



WESTERN

RECORDER

SEPTEMBER 1, 1966

THIS WEEK

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Boy wades through flooded rice paddy to bring grain to dry ground.
The scene is Bauang, on the Philippine island of Luzon.

—Photo by V. Lavell Seats, Foreign Mission Board, S.B.C.



GLEANINGS FROM THE FIELD

MEMBERS OF THE FOURTH AVENUE Baptist Church Woman's Missionary Union in Louisville have paid tribute to Miss Margaret Ford who died on June 12. Miss Ford was a member of Fourth Avenue for more than sixty years and was an able and faithful worker in the church, in the Sunday school and Woman's Missionary Union. The expression of appreciation was prepared by Mrs. W. P. Stewart, Ruth S. King and Mrs. E. M. Banta.

KIT C. YEASTE, pastor of the Bardstown Baptist Church, is recovering from a kidney stone attack and the experience of becoming a grandfather. The first grandson is an 8 lb. 7½ oz. boy named Timothy Wayne Snyder.

DAVIS C. WOOLLEY, executive secretary of the Historical Commission of the Southern Baptist Convention, is spending six weeks in London and Oxford, England, to microfilm early Baptist historical material unavailable in the U.S. He is microfilming about 133 books which give early English Baptist history at Regents Park Library, University of Oxford. While in England, Dr. Woolley will attend sessions of the Baptist World Alliance Executive Committee in London. His wife and four children are with him.—The Survey Bulletin.

"EMBATTLED WALL," a 160-page history of *Protestants and Other Americans United for Separation of Church and State*, has been written by C. Stanley Lowell, its associate director and editor of *Church & State Magazine*. The book recounts the 20-year battle of Glenn L. Archer and his associates for church-state separation. Not only does he chronicle the history of the first two decades of the struggles and triumphs, but he peers into the future to try to discern what will happen and to warn us of problems to come. The book may be ordered from Americans United, 1633 Massachusetts Ave., N. W., Washington, D. C., 20036.

MRS. MARY CRAWFORD died early Friday morning, August 19, 1966, in Shelbyville, Ky. She was the mother-in-law of Mrs. Lucille Crawford, proof reader in the Western Recorder Print Shop.

NEVI TOWNSEND has resigned as pastor of Salem Baptist Church, Route 2, Cave City, Ky., effective August 21, to accept the pastorate of the Eminence Baptist Church, Eminence, Henry County, Ky. He has served Salem for the last three years while attending the Southern Seminary. Pastor and Mrs. Townsend have three children—Kenneth, aged 12; and Gary and Terry, twin sons, aged 9.

VERNON R. MALLOW has resigned the pastorate of the Woodland Baptist Church, Route 2, Morganfield, Kentucky, effective August 21, to assume a position of assistant professor of Bible at Georgetown College, beginning in September. Dr. Mallow has been at the Woodland pastorate since December, 1963, while he was completing his graduate work at Southern Seminary. He received the Th. D. degree from Southern Seminary this past June.

JAROY WEBER, for five years pastor of the First Baptist Church, Beaumont, Texas, is the new pastor of the Dauphin Way Baptist Church, Mobile, Ala, where he will succeed Harold W. Seever, who has been forced to resign his 16-year pastor there on account of blindness. Weber will begin his new work September 4. He is a native of Louisiana. He has been a member of the SBC Executive Committee. The Beaumont church, with a membership of 7,267, is the sixth largest in the SBC, and the Mobile Church, with 6,051, is the ninth largest.

MARION E. SMITH, pastor of Eastwood Baptist Church, Nashville, for the past six and a half years, became pastor of First Church, Lawrenceberg, Tenn., August 7. Eastwood's new auditorium was completed in 1960 following her relocation on McGavock Pike. The educational unit was erected in 1963. Brother and Mrs. Smith are both natives of Trenton, Ky. G. B. Kimble, a member of the church and a graduate of Belmont College, has been assisting some as supply pastor at Eastwood following his surrender to the ministry.

MR. AND MRS. F. DAVID STULL, from Lexington, Ky., served on the faculty of the WMU Conference, at Ridgecrest Baptist Assembly, August 11-17. The Stulls are missionaries to Peru. More than 3,000 from across the nation attended.

DR. ELMER S. WEST, JR., for three years pastor of the Ravensworth Baptist Church, Annadale, Va., in suburban Washington City, is the new pastor of the Mars Hill Baptist Church, Mars Hill, N. C. Native of Mays Lick, Ky., he was for some years personnel secretary of the Foreign Mission Board. At Mars Hill he will be pastor of the church nearest Mars Hill Baptist College where 1,400 students are enrolled.

DO OR DIE:

Christian Education -- An Imperative

by LESLIE S. WRIGHT

Let me say at the outset that I have no idea whatsoever of attempting even to suggest what you should do about Baptist higher education in Kentucky. We still have a few unsolved problems in Alabama, and we have all we can do to work on these. I treasure the opportunity, however, of sharing with you some of my own experiences and my deep concern for the undergirding of Baptist higher education throughout the Southern Baptist Convention.

College Crisis—Co-operative Program

It is my understanding that this special session was called for the express purpose of providing financial assistance for your Baptist colleges, and you are certainly to be commended upon the forthright manner in which you have gone about it.

I can testify with deep conviction as to the efficacy of providing capital funds for Baptist colleges through the Co-operative Program. If you will pardon this reference to my own state, I believe you will be interested in knowing that Alabama Baptists established a capital funds section in the Convention's annual budget as long ago as 1951. This has been continued annually and is now being projected for the next seven years. At the conclusion of this period in 1973, we will celebrate the sesquicentennial anniversary observance of the founding of our Convention.

It is an amazing fact that between 1951 and 1966 Alabama Baptist colleges and universities have received more than \$7,000,000 in Capital Funds through the Co-operative Program. During the same period these institutions have received more than \$5,000,000 in operating funds from the same source.

As the result of such generous support, Samford University has been established on a magnificent new \$13,000,000 campus in Birmingham, Judson College has greatly expanded and modernized her facilities, and a new Baptist college has been established in Mobile.

These outstanding results were made possible solely because Alabama Baptists believe in Christian Education, and the necessity for supporting their educational institutions through the Co-operative Program.

[This is the first of two installments of an address made by Dr. Leslie S. Wright, president of Samford University (formerly Howard College), Birmingham, Alabama, before the Special Kentucky Baptist Convention, June 28, 1966, at Walnut Street Baptist Church in Louisville. The second installment should appear next week.]

Government Interest In Colleges

If you will pardon another reference to my own State of Alabama, I believe you will be interested in the fact that some twelve years ago the Alabama Baptist State Convention formally took the position that entering into a loan agreement with the Federal Government under the College Housing Act for the construction of college residence halls did not violate the principle of Church-State separation. The Convention reached this conclusion on the basis of the fact that the loans were to be repaid in full plus interest. The messengers reasoned that this arrangement involved no subsidy or grant to the institution.

A report issued recently by the Housing and Home Finance Agency reveals that during the years in which the College Housing Act has been in effect, the general government has realized a profit on the operation. Interest charged the colleges has more than paid the full cost of administering the program.

Today, as you are well aware, our denominational schools face extremely serious problems. Increased enrollments, coupled with inflationary costs, have burdened the colleges with almost insurmountable difficulties. Some point to the Federal Government as the answer to all our problems. Others, familiar with Baptist history and doctrine, raise a warning voice.

It is fitting that we examine the issues involved, and make our decision on the basis of full and complete information. Such a procedure is completely Baptist and in keeping with the democratic traditions of our denomination. It is my personal conviction that we gain little benefit from debating the so-called fringe or gray areas of church-state separation.

I do feel, however, that we should concern ourselves to a very marked degree about those larger areas in our national life where the principle of church-state separation is clearly being violated. One of these is certainly the granting of Federal tax funds to church-related institutions.

A recent decision by the Supreme Court of the State of Maryland offers a glimmer of hope for those who share our concern about church-state separation. In holding that grants of state tax funds to church-related institutions in the State of Maryland constituted a violation of the First Amendment, the court reached a landmark decision.

Interested parties on both sides will see that the case reaches the Supreme Court of the United States. What the decision of that court might be is completely impossible to predict. At long last, however, there is a strong pos-

sibility that the highest court in the land will hand down a ruling on this vitally important issue.

Christian Education—or Chaos

It is my own firm conviction that Christian education is one of our greatest imperatives if our denomination is to continue as a vital force in the world. Christian education is missions, fully as much as anything we do as Baptists.

Who among us today is not uneasy about the state of society in which we live; about a world divided in thought and purpose; about the gradual trend even here at home toward the substitution of timidity and suspicion for confidence and generosity as the motive of our political and social conduct; about the continuing drift away from that wholesome combination of industriousness, aspiration and self-restraint, which historically has characterized American life; about the forces of immorality, increasing in intensity with each passing day.

