



WESTERN

RECORDER

FEBRUARY 9, 1967

THIS WEEK

**"A Physician's View of the Death
of Christ"**
(Article)
(Page 3)

**"Disagreement Need Not Be
Destructive"**
(Editorials)
(Pages 4 and 5)

Baptist Forum
(Pages 5 and 11)

SBC and Kentucky Baptist News
(Pages 6, 7, 8, 9, 10, 12 and 16)

Sunday School Lesson
(Page 13)

Kentucky Baptists at Work
(Pages 14 and 15)

Kentucky Baptist Historical Highlights
(Page 16)



BAPTISM IN TOGO—Southern Baptist missionary G. Clayton Bond prepares to baptize a native of Togo, Africa, who has professed his faith in Christ. Southern Baptist missionaries are now serving in 11 countries of the Dark continent. Clayton and his wife, Helen, are the only two SBC missionaries stationed in the nation of Togo.



MRS. BIGE SIZEMORE, Hazard, Kentucky, mother of Elmer Sizemore, superintendent of missions for New England Baptist Association, died January 14, from a blood clot in her left leg. Mrs. Sizemore had been sick for some time.

PORTLAND AVENUE BAPTIST CHURCH, Louisville, will dedicate its new auditorium during special services on Sunday, February 19. Pastor V. V. Raines will preach at the morning worship hour, and Manuel A. Cooper, pastor-emeritus of Louisville's Fourth Avenue Baptist Church, will preach at the dedication service in the afternoon at 3:00.

BAPTIST CHAPLAIN IRA G. MOSS, a native of Hopkinsville, is one of seven chaplains selected from throughout the U. S. Army to attend the Command and General Staff College at Fort Leavenworth, Kansas, this summer. Major Moss is stationed at the United States Army Infantry Center, Fort Benning, Georgia.



Moss

CHARLES R. HAWLEY has resigned as pastor of the Cave City, Kentucky, Baptist Church to become pastor of a new SBC congregation in North Kings-town, Rhode Island. He will be succeeded as moderator of Liberty Baptist Association by assistant moderator Garnet R. Martin, who is pastor of Mt. Tabor Baptist Church.

CLAIR R. BAKER is the new pastor of the Crab Orchard, Kentucky, Baptist Church. He was formerly associate pastor and minister of music at Grace Baptist Church, Greenville, South Carolina.

HESTER McSWAIN, the father of pastor T. L. McSwain of Paducah's Immanuel Baptist Church, died January 12 near Earl, North Carolina. A retired Baptist minister, he served several churches in North Carolina and Indiana during his ministry.

ALLEN ALLEN, pastor of the mission of First Baptist Church, Morganfield, Kentucky, will be ordained to the gospel ministry on February 1 at Immanuel Baptist Church, Henderson. He is the son of Lyman Smith Allen, pastor of the Immanuel church.

FRANK SNYDER, a member of Third Baptist Church, Owensboro, was recently selected the outstanding citizen of Owensboro for 1966 by the Downtown Kiwanis Club.

"IS A CONSTITUTIONAL AMENDMENT NECESSARY?" is the title of a pamphlet published by the Baptist Joint Committee on Public Affairs, Washington, D. C., to explain the problems involved in the "prayer amendment" to the U. S. constitution now before Congress. Individuals or churches may order copies of the pamphlet at two cents each from the Baptist Joint Committee, 200 Maryland Ave., N. E., Washington, D. C. 20002.

A CONFERENCE ON WORK WITH NON-EVANGELICALS will be held in the Chicago area February 27 and 28. The new department of the Home Mission Board which works in this area is under the direction of Joseph R. Estes, former director of the CEA Campaign for Kentucky Baptists.

THE ANNUAL WORLD MISSIONS CONFERENCE of Golden Gate Seminary at Mill Valley, California, will be held this year from February 3-5. More than 600 college students are expected to attend.

SOUTHWESTERN BAPTIST SEMINARY at Fort Worth, Texas, has received a gift of \$10,000 to be applied toward the construction of a proposed health center on the seminary campus. It was given by Dr. Gordon Maddox, seminary physician and a member of the school's advisory council. The proposed health center will be a building located on campus, equipped with a complete laboratory and x-ray facilities, several examining rooms, and office space for a physician and dentist. An apartment for a student-wife nurse and her family is also being planned. This would provide 24-hour medical service at the seminary.

LEONARD L. HOLLOWAY, a former director of public relations at Southern Seminary, Louisville, will be formally inaugurated as the new president of Mary Hardin-Baylor College, Belton, Texas, April 25. He has been president of the college since the beginning of the academic year.

KENNETH CHAFIN, Billy Graham professor of evangelism at Southern Seminary, Louisville, will serve as a devotional speaker during the first six months of 1967 for "Master Control," radio program distributed internationally by the SBC Radio-TV Commission, Fort Worth, Texas. Remaining dates for his appearances and his devotional topics are: February 19, "Today's Now Generation"; March 12, "No Place for a Neutral"; April 23, "A Gospel for Success"; and June 18, "Ghost-Town Religion."



Chafin

TWO AMERICAN BAPTIST GROUPS in Ohio expressed opposite opinions recently on the decision of the ABC General Council not to join the Crusade of the Americas. The board of trustees of the Cleveland Baptist Association in a regular meeting went on record as supporting the action, while the trustees of the Ohio Baptist Convention, meeting at Zanesville, expressed its "concern to the General Council . . . for its failure to endorse and join" in the Crusade.

CHARLES P. PITTS, pastor of Highland Baptist Church in Dallas, Texas, since 1954, was named president of Dallas Baptist College in a unanimous decision by the 24-member board of trustees. He is a graduate of Howard Payne College and Southwestern Baptist Seminary.

The Last Supper, Gethsemane and the Scourging

by TERRELL D. MAYS, M.D.

During the reign of Nero over Rome in A.D. 30, there were many different and heinous ways of killing a man. Almost as many different methods existed as there were Roman soldiers in Jerusalem at that particular time. There are recorded accounts of men stoned to death; others were thrown to wild beasts in the arena; in some instances, men were drowned or drawn and cut asunder.

Crucifixion Common

In the scattered outposts of the Roman Empire the method of crucifixion was commonly used. This was a method of capital punishment that the Romans learned from the Carthaginians and was usually reserved for slaves, foreigners or hardened criminals. The earliest account of crucifixion in the Bible is recorded in Genesis 40:16-22. In ancient Egypt, Pharaoh had his chief baker put to death in this manner. Crucifixion brought a slow and agonizing death; indeed, it was uncommon for death to occur before four to six days. Death was usually due to exposure after long hours of hanging on the cross. By Roman law crucifixion was almost always preceded by scourging; also by law it was forbidden to crucify a Roman citizen.

Jesus was neither a slave, a foreigner nor a condemned criminal, but at the insistence of the Jewish scribes and Pharisees, this was the mode of death chosen for him. Having failed to discredit Jesus openly before the multitudes, they now resorted to mob violence. This in some degree reflects the insatiable hatred they held for him.

Passover Begins Suffering

To follow the course of physical events as they began to dynamically work in the body of Jesus, we can begin with the Passover supper. This is an hour and a time that is well established. We can follow through to the hour of Jesus' death. The exact time is not known, but it is probable that it occurred about 3:00 p.m. on Friday during the Passover season. It was the 14th of Nisan by the Jewish Calendar.

We know that Jesus observed the Passover feast, eating and drinking with his disciples in the upper room. The Passover wine in all probability was the last liquid that Jesus drank until he was offered a cup of sour wine at Golgotha about 12 or 14 hours later.

From the Passover supper, Jesus went over Kidron to the garden of Geth-

semane. There in agony he began to experience in his physical body tremendous neuro-physiological processes. The scripture tells us that while kneeling in prayer he "sweat as it were great drops of blood," meaning that Jesus began to perspire profusely, not that he actually sweat blood.

As the perspiration soaked his garments, this was the beginning of the loss of fluid from his body. In this manner it would take only a short period of time for Jesus to lose a significant amount of vital body fluid. Though this would not in itself cause dehydration, it certainly would contribute to the dehydration that Jesus would soon experience. In profuse perspiration one not only loses water from the body, but also salt or sodium can be lost in physiological quantities.

Such loss occurring over a relatively short period of time, associated with

DR. TERRELL D. MAYS, a graduate of Georgetown College, is now completing his residency requirements at Louisville General Hospital. His brother, Truman, was appointed a missionary physician recently by the Foreign Mission Board. This article on a physician's view of the physical death of Christ will be completed in subsequent installments in future issues of the WESTERN RECORDER.

some blood loss, can in itself account for the shock state that Jesus probably experienced just before his death.

