



WESTERN

RECORDER

June 23, 1966

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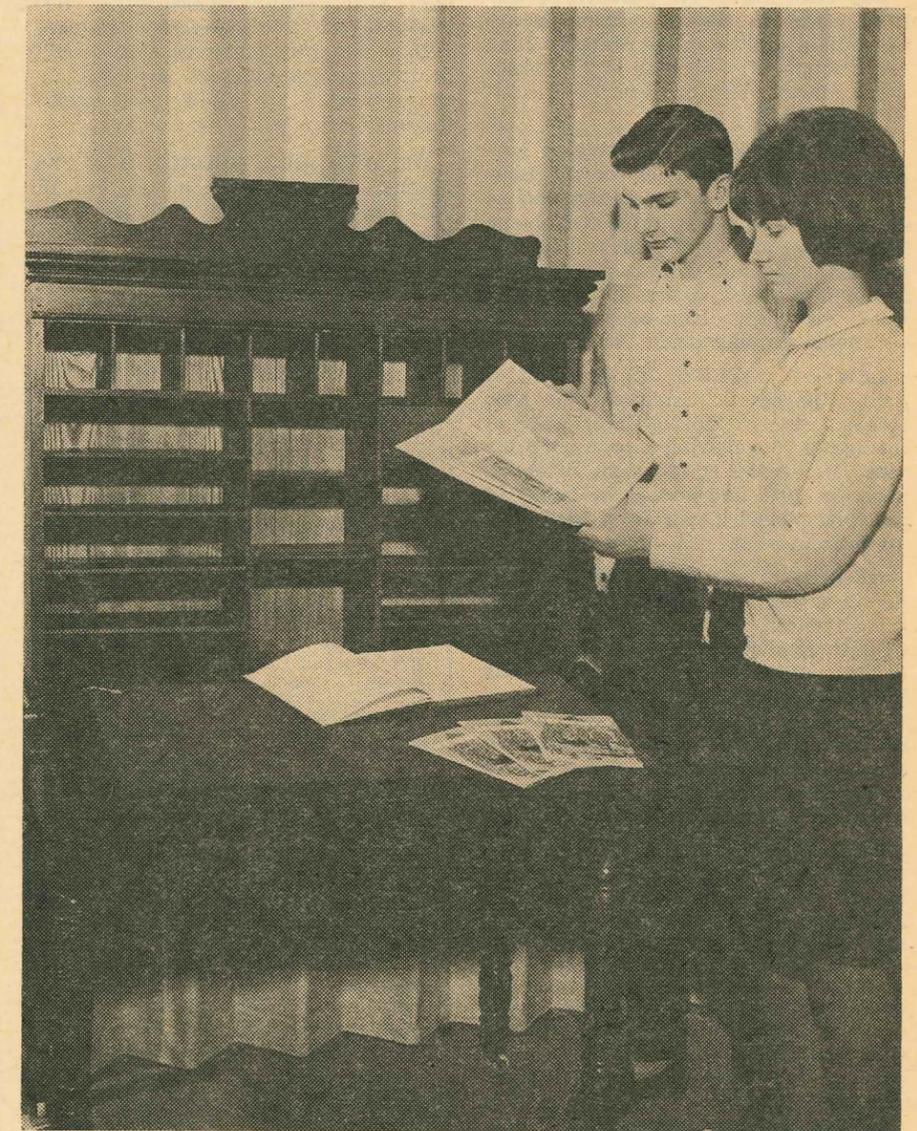
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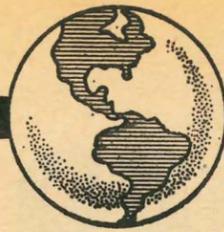
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WATCH THOSE HORNS

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A REPLICA of the desk of Dr. J. M. Frost, founder of the Baptist Sunday Board, Nashville, is on display in the library there. An effort is being made to recover the original desk. (See story on page 9 of this issue.)



GLEANINGS FROM THE FIELD

FRED R. WHIPPLE, pastor of the Hyattsville Baptist Church, Lancaster, has resigned to accept a pastorate in South Dakota. His resignation was effective June 11.

R. TREVIS OTEY, pastor of the Glasgow Baptist Church will be Bible study leader for youth at the church recreation leadership conference at Ridgecrest (N. C.) Baptist Assembly August 25-31.

DR. AND MRS. A. CLARK SCANLON, Southern Baptist missionaries to Guatemala, arrived in the States in June for furlough. Mrs. Scanlon is the former Sarah Martin, born in Hazard and reared in Kentucky.

BAILEY SEWELL, secretary of language missions ministries for the Baptist General Convention of Oklahoma, died enroute to a hospital in Oklahoma City June 4 after suffering a heart attack at his home. He was 60 years old and had directed Indian missions and work with other language groups for Oklahoma Baptists since 1954.

LEWIS A. MYERS, former editor of Baptist papers in Arkansas and New Mexico, died in Hot Springs, Ark., at the age of 70 following a protracted illness. He became editor of the Arkansas paper in 1940 and served as editor of the New Mexico paper from 1947 until his retirement in 1959.

GEORGE T. FAULKNER, 86, Lexington, a former Ashland merchant and retired Owen County farmer, died at Central Baptist Hospital in Lexington in May. He was a member of the Long Ridge Baptist Church in Owen County. While living in Ashland, he was active in First Baptist Church and taught a class of young men for a number of years. He is survived by his widow, a daughter, a son and nine grandchildren.

NASHVILLE'S First Baptist Church unanimously adopted a resolution pledging to stand behind their pastor, H. Franklin Paschall, during his tenure as the new president of the SBC.

OLIN T. BINKLEY, president of Southeastern Baptist Theological Seminary in Wake Forest, N. C., has just completed his two-year service as president of the American Association of Theological Schools.

FURMAN UNIVERSITY, Greenville, S. C., has established a John L. Plyler professorship in memory of the late president emeritus of the university.

JAMES AND JEAN LEEPER left the States May 28 to begin work as Southern Baptists' first missionaries to Turkey. James grew up in Dayton, Ky.; Jean was born and reared in Battle Creek, Mich.

FRANCIS M. DUBOSE, superintendent of missions in Detroit, Mich., was elected professor of the Chair of Missions and Evangelism by the trustees of Golden Gate Baptist Theological Seminary, Mill Valley, California. A Th.D. graduate of Southwestern Seminary, with a major in missions, DuBose will deal with techniques of missions and evangelism in the rapid trend toward urbanism.

DR. AND MRS. GEORGE H. HAYS, Southern Baptist missionaries, left for Japan in June following furlough in the States. Mrs. Hays is the former Helen Mathis, born in Louisville.

FOUR KENTUCKIANS were among the spring graduates of Baylor University, Waco, Texas. They are: Alicia J. Thompson, Georgetown; Joan F. Gregory, Henderson; Gerald C. Cavanah, Hopkinsville; and Thomas Peyton Chanez, Horse Cave. Chanez received the master of arts degree and the others received the bachelor of arts degree.

DEDICATION services were held for a new home for the superintendent of missions of the Madison-Chester Association of Baptists, Jackson, Tenn. Thomas L. Lewis, former Kentucky pastor is now serving as superintendent of missions in that association.

TERRY AND WILMA THORPE, missionaries to Malawi, expect to arrive in the States sometime in June for furlough. Thorpe was born in Owensboro, and grew up in Miami, Florida.

DONALD F. TROTTER, editor of special materials in the Training Union department, Sunday School Board, on July 1 will become supervisor of the department's adult-youth unit in the editorial services section. Trotter has served churches in the Louisville area as minister of education and is a graduate of Southern Seminary with a doctorate in religious education.

CHARLES F. JONES, pastor of the First Baptist Church, Pineville, is on a tour of the Holy Land, June 6-28. Dr. and Mrs. J. W. Lester are in the group also. Normand Burgess is supplying the Pineville pulpit in the absence of Jones.

JOHN WEAVER is the new pastor of Central Baptist Church, Ashland. He served at Warfield Baptist Church in Enterprise Association for five years. Prior to that he was pastor at McKee.

MARGARET M. JOHNSON, who served as editorial assistant for the Southern Baptist Foreign Mission Board for almost nine years before resigning in the summer of 1964 to continue her education, is returning to the Board as assistant director of press relations.

ALBERT GISLER, pastor of the Greensburg Baptist Church, will return to his former pastorate, McKinney Baptist Church in Lincoln County, for a revival starting June 27.

SOUTHERN BAPTIST SEMINARY, Louisville, was host to nearly 200 theological librarians, representing seminaries accredited by the AATS, during their annual meeting.

SPECIAL CONVENTION:

Background Information For June 27

by Harold Wainscott

Writing as chairman of the Christian Education Committee I would like to give the principles and background for the report given to the Executive Board on May 2.

Our recommendation was made in the background of the following previous decisions made by the Kentucky Baptist Convention.

1. To adopt and support four colleges, one high school, and one preachers school, which were brought into existence by interested groups.
2. To control these institutions by nominating and electing trustees.
3. To establish BSU centers on our state college campuses.
4. To permit all four colleges to apply for accreditation as four-year institutions.
5. To keep all schools in their present location.
6. To seek to meet capital needs through Christian Education Advance.
7. That we ask our institutions to refrain from accepting Federal grants.
8. That the Convention make every possible effort to finance the current capital needs of its institutions with loans from non-governmental sources.
9. That the Executive Board make a study of the possibility of a loan to help meet the capital needs and report to a Special Convention.

