



**WESTERN**

# RECORDER

JULY 21, 1966

THIS WEEK

DEFENDER OF RELIGIOUS  
FREEDOM

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it's a small world  
but it's got big challenges



The Cooperative Program  
extends through all the world  
the kindly ministries of Him  
who came for the healing of  
the nations.



## GLEANINGS FROM THE FIELD

**HOWARD BUTLER** has resigned as the pastor of the Hedgeville Chapel, a mission of the Lexington Avenue Baptist Church, Danville. Albert Bryant, a Georgetown graduate and now a student at Southern Seminary has been called to succeed Butler.

**A. G. M. HATLER** has resigned as pastor of the Park Avenue Baptist Chapel, Madisonville, which is a mission of the First Baptist Church of that city. Hatler, now in retirement, served the congregation 16 months with fine results. Woodrow Fountain of St. Augustine, Florida, is the new pastor of this mission and Hatler is again available for supply, revivals and interim pastorates.

**BILL CRAWFORD** is the assistant to the pastor and minister of education at First Baptist Church, Franklin, rather than assistant to the pastor and minister of music as listed in the *Western Recorder* in the June 30 issue.

**FOREST F. SHELY**, a Campbellsville physician, is among the thirty-two pastors and laymen from 11 states that will tour Baptist Missions in Mexico September 26-October 7.

**THE PULASKI COUNTY** Crusade had a total attendance of more than 21,000 in the fifteen days it was held. There

were 2,600 people present in the closing service. In the counseling room 162 definite decisions were made, including 69 profession of faith.

**JAMES WHALEY**, secretary of the Training Union Department for the KBC, served on the faculty of the Alabama Baptist Training Union conference held at Shocco Springs Baptist Assembly, Talladega, Alabama, June 20-24.

**AMONG THE KENTUCKIANS** on the program at the annual meeting of Indiana Baptist men, held at Lafayette, June 17, 18, were Kenneth Chafin, professor of evangelism, Southern Seminary; and Paul G. Horner, professor of Bible at Campbellsville College. Chafin brought two messages on Baptist men in witnessing. Horner gave a series of Bible study lectures on Psalm 23 and Isaiah 53. Bill Slagle, former Kentucky pastor, and now secretary of evangelism for Indiana Southern Baptists, directed the meeting attended by more than 150 men.

**THE PAUL E. SANDERSONS**, missionaries to Brazil, left the States June 29 after a year of furlough. They may be addressed at Caixa Postal 89, Belem, Para, Brazil. Mrs. Sanderson is the former Martha Masden of Lebanon Junction, Ky.

**BILLY GRAHAM** closed his London Crusade with a meeting in Wembley Stadium attended by more than 94,000 people. More than 2,000 coaches and trains converged on London to bring people to London for the closing of the Crusade that had a total attendance of 946,359. More than 40,000 people came as "inquirers."

**KIRKSVILLE BAPTIST** Church, Tate's Creek Association, honored their pastor, Jack Bruce, with a surprise birthday party at the home of Mr. and Mrs. Harvie Tudor. Also honored was Deacon W. O. Hindens. Approximately 80 people attended.

**MERCER COUNTY** Association has passed a resolution of appreciation for Douglas Strader, former pastor in the association, now pastor of the First Baptist Church, Junction City. Strader served as youth director for Mercer Association.

**MARION T. DUNCAN**, pastor of the Second Baptist Church, Hopkinsville, is recovering slowly from a heart attack suffered several weeks ago. He is still in Jennie Stewart Hospital.

**ALLENSVILLE BAPTIST CHURCH**, Boone's Creek Association, has called Harold Taylor as pastor. Taylor has been serving the Teays Valley Baptist Church near St. Albans, West Virginia.

**STETSON UNIVERSITY**, Deland, Florida, has been awarded two federal grants under the Higher Education Facilities Act of 1963. Under Title I of the Act, which provides grants to undergraduate institutions, Stetson received \$557,696 for construction of a new science building. Under Title II provision for graduate schools, the university accepted \$286,861 for construction of Law School buildings at the St. Petersburg campus. Earlier this year Stetson accepted a grant of \$501,926 for a science building. Stetson is a private institution with a self-perpetuation board of trustees.

**J. T. ROBERTS** of Oklahoma City has been named secretary of the department of missions of the Baptist General Convention of Oklahoma, an office in which he has been an associate since 1960. He succeeds Sam W. Scantlan, who will retire at the end of this year.

### THE RECORD SPEAKS FOR ITSELF:

## Supreme Court - Defender of Religious Freedom

By Walfred H. Peterson, Director of Research  
Baptist Joint Committee on Public Affairs, Washington, D. C.

This article affirms three facts:

1. Today at law people in the United States have a broader freedom of religious expression than at any time in American history;

2. This freedom has been defined and defended by the federal Supreme Court as it struck down restrictive local ordinances in the last generation;

3. This freedom has in no way been restricted by recent decisions of the Supreme Court affecting prayer and Bible reading in the public schools.

The establishment of these facts is not difficult. It can be done out of the case law found in any good constitutional law textbook. Why then is it necessary?

It is necessary because some persons, for a variety of reasons, have argued that the Supreme Court has abridged religious liberty. Were this true there would be cause for alarm. Since it is not true, there is cause for alarm, because the untruth may cause the American public to distrust or turn upon the very agency that has done so much for religious liberty. Or the untruth might cause the American people to seek to alter the First Amendment which the Supreme Court has used as an adequate tool in the expansion of religious freedom.

These fears are not idle. A leading Senator recently introduced a constitutional amendment which would affect the scope of the First Amendment's establishment of religion and free exercise clauses. In his introductory speech he attacked the Supreme Court for its abridgement of free religion. In light of this, a review of decisional law is necessary.

### Three Background Considerations

To understand developments of the law of religious liberty in the last generation three things must be understood.

First, until 1940 the Supreme Court did not defend a persons' religious expression from the restriction imposed on it by state or local law or action. In the court's view, the First Amendment's religion clauses were only aimed at federal power. A person's only legal defense against state or local strictures on free religion was in state courts under state constitutions.

But, in *Cantwell v. Connecticut*, 1940, the Supreme Court struck down a local police action restricting religious activity. It then decided, following precedents related to cases on free speech and free press, that the Fourteenth Amendment which limited state power included in its word "liberty" the freedom of religion described in the First Amendment.

From that day to the present a person has had two levels of defense for his religious expression: (1) state law under state courts, and (2) federal law under federal courts. This gave an enormous advantage at law to free religious expression.

The second background consideration is related to the activity of the Jehovah's Witness. The court rendered the *Cantwell* decision just when the Jehovah's Witnesses were becoming very aggressive. Their zeal brought them into conflict with many state and local laws of long standing, and it provoked some new laws aimed at their techniques of promotion and even at their religious practices.

The aggressiveness of this sect thus insured that the Supreme Court would get ample opportunity to define the meaning of religious liberty.

A third point must be noted before the record of the Supreme Court can be appreciated. In these decisions the judges were not handling easy controversies between freedom of expression on the one hand and clear and decisive restriction on the other. Rather, they were presented with cases that involved weighing attractive values against each other.

They had to choose between free religious expression and, for example, the right of privacy or a community's peace and quiet or a community's reasonable program to limit the activities of door-to-door peddlers. And in weighing the competing values in these cases, the Supreme Court usually found freedom of religion the highest value—even when it occasioned various community inconveniences. Thus, the Court made this creditable record in difficult cases.

### The Supreme Court's Record

Here is an all-too-brief synopsis of the Supreme Court's work on religious liberty since 1940:

*Cantwell v. Connecticut*, 1940. In deciding that federal protection limited state police power affecting religious expression, the Supreme Court held that the use of even vitriolic language in religious propaganda must be protected though in the view of a policeman it threatened to cause a breach of the peace.