From Gethsemane Jesus quickly was arrested and taken before Annas, then Caiaphas the high priest, where he was judged guilty of blasphemy. Because it was unlawful by Jewish law to take a man's life, the Jews had to appeal to the Roman Procurator to kill their condemned prisoner. Pontius Pilate immediately saw through their "trumped-up" plot and could see no crime that Jesus had committed which was worthy of death. Pilate, therefore, ordered Jesus scourged, intending then to release him, thinking this severe punishment would satisfy the demands of the Jews. (Luke 23:16).

Here is another important step in the demise of Christ. This order of scourging did not mean that Jesus would be dealt with lightly, and simply be whipped as we think of whipping. To

be scourged by the Roman soldiers was a punishment almost worse than death. These men were skilled in the art of torture and punishment. They knew quite well how to beat and abuse and scourge a man, without allowing him to become unconscious, until he wished for death.

The Roman scourge, called the flagrum, was made of three lashes of leather tipped with bone or metal. The bone was usually the small ankle bone of sheep, the talus. Unlike the Jewish tradition which would allow only 39 lashes on the bare back, the Roman law allowed any number of lashes to be applied to any part of the body. Jesus was then turned over to these men; here he was bound and stripped and beaten on his back, legs and shoulders.

Reed Used as Punishment

As the lashes carved into his body, they tore into his chest and abdomen, until he was only a human form of raw, bleeding, torn flesh. The scripture tells us he was then beaten about the head and face with a reed, and with hands and fists. (Mark 15:19) To use a large reed as an instrument of punishment was a common practice. Paul, in II Corinthians 11:24-25, speaks of being beaten with a rod or reed and receiving lashes.

Jesus was mutilated in other ways. His beard was pulled out, and under the blows even some of his teeth were probably dislodged from his mouth. One writer says his nose was broken by these blows. They spat upon him and pushed the crown of thorns down upon his forehead. In the ensuing hours his face developed large bruises and hematoma, and his eyes were swollen almost closed. The spittle of the soldiers ran down his face and mingled with the blood and mucus from his own nose and mouth. This, then, was the condition of our Saviour as he began the last hours of his physical life and the final redemption of men.

Multiple Wounds

From the scourging, it is certain that there were multiple large open wounds which would ooze forth with copious amounts of blood and protein-rich serum. This loss, associated with dehydration of the past hours, weakened Jesus so much that he could not even carry the weight of his cross. His vascular system then called forth a quickened pace of his heartbeat to maintain an adequate blood pressure in the face of decreasing blood volume.

(TO BE CONTINUED)

WESTERN RECORDER
Earnestly Contend for the Faith Which was Once for All Delivered to the Saints
Kentucky Baptist Building • Middletown, Kentucky 40043
Vol. 141 February 9, 1967 No. 6
C. R. DALEY, JR. Editor
G. A. PRICE, JR. Business and Circulation Manager
GEORGE W. KNIGHT Assistant Editor
C. HENRY REED Superintendent 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.



Disagreeing Without Destroying

Baptists have a lot of debate and opinion expression, and it's no wonder that they do. They believe every Christian has access to the truth of God through the Holy Spirit and also that everyone has the right to voice his convictions based upon his search for truth. Kentucky Baptists especially believe and practice these convictions, and this is part of their unique quality.

The current topic for debate among Kentucky Baptists is government loans for Baptist schools. This has been a hot issue for at least three years on the convention floor and for longer than that behind the scenes. In any showdown the opponents to government loans have been in the majority. There was some reluctance, however, to slamming the door finally until all the facts were in. The moment of truth came last June when a recommendation to permit schools to borrow where they pleased was rejected and schools were instructed to seek only private loans.

In the meantime, Georgetown College had made application for a government loan to build four dormitories and did not withdraw its application following the June action of the Convention. In November at the regular 1967 Kentucky Baptist Convention, Georgetown College president, Robert Mills, appealed to the messengers to reaffirm past statements of the convention leaving the administration of Baptist institutions to the administration and trustees. President Mills indicated that if the messengers agreed to this, Georgetown trustees would be inclined to accept a government loan. The messengers voted overwhelmingly for the motion of Dr. Mills.

Then came the expected reaction to the Bowling Green action and efforts to interpret it in light of the action last June. Individual churches and by now the executive boards of at least two district associations have protested the action at Bowling Green.

It is not surprising that many Baptists object to the use of government funds by Baptist schools. For many years we have exalted and preached church-state separation as a cardinal Baptist tenet. There is, then, quick opposition to any threat to destroy or weaken this principle, and government loans constitute just such a threat according to many. To others loans from the government do not violate church-state separation principles.

In the meantime, Georgetown has received notice

that their \$1,250,000 dormitory construction loan from the government has received preliminary approval. Another application from Georgetown for a construction loan for a science building has been made with the government and is presently being processed.

Now, where are we and what is the prospect for agreement or cooperation with disagreement between advocates and opponents of government loans to Baptist schools? What is to be said?

The Georgetown administration and trustees have proceeded with government loans, taking the calculated risk. They did this in full awareness of the action in the special convention last year. This action has not been rescinded, though the Bowling Green action later did affirm confidence in the trustees and their ability to administer Baptist institutions.

The administration and trustees have doubtlessly acted with what they consider the greatest concern for Georgetown and its continued existence as a quality liberal arts college. President Mills has always been honest and forthright and never has worked secretly to manipulate matters. He is as concerned to prevent government control of Baptist colleges as any Baptist in Kentucky. He sincerely believes no compromise of principle or danger of control is involved in a government loan.

The opponents are just as sincere, and their argument that government subsidy is involved in such a loan is undeniable. When the earlier loans were taken by Georgetown from a government agency the rate of interest charged by the government was equal to or above the rate of interest paid by the government for all of its borrowed money. Now that the rate of government loans to colleges is pegged at 3%, there is no doubt some subsidy is involved. It costs more than 3% to borrow the money lent to schools at 3%.

What shall the outcome be? Will the opposition now expressed die down and the school or schools proceed with government loans and Baptist support? Are we headed for a strained relationship between the schools and the Baptist constituency? Heaven forbid! Is there a threat to the Cooperative Program which is the lifeline of all of our mission thrust? Is this a prelude to the schools and the convention going separate ways? Only time will tell.

The greatest concern is that our disagreements not become personal as they always tend to do and that our cooperative efforts as Kentucky Baptists are not hurt by divisive discussion. Baptist schools are but

one part of our ministry to a lost world. What a shame if our disagreement over these should wreck the rest of what we are trying to do. We can register objection without withdrawing support. And it is to the credit of the churches who are voicing opposition to government loans that they are not withdrawing support from the worldwide Baptist mission endeavor. Some churches have said they will not contribute to colleges using government loans, but so far as we

know no church has threatened to abandon the Cooperative Program.

The letter on page 11 of this issue from the Gray Hawk Baptist Church is a fine example of expression of conviction on government loans while giving assurance of continued participation in the whole Baptist mission effort. This is an example worthy of consideration by any other churches with a sincere protest.

BAPTIST FORUM



The Salesman Returns

Dear Editor:

As I consider it a duty as well as a privilege to be an "informed Baptist," I am a regular reader of the *Western Recorder*. I find "Daley Observations" both interesting and well written, so usually turn to that section first.

Due to my various activities including "glib, fast-talking" I, too, value time which I can count as my own. I find the *Western Recorder* an excellent help in all areas of keeping myself informed.

When there is time for me to sit in my castle, I endeavor to prepare myself to obey the admonition to "Earnestly contend for the Faith." I find in my reading material, which by its stated purpose is prepared to help along these lines, that I can have faith in certain automobiles, even used ones. I also find that my castle should be properly insulated and guttered; that certain restaurants are happy to deliver food to the Saints; and that I should not take less than 6% interest on my savings.

What a consolation to read that my obituary can be read in air conditioned comfort and at a price I can afford. I will now have no trouble contending that blue granite. . . .

Excuse me, please, I believe someone is knocking at my door.

Mrs. Howard A. Thompson
Winchester, Ky.

Some Haven't Changed

Dear Editor:

Some among us have changed their position drastically in the last few years. Others of us have not. Not so long ago Baptists stood united on the matter of church and state separation. Today this is not the case. Much has been said and written to make a case for Baptist institutions entering into some financial arrangement with the federal government. However, the advocates of federal money have completely failed to give a satisfactory answer to the consciences of

many of us.