We should not deceive ourselves as to the rifts themselves, because there is no recourse except the gradual patient attrition of Christian education. This is not something beyond our control. It is within our control. What happens to American education will eventually happen to America. It has been truly said that the safety of the nation is in the education of her youth. The truth is as old as Diogenes, and in simple words it means: Education or chaos.

The security of what we choose to call the American way of life depends on the things we make, and the ideas we create. Such security demands Christian education. There is no other way. The realization of our national aspirations has always depended on education. Now the security of our national life depends upon it. For in the long run, it is education, not armies and navies and air forces—which is our most dependable national defense.

Key Role In History

Christian education from the beginning of this nation has been its most productive investment. What would we have of education were it not for the challenges, the guidance and the inspirations of our Christian religion?

A glance backward through the pages of history serves only to underscore and to re-emphasize the important role of Christian education in the proud history of our Baptist denomination.

When in the eighteenth century the French Enlightenment plunged the Western world into infidelity, it was the church schools which brought about the revival of faith. Today at the dawn of an even more bewildering era, an alert church once more has the opportunity to maintain the proper balance between man's curiosity and ambition and his somewhat fitful spirituality.

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

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A Man and a Mimeograph Machine

Thousands of *Western Recorder* readers who were students of Dr. Gaines S. Dobbins or have otherwise been influenced by him will thrill to read his message on page 5 of this issue. His farewell upon "second" retirement has the same Dobbinish quality which has warmed his readers' hearts so many years.

The life and ministry of Gaines S. Dobbins make for a uniqueness shared by few Southern Baptists in all of our history. His life lacks but 20 years covering a century. His ministry spans 53 years and his teaching career filled 46 years. Considering the large enrollments at Southern and Golden Gate Seminaries in recent years, Dr. Dobbins has likely taught more Southern Baptist pastors in his classes than any man alive or dead.

Dr. Dobbins belongs to two or more eras of Southern Baptist theological and denominational life. He was a tall contemporary among the giants of earlier Southern Seminary fame like Sampey, Mullins, Robertson, Broadus and Adams. Illustrious colleagues of a little later period like Weatherspoon and Davis have joined the earlier immortals in glory. But Dr. Dobbins has served on and belongs as much to the present generation of seminary professors as to the older group. What a span!

His teaching field has also been a part of his uniqueness. His field of religious education and church administration have to do with the practical disciplines contrasted with the more traditional disciplines of biblical and theological studies. His quality of teaching gave to these practical areas a prestige they did not always enjoy and led to the establishment of a whole school of studies in the field of religious education.

Many of us remember when Dr. Dobbins was the whole religious education department at Southern Seminary. His endless preparation with the aid of an overworked mimeograph machine sent out preachers with voluminous notes later to be incorporated in some of the most valuable books ever written for Baptist pastors. These Dobbins-produced pastors built educational programs in Baptist churches which were unexcelled in churches of any denomination.

At the time they were taken as a requirement, some of Dr. Dobbins' courses were not the most appreciated, but in the first pastorate they proved to be the most helpful of all seminary training. Pastors reached for notes from Dr. Dobbins' classes day after day when faced with a multitude of practical responsibilities of the pastorate.

His personality in the classroom was unforgettable. His mannerisms were a part of his attraction and he was and is mimicked with love as much as any teacher who was ever at Southern Seminary.

He always had a bountiful supply of little jokes which had a distinct quality that came to be associated with him. He was too pure in mind ever to be risqué but he was not above using humor with a little spice. One of his favorites was to ask what the little monkey said when he sat upon a piece of ice. With a twinkle in his eye and a characteristic smile, Dr. Dobbins would reply, "My tail is told."

The part of his farewell article with most insight into the man is the section describing his extracurricular activities as a teacher. His students and colleagues always had claim upon all the hours of his day and upon all his wisdom. Some of his classroom material was soon forgotten but the part of himself that he was always giving to his students could never be lost.

The part of his retirement message most typical is the report of plans for two or three more books. He could never retire from writing and he will surely be writing some book when the curtain falls. And if in heaven he finds no printing press, he will be the first seminary professor to return from death, not to warn his fellow teachers about their destiny, but to get a mimeograph machine to take back to heaven. Greatness like that of Gaines S. Dobbins is rare indeed. It is a great privilege to recognize it and pay tribute to it while he is still upon earth.

Rain In Due Season

"Then I will give you rain in due season and the land shall yield her increase and the trees of the field shall yield their fruit." (Leviticus 26:4).

A month ago the fields and countryside of Kentucky were a pathetic sight. The corn was twisted and parched, the tobacco was dwarfed and unpromising, the pastures were baked brown and the vegetable gardens were dead or dying. To ride across the state and see the thirst of earth and the suffering crops was a depressing experience.

Then came the rains just as is promised to God's children. At first the showers were light and scattered but gradually they became heavy and general. Now the ground is wet again.

The face of the earth experienced a rebirth with the late rains. The blessed water was too late for some of the earliest crops but gave assurance of a bountiful harvest for the rest. The corn began to

reach for heaven but was restrained by its ears becoming heavier every day. Tobacco fields began to look like green forests and the pastures with an overnight miracle were ready again for grazing and eventually for fragrant hay.

Now to pass the fields and meadows along the roads of Kentucky is an enheartening experience. There is the feeling of abundance and plenty. There will be corn in the crib and hay in the loft when winter comes and this sets the heart to singing the song of God's grateful people of old.

"Thou visitest the earth and waterest it,
the river of God is full of water;
thou providest the grain,
for so thou hast prepared it.
"Thou waterest its furrows abundantly,
settling its ridges,
softening it with showers,
and blessing its growth.
"Thou crownest the year with thy bounty;

the tracks of thy chariot drip with fatness.
"The pastures of the wilderness drip,
the hills gird themselves with joy,
"the meadows clothe themselves with flocks,
the valleys deck themselves with grain,
they shout and sing together for joy." (Psalms 65:9-13 RSV)

The goodness of God is seen in a thousand ways but nowhere is His mercy more evident than in His watering the thirsty earth. He has always sent the rain in due season though His due season is not always ours. Why should we doubt His love and care?

There is a tinge of autumn in these late August days which heralds the coming again of the biting winter winds and the blowing snow. But "no chilling wind nor poisonous breath" holds any fear for the trusting children of God. He sends the "sunshine and the rain, the harvest's golden grain."

Reflections on a Birthday Following Retirement

by Gaines S. Dobbins

Last week I had a birthday—my eightieth—following recent retirement from ten years of teaching at Golden Gate Seminary, California, preceded by thirty-six years of service at Southern Seminary, Kentucky. This rounds out fifty-three years since my ordination by the Walnut Street Baptist Church, Louisville, Kentucky, in 1913. Included were three years in a Mississippi pastorate and four years on the editorial staff of the Sunday School Board.

A drawer full of letters testifies to the warmth of affection of former students and other friends whose lives have touched mine during this more than half a century. From around the world they have written to assure their teacher and comrade of their interest and love. This piece for the papers must serve as reply and thank you, since time and lack of a secretary will not permit personal replies.

How does it feel to be retired and eighty? First is the emotion of gratitude that God has spared me to add these ten years to the traditional three score and ten. I count the privilege of service at Golden Gate Seminary during the ten added years as one of God's choicest gifts. The Pacific West presents at once the greatest opportunity and the greatest challenge Southern Baptists confront in all of North America—and Golden Gate Seminary holds the key to this immense open door. The far West is both the most promising and the most

difficult of our home mission fields. I thank God that I have had some share in preparing for this strategic missionary thrust. Combined with this has been the privilege my wife and I have had to visit almost all our foreign mission fields in connection with my chairmanship of the Commission on Bible Study of the Baptist World Alliance and to see something of the tremendousness of our overseas missionary task and responsibility. Southern Baptists dare not be little in the face of such challenging responsibility and need! Almost I wish I could turn back the calendar fifty years and be a part of the challenge to conquest for Christ which the next fifty years presents.

Then comes a strange and uneasy sense of release from scheduled responsibility. To paraphrase the students' jingle: "No more classes, no more books, no more students' dirty looks." The life of the conscientious teacher is not always easy. Unlike the worker who can punch the clock at the end of the day and forget it until tomorrow, the teacher's work is never done. Meeting classes is only a fraction of the job. Fresh preparation must be made every night for the next day. Books must be read to keep abreast of current thought. Interminable papers must be graded. Student conferences and faculty meetings consume time. Extramural engagements must be met. Ever-threatening is the dictum, "Publish or perish!" Then there

are different "problem students"—and sometimes colleagues! Almost every class has its quota of student pests—the eager beaver, the debater, the cynic, the critic, the crank, the opinionated, the bird-brain.

