

WESTERN RECORDER

February 23, 1967



GLEANINGS FROM THE FIELD

CORNELIUS HORN has resigned the pastorate of Brodhead church in Rockcastle County Association after five years to become pastor of Pleasant Run church in Booneville Association.

WILLIAM W. WILLOUGHBY, a student at Southern Seminary, Louisville, has been named television director at WFPK-TV, the educational station for metropolitan Louisville. Mrs. Willoughby works in the office of the executive secretary of the Kentucky Baptist Convention at Middletown.

MILL CREEK BAPTIST CHURCH near Radcliffe has called Bob Elliott as music director. A junior at Campbellsville College, he served last summer as associate pastor at the Livermore Baptist Church. Ferrill Gardner is the Mill Creek pastor.

THE COMMITTEE OF CONCERN, Jackson, Mississippi, has allocated the last \$300 in its treasury to rebuild a Negro Baptist church in Mississippi which burned to the ground during January. Officials have issued a plea for more donations to support the work of the interdenominational committee.

WILLIAM H. CROOK, a former Baptist pastor from Texas and former president of a Baptist preparatory school, has been named to a top-level job in the Office of Economic Opportunity in Washington. He will head the program of Volunteers in Service to America. Crook has been pastor of First Baptist Church, Nacogdoches, Texas, and president of San Marcos Baptist Academy, San Marcos, Texas.

SOUTHERN BAPTIST MISSIONARIES in Colombia are all right and there is no known damage to Baptist property following the earthquakes which rocked that country during February, according to the Foreign Mission Board. There are 44 career missionaries and one missionary journeyman in that Latin American country.

BAPTISTS IN THE EAST AFRICAN COUNTRIES of Kenya, Tanzania and Uganda held a series of evangelism clinics recently to prepare for an evangelistic campaign in the three countries during October. Joseph B. Underwood of the Foreign Mission Board is assisting in planning the campaign.

JOHN E. HUSS, pastor of Charleston Heights Baptist Church, Charleston, South Carolina, is the author of a biography of Dr. Robert G. Lee. The biography is to be published some time this year. Huss is a former pastor of Latonia Baptist Church, Covington, and is scheduled for revival services at Latonia beginning March 16 of this year.

THE ROSEDALE BAPTIST CHURCH, Richmond, has voted unanimously to go on record as opposing federal loans or grants to Baptist schools. The pastor of the Rosedale Congregation, Roy M. Alexander, calls for adequate Baptist support of our schools or getting out of the education business.

FIFTY-SEVEN MEMBERS of Clover Bottom Baptist Church near Versailles completed the recent January Bible Study of the Book of Amos. Grady Randolph, superintendent of missions with Elkhorn Association, taught the book.

BAPTIST MEN'S DAY at Union City Baptist Church, Richmond, Kentucky, was based on the theme, "Go Ye—Here Am I, Send me." A total of 23 men participated in a special program which was given at the morning worship hour. Paul M. Lane, Jr., is Brotherhood president at the Union City church.

WALTER ANDREW III, the fourth child and first son, of Mr. and Mrs. Walter Routh, missionaries to Vietnam was born January 22. Mrs. Routh is the former Pauline Hays of Louisville and Master Walter, III has the distinction of being the first American baby born at Cam Ranh Base in Vietnam.

MESSENGERS TO THE BAPTIST CONVENTION OF PERU approved a four-year plan of advance with the goal of tripling the number of Baptist churches in the country. Peru will participate in the 1969 Crusade of the Americas.

PASTOR GENE GAFFORD of the Mackville Baptist Church reports an unusually generous response on the part of the Mackville congregation to the Lottie Moon Christmas offering. The church goal was \$1,000, and the offering reached a total of \$1,301. Only three years ago the goal was \$300.

THE SON OF REED RUSHING, who is missionary for Bethel and Logan Associations, and Mrs. Rushing recently received the B.S. degree from Mississippi State University and has been accepted for graduate work there. He is Kyle Wayne Rushing, who is specializing in agronomy—a specialized area of agriculture which deals with the theory of crop production and the management of land.

MR. AND MRS. HUBERT L. HARDY, JR., native Kentuckians who serve as missionaries to Chile, will be studying this semester at New Orleans Seminary while on furlough. He is from Fulton, and she, the former Nell Brown, is from Madisonville.

AN ANONYMOUS GIFT OF \$20,000 to Grand Canyon College at Phoenix, Arizona, has set in motion a campaign to raise \$100,000 by May 31. Although the name of the donor was not announced, it apparently is to be given with the condition that the Baptist school raise an additional \$80,000 from other sources.

F. J. "JACK" REDFORD, superintendent of missions for the State Convention of Baptists in Indiana, has been named assistant secretary of the department of pioneer missions of the Home Mission Board at Atlanta. Redford's specific assignment will be to help develop and promote multiple church ministries and other church extension innovations among the pioneer Southern Baptist churches in the Northeast.

Honorariums for Denominational Employees

Should an honorarium be given a denominational worker for supplying the pulpit of a church? The question does not appear to be complex, but often it is. The denominational worker is hesitant to speak on the subject, because someone might misunderstand his motives. Others see no problem.

Here is a possible gauge in determining when and how much honorarium should be paid denominational workers for pulpit supplies.

When the Pastor is Present

More than occasionally, it is advisable and expedient for the denominational worker to speak in a local church in the course of prosecuting the work for which he is responsible. Sometimes the worker is present at the invitation of the pastor and other times he has invited himself, but usually the pastor is present. In any case, the worker is there to promote his particular phase of kingdom enterprise, and an honorarium is never expected.

On the other hand, if the pastor invited the denominational worker to do a specific job which he could not do, and a job which was not the responsibility of the worker, then common courtesy would dictate an honorarium for services rendered.

When a denominational worker, or, indeed, anyone else supplies the pulpit in the pastor's absence, then the denominational employee should be remunerated on the same basis as any outsider.