*West Virginia State Board v. Barnette*, 1943. During the drama of war, the Court held that freedom of religion and freedom of speech required that no person should be coerced by local school regulations to repeat the flag salute.

*Murdock v. Pennsylvania*, 1943. The

Court held that a city could not impose a peddler's tax on those who sell religious literature.

*Follett v. McCormick*, 1944. The same limitation on city taxing power was applied even if the person selling the literature made his whole livelihood from the sales.

*Martin v. Struthers*, 1943. The decision struck down a city ordinance which forbade the ringing of doorbells in order that a person might hand out religious literature, even though the ordinance was designed to protect the sleep of night-shift war workers.

*Marsh v. Alabama and Tucker v. Texas*, 1946. Here the rights to distribute literature on the property of a company-owned town and in a federal housing development were upheld in separate cases.

*Saia v. New York*, 1948. The Court accepted the use of public address amplifiers for preaching in public places, saying that the problem of excessive noise could be handled only by a carefully drawn statute aimed at noise levels in a way that would not allow covert censorship.

*Kunz v. New York*, 1951. The Court determined that New York City's permit system for preaching on streets or in parks could not be used to restrict the preaching of those who caused trouble when they spoke.

*Sicurella v. United States*, 1955. The judges refused to let the government draft Jehovah's Witnesses, because Witnesses willing admitted that they would not be pacifists at the time of the Battle of Armageddon. (Note: This is the only case in the group caused by federal action.)

*Torcaso v. Watkins*, 1961. The Court struck down an old Maryland law requiring an oath avering belief in God for those applying to become Notaries Public.

*Sherbert v. Verner*, 1963. The high court held that a Seventh Day Adventist who refused to work on Saturday was eligible, in spite of State unemployment insurance rules which did not allow such preference, for her unemployment compensation.

In concluding this synopsis, a note must be made of the fact that the Supreme Court has found some limits to the free exercise of religion. One may not preach over excessively "loud and raucous" sound equipment, nor employ young children to sell religious literature late at night, nor ignore some state Sun-

(Continued on Page 14)

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to the Saints—JUDE 3

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### WESTERN RECORDER

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**Should Churches Pay for Public Services?**

Churches have traditionally been tax free in America but at the same time have come to accept without payment for them more and more public services, especially from local governments. In earlier days this was not a special problem because churches made little use of police and fire protection, garbage collection, sewer facilities and similar services provided from tax revenues today. To accept such services without paying taxes raises serious questions.

The chief basis for tax exemption for churches is the belief churches should be completely free from government direction, control or interference. The separation principle calls for the church to expect nothing from the state except an orderly society in which to do its mission. The state, on the other hand, is to expect nothing from the church except obedience to the laws of the land and moral and spiritual influence in society. In other words, the state and church are to conduct their own affairs separately but in a spirit of cooperation and mutual respect.

In a sense the state has lived up to this understanding more faithfully than the church. No taxes have been exacted from the church except when the church has gone into business. The churches, however, have accepted more and more services from the state as they have become available and usually without paying for them.

One theory is that the church contributes so much in community service that tax provided benefits rightly belong to the church without charge. Another idea advanced is that since the individual church members pay taxes that provide public services, they are entitled to these services as church members without further cost to the church.

Both these arguments are very questionable. They fail to remove the well founded feeling that the churches receive many dollars worth of free services from government while maintaining their tax free status.

The one best way to remedy this situation is for the churches which use these services to pay for them. Since taxes are not exacted from churches, and should not be, why not let the churches voluntarily pay to the city, county or state an amount which would be their reasonable share of the cost for such public services?

It might require some careful deliberations to work out proper arrangements to do this, but it would be

more than worth it. From a purely practical standpoint it would help relieve the growing crisis of finances for local governments. More than that it would enable churches to practice what most of them preach and eliminate the need for finding arguments for doing what they know they really should not be doing.

**Baptists In the Summertime**

Summertime has always been a great time for Baptists. Homecomings, church anniversary celebrations, protracted meetings, church picnics, outdoor baptizings, associational meetings and dinners on the ground are about as important in the Baptist heritage as Sunday Schools and Sunbeams.

Time brings some changes. The summer protracted meetings of indefinite duration have given way in most places to spring and fall revivals of one week. The creek and river baptism services are no more except in rare instances. Baptistries in rural churches or borrowed ones in the county seat churches have replaced creeks and rivers. The long and laden tables under the shady maples of the church yard are but fond memories of most Baptists who now go indoors to be served in spacious social areas and modern kitchens.

But though the methods change, the spirit and meaning of these traditions remain. Summertime is still wonderful in many Baptist churches, especially those in the open countryside.

Denominational workers like an editor have opportunity to enjoy these delightful occasions with many congregations. Almost every summer Sunday brings an invitation to join a happy throng of Baptists somewhere.

One of the biggest celebrations among Kentucky Baptists this summer was the 150th anniversary observance at Bethel in Mercer County. This has been a large and strong congregation for many years and its outstanding pastors have made Bethel a progressive and very missionary minded church. Many people who were born in the Bethel community have chosen to remain there though they work elsewhere and no longer depend solely upon the beautiful hillside farms for livelihood. Others have left their childhood country homes for surrounding towns but return Sunday after Sunday to their home church.

Bethel church dinners are known far and wide. Those who experience them never forget them. The saying in that part of the country is "If you haven't eaten at Bethel, you haven't eaten yet."

The most remembered association with Bethel church dinners in the minds of former members and especially former pastors is stacked pies. This dessert delicacy is unknown in many places but it is still popular at Bethel. Pastors and editors don't know or care how they are made but make sure they are in the front of the line to find them. Stacked pies are just what the name suggests—a series of thin pies of various flavors stacked on one another until they have the appearance of a layer cake. They must have a thousand calories to a bite, but who cares?

This coming Sunday is the date for another Baptist summer celebration. The Grace Baptist Church at Shelbyana, near Pikeville, has planned a gala homecoming and reunion for July 31. Floyd Titsworth

is the pastor and C. H. Brown is the program chairman. Mr. Brown has promised to provide a rare mountain delicacy for the occasion—wild lynn honey.

Long live the good old summertime for Baptists. Whether it's stacked pies at Bethel, wild lynn honey at Grace, open pit bar-be-cue in far western Kentucky or mountains of famous old ham and fried chicken just anywhere you look, it's a wonderful experience.

All this talk sounds like Baptists view heaven like the Mormons, just a glorified extension of the earthly and fleshly experience. But all Baptists know these things that delight the physical appetite are truly meaningful only because we also know the Lord as the true Bread and living Water of life.

**BAPTIST FORUM**



**Answers to L. C. Ray's Questions**

Dear Editor:

Before I attempt to respond to some of the "interesting questions" pointed out by Dr. L. C. Ray (letter to the editor, *Western Recorder*, issue dated June 30, 1966) with reference to the report of the Committee on Order of Business attempting to evaluate the Youth Rallies held in conjunction with the annual convention, I want to express disappointment that he would seek to obtain answers in such an indirect way. Also, I am surprised that he would imply in the omission of what was said that his only source of knowledge concerning the report was what he read in the May 12 issue of the *Western Recorder*.

The truth is that Dr. Ray is an officer of the Executive Board that requested the evaluation and instructed the Committee on Order of Business to bring the report to the May 3 meeting at Cedarmore. Furthermore Dr. Ray sat silent after the report was read by the chairman, and did not ask a single question about it or challenge a point of information.