In contrast are the alert, responsive students, with inquiring mind and earnest purpose, appreciative of guidance toward growth and maturity. The teacher's joy is to see them unfold mentally and spiritually and to fulfill the promise which Christ saw in them when he called them. It has been my happy lot to see a multitude of such students go out into fields of Christian service around the world in obedience to their Lord's commission to "go and bear fruit that . . . should abide." This is the best pay of all!

Retirement of course has its compensations. The late Arthur Flake, great Sunday school and B.Y.P.U. (now Training Union) pioneer, who did much to lay the foundations for our amazing Southern Baptist growth, lived well past eighty. Confined to his bed, Mr. Flake spoke cheerfully of one of the compensations. He said that he bought just two copies a year of *Reader's Digest*—one in January, the other in June. He read one copy, chuckled over the jokes, then laid it aside and read the other. When he turned back to the first copy, the jokes were just as fresh as if he had never read them before! I have not

(Continued on Page 12)

Senator Says Churches Are 'Used' By Promoters

WASHINGTON (BP)—A caution to churches on getting "caught" by promoters of so-called church-sponsored homes for the aged was voiced in the United States Senate during debate on the Housing and Urban Development Act of 1966.

Sen. John J. Williams (R., Del.) said that many churches become victims of promoters. The churches "think they are providing homes for the elderly" when they actually provide profits for the promoter.

The Senator pointed out several church-sponsored projects which had failed. One such project was the Baptist Golden Age Home in Hot Springs, Ark., sponsored by the Second Baptist Church of Little Rock.

Williams cited promotion materials used to enlist churches in such projects. The materials point out that under provision of the National Housing Act a church sponsored corporation can obtain 100-per cent financing without any financial obligation.

"Many innocent churches and non-profit organizations, with the best of intentions and motivation, are getting caught in this operation," Williams said.

Churches think they are providing homes for the elderly, they are told there is no risk to the church, that when the project is paid off it will belong to the church or if it is not paid off the church will not be held responsible for it, Williams continued.

"When they get 100-per cent financing the promoter who takes charge of construction, and so forth, has a gravy train. He can scalp his profit and then leave it in the laps of the sponsoring organizations, and they take responsibility for the failure," he stated.

The Baptist Golden Age Home, Hot Springs, Ark., sponsored by the Second Baptist Church, Little Rock, obtained a 30-year mortgage of \$666,000, issued in 1960 by the Federal Housing Administration to buy and convert an old hotel into a home for the elderly.

The mortgage went into default in 1962 for failure to make payment. The Federal Housing Administration took it over in 1963.

Another example cited by Sen. Williams involved a home for the aged in Houston, Tex., and the First Methodist Church there. Promoters "sold the pastor the idea of writing them a letter that the church would lend its moral support."

On the basis of this letter the promoters got the project approved as being under the sponsorship of the church, Williams charged. The church through its official board repudiated any ties with the project.

In almost every instance such projects are initiated by promoters going to the church seeking to enlist church sponsorship for the projects, the Senator said.

"I am not saying that the sponsoring church organization enters this arrangement with any ulterior motives," he continued.

Williams said the churches become disgusted when they discover they have been "used" but that then it is too late to get out of the project.

Anderson Elected New President At Averett

DANVILLE, Va. (BP)—Conwell A. Anderson, former president of two Baptist colleges and presently associate director of the Institute of Higher Education at the University of Georgia, Athens, will become president of Averett College (Baptist) here Sept. 1.

His election was announced by Landon R. Wyatt, chairman of the school's board of trustees following unanimous election by the board.

Anderson, 40, will succeed Curtis V. Bishop, whose death on Feb. 19 ended a 30-year tenure as president of Averett, a two-year Baptist college for women. Miss Mary C. Fugate, dean of the college, has been acting president.

Anderson will become the 20th president of the Baptist junior college, which opens for its 108th session of continuous operation in Danville on Sept. 12. An enrollment of nearly 600 students is expected.

Previously, he was president of the embryonic Maryland Baptist College which has not yet opened its doors, and for five years was president of Judson College, a Baptist senior college for women in Marion, Ala.

He was dean of Mary Hardin-Baylor College, a Baptist school for women in Belton, Tex., from 1954-1960, and prior to that time was an instructor at the University of Alabama.

A native of Wisconsin, Anderson is a graduate of the University of Alabama with bachelor of arts, master of arts, and doctor of philosophy degrees.

Mark Short, Jr. To Succeed E. A. Herron At Glorieta

NASHVILLE—Mark Short, Jr. of Houston has been named manager of Glorieta (N.M.) Baptist Assembly, effective Nov. 1.



Short

Short will succeed E. A. Herron, who will retire Oct. 31. Herron has served as manager of the assembly since it opened in 1952.

For the past year, Short has been minister of education at South Main Baptist Church, Houston. He held this position at First Baptist Church, Nashville, from 1961-65.

He served as minister of music and education at First Baptist Church, Muskogee, Okla., from 1955-61. He held similar positions at First Baptist Church, Madisonville, Ky., and earlier at Central Baptist Church, Magnolia, Ark.

A native of Texas, Short graduated from Arkansas High School, Arkadelphia, Ark., where he attended Ouachita Baptist University. He has also attended Southwestern Baptist Theological Seminary, Fort Worth.

In 1960 Short served as president of the Baptist Religious Education Association of Oklahoma and as a member of the board of directors of the Baptist General Convention of Oklahoma. He was vice-president of the Southern Baptist Religious Education Association in 1963 and in 1964 was president of the Tennessee Religious Education Association.

Inauguration Set For Cothen At OBU

SHAWNEE, Okla. (BP)—Grady C. Cothen, Oklahoma Baptist University's 10th president, will be formally inaugurated here Nov. 5.

Cothen, who has been at the college post since July 1, will be honored in connection with the school's annual homecoming activities, Nov. 4-5. The inauguration will be held in Potter Auditorium of Raley Chapel at 11 a.m.

A luncheon will follow for representatives of academic communities and other dignitaries.

21 Churches Lead SBC In Total Contributions

NASHVILLE (BP) — Twenty-one churches in the Southern Baptist Convention received more than half-a-million dollars last year in contributions from their members.

A tabulation listing the denomination's leading churches in total giving was released here by the research and statistics department of the SBC Sunday School Board. The list also indicated the amounts each of the leading churches gave to missions.

Another tabulation listed SBC churches with more than \$3-million in church property value.

The 13,538-member First Baptist Church of Dallas led the convention in all three categories.

Reported as the largest church in the convention only a week earlier, the big Dallas church listed contributions totaling \$1,597,805 last year, missions gifts of \$588,669, and property valued at \$7,100,000.

Of the 21 churches with gifts exceeding \$500,000 last year, nine are in Texas, three each in Georgia and Louisiana, two in Alabama, and one each in South Carolina, Tennessee, Oklahoma, and Virginia.

A similar statistical report issued a year ago listed only 15 churches with contributions surpassing \$500,000. The number this year is believed to be a record.

In property valuation, seven churches in Texas reported property valued in excess of \$3-million, as did two in Louisiana, one each in Georgia, Tennessee, North Carolina, and South Carolina.

The five leading SBC churches in missions giving represented four states—Texas, Georgia, Louisiana, and Alabama.

Ranked in order behind the Dallas church in missions giving were the Second Ponce de Leon Baptist Church, Atlanta (2nd); Mid-City Baptist Church, New Orleans (3rd); First Baptist Church, Amarillo, Texas (4th); and Southside Baptist Church, Birmingham (5th).

Top five churches in total gifts were (1) First Baptist, Dallas; (2) First Baptist, Amarillo, Tex.; (3) First Baptist, Tulsa, Okla.; (4) Park Cities Baptist, Dallas; and (5) Mid-City Baptist, New Orleans.

In property value, the five leading churches were (1) First Baptist, Dallas; (2) Mid-City Baptist, New Orleans; (3) First Baptist, Shreveport, La.; (4) Park Cities Baptist, Dallas; and (5) First Baptist, Atlanta.

There was little change in the list of churches with more than \$3-million

worth of church property in a comparison of the 1965 and the 1964 tabulations. The same 13 churches were on both lists, with only a few changes in amounts and rank.

There were numerous changes, however, in a comparison of the current tabulation of churches leading the SBC in total contributions with the list issued last year.

Of the top five churches this year, First Baptist Church of Tulsa, Okla., moved up to third from the twelfth ranked position last year. Mid-City Baptist Church in New Orleans advanced from sixth to fifth this year, and Park Cities Church in Dallas dropped from third to fourth.

