

WESTERN RECORDER

JANUARY 12, 1967



GLEANINGS FROM THE FIELD

SPRING MEADOWS CHILDREN'S HOME, Middletown, received a Christmas gift of \$100.00 from Louisville Chapter Number 97 of The National Association of Women in Construction. The gift was made in the form of a house built of one-dollar bill bricks.

SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY, Fort Worth, Texas, is conducting a mid-winter retreat and continuing theological studies program at Pawling, New York, January 19-21, in conjunction with the Metropolitan New York Baptist Association.

R. A. McLEMORE, president of Mississippi College, Clinton, for the past 10 years, has announced his intention to resign August 31, 1967. He is 63. No reason was given for his early retirement, but his resignation was presented to the board following the refusal of the trustees to accept a proposal that would have allowed students to participate in federal aid programs. During the same meeting, the trustees tabled a motion, after lengthy debate, to sign the Civil Rights Compliance form necessary for the college to receive federal funds.

JAPANESE BAPTISTS have begun preparing to be hosts to their brethren from around the world in 1970, when Tokyo will be the site of the 12th Congress of the Baptist World Alliance. Various committees and groups have been appointed to supervise the preparation work.

JIM M. CHERRY, SR., a Baptist businessman in Columbia, South Carolina, has been named associate secretary of the Baptist Foundation of South Carolina.

NEW OKLAHOMA BAPTIST CONVENTION staff members are Henry Chenault, associate in the department of missions, and Miss Faye Pearson, state YWA director.

Changes of Address and ZIP Codes Needed
In order to insure uninterrupted mailing of your Western Recorder, please forward both your old and new addresses (don't forget ZIP codes) to us each time you move. Better service is further insured for church budget subscribers if you will enclose your old address label along with your new address and your new church (if any).

SECOND BAPTIST CHURCH, Greenville, Kentucky, will observe CEA missions night on January 25 with President D. M. Aldridge of Clear Creek Baptist School as speaker. The Campbellsville College choir will provide special music.

JAMES LAWLESS has been called as pastor of Martwick Baptist Church, Muhlenberg County Association. He leaves the pastorate of First Baptist Church, New Harmony, Indiana.

SUMMIT MISSIONARY BAPTIST CHURCH, Ashland, Kentucky, ordained Harry Cheek a deacon on Sunday, December 18. Pastors and deacons from sister churches in Greenup Association formed the ordination council. Raymond Burton is pastor of the Summit church.

JOHN CAYLOR, 72, former editor of Home Missions magazine, died of cancer December 20 in Little Rock, Arkansas. Courts Redford, former executive secretary of the Home Mission Board, assisted in the funeral service.

MRS. EDNA McMILLAN, active worker in the state WMU of Oklahoma, died December 21 in Tulsa. She was 90 years old. The state missions offering promoted by the Oklahoma WMU was named for her in 1939.

MASS EVANGELISM EFFORTS will continue during 1967 in more than a dozen lands where Southern Baptist missionaries serve. Countries where evangelistic efforts will occur include Jordan, Japan, Indonesia, Kenya, Tanzania, Uganda, Portugal, France, Chile, Zambia, Malawi, the Philippines and Mexico.

TEN PERSONS made professions of faith during a recent revival at Clear Creek Baptist Mission of Shelbyville, with Ken Roberts as the evangelist. Established in April, 1963, the mission is sponsored by Shelbyville's First Baptist Church. The current membership is 55, and Sunday School enrolment is 90. Lyman Austin, associational missionary for Shelby County, serves as mission pastor.

DALLAS BAPTIST COLLEGE, a relatively new school in Dallas, Texas, has received another large gift—this one for \$436,000 from anonymous donors. It will be used in the school's overall development program.

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

Volume 141 Number 2

WESTERN RECORDER

Kentucky Baptist Building Middletown, Ky. 40043

C. R. Daley, Jr. Editor George W. Knight Asst. Editor
G. A. Price, Jr. Bus. and Cir. Mgr. C. Henry Reed Supt. of Printing

OWNED and published weekly, except one issue in July and December, by the Kentucky Baptist Convention. Second class postage paid at Middletown, Kentucky.

BOARD OF DIRECTORS: J. Bill Jones, chairman; C. Carman Sharp, vice-chairman; Norman Allen; Earl Hohman; Harold Wainscott; Raymond Lawrence; Dan C. Moore; Jack D. Sanford; W. Lloyd Birch; Kenneth Kelly; John Huffman; William Vaught.

COST of making cuts must be borne by those sending pictures for publication. When making change of address, please send a recent label from your paper and the new address including ZIP code.

SUBSCRIPTION RATES—Individual, \$2.50 plus 3% Kentucky Sales tax, total \$2.58. Foreign, \$2.75. Church rate, \$1.50 per year. All subscriptions except church accounts payable in advance. Church accounts must have a tax exemption number to be exempt from 3% Sales tax.

Where Should Integration Begin?

by JACK JONES

Where should integration begin? There are some, of course, who strongly affirm that it should not begin at all. But this article is not directly concerned with the race issue. Other and more able scribes have contributed enough material on this question—both pro and con—to keep us busily reading for many a moon.

Integration Begins at Home

It is said that "charity begins at home," and in the opinion of this writer, "home" would be a good place for integration to begin also. The idea for the thoughts I am about to present came to me recently in a meeting of the Christian Life Committee when someone raised the question of class distinction within our churches. In the discussion which followed, in which several experiences were related by some of the pastors, it soon became apparent that many of our churches have not only segregated the white from the Negro but also have segregated the white from the white!

It is not necessary to establish the fact that there are class distinctions in many of our churches. This truth is only too obvious, even to the casual observer. We tend to categorize our members according to economic condition, social standing, education, length of time the person has lived in the community, etc.

But we certainly do not get this system of classification from the teachings of the New Testament. Nowhere do the Scriptures mention the necessity of having "upper class" churches for the "elite"; "middle class" churches for the "average" people of the community, and "lower class" churches for the underprivileged. But who can deny that such a system of segregation exists among our churches of today? Where do we Baptists, who claim the New Testament as our rule of faith and practice, find the authority for such "class conscious" churches?

Missions Still Needed

True, there are some people who feel more at home in certain churches and would attend no other. It is certainly not my purpose to advocate the elimination of mission points. These are good and serve a useful purpose because without them some people would not attend church at all, and we would lose our opportunity to minister to them in an effective manner.

But the point at which we should all

[Jack Jones is pastor of Locust Grove Baptist Church, Murray, Kentucky]

January 12, 1967

feel concern is simply this—Is it our fault that some folk feel "ill at ease" in our churches? Have we done all we can to make them feel at home and feel that they are really a part of us? In our visitation, are we "selective" in choosing the prospects or do we visit all who need to be contacted regardless of their social or economic standing?

In other words, are there parts of our church fields which we avoid because the people who live in these sections do not come up to the standards we have set for the type of members we want in our churches? These may well be embarrassing questions for some of us, but they are questions which need to be faced and honestly answered.

The danger of "cliques"—the "inner circles in the inner sanctum"—is real and not just imaginary. Visitors to our services are sometimes made to feel they are guests in a foreign language group because no one seems to be able to say clearly and with sincerity, "We are glad

to have you worship with us today."

We all know the sting of indignation which we experience when a person's word or attitude says, "I am holier than thou." But what about those who by word or action seem to say, "I am socially, economically and culturally superior to thee?" After all, what do we have within ourselves of which to be proud? Are we not sinners also? Ephesians 2:1 reminds us, "And you hath He quickened, who were dead in trespasses and sins."

Is it not true that some of our churches have degenerated into exclusive religious societies? One of the most soul-searching questions we can ask ourselves is, "Do people of all walks of life—the rich, the poor, the educated, the ignorant, the 'up and coming' and the 'down and out'—in short, do all people feel welcome in our churches? And if not, why not? All people have a place in the heart of our Lord who said,

(CONTINUED ON PAGE 5)

The Biblical Basis of Tithing

by J. T. PARISH, Pastor
PLEASANT GROVE BAPTIST CHURCH
MADISONVILLE, KENTUCKY

Jesus knew that material possessions would be a great temptation to us. They tempt us in both their acquisition and their use. Therefore, Jesus had more to say about stewardship than He did about Heaven and Hell. If He considered it important, we ought to search the Scriptures and our hearts to see if our own lives measure up.

The Biblical Basis

Abraham commenced paying tithes when he gave Melchisedec one tenth of the spoils of war. This was 400 years before the Law of Moses was given. The old objection that "tithing was only under the Law" does not stand a critical look (Gen. 14:18-20).

Moses commanded tithing under the Law (Lev. 27-30-32). Jesus commanded tithing during His earthly ministry (Mt. 23:23). Paul and the early churches continued tithing (I Cor. 16:2).

In a good concordance look up the words "tithe" and "tenth." But read the references at your own risk. Remember, "He that knoweth to do good and doeth it not to him it is sin."

A law stands until it is repealed. Do you know of any New Testament scripture that repeals the Law of the tithe? Do you know any Scripture that gives another financial system for the support of God's work?

Do you know any person who became

worse off physically, financially, or spiritually because he began to tithe?