In the light of the above decisions and in view of the fact that the CEA program has not brought in enough money to meet capital needs, the Christian Education Committee felt that it must bring a recommendation for a loan which would be within the possibility of the Convention to repay, and which would put at least one non self-amortizing building on each Baptist campus, and make some progress toward the construction of adequate BSU centers. With the colleges and schools commitment to try to raise one dollar for every two loan dollars given by the Convention, the Committee felt that a bare minimum of \$3.5 million dollars would be needed and that this amount would be within the reach of the Convention to repay.

The Sub-Committee which presented this recommendation to the Larger Committee and in turn to the Executive Committee, felt that this type of recommendation would be simple, understandable, and place the responsibility upon the sponsoring Convention and churches, and further, it would free the institutions for further borrowing if needed.

Concerning the Executive Board's decision: As reported in the May 12 issue of the *Western Recorder*, the Executive Board approved the following motion which will be presented to the Special Convention on June 27. "That the Executive Board recommend that the Kentucky Baptist Convention allocate \$300,000 per year for capital needs to schools, educational institutions, and student centers remaining in the Kentucky Baptist Convention fold on the basis of the revised Christian Education Advance formula, and that each school or institute be permitted to borrow money as it wishes, and that the Kentucky Baptist Convention borrow money for its Baptist Student Department." The difference in this motion and the recommendation of the Christian Education Committee is, that the institutions instead of the Convention will be negotiating the loans, and the Convention in turn will place an item in the budget for capital needs which the schools may use to repay the loans. The action by the Board to change the Christian Education Committee's recommendation was in order because an amendment at the 1965

Convention stated, "that if a plan other than a loan or bond issue be within wisdom of the Executive Board, a special session be called to consider any such recommendation." It appears to me, that discussion on this motion would concern, first, whether or not Kentucky Baptists want to place \$300,000 per year from the Cooperative Program receipts in the budget to meet capital needs for our educational institutions. If we cannot afford this amount, then we should decide what amount we can afford. Our schools need this amount. If we cannot support all these schools adequately, we ought to be honest and tell them so, and allow their boards of trustees to determine the direction they should take. But we should be honest with ourselves first in determining whether or not we can afford this amount. \$3.5 million dollars for, 400,000 Kentucky Baptists, is less than \$10 per Baptist. We could give this amount and not have to borrow it at a high rate of interest.

In the second place, discussion could center around the latter half of the motion which reads, "that each school or institute be permitted to borrow money as it wishes." If this part of the motion is adopted as it is written, it will be up to the trustees of each institution to find a source, and make a decision about the loan for its own institution. The Christian Education Committee (Continued on Page 14)

SPECIAL CONVENTION:

'Changing Frontiers' In American Life

by John R. Claypool

Occasionally in life, flashes of insight burst on a person and shed altogether new light on old problems. Once this has occurred, a person is unable to think again in the former patterns, and is forced to formulate his judgments along different lines.

This has been my own experience in the last few months in relation to the problems of our Baptist schools in Kentucky. The insight that has so revolutionized my thought is nothing profound or original with me. It is simply the historical observation that what happened to Baptist academies fifty years ago is about to happen now to our Baptist colleges. If a check is made of our denomination's history in the last century, one will find that over one hundred Baptist schools of many descriptions were born and have since gone out of existence. While there are unquestionably many factors back of all these demises, one single cause looms the largest, and that is the advent of free public education throughout the state. Before there were elementary and high schools in every locale, the private Baptist academy flourished and filled a crying educational void. However, when

the public was awakened to its responsibility in this area and county and city governments began to establish schools of their own, the need for the academies diminished and they gradually faded away.

One does not have to be of a prophetic temperament to realize that what happened fifty years ago on an elementary and secondary level is now happening on the college level. Within the near future, the Commonwealth of Kentucky is going to provide higher education for its youthful citizens in much the same way that it now provides grade and high schools. The ever expanding network of community colleges is the sign of the future, and this phenomenon has crucial bearing on the future of private denominational schools. I do not like the role of being a prophet of doom, but I cannot escape the conclusion that if things are left as they are, what happened to the academies in the face of one type of public education will happen to our colleges in the face of another type of wide-spread public education.

In my judgment, this one historical analogy calls on us to make an agonizing reappraisal of our future strategy (Continued on Page 14)

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to the Saints—Jude 3*

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More Preparation for June 27

The following questions and answers have been prepared by the editor with a desire to be of help to the messengers attending the special convention. Some of them are repetition and all of them represent only the editor's understanding.

Question: What is the purpose of the special session of the Kentucky Baptist Convention at Walnut Street Baptist Church in Louisville on June 27?

Answer: The special convention will deal exclusively with the present financial crisis of our Kentucky Baptist schools. It has been called by convention president David Nelson in keeping with the action of the 1965 Kentucky Baptist Convention in Lexington.

Question: Who can attend, participate in the discussion and vote?

Answer: Any Baptist in Kentucky can attend the special convention. Only duly elected messengers from the churches can vote. Visitors have the privilege of debating without voting. No one may speak more than twice in any single debate on the same day without approval of two-thirds majority of the convention.

Question: How many messengers can one church send?

Answer: Each church with 100 members or less is entitled to two messengers. One more messenger is allowed for each additional two hundred members.

Question: What will be the specific proposal to be considered?

Answer: The recommendation will be to give our schools \$300,000 a year to be used for capital needs. This amount would be divided among the schools according to the revised Christian Education Advance formula.

Question: What if this proposal is rejected?

Answer: Then the convention could consider any other proposal or no proposal for further financial aid to our schools.

Question: Are government loans involved in the recommendation?

Answer: Not as such but the schools would be free to seek loans anywhere which would include the government.

Question: What kind of government loans are available?

Answer: Loans are available from the government for construction of college housing and construction of certain academic buildings.

Question: What is the rate of interest on these government loans?

Answer: It is now 3 per cent. In the last fifteen years the interest rate on government loans to colleges has ranged from 2½ per cent to 3 7/8 per cent. This represents the average cost of money borrowed from the government plus 1/4 of 1 per cent for administrative expense. In 1965 congress passed legislation limiting the interest rate to a maximum of 3 per cent.

Question: What is the interest rate on non-government loans?

Answer: After exhaustive efforts the best offer that could be found by the Christian Education Committee was 6 per cent for twenty years.

Question: What kind of restrictions are placed on buildings constructed with government funds?

Answer: According to the wording of the legislation, academic facilities built with these loans shall not include "any facility used to or to be used for sectarian instruction or as a place for religious worship or any facility which . . . is used or to be used primarily in connection with any part of a program of a school or department of divinity." (Public Law 89-329, Title IV, Section 401) This would rule out for certain Bible classes, prayer meetings and any other kind of worship services. Other common practices on Baptist campuses like opening a class with prayer would be questionable and probably ruled out if a test were made.

Question: What control would the government exercise over a school using a government loan?

Answer: "No department, agency, officer, employee of the United States shall, under the authority of this act exercise any direction, supervision, or control over or impose any requirements or conditions with respect to, the personnel, the curriculum, methods of instruction, or administration of any educational institution." (Public Law 89-329, Section 407)

This does not mean schools using public funds can escape public policy. Schools receiving funds for National Defense Education loans, for example, are required to sign the civil rights compliance act.

Question: Has any Kentucky Baptist school had experience with government loans?

Answer: Georgetown College has used housing loans from the government. President Robert Mills reports no interference nor control whatsoever from the government.

Question: Where will the \$300,000 a year come from?

Answer: From increased gifts through the Co-

operative Program. The 1966-67 Kentucky Baptist budget goal would be \$325,825 above the 1965-67 goal.

Question: Will the revised budget reduce gifts to convention wide causes?

Answer: Not in dollars. Actually the dollar amounts will increase with increased budgets. The percentage given to convention-wide cause would drop from 35.8 per cent this year to 32.5 per cent in 1966-67 and to 31 per cent in 1967-68.

Goodbye to the Separation Wall

The handwriting has been on the wall for several years now but with every passing month it is written with larger and bolder letters. The historic wall of separation of church and state espoused by Baptists is crumbling, especially in respect to finances for Baptist higher education. Bricks began to fall from the wall with the giving of World War II surplus to Baptist colleges for little or nothing. Blocks dropped from the wall with the acceptance of low interest, long term government loans for dormitory construction. Now whole sections of the wall are collapsing with the acceptance of loans and outright grants for classroom construction on Baptist campuses.

The latest example is the \$501,926 government grant accepted by the trustees of Stetson University in Deland, Florida for construction of a science building. Stetson is considered a Baptist school though technically it is not controlled by Florida Baptists. The trustee board is self-perpetuating and thus the trustees are not elected by the Florida Baptist Convention. The school received \$269,700 from the Florida Baptist Convention last year and another \$80,000 from individual Florida Baptists. The grant was accepted by Stetson trustees in spite of a resolution approved by the Florida Baptist Convention last year warning of the dangers in "acceptance of government grants by institutions and agencies of our Baptist life." The State Mission Board (Executive Board) requested the Stetson trustees to delay acceptance of the grant until the special committee appointed by the convention had finished its study of the church-state implications of acceptance of federal grants and loans by Baptist institutions. (See page 6 and also page 10 for news items on this matter.)

Thus Stetson became the second Southern Baptist college to accept a government grant for construction of classroom facilities. Furman University, Greenville, South Carolina, a Baptist school, accepted a grant last year only to have the South Carolina Baptist Convention ask the trustees to return the money to the government.

Florida Baptist Executive Secretary John Maguire has said the most significant thing about the Stetson action. He points out that it is not only a break in the wall but that other Baptist schools are certain to follow.