House Unit Favorably Reports Education Bill

WASHINGTON (BP) — The Committee on Education and Labor of the House of Representatives is recommending to Congress a two-year extension of the Elementary and Secondary Education Act of 1965.

The committee in its report on Elementary and Secondary Education Amendments of 1966 has reiterated the intent of Congress last year concerning the policy of no aid to parochial schools.

The Baptist Joint Committee on Public Affairs earlier this year asked for only one year extension and for a close examination of the administrative regulations of the act as it affects pupils in nonpublic schools. The Johnson Administration had asked for a four-year extension. The original act would have expired June 30, 1966.

The report states that the U.S. Office of Education has given the committee assurance that the regulations of the Elementary and Secondary Education Act of 1965 will be reviewed to implement the intentions of Congress to safeguard the church-state principles of the First Amendment.

No time has been scheduled in the House of Representatives for debate on the Elementary and Secondary Education Amendments of 1966. No action has been taken by the Senate.

Suit Dropped Against Atlanta Stadium Liquor

ATLANTA (BP)—Efforts by a Baptist journalist and a Methodist layman to prevent mixed drink sales at the Atlanta Stadium have come to a close.

Plaintiffs in the suit decided against an appeal of the latest decision in the case which upheld the constitutionality of operating within the stadium a private club which sells mixed drinks.

In announcing their decision to drop the case, the plaintiffs said that the latest decision by Judge Emeritus Jesse M. Wood of Fulton County Superior Court overthrew every contention upon which they had based their case.

Judge Wood reversed a temporary injunction barring sale of liquor in the stadium's private club. The original restraining order preventing the sale of mixed drinks was issued last December by Judge Durwood Pye.

The ruling by Judge Wood said that the primary purpose of the Stadium Club is to sell season tickets to the Atlanta Braves and Atlanta Falcons ball games, thus substantiating claims of stadium officials that the club is a "necessary and desirable adjunct" to the operation of the stadium.

He also ruled that the stadium authority chartered to operate the sports facility did not violate its "discretionary power" in allowing liquor sales, nor in setting aside certain portions of the stadium for private use.

The Georgia General Assembly in January passed specific legislation favoring mixed drink sales in a private club at the stadium, and Atlanta city officials changed several local liquor ordinances after the suit was filed in December.

Plaintiffs in the case were Jack U. Harwell, associate editor of the Christian Index, state Baptist paper published here, and L. R. Schwall, a Methodist trucking executive from Hapeville, Ga. They issued the following joint statement announcing their decision not to appeal the case to a higher court:

"We are deeply distressed at Judge Wood's ruling, but so long as state laws read as they now read, we feel any further appeal would not be worthwhile.

"We fervently hope that the Christian people of Georgia will communicate with their representative in the state legislature and let their convictions be known on this issue, as well as other moral and spiritual issues facing our General Assembly in January."

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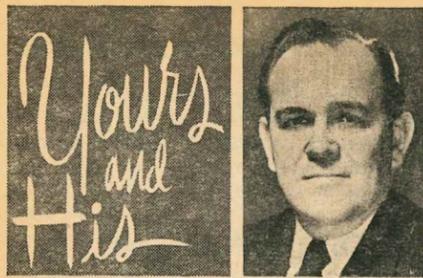
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A New Year

The State Convention new year begins September 1. August 31 the books closed on the combined efforts of the Baptists of Kentucky to "Share Christ with the Whole World." At this writing, we cannot announce whether or not we reached our \$3.15 million Cooperative Program operating goal, or the \$100,000 additional Capital Funds goal—you will know very soon. We live in hopes and prayer.

Now, the new year is here—the most challenging year ever set before us! We have taken long, giant strides of faith in setting a \$3.5 million goal—13% more than the \$3.15 million—so as to increase everything a little and Christian Education a lot—\$300,000 per year to build "one building on every Baptist school campus" and some BSU Centers. I get a little weary with the people who keep saying that Kentucky Baptists "couldn't care less" about their Baptist colleges—they care more, much more—\$300,000 per year more—starting NOW! Thank you, Kentucky Baptists—on behalf of Georgetown, Cumberland, Campbellsville, Kentucky Southern, Oneida, Clear Creek—and our BSU Centers!

Your New Church Budget

When does your church begin its new church year? its new budget—or whatever you call it?

September 1, October 1, November 1, or January 1? Some start in March!

But, our state Convention year beginning September 1—our budget is larger NOW. So, if your church budget doesn't begin until later, maybe you should pray and talk together in the church about **increasing** your gifts to the Cooperative Program now; and again, when your new year or budget begins!

Does your church give a **percentage** of its income to world missions through the Cooperative Program? That's the finest, fairest, faithiest way to do it!

Figure what you did this year—the total Cooperative Program gifts divided by the total income, gives you the **percent**—was it 20, 30, 10 percent? Then, this year, add at least 5 percent to that figure, based on your new budget or total income! This, done by a majority of our churches, will greatly advance the total cause of Christ in the world—by Kentucky Baptists!

Kentucky Baptists

Crittenden Baptists Ask Reopening of CEA Matter

Messengers at the annual meeting of the Crittenden Association in session at Turner Ridge Baptist Church near Falmouth, on August 19 voted to go on record favoring reopening the Christian Education Advance matter at the Kentucky Baptist Convention in November at Bowling Green. The motion was made by Dry Ridge Pastor John M. Wall who explained that the action of the messengers at the Special Convention in June made for a severe handicap upon the schools administrators and trustees. The Crittenden messengers elected Wall as the new moderator.

Union Association met on August 4 at Union Baptist Church with two day sessions and one evening session. The evening session emphasized the October Association of School of Missions. Neville Claxton, missionary to Nigeria, was the featured evening speaker. Kenneth Richey was elected moderator succeeded by Jack Brooks.

Royce Forsythe of Morgantown was chosen to be moderator for Gaspel River Baptists. The August 11-12 meeting was held at Barnett's Lick Baptist Church. Joe Bunch, Rochester, was elected vice-moderator and E. Latney Willoughby was re-elected clerk.

The sessions were inspired by the services of a blind minister to lead the singing and another blind man to play the piano.

Cloverport Calls Tom Tucker

The Cloverport Baptist Church has called Tom Tucker to serve as minister of music. Mr. Tucker has been minister of music of the Salem Baptist Church in Campbellsville, Kentucky for the past one and one-half years.



Tucker

He is a native of Pinckneyville, Illinois, and a graduate of Campbellsville College. Mr. Tucker holds a B.S. degree with a major in music and English. He has traveled extensively with the Campbellaires and the Campbellettes Glee Club. Mr. Tucker is also employed by the Cloverport High School where he will be teaching English.

Paul Whitler, Jr. is pastor of the Cloverport congregation.



Services were held at the Mt. Pisgah Baptist Church, Route 1, Bremen, in Muhlenberg County Association Sunday, July 31 to dedicate a new addition to and the redecoration of the Mt. Pisgah Church. The cost of the improvements was approximately \$49,000.00. A sixteen by forty-eight-foot annex, which includes a basement, has been added to the church which provides educational space as well as additional auditorium accommodations. Central electric heat and air conditioning were also installed. Completely new light fixtures inside and outside the auditorium were included. Brick veneer around the entire building and a six by thirty-foot porch helped to give the church a new look. Brethren S. A. Kittinger, Henry D. Johns, Charles Smith, E. E. Spickard, all former pastors of the church, spoke at the morning and afternoon services. Deacon John L. Jones, age 92, oldest member of the church, offered the dedicatory prayer. Roy E. Gibson is the present pastor.

Geo. M. Trout Retires From Lexington Church

Dr. George M. Trout, Lexington, retired Sunday, August 28 from the pastorate of the Grace Baptist Church, after twenty years of ministry to that church. Dr. Trout went there from Trinity Baptist Church, Paducah, in August, 1946, and during those twenty years there have been 3,415 additions to the church. The total membership is at present 2,528 members, with a Sunday School enrollment



Trout

of 1,388. The total offerings when he began his ministry was \$23,000 annually, and now the total offerings are more than \$122,000. The value of the church property has increased from \$46,000 to \$600,000. During Dr. Trout's ministry, the church has organized two missions, one of which was organized into a church in 1958. That church was Northview Baptist. The other mission is located on Elmwood Drive.