A low cost, long term loan at rates below the government's borrowing cost is a subsidy any way you slice it. Experience has shown that in all phases of life, federal money necessarily brings control along with it. Many eloquent speeches to the contrary notwithstanding, let the record of experience speak for itself.

It appears that those of us who find the matter completely unconscionable would do well not to be too hasty in adjusting our financial arrangements through and with our churches, but ultimately our consciences must be answered. It is not enough to say that perhaps the trustees will not avail themselves of the loans. So long as the authority is there, the possibility of its use hangs over us. Let's reverse the position we now find ourselves in; otherwise, our fellowship could be headed for a serious wreck.

Evarts, Ky. Grover Cooper

Ohio River Action

Dear Editor:

The Ohio River Association of Baptists, at their last Executive Board meeting, voted the following resolution:

Whereas the action of the Special Session of the Kentucky Baptist Convention (June 27 and 28), clearly stated the desire of the Churches that our schools do not accept Government loans, and

Whereas the action of the 1966 Convention in Bowling Green, that we reaffirm our faith and confidence in the college trustees and administrators to make their own decisions on matters effecting the colleges, gives the impression that they are free to borrow from the government if deemed wise;

Be it resolved that the representatives of the churches of the Ohio River Association of Baptists are strongly opposed to any of the Kentucky Baptist schools accepting government loans.

Be it further resolved that our faith and confidence in the College trustees

and administrators lie within certain principles and guidelines among which is the principle of separation of church and state.

W. F. Steppall
G. A. Simpkins

Another Special Session

Dear Editor:

I am writing to suggest that we hold another Special Convention to deal directly with use of government funds by our schools. In something of this magnitude we need an immediate and direct vote of yes or no, and not a vote on whether or not we trust our trustees. It is fair to say that debate and commentary have gone at least full circle, so there's no need for a spectacle among people who have heard both sides of the issue.

Much confusion and no little bitterness has been aroused by Georgetown's action. Until our delegates vote directly on the main issue, I fear for the welfare of the Cooperative Program, to say nothing of the C.E.A. effort in our many churches.

Covington, Ky. Smith H. Gibson

CEA Gifts Withheld

Dear Editor:

At a special called meeting of the Antioch Baptist Church on December 11, 1966, the church voted unanimously to withhold all Christian education gifts until we have some assurance that the trustees will not accept federal loans or grants.

We believe strongly in the action taken in the special convention of Kentucky Baptists in June of 1966. We feel that the regular Kentucky Baptist Convention acted beyond its authority and rights by taking the action it took on Dr. Mills' motion.

We hope that we will be able to reinstate Christian education in our gifts soon but it will be only after we have a clear understanding of the problem of federal loans. We further wish to state that we fully support Joseph A. Carrico's motion which was made at the State Executive Board and we would like to encourage others to support that motion.

ANTIOCH BAPTIST CHURCH
Lewisburg, Ky. Wilmer Sears

Sunday School Board Increases Literature Prices

Price increases effective October 1, 1967, were approved for church literature by the elected Sunday School Board of the Southern Baptist Convention meeting in January at Nashville.

It is the first general price increase in Sunday School literature since 1961, according to Herman L. King, director of the board's publishing division.

With the increase included, the agency's literature will still be priced lower than comparable material of other major denominations and independent publishers, King said.

Three reasons for the change were given: increased paper and manufacturing costs, increased shipping costs, and increased labor costs.

Examples of the prices are: *Home Life*, raised from 45 to 55 cents quarterly; Adult Sunday School quarterlies, from 15 to 18 cents; and Training Union Group Training Guides, from 32 to 39 cents.

1980: A Crucial Decade For Swedish Free Churches

Free churches in Sweden will face a crucial decade in 1980, according to a report by a religious sociological institute in Stockholm.

As reported in an independent Swedish religious publication, a high percentage of members in free churches today are over 50 years of age. The question remains whether the free churches can attract younger people as the older generation dies out.

The institute also discovered that more people visit churches than attend sporting events in Sweden. However, motion pictures draw much larger attendance than churches.

Church attendance in the nation is only about five percent of the total population each Sunday.

Serving All Religions
prices to satisfy every preference and need

AIR
CONDI-
TIONED



PEARSON FUNERAL SERVICE

Since 1848

PARKING
AREAS

1310 S. THIRD
ME 4-3628

149
Breckinridge
Lane
TW 6-0349

LOUISVILLE, KY.

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

New Book Considers Ecumenical Movement

Southern Baptists' long-held silence on the ecumenical movement was broken recently with the release of a Broadman Press book.

Baptists and Christian Unity by William R. Estep attempts to describe, inform, and explain the ecumenical movement for a Baptist audience without positioning them. Estep is professor of church history at Southwestern Baptist Seminary, Fort Worth, Texas.

"Baptists must increasingly face the challenge of ecumenical Christianity," says the author. "At present most Baptists are either unprepared or unwilling to accept this challenge."

Various unity movements and the varied responses of Baptists to them are discussed in the new volume.

Highview, Louisville, Calls Cartwright as Pastor

Highview Baptist Church, Louisville, has called James V. Cartwright, Jr. of Arlington, Virginia, as its new pastor.



Cartwright

He leaves the pastorate of Glebe Baptist Church of Arlington to accept the call.

A native of Birmingham, Alabama, he was associate pastor of Takoma Park church and interim pastor of Congress Heights church in Washington, D. C., before joining the Glebe Baptist Church.

The new Highview pastor is a graduate of Samford University, Birmingham, and Southern Baptist Seminary at Louisville. He has also served churches in Kentucky, South Carolina and Alabama.

He has served as chairman of the vocational guidance section of the SBC Counseling and Guidance Conference and as a faculty member of the SBC Youth Conference at Glorieta.

The Highview church is a congregation of 750 members in southeastern Louisville. It will celebrate its 20th anniversary this November.

BAPTISTRIES — SPIRES

- Unit-Molded Fiberglass
- Accessories

Wiedemann Industries, Inc.
Box 672 Dept. J5, Muscatine, Iowa



Baptist College Day

Sunday, February 19, is Baptist College and Seminary Day throughout the Southern Baptist Convention—and we hope in every Kentucky Baptist church. Special programs in the Sunday School, Training Union, Brotherhood and WMU—special get-together with high school youth talking about "college," and, of course, the pastor bringing appropriate sermons would do much to endear our Baptist colleges to our people!

Pastors have received a "Kit" of helpful materials. All heads of church organizations will receive a mailing soon—but, it's up to you!

Make a New CEA Pledge-Gift

Many, many persons are still paying faithfully monthly, quarterly or annual pledges to CEA—Christian Education Advance. Nearly \$25,000 comes in each month! Some are paid up. What a fine time to make another gift-pledge! Some never started—what better time than now? Write me—Baptist Building, Middletown, Ky. 40043.

More for the Cooperative Program

Earl Bell, pastor of the Harlan Church, writes "We went from 19% to 22%—next year we hope to go to 25%." They believe in missions—and think education is missions!

James Hart Price, Pride Baptist Church, Clay, Kentucky, writes, "We formerly gave five percent to the Cooperative Program. In 1967 church year we are giving 10% and paying. . ."

Heston Hatcher, Upper Silver Creek Church, Bates Creek Association, "We . . . presented our first budget . . . approved . . . we plan to give four percent, and two percent for the Association."

Mike Watts, Union City, Bates Creek Association: "We revised our budget by three percent more—plan to give 15% in new budget."

Joseph W. Hinkle, Sand Springs Church, Lawrenceburg, "We revised our budget five percent and \$300—and will raise it five percent more in new budget."

Former pastor C. L. Disney (Bob Lockhart, pastor), Park Hill Church, Corbin, Mount Zion Association, "Our little church doing O.K. I hope to live to see it 50-50 to the Cooperative Program."

Caught the spirit? These are some of the BUILDERS!

Harold G. Sanders

WESTERN RECORDER

AT BPRA MEETING—

Communications Scholarship Voted By Baptist Public Relations Group

Members of the Baptist Public Relations Association voted at Biloxi, Mississippi, to establish a journalism or public relations scholarship to be awarded each year to some Baptist college student looking toward a career in church-related communications.

The association also voted to increase its annual dues from \$10 to \$15 to provide necessary funds for the scholarship program.