If it was robbery for a Jew to withhold the tithe in Malachi's day, what is today for a Christian to withhold the tithe? Does God Change (Mal. 3:6-12)?

Some persons may say, "but I'm under Grace!" Wonderful! It is truly marvelous to know that you have been forgiven by the matchless Grace of God! Since Grace does not repeal the laws of God, should the person under Grace give any less than those under Law?

W. E. Doughty said, "The tenth and beyond is the Bible rule. The Old Testament emphasis is on the tenth, the New Testament emphasis is on the beyond."

Notice what Grace prompts people to give. Zacheus was under Grace. He gave half his goods and returned fourfold to those he had cheated. The poor widow was under Grace. She gave all her living. Barnabas was under Grace. He sold property and gave it all to the church. The Macedonians were under Grace. They gave beyond their power. What has grace constrained you to give? Surely it is beyond the tithe!

Conclusion

It is either good to tithe or it is not. If it is not, then why are tithers the happiest Christians? You can be a tither and not be a good steward, but you cannot be a good steward and not be a tither. The finest kind of daring is that which trusts God. I dare you to try tithing for six months.

(Continued on Page 15)



A Critical Year for Kentucky Baptists

The year ahead stands to be one of the most critical in the history of Kentucky Baptists. It is nothing new for Baptists in Kentucky to be faced with problems and crises, but some of those we face in 1967 are especially difficult.

There is the problem of statistical decline in most areas of our efforts. The decline is not great but gives concern in light of increases year after year until very recent years. Part of the explanation for the decline is materialism and secularism which are increasingly strong competitors with Christianity. A greater reason for the decline is the apathy and general lack of concern on the part of so many Kentucky Baptists.

The most serious decline is in the number of new converts being baptized into Baptist churches. While numbers are never a final criterion, they do reflect the efforts and effectiveness of our church activities and our personal witnessing. Unless we reach people for the Lord and His church, we can expect nothing except continued decline and ultimate extinction.

One of the areas where we have enjoyed an increase rather than a decline is in giving. This has risen steadily year after year, thanks to the faithfulness and loyalty of Kentucky Baptist pastors and church members. However, we could be in trouble at this point this year unless strenuous efforts are put forth by many. The extra \$300,000 to be given our schools made necessary a much sharper increase in the Cooperative Program goal than we usually have tried.

There is one need for Kentucky Baptists in 1967 which cannot be measured in statistics. This is the preservation and the strengthening of the spirit of unity. Above all other things and at almost any cost, we must be united. Otherwise, we will be shot through with losses and failure.

The greatest strain upon Kentucky Baptist fellowship right now is due to the disagreement over the use of government loans by Baptist colleges. The way is now open for trustees of our schools to accept government loans or even government grants, though no school has expressed favor for government grants.

Low interest government loans constitute government subsidy in the sight of a considerable number of Kentucky Baptists. They oppose such a step strenuously. Two Kentucky Baptist churches have already officially disassociated themselves from the convention

action permitting trustees to take government loans. One of these churches has gone so far as to instruct the convention business office not to distribute any of its Cooperative Program contributions to schools using government loans.

Even more serious than this is the charge that Kentucky Baptist leadership has conspired to ignore and reverse convention action. This simply is not so. This is not a widespread belief or charge, but the fact that it is made by anyone is unfortunate and unfair.

Mutual confidence, respect and trust are indispensable to unity, and unity is indispensable to success. It behooves all Kentucky Baptists, and especially our leadership, to make certain their actions merit confidence and trust. It also behooves us to think the best of each other and to be slow to make charges or to believe them when made by others.

Kentucky Baptists face problems this year that cannot be solved with human resources alone. The Lord is our only hope.

Who Is Knocking at the Door?

Everyone should have the right to one pet peeve and one particular dislike. Mine is the door-to-door salesman who pretends he has something for you in exchange for a few minutes of your time. He does have something for you, but it's too late when you really learn what it is.

A man's home is his castle and the modern man at best has all too little time in this castle. He ought not to have to share it with a super salesman who shows up unannounced, often around mealtime, wanting to let you in on some fantastic offer.

There was a kind of house-to-house salesman that was once a vital part of the American countryside. He was the rolling store man from whose truck the housewife could get everything from a kitchen mop to coal oil for the lamp, and the children could have a sack of candy for a nickel. Or he was a friendly salesman of a line of quality products, including everything from cake flavoring to liniment that soothed every ache of man and beast.

In his place today is the glib, fast-talking, high pressure salesman whose main concern is to get your name on a contract that would involve two or more years of installment payments. More than that you soon learn his real business is not what it sounded like at all.

Arkansas Baptist Magazine editor, Erwin McDonald, in his very popular little personal column, recently had a list of salesman gambits he had found in a Better Business Bureau news-letter. They tell much of the story of today's door-to-door salesman. The sales gambits are in italics and the real meanings of the gambits are in parentheses.

I have a free gift for you. (If you and your husband will let me high pressure you for a couple of hours, I'll give you a genuine imitation pearl-handled can opener.)

You have been selected. (You look like an easy prospect for a sucker bait deal.)

I am making a survey. (I'm trying to get my

foot in the door to sell my product.)
I am not a salesman, I'm from the advertising department. (I only want you to sign a contract for 24 payments at \$13.44.)

My company is reorganizing, that's why we have this special offer. (If I don't make some sales by hook or crook, I'll be canned for sure!)

Editor McDonald points out that the best possible selling situation is when the salesman has the best possible product and the greatest possible enthusiasm. He recommends this approach in selling Christianity and the abundant life. But even in presenting Christianity it might be better to arrange for a visit rather than to drop in unannounced.

BAPTIST FORUM



Oratory Versus Facts

Dear Editor:

I have been reading the *Western Recorder* for many years and appreciate its contribution to Baptist life. The "Forum" is especially helpful in that we can express our opinions for whatever they may be worth.

I feel that I must reply to at least one opinion expressed in the December 15th issue under "Government Borrowing Is Absurd." The writer said, "... at the Bowling Green Convention meeting when the issue was presented more in oratory than facts, the people voted yes. Actually, I don't believe the people really knew what they were voting for, because the oratory was very convincing."

As one who attended both conventions, one as a visitor and the other as a messenger, it is my opinion that far more people understood what they were voting for in Bowling Green than when they voted in Louisville in June. The meeting in Louisville was given over completely to "oratory," some of which was neither factual nor eloquent. It is difficult for me to see how anyone could have misunderstood Dr. Mills' recommendation at Bowling Green. Perhaps the reason no one asked questions was that he answered so many in his presentation. Neither did he play on the emotions of his hearers, as was the case of some speakers in Louisville.

I am not capable of judging the rightness or wrongness of the two decisions; time will determine that. But, we can be honest and fair in our appraisal of the situation. I feel quite sure that those who operate our institutions are just as concerned about Baptist convictions as they are about Baptist causes. Lexington, Ky. Grady L. Randolph

Taking Government Money Is Foolish

Dear Editor:

The Kentucky Baptist Convention at Bowling Green distressed the churches within the Convention. This is not surprising. The action involves religion, morals, ethics, and law. The honored Baptist position in church-state separation has deep Biblical roots. Religion does not come by law. Jesus rejected the temptation to build His kingdom by coercion. He did not "compete" with the established institutions of the Temple or Rome.

Is it moral to exact tax support for a religious institution? No informed person in 1966 will deny that the government loan is in fact a subsidy. Consequently, we are seeking favor from the tax-payers of the United States.

Is it ethical to act as the Convention acted? The people of our churches were informed of the proposal for the June Convention. They responded to that information as they had done at the Conventions in previous years. They assumed that the question was settled. After all, how many times do we have to vote? The Bowling Green action "slipped up" on the people.

Was the Bowling Green action legal? This is a serious question if the Cooperative Program monies appropriated in Louisville in June for non-government loans can now be spent for government loans. The Bowling Green Convention voted in spite of the decision of the U.S. Supreme Court which upheld a Maryland court decision. The Maryland court had ruled against tax money for religious schools.

The law states that no religious exercise or instruction can be held in buildings built with loans or grants (Title

IV). This means that in certain buildings in our religious institutions we cannot teach religion or have religious ceremonies. It has been said that the government won't interfere. There was required prayer and Bible reading in the public schools for years, too. Religion, morals, ethics, and the law. But to top it off, our religious institutions can't teach religion. We also look foolish.

Lexington, Ky.

Bob W. Brown

An Affirmative Voice

Dear Editor:

This is my first such letter to the *Western Recorder*, and I write it with earnest purpose and friendly spirit.

I am sorry to see in these pages repeated negative expressions concerning the undissented and enthusiastic action of the Kentucky Baptist Convention in session at Bowling Green concerning the leaving of the affairs of our institutions in the hands of the trustees whom we elect.

The Georgetown trustees took their action long, long before the convention met and sent notice of intention for their president to bring this report. Dr. Mills reported to the Executive Board the day prior to the Convention of his intention in behalf of his trustees. He chose the peak attendance day to bring the recommendation. He proved in a thoroughly ethical and masterful way that Kentucky Baptists can be persuaded to reason together. The trustees are now freed from undue inhibitions to conscientiously pursue their very serious business of finding ways in which to keep Baptist Christian education alive and influential in tomorrow's world.