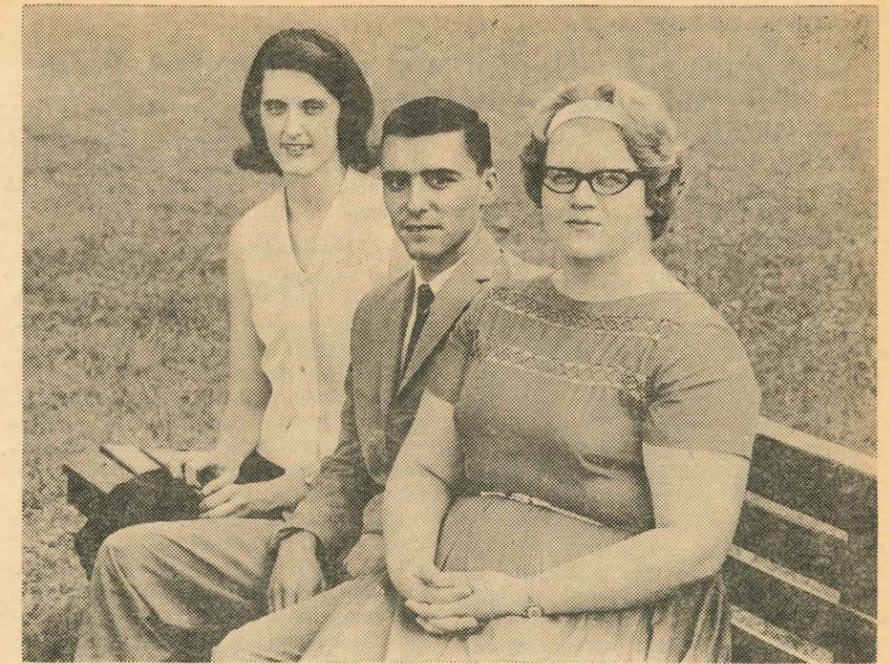
Grace Church sent Dr. and Mrs. Trout to the Holy Land and a tour of Europe in 1958 and again to Switzerland later to visit members of their family.

Dr. Trout has served on a number of boards and committees in the Kentucky Baptist Convention and Elkhorn Association. He served a number of years on the Executive Board of the Convention, the Administrative Committee, the Building Committee for the new Kentucky Baptist Building in Middletown, the Hospital Commission of the Convention, and recently was honored at a reception and given a plaque for eleven years of service on the board of the Central Baptist Hospital, Lexington.

Mrs. Trout was active in the work of the Hospital Auxiliary for several years, serving as its president.

At a recent business meeting of the church, it was voted to deed the church parsonage to Dr. and Mrs. Trout for the rest of their lives.

MR. AND MRS. S. THOMAS TIPTON, Southern Baptist missionaries to East Africa, are now in the States on furlough. They may be addressed at 5401 Hempstead Road, Louisville, Ky. Son of Baptist minister, the late L. H. Tipton, he was born in Louisville, and lived in Providence (at Woodlake near Stamping Ground) and Ashland, Ky., while growing up. She, the former Virginia Dixon, was born and reared in Ashland. When they were appointed missionaries in 1959 he was pastor of Hillcrest Baptist Church, Stillwater, Okla.



Three Kentuckians Engage in Home Missions for next two years (left to right): (1) Amanda Ruth Meadors, Corbin, assigned to Riverside, Calif.; (2) Marvin E. Hines, Jr., Paducah, to Moscow, Idaho; and (3) Martha Jean Chappell, Louisville, to Gary, Indiana.

Kentucky Represented In Baptist Mission Corps

RIDGECREST, N.C. (BP)—Southern Baptists selected three Kentuckians and a Kentucky educated young adult as part of the second wave of their new Homeland Mission Youth Corps, called US-2.

As the 20 original missionaries moved into their second year, 26 new US-2 appointees met here for orientation, then fanned out across the country, missionaries for the next two years.

Martha Jean Chappell was appointed a US-2 missionary to serve in the Baptist Mission Center, Gary, Ind. Miss Chappell, a native of Louisville, Ky., attended Georgetown College, Georgetown, Ky., where she received a bachelor of arts degree. She served as a student summer missionary in Michigan in 1965.

Marvin E. Hines, Jr. has been assigned as a US-2 missionary to Moscow, Idaho, to serve as assistant pastor of the Trinity Baptist Church. His major responsibility will be working with college young people. Hines was born in Paducah, Ky., and was graduated from Belmont College, Nashville, Tenn., with a bachelor of arts degree. He served as a student summer missionary in Indiana in 1965.

Amanda Ruth Meadors, a native of Knoxville, Tenn., who has lived since she was nine in Corbin, Ky., was graduated from Georgetown College in

Georgetown, Ky. As a US-2 missionary she will serve in deaf work at Riverside, Calif.

Judy Lucille Rice, a native of Birmingham, Ala., has been appointed as a US-2 Missionary. She will coordinate the youth and college programs in the city of Portland, Ore., and help start week-day programs in the churches. She also will assist in Baptist student union work in the state. Miss Rice graduated from Samford University, Birmingham, with a bachelor of science degree. She also received a masters degree in religious education from Southern Baptist Theological Seminary, Louisville, Ky. She has served as a student summer missionary for two summers under the Home Mission Board.

Few of these southern Baptist young people feel called to a lifetime of service in missions. But as short-term missionaries under the denomination's Home Mission Board, they will shore up the efforts of career missionaries as they serve as pastors, mission center workers, assistant area missionaries, education directors, youth workers, and whatever else the situation calls for.

Others have been assigned to language missions in New York City, where they will reinforce the work of one of the original 20 appointed in 1965 for the pilot run of US-2.

A MONTH IN GHANA:

A Shelbyville Doctor on the Mission Field

by DONALD CHATHAM, M.D., Shelbyville, Ky.

I suppose that sometime during the lives of most Christians a time arises when one asks himself what more can he do in world mission responsibilities. This perhaps comes about through a feeling of guilt because of the known sacrifices made by foreign missionaries while the rest of us enjoy all the comforts of home. Through the years I have wanted to serve for a short period of time in some medical mission faculty.

The opportunity for such a visit developed quite unexpectedly when Dr. George Faile, of Nalerigu, Ghana, invited me to serve in the Baptist Medical Center for the month of April of this year. With the encouragement of my family, I promptly accepted the invitation, not having any idea whatsoever of the medical facilities there nor anything about the country. It was, therefore, with some anxiety, and of course, excitement that I made preparations for the trip.

Even with modern Jet travel it is a two-and-one-half day journey to the village of Nalerigu where. I was surprised to find a rather modern, well constructed stone hospital complex, contrasting markedly with the thousands of mud huts which had been seen along the route.

Overwhelming Tide of Patients

I was further surprised to observe the very excellent medical care administered in this hospital. This is all the more remarkable considering the fact that there are only two Southern Baptist Missionary doctors and two Southern Baptist Missionary nurses. The remainder of the help was trained Africans who leave much to be desired so far as dependability is concerned.

The morning after my arrival I began my work in the Clinic replacing Dr. Faile, and it is difficult for me to describe adequately my reaction to the almost overwhelming tide of sick people coming to the out-patient clinics. I was told that many of these had come from distances as great as 100 miles—even from areas which generally are served by government hospitals.

The Baptist Medical Center enjoyed such a reputation of quality care among the natives that many of them left near-by hospitals to get treated in Nalerigu. They came by many modes of transportation, including walking, bicycles, trucks, busses, and sometimes on litters.

The varieties of diseases, of course, were very different from what I am accustomed to seeing in my own practice, but it did not take long to become

acquainted with those diseases in that area. Excellent laboratory facilities are available in the hospital, as well as a most adequate supply of drugs.

Missionaries Are Versatile

The average patient load in the clinics was from 200 to 350 patients per day, the surgical schedule generally had two to four cases, and, in addition, the ward with a capacity of 50 patients was constantly filled with some even on mats on the floor. Adjacent to the medical ward was the tuberculosis-leprosy section which houses 25 patients which was also always filled.

The missionaries are versatile people, and, in addition to the medical responsibilities which they have, they were their own repairmen and had to look after the water facilities as well as keeping the diesel electric generating plant going.

The church services were run by the doctors and nurses, and each morning devotional periods were held in the hospital complex for the patients who were visiting there.

Probably in the course of my visit some 1,500 to 2,000 patients came under my care. It was a revealing experience to note that less than a half-dozen of these poor people failed to pay their bills. They were not charged for medical services but were expected to pay something for their drugs—usually one or two shillings (12 cents to 14 cents).

In the course of time, the money was taken from a variety of places. Sometimes from the hat, sleeve, a leather bag hanging around the neck, from little plastic bags, cast-off cans, and very often tied in the hems of their garments. Considering the fact that the average daily pay was \$1.00 for a family, it was interesting to see how consistently they paid their bills to the hospital.

Impressions and Conclusions

I could describe many of my experiences and conclusions from this short stay in Ghana, but will confine them to the following:

It was certainly comforting and reassuring to see the excellent care in the way of facilities and drugs and housing which is supplied by our Southern Baptist Foreign Mission Board for our missionaries. The missionaries themselves emphasized that they lacked for nothing except personnel. There certainly is an acute shortage of people to do the work, and my great concern is how long can these missionary people continue to handle such vast loads of sick patients.