No Free Supply

The fact that the denominational employee has an expense account does not mean that it should be used for the convenience of any local church. The expense account provided the denominational worker is to assist him in prosecuting the particular responsibility assigned to him for the benefit of all the churches. If his expense money is dissipated in providing a convenience to one or a few local churches, then he will not be able to do his work adequately and the other churches of the convention who have helped provide the expense money will be short-changed. In other words, if one church gets a free supply then every church has a right to a free supply.

Some employees are required to turn their honorariums in to apply against their budget. Whether the denominational worker turns in his honorarium or keeps it for himself has no influence on the subject. To withhold payment

or to make a reduced payment because the worker turns in his honorarium would be in effect requiring the other churches of the convention to subsidize one church (unless, of course, the church cannot pay) since all of the churches of the convention provide the worker's budget. Equity and fairness then would dictate an honorarium should be provided for service rendered.

What is a reasonable honorarium? This question may present two lines of thought—supplying occasionally and supplying on an interim basis in the pastor's extended absence or between the leaving of one pastor and the coming of another.

In either case, the expense of the worker in coming to the church should be taken into consideration, and reimbursement provided. The honorarium should be in addition to the reimbursement for expense. But how much, is the question. Why not measure it with the other skilled workers in your community? The preacher is as skilled as a carpenter, a plumber, an electrician, or the miner, and should receive wages at least commensurate with theirs.

When professors or other skilled pro-

fessionals deliver lectures, they usually are paid handsomely. To ask a preacher or a denominational worker to drive 50, 75, and 100 miles, preach twice and spend all day and pay him \$15 or \$20, is either a reflection on him and his abilities, stark evidence of gross unthoughtfulness, or a legal way of robbing (that is, getting something for nothing). It is suggested then, in addition to his expenses, an honorarium at least equal to a skilled craftsman's daily wage be the guide. (Maybe overtime rates should apply.)

When a pastor is to supply a church on an interim basis, he will be subject to calls for counseling, assume some responsibility for directing the affairs of the church, and preach regularly. Considering the time involved in preparation and delivery of the sermons, it seems that one half the regular pastor's salary would be fair and equitable.

If ability, training, experience, and judgment are of any value, this would appear to be a bargain. Some adjustment might be in order in cases of an inexperienced person or a student. Conversely, a church invites a retired minister with years of successful experience, they should expect to give him the same consideration they give the denominational worker.

A PHYSICIAN'S VIEW OF THE DEATH OF CHRIST: Part 3

The Agony of Crucifixion

by TERRELL D. MAYS, M.D.

The Roman soldiers knew well the technique of crucifixion. The cause of death in crucifixion was a death due to suffocation or asphyxiation, not hemorrhage or pain. When a person was crucified, he died because a point was reached when he could no longer breathe. This is the mode of death in crucifixion. One must certainly keep this in mind when trying to understand the death of Jesus. To assure this type of death, one had to be hanged on the cross in a very definite manner.

When the thieves were hanging on the cross their rib cages were in a state of constant and fixed expansion. This was due to the weight of their bodies being supported by their outstretched arms. To collapse the rib cages and force air out of the lungs, it was necessary for them to raise their bodies upward. This could only be accomplished by pulling with the arms and hands or pushing with the legs and feet. If the

arms were placed close to the bodies in a partially flexed position, this would prelude their using the arms to raise their bodies. Consequently, they would be forced to push upward with their legs and feet.

The knees were fixed in a partially flexed position for leverage to allow them movement in pushing. Therefore, it was necessary for Jesus and the malefactors to push with their legs and feet and raise their bodies upward with each agonizing breath. It is probable that a small platform was affixed at their feet to aid in these respiratory movements. In this manner the simple act of breathing became a painful, laborious task that would soon exhaust the strongest, much less the weakened.

In the late afternoon as the Sabbath day approached, it became necessary to hasten the death of the prisoners. Their bodies must not remain on the cross after 6:00 p.m. For as good and holy as the Pharisees thought themselves to be, it would be wrong to allow a body to remain on the cross on the Sabbath, even though they were the ones responsible for this death. To hasten the death of the condemned men, the scriptures

See the last two issues of the Western Recorder for the first parts of this article.

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WESTERN RECORDER		
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WESTERN RECORDER

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February 23, 1967



Challenges In Today's World

Are things really out of joint for Baptists today, or is it that things are just out of joint for this observer? Cynicism and pessimism sometimes are occupational hazards for denominational workers, and these may have overtaken this editor after a decade. If so, I need more than the usual amount of intercessory prayer.

It seems that almost without exception Baptist churches today are floundering around helplessly and hopelessly knowing they are not getting done what they are supposed to do and not knowing what to do about it. Pastors are discouraged and restless; members are dissatisfied and frustrated. Even when the church organizations are functioning well and the statistics are still climbing, the feeling is one of emptiness and futility. To find a pastor or many church members today who are excited, inspired and optimistic is the exception rather than the rule. Where lies the trouble? It probably cannot be put at any one place but is the result of several things. Preoccupation with selfish interest and apathy towards spiritual matters certainly are part of the trouble. But the widespread ineffectiveness of Baptist churches today is also due to the lack of a true understanding of the purpose of the church and how to go about realizing this purpose.

To give up successful and treasured ways we have done things is one of the most difficult experiences in life. In religion probably more than in any other area of life we treasure tradition, deify the status quo and resist change. And so we cling to methods which were successful in horse and buggy days but which are totally inadequate for a space age.

The gospel, its moral implications and the command to take it and teach it to every person do not change. Everything else in the way of method is subject to death or transformation in order to find effective channels to get God's message of grace to humanity.

Churches which are effective today must face up to several challenges. The first of these is a new world of rapid change. The pace of change is so rapid that we can't even comprehend it. The most significant change is that which finds a society which has since its beginning been predominately rural and agricultural, now almost completely urban and industrial. The America of the boyhood days of most of us has gone forever; yet, we keep wanting to go back to those halcyon days of yore.

For those who have not moved to the city, the

city has moved to them. The remotest cabin in the deepest hollow has a television antenna arising beside its chimney, and so those who still go to a one-room school and have but a creek bed for a road out of the hollow have Huntley and Brinkley the same moment as those in New York City apartments. The children in every far corner of the land also see and hear every other voice that calls them from an old fashioned world to the "new morality" and a "God Is Dead" attitude.