The Florida secretary is right. "If winter comes, can spring be far behind?" If Stetson takes government grants, can other Baptist schools be far behind?

In his weekly column in the *Florida Baptist Wit-*

ness, Maguire said, "I believe that the cherished position of Baptists on the matter of separation of church and state has been, and is now being threatened. Furthermore, this principle is being put in grave danger by the acceptance of government grants on the part of Baptist institutions and agencies. This cherished and God-blessed position if once lost, will be hard if not impossible to redeem."

"Therefore, I must state that I am unalterably opposed to any Baptist agency or institution . . . accepting grants from the federal government. Let God's people bring God's money to finance God's work."

Maguire told Baptist Press that 60 Baptist churches in the state had written to his office instructing him to withhold their mission gifts to Stetson. The churches instructed the convention not to send their money to Stetson through the normal budget channels.

For the most part our Baptist colleges in the various states follow the same policies. They serve the same kind of people, they are judged by the same accrediting agencies, they offer the same liberal arts program and they often compete for the same students.

Stetson could not need science facilities more than some other Baptist colleges and probably not as badly as Georgetown College in our own state. The endowment and other resources of Stetson exceed those of Georgetown College. Florida Baptists so far support only one senior college while Kentucky Baptists support four senior colleges. Pray tell, how long can Georgetown stay out of the grab for available federal funds and stay in the league with Stetson? After a while it gets to be a matter of practical reality, not just a matter of principle.

These words are not to be understood as approval by this writer of deserting the separation wall. Grants and low interest rate loans which amount to subsidy have been, are and will be wrong for church schools in my opinion until more persuasive arguments for them are presented.

So this is not approval but prediction. Within the foreseeable future our Baptist schools, one way or the other, will be taking whatever is available in government funds. In my opinion, they will be forced to do so to stay in the educational league. Otherwise their physical facilities and other facilities will gradually deteriorate to a deplorable sub-par level.

Nor will the \$300,000 a year proposed for capital needs save our Kentucky Baptist schools from this course. Surely this would help but would hardly be more than a drop in an empty bucket.

There is one possible alternative. This is the suggestion in Dr. John Claypool's article on Page 3 of this issue. As revolutionary as it sounds, it makes more sense to this editor than anything said yet about our Baptist school crisis in Kentucky. The choice could be between one Baptist school or no Baptist schools. For when our present Baptist schools have buildings in which religion cannot be taught and worship cannot be conducted, can they really be Baptist?

Stetson Rejects Convention Board Request

DeLAND, Fla. (BP)—The board of trustees for Stetson University here has turned down a request from the Florida Baptist Convention's State Board of Missions to delay accepting a federal grant until after completion of a state Baptist study on separation of church and state.

Trustees for the Baptist school issued a statement here responding to a resolution adopted in April by the Florida State Missions Board asking the school to delay accepting the federal grant until after November.

In their statement, the trustees said that any attempt to postpone the decision "would have caused the university to lose more than \$850,000 in gift money."

In February, the private Baptist school decided to accept a federal grant of \$501,926 to reduce the amount of a \$1.2 million federal loan on construction of a new science building.

The trustees' decision came during the midst of a one-year study by a special Florida Baptist Convention committee on the church-state separation implications of acceptance of federal grants and loans by Baptist institutions. The committee is scheduled to report on findings of its study November 8-10, 1966 during the Florida Baptist Convention in Pensacola.

"The trustees of Stetson regret that it was necessary to decide whether to accept or reject the available federal grants before the special Florida Baptist Convention committee had completed its study," said the statement issued by the school's trustees here.

The statement also said that the special Florida Baptist study on church-state relations is only one of three current Baptist studies on this subject. The statement said the other two were (1) the Baptist Education Study Task, a nation-wide Southern Baptist study on Christian higher education to continue through June of 1967; and (2) a continuing study by the Baptist Joint Committee on Public Affairs "which has been studying this topic for more than 10 years."

The Stetson trustees' statement added that the ninth Religious Liberty Conference sponsored by the Baptist Joint Committee on Public Affairs in Washington, October 6-8, 1965, focused one section on the question of government grants to Baptist colleges.

"All three groups in that section gave consent to the idea that government funds may be received by Baptist schools, provided all possible caution is exerted to avoid government control,"

the Stetson trustees said. "Four basic stipulations to prevent possible controls were specified."

The trustees' statement said that the trustees "concluded that if they followed the recommendations of the permanent Southern Baptist Convention committee, studying this same subject, they would be acting as good stewards of the responsibilities which the Florida Baptist Convention has heretofore placed upon them."

An official of the Baptist Joint Committee on Public Affairs in Washington, however, denied that the findings of the Religious Liberty Conference were official recommendations for making policy decisions.

"The entire series of Religious Liberty Conferences have been consultations that attempt to hear all viewpoints and approaches to church-state relations," said James M. Sapp, director of the 1965 Religious Liberty Conference and director of correlation services for the Joint Committee.

"Their findings have never been official for policy making, either for the Baptist Joint Committee or Baptist agencies or conventions," he said.

Sapp pointed out that a paper distributed following the conference quoted by the Stetson trustees "represents nothing more than a report of conclusions arrived at by participants of the ninth annual conference on religious liberty. The views expressed have not official status and are not to be construed as being binding upon anyone," Sapp said in quoting a section of the paper.

Sapp further said that "The Baptist Joint Committee has taken no official

action nor made any official pronouncement with respect to federal grants and loans by Baptist institutions."

The Stetson trustees concluded their statement with an offer to meet with the members of the Florida Baptist Convention State Missions Board in joint session "so that together we can study these perplexing problems in advance of the November convention."

In Jacksonville, Fla. the executive secretary of the Florida Baptist Convention commented that the State Missions Board does not meet for another session until September 8-9, and that he expected no response from the board until then.

"The die is cast," said John Maguire, executive secretary-treasurer of the Florida convention. "They've made their decision and nothing more can be done."

Maguire expressed his own personal convictions concerning the Stetson decision in his weekly column in the *Florida Baptist Witness*, official state Baptist newspaper.

"I believe that the cherished position of Baptists on the matter of separation of church and state has been, and is now, being threatened," said Maguire. "Furthermore, this principle is being put in grave danger by the acceptance of government grants on the part of Baptist institutions and agencies. This cherished and God-blessed position if once lost, will be hard if not impossible to redeem."

"Therefore," he said, "I must state that I am unalterably opposed to any Baptist agency or institution . . . accepting grants from the federal government. Let God's people bring God's money to finance God's work," he concluded.

Maguire also told the Baptist Press that 60 Baptist churches in the state had written to his office instructing him to withhold their mission gifts to Stetson.

Although Stetson, a private institution with a self-perpetuating board of trustees, is not owned by the Florida Baptist Convention, it receives about \$400,000 per year through the convention's Cooperative Program unified budget plan. The 60 churches instructed the convention not to send their money to Stetson through the normal budget channels.

The statement from the Stetson trustees said they were "grateful for the generous support that the convention has been able to provide for the operating funds of the university out of the limited Cooperative (Program) funds contributed."

"The inadequacy of these funds to also provide badly needed new buildings, however, made it necessary for the trustees to seek funds for construction from other sources," said the Stetson trustees.

Facts About Government Loans

by Robert Mills, President
Georgetown College

Foreword—

There are some facts concerning government loans for classrooms and dormitories with which our Baptist people should be familiar. It is the purpose of this article to give an account of the experience which Georgetown College has had and also to answer questions which have been raised from time to time.

Georgetown College's first government loan for the Anderson Hall dormitory for men was processed in 1957. At that time President Eddleman and the members of the Board of Trustees felt that the request for a government loan through the Housing and Home Finance Agency (HHFA) was an appropriate one to place before the Executive Board of Kentucky Baptists. The Executive Board approved this loan and Anderson Hall was constructed. Since that time Knight Hall has been constructed and a wing has been added to Anderson Hall using HHFA loans. In each instance the request from the Georgetown College Board of Trustees was carried before the Executive Board of Kentucky Baptists and approved.

During the time that has elapsed, the College has felt no government interference. Government auditors have never come to examine the accounts of Georgetown College. The College does send a copy of the annual audit to the HHFA just as it would to any private money lender who held a mortgage on one of the College buildings.

THERE HAS BEEN NO INTERFERENCE in what might be termed individual freedom of the occupants. Those who live in the dormitories are free to have prayer mates, to have house devotions, or any type of individual devotional life which they desire.

In borrowing the HHFA funds for dormitories, the College agrees to pay the principal and interest and also agrees that it will not discriminate because of race, color, or national origin in assigning occupants to the dormitories. Since Georgetown has not and does not discriminate because of

race, color, or national origin, this agreement presents no problem.

Perhaps the best illustration of attitude toward management of the dormitories occurred a year ago. Serious consideration was given to the possibility of converting Anderson Hall to a girls dormitory, including alterations which would have cost \$25,000 or \$30,000. The treasurer of the College thought it proper to call the mortgage holder, HHFA, to explain the change and was about half way through his explanation when the HHFA official asked him what was the purpose of his call. Our treasurer explained that it was felt that permission from HHFA would be necessary before the contemplated changes were made. The HHFA official simply stated that we were the owners of the building and that as long as we kept up the payments of principal and interest, they were not concerned whether we used the dormitory for boys or girls or whether we made some alteration. This has been the attitude of the HHFA in all of the College's relationships with them.