Further, it was a blessing to me to be able to live with and share with the missionary personnel the experiences of the day. Their dedication and love of God and their desire to do His Will in a far-off place was very touching to me. It was with sincere regrets that I told them "Good-bye", even though I was anxious to get back to my family.

I am sure that I am a better supporter of missionary work for my experience, and hope that my going to Ghana convinced the missionaries there that many of us back home know about them and are willing to help them. Such a trip as I have taken I heartily recommend to others who have entertained such interests. The need is not only for medical, dental, and nursing personnel, but other medically related services.

There is also a great need for agricultural advisors, and I am sure that the missionaries would like very much to have someone come with mechanical abilities to assist in the variety of chores with which they seem to be faced daily.

Charles L. Smith, Sr., Member SBC Ex. Committee Dies In Harlan Hospital

Charles L. Smith, 76, Harlan business man and prominent Baptist layman, died in Harlan Appalachian Regional Hospital following a heart ailment on August 12. He was a Kentucky member of the Southern Baptist Convention Executive Committee and was on its finance committee. He was treasurer of his own Harlan Baptist church for forty years, and was a deacon there. His wife was its organist for many years. He was a trustee of Cumberland College and Glen Dale Children's Home, and a charter member of the Kentucky Baptist Board of Child Care.

His funeral service was conducted at the Harlan Baptist Church by his pastor, Earl S. Bell, assisted by a former pastor, Dr. E. Keevil Judy, now at the First Baptist Church, Henderson, Ky.

Mr. Smith was born in Knox County. He and his wife were married in Winchester, July 19, 1913, and observed their 53rd anniversary last month.

Formerly he was associated with the McComb Supply House of Jellico, Tenn. He lived four years in Pineville, Ky., and then in 1917 he organized the McComb Supply House in Harlan.

In addition to his wife, already mentioned, he is survived by four children—H. W. (Barney) Smith, Howard L. Smith, and Mary Catherine Smith, all of Harlan, and Charles L. Smith, Jr., Pineville; one sister, Mrs. John Conley, Knoxville, Tenn., and one brother, Alfred W. Smith, Harlan; and six grandchildren.

Senate Hikes College Housing Interest Rate

WASHINGTON (BP) — The interest rate on college housing loans, fixed last year at a ceiling of three per cent, would be lifted to the "going rate" by an amendment adopted in the United States Senate.

The amendment, sponsored by Sen. Jacob Javits (R., N.Y.), sets the interest rate at the "going rate" which the Senator says now is approximately 4 3/4 or 4 5/8 per cent.

The amendment was a part of the Housing and Urban Development Act of 1966 which passed the Senate. A similar housing bill in the House of Representatives has not come up for action.

The "going rate" of interest is based upon the average rate on all federal indebtedness, plus one-quarter of one per cent.

Some controversy exists over whether church-related schools should accept government loans. A number of Baptist schools have received college housing loans from the Department of Housing and Urban Development.

The interest rate, fixed at the "going rate," is considered by some to be a government subsidy, since it is lower than what is available elsewhere. The three per cent ceiling set last year was viewed as even more positively a subsidy.

The Javits amendment would authorize \$300-million for college housing loans for the current fiscal year and \$300-million for each of the next two fiscal years.

"The reason I am making this effort is that the agency responsible for the administration of funds for college housing . . . is really out of money," the Senator stated.

He explained that at the high cost of money now the government cannot afford to lend money at the low fixed rate of three per cent. Further, he said the previous authorization for funds was canceled after passage of the Participation Sales Act of 1966 which was viewed as bringing in about \$800-million to the agency.

(Under the Participation Sales Act of 1966 an investor would buy participations, or shares, in "pools" of assets acquired from the various government lending programs. The government would continue to hold title to the property in the "pool" loans. The investor would buy shares in the interest and principal due on the loan, making his profits come from the interest paid on the loans.)

Sen. Javits stated that the anticipated money for college housing from the Participation Sales Act is not coming in,

because of the low interest rate, and that money is not available for loans for the current fiscal year.

Since January 31, 1966 the agency has taken no applications for college housing loans, and the pending applications prior to that date total about \$300-million, he said.

Christian Education—An Imperative

(Continued from Page 3)

There can be no toleration whatsoever of any timid, doubting Thomas who would counsel a retreat from the pursuit of knowledge of the earth and the mastery of its hidden resources . . . even of space and its fantastic possibilities. Science has fully authenticated its own value, but there must be an even stronger movement to build enlightened Christian character and good will.

To accomplish this task the churches of our nation must mobilize every resource and agency at their command to match the needs of this situation. Only an aggressive Christian spirit can be relied on to produce the personality needed in the new era. A scientist with a regenerated heart has a clearer head with which to understand the complexities of economics, sociology, government, psychology, and even physics, chemistry, biology, and celestial mechanics. Religious experience does not restrict one's mental vision, but on the contrary, it endows one with the most comprehensive insight into all truth.

The two remedies adopted by the leaders of Christianity to restore religious faith in the eighteenth century were: First, the teaching of Christianity in all colleges, academies and even many high schools. Second, the churches engaged in evangelism. These two complementary instruments turned the tide of atheism. It is a proven fact in history that those denominations which have fostered Christian Education and Evangelism have prospered, but those which have allowed their colleges and universities to slip from their control, and whose churches have failed to evangelize, have not grown.

Many people do not realize sufficiently that the progress and continued existence of any denomination as a religious force rests upon a cultural foundation and not upon ignorance. Christianity is the religion of educated hearts as well as minds; no church can long endure without schools and colleges. Baptists have flourished or declined in proportion to their support of an all-round educational program.

Two hundred years ago in this country Baptists were a widely scattered

people, despised and persecuted by other Christians. Only two Baptist schools were anywhere in existence. The rapid increase of Baptist churches in the colonies during the first half of the eighteenth century called for educated pastors, and for an institution in which they could be trained. Consequently, by the concerted action of Baptists from New England to Georgia, the first Baptist College was established in Rhode Island in 1764. This infant school was Brown University.

In the space of a relatively few years thereafter Baptist schools grew from small to great influence, and have continued to grow to this very day and hour. This progress has not been continuous, and interruptions have been many. Wars, depressions, lack of unified efforts, divergent theories of educational philosophy, and frequent changes of administration have created many problems during these ensuing years. Even during recent years, Southern Baptists have been confronted with some of the same problems, chiefly wars, depressions, and inflation. Baptist colleges of all classifications in the South have felt the impact of these three forces.

Meanwhile those Baptist colleges, including Furman, founded in 1826, Georgetown in 1829, Richmond in 1832, Mercer in 1833, Wake Forest in 1834, Judson in 1838, Samford in 1842, and others later have become a basic and important part of a Baptist educational system that is providing leadership for every area of our denominational life.

Today, 60% of all college students are in tax supported institutions. Predictions are that by 1977 three-fourths of all college students will attend tax-supported institutions. This leaves only one-fourth to be educated in church schools and private colleges. Only about one-sixth will then be in church colleges. As fine as the state schools may be in preparing people for some occupations, they cannot possibly do the job of training our church leaders, either laymen or ministers.

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BAPTIST FORUM



Questions for the Beatles to Answer

Dear Editor:

I have heard some interesting comments as a result of one of the Beatles saying they were more popular than Jesus Christ. A few of them follow:

Will in excess of 10,000 books be written about the Beatles? How many schools and hospitals will they be responsible for? The Beatles have drawn crowds of 20,000 but a North Carolina preacher named Billy Graham has drawn over 100,000 at a time. Millions claim to be Christ followers 2,000 years after His death. The Rock of Ages will survive the centuries but not much else is likely to survive.

John R. Sampey, III

Guest Editorial:

Postal Requirements And Rules

While presenting the case for acceptance of federal funds by Baptist schools before the Pastors' Conference at Southwestern Seminary, President Abner V. McCall of Baylor University suggested that violations of a principle justify additional violations. It is strange to hear Christians preach this doctrine which the Apostle Paul vigorously denounced in his letter to the church at Rome. Admittedly the Congress has at times enacted legislation that conflicts with the first amendment to the Constitution, but these laws have not come before the Supreme Court for review. Where there is violation, one should accept the situation under protest until corrective procedures become available.

Dr. McCall cited the use of second class mailing by Baptist publications as an infringement upon separation and contended that this violation, if it be a violation, justifies another violation in the acceptance of federal funds by Baptist schools. Let us examine this charge against the denomination and the churches.

To begin with the Federal Government has a monopoly in the mail service. Citizens and institutions have no other means of printed communication apart from that offered by the Post Office Department. Moreover, the Government

defines the services, formulates regulations for users of the services, and fixes the rates.