This new urban society in which we must minister demands new and revolutionary approaches. These approaches will have to be creative and daring, and no doubt they will raise the eyebrows of many and will draw criticisms.

Not many years ago the missionaries went from thickly-settled areas of the East over trails by covered wagon and horseback to the wide open spaces of the West. Now from whatever open space is left, missionaries must come back by jet or over super-highways and expressways to the millions of pagans in Eastern cities. Louisville and Lexington once were expected to provide money and missionaries to evangelize the rest of Kentucky. The day is here now when the rest of Kentucky must send missionaries and money to evangelize Louisville and Lexington.

Automation and extra leisure time pose another challenge for the church of today. When four-day week-ends are the order and people are nowhere to be found near their home or the church building on Sunday, would we dare have our Bible classes and worship services on Thursday? If our air-conditioned sanctuaries and germ-free nurseries will not draw those who live around us, will we go where they are with the gospel? Will we dare to abandon plans and programs which we have come to consider almost as authentic as the Great Commission, though they are no longer effective?

If this sounds so radical, we need to remember that the Lord and His followers got along fairly well for a good while without church buildings or Baptist programs, but this does not mean He will always need them.

Finally, we face a challenge of putting the ministry of the church today in the hands of the people more than in the hands of the preacher. One of the greatest heresies of our generation is the concept of the ministry of the church being the responsibility of paid professional staff members. The work of the church is a work of love, and this love flows through all the

church members who have been transformed by God's grace. They need the help and leadership of trained staff members but can never turn their ministry over to paid professionals.

And the most important church work does not go on behind the walls of the church building but wherever people live and can be found. Church work is not so much taking church offices or serving on church committees as it is doing the deeds Jesus did on earth.

A church to meet the needs of today might appear vastly different from the churches most of us have known. At that it may not be so much a departure from as a return to the New Testament churches. These churches realistically faced a rapidly changing world, employed methods that shocked the traditionalists and were basically a spontaneous lay movement instead of a preacher dominated organization.

What A Shame!

One of the best arguments for Baptist colleges with strict control and high moral requirements for students is found in a current news release concerning new policies at Vanderbilt University. The news story tells of new regulations allowing liquor to be drunk in boys' dormitories and girls to visit lounges in boys' dormitories two nights a week.

Such a step at Vandy, which was started as a Methodist college, must make the founding fathers of this school turn over in their graves. It is shocking and almost unbelievable.

There was a time when such schools were famous for "reading, riting and rithmetic, taught to the tune of a hickory stick." Now the famous three R's are supplemented with, if not replaced by, wine, women and song. The old approach, while not perfect, did produce graduates with some moral fiber. What the

new approach will do is a fearful thought.

The "new immorality" for private colleges started several years ago in some of the Ivy League schools of the East. It apparently is now filtering down into prestige schools in other sections of the country.

This is an example of what happens when colleges started by church groups become independent and are no longer controlled by the same convictions with which they were begun. It would be unthinkable that many Methodists who once were known for their strong opposition to liquor would support a school with such moral laxity.

There are some who quickly defend such policies, pointing out that some college students have a ways drunk and had loose morals. Of course, this is true, but these were a small minority and they had to leave the campus for their liquor and sex. They were strongly disapproved by the majority who had high moral codes. To relax the rules is to sanction behavior which is clearly contrary to the Word of God and degrading to respectable society. Such a step by Vandy will put pressure on other schools. Some students at Baptist schools will be clamoring for the same privileges. The day a Baptist college adopts such a policy is the moment when all Baptist support and connection should cease.

Fortunately, our Baptist schools are not about to be so foolish. Some misbehaving students will inevitably gain admission to Baptist colleges, but they should last only as long as it takes to send them home.

There must always be colleges where high moral standards are maintained. What a sad day it would be if parents should have no choice but to send their sons and daughters to colleges which sponsor the very evils which they have tried to teach their children for 18 years to avoid.

BAPTIST FORUM



His Influence Lives On

Dear Editor:

It was on Thanksgiving Day, 1966, some 60 miles south of Saigon that Sp/4 Donald I. Rankin, 26-year-old son of Mr. and Mrs. James C. Rankin, Sr., was killed in action in Viet Nam.

The life of Donnie Rankin was lived full and complete even in 26 years. Everyone who knew him, knew Christ, for he lived his Christian life in every respect. Not only did the people of Silas Baptist Church of which he was a member testify continually of his perfect example of love and goodness, but his school associates, high school, college (Union College), local citizens and those who knew him wrote from everywhere,

letters of commendation, praise, adoration and admiration. His mother permitted me as his pastor to read some of these and I used them in his memorial service. From Pennsylvania to Arizona, places he had been and worked, came letters telling of memorials being set up in his name.

One of the staff of Union College where Donnie attended college told me following the memorial service that Donnie was a Christian on the campus, in the town and at the hospital where he worked and that a scholarship memorial fund would be set up at Union College in his name. I have also been told that a memorial of some nature will be erected at Bourbon County High

School. The church at Silas is making an addition to present education building space and by vote of the church this will include a memorial to Donnie.

January was will-making month. Again a perfect example of love and concern for Christ was expressed by Donnie himself. A few weeks before his death, he had written his mother to tell her some deep and personal thoughts, he was facing immediate and real danger and if he did not return home he had some requests to make. His first request was that if he did not return he wanted his church to have 10 percent of his insurance. During the month of January his mother called me to her home and presented me with a check for Silas Baptist Church of \$2,500, a tenth of Donnie's insurance. This money will be used by vote of the church in some way as part of the memorial for him at his church which he loved and served.

As the apostle Paul wrote, "Do we need evidences of commendation, or let-

(FORUM CONTINUED ON PAGE 13)

Ihley Named First Secretary of Inter-racial Work Department

Herman Ihley, secretary of the Sunday School department of the North Carolina Baptist Convention, has been named first secretary of the newly-established department of inter-racial cooperation of the Kentucky Baptist Convention.