In view of these continued "post-mortem" expressions, count my voice among those being heard, please. Count it in the affirmative. I thought the action was essential wisdom and of the Lord's leadership.

Lexington, Ky.

Franklin Owen

(FORUM CONTINUES PAGES 13, 14, 15)

Guatemalan Baptists Celebrate 20 Years Of Organized Work

Baptists in Guatemala, South America, recently observed the 20th anniversary of the organization of their national convention. More than 100 messengers and visitors, representing 30 churches, attended the Guatemalan Baptist Convention meeting at the Baptist Theological Institute in Guatemala City.

Through slides and taped narratives, messengers reviewed the current Baptist scene—the work of the churches, the Convention, the Baptist Book Store, and the Theological Institute in Guatemala City and another near Santiago Atitlan. Individuals related the history of Baptists in Guatemala, of the Southern Baptist mission program, and of Guatemalan Baptist pastors.

Attention turned to the future with a round-table discussion airing plans for Guatemalan participation in the Crusade of the Americas, evangelistic campaign to be held in 1969 by Baptists in North, Central and South America.



STUDENT SECRETARIES HONORED—State student secretaries Chester Durham (center) of Kentucky and Charles Roselle of Tennessee were honored for their 25 years each of service at a recent meeting at the Sunday School Board in Nashville. Reminiscing over their photos which appeared in the June, 1941, issue of **THE BAPTIST STUDENT**, they talk with Mrs. Kearnie Keegan, whose husband was secretary of the Board's student department before his death in 1960.

Baptists Participate in Historical Celebrations of Polish Christians

Regional millennial celebrations in the 10 largest Baptist churches of Poland were both evangelistic and patriotic in character, according to reports from the Polish Baptist Council.

Celebrations marking the 1,000th anniversary of Christianity in the nation began in May at the Baptist church in Bialystok and continued for several months. The main celebration was staged in the church in the capital city of Warsaw, lasting seven days.

During the Warsaw church observances in July, about 400 guests were present from Baptist churches elsewhere in Poland, and there were five guests from Baptist groups outside the country. In all, there were between 600 and 700 present.

In this millennial year, nine youth courses were organized in Polish Baptist churches. These courses, described as both practical and theoretical, included lectures and personal evangelism.

At the Baptist Woman's Conference in Bialystok, the theme was "Children in the Churches." In May an evangelistic

course at Warsaw included, in addition to the Polish lectures, Professor Samuel J. Mikolaski from the Baptist Theological Seminary at Ruschlikon, Switzerland.

In Warsaw in July, a Sunday School teachers' course was organized. There also were practical activities with the 16 children who lived in the house where the course was held.

Evangelistic efforts in 21 churches in the autumn were led by J. Ralph Grant, pastor of First Baptist Church, Lubbock, Texas, and by E. E. Agboola, Nigerian Baptist minister. More than 100 made decisions for Christ at this time.

Bricks from Marvin Hall May be Used For Amphitheater

The bricks from Marvin Hall, storage building at Oneida Institute which was destroyed by fire several months ago, may be used to build an amphitheater on the Kentucky school's campus.

Oneida students recently pitched in to carry the bricks from the charred Marvin Hall site to a hill-side location several yards away. If the project is approved, students would help build the amphitheater under the student work program sponsored by the school.

David C. Jackson, Oneida Institute president, said the amphitheater would be "an added attraction on our campus during the summer for visitors to the campus and surrounding area."

Jackson suggested that the amphitheater might be used for a dramatic production of *The Crucible*, a book about the founding of Oneida written by James A. Burns.

An Impressive Comforting Service

that meets the requirements of every family calling us

Kerr Brothers

FUNERAL HOME
Lexington, Ky.

463 E. Main St. • Dial 2-3343

Parochial School Aid Pushed in Indiana

Advocates of state aid to both public and private school children will press their cause in 1967 in the Indiana General Assembly, according to a report from Alvin C. Shackelford, editor of the *Indiana Baptist*.

Sponsored by Citizens for Educational Freedom (CEF), a predominantly Catholic organization, the School Children's Assistance Act of 1967 will be introduced in the state legislature in January, according to announced plans.

The bill, referred to as the Hoosier Junior G.I. Bill of Rights, would provide \$50.00 annually to each school child attending an "approved school" under the Indiana school laws. The checks would be made out to the parent or guardian of the school child, but could be honored only by endorsement by an official of the school attended.

Cost of the program is estimated to be \$7,500,000 annually.

A similar proposal was made to the 1965 Indiana General Assembly. The new proposal indicates a renewed emphasis by CEF. During the 1965 election campaign, CEF questioned all legislative candidates and endorsed those who were for the proposed assistance act.

A last-minute attempt by Baptists in the Evansville area, according to Shackelford, was unsuccessful in blocking election of the CEF-supported candidates.

Shackelford reports that this so-called "Hoosier Junior G.I. Bill" is one of several attempts planned this legislative session to secure tax funds for parochial and private schools. (BP)

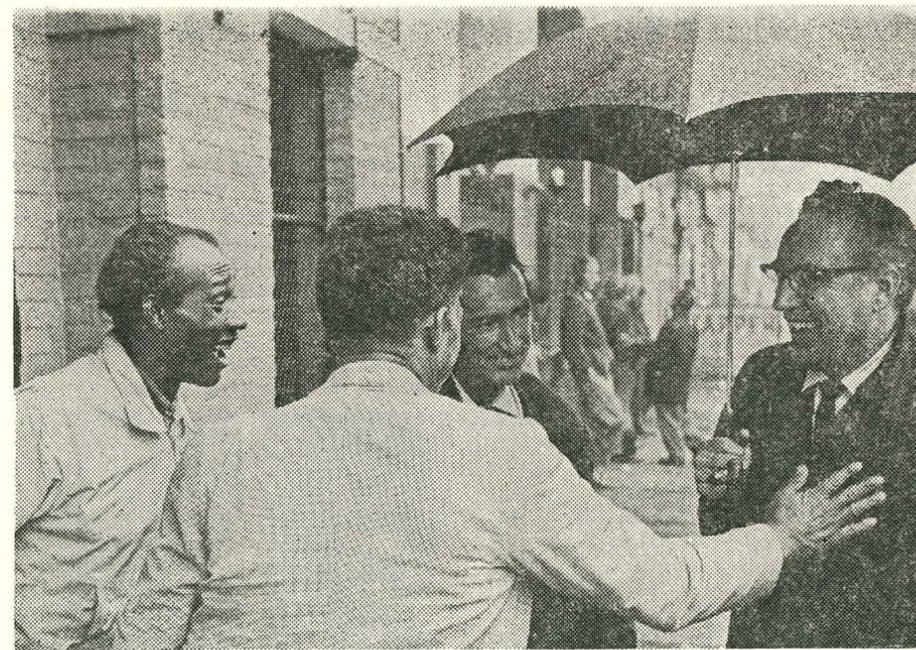
Associational Missionaries To Meet February 1-9

Associational missionaries and superintendents of missions will meet at Southern Baptist Seminary in Louisville February 1-9 for the seminary's annual Associational Missions Workshop.

Sessions will meet four hours daily. Workshop participants will attend regular seminary chapel services and will be able to audit seminary classes when workshop sessions are not scheduled. The full resources of the seminary library will be available to participants.

Nine seminary professors will deliver addresses and lead conferences on the work of the associational missionary.

Three representatives of the SBC Home Mission Board—Lloyd Corder, J. N. Evans and Victor Glass—will also be conference leaders.



BOWERY PREACHER—Herbert Maynard (right), director of the Bowery Mission in New York City, talks on the streets with men to whom the agency seeks to minister. The mission offers spiritual guidance, work opportunities and often, a free meal, to alcoholics, drug addicts and homeless men of the "skid row" district of New York.

Southern Baptist Preaches the "Gospel of the Second Chance" to New York's Homeless Men

A tough, unconventional sort of man who has had his own bout with alcohol is now devoting his life to ministering to the alcoholics and dope addicts of the "skid row" district of New York City.

He is Southern Baptist preacher Herbert Maynard, director of the non-denominational Bowery Mission in the nation's largest city. Maynard is the first Southern Baptist director of the mission during its 82-year history.

Worship services are held at the mission three times each day, and men of the street are free to come in and worship when they please. Free soup and sandwiches are served after each evening service for those who have attended.

Those who wish to participate in the missions' rehabilitation program, however, have to commit themselves for seven days in the building. There they are disinfected, given clean clothes, and fed vitamins and honey and hot food until they survive *delirium tremens* (hallucinations and other symptoms

caused by withdrawal of alcohol from the system). They then are put to work in the building.

Maynard takes no guff from the men and does no pampering, and as a result he is respected by the alcoholics. When they finally do decide to enter the mission program, they find constructive help; they are kept busy working inside the building, then helped to get work on the outside, often remaining in residence at the mission until they gain confidence.

Maynard, who is Sunday School superintendent at Manhattan Baptist Church, often escorts the men to church.

LEE E. CRALLE CO.

Funeral Home

LEE E. CRALLE, JR., President

Phone

MElrose 4-3646

MElrose 4-3647

1330 South Third Street

Louisville, Ky.

