Executive Board on May 2nd.

The Christian Education Committee recommended that the Kentucky Baptist Convention borrow for the schools \$3,500,000 at 6 per cent interest. This would be repaid in 20 years from Cooperative Program funds at the rate of \$301,250 a year. The \$301,250 was to be in addition to the \$655,000 a year already in the Cooperative Program budget for operating expenses of our schools.

After very lengthy discussion, the Executive Board turned down this plan and approved a substitute motion which would give the schools \$300,000 a year for capital funds and let them borrow their own money wherever they wanted to and could. This is the recommendation which will be presented at the special convention.

Much of the discussion since the May 2nd meeting has centered on government loans. (See page 3 of this issue.) Where did government loans get into the picture? They came into the discussion at the May 2nd meeting when it was pointed out that government loans for construction of buildings on Baptist campuses were available at 3 per cent interest with up to fifty years to repay. The financial advantage of the 3 per cent loan for 50 years over a 6 per cent loan for 20 years was quickly recognized. One calculation showed the government loans saving \$1,500,000 in interest.

Would our schools be directed to seek government loans if the special convention approves the recommendation of the Executive Board? By no means. They would be free to do so if they decided this was best. Doubtlessly, some of our schools would seek government loans while others probably would not, at least at this time.

Will government grants be under consideration at the special convention? No, not unless someone makes such a proposal which is highly unlikely. Most of those who talk in favor of loans from the government express opposition to government grants.

It cannot be said too emphatically that this is one of the most far reaching decisions Kentucky Baptists have or ever will make. The decision should not be made by a few because it will take the unified efforts of all Kentucky Baptists to meet the obligations involved in this recommendation. In such a decision there is always a danger that those who are not for the idea will remain silent while it is passed by its champions only to show their opposition later by failing to cooperate with the official action of the convention.

Now is the time for expressing divergent views and arriving at the most acceptable solution for our Kentucky Baptist Christian Education crisis. Once we have voted on a course to follow, we ought all to follow, with each bearing his part of the load.

Each Kentucky Baptist church with 100 members or less is entitled to two messengers and one additional messenger for each 200 additional members. These messengers should be selected by the church and should be as informed as possible when they arrive at Walnut Street Baptist Church in Louisville on June 27th. They can find more answers at the convention before they are asked to vote their convictions.

A church has the right to instruct its messengers how to vote but this is rarely done. It would seem wiser for the messengers, aware of the sentiments of their fellow church members, to hear and consider all the discussion and then vote their convictions.



**Christian Campus Needed**

Dear Editor:  
Nestled in the heart of the Cumberland Mountains lies one of our outstanding Baptist institutions, Cumberland College.

In a time when there is much confusion as to the validity of having institutions of higher learning sponsored by the Kentucky Baptist Convention, let us share just one aspect of the value of this school this year.

Out of a student body of over 1,300, Cumberland has approximately 675 students who are Baptist or Baptist preference. Then, of this number, over 300 are active in the college's Baptist Student Union. This activity does not mean that they are present at each given function of the organization, but it means that they participate either in the local churches, their home churches, or one of the campus affiliated organizations of B.S.U.

Numerically speaking, this has been Cumberland's finest year. Eighty-five

students attended the B.S.U. State Convention at Elizabethtown in October. A goal of \$1,000.00 was set for summer missions. This goal was reached in March, and has been reset to \$2,000.00. Of that goal, our campus has now reached \$1,700.00. Twenty-two youth teams have gone out from the college this year and a total of forty different students have participated on these teams.

Cumberland has had eleven students appointed as summer missionaries for this summer. They are: Dan Mantooth, Israel; Meg Glazier, Colorado; Lois Baker, Texas; Sandra Adams, Michigan; Rosalita Wilcox, New Orleans; Harry Cordell, Tennessee; Larry Cordell, Kentucky Mountain Youth Team; Bill Messer, Kentucky Mountain Youth Team; Leslie Warren, Michigan; Lou Helen Warren, Michigan; and Jeanene Purvis, Michigan.

Don Mantooth, who will be a senior student next fall, has been chosen by the Kentucky B.S.U.'s as the new State B.S.U. President. He is the first Cum-

berland student so honored.  
In the Christian atmosphere of this campus, a number of students has answered the call of Christ to full-time Christian service and several others have given their hearts to Christ for salvation.  
Williamsburg, Ky. Jerry Hayner

**The Main Issue on June 27th**

Dear Editor:  
Mrs. Edgar R. May interprets the main issue of the called convention to be the choice of taking or not taking federal loans for our colleges (Baptist Forum, June 2, 1966).

History shows rather that we decided in 1964 "that the Convention make every possible effort to finance the current capital needs of its institutions with loans from non-governmental sources." (Dr. Pettigrew's substitute motion carried November 12, 1964.)

This action, taken by our convention in 1964, is clearly the cause of which the June 27 convention is the effect.

Thus the issue for June 27 is whether we should, can and will increase our gifts to the Cooperative Program by some 9% overall, providing our colleges with improved facilities while continuing unabated our world missions service. Do we have this kind of faith?  
Williamsburg, Ky. Robert L. Palmer

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## Education Plus In Christian College

by Robert L. Mills, President  
Georgetown College

My seven years at Georgetown College have provided scores of opportunities to test the claim made by Christian higher education that it offers education plus; that there are considerations at the church-related college transcending preparation for making a living. But nothing I have seen has been quite as forceful as the results of a poll that was taken a short time ago. The response of two thousand graduates and former students of this college to a questionnaire indicated 99% of Georgetown's former students are church members and that 78% of these belong to Baptist churches. Ninety-one percent of the Baptist members have held or are holding some responsible volunteer office in a local church.

Several weeks ago I asked that a study be made of the full-time ministry of the school's alumni. Here we are examining a different set of circumstances . . . those who are making a living in this special dedication of life. The results are equally inspiring.

Preaching the gospel to congregations in 35 states are 619 graduates. Kentucky has held onto 361 of these. It is not known how many Georgetonians are wives of ministers.

Full-time ministries of other description—music, education, secretarial, associate pastor and combinations of these employ 107 alumni. Twenty-one Georgetonians are working as district missionaries.

Georgetown College has a world-wide missionary influence. Today 84 Georgetonians are serving as missionaries on foreign soil. Sixty-seven of this number are appointees of Southern Baptist Foreign Mission Board. It is of further interest to note that the president and vice president of the Mission Board are graduates of the college. Three of our alumni hold highly responsible staff positions with the board located in Richmond, Virginia. Eight Georgetown College graduates are listed as retired missionaries.

The Southern Baptist Home Mission Board numbers five Georgetonians on its staff in Atlanta. These handle such assignments as promotion, the chaplaincy, direct missions, and other important duties. Many alumni are home missionaries ministering to minority groups through the country.

There are 116 Georgetown alumni en-

## Southern Baptists New SBC, ABC Presidents Discuss Cooperation

Detroit (BP)—Layman Carl Tiller, president of the American Baptist Convention, recommended here Baptist churches interested in cooperation should consider aligning dually with both Southern and American Baptist Conventions.

"I'm not suggesting that thousands of churches suddenly become dually aligned," he explained. "But I recommend it for consideration."

Tiller is a member of the Calvary Baptist Church in Washington, D. C., a dually aligned church. He is a voting messenger to the Southern Baptist Convention.

Tiller called for cooperation at the local level between Southern Baptist and American Baptist churches in the same geographical areas.

"I detect some differences in emphasis between the two conventions," he said, "but I detect the same sort of differences within each convention."