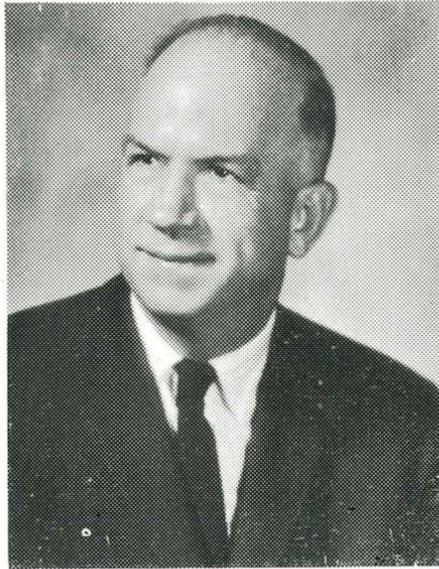
The new department of work was approved last November during the 1967 session of the Kentucky Baptist Convention at Bowling Green. The SBC Home Mission Board will bear all expenses of the work until September 1, 1967, and then assist the Kentucky convention by paying 43% of the expenses of the department during each year thereafter.

A Th.M. and Th.D. graduate of Southern Seminary at Louisville, Ihley served as pastor of Hopewell church in Henry County while a seminary student. He is also a former pastor of Central Church, Americus, Georgia, and First Baptist Church of Elberton, Georgia.

He served as a Navy chaplain during World War II and is a past president of the Southern Baptist Chaplains' association.

While in denominational work in North Carolina, he promoted integrated

conferences with National Baptists and North Carolina Baptists in vacation Bible schools, and evangelism and human relations conferences. He will begin his work in Kentucky on March 1.



Herman Ihley

Seminary Names Counselor For Negro Students

A retired Army chaplain from Georgia has been named by Southern Baptist Seminary, Louisville, to counsel with Negro young people about the challenge of the Christian ministry.

Lt. Col. Robert B. Herndon of Atlanta, in accepting the special appointment, noted that "the Negro ministry is not reproducing itself at a critical time when Negro Baptist churches are making increased educational demands upon their pastors and leaders."

Seminary officials revealed statistics indicating that only about 325 Negro students are enrolled in accredited seminaries in the United States, but that Negro Baptist churches are in need of perhaps 10,000 trained ministers to work with 20,000,000 people.

In planning the new program, seminary officials consulted leaders of the SBC Home Mission Board and state convention workers with National (Negro) Baptists, who expressed interest and support for the project.

The new seminary representative's interest in Negro education is not recent. In his 1935 application to Southern Seminary, he listed "work with Negroes in the South" as his vocational objective.

George Washington University Honors Rice

George Washington University at Washington, D. C., has named its new eight-story administration building Luther Rice Hall in honor of the school's founder and one of the first Baptist missionaries of America.

Luther Rice helped to found the university, which opened in 1821 as Columbian College, an institution of the General Convention of the Baptist Denomination in the United States of America.

Rice (1783-1836), and Adoniram Judson (1788-1859) were among the first Baptist foreign missionaries, and Rice is considered to be the "father of American Baptist foreign missions."

After founding the university in 1821, the convention was embroiled in a controversy resulting from opposition to a strong centralized organization, and the convention in 1826 rejected the college as an agency of the denomination. Rice lost his place of responsibility as financial agent for the college and the convention.

He devoted the remaining ten years of his life to Columbian College (now George Washington University) and to missionary efforts of the convention, giving about \$3,500 of his personal funds to help save the college.

Austin Church Ministers To Several Racial Groups

Pastor A. J. Carver is color blind. So are the 300 active members of his predominantly white congregation at Baptist Temple in Austin, Texas.

On one Sunday night, he baptized a Negro, a Latin American and two Anglo youths. And all the members said "Amen!" Baptism of converts from three races in the same service was believed to be the first for an Austin church and possibly, a first for the state.

But it's hard to draw the Baptist Temple pastor into speculation on the uniqueness of the baptisms. Carver says, "There are only two kinds of people—the saved and the unsaved."

Eased on his philosophy, a limitless ministry lies within a few blocks of his church where the neighborhood is five-eighths Mexican-American and three-eighths Anglo.

Half a mile away in the most heavily populated area of Austin outside the University of Texas section begins the teeming Negro community. Seven Negro families have already moved nearby.

Baptist Temple now has three Negro teen-age brothers as members and is one-third Latin American and two-thirds Anglo.

In addition to the university's new administration building, many other memorials honor the life and work of Luther Rice, according to Davis C. Woolley, executive secretary of the *Southern Baptist Historical Commission*.

Other such memorials include the Luther Rice Memorial Church in Washington, the Luther Rice Seminary in Jacksonville, Florida, the Luther Rice Memorial Baptist Church in Northboro, Massachusetts, Rice Hall on the campus of Southern Baptist Theological Seminary, Louisville, and the Luther Rice Scholarship at Southern Seminary (BP)

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).**

Kentuckians Form Group to Protest Bowling Green Convention Action

A "Committee for the Preservation of Baptist Principles" has been organized at Owensboro in an effort to lead the Kentucky Baptist Convention to rescind any action which might permit Kentucky Baptist institutions to receive government grants or loans.

Elected chairman of the committee, which organized itself, was Wendell H. Rone, pastor of Owensboro's Bellevue Baptist Church, where the group met.

Rone said the aim of the group "is to get the convention to re-affirm its faith in the Baptist principles of religious liberty, separation of church and state, and the autonomy of Baptist churches."

He added that the group wants the convention to reconsider past convention actions and declare itself specifically against government grants and loans to Baptist institutions.

Major issue confronting the group, Rone said, was the vote of the 1966 convention in Bowling Green which re-affirmed a 1959 convention action which place in the hands of trustees of Baptist

institutions the authority to make decisions on policy matters.

The group charged that some Baptists have interpreted the vote as allowing the trustees to consider government loans, and that since the action, Georgetown College has accepted a federally-subsidized loan of \$1,250,000.

Rone declined to give the number of people attending the organizational meeting, but said "we are not a disunity group." He said representatives from seven of the eight regions of the Kentucky Baptist Convention were present.