A PRACTICAL MATTER of concern to Georgetown College students and their parents is the cost of a college education. In these times of rising costs, our Baptist schools are attempting to operate as economically as possible. During the school year just ended a neighboring state institution placed three girls in rooms built for two and charged \$135 per semester. Students in Anderson and Knight Halls paid \$115 a semester with just two students in the room.

Georgetown College currently has four new 86-bed dormitories under construction. The College was extremely fortunate to receive a bid which will enable these dormitories to be built for a cost of \$3,600 per bed. They must be rented at a figure sufficient to amortize this cost. If a loan is made from a conventional source at 5¾% for 20 years, the College will have to charge a semester rental of \$202 per student in order to amortize the cost. If the loan were secured from the HHFA on a 40 year basis at 3%, the very same room could be rented to the student for \$127 per semester. This is a difference of \$75 per semester or an additional \$600 in the cost of a four-year college education, even though the student in each instance would be sleeping in the same room with the same furnishings and equipment.

Watch Those Horns --- They Are Sharp!

by Earl S. Bell

Few people enjoy being in a cross fire. But Baptists find themselves dangling between the horns of an educational dilemma. One is to restructure our institutions as strictly training academies for church workers. The other is to push them from their former moorings of non-governmental support into the rough and tumble rapids of a competitive educational community. Either of these alternatives is not especially palatable to Baptists.

Our current problem in Kentucky has been compounded by previous errors in which emotionally charged regional interests have overruled a program of unified education. Proliferation of facilities has become the nemesis of adequate support for institutions. To plagiarize a phrase, "Old institutions seldom die, they just smell that way."

Basic is the fear that taking funds from governmental sources will lead to

our losing control. Historically, the hand that feeds is the one that dictates. But is this true in current practice? Never in history has there been a comparable condition to the existing one.

This argument, governmental control, seems to be one from silence rather than fact. Of the nearly two thousand private colleges or universities in the United States, there has not been one instance of governmental interference in the internal operations of the school. There is no example on record where educational functions have been determined by any group, other than accrediting bodies. Regional accreditation is necessary to remain academically accepted. From Title VIII of the Higher Education Act of 1965 we quote,

"The House Bill provides that nothing contained in this act or any other Act shall be construed to authorize any department, agency, of-

ficer or employee of the United States to exercise any direction, supervision or control over the membership practices or internal operations of any fraternal organization, private club or religious organization of any institution of Higher Education."

This provision was entitled, "Federal Control of Education Prohibited". If our fears of the validity of the written law are such as to cause us to question the integrity of our law-makers, then we have more to fear than we previously thought.

The concept of separation of Church and State has never implied indifference or hostility. The intent of Thomas Jefferson was that there should not be any preferred religious body established and supported by the government. Dr. Abner McCall, President of Baylor University, points out that there has never been a pure principle of separation. Early Indian Schools were financed by the government and administered by various religious bodies. This was a

(Continued on Page 15)

ALUMINUM SIDING

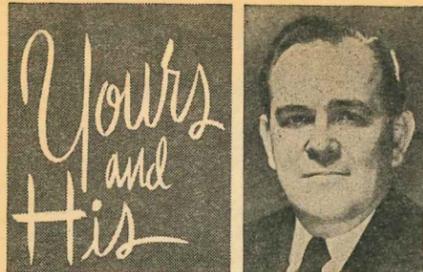
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Messengers Coming

Monday, June 27th, 1:00 P.M., is the time that thousands of messengers from our Kentucky Baptist churches should be seated in historic old Walnut Street Baptist Church, Third and St. Catherine Sts., Louisville, for the Special Kentucky Baptist Convention called to assist our schools and student centers with their building needs.

We hope that every church will send every messenger which the Constitution allows. We need to be involved, to learn, to commit ourselves to Christian Education. President David A. Nelson is expecting a record attendance.

REALISM

Kentucky Baptists seem committed to Christian Education today—perhaps more intensely than for a generation, or ever. It is fully expected that the Convention will approve additional assistance of about \$300,000 per year—which would retire at least \$3.5 million loans. The only question is whether the Schools make the loans, or the Convention makes the loans. In either case, the loans should be made if we are to continue in the Baptist College business: this we must.

However, voting to give \$300,000 more annually to our Schools and Student Centers from the Cooperative Program means that churches must give \$300,000 more each year for this purpose through increased gifts to the Cooperative Program. We are well able to do this, but it takes action by each church in order to have the money in hand with which to write the checks each month. Voting on June 27th should be geared to determination to lead one's church to increased Cooperative Program giving.

5% PLUS NEXT YEAR

Many Baptist churches follow each year the "2% PLUS" plan for increasing their Cooperative Program gifts. This means, figuring what percent of your total annual budget is now going to the Cooperative Program, you add 2 percentage points the next year, based on the new budget total.

To insure success the first year in providing \$300,000 more for our Schools and Student Centers, many churches will have to increase 5% next year. Some will increase 4%, others 3%; but a good majority of the strong churches

Kentucky Baptists

increasing 5% for just one year will do it; if after that they continue to increase 2% each year.

...."Let us go up and possess the land, for we are well able"—this is very true, and June 27th we will determine whether or not we have faith-and-works to undergird our six schools and our student centers. We have faith in God and in you.

Harold G. Sanders

Covington Pastor Injured

Pastor Warren Wiersbe of the Calvary Baptist Church, Covington, was seriously injured in an automobile on Friday night June 10. The pastor was returning from taking a babysitter home when he was hit head on by another automobile.

The driver of the other automobile was killed and the one other passenger in the other car was seriously injured.

Wiersbe suffered broken ribs, deep facial lacerations and other injuries. He was reported two days after the accident to be making satisfactory improvement.

Baptist Pastor Almost Gains Eskimo Baby

ANCHORAGE, Alaska (BP)—Clifford McConnell, pastor of Grandview Baptist Church in Anchorage almost brought home an Eskimo baby when he made his first trip north of the Arctic Circle into real "Eskimo territory" recently.

After boarding his plane at Kotzebue, Alaska, an Eskimo man came up to McConnell with a baby in his arms.

"You hold," he inquired. "Sure, replied McConnell, thinking that the woman standing behind the man waiting for a seat on the plane was the baby's mother.

After she boarded the plane, the woman made no effort to claim the child. And when the plane made a stop before it arrived at the preacher's destination, the woman deboarded, without the child.

It did not belong to her.

McConnell spent the next few minutes flying to his destination wondering what to do with the small Eskimo baby.

When he arrived at Shungnak, Alaska, the child's grateful parents claimed their traveling infant from an equally grateful preacher.

For a minute McConnell was really worried. How could he ever explain this acquisition to his wife?

Clifford is a brother of Ralph McConnell, superintendent of Glendale Children's Home. Both are natives of Kentucky and graduates of Kentucky schools.

R. G. Puckett Elected Maryland Baptist Editor

R. G. Puckett, associate editor of the *Western Recorder*, has been elected editor of the *Maryland Baptist*, state Baptist publication for the Maryland Baptist Convention. Offices are in Lutherville, a suburb of Baltimore.

A native of Kentucky, Puckett attended Campbellsville and Georgetown Colleges and graduated from Western Kentucky University, Bowling Green. He received his B.D. degree from Southern Seminary in 1957.

The editor-elect served as pastor of churches in Kentucky, Ohio and Florida. For three and one-half years, he was editor of the *Ohio Baptist Messenger*, the publication for Southern Baptists in Ohio.

Puckett came to the *Western Recorder* in June, 1963 from the pastorate of the First Baptist Church, Dunedin, Florida. Mrs. Puckett is the former Robbie Lake of Mackville. They have two daughters, Janet, 8; and Jean, 6.

The *Maryland Baptist* was founded in 1917, a continuation of the *True Union*, founded in 1849. The weekly paper is a tabloid style of eight pages.

Puckett will assume his duties in Maryland on August 1.

Judge Ira Wise Dies In Taylor County

A member of the Elkhorn Baptist Church, Judge Ira Wise of Campbellsville, died June 9 and was buried June 10 at Campbellsville.

Judge Wise was a deacon and had served as Sunday School superintendent for many years.

A native of Ohio County, the 75-year-old judge had served for 15 years as judge of Taylor County before retiring in 1964.

Surviving are his wife, a daughter, and three sons.

Seminary Librarian To Aid Latin Baptists

LOUISVILLE, Ky. (BP)—Leo T. Crismon, librarian of Southern Baptist Theological Seminary here since 1951, will spend three months this summer as consultant to several South American seminary libraries.

His tour is sponsored by the SBC Mission Board and the South Brazil Mission.

The majority of the tour will be spent in Rio de Janeiro, where Crismon will work with President A. Ben Oliver of the Baptist Theological Seminary of South Brazil.

Other visits include the International Baptist Seminary in Buenos Aires, Argentina, and the Baptist Seminary in Recife, Pernambuco, Brazil.

A. J. Hensley Accepts Loyall Pastorate

A. J. Hensley, pastor of Plum Creek Baptist Church, Taylorsville, Kentucky for the past six and one half years has accepted the call to be pastor of the First Baptist Church, Loyall Kentucky. The Hensleys moved to Loyall on June 13th.



Hensley

During his pastorate at Plum Creek, there were 142 additions to the church. Under his leadership the church built a \$16,000.00 parsonage and a \$28,000.00 educational building was completed in 1965.

Hensley is a native of Pike County, Kentucky. He graduated from Southern Baptist Theological Seminary on June 3 of this year. The Hensleys have two children, Karen, 21 years of age and Gregory, 17 years of age.