Bloskas Elected President

In other action, the public relations group elected John D. Bloskas of Dallas as its new president. Bloskas is director of publications and communications for the Southern Baptist Convention's Annuity Board.

During the association's opening address, outgoing president David K. Morris of Montgomery, Alabama, suggested establishing communications scholarships for promising students, and proposed increasing the organization's dues to take care of the expenses.

Morris, public relations director for the Alabama Baptist Convention, also suggested the need for publication of a quality Southern Baptist publication like *Life* or *Look* with full-color feature articles on Vietnam and other major issues of the day, and the possibility of providing funds to sponsor a network television variety program for children.

Teletype Re-establishment Urged

Both Morris and another major speaker, Purser Hewitt of Jackson, Mississippi, urged re-establishment of the Southern Baptist Convention's teletype communications network.

The teletype system, which once connected more than 30 Baptist agencies in 19 cities, was begun in 1960 and dropped in 1965 because of increased rates and, according to Morris in his speech, "lack of participation by many SBC and state offices. A partial system," he said, "just wasn't doing he job."

Hewitt, one of the top editors of the *Clarion-Ledger* of Jackson, Mississippi; expressed "concern . . . that Southern Baptists do not do the job they ought to do in the print media," including newspapers and magazines.

During the presentation of awards at the association's annual workshop, 47 awards for outstanding public relations

work were given to 21 Southern Baptist-related organizations.

The public relations department of the Baptist General Convention of Oklahoma, headed by Floyd Craig, won nine of the 47 awards, the greatest number for any one Baptist organization. Three of these were first place awards.

There were 250 entries in 19 categories in the competition, 65 more entries than last year and the greatest number in the association's history.

Southern Baptist Theological Seminary at Louisville won two awards in the annual competition. (BP)



FLEMING CHURCH DESTROYED—The Fleming, Kentucky, Baptist Church was almost totally destroyed by a fire which broke out, apparently, in the church heating plant January 14. Pastor Lloyd Senters reports that the congregation is meeting in the Community Center Building of Fleming while plans are being made for the rebuilding of the church.

Graham Charges that Higher Education Ignores Moral Need of Nation's Youth

America's colleges are in danger of "educating savages" by seeking to develop minds but ignoring spiritual and moral values of today's youth, Evangelist Billy Graham warned while making a round of speaking engagements at Dallas, Texas.

"The basic needs of young people today are not being met by much of modern education," he charged in an address before an overflow crowd of more than 11,000 at Dallas Memorial Auditorium.

Graham was guest speaker at a Christian education convocation sponsored by Dallas Baptist College.

He said that in visiting with young people on the nation's campuses he found a vacuum of religious and moral fiber developing in America. The only way the tide can be turned is through a spiritual awakening, he declared.

The noted evangelist was scheduled to speak at the University of California in Berkeley immediately following addresses at two Baptist educational institutions in Texas.

He told a crowded auditorium of students at Southwestern Baptist Theological Seminary in Fort Worth that the California students "face problems of loneliness, guilt and fear of death."

"Many of them have 'dropped out' of

everything. How can I interpret the gospel to them? "Graham said the answer lies in the necessity of "preaching the cross, showing concern and exemplifying the victorious Christian life."

Before his three days of speaking assignments here, Graham was widely quoted in his praise of Texas Governor John Connally and the city of Dallas. Reacting to statements in the book *Death Of A President* by William Manchester, Graham said the charge that Dallas is a "diseased city" is false.

"Nothing could be further from the truth," he said. "Dallas is no more diseased than any other American city."

In his speech at the education convocation, Graham urged his predominantly Baptist audience to be sure that Dallas Baptist College does not depart in future days from its concept of Christian education.

He said he is convinced the college is dedicated to helping meet the deeper needs of its students. (BP)

Herbert C. Cralle Funeral Home

Herbert C. Cralle, Jr.

Edwin R. Hillock • Wallace C. Hatler

PHONE 893-5223

Frankfort and Peterson Avenue
Louisville, Ky.

**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

February 9, 1967

Aid to Church Colleges is Official Government Policy, Says Observer

It is now government policy to aid church-related colleges, even though there may be incidental benefits to religion, according to a Baptist observer in the nation's capitol.

Walfred H. Peterson, director of research services for the Baptist Joint Committee on Public Affairs, spoke to 60 state and local Baptist student directors from Virginia, Tennessee and Kentucky meeting at Washington.

Although he did not advocate public grants for Baptist schools, Peterson said that schools that do not take federal funds will be put at a "relative disadvantage." The reason he gave was that the schools will not find substitute resources that are adequate.

Government Already Involved

On the subject of "federal control" he reminded the group that non-participation in federal programs does not relieve them of the problem. Government already accredits and approves a wide variety of programs in which Baptist schools are involved, he said.

A prime purpose of holding the three-day meeting in Washington, according to William H. Jenkins, director of student work for Virginia Baptists, was "to get first-hand information to guide us in interpreting government policies and procedures to students."

Of special interest to the group was government policy in regard to the war in Vietnam, Jenkins said. Sen. Albert Gore (D., Tenn.) told the Baptist student leaders that Congress shares with them a concern for peace. "We need to find a way of living together as men

and women of peace," he said.

Sen. John Sherman Cooper (R., Ky.) a Baptist, received the group in two discussion meetings on Capitol Hill. In addition to Sen. Gore, dialogue meetings were attended by Sen. Howard Baker (R., Tenn.) and Sen. Everett McKinley Dirksen (R., Ill.).

W. Barry Garrett, director of information services for the Baptist Joint Committee on Public Affairs, discussed the involvement of religious groups in the Washington political scene.

In response to a question about the Baptist Joint Committee as a lobby, Garrett said that the committee is not a lobby agency. "However," he explained, "lobbying is not an ugly word." Such activity is essential to the democratic process, he emphasized.

Garrett reported that many denominations have frequent Washington public affairs seminars for their students, but that there is very little Baptist effort in this area. (BP)

18 Long Run Churches Schedule Pulpit Exchange

Eighteen Baptist churches in the Louisville-area Long Run Association are cooperating as a group in exchanging pulpits with 18 National Baptist churches in Louisville on Race Relations Sunday, February 12.

This is the third consecutive year that the Christian Life Commission and the Home Mission Board of the Southern Baptist Convention have cooperatively urged local Baptist churches of the Convention to set aside one day on which to give positive emphasis to race relations.

Tracts, booklets and pamphlets on the subject are offered by the two agencies to churches which request them.

The eighteen Long Run churches participating as a group in the pulpit exchange program are Baptist Tabernacle; Beechwood; Chapel Park; Crescent Hill; Deer Park; Highland; Highland Park, First; Highland Park, Second.

Hillview; Immanuel; Melbourne Heights; Ninth and O; Shawnee; Southside; South Jefferson; St. Matthews; Third Avenue, and Westport Road.



BAPTIST MEN HONORED—Pastor James Beeland stands behind the six men of Union Baptist Church, Vanceburg, who were honored during Baptist Men's Day services. They are (first row) Harlan Curtis, Winston Lykins, Bruce Miracle; (second row) Ora Kegley, Millard Stamper and Harry Kegley.

Six Baptist Men Honored by Union Church, Vanceburg

Six Baptist men whose collective Christian service totals more than 400 years were honored by Union Baptist Church, Vanceburg, Kentucky, during a special service on Baptist Men's Day January 22.

Honored by the congregation were Harlan Curtis, Ora Kegley, Harry Kegley, Winston Lykins, Bruce Miracle and Millard Stamper. Each was presented a framed certificate of appreciation from the church.

Pastor James Beeland preached at the morning service on the topic, "There Was A Man." The special service also featured an all men's choir, a men's trio and a testimony by Baptist layman Leffel Crawford.

A total of 21 adult men attended the service, and one person made a profession of faith at the close of the morning worship hour.

Special Florida Session To Consider New School

The Florida Baptist Convention will hold a special convention session at Jacksonville, March 31 to consider the proposed charter of a new Baptist college in West Palm Beach, Florida.

Date for the convention was announced by convention president Edgar Cooper of Orlando, immediately following a meeting of the proposed college's board of trustees which approved a draft of the charter to be presented to the special convention.

The trustees also approved appointment of committees to select a president and an architect, and voted to launch the previously approved \$1,000,000 state-wide fund campaign. (BP)



MR. AND MRS. W. H. ROGERS

Golden Anniversary Celebration Is Planned For Russellville Couple

Mr. and Mrs. W. H. Rogers, a retired couple of Route 2, Russellville, Kentucky, will celebrate their golden wedding anniversary on Saturday, February 18. A reception has been planned by their children at Oak Grove Baptist Church in Logan County Association from 2:00 to 5:00 p.m.