Franklin Paschall of Nashville, Tenn., newly-elected president of the Southern Baptist Convention, said he approved of the idea of cooperation and exchange of ideas, but he said such cooperation as dual alignment was a matter for each church to decide.

"If we can cooperate as two denominations without holding each other back, we may be able to do more as separate conventions."

"We can do more in terms of evangelism, in reaching people, and in serving society as we recover the mission of the local church than we can in uniting all bodies at the top," Paschall said.

gaged in Christian higher education. Among these are college, university, and seminary teachers and administrators. One graduate is president of a college. Three are currently listed as academic deans. Eight are deans with other definitions. There are 13 department heads in the group. Seven are teachers and administrators at five seminaries.

Three state conventions—Alabama, Hawaii, and Indiana—are presided over by Georgetown College graduates. The immediate past presidents of Kentucky and Ohio Baptist Conventions are Georgetonians.

The distinguished list includes the names of many who are leaders in student work, chaplains, bookstore managers, Sunday School Department employees and authors. Fourteen percent of Georgetown's alumni record are engaged in fulltime Christian endeavors.

This is an imposing record. It is a tremendous contribution to the work of the Kingdom of God.

There are sound arguments for merger, he said, but the job of Christianity still has to be done at the local level.

"Relevance and vitality must come to the pulpit first," Paschall said, "and then spread to the people."

Tiller said that apparently the historical territorial lines separating American (formerly Northern Baptists) Baptists and Southern Baptists had been "forgotten."

But he said both conventions are serving the cause of Christianity and should be able to cooperate.

Tiller said there were formal agreements made in Virginia some 50 years ago. After World War I, American and Southern Baptists also approached European countries on "assignment" for practical reasons, he said.

Referring again to the area of cooperation between the two conventions, Tiller said an obvious weakness is the lack of understanding between the two groups.

"I'm hoping we can have discussions at the local level, not only between pastors but with the laity," he said. "We need to examine the Biblical basis of our differences."

"Coming from a dually-aligned church, I think many of the so-called differences are not really there," he said.

He did not cite any specific examples, saying they had not really been sufficiently defined.

The American Convention has had observers at the Consultations on Church Union, Tiller said, but it has refused to participate actively.

Tiller is chief of budget methods for the United States Bureau of the Budget.

The American Baptist Convention cooperates with both the World Council of Churches and the National Council of Churches. Southern Baptists cooperate with neither group.

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## Pageantry Launches Crusade of Americas Effort

DETROIT (BP)—Stirring patriotic, and missionary songs, Baptists marching in the national dress of 26 American nations, waving flags, and addresses by two Baptist World Alliance vice presidents challenged Southern Baptists in launching the "Crusade of the Americas" at the final session of the Southern Baptist Convention here.

The Crusade of the Americas is a gigantic evangelistic campaign planned in 1969 when Baptists from North, South, and Central America will join hands in an effort to reach the entire western half of the world for Christ.

President Wayne Dehoney read to messengers the challenge which Rubens Lopes, president of the Brazilian Baptist Convention from Sao Paulo, Brazil, issued to Southern Baptists last year.

Standing in front of a backdrop in Cobo Hall showing the Western Hemisphere, Dehoney read: "Be it resolved that the Southern Baptist Convention gives its full encouragement to the Foreign Mission Board and the Home Mission Board to study crusade possibilities with the Baptist leadership in the countries involved."

He also read a telegram from Lopes welcoming Southern Baptists under the campaign standard, "Christ, the Only Hope."

A planning committee will meet in Cali, Colombia, July 2-7. SBC representatives on the committee are Wayne Dehoney, chairman; Herschel H. Hobbs, Oklahoma City, Okla.; M. B. Carroll, Dallas, Tex.; Owen Cooper, Yazoo City, Miss.; Ray E. Roberts, Columbus, Ohio; J. Conally Evans, Ocala, Fla.; C. E. Autrey, Atlanta, Ga.; and Joseph B. Underwood, Richmond, Va.

The Crusade of the Americas idea was sparked by a two-year Brazilian Baptist evangelistic crusade in which almost 100,000 people have been won to Christ.

Herschel H. Hobbs, who is a vice president of the Baptist World Alliance, said of the emotion packed rally, "This service poises us on the threshold of the greatest evangelistic endeavor in the annals of the Christian era. Never have so many been challenged to bear the blade of the gospel.

"Shall we accept the challenge?" he asked the messengers. "The need of our churches demands it. The morals of our nation demand it. The confusion of the world demands it. The despair of our age demands it. The worth of every lost soul demands it," the former SBC president declared.

For the Southern Baptist kickoff, Brazil sent Amelio Giannetta to explain their crusade. Giannetta said: "God made it possible for one fourth of one

percent of the population to shake Brazil."

He continued, "This campaign was appointed by God at a strategic time when communism was about to take over." Giannetta said that Brazilians have used 40 million tracts and 10 million Bibles in their campaign.

## Respond To Issues, Baptists Admonished

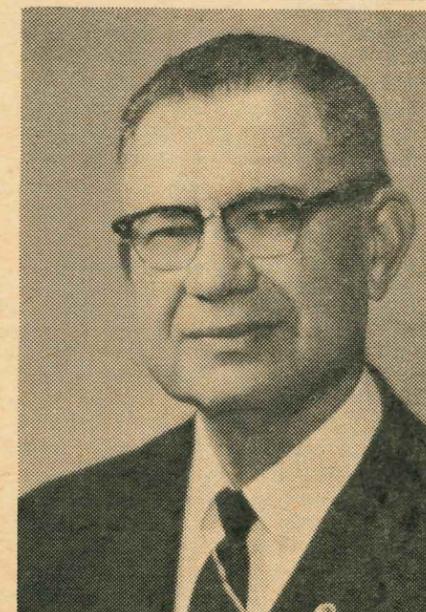
DETROIT (BP)—Southern Baptists were told here they need to respond in a Christian way to the explosive issues of this generation.

Monroe F. Swilley, pastor of the Second-Ponce de Leon Baptist Church in Atlanta, Ga., cited social injustice, racial prejudice, immorality, liquor traffic, and gambling as issues needing Southern Baptists' attention.

"We believe that the Christian gospel, with its emphasis in the sacred value of human personality, the dignity of the individual, and the worth of the common man can help us resolve these tragic dilemmas," Swilley said.

Speaking on the need to get involved in Christianity, Swilley told the messengers they can expect involvement to cost something.

When you take the trouble to feed the poor, to protest against injustice, to



Dr. Courts Redford, formerly of the Home Mission Board and now associated with Southwest Baptist College, will be speaking at the Pastors and Layman's Conferences at Jonathan Creek, July 11-13 and at Campbellsville College on July 14-15. The public is invited.

champion an unpopular but righteous cause, to share the gospel, to assume a spiritual responsibility, there is a price to be paid," he declared.

"The brand of Christianity that can cope with military atheism, dominant nationalism and pagan secularism is one that is willing to accept the dangers, assume the hazards, and attack the difficulties."

In his plea for involvement, Swilley called for an unyielding loyalty to the church, target of "an abundance of criticism."

"Some declare that the doctrines of the church are incredible and that her program is irrelevant. Others say they believe in Christianity, but not in churchianity. The 'God is dead' theologians . . . have caused an earthquake in modern theology."

Swilley put part of the blame for this criticism of the church on the attitude of nominal church members.

"They offer the fragments of their time, service and money for the support of the one organization devoted exclusively to the preservation and development of moral and spiritual reserves.

"Professional religious leadership alone will never win the world for Christ," he declared.