Intermediates' Conference Is Set for August 1-5 At Cedarmore

A special conference for Intermediates is planned at Cedarmore for August 1-5 by six departments of the Kentucky Baptist Convention. The program theme is "Me and My Church in this Changing World."

The following program in detail describes the areas of Intermediates' growth which will be stressed. Along with ample recreation, music, preaching, and worship, the youth will meet in major conferences where they will have an opportunity to speak concerning the theme and arrive at any conclusions they wish. The conferences will be led by capable, experienced youth leaders.

The detailed program is as follows:

Monday Afternoon
4:00-6:00 Registration
Each Evening
6:00 Dinner
7:00 "A Time to Laugh"
Cedarmore Recreation Staff
8:00 "The Sacrifice of Praise"
Eldon Boone

Guest Choirs:
Monday—Lexington Avenue Baptist Church, Danville, J. Harold Reynierson directing
Tuesday—Walnut Street Baptist Church, Louisville, James E. Castle, directing
Thursday—Versailles Baptist Church, Versailles, David P. Shreve directing
8:30 "The Word of the Lord"
Peter Rhea Jones

9:15 Refreshments at Eatmore
10:00 "O Come, Let Us Worship"
at LakesideRaymond Cosby
11:00 Lights Out!
Each Day
7:30 Breakfast
8:45 Assembly in Tabernacle
Eugene F. Quinn
"The Sacrifice of Praise"
Eldon Boone
"God and Nature".....Ray Batemon
9:30 "A Time to Speak"
YOUTH in Conference
10:30 Snack Break
11:00 "A Time to Speak" continued
12:00 Lunch
12:45 Assembly Choir Rehearses
Eldon Boone
1:30 RecreationTom Henry

First Twelve Mile Ordains Larry Cunningham

The First Twelve Mile Baptist Church of California, ordained Larry Alan Cunningham to the ministry on May 29.

Gerald Bishop served as moderator of the council; Bob Humphreys as clerk; and E. R. Cunningham as interrogator.

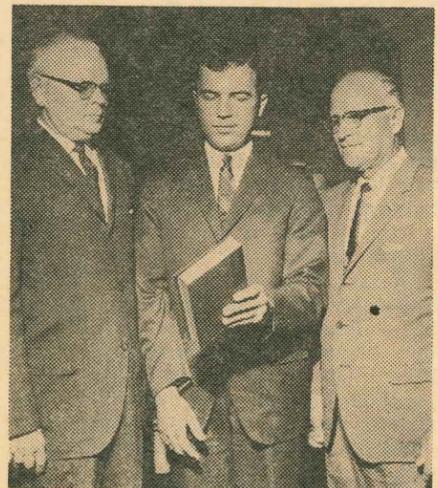
The message of ordination was brought by A. B. Colvin, secretary of the direct missions department of the Kentucky Baptist Convention.

The ordination prayer was led by Leon Young, a deacon of the Elk Lick Baptist Church where Larry is now serving as pastor.

The Bible was presented by Larry's father, E. R. Cunningham, on behalf of the First Twelve Mile Church.

The council consisted of thirty-two ordained men, including six neighboring pastors.

The younger Cunningham is a junior at Georgetown (Baptist) College.



LARRY CUNNINGHAM holds the Bible presented to him at the time of his ordination by his father E. R. Cunningham (right) as A. B. Colvin looks on.

Kentucky Baptists

Search Underway for Original Frost Desk

As a part of the Diamond Jubilee Celebration of the Baptist Sunday School Board, an effort is being made to recover the original desk used by Dr. J. M. Frost, founder of the Sunday School Board in 1891.

The desk was brought from Richmond, Va., to Nashville and constituted the Board's earliest physical equipment. Research has revealed that Frost let O. C. Peyton, a Baptist minister, have the desk. Peyton was pastor at Union, Kentucky in 1920.

After pastorates in Tennessee and Virginia, Peyton moved in 1918 to Pembroke, Kentucky (Christian County Association) where he served as pastor that year and the following year. The record ends with his work in Union, 1920.

Dr. James Sullivan of the Sunday School Board said, "We are very anxious to locate any of his descendants or near relatives who might survive."

Anyone who has knowledge of the desk or relatives of Brother Peyton is asked to contact Dr. Sullivan at 127 Ninth Avenue, North, Nashville.

Mrs. W. O. Carver Dies June 16 in Louisville

Mrs. W. O. Carver, widow of the professor of missions at Carver School of Missions and Social Work and Southern Seminary for 45 years, died in a Louisville hospital at the age of 92 after an extended illness.

A native of Tennessee, Mrs. Carver was the former Alice Shepard. Her husband was associated with Southern Seminary for 62 years. The Carver School of Missions and Social Work was named in his honor. He died in 1954. The Carver School was merged with Southern Seminary in 1963.

Mrs. Carver is survived by George Carver, former faculty member of the Carver School; W. O. Carver, Jr., a retired Louisville newspaperman; Mrs. M. B. Cramer who lives in Pennsylvania; Mrs. Maxfield Garrott, foreign missionary; and James E. Carver of North Carolina. There are 12 grandchildren and 16 great-grandchildren.

Funeral services were held June 18 in Louisville. Interment was at the side of her husband in Cave Hill Cemetery.

Maryland Decision 'A Bright Red Flag'

WASHINGTON (BP)—A Maryland court ruling that grants to three church-related colleges are unconstitutional runs up "a bright red flag for many who are now making policies for education," according to a Baptist leader here.

C. Emanuel Carlson, in an analysis of the recent decision by the Maryland Court of Appeals concerning sectarian colleges, said that denominational educators "will need to study the Maryland opinion with care." Carlson is executive director of the Baptist Joint Committee on Public Affairs, Washington.

The case involved direct construction grants totalling \$2½ million by the Maryland legislature to four church-related liberal arts colleges.

A Maryland Circuit Court in 1965 ruled that the grants were "valid" and "constitutional." The Court of Appeals decision overturns the lower court ruling.

"The highest court of Maryland has now ruled that the grants to an institution are secular or sectarian depending upon the nature of the institution involved," Carlson said.

The grants went to the College of Notre Dame of Maryland in Baltimore and St. Joseph College in Emmittsburg, both Roman Catholic schools; to Western Maryland College, Westminster, a Methodist school; and to Hood College, Frederick, Md., affiliated with the United Church of Christ.

Of the four, only Hood College was found to be eligible for the grant. The Methodist and Roman Catholic schools were held to have received unconstitutional grants from the state of Maryland.

The Maryland court took its stand on its own reading of the U. S. Supreme Court's interpretations of the First and Fourteenth Amendments to the U.S. Constitution.

The case is being appealed to the Supreme Court and might be accepted by it for review. Refusal of a review would amount to an approval of the Maryland reading.

With the provision of federal grants to public and private institutions under the Higher Education Facilities Act of 1963, the Maryland case could have sweeping effects.

Baptist colleges and state Baptist conventions are seeking guidelines concerning the federal funds being made available to private schools. A number of Baptist schools have received loans. Some are in controversy over construction grants.

The court set up six criteria for sorting out the four colleges:

(1) The stated purposes of the college; (2) college personnel, including

the governing board, administration, faculty, and student body; (3) the college's relationship with religious organizations and groups; (4) the place of religion in the college's program, including physical surroundings and religious observances sponsored by the school; (5) "outcome" of the college program; and (6) work and image of the college in the community.

The court made specific application of these criteria to each of the schools.

Carlson said a precaution should be observed regarding the scope of the Maryland ruling in that the grants involved were construction grants to the institutions themselves. Such aids as student and faculty aid, research projects and special purpose or category were not considered.

"The whole idea of public purchase of services from private institutions is not touched by the rationale of the case," Carlson observed.

The court reaffirmed past approvals of state grants to private institutions when "money is appropriated and expended for a public use." "Hence the Maryland court sustains its own use of the 'child benefit theory' as applied for welfare purposes," he said.

The Baptist leader raised questions about the future revision of college policies in relation to being "sectarian" or "secular." The basic question, he said, is how the colleges actually relate to the purposes and mission of the church.

"What roles will the churches need to plan for themselves in the field of higher education, and what kinds of schools are needed for those roles?"

Southern Baptist Seminary Gives Blood Bank To Nigerians

LOUISVILLE, Ky. (BP)—Contributions totaling \$1,200 from the students and faculty of Southern Baptist Theological Seminary here will provide Southern Baptist medical missionaries in Eku, Nigeria, with a new blood refrigerator.

The money was given during William Wallace Week, an annual expression of the seminary's concern for medical missions honoring the Baptist surgeon in China killed by the Communists in 1951. The funds raised will buy the equipment—commonly called a "blood bank"—and pay for its transportation to Nigeria.

Missionary doctor Bob Amis and nurse Jackie Eubank, both Southern Seminary alumni, will be using the machine by September. Another alumnus, Dr. William Gaventa, is currently on furlough

from Eku and is living near the seminary campus.

Southern Seminary provides more than one-third of all Southern Baptist medical missions personnel—23 nurses and 17 doctors currently serving abroad, in addition to chaplains and medical technicians.

Speakers during the William Wallace Week services were Miss Everley Hayes, Bill Wallace's closest associate during the last five years of his ministry; Ed Galloway, former missionary to China and now pastor of First Baptist Church in Oak Ridge, Tenn.; and Dr. Ellis Fuller, Jr., physician son of the late Southern Seminary president.

Miss Hayes noted that the story of Bill Wallace doesn't end with his death—for even in defeat he was victorious in dramatizing the need for increased support of medical missions.