The Rogers couple were married February 18, 1917. Their son, William H. Rogers, pastor of Melbourne Heights Baptist Church in Louisville, will officiate in a repeat ceremony at 2:00 February 18.

Mr. and Mrs. Rogers have lived near Russellville most of their married life. They have three children, Mrs. John Lyons, Nashville, Tennessee; Mrs. Charles Blanchard, Colorado Springs, Colorado, and William H. Rogers of Louisville.

The couple have been members of Bethlehem and Oak Grove Baptist churches of Logan County Association all their married life.

ACCORDING TO ANNUITY BOARD REPORT—

Heart Disease: Number 1 Killer of Ministers

Heart disease increased its lead in 1966 as the number one killer of Southern Baptist ministers and denominational employees.

According to statistics released by the Southern Baptist Annuity Board at Dallas, Texas, heart disease of various kinds caused the deaths of 69% of 184 persons who were enrolled in the Southern Baptist Protection Program. Sixty-seven per cent died of heart trouble in 1965.

It is the second highest percentage recorded since the SBC Annuity Board started keeping statistics on the causes of death. Previous high was in 1964 when 70% of the deaths were attributed to heart conditions.

SBC Agencies Approve New Grading System for Church Organizations

Three agencies of the Southern Baptist Convention have joined in the presentation of a new grading system for church program organizations in Baptist churches.

The grading system, to take effect October 1, 1970, has been approved by the elected members of the Southern Baptist Woman's Missionary Union, the SEC Brotherhood Commission, and the Southern Baptist Sunday School Board.

The new plan of grading will affect persons from birth through age 17 (graduation from high school). Generally, the plan follows grading used by public school systems.

During a meeting of the SBC Sunday School Board at Nashville, one of the elected board members said that the reception of the new system by most SBC churches will probably be like a present television commercial: "What took you so long."

Four Essential Divisions

The new plan calls for four essential divisions for each church, no matter how small or how large: preschool division — birth through 5 (entrance into school); children's division — age 6 (grade 1) through age 11 (grade 6); youth division — age 12 (grade 7) through age 17 (grade 12); and persons beyond 17.

Further work is being done on the grading patterns within the latter division.

An example of the options available to a church is shown in the children's division. Those age 6 through 11 could be grouped together in one group in a

small church. A second pattern would have ages 6 through 8 grouped together, and ages 9 through 11 together. A third arrangement would group ages 6 and 7, 8 and 9, and 10 and 11. The fourth pattern would have every age from 6 through 11 in a separate group.

Churches may move from any one of the patterns to any of the others, and may have different patterns for different divisions, depending upon the numbers of people represented in the various age groups. (BP)

DON'T BE EMBARRASSED— RETURN YOUR CHURCH TALK BACK MANUAL



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 savings 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.)

FOR SALE—160 opera type seats. Excellent condition \$2.00 each. Northside Baptist Church, 15 Pendleton Street, Winchester, Kentucky 40391. Phone 744-2792.

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; this and article reprints on writing, publishing, contracts. Write Dept. 41-B

EXPOSITION 386 PARK AVE. S., N. Y. 16

Texas Baptist School Receives Federal Grant

The University of Corpus Christi, a Baptist school at Corpus Christi, Texas, has been given a grant of approximately \$50,000 by the U.S. Office of Education through the National Defense Education Act for a summer counseling and guidance institute for elementary school personnel in the Corpus Christi school system. (BP)

Miss Yeaste to Sing In Indonesian Campaign

Miss Kitty Yeaste, daughter of Pastor and Mrs. Kit Yeaste of the Bardstown Baptist Church, will participate in the



Miss Yeaste

Indonesian evangelistic campaign this summer with fellow musicians from Oklahoma Baptist University. Miss Yeaste is a member of the Bison Chorale, the famous singing group from Oklahoma Baptist University. The group has been invited by Southern Baptist Foreign mission officials to participate in the Indonesian Evangelistic Campaign in June and July of this year.

The traveling group of 25 outstanding musicians will sing in various places on the way to the West Coast and Hawaii. The group will also hold music workshops and chorale clinics in Hong Kong and Taiwan.

Miss Yeaste is a freshman at Oklahoma Baptist University and has made tremendous progress in her voice, according to Richard Lin, director of the Bison Choral. Lin formerly was music minister of the Lexington Avenue Baptist Church in Danville.

Southern Baptist Seminary Changes Name of Basic Theology Degree

Beginning this fall, the basic theology degree at Southern Baptist Seminary, Louisville, will be changed from bachelor of divinity to master of divinity.

At the same time, a new curriculum structure will be inaugurated to allow each student to specialize in the area of his particular competence and interest.

The new professional degree will require three years of study beyond the bachelor's degree from a college or university and will be the platform for all graduate study in the school of theology at the seminary.

First Year "Core Curriculum"

Entering theology students may elect to participate in a first-year core curriculum built around three "interdisciplinary courses" in major areas of study—biblical, historical and practical. In each interdisciplinary course, a team of three to five professors shares the teaching assignment, each bringing his specialty to bear upon the subject.

In the second and third years of basic study, each student may then elect a "functional major," which will permit him to focus upon a specific area of the curriculum in line with his abilities and vocational plans.

In connection with the "functional major," a new field education program will provide greater faculty counseling and guidance and the opportunity for students to gain practical experience in areas correlated to their academic studies.

"This tailor-made curriculum will allow each student to fully and rapidly develop his own particular talents and interests," said Wayne E. Oates, chairman of the faculty committee which studied the degree change.

"We can thus provide Southern Baptists with highly-skilled specialists in areas such as linguistics, biblical exegesis, or preaching," he continued, "and students can prepare to a high level of competence in many of the new fields being developed by the churches and the denomination."

Eased on their backgrounds and academic performance, some students may qualify at the end of their first year of studies for a new accelerated master of divinity program. The accelerated track will require the same number of hours, but will provide greater opportunity for graduate-level seminar work while the student is still in the basic degree program.

Beyond the master of divinity degree, several options will be offered to graduate students. Those preparing to be pastors or chaplains would study toward the doctor of sacred theology (S.T.D.) degree. Those planning careers in research or teaching would elect the master of theology and/or the doctor of theology degrees.

Joint M.A. Offered

In addition, a joint master of arts degree is currently being offered in connection with the University of Louisville. Other co-operative graduate degrees are in various stages of development, including some on the doctoral level. In each, the student would earn both theology and university degrees simultaneously, with many of the required courses being offered jointly.

Seminary officials emphasized that the master of divinity is the only master's degree approved by the American Association of Theological Schools designed to replace the bachelor of divinity as the first professional degree. The master of theology will continue to be accredited by the association only as a graduate degree beyond the master of divinity. (BP)

Richmond Pastor Goes To First Church, Moreland

Leroy A. Blewer, pastor of Rosedale Baptist Church, Richmond, Kentucky, for the past seven years, has been called as pastor of First Baptist Church, Moreland, Kentucky.

A native of Orangeburg, South Carolina, he is a graduate of Southern Baptist Theological Seminary at Louisville. He has served previously as pastor of two Baptist churches in Columbia, South Carolina.

BAPTIST FORUM



Keep the Cooperative Program

Dear Editor:

We, the Gray Hawk Baptist Church, Gray Hawk, Kentucky, believe that the historic Baptist principle of separation of church and state has been seriously compromised by the recent action of the Kentucky Baptist Convention at Bowling Green, Kentucky, 1966 in permitting our Baptist institutions to accept federal aid through government subsidized loans.

We therefore wish to make known that we oppose this decision and do publicly disassociate ourselves from such action, believing this to be in direct conflict with the principles and teachings of God's word and opposed to what we, as Baptists in general, and the Gray Hawk Baptist Church in particular, hold as a cherished belief and practice of the faith once delivered to the saints. The church feels it cannot adhere to the principles and practice of separation of church and state and be a party to this decision and action by the Convention.

Therefore the church, in business session on January 4, 1967, voted unanimously to go on record opposing the action of the Kentucky Baptist Convention in allowing the trustees of our institutions to seek loans from the federal government, and instructed the pastor and clerk to prepare the statements and facts contained herein for publication. Be it further known that we are emphatically opposed to our Baptist institutions accepting or receiving federal aid in any form.