The denomination and the churches authorize the publication of periodicals which they deem essential to the Christian ministry in this age. *The Religious Herald*, the *Baptist Standard*, and other state papers, which publish by the will of the denomination, must have a means of distribution. The only means available is the postal system which the Government operates.

Publications pay rates charged by the Government. *The Religious Herald* at no time has attempted to influence the Government in setting mailing rates which have increased from time to time. And the Post Office Department has placed rigid requirements upon publications. Every paper must carry the zip code number of each subscriber. The publisher must sort the mail in bags according to these numbers. By this arrangement the Post Office receives and sends the bags to their destination where local clerks handle the mail for the first time. We challenge the statement by Dr. McCall concerning a subsidy for Baptist publications. If *The Religious Herald* delivered 33,000 unassorted copies to the Post Office weekly for first class mail at five cents each, we suggest that the cost to the Government for sorting and delivery would consume the mailing rates represent a subsidy, the matter still rests with the Government and payment is for service rendered. That is quite different from requesting enormous sums as direct gifts from the Government and acceptance of resulting controls by the Government.

Reuben E. Alley Richmond, Va.
Editor *The Religious Herald*.

REFLECTIONS ON A BIRTHDAY

(Continued from Page 5)

reached that point of forgetfulness, but I am aware that recollections of my earlier days of teaching are more vivid than more recent experiences. My storehouse of memories is full of rich rewards.

What of the future? Personally, I'd like to produce two or three more books for which I have an accumulation of

materials. I have a manuscript with Broadman now, *The Christian Mission in Crisis*, that I hope will stimulate renewed devotion to the missionary enterprise at home and abroad. For the denomination, I see horizons unlimited. I recall a statement of Dr. John R. Sampey on occasion of the one hundredth anniversary of the Southern Baptist Convention (1945), that if Baptists of the world are true to their distinctive mission and faithful to Jesus Christ, there should be not fewer than fifty million of us by 2045. I am confident that his prediction need not be very far wrong.

Why Birmingham for these final years? Primarily, the magnet that drew us is our son, Dr. Austin C. Dobbins, who heads the department of English at Samford University, and who with his gracious wife and two lovely daughters lives within ten minutes drive of our new residence, 2121 Ridgeview Drive, Vestavia Hills. Then, too, we are near Nashville and Louisville, where many of our closest friends live. Already we feel the warmth of welcome as we return to the South, "Dixie land where we were born." With the Psalmist we can say, "The lines have fallen to us in pleasant places." Friends who read these words will please accept them in lieu of personal acknowledgement of their deeply appreciated letters—too numerous to reply to individually.

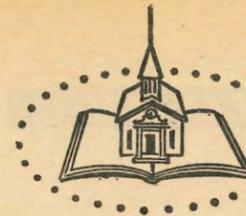
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SUNDAY SCHOOL LESSON

By H. C. Chiles



The Sin Of Covetousness

(This Lesson for September 11, 1966)

This lesson, which focuses our attention upon the sin of covetousness, is a timely one for these days when the desire of the masses is that of personal gain. So natural is it for people to covet that most of them never think of covetousness as being sinful. Nevertheless, this insidious and heinous sin is rendering ineffective the testimony of many professing Christians.

I. The Prohibition. Exodus 20:17.

Whereas the preceding commandments deal with words and deeds, this tenth one has to do with the regulation of the thoughts and inward desires. God has spoken plainly in the prohibition: "Thou shalt not covet." Covetousness is an intense, unwarranted, and inordinate desire for that which belongs to another, to which one does not have any right. Even though this sin is in the mind, heart, and will, and not visible to others, it is very definitely forbidden. In spite of the fact that it has become one of the most respectable sins, accepted in the so-called best circles, and practiced by many church people, it is a dreadful evil. It is one of the most dangerous sins; the prolific parent of the various other sins against which the commandments speak, such as stealing, lying, murdering, and committing adultery. This commandment forbids coveting anything, anywhere, and at any time.

To avoid leaving a loophole through which some clever person might attempt to pass, God concluded this unique commandment, forbidding covetousness, by saying, "nor anything that is thy neighbour's." If you long to have the things which belong to others, you should heed the warning of our Saviour: "Take heed and beware of covetousness."

II. The Picture. Luke 12:13-15.

In the hearing and for the benefit of the multitude, Christ was teaching His disciples many truths as to how they should live. While doing so, He was rudely interrupted by a man who was highly displeased with the division of his father's estate. This man requested our Lord to plead with his brother for a more generous division of the inheritance. Christ refused to comply with his wishes for it was not His mission to sit in judgment upon such matters, or to be an arbitrator in civil affairs. He took the opportunity, though, of warning the

man against the sin of covetousness, which is an evil that so often divides families and generates lasting enmity. Christ amplified His warning against covetousness by pointing out the fact that life does not consist in the abundance of things possessed. He taught that getting things should never be the goal of any man's life, for it is "being" and not "having" that really counts.

III. The Parable. Luke 12:16-21.

Inasmuch as this is a parable, this rich man whom Christ used as an illustration of the wrong manner in which to earn a living is not named, nor is anything told of his private life. According to standards of the world, he was not a bad man. He was engaged in farming, which is certainly an honorable vocation. He had the commendable trait of working hard at his chosen task. He did not waste his time in idleness and then expect the government to support him.

There are some things about this capable, industrious, frugal, and successful farmer that are of interest to us and quite worthy of careful consideration.

1. His Fancies.

- (1) He fancied that life is for accumulation. There is not the faintest intimation that this man used any dishonest methods in accumulating his riches. He was industrious, shrewd, diligent, and economical. He knew how to select soil and seed, and how to take advantage of shower and sunshine. His ground brought forth plentifully, and soon his barns were full to overflowing. In his country it was neither wrong nor illegal to produce all that he could.
- (2) He fancied that he was to keep all of his accumulations. To him life consisted of things rather than high and holy purposes. His energies were expended in getting and keeping. His selfishness caused him to try to keep everything that came into his possession, and not distribute or share it with others.
- (3) He fancied that he could make life a thing of ease. That is far from real life. Through the ages men have been conscious of an acute need for some great, worthy, and challenging task. Any man who is merely striving for a life of ease in this troubled, confused, and sinful

age in which we are living should be ashamed of himself.

- (4) He fancied that he had more time than he did. This man was thinking in terms of many years, when, as a matter of fact, he was almost at the end of the way. Tragic beyond words though it is, multitudes today follow his example in this respect.
- (5) He fancied that he was a great success. Was he a success? No! While he made a fortune, he missed the real purpose of life. He considered himself a huge success, but God called him a fool because his thoughts, time, and energies were devoted to this life only.

2. His Follies.

- (1) He did not put first things first. This man centered his undivided attention on things, putting property above purpose, cash above character, wealth above wisdom, and time above eternity.
- (2) He made the wrong disposition of his goods. In handling his accumulations, he ignored the needs of all others and their claims for help. It does not seem that he had any thought or intention of being a blessing to anybody. How much sweeter and better his life would have been if only he had lived for others, instead of living for what he could get out of the world!
- (3) He left God out of his life. This man made the tragic blunder of completely ignoring God in his thoughts, considerations, plans, and life. Unfortunately, he never consulted God in any of his calculations, resolutions, or anticipations.
- (4) He made the wrong calculation of time. Apparently he lived as if he never expected to die. Since death is inevitable, none except fools dare disregard it.
- (5) He failed to make any preparation for eternity. Wise in preparing for the possible, he was certainly a fool in neglecting to prepare for the inevitable. Anybody who follows his example and fails to prepare for eternity is a fool. Why should anybody leave God out of his life?

IV. The Preventative. Luke 12:29-31.

Man's chief concern is not the acquirement of food, clothes, and material benefits, but rather the devotion of his thoughts, time, and efforts to the doing of God's will.

KENTUCKY BAPTISTS AT WORK



Brotherhood

New Men's Journal To Be Issued In Fall

by Forrest R. Sawyer

An enlarged magazine splashed with color and photographs and featuring articles of interest to men will reach Baptist readers about September 1.

It's the fall (and first) issue of the *Baptist Men's Journal*, formerly known as the *Brotherhood Journal*. Its pages measure 8½ x 11 inches, almost twice the size of the old magazine.

The change in name and size is a move to provide better materials for missionary education and missions involvement for units of Baptist men, explained George W. Schroeder, executive secretary of the Brotherhood Commission, publishers of the quarterly magazine.

Purpose of the 48-page *Journal* is to provide men with interesting articles, supplementary study material, stories about contemporary mission work, and features on what Baptist Men and Baptist Young Men's units are doing to serve others in the community.