I readily admit anxiety about the use of the term "leaders" because Baptists disdain the "high particulars," and this may just as well, but "leaders" was employed in the report to assure the hearers that the men consulted were trustworthy. Among the leaders to whom I referred are Frank Owen, presently chairman of the special committee to study the Baptist Student Union and a former president of the convention. Another is H. C. Chiles, a former moderator of the General Association of Baptists and the writer of the Sunday School lessons printed in the *Western Recorder* each week. Verlin Krusch-

witz is one who shared opinions with the committee. He is Chairman of the Administrative Committee of the Executive Board, and is a very responsible person in my judgment. He has served as president of the Kentucky Baptist Convention. Chester Badgett presently served as president of the Foreign Mission Board, and is a past president of the Kentucky Baptist Convention. He was very definite in his views which were embodied in the report. For the sake of space, I will mention only one other: David Nelson, who serves as president of the Kentucky Baptist Convention, and is the Chairman of the Executive Board. In answer to Dr. Ray's questions: Who are the "leaders?" and Who selected them? I say that these above named men are some.

To aid Dr. Ray in keeping the record straight it should be pointed out that it was the Executive Board that asked the Committee on Order of Business for an opinion rather than the other way around. Is this not so? Then when the report of the committee was presented the Executive Board received it without one word of disagreement and voted commendation for the committee in its work. It is reasonable to assume that if a considerable number of the members of the Board had been critical of the evaluation, there would have been a different reaction. Furthermore a list of the persons corresponded with is on file in Dr. Sander's office, and a closer look will reveal that most of them are members of the Executive Board.

Dr. Ray has a perfect right to his opinion about the worth of these meetings, and he is acting properly to express his assessments in the way he does. But to impugn the report by be-

littling the "leaders" who shared opinions, and to accuse the committee of bypassing the Executive Board is ridiculous.

At the May 2-3 meeting of the Executive Board, the Committee on Order of Business was asked to bring the specific recommendations to the meeting of the Board in Bowling Green this November with regard to whether the Youth Rallies will be continued or not. Between now and that date most of the committee will welcome a discussion of the purpose, program personnel, and spiritual values of the rallies in these columns of the *Western Recorder*.  
Mayfield, Ky. John C. Huffman  
(Committee on Order of Business)

**Agrees with L. C. Ray**

Dear Editor:

Let me say, thank God for men like L. C. Ray, who is given, it seems, to saying the right thing at the right time, that is, as I see it. I speak, of course, with reference to his recent *Western Recorder* Forum article, in defense of our fine Youth Rally concluding our Kentucky Baptist Convention.

Being a member of the Executive Board of the Kentucky Convention, I am familiar with certain suggestions that this program be dropped from our Convention. I'm very sure those suggesting such a change are conscientious and are following the dictates of their own personal opinions on the matter. What, I would wonder, could we offer them that would mean as much to them, in familiarizing them with college life, tying them on and making them feel an essential part of our great convention? I do not believe the same program at another time would do the same.

I have had a very representative group of young people from Ashland pastorate, and since coming to Calvary, in Somerset. To my knowledge, not a word of complaint has been heard from any of our young people—rather many words of praise. It may be true that there are

(Continued on Page 12)

# KBC Financial Report-September 1, 1965 to May 25, 1966

Please find below the record of gifts received in this office for the Cooperative Program, Christian Education Advance, and other designated mission causes. Please check with your church treasurer and report any error to G. B. Morton, Business Manager. During 1966, let us pray that each church will give something and all churches will give more to world missions through the Cooperative Program. Thanks for sharing Christ with the world.—Harold G. Sanders, Treasurer.

	Co.-Op.	CEA	Desig.		Co.-Op.	CEA	Desig.
<b>ALLEN ASSN.</b>				Knuckles Chapel			
White Plains	475.43		36.63	Lakeside			
Bays Fork			27.00	Lima Missionary			
Bethel	25.00		20.00	Little Clear Creek			
Bethlehem			55.00	Manito Hill			
Big Spring	25.00			Meldrum			
Capitol Hill				Midway			
Cedar Cross	115.00			Midway Mission			
Chestnut Point	10.00			Mill Creek	60.89		23.00
Dover	25.00			Millers Chapel			
Durham Springs				Moss Chapel			148.19
Fountain Run	50.00			Mt. Mary	4.00		
Hanging Fork	40.00		176.50	New Vine			
Harmony				Newton Mission	160.88		106.49
Holland	70.57			Northside			39.00
Hopewell	6.00		50.00	Oakdale			
Liberty	209.41		157.15	Old Cannon Creek			
Mt. Gilead	72.15			Old Salem 1			
Mt. Gilead Miss.				Old Salem 2			
Mt. Lebanon	50.00			Straight Creek			30.00
New Bethel				Old Yellow Creek 1	460.96	412.17	1,425.84
New Hope	26.00	27.55	66.05	Pathfork	105.40		
New Middlefork	20.00		31.50	Pleasant Grove			
New Salem			30.00	Red Oak			
Oak Forest 1				Richards Chapel	2.80		
Oak Forest 2				Riverside	811.74	372.00	444.34
Pleasant Home				Riverview	240.89		265.00
Rough Creek	10.00		50.00	Southern Missionary			
Scottsville	3,922.47	208.80	648.72	Southside	328.84	106.29	217.42
Calvary				Mt. Hebron			
Trammel Fork	38.50			Stoney Fork	239.43		80.53
Totals	5,188.53	236.35	1,348.55	Tanyard Hill			5.60
				Tracy Branch			
<b>ANDERSON ASSN.</b>				Trenton			
Alton	770.61		101.30	Tuglesville			20.00
Ballard			15.49	Varilla			10.00
Battle				Wasio			
Fellowship	180.00	13.50	145.55	West Cumberland	151.32	80.00	72.42
Friendship	132.50	10.00	95.56	West Pineville	428.50		126.05
Glennsboro	109.00			Whipple Mission	25.95		
Goshen	95.42		82.00	Wilderness			
First Lawrenceburg	1,322.65	88.00	1,755.54	Ypsilanti			
Mt. Pleasant	398.42		19.00	Totals	22,590.47	2,143.57	17,320.32
Pleasant Grove	9.00		18.00				
Sand Spring	3,823.65		2,197.39	<b>BETHEL ASSN.</b>			
Tyrone Missions	588.15		145.65	Adairville	2,731.00	226.00	2,111.50
Van Buren	57.23		39.10	Auburn	3,446.93	325.00	1,423.35
Totals	7,496.63	111.50	4,614.58	Dripping Spring	544.90		294.66
				Elkton	3,375.56	755.87	2,176.98
<b>BELL COUNTY</b>				Russellville First	10,455.60	494.00	4,952.53
Alexs				Forest Grove	499.00	400.00	380.85
Alva	81.44		28.87	Guthrie	4,553.73	924.77	1,174.93
Antioch				Keysburg	40.02		12.26
Arjay	30.37	5.0	34.00	Mt. Gilead	408.32		400.25
Balkan				Mt. Zion			507.81
Beans Fork				New Hope	568.02	25.00	300.13
Beech Grove				New Union	887.48		979.43
Bennetts Fork	36.00			Post Oak	2,074.75	48.00	1,022.55
Bethlehem				Russellville Second	1,578.60		387.49
Binghamtown	1,732.36	178.70	1,854.34	Sharon Grove	297.27		
Blanche Mission				Spring Valley	606.13		265.68
Blue Ridge	18.68			Tiny Town	10.00		60.00
Buck Grove				Trenton	2,575.80	801.00	3,002.86
Calloway	10.50			Trinity			965.60
Caney Fork				Walnut Grove	2,115.20		587.35
Cardinal				Southern Heights	324.16		79.88
Carey Mission	2.81		3.00	Woodlawn	64.61		134.69
Central Grove				Totals	37,145.08	3,990.64	21,160.78
Chenoa				<b>BLACKFORD ASSN.</b>			
Clear Fork				Blackford	1,512.52		207.50
Coldiron Mission	47.44			Central	98.08		61.75
Colmar				Chestnut Grove	240.00		224.05
Crockett			45.79	Dawson Memorial	144.58		68.00
Darisburg				Friendly Grove			
Dumtop Hollow M	15.92			Friendship	5.00		8.00
E. Cumberland Ave.	634.42		454.96	Hawesville	2,178.56	140.00	2,200.53
East Jellico	368.54		113.71	Lewisport	2,249.46	45.00	414.35
East Pineville	149.35		74.78	Mt. Eden	448.22		157.83
Edgewood	3.68			Newton Springs	191.25		81.00
Faith Missionary				Panther Creek	317.61		
Ferndale	36.85			Patesville	90.00		6.40
First Middleshoro	5,534.65		3,656.86	Pellville	2,407.12	825.00	902.82
First Pineville	9,799.81	743.66	7,785.68	Poplar Grove			
First Blackmont			20.00	Roseville	40.00		27.14
Fonde	75.80	206.85	50.95	Union			
Four Mile				West Point			8.16
Fuson Chapel				Totals	9,922.40	1,010.00	4,367.53
Garneada Mission				<b>BLOOD RIVER ASSN.</b>			
Harmony			10.00	Blood River			5.00
Hutch				Altona	496.02		239.45
Hensley Chapel	189.80	38.81	107.00	Bethel	899.35		825.40
Hosman	646.21		67.50	Bethlehem	274.10		11.30
Insull				Blood River	8.00		6.00
Iry Grove				Briensburg	4,688.84		1,154.07
Jenson	144.24			Calvert City	4,033.61		1,376.24
Kettle Island	10.00						