SBC Given \$26.3 Million During First Five Months

NASHVILLE (BP)—More than \$26.3 million was given to Southern Baptist Convention world missions causes during the first five months of 1966, a monthly financial statement from the SBC Executive Committee here has revealed.

Southern Baptists gave \$9,725,772 to missions through their Cooperative Program unified budget plan, and \$16,634,278 to designated Southern Baptist missions causes from January through May of 1966, the report stated.

The total SBC missions contributions represents an increase of \$2.4 million (10.07 per cent increase) over missions gifts for the same five-month period of 1965.

Cooperative Program budget contributions have increased \$575,076 or 6.28 per cent over budget contributions for the same period in 1965; and designated gifts jumped \$1.8 million or 12.42 per cent over designations last year.

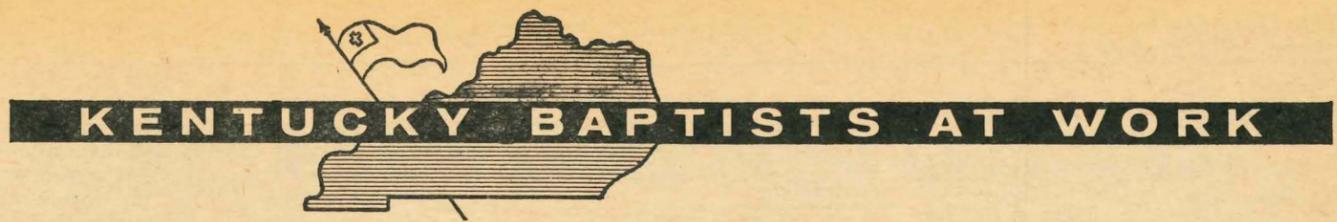
During the month of May, Southern Baptists gave \$1.9 million through the Cooperative Program budget, and an additional \$2.2 million to designated SBC causes.

It was the largest amount of giving for month of May for any year in SBC history, and was the second largest month of giving for 1966. Cooperative Program gifts for January topped the \$2 million figure.

The SBC Foreign Mission Board and Home Mission Board continued to receive the biggest portion of the contributions.

During the five-month period, Southern Baptists gave \$18.2 million to foreign missions; and \$4.6 million to home missions.

A total of 20 SBC agencies and organizations received funds through the Cooperative Program budget.



Training Union

State Winner Intermediate Sword Drill

by Eldon Boone

Miss Theresa Tucker, an intermediate from Arlington will represent Kentucky Baptists at Ridgecrest Baptist Assembly



Miss Tucker

July 14-20. Theresa was one of eight participants representing the eight regions of our state who joined with other intermediates from across Kentucky for the Intermediate Convention at Cedarmore Baptist Assembly May 6-7 when the state eliminations were held. Runner-up is Miss Colette Burnside from Stanford, Kentucky, a member of Stanford Baptist Church.

Regional representatives participating in the final event were Terry Downey, Western Region; Theresa Tucker, Southwestern Region; Kathy Smiley, Northeastern Region; Theresa Humphrey, North Central Region; Cathy Jones, Southern Region; Colette Burnside, South Central Region; June Chappell, Southeastern Region; and Kay Bewley, Central Region.

Theresa Tucker, state winner, is a member of First Baptist Church, Arlington, West Kentucky Association. She attends Carlisle County High School. Sword drills prior to the final state drill included the local church drill, associational drill, and regional drill. Theresa, as well as the other participants had come out first in each of these.

Woman's Missionary Union

Home Mission Series—1967

by Mrs. Geo. R. Ferguson

For the benefit of those who are planning mission study institutes and summer conferences the Home Mission Board is releasing the books and teacher's guides for the 1967 Home Mission Series through Baptist Book Stores, beginning July 1. Those for general distribution will not be ready until January 1. The theme of the series is The Great Lakes area. Books are *Forest Trails to Urban Jungles*, Moore, for adults (75c); *A Saga Told*, Inlow, Young People (75c); *Safari North*, Hefley, In-

termediates, (75c); *A Bugler for Salateeska*, Moon, Juniors (50c); *A Church for Debbie and Dan*, Lowe, for Primaries (50c).

All teacher's Guides are 40c. Begin now to collect materials and make plans for Mission Study Institutes and conferences.

Sunday School

How To Have A Good Sunday School

by Roy E. Boatwright

A good Sunday School is one that continues to enlist people in effective Bible study.

There are several basic factors involved in developing a good Sunday School in a Baptist Church. They are:

1. Dedicated, capable officers and teachers.
2. A program of teacher improvement.
3. Proper pupil placement.
4. Sufficient and adequate building and equipment.
5. An effective visitation program.
6. Good records.
7. Proper emphasis on the Bible as the textbook.
8. Sufficient amount and good use of Southern Baptist literature.
9. Good organization on the part of the departments and classes.
10. A real genuine emphasis on evangelism.

We would say that evangelism is at the heart of good Sunday School work. Evangelism is also at the heart of the Standard of Excellence.

The standard is valuable because:

1. It furnishes an incentive for doing better Sunday School work.
2. It gives proper balance to the work of the Sunday School.
3. It guarantees better Sunday School work.
4. It provides unity of Southern Baptist Sunday School work and methods.
5. It recognizes achievements.

Thus far this year your Sunday School Department at Middletown has processed 24 general standards, 45 department standards, 105 class standards.

How about a real effort on the part of your Sunday School workers to follow the standard in building a great Sunday School? Write to the Sunday School Department for standard application blanks.

Direct Missions

Stagg To Be Speaker At Conference

by G. R. Pendergraph

Dr. Frank Stagg, Professor of New Testament at the Southern Baptist Seminary, will be leading in the Bible Study on July 11,



Stagg

12, and 13 at Jonathan Creek in the Pastors and Laymen's Conference and on July 14 and 15 at Campbellville College. Dr. Stagg is a native of Louisiana where he did his college work, later coming to the Southern Baptist Theological Seminary, where he did his graduate and post graduate work. Later, he received an honorary degree from Louisiana College and did additional study at the University of Scotland and Switzerland. From 1941 to 1944, Dr. Stagg was pastor of the First Baptist Church, Deridder, Louisiana and then taught New Testament and Greek at the New Orleans Baptist Theological Seminary. He has been teaching at Southern Seminary since 1964.

Brotherhood

Especially For Brotherhood Officers

by Forrest Sawyer

A 160-page book prepared especially for church Brotherhood officers to use in planning their work for the 1966-67 church year became available June 1.

The 1966-67 *Brotherhood Handbook*, printed in two colors, contains a major section on the new concept of a Brotherhood program in a Baptist church with specific suggestions for a Brotherhood council, officers of Baptist Men and Baptist Young Men, and men who work with boys.

It includes a special section on how to begin a unit of Baptist Young Men 18-24.

The *Handbook* provides detailed plans for teaching missions through programs, involving persons in missions, beginning and maintaining Brotherhood work, and conducting special projects and activities.

(Continued on Next Page)

Ky. Baptists At Work
(Continued from Page 11)

Many of the suggestions are made in the light of the Southern Baptist Convention emphasis on education in 1966-1967.

The book is available from the Brotherhood Commission, 1548 Poplar, Memphis, Tennessee, for \$1 per copy or 85 cents per book when five or more copies are ordered.

Student

Not Too Well!

by J. Chester Durham

The question frequently comes: "Just how well are we ministering to the masses of Baptist students who are not attending our Baptist colleges?" The answer is obvious. Not too well!

We have never had adequate facilities or personnel. Let me illustrate. The highest enrolments of Baptist students are concentrated at the state universities, namely Eastern, Morehead, Murray, University of Kentucky and Western.

I want to list for you the total annual expenditures for a ministry on these campuses. This includes Directors' salary, part-time secretarial help, janitorial service, utilities, operating budget, maintenance and insurance on the Student Center. The whole works.

Eastern with 1,808 Baptist students less than \$9,000.

Morehead with 1,201 Baptist students less than \$8,500.

Murray with 1,867 Baptist students less than \$9,250.

University of Kentucky with 3,331 Baptist students less than \$14,000.

Nevertheless, with these comparatively small expenditures, the results have been excellent.

During 1965-66 there were 111 students who had attended a Kentucky college enrolled in Southern Baptist Theological Seminary. Even with these small expenditures 46 of these were from non-Baptist colleges.

On June 9, 1966 (Mail arrived while this article was being written) the Foreign Mission Board informed us that they had under appointment 94 people who had attended a non-Baptist college in Kentucky. I suspect that a few of these attended more than one college and are being counted twice. This study will be revealed more completely at a later date. The fact remains that a great percentage of our Foreign missionaries are coming from non-Baptist colleges.

This is a fact, even though we are investing a very small amount of money in this ministry. Who knows what would

happen if Kentucky Baptists arose to the occasion to adequately support this ministry?

Foundation

Ready for Vacation Time?

by James C. Austin

Vacation time exposes you to more hazards than any other time of year. Single and common disasters are frequent. The prophet Isaiah said to King Hezekiah, "Set thine house in order."



Austin

Make a Will. Plan for the use of your material possessions after death. Remember Christ and His work in your will. You have not completed your Christian stewardship until procedures have been spelled out in a written will for the disposition of your property after death. This can be your final and lasting testimony.

Endowment funds administered by the Kentucky Baptist Foundation will continue to minister in the name of Christ until the end of the ages.

Don't wait until the day before you start your trip to get started with your will. Make an appointment with your attorney now. Consult your Foundation Secretary for help about what you leave for Christ and His work.