We fully realize that a portion of the Cooperative Program funds go to help support our educational institutions, yet this is in no wise a threat to withdraw

our support from the Cooperative Program. God forbid that the great work being done through our cooperative efforts should suffer loss because of the misguided zeal of a few. We pray, God that our churches will continue to support the Cooperative Program and to work for and pray that this mistake will soon be rectified.

Clyde Shackelford, Pastor
Tyra Brumback, Clerk

Gray Hawk, Kentucky

Baptist Principles Violated

Dear Editor:

Be it resolved that we the members of the Edgewood Baptist Church resent the action of the Kentucky Baptist Convention in making it possible for Kentucky Baptist schools to accept federal loans. We feel that this is a violation of Baptist principles and conviction. We feel it is better to admit that we cannot support the number of schools we presently own and let them close as did Bethel College or be administered by the trustees as semi-private institutions without Baptist support and Baptist name than to sacrifice our convictions of separation of church and state and accept government aid in any form.

Be it further resolved that we also believe that Kentucky Baptists voted their convictions in the special session of our convention called to settle the matter. We believe also that the vote taken in the regular convention in one of the latter miscellaneous sessions without prior notice does not reflect at all the wishes of the vast majority of Kentucky Baptists.

We further believe that the leaders of our convention should abide by wishes of our people even when those wishes run counter to their own personal whims.

In short we believe that two vital Baptist principles have been violated: first, the principle of the separation of church and state and secondly, the rule of the majority.

EDGEWOOD BAPTIST CHURCH

Paul Sullivan, Pastor
James Stewart, Church Clerk
Mrs. Dora Holland,
Acting Church Clerk



EDUCATION What's Happening

Education Commission, SBC

How do colleges judge their teachers? By their effectiveness in the classroom, say many institutions. Not so, says a new report. Research and publication remain the chief criteria. A report from the American Council on Education concludes that colleges "suffer from an inability to evaluate classroom effectiveness" of their faculty members. Based on a survey of deans at 1,110 colleges and universities, the report says: "It is clear that the professor's scholarly research and publication—not information based on classroom visits, systematic student ratings, student performance on examinations, and similar sources—are currently the primary considerations in evaluating teaching ability."

"Never has teaching occupied so low a priority among the chores academic practitioners must do, though only a generation ago these practitioners were automatically thought of as 'the teaching officers of the university. Our problem is not that teaching is not needed, nor, when we think about it, not respected,'" said President O. Meredith Wilson of the University of Minnesota. "It is rather that the obligation to advance knowledge is a fundamental one. Research has in many areas overtaken the teaching enterprise as the first interest of our teaching officers, and the products of research are more easily measured and their quality more quickly rewarded than is teaching."

Generally, church-related colleges include some of the nation's strongest institutions—and some of the weakest. This fact leads the authors to one of their central conclusions: "... that there is nothing inherent in church relationship that either assures or precludes quality in a college or university." (*Church-Sponsored Higher Education in the United States*, by Manning M. Pattillo, Jr. and Donald M. MacKenzie, Washington, American Council on Education, \$6.00).

Agnes Ford Writes Book

Prayers for Everyone will be the title of a new book by Baptist author Agnes Ford of Nashville when it is released by Baker Book House. Her accepted manuscript includes prayers gathered from many sources—periodicals, persons and books. She is press representative for the Baptist Sunday School Board.

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

HELP WANTED

LINOTYPE OPERATOR 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).

Georgetown's Application for Federal Loan Receives Preliminary Approval

Application for a government loan of \$1,250,000 for student housing construction at Georgetown College has received preliminary approval, according to an announcement by Georgetown President Robert Mills. The official notification from the government lending agency was for a reservation of funds, which is generally followed by a final approval of the loan application.

The loan is for the construction of four dormitories, two for men and two for women. The first of the four was occupied by girls on January 14, of this year. The second is scheduled for occupancy around the middle of February, the third about the first of April and the fourth about the middle of May.

The loan is of wide interest to Kentucky Baptists, who have debated for several years the wisdom of using government loans for Baptist colleges. In a special session of the convention in June of 1966, government loans were rejected by a majority of the messengers. In the regular 1967 session in Bowling Green in November, the messengers approved a motion expressing confidence in the trustees for the internal operations of Kentucky Baptist institutions. The maker of the motion, President Robert Mills, said at the time that approval of his motion would be interpreted as permitting trustees to seek government loans.

President Mills says he still regards the Bowling Green action this way and that refusal of the Kentucky Baptist Executive Committee in December to approve a motion reminding the trustees of the sentiment of the special convention was further support of this interpretation.

The Georgetown College trustees were unaffected by the Convention action. The application for the dormitory loan was already in and thus had prior approval by the trustees. President Mills also verifies the report that Georgetown has

applied for a loan for the construction of a science building. Georgetown College received two dormitory construction loans some years ago under the administration of H. Leo Eddleman.

Concerning the criticism following the Bowling Green action, Mills says he has received only one personal letter objecting to the action. "The letter was prayerfully written and answered in the same spirit," he said.

In reviewing these plans over the several past years for the building of much needed housing, Mills reports that the trustees considered private loans as well as government loans. They wanted to be able to go either way depending upon the action of Kentucky Baptists.

The government loan is considered wiser because it was 3% interest for 40 years against at least 6% interest for a much shorter duration on a private loan.

The difference in interest rates between a government loan and a private loan would amount to a sum equal to \$75 or \$80 per student per semester living in the dormitory. This would amount to practically \$600 per student living in a dormitory for the four years of college training.



LOPES AND INTERPRETER—Rubens Lopes (right), Brazilian Baptist leader who first proposed the 1969 Crusade of the Americas, spoke to the Foreign Mission Board recently about plans for the Crusade, while H. Earl Peacock served as interpreter. Lopes speaks in English but is more fluent and colorful in Portuguese, his native tongue. Peacock is serving as general coordinator for the Crusade.

Baptist Hospital Group Debates Federal Aid

The Southern Baptist Hospital Association meeting at Chicago heard pro and con discussions on whether Baptist hospitals should accept federal aid, but they reached no firm conclusions.

Theme for the two-day Baptist meeting, held in conjunction with the 46th annual convention of the American Protestant Hospital Association, was "Financing Baptist Hospitals in Today's Economy."

Favoring federal aid, on the 'pro' side of the discussion, was W. K. McGee of the department of denominational relations for North Carolina Baptist Hospitals, Winston-Salem, North Carolina.

Opposing federal aid, taking the 'con' side of the discussion, was R. Earl O'Keefe, president of board of trustees for High Plains Baptist Hospital planned to open in the near future in Amarillo, Texas, and executive secretary of the Amarillo Area Foundation, Incorporated.

McGee, who favored federal aid, said that the U. S. government is making a real effort to help meet the needs of people.

"We believe," McGee said of North Carolina Baptist Hospitals, "that in the field of medical care we can work in

cooperation with our government to the great advantage of the people at large.

O'Keefe, however, argued that acceptance of government money for the direct benefit of Baptist hospitals would force individuals and other entities by law to contribute to the support of Baptist hospitals.

"Though the taxes be paid willingly," he said, "they may represent funds paid by people who do not believe in our cause. This is inconsistent with the Christian principles under which it is clear to me our hospitals should operate."

"I am convinced the right course for us to take is to move toward the decline of all financial support by the government and continue to seek the means for paying our own way," O'Keefe said.

The association also voted to conduct a full-scale study of policies of Baptist hospitals on allowing discounts to Baptist ministers and missionaries. The association requested that the SBC Foreign Mission Board appoint a committee to work with them on hospitalization needs of furloughing missionaries and families.



SUNDAY SCHOOL LESSON

By H. C. Chiles



GOD YEARS FOR THE LOST

(This Lesson for February 19, 1967)

Luke 15:11-24

In giving utterance to this, the pearl of the parables, which is one of the most universally known stories in the Bible, Christ proved Himself to be a matchless teacher and an unrivaled artist. In it He painted a marvelous panorama which portrayed the entire history of mankind. This familiar, popular, famous and unforgettable story deals with the basic human problems, that of man's relationship with God. It also has to do with a very important experience, the teaching and training of children in the home.

Here we get a glimpse of a lovely home in which there was practically everything that the hearts of its occupants could wish. The father in that home was a man of nobility, wisdom and kindness. He was blessed with two sons, whom he observed affectionately as they grew into manhood.

The day came when the younger son thought that he knew more than his father, as is the case with most young people in every generation. Of course, there is a vast difference between thinking that you know something and actually knowing it. This young man chafed under the restraints of the parental relation.