The group also plans to secure sympathetic supporters in each Baptist church, association and district in the state, and to build up sentiment for their cause prior to the next meeting of the Kentucky Baptist Convention.

Other officers of the committee elected were Richard Stiltner of Cold Spring, Kentucky, associate chairman, and Wilburn J. Abbott of Owensboro, secretary-treasurer. (BP)

SBC Membership Nears 11,000,000 Mark

Membership in Southern Baptist Convention churches pressed toward the 11,000,000 mark during 1966, but most church organizations recorded decreases during the year.

A year-end statistical summary from the Southern Baptist Sunday School Board's research and statistics department disclosed that total membership in SBC churches reached 10,952,463 during 1966, an increase of 179,751 members over the 1965 report.

The statistics were based on reports from 33,949 churches. The number of churches was up 152 from the number reported last year.

Only church organization to show increases in enrollment was the music ministry. The number of Baptists enrolled in church choirs and other music programs increased 72,818 (8.3 per cent) to a total of 945,004 during 1966.

Decreases were reported in Sunday School enrollment, Training Union enrollment, Men's Brotherhood enrollment, Royal Ambassador enrollment, and Woman's Missionary Union organization enrollment.

The number of baptisms of new converts, considered by some denominational leaders to be a barometer of the denomination's spiritual state, decreased only slightly compared to the previous year.

The convention's churches reported

360,959 baptisms during 1966, a decrease of 675.

Sunday School enrollment was off 55,953, with a total of 7,606,685 reported enrolled in the denomination's weekly Bible classes. It was a decrease of .7 per cent.

Training Union enrollment dropped 58,114 or 2.2 per cent, to a total of 2,252,073.

Woman's Missionary Union reported an enrollment drop of 9,911 to a total of 1,459,828, with the same .7 per cent decrease reported by Sunday School.

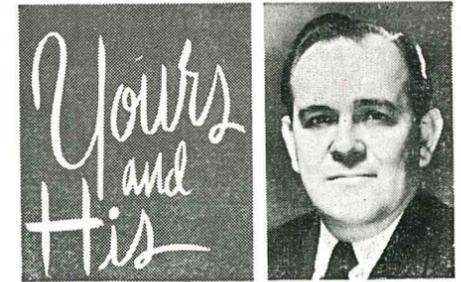
Enrollment in the Baptist Men's (Brotherhood) organizations dropped 14,220, to a total of 282,119, a decrease of 4.8 per cent.

Royal Ambassadors, a missions organization for boys, reported enrollment decreases of 5,446, to a 1966 total of 181,354. It was a 2.9 per cent drop.

Enrollment in Vacation Bible Schools, the weekday Bible ministry of Baptist churches, also recorded a decrease for the first time, dropping 6,029 to a total of 3,383,924.

An all-time record, however, was reported in SBC missions and value of church property.

Financially, Southern Baptists gave a total of nearly \$670,000,000 through their churches for all causes during 1966, up \$31,800,000 over total gifts last year.



"Poor Little Rich Church"

The church at Philadelphia (brotherly love) in Revelation 3:7-13 has at least one fine parallel—doubtless many—in Kentucky. The Park Hill Baptist Church, near Corbin, Mt. Zion Association, has such a fine story of "brotherly love" expressed through its stewardship that it should be shared with you. In a letter from the former pastor and member, C. L. "Double Barrel" Disney, who loves devotedly his present pastor; Bob Lockhart, here is the story:

"Our little Brick-on-the-Hill 30 feet by 60 coming along fine. I sit back and say 'pour it on Bro. Bob. Amen'. I will give you a little run down on what we did last year—Baptist Homes, \$34.; Annie Armstrong, \$125; Lottie Mocr \$221; State Missions, \$104; church welfare, \$139—two percent based on \$6,000 budget—this fund is to help our members when they need it. Cooperative Program 20% but this year 1967 will be 30% (How's that?). Oneida Institute, \$50. Total receipts, \$7,534. Total mission gifts, \$2,038. We run fourth in Mt. Zion. . . This is a good report for 120 members but about 20 of them have moved away so we only have 100 members. . . I am proud of our Pastor. Bro. Bob Lockhart and I am proud of our little church."

To this and every church which is faithful, Jesus still says: "I know thy works: behold, I have set before thee an open door, and no man can shut it;" and to small churches in particular, "for thou hast a little strength, and hast kept my word, and hast not denied my name" (Rev. 3:8).

More for World Missions

N. H. Lanthorne, treasurer, Unity Church, Ashland (Ira McMillen, pastor) writes: "Unity Baptist Church has increased its percentage to the Cooperative Program from 24 to 25% . . . we are continuing our contributions to CEA . . . in our church treasury."

Send Me Your Card

Pastors, please send me your card with your budget date and plans for Cooperative Program giving.

NBC to Televis SBC Film Depicting the Life of Christ

"The Vine," an hour-long documentary film depicting the life of Christ, will be carried nation-wide over the National Broadcasting Co. (NBC) television network on March 12, beginning at 4:00 p.m. EST.

Announcement of the time for the color television program, carried as an NBC-TV special during prime Sunday afternoon viewing time, was announced jointly by the Radio and Television Commission of the Southern Baptist Convention at Fort Worth Texas, and by NBC-TV.

The documentary film was produced jointly by NBC-TV and by the SBC Radio-TV Commission.

It is part of a series of three such documentary programs produced jointly by the two groups. In 1965, the first of the series was the program, "Walk Beside Me," a documentary on the life of the Apostle Paul, and the second, "The Inheritance," telling the story of the Old Testament, was carried last year.

The Living Christ

"The Vine" provides not only a vivid picture of the Holy Land as it might have appeared at the time of Christ, but also attempts to reflect that Jesus Christ lives on today in men, with scenes from the modern situation including the Vietnam war, a Paris street scene, and life in New York City.

The NBC-TV camera crew shot more than 30,000 feet of film during three months last spring, and the film was edited to about 2,000 feet for the television presentation.

SBC Radio-TV Commission Executive Director Paul M. Stevens and Truett Myers of the commission staff worked with the NBC-TV camera crews in filming the program.