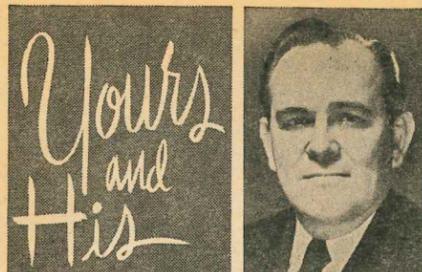
## Wally Jeffs Receives American Convention Award

Wallace N. Jeffs, pastor, First Baptist Church, Amo, Indiana, was presented the Rosa O. Hall Award for distinguished service in town and country by the American Baptist Convention on May 14. The award is given to pastors who have served with distinction for ten or more years in town and country areas of the American Baptist Convention. Candidates are nominated by state conventions and the American Baptist Home Mission Society makes the final selection. Jeffs is a graduate of Georgetown College and Southern Baptist Theological Seminary. He is married to the former Bettye Vaughn, a native of Lexington and also a graduate of Georgetown College. She grew up in the Calvary Baptist Church and is the daughter of Mr. and Mrs. Erle C. Vaughn of Lexington.

## Hudgins Re-elected SBC Executive Committee Head

DETROIT (BP)—The Executive Committee of the Southern Baptist Convention, in a brief meeting here, re-elected W. Douglas Hudgins of Jackson, Miss., as chairman.

Also elected to office were Jay Heflin, layman from Little Rock, Ark., as vice-chairman; and Mrs. Raymon T. Davis of Lebanon, Tenn., as secretary.



**Layman-Pastors**

The Annual Layman-pastors' Conference directed by G. R. Pendergraph, Director of Church Development ministries, will be held the week of July 11th.

Outstanding personalities on the program include Dr. Courts Redford, former Executive Secretary of the Home Mission Board; Paige Lee, graduate instructor of Southern Seminary, department of Christian Ethics; Dr. Frank Stagg, professor at Southern Seminary, staff members A. B. Colvin, Harold G. Sanders, G. R. Pendergraph, A. W. Walker and others.

Free lodging and food provided by the Convention makes this fine fellowship available to many. Make reservations: Jonathan Creek Assembly, July 11-13, Monday afternoon through Wednesday noon; Campbellsville College, July 14-15, Thursday morning through Friday afternoon at 4:00.

**DEACONS-PASTORS' RETREATS**

A new service to the ordained leaders of the church—pastors and deacons—will be provided at Cedarmore State Baptist Assembly in Boone Lodge—two Retreats, Monday supper through Saturday noon; July 18-20, or July 21-23.

The new (and yet unpublished) manuscript of Howard Foshee, Church Administration Dept., will be taught by his associate, Elvin Reeves of Nashville; C. R. Daley will also speak at both retreats. Other speakers are headed by Dr. Robert E. Naylor, President of Southwestern Baptist Seminary, Fort Worth (first retreat July 18-20) and Dr. G. Allen West, Pastor, Woodmont Baptist Church, Nashville. Outstanding laymen and pastors of the state, staff leaders and others will appear. A forum will allow for sharing the deep meanings of being "God's men" in the special sense of the New Testament for those ordained.

Send \$1 reservation fee for each person to Marvin Byrdwell, Cedarmore, Route 1, Bagdad, Kentucky at once. Regular low cost at Boone lodge. Time for sharing, recreation with Tom Henry, meditation and prayer. Pastor—team up with your deacons and come!

**REMEMBER JUNE 27—CONVENTION**

Remember to send your messengers to

the Special Kentucky Baptist Convention, Monday, June 27, 1:00 P.M. Walnut Street Baptist Church, Louisville. The future of Christian Education is at stake.

*Harold G. Sanders*

**Maceo Baptist Church Calls J. E. Maddux, II**

The Maceo Baptist Church has a new pastor. He is J. E. Maddux, II. Coming from Bullitt Lick Baptist Church, Shepherdsville, Maddux began his work at Maceo in May.

While at Bullitt Lick, Maddux led the church in establishing a greater financial program and the construction of a new parsonage. He is a graduate of Murray State College and Southern Seminary.

Mrs. Maddux, the former Jeanetta Jessup of Greenville, is a graduate of Georgetown College. They have two sons, Eddie and Trunary.

**Locust Grove Baptist Calls Vance Cloud**

Locust Grove Baptist Church, Cawood, in Upper Cumberland Association, has called Vance Cloud as pastor. He began his work in April.

The church has been inactive and without a pastor for several years. Recently two additions were received on profession of faith and one dedication was also made.

Pastor Cloud reports that several things have happened to create concern in the church for the community. A Vacation Bible School is planned for June.

This is the home community of Cloud and he "desires the prayers of God's people."

**Pastor and Wife Honored on Anniversary**

The John Walls of Dry Ridge Baptist Church were surprised by the church on Wednesday evening, May 18, with a shower in honor of their 31st wedding anniversary.

The pot-luck supper attracted 139 people and more than 50 gifts were brought for the Walls.

Wall became pastor of the Dry Ridge Church in April, 1964. He and Mrs. Wall were married in Tennessee, May 18, 1935. He has been a Kentucky Baptist pastor since 1947. He is a member of the Kentucky Baptist Executive Board and also a member of the Christian Education Committee.

Commenting on the surprise shower, Wall said, "... we shall always remember the generous and kind spirit of the Dry Ridge Baptist Church."

**Lee's Lane Baptist Calls New Pastor**

Willard Milton Lowery will begin his ministry on June 26 at the Lee's Lane Baptist Church, Louisville. He comes to the Louisville church from the Bethany Baptist Church, Lansing, Mich., where he has been pastor since 1960.

Previous Kentucky pastorates include East Baptist, Louisville; Crittenden Baptist Church and Crooked Creek Baptist, Berry.

While in Michigan, Lowery served on the Executive Board of the State Convention of Baptists. He was first vice-president one year and served as devotional leader in the House of Representatives and Senate in Michigan.

He and his wife, Leona Ruth, have two daughters, Donna and Wilma.

**Campbellsville College Elects Academic Dean**

Dr. John M. Carter, president of Campbellsville College, has announced the election of Dr. William Lynwood Montell as the new academic dean of the college.

Montell attended Campbellsville College in 1955. He later received his AB degree from Western Kentucky University.

He entered National Competition for the National Defense Fellowship in History and Folklore at Indiana University. He was awarded one of five fellowships granted and entered that school for a three-year program of work on his doctorate. He received his M.A. in 1963 and the Ph.D. degree in 1964.

Montell is a writer and has many speaking engagements. He is active in church affairs and is presently serving as superintendent of Sunday School for Taylor County Association.

Mrs. Montell is the former Ruth Evelyn Jackson of Tompkinsville. They have two children, Monisa, 12, and Brad, 9. Mrs. Montell is a teacher in the Campbellsville City School system.

**A Double Blessing**

by Bill Clark Thomas

I am delighted to testify that the Lord has proven again that He "is able to do exceeding abundantly above all that we ask or think." Ruth and I became parents of TWINS, a boy and a girl, early on the Lord's Day, May 22, 1966. Would you please help us spread the good news throughout Kentucky and beyond via the *Western Recorder*? We received expressions of sympathy and prayerful concern from so many people around the world when our little son was accidentally drowned while we were engaged in language study some fifteen months ago. We are eager now to share our present joy with all of those who shared our sorrow, and indeed with all who rejoice to the grace and power of God. Our Chinese Christian friends here, as well as our fellow missionaries, have assured us that they interpret our double blessing, as we do, as a demonstration of God's victorious power as definite and as dramatic as that which restored the family of Job.