Christians believe that all that they have comes from God. A Christian will want to exercise the same sense of Christian stewardship in the disposing of his earthly possessions as he has exercised during his lifetime in the gaining of them.

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FOR SALE—Webcor Stereo Tape Recorder, \$75.00. Baptist Hymnals 50c each. Phone 368-2521. Victory Memorial Baptist Church.

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FOR SALE—Pulpit furniture and 26 pews, nine years old, excellent condition. Contact **Twelfth Street Baptist Church,** 1249 N. Twelfth, Paducah, Kentucky.

Your Foundation Secretary has been very busy in recent weeks consulting with Christian friends and their attorneys in regard to wills that remember Baptist causes. During the month of May we assisted in the preparation of twelve such wills, and as vacation time arrives we receive increasing requests for assistance. May we help you?

Don't delay having your will prepared! Tomorrow may be too late!

Annuity Department

Providing Sufficient Income For Your Retirement

by A. W. Walker

With life longevity increasing with each generation, it becomes more and more important to make provision for the days of retirement. Age 65 is the generally accepted time. Yet, many people are living a full life for 15 to 20 years after this age.

Retirement income may be provided in many ways. The Federal Government has made provision to assist in this field through Social Security, which is especially advantageous to the lower income groups. With the addition of Medicare to the benefits of Social Security, the cost will continue to rise according to the announced schedule.

Life insurance is another means that may be used to provide for retirement years. For example, if an assured income of \$100 per month is desired, \$10,000 worth of insurance proceeds will provide this for from 8½ to 9 years, after which all the proceeds will have been paid out.

Most industrial firms provide retirement programs are non-contributory on the part of the employees. This is an excellent way to provide a fringe benefit that does not penalize the employee with extra taxes. The Southern Baptist Convention through the Annuity Board offers retirement programs for all of its church and denominational employees.

If a pastor (or one who qualifies for Southern Baptist Protection Plan) and his church are in the plan for 20 years paying on a \$4,000 annual salary basis at a cost in dues of 10% of this amount (or \$400 per year) the pastor would have a retirement income of \$100 per month, not just for 8½ or 9 years, but for the rest of his life, no matter long he may live. If a man is in the plan for 40 years (age 25-65) on the same salary basis, he could receive \$200 per month for the remainder of his life.



SUNDAY SCHOOL LESSON

By H. C. Chiles



GOD'S RIGHT TO COMMAND

(This Lesson for July 3, 1966)

With this lesson we begin a series which centers around the Ten Commandments as they were interpreted by Christ in their application to the lives of Christians. The first unit of this series has five lessons on "Man's Relationship to God." In these days when authority is flouted on such a wide scale, it is well for us to have our attention called to the fact that God has a perfect right to command us. Our lives will not be fruitful and useful unless we live in obedience to His expressed will.

Exodus 20:1-2

Mount Sinai was the setting for the proclamation of the Ten Commandments. Three months after the Israelites had left Egypt, God summoned Moses into His presence on Mount Sinai and assured him that He had great blessings in store for the children of Israel, provided they would obey Him. God told Moses to remind them of His coming to them in their helplessness and swiftly delivering them, and of His bringing them into an actual covenant relationship with Him.

The Ten Commandments came directly from God through Moses to the children of Israel. Moses was merely the human agent through whom God was pleased to give expression to His mind concerning what man ought to be and to do. In the first commandment God required them to recognize Him as being supreme. No other god was to be recognized at all. God refused to tolerate the worship of any other. He demanded the place of pre-eminence in their trust, thoughts, affections, worship, actions, and service. It is sheer folly, as well as a terrible sin, for anyone to try to share with another the devotion which is due to God alone. Nobody has any right to deny that God has the right to command obedience and devotion, in the light of what He has done for us. Rather, it is our duty to obey Him. Our failure to do so is to rob God of what rightfully belongs to Him.

Leviticus 18:1-5

Again God conferred with Moses, and requested that he remind the Israelites that He was their God, Who had entered into covenant relations with them and had blessed them in such a bountiful way. He wanted them to live in such a manner that He could take great de-

light in them and shower His blessings upon them. Unless they were obedient to His commandments, they could not be effective witnesses for Him.

God challenged the Israelites to break completely with the unholy practices of the pagans in Egypt. Many Egyptians worshipped animals, so it is not surprising that they lived in much the same manner as did the objects of their worship. God also warned the Israelites not to conform to the practices of the Canaanites, after they entered their land. To accept the ways of the Egyptians or the Canaanites would be tragic for the people who had entered into a covenant relationship with God. It is our duty to obey the omnipotent, omniscient, and omnipresent God.

Hosea 11:1, 3, 4a.

Here we have one of the most touching glimpses into the character of God. Just as Hosea was wounded deeply by the sinful conduct of his unfaithful wife, so God was wounded and grieved by the sins of the Israelites, who devoted their time and strength to someone other than Him. Out of pure grace God had chosen Israel, entered into a covenant with her and made her the object of His special love and blessing. Like Gomer, Israel had left her first Lover for profligate lovers—the heathen deities. Israel had mixed the worship of Jehovah and Baal to such an extent that it was difficult to see which received the most of her devotion. Because of His enduring love for them, God had dealt with the Israelites as a loving father deals with his child who is learning to walk. But their wickedness grew in proportion to the expression of God's goodness to them. The more they received from God, the greater their idolatry became. As He drew them with bands of love, the more rebellious they became toward Him. God always yearns for the love and obedience of His people.

John 14:10, 15

Not understanding clearly Christ's claim as to the unity of the Father and the Son, Philip said, "Lord, shew us the

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Father and it sufficeth us." In that sincere and bold request, Philip acknowledged his faith in Christ's ability to reveal God to the human heart. Even though Philip had listened to the teachings of Christ and had witnessed numerous demonstrations of His miraculous power, he had not realized the unique relationship and inseparable unity which existed between God the Father and Christ the Son. Surely no one could ask for any clearer or stronger claim to deity than is involved in our Lord's answer to Philip, "He that hath seen me hath seen the Father." Though two in person, the Father and Son are one in entity. To know Christ Jesus, the second Person in the Trinity, is to know God the Father, the first Person. He is a perfect revelation of the Father. Therefore, everything that He has said has behind it the authority of God, and His commands are to be obeyed by us.

A Christian is a person who has experienced the pardoning love of Christ, and in turn has an abiding love for Him. Love for Christ will manifest itself in thinking, reading, hearing, and talking about Him, and in obeying His commandments. Every good Christian strives to do the things that please Christ. The supreme test of love for Christ is obedience to Him. To say that we are the followers of Christ and that we love Him, and then refuse to be obedient to Him is to prove that our profession is false. Christ said, "If ye love me, keep my commandments." Obedience to Him is the best evidence of our love for Him. It is so encouraging to know that when He commands us to do something that He will enable us to do it. Moreover, all of His commandments are intended for our welfare. Therefore, it behooves us to be obedient to Him to the fullest extent.

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'Changing Frontiers' In American Life

(Continued from Page 3)

in this field. To ignore the fact of emerging public higher education and to try to operate as if conditions were like those of the early twentieth century would be tragic. The future belongs only to those who are willing to accept it creatively and discern what new things God is doing there. It is forfeited by those who live only by looking back.

In this light, I feel we are going to have to concentrate our resources if we expect to keep any Baptist college alive. To compete with widespread public education, a private college is going to have to have unusual excellency and a distinctive reason for being, like private secondary schools of today. Kentucky Baptists may well need one good liberal arts college in which to train leadership for its own life, but we cannot reasonably expect to support more than one amid the realities of the last half of the twentieth century.

I could wish, then, that all of our other colleges could be made into private institutions with self-perpetuating boards of trustees and thus allowed to accept public loans and grants. I believe this avenue is truer to the principle of church-state separation than for us to continue to own these schools and receive public funds.

This may sound unthinkable radical, for it does involve giving up absolute control of most of our beloved institutions into which so much Baptist support has been poured through the years. Yet I submit that it is less radical and a better stewardship of the past than following a course that will lead to the total extinction of these institutions. If the choice is between absolute death and death to one form that they might live on in another form (semi-private, semi-public), I would choose without

hesitation the latter course. All of our institutions deserve to continue on and to minister to the needs of a new day. They can do this and still embody many of the ideals and purposes for which they have always stood, if Kentucky Baptists will alter their basic relationship to them. As a case in point, would it not have been a better stewardship of Bethel College's heritage to have let it become the foundation of a public college in Hopkinsville than for it to cease to be?

This painful adjustment to the educational realities of the 1960's need not be carried on in the atmosphere of defeat. In a very real sense, the emergence of public education is a monument to the church's leadership. We have now brought public responsibility to the point where it has assumed the vital function of education. Let the Church move on, then, to new frontiers that are yet to be conquered. After all, the Lord of the Church is likened to "a Pioneer" in Hebrews 12:2. He would not want those who have blazed the trail to waste their energies fighting the new settlers who have come to solidify their gains. There are frontiers on every hand to beckon the twentieth century Christian if we would only see, and to see, all we must do is look with eyes of perception.

The frontier has changed. A new situation is before us. May God spare us from the futility of trying to prevent the future and thus being destroyed by it.

Background Information

(Continued from Page 3)

tion Education Committee sought to follow a motion made at the 1964 Kentucky Baptist Convention, "that the Convention make every possible effort to finance the current capital needs of its institutions with loans from non-governmental sources." The Committee was able to secure the promise of a \$3.5 million dollar loan negotiated through a brokerage firm at 6% interest. It is true that this is a high interest rate on a 20-year loan, but it was the best your Committee could possibly do in the present money market from private sources. It is easy to figure the total difference paid on a \$3.5 million, 20-year loan at 3% interest. It will amount to approximately \$1.5 million dollars less than at 6%.