Cost for the program, about \$100,000, was shared by NBC-TV and the SBC

Radio-Television Commission.

Commission officials predicted that the viewing audience for the film, carried over "The Southern Baptist Hour" program, would exceed 40,000,000. (BP)

Haselden to Address Ridgecrest Conference

A nation-wide Baptist conference on "Morality and the Mass Media" this summer at Ridgecrest Baptist Assembly, Ridgecrest, North Carolina, will feature a series of nine lectures by the editor of *Christian Century* magazine, Kyle Haselden. Announcement that Haselden would be the lecturer for the week-long conference was made by the Christian Life Commission of the Southern Baptist Convention, which is sponsoring the conference, August 24-30.



Haselden

The meeting will seek to come to grips with such issues as morality in

The Cover
This scene of Jesus and three of his disciples departing from a boat at the Sea of Galilee is from a new SBC Radio-TV Commission film, "The Vine." The film will be televised by the NBC-TV network on March 12, beginning at 4:00 p.m. (Eastern Standard Time).

movies, hardcore pornography, the moral dimensions of advertising, television programming, censorship, legislation and the mass media, use of radio, and other moral issues of the mass media, according to Foy Valentine, executive secretary of the SBC Christian Life Commission.

Haselden, editor of the "ecumenical weekly" magazine published in Chicago, will lecture nine times on the various aspects of mass media morality. The conference will be held August 24-30, at Ridgecrest Baptist Assembly.

A Baptist, Haselden is a graduate of Furman University (Baptist), Greenville, South Carolina, and Colgate Rochester Divinity School, Rochester, New York. Two colleges and one seminary have awarded him honorary doctoral degrees. (BP)

Kentucky Churches Protest Convention Action

Kentucky Baptist congregations continue to express themselves in opposition to the action of the Kentucky Baptist Convention in Bowling Green relative to permitting college trustees to accept government loans. The latest congregations to submit official church action to the *Western Recorder* are South Elkhorn Baptist Church, Lexington, Bethlehem Baptist Church in Cunningham, Kentucky, and the Livermore, Kentucky, Baptist Church.

The South Elkhorn congregation believes the action in Bowling Green was inconsistent with the Special Convention last June and claims this action leads to further confusion among the churches of the convention. The South Elkhorn congregation also states that its Cooperative Program giving was increased in October to 22% of all undesignated offerings. This is pointed out as an indication of the congregation's interest in education. J. G. Floyd is the South Elkhorn pastor.

The Bethlehem Baptist Church in

regular business meeting in January approved the following motion:

"This church is strongly opposed to the acceptance of federal aid to any of our Baptist schools, either in the form of a direct grant or a low interest rate loan." The action of the church was communicated to the *Western Recorder* by Julian P. Hobbs, church clerk.

The Livermore congregation believes that acceptance of government loans would be a subsidy of 1 1/4% to religious institutions, since government loan rates are generally that much lower than rates on private loans.

In a business session, the church adopted a resolution instructing executive-secretary Harold G. Sanders and G. B. Morton, business manager of the convention, to divide its Cooperative Program gifts "only among those Baptist schools and institutions which refuse to accept any form of government loans and/or grants."

The resolution was signed by Ralph L. Benningfield, pastor; John D. Hocker, clerk, and Douglas R. Lynn, treasurer.



SUNDAY SCHOOL TRAINING SCHOOL—This is part of the large group of people who attended the recent Sunday School Training School, held at Immanuel Baptist Church, Paducah. Another section of the school was held at First Baptist Church, Barlow, and total combined enrolment for the West Union Associational School was more than 425. Thirty-five of the 48 churches in West Union Association participated. Harl Ray Lewis serves as associational Sunday School superintendent, and John R. Flynn is the associational missionary.

Kentucky Baptist

WESTERN RECORDER
BAPTIST BANNER AND WESTERN PIONEER

Historical Highlights

FEATURING PAST EVENTS FROM THE FILES OF THE WESTERN RECORDER

10 YEARS AGO February 28, 1957

First Baptist Church of Russellville acted as the collection agent for food, clothing and bedding from residents of several counties, who donated the materials to victims of the disastrous 1957 flood in eastern Kentucky.

G. R. Pendergraph, rural church worker with the Kentucky Baptist Convention, reported that the rural churches of the state increased their financial giving by seven percent during the past year. Increases were also noted in the Sunday School, Training Union, WMU and Brotherhood enrolments.

25 YEARS AGO February 26, 1942

Charles E. Maddry, executive secretary of the Foreign Mission Board, said in an article that all SBC missionaries but Maxfield Garrott had been forced out of Japan because of the war. He pleaded with Southern Baptists to resist the temptation to hate the Japanese people:

"Surely we shall not permit ourselves to drift into resentment and hatred

against the helpless people of Japan—the victims of a group of cruel and pagan militarists," he said. "We must pray for the blameless masses of that island kingdom and the other war-secured lands. Knowing that our Saviour has not deserted Japan and Germany and Italy, we who are His followers must not abandon them in their hour of extreme need."

50 YEARS AGO February 22, 1917

O. E. Bryan of the General Association staff wrote a long article on "Questions and Answers Concerning the Unified Budget System" for Kentucky Baptists. He reported that the state budget for that year totalled \$225,000.

In explaining the new plan, Bryan said, "By unification we mean that State Missions, Education, Ministerial Education, Ministers' aid, and Kentucky Baptist Children's Home are being taken care of under one board with one secretary and his helpers and with one set of field men; whereas, under the old plan there were several secretaries and several sets of field men."

Texas Student Takes His Faith to Viet Nam

While other collegians were picketing and demonstrating about Vietnam, Auby Brown had a different idea. He went there.

Brown spent his last summer vacation from Howard Payne College (Baptist) in Brownwood, Texas, teaching English to villagers as the only Texan ever to go to Vietnam on the Texas Baptist Student Union summer mission program.

Now the 22-year-old native of Lampasas, Texas, has returned to the Baptist school and hopes to complete his work next May on a bachelor of arts degree. His story was told recently by the Associated Press.