Bibles Rebound

Write for illustrated price folder.
"Internationally known specialists"
Norris Bookbinding Co.
126 No. Stone, Greenwood, Miss. 38930

Ben Mitchell Retires after 14 Years in Long Run Mission Post

Ben F. Mitchell, superintendent of missions for the Long Run Baptist Association for the past 14 years, retired January 1. The Long Run Association is composed of 123 churches and 11 missions in the Louisville area with a total membership exceeding 91,000.

Mitchell is a native of Georgia and was a businessman before entering the ministry. He was born in Jewell, Georgia, a village in eastern middle Georgia, where his parents and other relatives still live and are active in Baptist church work. He was baptized at the age of 13 when Solomon F. Dowis was pastor of the Jewell Baptist Church. Dowis predicted at the time that Ben would be called to preach. Dowis went on to an illustrious career with the Southern Baptist Home Mission Board and was often associated with Mitchell in mission projects and programs.

SBTS Graduate

After high school Mitchell attended Bryan Hatton Business College in Atlanta and was associated with International Harvester in Louisville for 15 years. His college work was done at Western State University in Bowling Green and at the University of Louisville. His theological training was received at Southern Baptist Theological Seminary.

Early pastorates in Kentucky were Pond Run Baptist in Ohio County; Bethany Baptist and Smith's Grove Baptist in Warren County and Brownsville Baptist in Brownsville. In Louisville Mitchell was associate pastor at Clifton Baptist

and pastor of Shively Baptist. From Shively he came to the Long Run Mission post.

Mitchell's administration covered the most productive eras in the history of Baptists in Louisville. In 1952 Baptists in Louisville numbered 64,000; in 1966 the number was 91,000. The associational mission income and expenditure rose from \$43,000 in 1953 to more than \$200,000 in 1966.



Mitchell

During the administration of Mitchell, the mission program has greatly expanded. Additions to the staff include a director of education and promotion, a director of juvenile rehabilitation, three centers and several office workers.

The climax of Mitchell's ministry was the construction of an associational Baptist Building in the urban redevelopment area of downtown Louisville. The new structure was dedicated in June of 1966 and represents an expenditure of \$400,000.

Commenting on his retirement, Mitchell insists he is not becoming inactive. In fact, he feels he is now free to devote himself to his first love of preaching instead of having large administrative responsibilities. He is not certain about the exact direction of his future ministry but expects to answer requests for supply preaching, revivals, interim pastorates and schools of missions.

Mr. and Mrs. Mitchell will live in Louisville in a home presented by Long Run Baptists.

The Cover

STUDENTS of the Nigerian Baptist Theological Seminary at Ogbomoso, Nigeria, pause for prayer before taking off on their bicycles for services in churches and missions of the surrounding area. With 175 students enrolled in 1966, it was the largest theological seminary on the African continent. Southern Baptist missionaries serve on the staff of the seminary.

SBC Professor Does Translation Work for United Bible Societies

Dr. Barclay Newman, who served as pastor of Ten Mile Baptist Church, Warsaw, Kentucky, while a graduate student at Southern Seminary, is currently attending a translators' institute in the Philippine Islands on assignment from the American Bible Society.

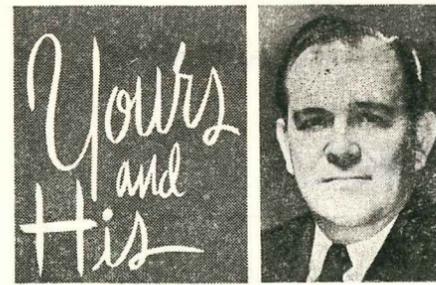
The institute is in preparation for Newman's work as a translation consultant with the United Bible Societies to Indonesia, beginning this fall. He is a professor of Greek and religion at William Jewell College, Liberty, Missouri.

Publication is planned by late spring of a Greek-English dictionary, which Newman has spent two years preparing for the American Bible Society.

He received the B.D. degree from Southern Seminary in 1956 and the Th.D. in 1960.



Newman



Thanks for the Memory

For greetings of the Christmas and New Year's seasons which came from so many of you, along with friends from others states, June and I are truly grateful. We had a wonderful time reading them, thinking of those who sent them, and often lifting a prayer of gratitude or of petition for you.

We had such a fine group of letters from missionaries at home and abroad, telling of the power of God in their lives, and of the overwhelming—almost challenges for the Gospel of Christ in their field of labors—I should say, our fields of labors. For, every Southern Baptist missionary is our missionary, sharing Christ not only for himself but also for us who send him. "We are workers together with God." Would there were more sent.

Will the Breakthrough Ever Come?

Every Christmas, above all other times of Great Hopes, the desire to see Christ proclaimed to all people everywhere rises within me. Surely the meaning of His coming will become plain to all men. Surely the "people who sit in darkness" will "see a great light" in His face. Surely the ever-swelling chorus of God's angels will be heard above the battle strife, the sin-din of this world. Surely the Jews will make the final connection with their past and acknowledge Jesus to be their long-looked-for-in-vain Messiah. Surely the people who worship Gods of stone and gold will see that they have no power to give life, and come to know Him who lived, died, arose and is alive forevermore, with the "power of his resurrection" available to every man.

Surely the people of God, surely Southern Baptists in particular, will gain new insights into his limitless love and power, to His ultimate victory, and to His purpose to use the redeemed to redeem the world—and will break through their partial dedications, their niggardly stewardship, their faulty evangelism, their lukewarm witness—and proclaim Him Lord in deed, in word, in the world.

Dreaming? If so, let me dream on!

Harold G. Sanders

Wayne Dehoney Returns to Kentucky To Serve Walnut Street, Louisville

Walnut Street Baptist Church of Louisville—Kentucky's largest Baptist congregation—has called Wayne Dehoney as pastor, effective February 1.

Dehoney, who is pastor of First Baptist Church, Jackson, Tennessee, and immediate past president of the Southern Baptist Convention, will be assuming his third pastorate in the Kentucky Baptist Convention. From 1945-48 he



Dr. Wayne Dehoney

served Pineville's First Baptist Church, followed by three years as pastor of Immanuel Baptist Church, Paducah.

During his two terms as president of the SBC in 1964, 1965 and 1966, Dehoney traveled more than 300,000 miles and visited almost all major mission fields of the Convention.

He is currently a member of the executive committee of the Baptist World Alliance and chairman of the SBC Committee and North American coordinator for the Crusade of the Americas, hemispheric-wide evangelistic campaign scheduled for 1969.

A native of New Raymer, Colorado, Dehoney received the B.D. degree from Southern Seminary, Louisville, in 1946 and the A.B. from Vanderbilt University, Nashville, in 1941. He has honorary doctoral degrees from Union University at Jackson and Atlanta Law School.

Dehoney fills the pastorate left vacant in December, 1965, by the death of William R. Pettigrew, who served Walnut Street for nearly 20 years.

The new Walnut Street pastor is married to the former Lealice Bishop of Madisonville, Kentucky. They have three children, Becky, 21, a junior at Stetson University, DeLand, Florida; Kathy, 19, a freshman at Stetson, and Bill, 16, a high school sophomore.

Island, Ky., Baptists Make Record Offering

The Island Baptist Church, Island, Kentucky, has contributed \$1,155 in the special offering for the support of the work of Kentucky Baptist children's homes. The offering was made following promotional and educational emphases carried out by the Sunday School and Brotherhood. Pastor Lloyd Johnson reports no sermons were preached to arouse the feeling of a necessity but that the people responded because they felt it was a worthy ministry.

The pastor further reports that the church has found there are persons within the local congregation to employ their own strategies and plans for reach-

ing worthy objectives.

The Island Congregation is presently building a mission in an adjoining community at a cost of \$5,000 for a mission Sunday School and has plans for a new auditorium which will cost approximately \$70,000. The Sunday School averaged 173 in attendance last year.

Earn \$330.00
IN ONE WEEK!
FOR YOUR CLUB or CHURCH
with this
Golden PRAYING HANDS PEN
FUND RAISING PROGRAM

No Risk • No Investment
55¢ Profit on each \$1 sale

An "easy to sell" item, that everyone can use! Sent to you, postpaid—with no investment on your part. Pay only after sold! Full credit for unsold items! Have 10 members sell 25 items, and your organization makes \$137.50! — 24 members — \$330.00!

A completely packaged plan
Write for information—Free Sample

COLLINGWOOD
FUND-RAISING
468 Warren Street
Providence, R. I. 02901



New Medical Center Motel

OFFERING accommodations in downtown Louisville for out-of-town persons with relatives or friends in Louisville's hospitals. Especially suited also for patients waiting for hospital beds, convalescent patients who require no nursing care, executives getting physical examinations and rest, official hospital guests, or any other person desiring motel accommodations for the Louisville area.

- Reasonable Rates
- Located near Louisville hospitals
- Light housekeeping facilities in some rooms
- Restaurant services, banking, beauty and barber shops in the building

MEDICAL CENTER MOTEL

Floyd and Gray Streets, Louisville • V. V. COOKE, President

SOUTHERN BAPTIST CONVENTION

APPLICATION FOR HOTEL OR MOTEL RESERVATIONS

Miami Beach, Florida — May 30-June 2, 1967

Please fill out form completely and mail to:

SBC Housing Bureau
1700 Washington Avenue
Miami Beach, Florida 33139

All reservations must be cleared through the SBC Housing Bureau. Fill out this form completely. If your choices are not available, the Housing Bureau will make a reservation elsewhere as near your request as possible. Confirmations will come from the hotel/motel. NO MINIMUM RATES or any specific rates can be guaranteed when your reservation is confirmed.