	Co.-Op.	CEA	Desig.		Co.-Op.	CEA	Desig.
Calvary				Cherry Corner	1,395.97	40.00	288.78
Coldwater			25.00	Coldwater	25.00		16.50
Dexter			519.41	Dexter	519.41		75.00
Elm Grove	2,840.61	41.50	1,175.53	Elm Grove	2,840.61	41.50	1,175.53
First Murray	14,000.00	275.00	5,257.44	First Murray	14,000.00	275.00	5,257.44
First Baptist M				First M Benton	3,538.10	169.60	2,085.85
Flint			861.38	Flint	861.38		423.95
Gilbertsville	1,315.15	1000.00	808.15	Gilbertsville	1,315.15	1000.00	808.15
Hamlet	963.26		166.32	Hamlet	963.26		166.32
Hardin	367.45		100.00	Hardin	367.45		100.00
Hazel	3,355.20		960.83	Hazel	3,355.20		960.83
Kirksey	203.55		45.00	Kirksey	203.55		45.00
Lakeriver	750.32		126.97	Lakeriver	750.32		126.97
Ledbetter	278.68		203.67	Ledbetter	278.68		203.67
Little Cypress	455.11		71.77	Little Cypress	455.11		71.77
Locust Grove	1,156.05		234.39	Locust Grove	1,156.05		234.39
Memorial	1,953.33	23.00	476.73	Memorial	1,953.33	23.00	476.73
New Bethel	400.00		700.00	New Bethel	400.00		700.00
New Harmony	3,030.21		190.50	New Harmony	3,030.21		190.50
New Mt. Carmel	618.99		300.00	New Mt. Carmel	618.99		300.00
New Providence				New Providence			
New Zion			435.00	New Zion			435.00
North Benton	764.03		105.88	North Benton	764.03		105.88
Oak Grove			25.00	Oak Grove			25.00
Olire Missionary	755.27		237.96	Olire Missionary	755.27		237.96
Owens			272.74	Owens			272.74
Pleasant Hope	201.01		205.84	Pleasant Hope	201.01		205.84
Poplar Spring	210.00		285.53	Poplar Spring	210.00		285.53
Salem	1,471.16		313.91	Salem	1,471.16		313.91
Scotts Grove	1,375.60		156.45	Scotts Grove	1,375.60		156.45
Sharpe	600.00		713.37	Sharpe	600.00		713.37
Stinking Spring	1,529.00	23.30	183.33	Stinking Spring	1,529.00	23.30	183.33
Spring Creek	200.00		79.16	Spring Creek	200.00		79.16
Sugar Creek	190.00		398.21	Sugar Creek	190.00		398.21
Union Ridge			350.04	Union Ridge			350.04
Panzora	174.33		76.00	Panzora	174.33		76.00
West Fork	538.60		34.10	West Fork	538.60		34.10
Zions Cause	170.94		51.71	Zions Cause	170.94		51.71
Northside	56,925.77	1,572.40	20,899.03	Northside	56,925.77	1,572.40	20,899.03
Totals				Totals			
<b>BOONES CREEK ASSN.</b>				Allensville	440.50	150.00	382.49
Beech Grove	92.80		5.00	Beech Grove	92.80		5.00
Boones Creek	832.00		695.82	Boones Creek	832.00		695.82
Calvary	244.77		164.02	Calvary	244.77		164.02
Central	7,488.22	200.00	2,913.35	Central	7,488.22	200.00	2,913.35
Clay City	180.00		50.00	Clay City	180.00		50.00
Corinth	1,346.35	100.00	745.99	Corinth	1,346.35	100.00	745.99
Garfield	363.25		127.64	Garfield	363.25		127.64
Goshen	1,451.60	99.50	387.09	Goshen	1,451.60	99.50	387.09
Hardinsburg	55.00		102.01	Hardinsburg	55.00		102.01
Hites Run	1,510.60	50.00	762.56	Hites Run	1,510.60	50.00	762.56
Irvine First	90.00		104.69	Irvine First	90.00		104.69
Friendship	23.28		23.60	Friendship	23.28		23.60
Greenbriar	157.52		61.00	Greenbriar	157.52		61.00
Heidelberg	62.81		43.27	Heidelberg	62.81		43.27
Howards Mill	424.00	40.00	124.03	Howards Mill	424.00	40.00	124.03
Ivory Hill	85.05		212.36	Ivory Hill	85.05		212.36
Jeffersonville	27.34		285.11	Jeffersonville	27.34		285.11
Kiddville	306.00		140.25	Kiddville	306.00		140.25
Macedonia	407.76	10.00	153.26	Macedonia	407.76	10.00	153.26
Mt. Olive	117.79		26.29	Mt. Olive	117.79		26.29
Northside	76.80		150.00	Northside	76.80		150.00





Rev. and Mrs. Leroy K. Seat (front), Rev. and Mrs. I. Grundy Janes, Jr. (seated, back), and Rev. and Mrs. N. Mack Shults chat outside Pritchell Hall at Ridgecrest (N. C.) Baptist Assembly, where they were appointed missionaries by the Southern Baptist Foreign Mission Board, June 23, at the opening session of the annual Foreign Mission Conference.

### Annuity Board Urges Ministers To Join Protection Plan

Dallas—The Southern Baptist Annuity Board is conducting a direct mail campaign to enlist non-participating Kentucky ministers into the Southern Baptist Protection Plan.

Floyd B. Chaffin, associate secretary of the Annuity Board indicated there are ministers in 1,260 Kentucky churches who are not currently participating in the Plan.

"These ministers and their families need the coverage against death, disability and retirement just as much as the 1,047 Kentucky ministers who are currently in the Plan," Chaffin said.