Brown taught one class in the draft center at Nha Trang and journeyed to the village of Thanh regularly for a class of young people.

He didn't ride the motorized pedicabs from Nha Trang to Thanh. "The pedicab drivers are said to be hard-core Viet Cong and it's not safe for Americans to be their passengers," he explained.

"The overall situation in South Vietnam is full of surprises," he said. "Rumors of Viet Cong activity were widespread in the area in which I served, but despite a slightly uneasy feeling, things go along pretty normally from day to day.

"Our two Baptist missionaries in Nha Trang have their families with them, and they spend most of their time working among the 80,000 people of the city. There is plenty of work to be done."

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Lexington Church Goes on TV With Morning Service of March 12

With the service of Sunday, March 12, Immanuel Baptist Church of Lexington begins the weekly telecast of its morning worship hour (10:30-11:30) into 46 counties of central Kentucky.

WLEX-TV, Channel 18, Lexington, will carry the live television feature. The area served by the station has a population of about 1,600,000.

H. B. Kuhnle pastor of the Lexington church, said that to his knowledge this was the first such venture attempted by any church of any denomination in Kentucky.

The church's decision to enter this field of evangelism was first considered by the church council and then brought to the attention of the whole church about a year ago, Kuhnle said. Prob-

lems which had to be solved included the obtaining of a license to transmit the signal from the church to the television station and the selection of the proper type of transmission equipment.

"Television penetrates the walls of student dormitories and will enable the church to minister to approximately 50 rest and nursing homes in and around Lexington," the pastor stated. "The church does not consider the initial financial outlay nor the weekly cost of operation to be ill advised but rather regards the venture as an opportunity to reach many with the Gospel."

The Immanuel church has broadcast its morning worship service over radio WBLG, Lexington, for the past 20 years. This ministry will be continued.

Indiana Baptists Battle Controversial School Bills

The Executive Board of the State Convention of Baptists in Indiana at Indianapolis adopted a resolution urging the state General Assembly to defeat current legislation involving assistance to parochial schools.

Two controversial issues before the legislature are three fair-bus bills, which would provide state-supported school bus transportation for parochial and private schools pupils, and the Hoosier Junior G.I. Bill, which would give \$50 per pupil to any school of the parents' choice.

The resolution which was delivered to each legislature here, requested the assemblymen to use their influence and vote "against all such legislation to extend public tax funds to private and parochial educational efforts." (BP)



SUNDAY SCHOOL LESSON

By H. C. Chiles



THE RIGHT WAY TO PRAY

(This Lesson for March 5, 1967)

Luke 18:1-14

From time immemorial God's children have prayed in the privacy of the closet and in the public place. Those who have made the greatest impact on the world and left the best influence behind them have been men and women of prayer. Prayer is not only a privilege, but it is also a duty which we owe to ourselves, to others, and to God. We can accomplish so much more when we attach our impotence to God's omnipotence through private, sincere, definite, submissive, persistent and expectant prayer. Readily acknowledging that our prayer life is not all that it ought to be, we are encouraged by the example and teaching of Christ concerning prayer. To aid us in living in contact with God, Christ spoke the two parables in today's lesson.

1. The Parable of the Importunate Widow. (Luke 18:2-8)

In all probability this judge was a Gentile who had been appointed by the Roman government. He did not have respect for God or man. He ignored both God's commandments and public opinion. Since he did not have any fear of God or any regard for man, it is not surprising that he was not really concerned about the administration of justice. It is not easy to understand how a man in his position could have been so indifferent to human needs.

In the daily routine a particular defenseless widow besought the unprincipled and heartless judge to protect her from an unscrupulous and designing adversary. He was not disposed to see that she received justice. In fact, he was totally unconcerned about her rights, as well as indifferent to her needs. Even though the judge did not have any interest in her case, this woman, who was convinced that right was on her side, persisted in her entreaty for help. She was so persistent that the hypocritical and selfish judge eventually decided that he would help her in order to get rid of her.

If an unfair judge finally responded to the entreaties of a widow who was in desperate need of his help, how much more will our gracious and loving heavenly Father hear and grant the per-

sistent prayers of His children and supply their needs?

II. The Parable of the Pharisee and the Publican (Luke 18:9-14)

In these two men, the one a prominent and highly-respected citizen and the other an outcast, we find numerous virtues and flaws in glaring contrast. Let us note three sharp contrasts between them.

1. A Contrast in Character.

(1) The Pharisee

The Pharisee was a devoutly religious man, as was evidenced by the fact that he went to the temple to pray. He was a clean moral man, and refused to wallow in the filth of uncleanness. No scandal was attached to his name. He was an honest business man. He did not seek to acquire the property of any man by fraud or by force. He did not cheat those with whom he did business. He was a very generous man. He took the tithes of all that came into his possession when he went to the house of worship. That was commendable in him, or in anyone else, because the Bible says: "The tithe is the Lord's." The Pharisee was quite proud of himself. He gave himself credit for a decided superiority over others.

(2) The Publican

The publican was not deeply religious. He was dishonest, as was evidenced by the business in which he was engaged. He was stingy, getting all the money he could and keeping as much as possible of it. He was regarded as social riff-raff, a liability to his community, and a traitor to his nation. He was fully aware that he had many sins.

2. A Contrast in Conduct.

Their conduct at the house of prayer was such as to permit us to look into their very souls.

(1) The Pharisee.

He did not approach God correctly. He gave himself credit for superiority over others, when he boasted about what he did not do. Obviously he was neither a robber, a rogue, nor a rake. However, this self-righteous, self-centered and self-satisfied man was so conceited and arrogant that he was not conscious of having received anything, but only of having achieved much by himself. He congratulated himself on being free of

the faults of others. He confessed the sins of others only. It was true of him, as it is of many others, that the more highly he thought of himself the less he thought of others. One may look good to himself, and especially when he compares himself with those who are not what they ought to be, but God does not measure us by that standard. If you want to make an accurate estimate of your character, compare yourself with those who are better than you, or with Christ. If you will do this, your pride in your own goodness will melt like frost when the sun shines on it. The Pharisee did not have any consciousness of sin or of need. He needed to see himself as God saw him, and that is our need also. It is not a matter of our being satisfied with ourselves. The question is, "Is God pleased with us?"