HOTEL OR MOTEL PREFERENCES

1st Choice _____
2nd Choice _____
3rd Choice _____
4th Choice _____

(Check One)

Single _____ Double _____
Twin _____ Parlor Bedroom Suite _____

ARRIVAL DATE _____ Time _____

DEPARTURE DATE _____

NAMES AND ADDRESSES OF ALL OCCUPANTS:

(Please bracket those sharing room)

MAIL CONFIRMATION TO:

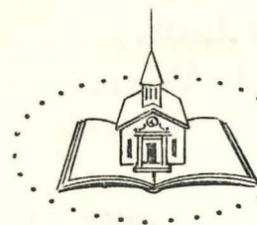
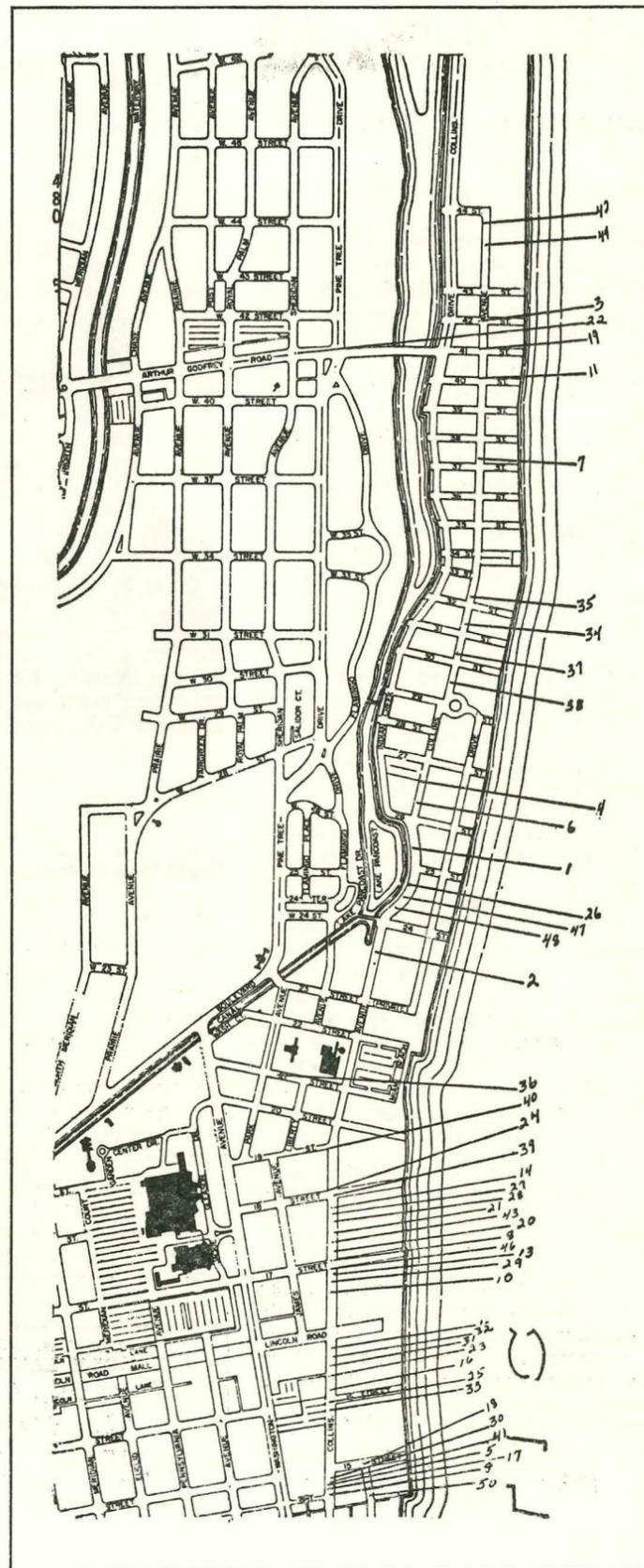
NAME: _____

ADDRESS: _____

CITY & STATE _____

MIAMI BEACH HOTEL/MOTEL RATES (1967 Southern Baptist Convention)

HOTEL	ADDRESS	SINGLE	DOUBLE
1. Algiers Hotel	2555 Collins Ave.	\$ 7.00	\$ 9.00
2. Ankara Motel	2360 Collins Ave.	6.00	6.00
3. Atlantic Towers	4201 Collins Ave.	7-8	8-9
4. Atlantis Hotel	2655 Collins Ave.	7-8	9-11
5. Bancroft Hotel	1501 Collins Ave.	5.00	6.00
6. Belmar Motor Hotel	2613 Collins Ave.	7.00	8.00
7. Caribbean Hotel	3737 Collins Ave.	(being closed)	
8. Catalina Hotel	1732 Collins Ave.	6.00	7.00
9. The Charles Hotel	1475 Collins Ave.	5.00	6.00
10. Claremont Hotel	1700 Collins Ave.	5.00	6.00
11. Continental Hotel	4000 Collins Ave.	6.00	8.00
12. Delano Hotel	1685 Collins Ave.	8.00	10.00
13. Dorset Hotel	1720 Collins Ave.	6.00	7.00
14. Fairfax Hotel	1776 Collins Ave.	—	7.00
15. Fairmont Hotel	1000 Collins Ave.	4.00	5.00
16. The Georgian Hotel	1621 Collins Ave.	6.00	7.00
17. Haddon Hall Hotel	1500 Collins Ave.	7.00	8.00
18. The Jefferson Hotel	121 - 15th St.	5.00	6-7
19. Lucerne Hotel	4101 Collins Ave.	10.00	12-14
20. Marseilles Hotel	1741 Collins Ave.	7.00	8.00
21. Maxine Hotel	1756 Collins Ave.	—	7.00
22. Moulin Rouge Hotel	280 Arthur Godfrey Rd.	7.00	8.00
23. National Hotel	1867 Collins Ave.	—	10.00
24. Nautilus Hotel	1825 Collins Ave.	9-10	10-12
25. New Yorker Hotel	1611 Collins Ave.	5.00	7.00
26. Promenade Hotel	2477 Collins Ave.	8.00	9.00
27. Raleigh Hotel	1773 Collins Ave.	6.00	7.00
28. Richmond Hotel	1757 Collins Ave.	6.00	6.00
29. Ritz Plaza Hotel	1701 Collins Ave.	5-6	7-8
30. Royal Palm Hotel	1545 Collins Ave.	7.00	7.00
31. Sagamore Hotel	1671 Collins Ave.	8.00	10.00
32. San Juan Hotel	1680 Collins Ave.	4.00	5.00
33. Sands Hotel	1601 Collins Ave.	6.00	6.00
34. Sans Souci Hotel	3101 Collins Ave.	12.00	14.00
35. Saxony Hotel	3201 Collins Ave.	10.00	12-14
36. Sea Gull Hotel	100 - 21st Street	7.00	9.00
37. Sea Isle Hotel	3001 Collins Ave.	9-10	12-14
38. Seville Hotel	2901 Collins Ave.	8.00	10-12
39. Shelborne Hotel	1801 Collins Ave.	10.00	12-14
40. Shore Club Hotel	1901 Collins Ave.	8.00	10-12
41. Shorecrest Hotel	1535 Collins Ave.	6.00	7.00
42. Sorrento Hotel	4391 Collins Ave.	—	—
43. South Seas Hotel	1751 Collins Ave.	6.00	7.00
44. Sovereign Hotel	4385 Collins Ave.	6.00	8-12
45. Stanton Hotel	161 Ocean Drive	—	6.00
46. Surfcomber Hotel	1721 Collins Ave.	6-7	7.00
47. Surfside Plaza Hotel	2455 Collins Ave.	6-7	7-8
48. Traymore Hotel	2425 Collins Ave.	5.00	6.00
49. Venetian Isle Motel	20 Venetian Way	9-11	9-11
50. White House Hotel	1451 Ocean Drive	6.00	6.00



SUNDAY SCHOOL LESSON

By H. C. Chiles



HOW MEN RESPOND TO CHRIST

(This Lesson for January 22, 1967)

Luke 8:9-21

At this point in His ministry, Christ introduced the parabolic method of teaching. By this new method of teaching Christ related interesting stories about scenes or incidents from life, with which His hearers were familiar, and placed them alongside truths which were unknown to them with a view to illustrating and explaining these great truths.

Christ spoke in parables for the purpose of securing the attention of the people who composed His audiences, of stimulating their thinking faculties, and of enabling His listeners who were responsive to the truth to understand and to remember what He was saying. Through parables Christ conveyed the truth to His true followers in such a way that they never forgot it, but, at the same time, His enemies were not able to comprehend what He was saying. In most of His parables Christ sought to convey one central idea or truth.