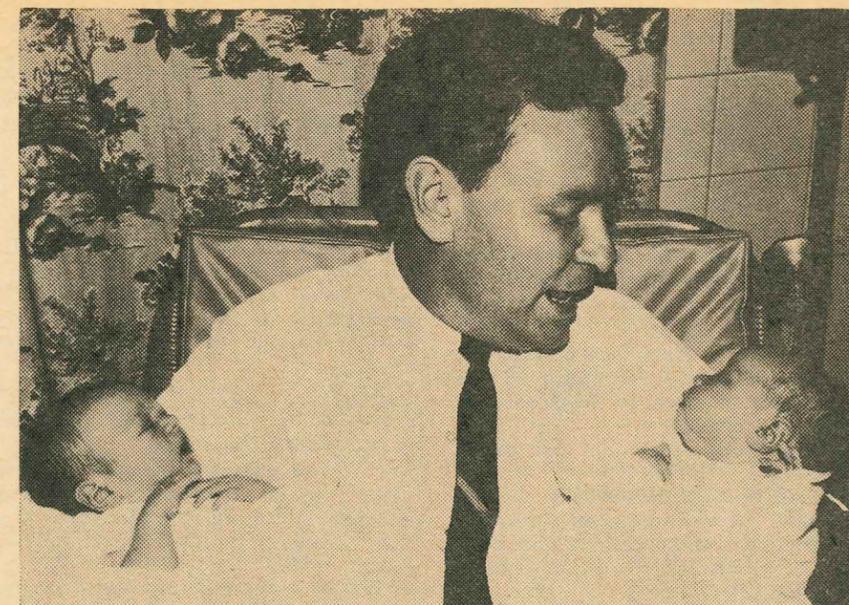
The event itself was also a rather impressive example of international, interracial and interdenominational cooperation as a Canadian missionary doctor, assisted by Chinese and Indian nurses and midwives, delivered American twins to Baptist parents in a Seventh Day Adventist hospital in the Republic of Singapore.

Incidentally, we found it possible to honor both of the grandfathers by our choice of names. Charles William is named for my wife's father, Mr. Charles Garvice Douglas of Paducah, Kentucky, and Cecilia Ruth's first names is a feminization of the name of my father, Mr. Cecil S. Thomas of Cadiz, Kentucky

**Thomas Francis Goes To Baltimore, Md.**

Thomas H. Francis, superintendent of missions of Green Valley Baptist Association has tendered his resignation to the Association to be effective August 31, 1966.

He came to Green Valley Baptist Association, Henderson, because of the forming of this new association as the result of constituting the new State Convention of Indiana. Green Valley Baptist Association started with nineteen churches and three missions. In the eight years of his ministry there, the association has grown to twenty-four churches and five missions. The net worth of the association at its beginning was \$3,000 and now it has a new worth of \$60,938. When Green Valley Baptist Association was constituted it had 5,805 resident members and now it has 6,776.



MISSIONARY BILL CLARK THOMAS lovingly holds twins born in Singapore on May 22. Mrs. Clark was Ruth Douglas of Paducah. Bill Clark's home is Cadiz. (See his testimony on this page.)

Francis led in the building of the Green Valley Baptist Center, one of the first office buildings that an association had built in the state of Kentucky and maybe in the Southern Baptist Convention. It houses facilities for the work of the Baptist Student Union, a guest room, commercial kitchen facilities, offices, print shop, lounge and assembly room, as well as a residence for the superintendent.

The association has been completely organized and staffed during his leadership and the Green Valley Baptist Association has carried on an aggressive and progressive program that has been recognized throughout the State and the Southern Baptist Convention.

He goes to Baltimore, Maryland, as metropolitan superintendent of missions. The Baltimore Baptist Association has sixty-four churches and missions and twenty-four thousand members. Baltimore is the sixth largest city in the United States and the second largest port so far as tonnage is concerned, making it virtually a Foreign Mission field as well as a Home Mission field. There are 32,000 college students in Baltimore.

At the present time the Maryland State Convention reaches from Virginia to Maine and from the Ohio border to the Atlantic Ocean. Within this geographical area is the largest single population region in the United States. He will serve as an appointee of the Home Mission Board of the Southern Baptist Convention and the Maryland Baptist Convention.

**Paintsville Deacon Is Man of the Year**

Escom Chandler, layman in the First Baptist Church, Paintsville, has been honored with selection as Small Business Man of the Year for Kentucky. The outstanding honor came to Mr. Chandler as a result of his unusual success as general manager of the Paintsville Dry Cleaners and Laundry.

Mr. Chandler is a very active and dedicated member of the First Baptist Church. He has served as Sunday School superintendent, superintendent of a mission of the Paintsville Church, chairman of deacons, and now teaches a men's Bible class. He has been a member of the Executive Board of Kentucky Baptist Convention and a trustee of Clear Creek Baptist School in Pineville.

As the state's outstanding small business man, Mr. Chandler will be in the running for choice as regional and national honors as well. He is a graduate of the University of Kentucky and was a school teacher before entering business. He served in United States Navy and was elected Mayor of Paintsville in 1946.

His laundry and dry cleaning operation began with thirteen employees with about 500 customers, and now has grown to a \$265,000 annual operation with 62 employees. Pastor James E. Wallace of the Paintsville Church considers Mr. Chandler an ideal example of a committed Christian who takes his principles into business and civic life.

**Heilman Named President Of Meredith College**

RALEIGH, N. C. (BP)—E. Bruce Heilman, administrative vice president of Peabody College, Nashville, Tennessee, has been elected president of Meredith College, a Baptist-related school for women here.

Announcement of the election was made by M. L. Massey of Zebulon, N. C., chairman of the Meredith board of trustees.

C. B. Deane of Meredith's presidential selection committee recommended the 39-year-old educator to the board at its May 30 meeting.

Heilman will assume his new duties September 1.

He has been with Peabody College since 1963. Previously he was professor of education, vice president and dean of the new Kentucky Southern College, also a Baptist-related school, in Louisville.

Meredith, a liberal arts college, has approximately 1,000 students on a 225-acre campus.

In Nashville Heilman also taught in the city schools, and served as a member of the business faculty at Belmont

(Baptist) College. He was a member of the advisory committees of the Baptist Hospital and the Nashville General Hospital. He was a deacon in the Belmont Heights Baptist Church.

**Paschall Gives Emphases As New SBC President**

NASHVILLE, Tenn. (BP)—When H. Franklin Paschall outlined what he expected to do during his term as the new president of the Southern Baptist Convention, he had three points—but no poem.

Speaking to his congregation, First Baptist Church, Nashville, he described his objectives:

(1) To do whatever he could to assist in the Crusade of Americas which was launched at the closing session of the 1966 Southern Baptist Convention in Detroit.

(2) To emphasize the Bible as the Word of God and to stress its relevancy to life today.

(3) To seek recovery of the meaning and the ministry of the local church.

Paschall reserved the right to add to these emphases later.

The Crusade of Americas is a hemis-

pheric evangelistic crusade to be conducted in 1969 by Baptists in North and South America. The new Convention president promised to lend his voice in speaking in behalf of this event.

Regarding the emphasis on the local church, he said that he was opposed to organizational union of Baptists with other denominations. At the same time he noted there are values and blessings to be recognized in the ecumenical movement.

But, Paschall said, much more will be accomplished when churches do what God intends for them to do as local fellowships than can be brought by a union of church organizations.

Dr. and Mrs. Paschall were greeted at the Nashville airport on their return from the Convention in Detroit by approximately fifty deacons and their wives, and other friends and church members.

The Paschalls left the following day on a previously scheduled trip to speak to mission meetings in Japan, the Philippines, and Hong Kong. There was a possibility the Paschalls at the request of the Foreign Mission Board, would extend their trip to visit other mission fields before returning home.