It is my opinion that if the Convention wishes to limit the schools to borrowing from private sources, then an

amendment to the Board's recommendation would be in order. And if we have the type of free and gracious discussion that took place at the May Executive Board Meeting, than all facets of support of our present Christian Education Program could be aired. This could have a wholesome effect.

PERSONALLY SPEAKING, I am looking forward to the Special Convention. I feel that for once we will have ample time to consider seriously the needs of our schools and BSU centers. This desire was expressed in the motion calling for the Special Convention and recorded on page 171, and 172 of the 1965 Convention manual. I have left more than one Kentucky Baptist Convention feeling that either we did not have, or we did not take the time to get all our thoughts out in the open. Consequently, after brief considerations of Christian education needs, I have heard "hall talk" expressing various opinions.

Thanks to our president, opportunity was given at the Executive Board meeting in May for a great deal of this "hall



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talk" to come out in the open. Members of the Board expressed themselves freely, and in a wonderful spirit. It is my hope that we can have opportunity for such expression and such a wonderful spirit of the Convention. It is true that we cannot hope to come to perfect agreement on everything, but let's find out what we can agree on and move forward on these principles of agreement.

Watch Those Horns

(Continued from Page 7)

part of President Grant's Peace Policy. During World War II military units were attached to various private college campuses and completely subsidized. Even current R.O.T.C. programs are financed in total by the government.

There are present facilities now used by Baptist colleges which were formally surplus government buildings and some of these sit on properties which were formally government land. In areas of mutual concern to religious and government interests cooperation has existed. We now are in another such epoch in our history.

This question must be honestly resolved by Baptists, "Do we have anything distinctive to contribute in the field of Higher Education?" The Medicare Bill directly affects the function of our hospitals. Welfare and Child Care programs are vitally affected by the government's involvement in individual rights and all of these compensations are for services rendered by institutions to tax paying citizens. The payment is made irrespective of the institution performing the service. Some would say that this is beside the point, but contrary to this is precisely the whole point. We declare that our contribution is both to the individual and the general public. By our own philosophy we have determined our role. By law, the government has declared that public and private need of tax paying citizens is also within the scope of government's interest. Therefore they will assist those desiring assistance in the achieving of a mutually held objective.

By our own emotionally triggered sentiments, held in the light of past performance, we are rapidly reaching the point of no return. Our tax monies are being used, whether we like it or not, to support all institutions which meet the academic requirements established by those in the field. Our refusal to use our own fair share of these funds will soon "Put us out to pasture."

A pertinent question is "Is there a way to remove ourselves from these horns with honor?" I believe it is possible by replacing the responsibility

upon the duly constituted governing bodies, the Trustees, and that they be given authority to act under the following instructions:

- (1) No government aid shall be accepted when in the judgment of the board there are other sources readily available.
- (2) That aid only be sought for those departments that relate to academic programs of the institutions. Non instructional facilities such as student centers, cultural and religious buildings are to be excluded. These buildings are generally those which are non-income producing.
- (3) That close scrutiny of every grant or loan shall be performed by the Board of Trustees to determine what conditions are required. Any inference with internal administration shall be cause to reject any offer of aid.

Lewis Fitts Now Serving At Carlisle Avenue

Lewis Fitts, former minister of education at the Grace Baptist Church, Evansville Indiana is now serving in the same capacity at Carlisle Avenue Baptist Church in Louisville. Mr. Fitts is a native of Mississippi, a graduate of Memphis State University and Southwestern Baptist Theological Seminary. He was engaged in business in Memphis before entering the educational ministry.

Former places of service for Mr. Fitts include Poplar Avenue Baptist Church in Memphis where he served as a part-time youth director, First Baptist Church, Holdenville, Oklahoma, where he served as Minister of education and Music and First Baptist Church, Hering, Illinois, where he was Minister of Education.

He is married to Mary Frances Crain. The Fitts children are Deborah Diane, age 12; Steven Lewis, age 11; and Myra Frances, age 5.

David T. Brown For Georgia Post

David T. Brown, Director of Social Work at Bellewood Children's Home, has been named as the new Executive Assistant for the Georgia Baptist Child Care Program. Mr. Brown assumed his new duties on June 15, 1966. As the Executive Assistant, he will supervise and direct the overall program of child care in the three children's institutions operated by Georgia Baptists.

From 1960 to 1964 Mr. Brown was director of Social Service at Glen Dale Baptist Children's Home at Glendale, Kentucky. Through his direction a social work program was inaugurated at the Glen Dale Home.

Mr. Brown assumes this new position with nine years experience in children's work and holds both a M.A. Degree from the Carver School of Missions and Social Work and a M.S.S.W. degree from the University of Louisville.

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By William Manlius Nevins

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Tragedy of Tragedies

Dear Editor

The tragedy of all tragedies faces Kentucky Baptists June 27. To think that Baptists would vote to use or not to use taxpayers monies for our institutions is unthinkable.

James Madison once said "it is sinful and tyrannical to tax any man for the propagation of religious doctrine which he disbelieves." A fine Baptist minister stated "God created man with a freedom of choice to serve Mim or not to serve Him. We cannot by taxation take away that God-given choice and remain Christian."

I have heard all of my Baptist life that the only biblical and honorable way to finance the Lord's work is to raise money through tithes and offerings. Now are we going to cry for taxpayers dollars and vitiate our preaching? If money and bigness are the all important things, then are we going to play bingo and raffle off automobiles? Why not? One is just as Christian as the other!

Jesus said, "Even as the Son of man came not to be ministered unto, but to minister and to give His life a ransom for many." Are we now going to come in His name and say to the taxpayer, "You must minister to us. Your tax dollar must be used by us." How inconsistent! How unbiblical and how unchristian shall we become?

And since separation of Church and State has always been a hallowed doctrine of ours, which doctrine goes out the window next? The virgin birth? Salvation by grace? Authority of the Scriptures? After all, if one of our doctrines is no longer valid, does it not follow that others may also be invalid?

If it's right for each denomination to build her schools and pay for them, then let's say it's right without apology. On the other hand, if it's right for each church to be supported by taxpayers

funds, then let's say so and do away with certain Scriptures, and scrap the First Amendment forever.

George Washington once remarked, "If the adherents of a religion do not see fit to support it, and if God does not deem it worthy of support, then I must conclude that this is the mark of a bad religion." Are we to become the authors of a bad religion?

Let's either support our institutions or give them up. In the light of what we believe concerning the Scriptures and in the light of the recent motion overwhelmingly passed at the Southern Baptist Convention in Detroit, "... we stand opposed to the use of taxpayers funds for any sectarian activities, purposes, and/or projects." In the light of these two factors, we must defeat Recommendation I if we are to remain Southern Baptist and be true to our convictions.

2320 Peaslee Rd. Rev. Robert L. Crady
Louisville, Ky. 40216

A Call for Consolidation

Dear Editor:

When the Southern Baptist Convention directed the various agencies of the convention to correlate their programs, it was for the purpose of eliminating duplication of work and wasted effort. Behind this was the idea that the churches might be relieved of some of the burden of organizational proliferation.

Great strides have been made in the field of correlation through the work of the Inter-agency council. The leaders of the various boards and agencies are to be commended in assigning and accepting areas of responsibility, will not and in correlating program materials.

Correlation alone, however, will not achieve the ultimate purpose of making our churches effect centers of Bible teaching, Christian training, and mission outreach. Our denomination yet must come to grips with the problem of complicated, time-consuming organizations that require an enormous number of dedicated Christians to fill their offices. Correlation in its present form requires even more meetings on the state, associational, and local levels. This adds to an already intolerable burden carried by the faithful of the church.

The tragic result is that these projects, which seem worthwhile in themselves, are diverting our attention from the more important tasks we seek to do. Local churches have become so engrossed with the mechanics of organi-

zation that they have had to neglect the actual doing of he churches' tasks.

Is there a solution to the morass of organization? The answer could lie in consolidating our agencies and organizations where possible. For instance, could not the work of Training Union, Brotherhood and W.M.U. be done by one organization? Training in church membership ought to involve the Christian in missionary responsibilities as taught by W.M.U. and Brotherhood. The functions of the auxiliaries of Brotherhood and W.M.U. might be consolidated with the youth programs of Training Union. Why couldn't the offices within these organizations be reduced to their simplest forms?

Such consolidation would assist churches in placing dedicated and trained personnel in places of leadership, for there would be fewer positions to fill. It would enhance the home life of church members who now find they must be out most of the week nights for meetings. It would free leaders for more personal witnessing.

To accomplish this, an Inter-agency Council could be directed by the convention to consolidate our organizations. In discussion and debate more far-reaching solutions than the above may be offered. But somewhere a beginning must be made if we are ever to free ourselves from the present burden of over-organization.

Cold Spring, Ky. Richard Stiltner

**Berea Baptist Calls
Leon Morris**

Berea Baptist Church has called Leon Morris as pastor of the church. He succeeds O. B. Mylum who retired January 1. Morris begins his work in Berea on July 1.

A native of Martin, Tenn., Morris is a graduate of Union University, Jackson, Tenn. He received the doctor of theology degree at Southern Seminary this June.

Mrs. Morris is a native of Louisiana and a graduate of Blue Mountain College in Mississippi. She has recently completed a degree in the Kent School of Social Work at the University of Louisville.

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