In this particular parable, which immediately preceded today's lesson, Christ employed the figure of a sower scattering seed on the different kinds of soil by the old-fashioned method of broadcasting. The purpose of this parable was to show that the four kinds of soil typified as many kinds of hearers who are attendant upon the ministry of God's Word.

Desiring to know the full significance and meaning of the parable which Christ had spoken, the disciples requested Him to interpret it for them. As was always the case, when any of His followers sought and requested instruction in spiritual matters, Christ took great delight in imparting it to them. To His faithful followers, who wanted to learn the truth, the parable made the truth plainer and more effective, but to the unresponsive and unbelieving it did not provide any illumination.

Our Lord analyzed His parable, point by point, and gave to each symbol its own significance. While He did not identify the sower, he was a type of all Christ's servants down through the centuries who have been faithful in the sowing of the good seed of the Word of God. This Word is to be sown in the hearts of men wherever they dwell,

without reference to their character or condition. The Word of God has been committed to our trust in order that we may share it with all who have never received it. Let us proclaim it far and wide, doing our best to give all an opportunity to hear the gospel of Christ.

The wayside hearers are those who hear the message of Christ but do not admit His words. What a pity when the preached Word does not find an entrance and Satan and his emissaries steal it away, as the birds pick up the seed from the solid ground! Satan's greatest desire is to prevent people from believing the Word, accepting Christ, and being saved.

The seed which fell on rock covered with a thin layer of earth sprouted quickly, but, due to the shallowness of the soil, the sprout soon withered under the heat of the sun. Likewise, shallow hearers listen to the Word of God with joy, are carried away with emotional enthusiasm, and allow their feelings to gush, but they do not have any staying power. They are impulsive, emotional and unstable.

A part of the soil had thorns lurking within. They came up, along with the seed, drew the moisture and fertility from the soil and absorbed them, thereby preventing a harvest from the seed that had been sown. Christian fruitfulness is often prevented by carelessness, pleasure, cares, selfish ambition, etc. Only in the good soil did the seed bear fruit. The heart which is good soil is one which believes what God says, accepts God's will, walks in His ways, endures affliction for His sake, and awaits His recompense.

Our task as Christians is to listen to what God says, accept and obey Him, sow the Word of God in good soil, leaving the results with Him Who thoroughly understands the secrets of growth. If we are faithful in sowing the proper seed, we can be assured of a good harvest, for His Word shall not return unto

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

Him void. Every person must take heed as to how he hears the Word of God and how he responds thereto, for it is a certainty that he must render an account for his response to Christ.

Christ strongly emphasized that the manner in which His hearers reacted or responded to His word was of tremendous importance. He made it clear that only those who responded in the proper manner could rightfully expect to receive additional spiritual blessings. Carefully listening to the truth results in an accurate perception of the light, and this is certainly a matter of vital concern and consequences.

The purpose of the candle is to dispel darkness; therefore, when it is lighted it is set in a prominent place in order that it may render maximum service. One would not think of lighting a candle and then attempt to hide it. Followers of Christ are obligated to be reflectors of the light in order that others might see it and share its benefits. As we study the Word of God and learn its great truths, we must pass them on to others who have not received them. It is extremely important that God's children keep on listening carefully to His Word and keep on applying its wonderful teachings to their personal lives.

Mary, the mother of the Lord Jesus, along with her younger sons, the half-brothers of the Saviour, arrived on the scene, but they were not able to reach Him because of the immense crowd that had assembled. Thinking that in all likelihood He was on the verge of a breakdown because of overwork, they were very anxious to restrain Him from such strenuous activities and to take Him back to Nazareth with them, in the earnest hope that He might get some rest which He needed so much.

Upon being told that the members of His family were in the area and seeking an audience with Him, without any thought or intention of being disrespectful to them, Christ declared that the members of His earthly family could not exercise any authority over Him any longer, but that He was going to do the perfect will of His Heavenly Father. Moreover, He announced that He had enlarged His family circle so as to include all who "hear the word of God, and do it."

Our response to the teachings of Christ as recorded in the Word of God determines our happiness and our usefulness in life.

Calvary Church, Lexington, Helps Couple Return to Home in Nigeria

Members of the Sunday School at Calvary Baptist Church, Lexington, Kentucky, recently participated in world missions in a unique and novel way—by helping a young Nigerian Baptist couple return to their homeland.

The couple—Mr. and Mrs. Ben Oke of Ogbomosho, Nigeria—have been in Kentucky for about four years. The young husband and father came to America four years ago to study at Georgetown College, a Kentucky Baptist school. Mrs. Oke was awaiting the birth of their third child and could not accompany her husband. She joined him later, leaving their three children in the care of relatives.

Since receiving the Master's degree from Georgetown, Mr. Oke has been employed at Lexington's Central Baptist Hospital, where his wife is a licensed practical nurse. They were hoping to earn enough money to finance their trip to Nigeria. Before members of the Sunday School of Calvary church lent their assistance, the couple had saved enough for only one plane ticket. The

donations provided more than enough money to meet their trip expenses.

Mr. Oke has accepted a teaching position in a Baptist-supported school at Ogbomosho. His wife will serve as a nurse in the Ogbomosho Baptist Hospital.



CALVARY BAPTIST pastor Franklin Owen talks with Mr. and Mrs. Ben Oke, who recently returned to their home in Nigeria with the assistance of Sunday School members of the Lexington church.

Lexington Baptists Tour Holy Land Countries

Mrs. Tom C. Nix and daughter Jacqueline of Lexington recently returned from a tour of the Holy Land and other Middle Eastern and European countries.

They are the wife and daughter of Tom C. Nix, who serves as pastor of Mt. Vernon Baptist Church in Versailles.

In addition to Holy Land countries, they visited Greece, Egypt, Syria, Italy, Brussels and Belgium.

CLASSIFIED ADVERTISING

RATE: 10 cents per word, figure or initial. Cash with order except on contract advertising. Minimum charge \$2.00. Copy deadline ten days before publication date.

PONTIACS and CHEVROLETS, also all makes used cars and trucks. Call BILL WIGGINS, Cooke Pontiac, Fifth and York, Louisville, 589-9151. Residence, 895-3724.

ALUMINUM SIDING, ROOFING, storm windows and doors, guttering and awnings. All guaranteed. Call J. W. Colville, 368-1100. 4320 Crittenden Drive, Louisville, Kentucky 40209.

ATTENTION CHURCH TRUSTEES! Have you reviewed your fire insurance recently? Let a Christian company handle your insurance program with earnings up to 35% possible. Free analysis and quotations. Write Brotherhood Mutual Insurance Company, Box 891, Bowling Green, Kentucky. (Part-time or full-time agents wanted in some areas.)

Church Ordains Minister of Music

W. Voris Howard, minister of music at Latonia Baptist Church, Covington, was ordained to the ministry on Sunday, January 1, in a special evening service at the church.



Howard

The church authorized the ordination to be held after determining that Howard had been called to the gospel ministry, was trained for special service, and had proven to be an effective leader of worship and the church's ministry.

Pastor Russell Bennett of Latonia church presented the charge to the church; George Munro, pastor of First Baptist Church, Ft. Thomas, presented the charge to the candidate; and E. F. Quinn, secretary of the Kentucky Baptist Convention, conducted the music for the service.

Howard is serving this year as president of the Kentucky Baptist Music Association.

Kosmosdale Church Calls Arizonan as Pastor

Arizona native James W. Cecil has been called as pastor of Kosmosdale Baptist Church, Valley Station, Kentucky.

Before entering the ministry, Cecil was a public accountant in Flagstaff, Arizona. He was licensed in Arizona and ordained to the ministry in 1957 by Baxter Avenue Baptist Church in Louisville.

A B.D. and M.R.E. graduate of Southern Seminary, he will receive the graduate specialist in religious education degree from the seminary this month. He received the B.S. degree from Northern

Arizona University in Flagstaff.

The new Valley Station minister served the Arizona Southern Baptist Convention as an approved Training Union and Sunday School worker and has served the Sunday School department of the Kentucky Baptist Convention in a similar capacity.



Cecil

He is married to the former Katherine Gardner of Penrod, Kentucky. They have two children, John, 11, and Naomi, 8.

For the past three years, Cecil has been pastor of Mt. Pleasant church near Lawrenceburg, Kentucky.

HELP WANTED

PRINTER -MAKE UP MAN needed in Western Recorder printing department. For details contact Henry Reed, superintendent of printing, Western Recorder, Middletown, Kentucky 40043, or call 245-4101 (area code 502).

INCOME TAX GUIDE AVAILABLE

Any ordained minister who desires information for filing 1966 returns may have a copy of the 11th annual income tax guide booklet—"Minister's Guide for 1966 Income Tax"—from the SBC Annuity Board, 511 North Akard Building, Dallas, Texas 75201.

BAPTIST FORUM



Let's Be Consistent

Dear Editor:

The church was meeting in a business session to discuss matters of importance to all. In fact, one matter was highly debatable. The moderator pursued the issue with caution and great diplomacy lest he tilt the outcome of the issue one way or the other. Eventually, a motion was presented and received a second. Now, it was up for discussion. Obviously, there were those present who disagreed with its contents, but who said nothing.