**Japan Baptist Meetings Differ From SBC, Detroit**

by Worth C. Grant

**Missionary on Furlough, from Japan**  
Compared to sessions of the Japan Baptist Convention, the Southern Baptist Convention in Detroit had many contrasts and few similarities.

Messengers in Japan sit in assigned, numbered seats throughout the long sessions in what must be the supreme test of oriental patience.

There are no "outstanding committees" in Japan.

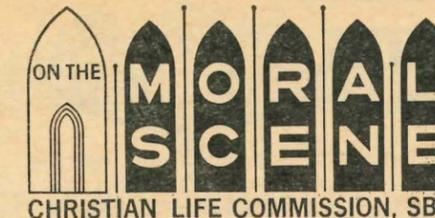
During times of worship a worshipful atmosphere is maintained, yea, almost enforced by the Japanese Baptists.

Far fewer women are in attendance in Japan. Those who attend are dressed plainly. At the Southern Baptist Convention one notices the tremendous array of hats stylishly-dressed ladies wear here.

The men for the most part wear open-collared shirts in Japan. This is their only way of beating the sweltering summer heat. Conventions there are in late July or August. The auditoriums are not air conditioned.

The Japanese convention is smaller in size and the number of messengers attending is therefore much smaller. There is, however, much more lively discussion from the floor, real dialogue. I missed this in our sessions at Detroit.

In Japan, the agenda, item by item, is placed on a large blackboard on the



"Last year, there were over 163,000 personal bankruptcies, most of them by ordinary people who charged too much, budgeted too little, lived too well—until the roof fell in. This year the total will be higher, despite caution flags. Thousands of other families will take the bankruptcy road as the only way to untangle their financial snarls."

—Changing Times, April 1966

There are some 6,500,000 alcoholics in the United States, reports the National Council on Alcoholism.

According to Parade Magazine's "Intelligence Report" (April 24, 1966 issue) unwed mothers in the US last year reached a total of 250,000. Three-quarters of these were teen-agers. The average age of unwed mothers in this country is now 16.

US population is now nearing 200,000,000, but the yearly rate of increase has fallen off during the last five years. The current birth rate has sunk to its 1945 level and is not far from its 1940 mark. Higher rates of divorce and separation are indicated by the fact that proportionately fewer males and females are married and living with spouses in 1965 than were in 1950.

According to the Agriculture Department, Americans last year consumed 29,000,000,000 cigarettes, a 3.5% rise in consumption over 1964. Advertising Age (February, 1966 issue), analyzing the most recent Nielsen ratings, showed that five of the ten most popular programs favored among youngsters aged 12-17 carried cigarette commercials—including the two most popular shows, Get Smart and The Man From U.N.C.L.E.

auditorium platform and daily revised. Finished items are erased and new ones are added.

A vote among Japanese Baptists is usually not taken on a controversial issue until there is a meeting of minds. There are seldom any dissenting votes. This is the Japanese way of not forcing an issue which can cause a serious breach of fellowship. After everyone has had his say and a few confessions made here and there, the messengers can then vote without fear of losing face.

There is a sense of spiritual uplift in Baptist Conventions which comes in renewing and deepening friendships which span thousands of miles. This aspect of Baptist life and work we share completely with the Japanese brethren, yes, with all of our Baptist brethren around the world. We need each other as we work together in a common cause.

**Theology Professor Earns Second Doctor's Degree**

LOUISVILLE, Ky. (BP)—James Leo Garrett, professor of Christian theology at Southern Baptist Theological Seminary since 1959, receives the Doctor of Philosophy degree from Harvard University June 16.

He is the third member of the Southern Seminary faculty with two earned doctorates. The others are Professor Dale Moody (Oxford University, England) and Dean Penrose St. Amant (Edinburgh University, Scotland).

Garrett's study at Harvard centered on Roman Catholicism. During the past year he was in Rome for the closing days of the Vatican Council. He was an invited guest at the International Conference on Vatican II at Notre Dame this spring.

A native of Waco, Texas, Garrett is a graduate of Baylor University, Southwestern Theological Seminary and Princeton Theological Seminary. He taught at Southwestern Seminary eight years before coming here in 1959.

**Yes, Take Government Loans**

(Continued from Page 3)

it is right. I do not believe that this course will endanger religious liberty.

My substitute motion now has become the action of our Executive Board and will be presented to the special convention in Walnut Street Church in Louisville, June 27 and possibly the 28th. (It took the executive board six hours to reach its conclusion on this one question.)

**No, We Should Not**

(Continued from Page 3)

and grants, but wrong for Kentucky Baptists to give any financial support to them.

We arrive at the following conclusions:

One, that we affirm anew our full support both prayerfully

and financially to our colleges.

Second, that we reevaluate our purposes in the light of the number of schools and financial resources, and that we consider freeing any of our schools from denominational support who would seek it, and that we as Kentucky Baptists move toward a quality Christian education for a limited number of students in our school or schools.

Third, that we continue to support in an increasing manner both the operational and capital needs of our educational institutions from the state budget.

Fourth, that we remain steadfastly committed to the principle of Baptist support for Baptist schools, and urge our churches to increase their support of the Cooperative Program and even make specific contributions to our schools. That we further urge our people to make provisions in their wills for additional support of our institutions.

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—Jesus quoting Isaiah (Luke 4:18-19)



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WR



**Commendation of New Orleans Professor**

Dear Editor:

The currents within Southern Baptist life and thought are so complex that one must be careful about generalizations. But—it is this pastor's opinion that the message by Dr. Clark Pinnock at the Pastors' Conference in Detroit signalled a breakthrough into recent Southern Baptist theological thought. Evidently others felt the same for this message was printed in the magazine *Christianity Today* which I received one day after I heard it in Detroit.

Dr. Pinnock, a New Testament professor at New Orleans Baptist Theological Seminary, affirms his strong and studied conviction that the infallibility of the Bible must be maintained by Southern Baptists.

He said, "The issue of Biblical inspiration and authority lies at the heart of our convention's historic witness, and is crucial to the very nature of Christianity as such. By its clear stand for Biblical authority this convention of churches holds out to a drifting world an anchor, and to a sick world a remedy."

Dr. Pinnock did not receive his theological education in Southern Baptist institutions. He was awarded his Ph.D. in 1963 from the University of Manchester, England. This probably means that he studied under the brilliant conservative scholar F. F. Bruce—an excellent way to avoid theological inbreeding.

New Orleans Seminary is to be congratulated for opening a window for this fresh breeze into Southern Baptist theological life.

Livonia, Michigan Elvin L. Clark

**Principle vs. Expediency**

Dear Editor:

Kentucky Baptists will face a clear-cut issue when they convene for the called session on Christian education. That issue is "Principle versus Expediency." Expediency demands that we come up with some method of adequate support for our schools. Principle demands that we remain true to God's Word even if we have to close all our schools.

Expediency questions: How will our schools compete with state schools if we do not take government aid? How will we maintain the institutions already in existence? If we borrow from private enterprise will the Cooperative Program be crippled as we repay the loans?

Principle answers: We are not in the business of competing with state schools. Unless we offer what the state cannot offer we have no right to exist. It would

be far better to maintain one genuine Baptist school than half-a-dozen compromising institutions masquerading under the Baptist name in order to get support from Baptist churches. Men often yield to expediency. Jesus gave the principle. "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Mt. 22:21). Standing alone upon a principle is a familiar Baptist position. Will we remain true to the Scriptures (Mt. 22:21) and to our Baptist heritage or will we yield to the expediency of the hour?