He said the series of letters are directed to the minister. The letters urge him to study the benefits of the Protection Plan, and encourage him to join. Some ministers may be hesitant to mention this to the church; therefore, this would be a good opportunity for a layman in the church to take the lead and discuss this with his pastor and help him to get in the Plan.

Chaffin said this is the first general campaign aimed at enlisting ministers in the Plan in three years. Previous emphasis has been placed on the Life and Health Plans, he stated.

The Protection Plan provides benefits for retirement, disability and widow.

## Three Kentucky Couples Appointed Missionaries

RIDGECREST, N.C.—Rev. and Mrs. I. Grundy Janes, Jr., of Lexington, and Rev. and Mrs. Leroy K. Seat and Rev. and Mrs. N. Mack Shults, of Louisville, were appointed missionaries on June 23, during a special session of the Southern Baptist Foreign Mission Board opening the annual Foreign Mission Conference at Ridgecrest Baptist Assembly.

Mr. and Mrs. Janes will serve in Chile, Mr. and Mrs. Seat, in Japan, and Mr. and Mrs. Shults, in North Brazil.

Mr. and Mrs. Janes are natives of Louisville. She, the former Jean Bell, moved with her family to Owensboro when she was 10 years old.

Mr. Janes joined the faculty of Lafayette High School, Lexington, as a social studies teacher in 1962 and was made assistant principal a year ago. He expects to do educational work in Chile.

Mr. Shults has been pastor of Brookview Baptist Church, Louisville, since January, 1962. The church was organized from a mission under his leadership.

Mr. Seat is studying for the doctor of theology degree in Southern Baptist Theological Seminary, Louisville. He expects to receive the degree in absentia next January. By then he will probably be a language student in Japan.

He was formerly pastor of Baptist churches in Ekron and Clay City, Ky. Also, he was a teaching fellow at the seminary for three years.

Both Mr. and Mrs. Janes are graduates of Georgetown College, where she received the bachelor of arts degree and he, the bachelor and master of arts degrees. He also holds a bachelor of divinity degree from Southern Seminary; she has a master of arts degree from the University of Kentucky.

Relating some of the highlights of their Christian experience, Mr. and Mrs. Janes told the Foreign Mission Board that they made commitments to vocational Christian work while teen-agers. She began thinking in terms of foreign missions at that time. He traces his interest in overseas service to a college course taught by a furloughing missionary, Dr. William L. Jester, of Nigeria.

While students Mr. and Mrs. Janes did summer work under the Southern Baptist Home Mission Board. He taught in Louisville for one year; she has taught in Louisville, Lexington, and Tipp City, Ohio.

They have a two-year-old-son, Robert.

Mr. Shults, native of Cleveland, Tenn., told the Foreign Mission Board that while he was a student in Carson-Newman College, Jefferson City, Tenn., he experienced a "growing conviction" that God wanted him to be a missionary.

After graduating from college he entered Southern Seminary, where he received the bachelor of divinity and master of religious education degrees. He was starting work toward a doctorate in religious education when he decided the time had come for him to serve overseas.

Mrs. Shults, the former Audrey Minor, of Jonesville, Va., attended Carson-Newman College and Southern Seminary. She and Mr. Shults have three sons and three daughters, ranging from nine years to nine months old.

Mr. and Mrs. Seat are natives of Missouri, he of Grant City and she, the former June Tinsley, of Humansville. Both are graduates of Southwest Baptist College, Bolivar, Mo., and William Jewell College, Liberty, Mo. (his studies at William Jewell rated magna cum laude). He received the bachelor of divinity degree from Southern Seminary in 1962.

Mrs. Seat has taught school in Charlestown, Ind., and substituted in the schools of Meade and Powell Counties, Kentucky. She and Mr. Seat have two children, Keith, nearly eight, and Kathy, five and a half.

She told the Foreign Mission Board that Kathy recently opened an encyclopedia to the flag section and, pointing out the flags of the United States and Japan, said, "Mom, here are the flags of our two countries!"

## KENTUCKY BAPTISTS AT WORK



### Brotherhood

#### Beaver Dam R.A. Earns 18 Awards

by Forrest Sawyer

Frank Hoxworth, of the Beaver Dam Baptist Church has earned eighteen Royal Ambassador awards during the past three years.

The highest achievement in Royal Ambassador's is the Ambassador Service-Aide Award. It requires the expenditure of 150 hours of directed effort, after the "area" (there are eight) has been selected. Frank chose CHURCH OFFICE AIDE and worked with the Sunday School Superintendent in distributing literature and substituting for absent secretaries. In working with the Training Union Director, he distributed literature and maintained the weekly record board. During revival periods, he served by distributing announcements and directed younger R.A.'s in the collection of the offerings each night.

Young Hoxworth has begun work on another award, that of the Royal Ambassador Program Aide.

As an example of the appeal of the R.A. program Frank has advanced through the Crusaders and Pioneer age levels.

The above reading speaks volumes as to the values of the program. When you combine the reading, study the picture, and if you could see Frank's manuals (including his Campcraft, in which he completed the four trails — Hiker, Camper, Woodsman, Adventurer) and know that learning has been achieved in areas of crafts, sports, hobbies, citizenship, home, church, community, state, national and international missions — and this young man's interest increases, as opposed to decreasing, one can better appreciate the joys which come to Beaver Dam church men, such as Chester Belcher, Leon F. BeDell and others who work to achieve in the lives of boys the pledge boys take when they become members of a Royal Ambassador Chapter.

"As a Royal Ambassador I will do my best:

To become a well-informed responsible follower of Christ;

To have a Christlike concern for all people;

To learn how the message of Christ is carried around the world;

To work with others in sharing Christ; and



Frank Hoxworth

To keep myself clean and healthy in mind and body."

Experiences such as the foregoing has caused several of your state Brotherhood leaders to pray consistently that "Baptist churches will not load men, who want to work with boys in R.A.'s, down with so many other jobs that they do not have time to do that which, in their heart, they feel they ought to do".

### Student

#### In Appreciation

by J. Chester Durham

I came away from the recent session of the Kentucky Baptist Convention with mixed emotions, and I confess with some degree of confusion. However, there is one thing about which my mind does not contain confusion. Namely, I am genuinely grateful to Kentucky Baptists for their generosity toward the Stu-

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dent Work program. Kentucky Baptists have made it possible for us to borrow approximately \$272,000 for the erection of Student Centers. This is not nearly enough to cope with the tremendous needs for a ministry to the masses of our students. On the other hand it is a generous beginning, a much appreciated assistance. Kentucky Baptists I want to say "THANK YOU!"

From where I sit it is all too easy to see where in Student Work I might have done a better job — here, there, and in a thousand places. I'd like to project my weaknesses and mistakes of the past many years upon you. Really, I would. But, two considerations won't let me do it. The first is that I know I, and I alone, must give an account for my own failures in my very own area of personal responsibility. In the second place, I have a sneaking notion that you have about as many of your own to work through as you can manage. And, of course, it goes without saying that none of us can "manage" them by ourselves.

But, despite the harsh, probing reality of what we did wrong or failed to do or did right, there is surely room for genuine joy and much, much to give us hope and direction in this work to which God has called us.

Once, again, thank you Kentucky Baptists for your continued support of a ministry to the masses of students and may God give us the vision and the means for a greatly expanded ministry.

### Evangelism

#### A Call to Prayer

by Hicks Shelton

The Enterprise Association is sponsoring a Simultaneous Revival in the Missions of the Association during the week of July 25 thru July 31. There will be eight pastors, three denominational workers, and one layman giving their time and services. These will join the pastors and laymen of the sponsoring churches.