The matter was then placed before the congregation for a vote. It carried by a majority of 75%. It all seemed to be settled with that decisive vote. That is, the motion was recorded by the clerk and was now ready to be enacted into practice.

The people left the church that night. Some were dissatisfied with what had transpired, but nevertheless, they prepared to act as one body with the remainder of the membership.

Then the bad breath of rumor was spread that one of the outstandingly faithful members of the church, a man true in his giving, and a vanguard of the faith and practice, was withdrawing his support of the church. He would now be openly hostile to the body he once loved so dearly. He would ridicule its leadership and deride its members. The church would suffer because he had withdrawn his support of its total program; because he had chosen now to downgrade rather than upbuild, and because he decided to separate himself from the total ministry of this church.

How tragic it is when something like this happens! How unfortunate that our churches still have members who pick up their marbles and go home when their will is voted against.

We call these people the immature who have never learned to accept defeat and make the most out of it. We handle them with kid gloves and coddle them gently lest we lose them and their support. They make of the minister a pink tea parson who must sup with them frequently lest they feel neglected and

—yes—shall we say that awful word—"quit"?

Our Kentucky Baptist Convention is like a large church. The members of this church are the individual churches and the members thereof. Our "large church" also has business matters of importance. We, too, have issues that must be decided.

Therefore, we meet in session, discuss our issues, and vote our convictions. Sometimes we are defeated. Occasionally, the majority of members favor another avenue of action. When they do, we can reshape our patterns and support the decision—or—we can, no, don't say it again—"quit." We'll withdraw our support, discontinue our attendance, and furthermore, we'll talk disparagingly about "our church."

The next time someone quits your church because he was voted down on a business matter, don't be too quick to judge and cast stones if your entire church quits its missions giving through the Cooperative Program and support of the Convention because you disagreed with the outcome of a crucial matter. Let's be consistent!

Cumberland College Jerry Hayner

Suggests Threats for Support

Dear Editor:

It's been a long time since I've seen so many sick letters as appeared in the Baptist Forum in the December 22 *Western Recorder*. There were threats by individuals and churches of withholding funds from our Baptist colleges if any of these schools accept federal help through government loans. Not one letter carried a threat to get behind our colleges financially and to give the money for buildings, so that government loans would not be necessary.

Would it be possible to carry in the pages of the *Recorder* an association-by-association, church-by-church report on pledges made and pledges paid to the Christian Education Advance? This would give me assurance that an expression I used to hear as a child is valid. The expression, "Put your money where your mouth is."

Louisville, Ky. George W. Little

AROUND THE WORLD
AIR TOUR—JUNE 24, 1967
with Dr. Eugene Myers Harrison
16 Countries plus Hawaii—\$1,995
All Expenses—30 Days
GOTAAS WORLD TRAVEL
7 W. Madison, Chicago 60602

WRITERS

N. Y. publisher wants books on all subjects, fiction, nonfiction. No fee for professional opinion. FREE: Brochures that show how your book can be published, publicized, sold; tips and article reprints on writing, publishing, contracts. Write Dept. 41-A
EXPOSITION 386 PARK AVE. S., N. Y. 16

Van Buren Church Opposes Convention Action

Dear Editor:

This church wishes to express its stand again on the basic principle of 'separation of church and state.' We strongly feel that we cannot maintain this stand while being a party to the act of violation. Therefore, the Van Buren Baptist church, Louisville, Kentucky, in business session, December 28, 1966, unanimously adopted the following resolution:

"Whereas, we as Baptists have stood and now still stand for the principle of separation of Church and State, and

"Whereas, by the action of the Kentucky Baptist Convention at Bowling Green in 1966 gave the trustees of our Baptist schools authority to apply for federal aid which in the opinion of this body is a violation of our historic principle,

"Therefore, we the Van Buren Baptist Church wish to go on record as opposing the action of the Kentucky Baptist Convention on November 17, 1966, at Bowling Green.

"Wherefore, be it resolved that we cannot with clear conscience and honest convictions continue any financial support of any of our institutions accepting any form of federal aid.

"Whereas, in Special Convention in June of 1966 by a two-thirds majority of messengers voting, the people of Kentucky expressed their opinion very resoundingly opposing any federal aid to any of our institutions, and

"Whereas, it has been brought to our attention that one or more of our Baptist institutions are applying for federal aid,

"Therefore, be it further resolved that these institutions be instructed to abstain from applying for accepting federal aid until the Kentucky Baptist Convention shall meet in special or regular session to act decisively on this matter again.

Van Buren Baptist Church
Jack H. Goodwin, Pastor
C. L. Niceley, Assoc. Pastor
Mrs. Blanche Montana, Clerk

Serving All Religions
prices to satisfy every preference and need

1310 S. THIRD
ME 4-3628

149 Breckinridge
Lono
TW 6-0349

PEARSON FUNERAL SERVICE
Louisville, Ky.

MEMBERS OF THE NATIONAL SELECTED MORTICIANS
BY INVITATION
MEMBERS OF THE KENTUCKY FUNERAL DIRECTORS
BURIAL ASSOCIATION

SBC Agency Provides Vietnam Worship Aids

American military chaplains in Vietnam are turning increasingly to the SBC Radio-TV Commission at Fort Worth, Texas, for musical and film aids to use in worship services.

The program of providing cost-free tapes and aids to chaplains has been in piece-meal operation for several years; however, "it has enlarged 100 fold since August, 1965," said Theodore Lott, director of the educational services department of the Radio-TV Commission.

One chaplain in Viet Nam called the programs provided him "Thirty minutes in which the men can pause and thank God for protecting them."

Chaplains aboard ocean-bound vessels write for films to be used on closed-circuit television systems while at sea. Upon returning to the States, the chaplain returns the films and receives another assortment to be used on the next voyage.

John Lee Perry, chaplain aboard the aircraft carrier *Oriskany*, used Radio-TV Commission materials. When the *Oriskany* caught fire off the coast of Saigon last year it cost the lives of 45 men. Chaplain Perry lost all his clothing and all the records, tapes and films supplied by the Commission in the disastrous fire. He was safe but was concerned over the fate of the materials he considered so valuable a part of the ship's worship service.



SERVING IN VIETNAM—Hundreds of American military men, like these three soldiers in Vietnam, are served by worship aids produced by the SBC Radio-TV Commission, Fort Worth, Texas.

BAPTIST FORUM



"Clearing the Air"

Dear Editor,

Let's clear the air! As groups grow larger in numerical strength the more likely is there to be crossing of lines of responsibilities. In our loosely knit confederation type of organization, each unit is prone to interpret its contribution to the whole in terms of overall objectives rather than particulars. Periodically there needs to be a "clearing of the air" by redefining overall purposes and functions. We are at such a time in a definition of the ministry of the church and function of the Christian school.

The function of the Christian school is not the same as the ministry of the church. They hold in unison a spiritual objective, "Good news of God in Christ Jesus"; but each contributes to this objective in a different manner.

Christian education is to assist man in knowing how to make a tool of every God-given faculty he possesses, how to open it, how to keep it sharp and how to apply it to all practical purposes under the careful guidance of the Spirit of Christ. Its purpose is similar to secular education in that the mind should become a living fountain rather than a reservoir, but with the plus of

subjection of the mind to the will of God.

Christian education means, not only teaching persons to know what they do not know but teaching them to live as they ought to live. To know the laws of God in nature and revelation, then subject one's will and affections into a harmonious relationship with these laws—this is Christian education. To engage in a program of Christian instruction, is to place knowledge and skill within the framework of divine activity. We must relate all knowledge to the one who is the ultimate source of all truth. Christian education deserves to survive only as it provides the atmosphere in which intellectual achievement and Divine Revelation are on the same team.

The fundamental ministry of the Church is reconciliation—the school preparation; the church regeneration the school indoctrination; the church evangelization, the school edification. This does not mean that the school is hostile or opposed to the ministry of the church, but the role of the school is to provide an academic environment which is in accord with the witness of the church.

To assign to the Christian educational institution an identical role with the church is to place the individual units in competition with each other and thus limit the effectiveness of each. "Study to shew thyself approved unto God, a workman" . . . is not the same as "Go ye into all the world and preach the gospel." . . .

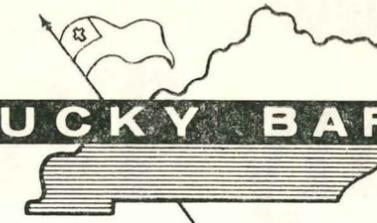
It is incumbent upon Baptists to clearly delineate the distinctive, yet compatible, roles of church and school before enthusiastic support can be generated for a program of Christian education.

We need to accept the fact that our church-related institutions are more organizations than organisms. Organisms provide purpose and project goals, but organizations provide procedures or means to achieve objectives. Our Christian institutions are not evangelists *per se*, but must be evangelistic. They are not mission outposts but remain missionary in spirit. They are not a body of "called out ones," but lend support and strength to the *ecclesia*. Both church and school must provide endorsement and strength to the other but at the same time recognize the distinctive role each performs within the framework of the Kingdom enterprise.

Harlan, Ky.