Madisonville, Ky.

J. T. Parish

**Opposes Government Borrowing Idea**

Dear Editor:

I have been led to believe all of my life that a good leader must also be a good listener. I attended the May Executive Board meeting and I listened as best I could. I heard men say, "I believe this is what we should do," but I didn't hear one man say, "I believe this is what God would have us do." I didn't take the opportunity to speak then, but I ask to be heard now through this state paper.

The leadership of our state failed to lead Kentucky Baptists to give to the C.E.A. program. They want to say that the people of this state just will not give to help our schools. I don't accept this, and I have two questions for them to think about.

1. Could all the trouble we are having with our schools be because God isn't pleased with the way they are run?
2. Has it ever occurred to anyone that the schools don't have more support because of what comes out of them?

Brethren, if you couldn't get people to give freely, how do you expect to make them pay any part of an indebtedness to the federal government? I realize that I am only one pastor in a state of many, but my prayer is that most will see my point. I refuse now to lead my people to give one penny to a convention that will use that penny to pay even part of a federal loan. The "liberals" of the state are not going to save our schools, but they are going to destroy the Cooperative Program.

May we all pray for the leadership of the Lord on June 27th. If any man can honestly say that after much prayer that the Lord has led him to vote yes, then let him do so. My prayer is that we obey and not sacrifice.

Glasgow, Ky.

Billy C. Compton

**Parable of the Confused Driver**

Dear Editor:

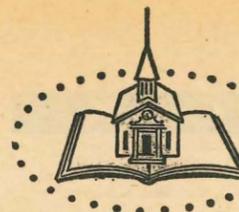
Someone recently told me about a motorist who once was foolish enough and just stubborn enough to venture on a long journey over unfamiliar highways without either a road map or the direction of anyone who had made the journey before him.

As he began his journey, he confidently breezed along the familiar roads of his home county; assuring himself that his own good sense of direction was all he needed to keep him on the right route.

Several days and many tanks of gas later the imprudent, shortsighted man found himself to be on a complicated highway system. Looking through the rear-view mirror he saw a long line of traffic following him. Glancing from side to side he nervously gripped the steering wheel while motorists driving newer, more powerful cars passed him. Occasionally he would accelerate just to prove to himself and to the "so-and-so's" in front of him, behind and beside him that he could catch up when he really wanted to. After many futile efforts to keep up with the traffic, he finally admitted to himself that he needed to get off the thoroughfare as soon as possible. Taking the next ramp that seemed to him to be in the right direction, he did manage to escape the frustrating vehicle congestion. To reassure himself in his decision he stopped here and there to ask pedestrians for direction. But becoming more confused by their conflicting advice he disgustedly followed the route that he was on.

Glancing at his fuel indicator he saw that he needed to refuel again. Swinging into the next service station he decided upon how much fuel he would get. Without checking his funds he told the attendant to put nine million dollars worth. While the pumps were running, he, checking his billfold was stunned to discover that he didn't have nine million dollars. In fact it appeared that he was almost "broke." In unbelieving desperation he emptied his billfold, but all he could come up with was a small amount of change. Then he saw it—his Kentucky Baptist Education credit card. He quickly instructed the attendant to make it three and one half million dollars worth rather than nine million dollars worth. He got his fuel, the credit card was honored and he was on his way again.

The last anyone heard of him, he was stranded out in the middle of nowhere with no money, no fuel, an exhausted credit card and no idea where he was. I don't know how true it is, but it was told that he had to sell his car for a little or nothing to a scrap-iron dealer in order to get it off the right-of-way. Paintsville, Ky. James E. Wallace



SUNDAY SCHOOL LESSON

By H. C. Chiles

**THE FALL OF JERUSALEM**

(This Lesson for June 26, 1966)

II Chronicles 36:11-21

This lesson consists of an account of the fall of Jerusalem in 586 B.C., and marks the end of the kingdom which began so gloriously, and which reached such great heights during the reigns of David and Solomon. It was through this kingdom that God has sought to reveal His glorious purpose to render to and for mankind the greatest services possible.

King Josiah was mortally wounded at Megiddo on the Plain of Jezreel, in a futile battle against Pharaohnecho, the king of Egypt, and Judah was brought under the domination of the Egyptians. Josiah's son, Jehoahaz, succeeded him, but due to his hostility toward Egypt he was permitted to reign for three months only. He was deposed by the king of Egypt, and was replaced by his own brother, Jehoiakim, who embittered his people by building an elaborate and expensive palace in a time of depression, and by using forced labor on the project. After a reign of eleven years, during which he "did that which was evil in the sight of the Lord," he was succeeded by his son Jehoiachin, who ruled for only a few months before he was carried as a captive into Babylon, along with other nobles. Nebuchadnezzar, the king of Babylon, appointed Zedekiah as ruler of Judah, which became a vassal state of Babylon. When Zedekiah unwisely rebelled against Babylon ten years later, Nebuchadnezzar resolved to subdue him and his people. They were subjected to horrible and indescribable sufferings, Zedekiah's sons were executed in his presence, his own eyes were put out, and he was taken to Babylon and there imprisoned until his death. These who sin must suffer the consequences, sooner or later. Any nation, whose people are indifferent and foolish enough to neglect their spiritual lives, is doomed to disintegration and disgrace.

At the age of twenty-one years Zedekiah received his appointment from Nebuchadnezzar, to whom he swore that he would be faithful in his allegiance. The most capable leaders of the people had already been taken captive and deported, and the people who remained in the land were divided in their loyalties. Weakling that he was,

Zedekiah permitted the temple to become a center of pagan or idol worship.

Due to His great compassion, God sent His prophets to warn the king and the people that, if they should fail to forsake their worship of idols, the wrath of God would assuredly and inevitably come upon them.

Jeremiah faithfully and repeatedly declared God's purpose for His people. Realizing that it would be exceedingly foolish for Zedekiah and his people to enter a conflict with the forces of Nebuchadnezzar, which completely outnumbered them, Jeremiah urged him to be faithful to God and to be submissive to Babylon. The proud and haughty Zedekiah refused to humble himself before the great statesman-prophet, the mighty Nebuchadnezzar, and to heed the message from God. He decided to heed the counsel of the false prophets and the warmongers, rather than to follow the advice of the man of God. The people mocked the messengers of God, imprisoned them, despised God's message, and refused to believe that disaster was near. How foolish people can be! When it became obvious that there was not any possibility of bringing them to repentance and consequent forgiveness, there was nothing for God to do but to send the fires of divine judgment upon the city of Jerusalem in the form of sword, famine, and pestilence. The young men were slain in the temple, where they had taken refuge in the hope that there they would be protected from the fury of the enemy, but such was not the result. None were spared on account of age or sex. Due to their sins, all perished by the sword, or were taken captive to Babylon, both king and people. Ruin and destruction always await the individual, the city, or the nation when God is rejected or ignored.

All of the sacred vessels which had not been previously taken from the house of God were removed and carried to Babylon and presented to the king for his own use. The soldiers burned the house of God, demolished the walls of

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the city, burned the palaces, and left the city in horrible desolation. Only a few people were left to care for the vineyards and crops. God used the Babylonians to scatter His people and give them an opportunity to witness elsewhere for Him.

**BWA President Inspires East African Baptists**

"These will link you in remembrance to my heart," declared Dr. William R. Tolbert, Jr. as he accepted a pair of lion-claw cuff links from the Baptists of East Africa.