The magazine, coupled with *Guide*, a 32-page magazine for officers of Baptist Men and Baptist Young Men, team to provide motivating programs for meetings.

Both are published by the Brotherhood Commission, 1548 Poplar Avenue, Memphis, Tennessee 38104.

Woman's Missionary Union

Observe

The Week Of Prayer For State Missions

Mrs. D. M. Aldridge

"I saw also the Lord . . . high and lifted up . . ." (Isaiah 6:1).

A new vision of our almighty God—this is our need. Once we have looked upon God's holiness and greatness, we will fall on our knees crying, "Here am I; send me!"

Our vision of the Lord will result in a vision of the many needs in Kentucky which we can help to meet by praying, ministering and giving.

The **Week of Prayer for State Missions** is set for September 12-16. We urge you to observe the entire week. All the praying that we need to do cannot

be telescoped into one short "Day of Prayer—from 10:00 to 2:00 with an hour or so out for lunch." We should take time to study adequately and pray sincerely.

This year's program is based on the hymn, "Be Thou My Vision," which is found in the BAPTIST HYMNAL. The words are printed below. Read them carefully and savor their meaning. They will become more meaningful each time you sing the hymn.

Be thou my vision, O Lord of my heart;

Naught be all else to me, save that thou art.

Thou my best thought, by day or by night

Waking or sleeping, Thy presence my light.

Be thou my vision, O Lord of my heart;

Naught be all else to me, save that thou art.

Thou my best thought, by day or by night

Waking or sleeping, Thy presence my light.

Be thou my wisdom, and thou my true word;

I ever with thee, and thou with me, Lord;

Thou my great Father, I thy true son,

Thou in me dwelling, and I with thee one.

Riches I heed not, or man's empty praise;

Thou mine inheritance, now and always;

Thou and Thou only, first in my heart,

High King of heaven, my treasure thou art.

(NOTE: There are two important new aids for your observance of the Week of Prayer—a filmstrip in color and a beautiful poster. If you did not use the filmstrip last year or if you want it again, order immediately from the state WMU office. It is free. Also each Associational Missionary has a copy. State date on which you want to use it and return it promptly. Order now before the supply is gone.)

Display the beautiful poster which was mailed to each church in a prominent place announcing date, time and place for your observances.

Mimeograph the Kentucky Prayer list and distribute it early for a prayer calendar for the month.

Double last year's offering for RA and GA Camp Buildings.

Stewardship

Developing Faithful Stewards

Michael L. Speer

"Back to School". Does this ring a familiar bell? No, not the old school bell, but the bell that reminds each of us that it is time to return to schedules that may have been somewhat disrupted during the summer. A time to settle down. A time to re-count and rebuild areas of our work that have sort of slipped along by themselves for the past few months.



Speer

What about your church's program of Stewardship development? As we begin to revitalize the organizational work of our church, our thoughts turn to budgets, the tithe and individual stewardship. Is your church doing its best? Would you like to do more? Do you need some help? May we suggest the following:

1. Elect a Stewardship Chairman and committee for your church. Send us his name and address. This will enable us to keep in touch with someone from your church and help them keep abreast of available methods and materials for Stewardship Development.

2. Get in touch with your Associational Stewardship Chairman or Missionary. Most of our Associations have a Stewardship Chairman and he keeps up with the latest trends. He will be glad to talk with you and help your church in any way he can. If you do not have an Associational Stewardship Chairman—talk with your Missionary. He will be delighted to help you.

3. Remember that your state Stewardship Department always stands ready with information and materials to guide you in developing Christian Stewards. Let us know what we can do to be of service to your association or church.

Pray with me that God will give Kentucky Baptists one of the finest years in history as we work together to develop faithful stewards. "Moreover it is required in stewards, that a man be found faithful." 1 Corinthians 4:2

Annuity Department

Reasons Why Your Church Should Pay 10% Retirement Dues For Your Pastor

by A. W. Walker, Secretary

1. It assures your church that its pastor has in the Protection Plan security against times of retirement, disability or death.

2. It helps remove the total obligation from your church if death, disability or old age forces your pastor out of the pulpit.

3. It relieves your pastor of fears and anxieties about the welfare of his family if something should happen to him. It gives him the assurance that he will have a definite income when he retires, too.

4. It helps to protect the denomination from a growing relief roll.

5. It makes possible a protection program for the entire ministry instead of just one minister.

6. It strengthens the protection program in your State Convention.

7. It provides a benefit for your pastor just as most businesses and industries have been doing for their employees for years.

8. It helps Southern Baptists to provide for their pastors as well as other evangelical denominations are doing for theirs. For example, every pastor in the Protestant Episcopal Church is in that denomination's retirement plan, in which the churches pay all the cost.

9. It allows your pastor to buy insurance, or to join Social Security in which he must pay the total cost.

10. It helps the church maintain its own self-respect and the respect of the lost people it is trying to win.

11. It demonstrates to the world that the church is practicing Christian ethics and business foresight in providing this protection for itself and its pastor.

* * * *

"From a purely business standpoint, a church cannot fail to make provision for its minister's future."—Dr. Gaines S. Dobbins, *The Years Ahead*

"THE LABORER IS WORTH OF HIS HIRE."

Baptist Student Union

The Ark

by J. Chester Durham

We have just received an article concerning the opening of a Coffee House by the Eastern State University BSU. This is an approach that has proven to be helpful in opening the doors to a ministry to many who had been untouched by the Gospel. The article is as follows:

"The Ark', a coffee house was officially and successfully opened to the Eastern Kentucky University Community on Friday and Saturday, July 29-30, at the Baptist Student Center, 325 University Drive.

"Opening during summer school and on the final week-end of the session, 'The Ark' drew 28 people on Friday and 40 people on Saturday night.

"Susan Arthur, a Junior from Richmond, serves as co-ordinator of the coffee house project. She is assisted by the following committee members: Brenda Holt, Rodger True, Peggy Chandler, and Sandra Reiss.

"The Ark' provides a clean, wholesome setting for the total campus community to engage creatively in a variety of activities. 'The Ark' will feature folk singing, films, discussions, art shows, poetry and dramatic readings, and other musical entertainment. These, coupled with meaningful conversation with fellow students and faculty members, account for the popularity of the Coffee House on or adjacent to the contemporary college and university campuses. "Headlining the entertainment for the

opening nights was Nancy Ashford, a sophomore music and French major from Lexington. Nancy's speciality is the Spanish guitar. Folk-singer Danny Morgan, a sophomore from Fort Thomas, also appeared on Saturday night.

"The Ark's' bill of fare includes coffee, apple cider, soft drinks, potato chips, peanuts, a variety of cheese snacks, and cookies. These items sell for five and ten cents.

"Plans call for 'The Ark' to be open each Friday and Saturday night during the 1966-67 school year."

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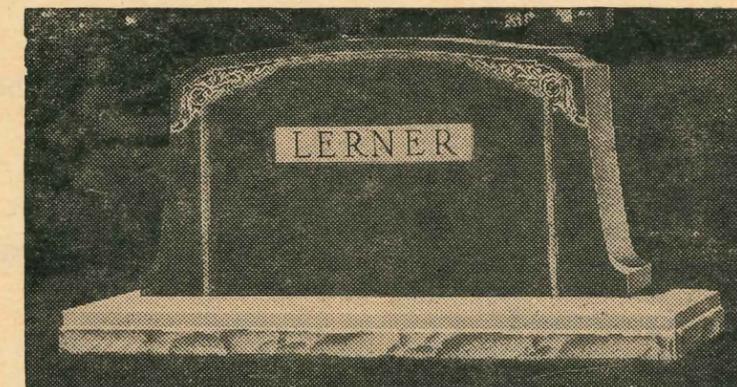
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The program would be underwritten through the Expansion Division of American Income Life Insurance Company, Indianapolis, Indiana.

The program would provide protection for Subscriber's loss of income due to sickness or accident while at home or in the hospital. It would provide a check for the family if the bread-winner should be taken out of the picture in case of an accident. Also, the program would provide hospital-surgical benefits for the entire family.*

The plans are duly filed with the Kentucky Insurance Department and underwritten only by bonded representatives. Briefly, here are some of the benefits:

HOSPITAL: You and your family would receive benefits up to \$25.00 per day during confinement. Plus additional money for incidental expenses while in the hospital, X-rays, drugs, etc.

SURGEON: Your surgical fees will be paid up to \$450.00 for you and all members of your family.

ACCIDENT: You will receive up to \$200 per month for life for loss of time. The benefits start from the first day of accident. Plus, a check for \$2,500.00 to your family in case of your accidental death.

SICKNESS: The plan will pay you up to \$200 per month for as long as 2 years for each illness. House confinement is not required.

Forms DLB-500

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