Earl S. Bell

KENTUCKY BAPTISTS AT WORK



BAPTIST FORUM



The Devil Uses the Dance

Dear Editor:

I desire to offer a few thoughts on a sin that threatens to undermine the moral foundations of our nation. I refer to the question of "dancing." Being a pastor for more than 40 years and trying to be fair in all my decisions, I want to say that I have never seen the devil put in as much time and spend as much energy for the destruction of homes and for the blocking of the progress of true Christian living as he has on the dance.

When I say that dancing pleased a man as wicked as Herod (Matt. 14:6), I am made to ask, What kind of people like dancing? In Galatians 5:19-21 we find these words: "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, envyings, murders, drunkenness, revelings and such like." The writer then adds that "all such shall not inherit the kingdom of God." The word "revelings" certainly describes the modern dance.

Abundance of Scripture can be given against the evils of dancing, but may we face some solemn facts that those who favor and practice it must give an account for.

The New Orleans *Times-Picayune* reported on one occasion, "The dance is unquestionably bad. It most virulently attacks the very young." A New York policeman said, "Three-fourths of the abandoned girls of New York were ruined by dancing."

Modern dancing originated in dens of infamy—the red light districts of Paris and other cities. Experience has shown that the dance takes away the purity of thought and cleanliness of life that should guide the life of every person.

The main purpose of every Christian life is to win the lost to Christ. Do you know of anyone who advocates dancing who even tries to win the lost? Jesus said in Luke 11:23, "He that is not with me is against me; and he that gathereth not with me scattereth."

Let me offer a cure for this heinous sin: Adopt a rule that men dance with men and women dance with only women and keep all the liquor away from these places until the next day, and then give the public a report on how popular dances are.

Mayfield, Ky.

L. R. Riley

Church Music

Oklahoman Conducts Music Evangelism Course

Gene Bartlett, secretary of the music department of Oklahoma Baptist Convention, conducted a special conference on Evangelistic Music at the State Evangelistic Conference at Lexington on January 10. The Conference was held from 11:00 to 12:00 on Tuesday morning.



Bartlett

Mr. Bartlett has much experience in both composition, directing, and planning evangelistic music. His contribution should be very helpful.

The conference is a part of the State Evangelistic Conference program, all of which program for the entire three days of Monday through Wednesday noon greatly deepened every music leader's attitude and concept toward evangelism and his use of music in evangelism. Many church music leaders attended the entire conference.

Biblical Basis of Tithing

(Continued from Page 3)

"Come unto me all ye that labor and are heavy laden, and I will give you rest." And, as His children, we are His representatives on earth. Do the poor, the underprivileged, the people from the "wrong side of town" see this spirit of Christ—this love and compassion for all men—in our lives and in our churches?

But, back to the original question, "Where should integration begin?" We would be much better prepared to cope with the racial question if we would first come to grips with the "intra-racial" question of class distinction among ourselves. How can we hope to have harmonious relations with other races when we have such pronounced segregation among our own race?

Perhaps there are many of us who should read and re-read the little book of Philemon paying special attention to verse 16, for whether slave or master, we who are redeemed by the blood of Christ are brothers and sisters in Him. This we readily confess with our lips; why not put it into practice in our churches?

Training Union

Occupational Choice And Adjustments

If you are between 20 and 24 years of age and either work or plan to work, you will probably change jobs between now and 1975. But, how many times? More than likely, and if you are average, you will change jobs at the rate of 6.6 times during these years.

Should you be a little older at present, between 25-34 your chances of change are slightly less. Government statistics indicate that for this age group the worker will change jobs 4.8 times by 1975.

Moreover, the person between 35 and 50 years old will change jobs twice during the same period.

Job changes bring about the need for flexibility. It also requires the ability to make decisions. And in most cases, change creates mobility and demands readjustment.

A Baptist church should provide the necessary help during such periods of occupational choices and adjustments. Vocational guidance many times is a neglected emphasis in churches. A simple reminder, a word of encouragement or a sermon often points the searching person in the right direction.

Vocational guidance has no age limits. The nursery and beginner child is preparing attitudes necessary for occupational choices, the primary child has many questions about occupations, the junior child is beginning to explore the area of occupations, the teenager is exploring and deciding on career areas and the adults are choosing occupations and adjusting to new jobs. Every person needs guidance. A church ought to have someone to provide this help.

Your church can better prepare itself for its vocational guidance responsibility by sending a leader to the seminar, *Vocational Guidance in a Church*, February 20-24, 1967, at the Church Program Training Center, Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville, Tennessee 37203.

The seminar will help church leaders develop a vocational guidance emphasis for their churches. Content of the seminar includes "The Theological Basis for Vocation," "Assess Level Readiness for Vocational Guidance," "Educational Procedures in Vocational Guidance," "Testing," and "Resource Materials for the Church."

Special Invitation from the **NEW** Word Book Club

Choose Any Three

of the Valuable Christian Books shown on this page

For Only \$1.00 each



COUNTS AS ONE BOOK

780. *Get in the Game!* — Bill Glass. *That Girl in Your Mirror* — Vonda Kay Van Dyke. Combined value at \$5.90.



701. *Himalayan Heartbeat* — Ken Anderson. Published at \$3.75.



COUNTS AS ONE BOOK

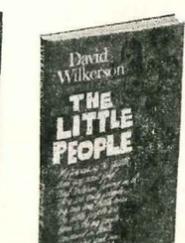
883. *Your Marriage Dare to Live Now!* — Louis Evans, Bruce Larson. Combined value \$5.45.



807. *Living Letters* — Ken Taylor. Published at \$3.00.



801. *Help! I'm a Layman* — Kenneth Chafin. Published at \$3.50.

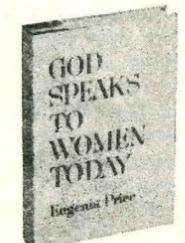


817. *The Little People* — David Wilkerson with Phyllis Murphy. Published at \$2.95.

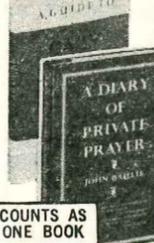


COUNTS AS ONE BOOK

881. *God's Psychiatry* — Charles L. Allen. *Communicating Love Through Prayer* — Rosalind Rinker. Combined value \$5.00.



812. *God Speaks to Women Today* — Eugenia Price. Published at \$3.95.



COUNTS AS ONE BOOK

885. *A Guide to Daily Prayer* — William Barclay. *The Diary of Private Prayer* — John Baillie. Combined value \$4.50.



819. *Your God Is Too Small* — J. B. Phillips. Published at \$2.95.



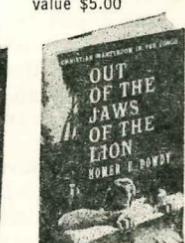
800. *The Taste of New Wine* — Keith Miller. Published at \$2.95.



803. *The Adventure of Living* — Paul Tournier. Published at \$3.95.



820. *The New Testament in Modern English* — J. B. Phillips. Published at \$4.95.



810. *Out of the Jaws of the Lion* — Homer Dowdy. Published at \$3.95.

CLIP AND MAIL THIS COUPON NOW!

Word Book Club invites you to buy the Christian Books you've ALWAYS WANTED—at tremendous savings!

If you'll mail the coupon which is a part of this ad, you'll receive *any three* of the books described here—for only \$1.00 each (regardless of the publisher's prices). As a "No-Obligation Trial Member" of Word Book Club—you'll read current books that relate age-old Christian wisdom to the problems of our time—books that help you cope with space-age problems of anxiety, fear and uncertainty. The reply coupon obligates you in *no way whatever*. You buy as many books (or as few) as you choose. If you decide to cancel your membership, all you do is write to us and tell us so. It's as easy as that!

You Buy at Big Book Savings

Almost any book offered by the Club will be made available to you at savings never less than 15% . . . and sometimes as much as 50%. You'll buy even the regular monthly selections and alternates at these outstandingly large discounts. The savings alone are enough to justify your membership in the Club.

Earn Money-Saving Book Bonus Certificates At Once

Even with the first regular selection you buy you'll automatically get a Book Bonus Certificate which you can use in the purchase of your books exactly as you'd use money. You'll find your Bonus Certificates sometimes cut the price of a book selection as much as \$5.00.

Mail the Reply At Once

Fill out the coupon, telling us which three of these popular Christian books you want us to send you for only \$1.00 each. We'll be happy to bill you later.

As a member, you'll review the dozens of important titles offered you every month in the Word Book Club News, and you'll buy as many (or as few) as you choose.

But whatever you do, mail the coupon today while it's still in front of you! The Christian books you've always wanted to read can be yours at HUGE savings—if you act upon this outstanding offer NOW. Let us help you get started today. Let us send you three of these wonderful and important books for only \$1.00 each!

Word Book Club, P. O. Box 1790, Waco, Texas

YES! Please rush me, for only \$1.00 each, the three books I have listed. I understand that, as a member of Word Book Club, I am free to cancel my membership *at any time*, and for any reason. Also, I'm free to buy as many (or as few) books as I choose. I also understand that I will begin receiving Book Bonus Certificates with my very first regular book purchase and I'll be able to use these Certificates for book purchases during the year, often making it possible to save a total of 50%. Write the numbers of the three books in the squares below:

Please bill me

Name _____

Address _____

City _____ State _____ Zip Code _____

345017