Desiring to be independent, he became intoxicated with the lure of sights unseen and of experiences untried, which he believed existed over the hills and far away. He wanted to get out on his own and do just as he pleased. He mustered enough courage to approach his father and request his share of the estate, to which he would be entitled eventually. He thought that, if he could get his share of the estate immediately, instead of at the death of the father, he could make a fortune and a name for himself.

This young man's longing to be free from the restraints of home is a splendid illustration of man's desire for independence from God. However, it should be noted that estrangement from God always causes unhappiness.

Reluctantly, and against his better judgment, the father acceded to the expressed wish of his son. "He divided unto them his living." The elder son received two-thirds and the younger one-third, as specified in Deuteronomy 21:17.

As we visualize that young man taking his inheritance and going out into the great world, one wonders what the average young person would have today if he gathered up all the moral and spiritual substance which his home has bequeathed to him. Parents, what moral and spiritual substance are you giving to your children?

This young man left home as though he never expected to return. He fully intended to have a good time and really live it up. What a tragedy when pleasure is the chief goal in one's life! Paul said: "She that liveth in pleasure is dead while she liveth" (I Timothy 5:6). Upon his arrival in the distant city, the young man was received without question because he had money. A band of high-lifers and jovial spendthrifts attached themselves to him and together they engaged in sinful and riotous living.

Together they went all the gaits and took in practically everything—places of pleasure, haunts of vice, dens of immorality, and a multiplicity of intoxicating drinks. Doubtless they indulged in the great sins which have devastated so many lives through the centuries, the sins that have been the undoing of the great civilizations of the past—gambling, drinking and immorality. These three sins contributed greatly to the overthrow of the culture of Greece, the downfall of the Roman Empire, the undermining of the foundations of European countries, and they are now playing havoc with the character and stability of America.

In due time, as an inevitable result of that manner of life, the young man's financial resources were completely exhausted, whereupon his associates promptly deserted him. Running with bad associates and indulging in wasteful and sinful living brought about his pathetic condition of being without funds and friends. Naturally he was forced by circumstances to hunt a job in order to earn a living. Nobody cared anything about him after his money was gone. Finally, in desperation he accepted employment as a swineherd, which was absolutely the most degrading and obnoxious task at which a Jew could work.

His freedom to do as he pleased had not been as enjoyable and profitable as he had anticipated. The more that

he got of what he had wanted, the less he wanted what he got. In his poverty and degradation this young man portrayed the condition of the sinner who is living in the world without Christ and without hope. Heartsick, homesick, friendless, and penniless, he sat down to think. Ere long he came to his senses. Realizing his plight, which he had brought upon himself, and desiring a different and better type of life, he soon decided that he would go back home and confess his folly and his sin to his father. He decided that he would turn from his sinful way of life, return to his home, and cast himself on the mercy of his father. In this respect he set a good example for every sinner.

This young man had enough courage, when he recognized the fact that he had wrecked his career and ruined his life, to turn around and go back home exactly as he was, for the specific purpose of sincerely speaking the hardest word in the human language, namely, "I have sinned." Moreover, he was determined to apply for the position of a hired servant of his father, which he considered to be far better than his existing status. Whereas the hired servants of his father had an abundance of food, he was on the verge of perishing from hunger. As he trudged along the homeward way, he gave serious consideration to the speech which he intended to make to his father upon his arrival at home.

Meanwhile the devoted father was anxiously waiting and watching for the prodigal to return. In fact, he was far more anxious for him to come back than the boy was to return. With a love which the boy could not understand, when the father saw the boy in the distance, he recognized him. Had compassion on him, ran to him, threw his arms around his neck, and kissed him. Then he led him into the house, called his servants and bade them place a robe upon his back, a ring upon his finger and shoes on his feet. He also commanded them to kill a fat calf and prepare a great feast for the celebration of the return of his son.

From every standpoint the young man received a royal welcome. After his repentance, return, reconciliation, restoration, and reinstatement, there was great rejoicing on the part of those who were present in the household who had been concerned and anxious about his welfare.

Lee E. Cralle Co.
Funeral Home

LEE E. CRALLE, JR., President

PHONE

634-3646

634-3647

1330 South Third Street

Louisville, Ky.

KENTUCKY BAPTISTS AT WORK

Training Union

Dramas for Easter

by James Whaley

Six devotional dramatizations dealing with the Easter story in a different way are now available. They are in a booklet, *Devotional Dramas for Easter*, by Sarah Walton Miller. The booklet can be secured from the Baptist Book Store.



Whaley

Any of the skits can be used as dramatic features in assembly programs or worship services. All take about ten settings and costumes.

"Come and See the Place" is the longest, requires costumes and lights. It uses readers with tableaux.

"I Am . . . Always" needs no costumes or special lights. It is acted out by a small group speaking in concert (a speech choir). This play (in its original form) first appeared in *The Church Recreation Magazine*, Vol. 4, No. 2 pp. 24-25. Used by permission.

"The Unaltered Cross" combines narration, pantomime, and tableaux, with a present-day touch.

"Forgiveness" imagines some soul-searching, involving Peter, James, and John.

"There is a Green Hill" dramatizes the hymn, using modern young people whose imaginations carry them to Calvary.

"What's New?" is a modern analogy—"if it were today."

Mrs. Miller has served on the faculty for the three Drama Festivals held in Kentucky. She probably will also be on the faculty at the Drama Festival to be held in May at Cedarmore.

Church Survey

"The Facts Speak For Themselves"

by G. R. Pendergraph

This is what Jack Smith, pastor of the Mexico Baptist Church in Ohio River Association, writes: "There were no services being held at the Carrsville Baptist Church in our Association in 1963—there had been none for two years. By this time, there were only 12

members left in the church. The associational missions committee became interested in the field and invited G. R. Pendergraph to make a survey of the field. The possibilities were revealed, and he recommended that the Association sponsor services. For two years, the Committee enlisted local pastors for afternoon services. Interest increased and it was recommended that the church call a pastor with a little financial help from the Association.

In October of 1965, Harry Farley, the present pastor was called. The church now has a Sunday School enrollment of 32 with an average attendance of 24, a Training Union enrollment of 30 and averaging 26, and the membership has increased to 25. The church has added 10 by baptism and 13 by letter, ordained three deacons, set up a budget of \$250.00 per month and allocated 10% to missions. They have recently added six rooms to their present building and in six weeks have paid \$1,000.00 on their debt.

The Association discontinued their supplement in August of 1966. The September offering was \$444.62 and the October offering was \$762.07. The weekly offering since October has been more than \$80.00 per week.

Even though your church is doing well, I recommend a survey."

Annuity Department

If You Should Become Disabled

by A. W. Walker

For Baptist employees in the Southern Baptist Protection Plan, the following benefits are available:

Disability shall mean the member is totally and permanently unable to perform any gainful employment because of physical or mental incapacity.

Disability benefits begin the first day of the sixth month following the month in which the member becomes disabled.

Amount of Disability Retirement Benefit. The amount is the same amount a member would have received at age 65 for normal retirement.

Each unmarried, dependent child (up to four maximum) under 18 years of age will receive 15% of the amount the member gets for disability. (Child's benefit can be as much as 60% of disability benefit, thus four children by 15%.)

If the member becomes gainfully em-

ployed at any time, all benefits cease. Payment of dues shall resume, if employment is with Southern Baptist church or agency.

While the member is receiving disability benefits, his widow protection continues in force at no cost to him.

If you have any questions concerning any of the plans offered by the Annuity Board, please contact the Annuity Department.

Stewardship

Use Quarterly Records Of Contribution Forms

by Michael L. Speer

Bro. Stu says:

"Remember that record of contribution forms are a convenient method of keeping a quarter-by-quarter accounting of the individual member's giving. A special spot carbon on the back of the form allows a permanent record to be made at the same time the quarterly record is kept. Each member receives an account of his giving during each quarter, and the church has its own permanent record, too. You can write your Baptist Book Store for a sample. They come with or without the name of your church imprinted on them.

Don't forget that since a quarterly report will be mailed, you will need four times as many of the window mailing envelopes.

Not only does this method keep stewardship before the member during the entire year, it also provides a record for tax purposes.

If your church isn't currently using these contribution forms, let me encourage you to consider it seriously.