The visiting men in this revival will be: A. B. Colvin, Secretary of Direct Missions; Nobel Cottrell, Pastor of First Baptist Church, Thompkinsville; David Gardner, Pastor, First Baptist Church, Munfordville; Jesse Hatfield, Pastor, Beechland Baptist Church, Louisville, Kentucky; John Kruschwitz, Pastor, Versailles Baptist Church, Versailles; Morris

(Continued on Next Page)

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**A Call to Prayer**

(Continued from Page 11)

Reed, Layman, Minister of Music, Ashland Avenue Baptist Church, Covington; R. G. Shelton, Pastor, First Baptist Church, Eddyville; T. H. Shelton, Secretary of Evangelism; Robert Shetler, Pastor, First Baptist Church, Covington; T. A. Thacker, Pastor, Memorial Baptist Church, Murray; Garland Wilkerson, Missionary, Enterprise Association. These Mission Revivals will be held in Magoffin, Johnson, and Martin Counties. Floyd County had to cancel because of a local option election which was set for July 27.



Kliwer



Dorsett

**Music Leadership Converges On Cedarmore July 29**

by Eugene Quinn

A large proportion of the Kentucky Baptist Music leaders will converge on Cedarmore Baptist Assembly on July 29. In addition to those who will have been able to attend the entire Assembly beginning on the 25th, associational music directors will have a meeting at 2:00 p.m. on the 29th in the air-conditioned Boone Lodge. This meeting will be followed at 5:00 p.m. by a meeting of the Kentucky Baptist Music Association. This is the annual dinner combining the rare fellowship opportunity and a business meeting for the Kentucky Baptist music leaders.

Still other music leaders may be unable to make the dinner but will join the group to hear *The Crucifixion*, a cantata by John Stainer, presented by the entire Youth Music Assembly personnel under the direction of Carlyle Bennett of Golden Gate Baptist Seminary in California.

The soloists for this cantata will comprise Archie Kliwer, tenor; Phillip Landgrave, bass; and Mrs. James Dorsett, organist.

The presentation of the cantata commemorating the crucifixion of Christ will appropriately bring to a climax the week of musical growth and leadership development which is all performed for the purpose of presenting Christ crucified to a lost world.

**BAPTIST FORUM**

(Continued from Page 5)

a few things to be desired in the construction of the program, but why do we not straighten out a few kinks in an already successful program, and leave it where it is. It is my hope that, for many years to come, our young people will feel this tie of unity between themselves and the great business of the convention.

Somerset, Ky. William R. Bradshaw

**Why Sermons Make Us Angry**

Dear Editor:

"He was preaching at me today." Have you ever said that? Sometimes a person says to me, "Preacher, were you talking about me?" Although this is generally said in half-jest, it is complimentary to the pastor. The sermon is not intended for the people in the next town but for the folk at home. If the congregation did not sense the rebuke of God for their sin in sermon, it would be a bitter failure. The physician is to minister to the sick, not the well.

However, a pastor is troubled when folk take personal offense at the message. No one enjoys another enemy.

Why do some sermons make us angry at the pastor? Because they touch our sin and we resent the guilt we have to bear. The kings of Israel resented the prophets for pointing to their sin, and the Pharisees hated Jesus for rebuking their hypocrisy. Peculiar, isn't it, that we pray for God to give the preacher a sermon and then get angry with him when it confronts our sin? Yet the true pastor must be first loyal to our Lord and rebuke sin wherever it crops out. Covington, Ky. Russell Bennett

**Two Baptist Colleges Get Education Grants**

WASHINGTON (BP)—Two Baptist-affiliated universities have been named to receive federal grants to strengthen their graduate education programs for public school teachers.

Ouachita Baptist University, Arkadelphia, Ark., and Stetson University, DeLand, Fla., were listed among 123 colleges and universities to receive federal grants for programs to begin the academic year starting next year.

Ouachita, affiliated with the Arkansas Baptist Convention, was awarded \$19,050. Stetson, a private Baptist school which receives financial aid from the Florida Baptist Convention, is to get \$30,000.

Purpose of both grants is to help strengthen graduate education programs for elementary and secondary school teachers. The awards were made under the Higher Education Act of 1965.

**WMU Conferences Cedarmore, 1966**

by Mrs. Geo. R. Ferguson

Mrs. W. C. Tyler of Blue Mountain, Mississippi will speak each evening during the WMU Conference at Cedarmore and will speak also during the Week-end Conference (August 29-September 2; September 3-5.)



Mrs. Tyler

Mrs. Tyler served for many years as Recording Secretary of Woman's Missionary Union, Auxiliary to the Southern Baptist Convention and is in much demand as a speaker through our Convention territory. Her messages will be timely and of spiritual depth.

Mrs. Tyler's late husband was president of Blue Mountain College at the time of his death less than two years ago.

The Tyler family is well known and greatly admired in Kentucky. Don't miss her daily messages.



Dr. Hicks

Dr. W. Bryant Hicks, Professor of Missions at Southern Baptist Seminary will be the Bible Hour speaker each morning—Tuesday through Friday, and on Sunday morning—during these conferences.

Dr. Hicks is a Th.D. graduate of Southern Seminary. He served as pastor of Buck Run Baptist Church, Forks of Elkhorn, Kentucky for five years before his appointment by our Foreign Mission Board in 1955 for service in the Philippines. He has an enviable record of accomplishments as missionary in the Philippines and began his work as Professor of Missions in 1965.

He will speak each morning at 10:50. Come! Bring your Bible.

Watch this column for more program information. Write today to Marvin M. Byrdwell, Manager, Cedarmore Baptist Assembly, Bagdad, Kentucky, for reservations.

In addition to the Lodge and other facilities reservations in the new GA cottages may be requested for WMU Conferences.



**SUNDAY SCHOOL LESSON**

By H. C. Chiles



**REMEMBER THE LORD'S DAY**

(This Lesson for July 31, 1966)

In recent years there has been a growing tendency on the part of multitudes to observe the Lord's Day as a holiday rather than as a day on which we are to rest from our labors and to worship God. Numerous blessings come into the lives of those who comply with God's wishes by observing the Lord's Day as one of physical rest and spiritual renewal.

**Exodus 20:8-11.**

Quite naturally one inquires: "Who instituted the Sabbath?" and "Why was such a day instituted?" God instituted the Sabbath. The origin of the day really goes back to creation. Six days had been consumed in the setting in order of the universe. God purposed that after labor should come rest, so He set aside a day for that purpose. Read Genesis 2:2-3.

God set aside that day for His own glory and for man's benefit. It was ordained of God for the good of man's physical, mental and spiritual natures. God purposed that at definite and regular intervals man should cease from his labor, draw apart for rest, and take time to meditate on the things of his Creator and Lord. Just as man's body needs rest from the labor of six days, so his spirit needs the strength that comes from real worship. If six days are needed to labor for ourselves and others, surely one day should be used to build up our spiritual lives.

Since the Jewish Sabbath was essentially a day of rest, and afforded an opportunity for the worship of God, the principles surrounding it are applicable to our day of rest and worship, the Lord's Day. Our Lord wants us to sanctify His day by studying the scriptures, by meditation, prayer, and public worship. He intends that this day shall be one of glad fellowship with Him, which is man's supreme need. Anybody who does not observe the Lord's Day by resting from labor and worshiping God is a loser, even though he profits financially by so doing.

**Luke 6:6-11.**

When Christ entered a synagogue on a particular Sabbath, His attention was drawn immediately to a man whose right hand was withered. While our Lord looked upon this afflicted man with divine compassion, the Pharisees

watched hopefully to see if He would heal the man, thereby making Himself liable for arrest. At Christ's call, the man stepped forth and separated himself from the others. Turning to the Pharisees Christ asked, "Is it lawful on the sabbath days to do good, or to do evil? To save life, or to destroy it?" When He had silenced His enemies, Christ said to the man, "Stretch forth thy hand." With his effort to obey Christ came the power or ability to do so. His faith and obedience brought healing from the Lord. Christ never commands us to do anything without giving us the necessary strength to do it. Out of gratitude for healing the man resolved to use his hand for the glory of God.