Dr. Tolbert, president of the Baptist World Alliance, vice-president of Liberia, and president of the Liberia Baptist Missionary and Educational Convention, had been visiting Baptists in Kenya, Tanzania, and Uganda for a month. The cuff links, a Karamoja spear, and other gifts were presented to him after he delivered the closing message at the annual East African Baptist Assembly at Limuru, Kenya.

In his sermon that night Dr. Tolbert challenged his hearers to return to their homes and witness for Christ. "Let us go forth, for this is Christ's command to his church," he said. "We must leave this place renewed and ready to fight and to testify against the evils of our world."

Dr. Tolbert told East African Baptists that his life has been enriched by fellowship with them. "If we do not meet again on this earth, let us continue to pray for each other, and let us continue to serve our Lord," he said.

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# KENTUCKY BAPTISTS AT WORK

## Sunday School

### "Which Way . . . Forward?" by Jesse Stricker

The above question could well be the question foremost in the minds of scores of hundreds of young people today. This will be the theme of our Kentucky Baptist Youth Conference at Cedarmore, July 4-8, 1966 for youth ages 17-24.

Young people face a world of change. The surest thing about tomorrow is that it will be different from today. There are many choices to make . . . many ways to go, but under God, only one right way. To help in this crisis period of life, we have provided these days at our beautiful, well appointed assembly, a conference pointed directly to young people so that God may speak to their hearts.

To direct the thoughts for these days will be two fine men of God: Dr. Rollin S. Burhans, president of Kentucky Southern College speaks to the needs of youth each morning; Dr. Trevis Otey, the vigorous young pastor of the Glasgow Baptist Church will help young people to discover themselves and their potential for God each evening as he speaks. There will be periods of Bible study, discussion groups, youth choirs featured at every service and many youth from all over the state of Kentucky who will share by way of testimony, what Jesus means to them. Jack Jones, Minister of Music of the First Baptist Church, Frankfort, Kentucky, will provide music leadership. Paul Anderson, "The World's Strongest Man" will give a demonstration of his great strength and share with us his Christian testimony, as a member of the Christian Athletic Association.

Afternoons will be filled with relaxation, recreation, times of inspiration and meditation not to be missed.

This is a week when truly Jesus can speak to Young People to answer their question, "Which Way . . . Forward" as He dramatically confronts us with His Biblical injunction, "I am the Way." To find that way is to go forward for our young people and our world.

Reservations should be sent to Marvin Byrdwell, Cedarmore Baptist Assembly, Bagdad, Kentucky. A poster has been mailed to every church in our state with a registration blank on the back. If you need further information concerning rates, or additional copies of the poster, please call or write the Kentucky Baptist Building, Middletown, Ky.



J. Elvin Reeves

## Brotherhood

### Pastors - Deacons' Conference—July 18-23

by Forrest Sawyer

Of particular interest to Kentucky Baptists will be J. Elvin Reeves coming for the Deacon-Pastors' Retreat July 18-23, Boone Lodge, Cedarmore. He will lead in a discussion study of the latest deaconship book prepared by Dr. Howard Foshee, Secretary of the Church Administration Department.

Reeves is a native of West, Mississippi. He holds a B.A. from Mississippi College, Clinton, and a B.D. from New Orleans Baptist Theological Seminary.

His pastoral service includes Daniel Memorial, Jackson, Miss., and Friendship in Amite, La.

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Since 1964, Reeves has been a consultant in the Church Administration Department of the Sunday School Board, Nashville.

## Foundation

### Echoes From Development Officers and Business Managers' Conference

by James C. Austin

Your conference at Cedarmore was certainly the outstanding conference that I have attended concerning my work here at Belmont College. I liked the way you had it organized, your speakers and hand-outs, and the fact that it was a workshop and not a convention. I only wish that others here could have accompanied me.

I am looking forward to your workshop next May and trust that I will be able to attend and bring two or three others with me.

Edward L. Jennings  
Vice President  
Belmont College,  
Nashville, Tenn.

Just a word of thanks to you for having planned the First Annual Development Officers and Business Managers' Conference. We are all indebted to you for the high caliber of the program personnel. It was a most challenging experience.

Jim, I cannot help but feel that the Foundation under your leadership has a great potential for our institutions.

Robert L. Mills, President  
Georgetown College

Let me compliment you for putting an outstanding conference together. I cannot recall anything that has been so practical and apropos as the Cedarmore program.

Mr. Prerau and Dr. Cale were outstanding. Thank you again.

Frank Denton, Secretary  
Endowment and Capital  
Giving Department,  
Texas Convention

I am looking forward to receiving information on what you work out for next year's conference. I feel like a conference of this type in which we go more into detail as to the actual mechanics of deferred giving and development work would be most beneficial. We have received the taste of what a conference like this can be and now we

look forward to the full course, which we hope can be next year.

Richard M. Styles  
Director of Development  
and Public Relations  
Virginia Intermont College

I want to take this opportunity to tell you how much Ray and I enjoyed the conference held at Cedarmore. It was an excellent program and I know it required a great deal of work on your part.

Everyone with whom I talked was well pleased with the meeting and thought it was the most helpful conference they had attended in the area of development.

Hubert E. Beck, Treasurer  
Georgetown College

## Woman's Missionary Union

### Foreign Mission Series

by Mrs. George R. Ferguson

The foreign mission graded series of mission study books are now available in the Baptist Book stores. They are prepared early for use in Mission Study Institutes and in summer conferences. The theme this year is new mission fields in Asia. The books are: (adult) *Beneath the Himalayas* by McPhail (85c); (young people) *Crosscurrents*, by Parks (85c); (intermediates) *Few Among Many, Bennett* (50c); (juniors) *My Island of Sumatra*, by Fryer (50c); (primaries) *The Flying Dragon* by Rowden (50c).

Teachers' Guides are available for each book, (25c each).

A Leader's Mission Study Packet on *New Mission Fields in Asia* is available free upon request from the Department of Missionary Education and Promotion, Foreign Mission Board, SBC, Box 6597, Richmond, Va. 23230. The packet consists of a booklet with map, pictures and suggestions for additional visual aids. The booklet includes a background article by Dr. Winston Crawley, a table showing missionary personnel, national workers, etc., and current information about the countries studied. Also included is a back-issue guide to articles pertinent to the study theme which have appeared in *The Commission* and other magazines.

The two-color map is intended for classroom use. The twelve pictures (7½" x 10") may be easily removed and mounted for display to give added understanding of people and places.

This study offers opportunity to learn about Southern Baptists' newest mission fields in Asia: India, East Pakistan, Sumatra, and South Vietnam.

There are also Slide sets available on each of these countries on life in that country, and Baptist life in that Country for \$2.00 per set at your Baptist Book Store.

As background material you might want to use the motion picture on the life of William Carey entitled *Empty Shoes*—color and sound, 30 minutes in length, rental \$5.00.

The Home Mission series will be available for Institutes and summer conferences on July 1. More information about that later.

## Stewardship

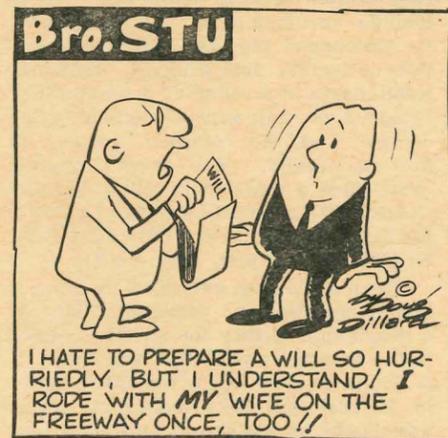
### Don't Forget To Elect A Stewardship Chairman

by Michael L. Spear

Did you meet Bro. Stu in this column two weeks ago? If not, find the *Western Recorder* of June 2 and meet him. Bro. Stu is the Stewardship Chairman in your church. He assists the pastor in every area of stewardship. He works with the church leaders in developing the year's stewardship program. He works with the Stewardship Chairman of the other organizations in perfecting a better church program.