A. V. WASHBURN

Sunday School

Washburn Writes New Book On Sunday School Work

by Roy Boatwright

The Sunday School Program of a Church, with ten chapters compiled by A. V. Washburn has been written to define and interpret the work of the Sunday School in present-day relationships. This is the first concept book on the Sunday School since its program statement was approved by the Southern Baptist Convention.

A major effort is being made in February, to get a maximum number of Sunday School workers to study the book individually.

The chapters of the book show the Sunday School and how it is involved in the work of the church. The tasks of the church to be accomplished by the Sunday School are discussed in the chapters.

The February issue of the *Sunday School Builder* contains procedures and questions for individual study of the book.

Baptist Student Union

Community College Explosion

by Dan Yeary

Maxwell Smart's cliché "would you believe?" may well be the only way to introduce Kentucky Baptists to the current "community college explosion." Official reports from University of Kentucky Vice President Robert Kerley state that 33,000 students are expected to be enrolled in community colleges in the near future.

Estimated enrollments for 1972 reach 13,500. This figure is more than twice the present 1966 enrollment. Three new colleges will be immediately constructed as part of an \$18,500,000 expansion program.

Based on current enrollment percent-

ages, this means that in 1972 there will be over 4,000 Baptist students enrolled in the community college system. Maximum enrollment projections will reveal over 12,000 Baptist students on these community college campuses. There is no possible way of estimating the number of un-churched students who will be enrolled. Conservative estimates are staggering to the evangelistic heart. It is imperative that we establish a Christian witness on these campuses.

The Baptist Student Union is currently functioning on eight or nine community college campuses. A unit has not been organized at Fort Knox.

Currently there are approximately 2,000 Baptist students on these eight campuses. The state BSU department provides one worker for these campuses. Time, geography, and lack of financial resources remain as constant limiting factors to the kind of ministry we need to have.

This year, 250 hard-core students will be actively involved in the campus ministry of the BSU and less than \$4,000 will be available from local associations to meet the pressing needs of this campus ministry.

Three community college students will serve as summer missionaries. Students on these eight campuses will give over \$2,000 to support the summer missions program. Decisions of commitment to Christ will result from the ministry of every community college BSU.

Kentucky Baptists must do more in every area of Christian witnessing in order to keep pace with the community college explosion.

International Church Organized In Singapore

Holland Road Baptist Church, second English-language Baptist church in Singapore, was organized during January. The new church developed from a mission, Holland Baptist Chapel, started almost exactly two years earlier.

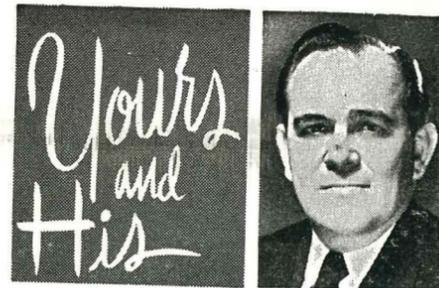
The congregation includes English-speaking people of many nationalities.

SPECIAL WINTER DISCOUNT

- STORM WINDOWS
- ROOFING
- GUTTERING
- ALUMINUM SIDING
- ROOM ADDITIONS

Call for Free Estimate

The Colville Company
368-1100 4320 Crittenden Drive
368-1388 Louisville, Kentucky



Rather Give Than Fight

A growing number of pastors and churches are using their hearts and minds, their thought and emotions, to build, to give—rather than to talk, and yow-yow.

Remember the story Jesus told?—a father told his two sons to work in his vineyard—one son said "yes" and didn't; the other said "no" but turned around and did it. We know (and Jesus told us) who did his father's will.

So, let's do the Father's will—"It is not the will of your Father in heaven that any should perish—but that all should come to eternal life."

Builders in the Churches

"What shall I do? My church is going down—my members grumbling—we can't pay the pastor's salary or the church bills—what shall I do?" A wise older pastor told the younger one: "**Go Take an Offering for Missions!**" Tried that lately?

Churches Will Give More

Those cards keep coming in from our pastors, telling of their plans for a breakthrough in mission giving through the Cooperative Program.

John H. Adams, Hickory Church, Graves County, "We want a larger part in missions, and will pray. . ."

Donald B. Lam, Main Street Church, Campbell County, "In new budget we will give one percent more—total 11%."

Guy H. Lawson, Jr., Memorial Church, Frankfort, "In new budget we will give 15%—or \$5,539 if budget is met."

Woody Hensley, Pleasant Ridge Church, Crittenden Association, "In new budget we will give one percent more—or 15% total income."

Robert N. Reynolds, Wing Avenue Church, Owensboro, "In new budget we will give three percent more."

William S. Curl, First Church, Mount Sterling, "In new budget we will give two percent or \$1,200 more."

Jesse S. Bell, First Church, Dawson Springs, "In new budget we will give \$600 more."

John M. Sikes, First Church Ashland, "In new budget we will give \$1,800 more."

Buron Richerson, First, Calvert City, "Raised from 17% to 20%—will give three percent more, or total of \$7,800 in new budget."

10 YEARS AGO
February 14, 1957

Announcement was made of the organization of the 100th Baptist church in the young State Convention of Baptists in Ohio. The SEC state convention was established only three years before (1954) with 39 charter churches.

Pastor A. W. Walker of Louisville's Carlisle Avenue Baptist Church delivered a series of sermons in January at the annual meeting of the District of Columbia Baptist Convention.

25 YEARS AGO
February 12, 1942

W. C. Boone, pastor of Louisville's Crescent Hill Baptist Church, delivered a sermon on "A Spiritual Revival" at the Kentucky Baptist Minister's Meeting at Somerset several months before, and it was printed in this issue of the Recorder.

Boone, who later became executive secretary of the General Association of Baptists in Kentucky, charged that "dignity has abolished the 'amen corner' in most of our churches. 'Amen' is a good word to have in church: it is Scriptural. But we have grown so formal and so cold and so proper that we dare not give expression to our feelings, lest we be considered fanatics and cranks."

50 YEARS AGO
February 8, 1917

A sage and sulphur mixture was the prescription recommended by a *Western Recorder* advertiser for women who wished to restore their "faded, gray hair to its natural color." The name of the product: Wyeth's Sage and Sulphur Compound, guaranteed to keep hair "beautiful, dark, glossy and attractive."

Baptist churches of the state were exhorted to adopt budgets as a means of increasing stewardship and promoting missions. The unified budget system had just been heartily endorsed by the General Association, and one writer asserted that "the chief concern of Kentucky Baptists today is to get the Budget System thoroughly established in all the churches." This, he admitted, was no easy task, since it required "strenuous agitation, painstaking information, careful organization, and spiritual evangelism"

125 YEARS AGO
February 10, 1842

John L. Waller, general agent for the General Association and the Kentucky and Foreign Bible societies, presented a distressing report on the state of Baptists in Bracken Association after making a tour of that area. Although this large association included the counties of Bracken, Bourbon, Fleming, Lewis, Mason and Nichols, only four ordained Baptist ministers were at work in the whole area.

This association was also weakened by Alexander Campbell's restoration movement, Waller reported. More than half of the association's 2,300 members had become followers of Campbell (or "reformers") and had pulled out of the Baptist churches. Most of the churches were about evenly divided, with each faction holding separate worship services at different times in the same building.

However, at least one congregation, Ohio Locust church of Germantown, was taken over entirely by the followers of Campbell; Waller reported that he was forced to preach at the Methodist church in Germantown because of the absence of a Baptist meeting-house.

Australian Baptists
Announce Spring Crusades

A nationwide simultaneous evangelistic crusade has been organized for the spring of 1967 in Australia, and for the first time, Australian pastors will be the evangelists.

The 261 churches participating will be served by 202 pastor-evangelists from all areas of the island commonwealth and beyond. The meetings will take place in April and May.

Also sharing in the program will be five Baptist ministers from New Zealand. Theme of the crusade will be "Take Time Now for God."

In a previous nationwide crusade conducted in 1964, Baptist pastors from Missouri served as visiting evangelists.

First Baptist Book Store
Dedicated In Spain

A sign with the simple inscription, *Libreria Bautista*—Baptist Book Store—is a cause for rejoicing and encouragement for Baptists and other evangelical Christians in Spain.

The sign graces the front of a building on an important street in a residential section of Barcelona where the first Baptist book store in Spain was formally opened December 20. Government permission to open the book store is tangible evidence of extended religious liberty in Spain, where previously the sale of evangelical literature was restricted mainly to church members and their friends.

**HAVE YOU
RETURNED
YOUR
CHURCH
TALK
BACK
MANUAL?**