Forthwith the critics went forth and struck a friendship with their enemies for the purpose of destroying Christ. Knowing of the plot to murder Him, Christ left and went elsewhere.

**John 5:16-18.**

On the particular Sabbath that the Saviour visited Bethesda, a motley gathering of sick and afflicted people were assembled along the five porches which had been built around the pool. What a pitiable sight those porches must have presented, for they were filled with afflicted people who had come from far and near in the hope of getting healed. In that assembly were as many broken hearts as there were infirm bodies. Many of them had been waiting for years for something which had not happened.

Among those who thronged the porches, awaiting a periodical disturbance of the waters, was a man who had suffered from a disabling infirmity for thirty-eight years. That is a long period of time for one whose hands are busy with great and thrilling tasks, but it seems much longer to one who is helpless. To this man life had little or no enjoyment. He had waited in vain for so long that he was almost in the grip of utter despair.

As was ever His custom, Christ went to the place where He was needed most and could accomplish the most good. He always went to the places where hearts were aching and breaking. It was ever His delight to give health and eternal life to the needy. He did His

best to alleviate suffering, to restore health, and to present salvation.

As the Great Physician walked along in the midst of those who were sick and suffering, He was unrecognized and unwelcomed. Knowing the condition of this poor man, Christ had compassion on him. He singled him out from among his fellow-sufferers and asked him the specific question, "Wilt thou be made whole?" In other words, "Are you willing to be made whole?" "Would you like to get well?" Willingness to be cured was absolutely essential to his recovery. Christ would not cure him against his will. Just as He would not force a cure upon him, so He will not save a soul until there is a consciousness of a lost condition and a sincere desire to be saved. As soon as the man signified his willingness and desire to be healed, Christ challenged his faith, saying, "Rise, take up thy bed and walk." This afflicted man was cured immediately, completely, and permanently. Just as soon as Christ healed this patient, He glided away and concealed Himself in the crowd.

When the Jews saw the man carrying his bed on the Sabbath they objected, saying, "It is the Sabbath day, it is not lawful for thee to carry thy bed." When the man told them that his Physician had commanded him to do so, the Jews sought to discover Whom He was. As soon as Christ was identified, the Jews sought diligently to persecute Him as a Sabbath-breaker. Christ claimed that He was doing a work like unto that which God the Father did, and this caused them to hate Him all the more, and they resolved to slay Him. They thought that He deserved to die for healing a man on the Sabbath, and doubly so for claiming to be equal with God.

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# Defender of Religious Liberty

(Continued from Page 3)

day closing laws even if one is a Sabbatarian, nor curse an officer of the law in order to express deep and heartfelt convictions about him. But these restrictions are not new burdens in the light of earlier state law.

All told then, the Supreme Court struck down many state and local laws and practices that restricted the free exercise of religion and it did not add any new restrictions. The great power it gained by the Cantwell decision was used in the side of liberty.

## The School Prayer Rulings

Nevertheless, the Supreme Court has been attacked as a destroyer of the free exercise of religion. Worse yet, it has been said to have kept children from prayer! What is the reason for this shocking criticism? Is it valid?

The criticism resulted from a set of cases in the 1960's which concerned prayer and Bible reading in the public schools. In 1961 the Court in *Engel v. Vitale* held that the school-organized, classroom recitation of a twenty-one word prayer written by the Board of Regents of the State of New York constituted an improper establishment of religion.

In 1963 in two companion cases under the title of *Abington School District v. Schempp*, the Court said that school-organized, classroom Bible-reading and recitation of the Lord's prayer constituted a religious exercise required by law. Thus it was an improper establishment of religion, even though participation in the exercises was voluntary.

Then late last year, the Supreme Court refused to review a United States Court of Appeals decision. The Court of Appeals had denied to the parents of some New York school children the power to compel the local school to permit officially organized group prayer before eating.

The lower court determined that the prayer was not the voluntary act of the children, but in the total context was taught and supervised by school authorities.

In spite of the long-established legal tradition that refused to review does not imply anything final about the Supreme Court's position on the case, some people assailed the Court for its non-decision. These same people tended to argue that this organized and supervised prayer was purely voluntary although the participants included kindergarten and elementary grade children from Roman Catholic, Protestant, Jewish and Armenian Apostolic homes.

The Appeals Court said that the parents in fact were trying "to impose religious practices upon the public schools and to obtain the aid of the state there-

fore through the use of public schools and school personnel."

The record is clear! *These cases in combination or separately cannot be viewed as a denial of the free exercise of religion.* A child can pray in school if he chooses. He may bow his head and pray as his tradition or as the spirit dictates. Presumably, a voluntary group could get together at lunch or recess and pray if it chose.

What the Court has banned is this: *School officials (i.e., state authority) cannot organize or supervise prayers and Bible reading for religious purposes.*

"For religious purposes" is an important qualification here, because the Court explicitly said that the Bible could be read as literature. We may assume that prayers could be studied as literature. Further, the Court said religion could be taught as history. And it approved the teaching of morality. Thus, the Court did not ban from the schools the study of religion as an aspect of our civilization or the teaching of the morals necessary for social well-being.

Do these rulings deny to the majority its power to act as it chooses? The answer is simple and grounded in our long traditions of liberty. Of course, the majority cannot compel where basic rights are concerned. That is precisely why we have the Bill of Rights—to remove from anyone's or any group's power the capacity to tamper with free religion, free speech, free press, free assembly, due process, etc.

The very core meaning of the Bill of Rights is that it limits government (and persons) by known law from actions that even one lone person may regard as detrimental.

## Conclusion

The cases referred to in this article converge in two kindred purposes: (1) to maximize the free exercise of religion for all persons; (2) to forbid the state from promoting any or all religions. These, of course, are the purposes of the twin religious clauses of the First Amendment. "Congress shall make no

law respecting an establishment of religion or prohibiting the free exercise thereof."

Since the Supreme Court applied this clause to the several states, its work has been productive of the most religious liberty our society has ever known at law. For those devoted to liberty the Court's achievement deserves highest praise.

## Saying Goodbye to a Pastor

by Grace Baird

Route 1, Utica, Kentucky

Preachers say that the first and last Sundays in a church are the hardest. For him I'm sure that's true. But for me, I am inclined to believe that the last is the more difficult one to face. I just simply can't tell him "Goodbye." That's why I write:

To my pastor and his family:  
Please forgive me for not leaving by the front door today. "Goodbyes" are hard to say.

I used to wonder what made the tears run so freely from the eyes of the older "sisters" of our church. Now I know. Tomorrow cannot be like any of our yesterdays.

Your work here will long be remembered—not that we've always been in agreement, for we've certainly had our share of contradictory thoughts. But in resolving our differences we've obtained a better sight of our goals. In learning to compromise we've matured in our Christian faith.

We have shared a concern for the indifferent attitudes of some of our members. Empty pews have dampened our spirits. Whenever we've sought a new year's slate of officers, we've too often heard the trite, trite reply, "I'm too busy now, but I'll be happy to do that for the church next year."

We've participated in the musical part of our worship programs. Remember how tiring the long hours were when we practiced for our Christmas and Easter specials? How proud the small choir was whenever the crowd said, "Well done!"

What a joy it was to see our young ones walk the aisle to accept Jesus Christ as their personal Saviour. We've rejoiced whenever others have aligned themselves with our group. We've experienced the sadness of death's toll among our members.