Every church in Kentucky should elect a Stewardship Chairman. If you do not already have one, be sure and elect one for the coming year. Send his name to this department. We can furnish him with materials and suggestions for improving the year-'round Stewardship Program of your church.

Four major areas of responsibility for the Stewardship Chairman and his committee are 1. Making Stewardship real throughout the year, 2. Encouraging a greater missionary witness, 3. Leading the appeal for membership commitment, and 4. Encouraging Christian Stewardship of Accumulated Possession. Detailed information concerning the area of the Stewardship of accumulated possessions, may be secured from the Kentucky Baptist Foundation Department, James Austin, Executive Secretary-Treasurer. This is an area that many people seem to forget about, but God expects us to be good Stewards even of accumulated possessions after death. Write the Foundation for information today.



## Training Union

### New Books Guide

#### Officers and Members

by Eldon Boone

Two of the newly released Training Union concept books were written for both leaders and members of the union.

*A Church Training Adults*, by Robert S. Cox, explains the Adult Union role in the training program of a church. Guidance is given for officers of the union and the members responsibilities are explained in relation to the officers. Both the regular and alternate plans of union organization are fully explained. The task of the Adult Union is set before the reader with information designed to help members strengthen this training organization in a Baptist church.

*A Church Training Young People*, by Carlton Carter, defines the place of the Young People's Union in relation to the church's educational program for young people. Guidance is given in organization, planning, and programming. Since officers, members, and adult leaders all work closely together, this book should be studied by the entire union.

These books are available from Baptist Book Stores for 75c each.

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### The Devil Is Alive

by Duke K. McCall, President  
Southern Baptist Theological Seminary

The suggestion that Christians start a "devil is alive" movement is the most constructive proposal made recently. It is not that the devil needs the publicity, nor is it likely to make the cover of Time magazine. In fact it is not likely that anyone will get an advance sale of \$40,000 for his book to explain the movement. This point is made to assure cynics that there is no commercial motivation here.

One of the first arguments to prove that the devil is alive would be rooted in the death of God movement. While it is difficult to tell what the death of God prophets really believe, the following summary might be suggestive if you want to enlist in the new fad:

William Hamilton of Colgate-Rochester Seminary should apparently be labeled an unhappy agnostic. He finds it difficult to identify any evidence that God is alive. He regrets the absence of proof that God is alive and feels that, in honesty, he must concede that God is dead. Of course, agnosticism is not new; the only thing new is that an agnostic wants to be classified as a Christian.

Paul VanBuren at Temple University, on the other hand, is a happy atheist. As a disciple of linguistic analysis and logical positivism, he concludes that sense perception provides no evidence for God. Obviously, if God cannot be perceived by human senses, God is dead!

There is nothing very new about having atheists around. It is a little surprising to have ordained clergymen who are atheists. Further, it is a testimonial to the prestige of the Christian label that an atheist wants to be called a Christian. Christians ought to feel complimented, even if they are offended.

Thomas J. J. Altizer of Emory University (not the Candler School of Religion) is apparently a confused Buddhist. There have been a lot of Buddhists around for a long time. They don't believe in God in any traditional sense accepted by Jews or Christians. Except for his desire to retain the Christian label, there is nothing fresh or important about the views of this Buddhist. In fact, if he were not confused he would stop calling himself a Christian—but then the books would not sell so well.

Perhaps the attempted humor of this article is in bad taste. But, then, this whole "death of God" movement is a dirty joke. As long as it was a little game for an "in" group of theologians who understood the tricks of using old words with new meanings, it was harmless to the public.

Now that the mass media are playing

the game for profit, let us put the radical "death of God" theologians back in the old pigeon holes—agnostic, atheist, and Buddhist—and return to our witness to the living Lord, whose we are and whom we serve.

### Maryland High Court Strikes State Grants To Church Colleges

The Maryland Court of Appeals has struck down as a violation of the First and Fourteenth Amendments to the Federal Constitution three Maryland laws providing grants for church-related colleges of that state. The case has been known as **Horace Mann vs. Tawes**.

The institutions involved are Western Maryland College (Methodist), Notre Dame of Maryland (Roman Catholic), and St. Joseph's School (Roman Catholic). Western Maryland had been granted \$500,000 of the state's funds for construction purposes and \$750,000 each had been paid to the other institutions.

A fourth school, Hood College, was permitted to keep its grant of \$500,000 because, in the court's view, its relation with the United Church of Christ was tenuous and not definitive.

Americans United had substantially aided in financing the lawsuit brought by 13 taxpayers of the state and its legal department had been active in preparation of the case. A brief amicus curiae had been filed in the case by Franklin C. Salisbury, general counsel of Americans United.

The justices divided 4 to 3 on the issue. Speaking for the majority, Justice Prescott made it clear that to be barred from government grant a school must be "sectarian in a legal sense" and that each case would have to be decided on its own particular set of facts. The court accepted for determining church relationship of a college criteria that were originally developed by Americans United several years ago. These include ownership of the institution, its announced purpose, religious selection of faculty and students, structural relationship to a religious denomination, religious worship and instruction on the campus and the college's "image" in the community. The court's opinion overturned a decision in Anne Arundel County Circuit Court by Judge O. Bowie Duckett last year. (See CHURCH AND STATE, Feb., April, May, 1965).

Glenn L. Archer, executive director of Americans United, declared: "This is a heartening victory for all who believe in the separation of church and state. It is bound to slow down the entire trend in Federal and state legislation which has sought by direct and indirect means to provide tax support for church insti-

tutions. Serious doubts have now been cast upon constitutionality of Federal grants to church related colleges. Indeed, that was the real issue in this case which was decided on First Amendment grounds.



by  
Robert J. Hastings

### "How To Forgive Yourself"

"I am a girl 18 years old. About two months ago I made a horrible mistake. Now I feel as if God has entirely forsaken me. How can I know I am forgiven?"

The anonymous writer of this letter is doubtless struggling with even a greater problem: how to forgive herself. She hates what she did so strongly that she can't imagine God forgiving her. Since she feels God is unwilling to forgive her, how can she forgive herself?

Often we reluctantly forgive ourselves, even of trivial wrongs. Guilt persists, often burying itself in our subconscious mind. There it torments and demands of us its pound of flesh. As Hegel wrote, "The sinful soul has a right to its punishment."

After confessing your wrongs to God, follow these five helpful steps to self-forgiveness. First, abandon impossible goals. (There is a difference in adopting perfection as a lifetime goal and demanding instant perfection of yourself.) Second, gladly forgive others. (If you reluctantly forgive others, you will be the same driving taskmaster of your own conscience.)

Third, if you have wronged another, ask his forgiveness. (And go even further by making reparation. If you are assured your friend has forgiven you, it will be easier to forgive yourself.) Fourth, share with others. (Discuss your secret sins and innermost guilt with a trusted friend. And if he shares with you, both will discover that we are cut from the same cloth, that most of our sins are common to all mankind.)

And fifth, accept God's forgiveness. (Asking God to forgive is not enough. Unless you can, by faith, believe that God forgives, then you are doomed to a lifetime of crucifying yourself on little crosses of your own making. Crosses of anxiety and fear. Crosses of guilt and self-hate.)

The next time you find yourself saying, "I can never forgive myself for what happened," apply these five steps. And yes, be a little easier on yourself. You are human, aren't you? (Or have you started sprouting wings?)