We will always appreciate each visit you made during our sicknesses. It is indeed uplifting to share the burdened hours with one who walks very closely with God.

Today was your last to walk through our door in the capacity you've held these past few years. New goals and greater heights will quickly heal the hurt you have over leaving our congregation. And we who remain will be

striving to maintain our Christian fellowship which will help us in our period of readjustment.

But these few years were different from any that have gone before or any that will follow. These have their specific characteristics developed only by your leadership. That's why I weep!—Please forgive!

## Eleven Georgetownians Appointed Missionaries In One Year

The Missionary Album of the Foreign Mission Board of the Southern Baptist Convention lists eleven new appointees in its annual supplement who are graduates of Georgetown College.

The eleven Georgetown alumni make up the largest annual addition to missionary service in the school's history. This growth brings the total of graduates serving a missionary cause outside the United States to 85. Seventy of these are sponsored by the Southern Baptist Convention.

Seven per cent of the Foreign Mission Board's appointments this year are graduates of Georgetown College. Six of the new missionaries are native Kentuckians. The appointees are sharing two continents. Seven will serve in Central and South America. The balance are being sent to Africa.

The missionaries and their places of service are: Dr. and Mrs. E. Truman Mays, Nigeria; Mr. and Mrs. Paul Henry Grossman, Liberia; Mr. and Mrs. Darrell Cruse, Brazil; Mr. and Mrs. Richard Clement, Ecuador; Mr. and Mrs. Siegfried Gerhard Enge, Argentina; and J. D. Harrod, Brazil.

## Lexington Avenue, Danville, Plans New Building

The Lexington Avenue Baptist Church in Danville has employed an architect to prepare plans for a new education building and a chapel according to Dr. W. Austin Roberts, pastor of the church. Two new buildings will be an educational plant and a chapel. The buildings will be constructed east of the present church edifice on property already owned by the church.

L. C. Taylor and E. Evan Edmiston are co-chairmen of the planning committee and Herbert R. Acton is chairman of the building finance committee.



## Americans United Enters Suit Against Church Tax Exemption

BALTIMORE, MD. (POAU)—Entrance of Americans United for Separation of Church and State into a court challenge here of the tax-exempt status of unrelated business income of churches has been announced by Glenn L. Archer, executive director of the Washington-based organization.

The suit is known as *Seversmith v. Machiz* (district director for internal revenue, Maryland).

Plaintiffs are residents of Maryland and the District of Columbia. They have brought the suit on behalf of all other United States income taxpayers.

Mr. Archer pointed out that this case differs from another similar suit previously filed in Baltimore. Plaintiffs in the *Seversmith* case are not challenging all church tax exemption but only that for business and investment income not

related to the churches' spiritual ministry.

The suit contends that the plaintiffs, by reason of paying greater taxes to offset the loss through church exemptions, "have property taken from them other than by due process of law, in violation of the Fifth Amendment. . ." It claims further that such exemption "constitutes the making by Congress of a law respecting an Establishment of Religion" in violation of the First Amendment.

A partial list of "exempted taxpayers" against which the plaintiffs complain is offered in the suit. Included are Societa Generale Immobiliare of Rome, "one of the largest real estate development companies in the world, . . . which owns the so-called 'Watergate Towne' apartment development project in Washington, D. C. . . ." a group of churches (unspecified as to denomination) which in 1964 operated for profit and tax free the Virginia Dare Restaurant in Baltimore; The Methodist Church, which operates the Cokesbury Book Store . . . in Baltimore City, tax exempt; the Roman Catholic Church in Baltimore for the operation of a commercial office building, for the sale of commercial property, and for receiving income from rentals of commercial property—all tax free; and "other such exempted taxpayers."

Plaintiffs contend that, "by only slight indirection," they involuntarily support various religions and religious institutions and that such support "violates freedom of conscience, and their freedom to believe or not to believe, support or not support, religious doctrines. . ."

## Foundation Awards Furman \$2 Million

GREENVILLE, S. C. (BP)—Furman University here has been awarded an unrestricted grant of \$2 million from the Ford Foundation, provided the Baptist school matches the funds on a 2½-to-one basis during the next three years.

Furman will have to raise \$5 million in order to receive the full \$2 million from the Ford Foundation. The Baptist school will get \$390,000 immediately, and will receive annual payments based on the amount of matching funds contributed.

In announcing the \$2 million "challenge" grant from the Ford Foundation, Furman President Gordon Blackwell expressed confidence that the university will raise the \$5 million in matching funds within the next three years.

Blackwell said that the grant had no strings attached, and that institutions receiving the grants may use the funds of any purpose that will advance their educational progress.

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## Family Life Conference Scheduled

by Eldon Boone

The first Family Life Conference planned for Kentucky Baptists will be held August 22-26 at Cedarmore Baptist Assembly. The conference will seek to face some of the problems which confront the people living in Kentucky in the area of Family Life and to seek possible ways those attending the conference and their churches can assist in understanding and solving these problems.



Burton

This conference will be conducted through participation in work groups. Nine different topics will form the basis for these groups. Individuals will participate in the area of their interest. Work group areas are:

- Preparation for Christian Marriage—Modern Practice vs. Christian Teachings
- Roles in Preparation for Marriage
- A Church Program of Pre-Marital Education
- Problems of Church-Home Relationships
- Evangelism and Christian Education in the Home
- The Church's Ministry to the Family
- Aging
- Divorce and Remarriage
- Family Crisis

One of the guest consultants at the conference will be Dr. Joe W. Burton, secretary, Family Life Department, Baptist Sunday School Board, Nashville.

The conference will begin with evening meal Monday and close after the noon meal Friday. Attendance is open to those who wish to attend. There will be morning sessions for boys and girls through intermediate age.

Reservations may be made at any time with Mr. Marvin Byrdwell, Cedarmore Baptist Assembly, Route 1, Bagdad, Kentucky, 40003. The regular Cedarmore rates will apply.

The conference is jointly sponsored by the Christian Life Committee, and the Training Union Department with the assistance of the Family Life Department of the Baptist Sunday School Board.

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## Alaska Elects Hunke Executive Secretary

ANCHORAGE, Alaska (BP) — The Alaska Baptist Convention has named Edmund William Hunke, Jr. of Phoenix, Ariz., as the convention's third executive secretary.

Hunke has served for the past seven years as assistant executive secretary and state missions superintendent for the Arizona Southern Baptist Convention in Phoenix.

Hunke, who assumes the position September 1, will succeed William H. Hansen, who resigned as the convention's second executive secretary in April to become pastor of the Calvary Baptist Church in Anchorage.

As executive secretary for Alaska Baptists, Hunke will supervise the cooperative work of 34 Baptist churches and 14 missions in Alaska. He will also edit the convention's monthly publication, the Alaska Baptist Messenger.

There are about 7,600 Baptists in churches affiliated with the convention, most of them in the two major population centers of Fairbanks and Anchorage.

Hunke, 42, was born in Taylor, Tex., and was reared in Waco, Tex., where he attended public schools. He served in the Army Air Force during World War II, becoming a Christian and deciding to enter the ministry while a serviceman.

## John Hurt Accepts Texas Editorship

John J. Hurt, Jr., editor of the *Christian Index* in Georgia, has resigned to accept the editorship of the *Baptist Standard* in Texas. Hurt, a former Associated Press newsmen and son of a Baptist preacher, has been editor of the Georgia Baptist weekly publication for 19 years.

The *Baptist Standard*, largest Baptist paper with a circulation of over 370,000 is considered the most influential state paper in the Southern Baptist Convention. Hurt will succeed E. S. James who has announced his retirement.

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