(2) The Publican

A consciousness of sin and guilt burned in his soul. Overwhelmed with the vileness of his own heart, he did not consider himself worthy to approach God. Standing at a distance, he penitently confessed his sinfulness. Realizing that God was highly displeased with him, and rightly so, and knowing that he deserved condemnation, the publican did not offer an excuse for his sins. He did not blame his parents, wife, children, associates or environment for his sins.

3. A Contrast in Condition

What was the condition of the Pharisee and the publican as they went away from the temple?

(1) The Pharisee

The Pharisee went away without the touch of God upon his spirit. He had not asked for anything, and had not received anything. He went away unhelped and unchanged. A self-satisfied person is a pathetic figure. One who is as good as he wants to be will not get any better. Because he trusted in his own so-called good qualities instead of trusting in Christ as his Saviour, the Pharisee went away unforgiven and unsaved.

(2) The Publican

Because the publican had acknowledged his sin and asked for mercy, he had received forgiveness, justification and salvation.

None will be saved who, like the Pharisee, trust in their own works to save them. None will be lost who, like the publican, trust in the Lord to save them.

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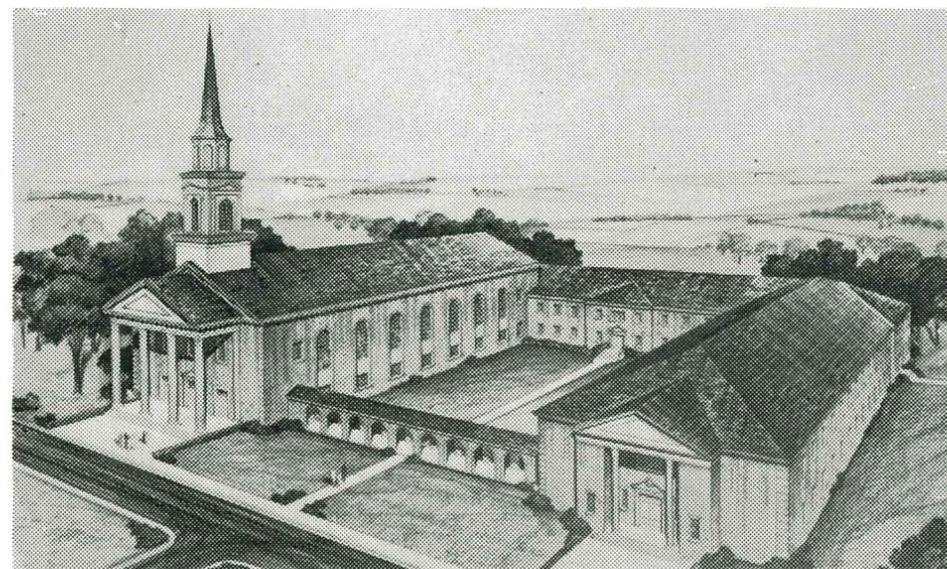
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1967 May be Record Year for Missionary Appointments, Exec. Secretary Cauthen Says

There are indications that 1967 may bring the largest number of missionary appointments in the 122-year history of the SBC Foreign Mission Board, Baker J. Cauthen, executive secretary, reported during the Board's February meeting.

The standing record for appointments was set in 1965, when 220 persons were added to the Board's overseas staff. (In 1966, 207 were added.) "The appointment of such a group of missionaries one year requires an increase of at least \$2,225,000 in mission resources the following year," Cauthen stated.

"Southern Baptists have sustained missionary advance since 1948 by steadily increasing resources for foreign missions while caring for other essential ministries at the home base. It is our deep conviction that blessings will abound for all churches and denominational interests if we continue to press forward with an ever-increasing outreach of love into a world of escalating need."

Missionary Support Largest

The largest financial responsibility in foreign missions is sending and maintaining missionaries on the field, Cauthen said. The most important item is missionary salaries: \$2,000 for a single missionary, \$3,600 for a married couple, \$250 for each child under 10 years of age, and \$300 for each child over 10.

"This means that a family with one child under 10 years of age receives \$3,850, and a family with four children, two under 10 and two over 10, receives \$4,700," Cauthen explained.

"But much more is involved in maintaining missionaries than salaries. Housing is provided. One-half of all medical bills is paid by the Board, and when the missionary's portion exceeds \$100 the remainder is absorbed by the Board.

"Each missionary is provided with

\$1,000 life insurance. His pension dues are paid. Assistance is given toward expenses of missionary children attending college. A refit allowance of \$5.00 per missionary and \$2.50 per child for each month of service on the field enables a missionary family to become equipped for a new period of service. Transportation on the field is provided as recommended by the Missions (organizations of missionaries in each field) and as resources permit."

Double Support

"Foreign missions relies on resources provided through the Cooperative Program of the Southern Baptist Convention and through the Lottie Moon Christmas Offering," Cauthen continued. "These two streams of reinforcement flow together like tributaries to form a great river of compassion reaching into a needy world."

Frank K. Means, secretary for Latin America, gave a summary report on evangelism and church development and on publication work, two of the Board's six general programs of work.

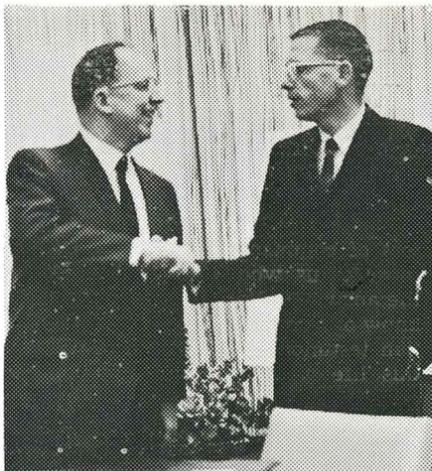
The Board's 1967 budget of \$28,022,300, divided into operating and capital needs sections, provides from operating funds \$3,120,160 for evangelism and church development and \$793,260 for publication work. Last year, capital appropriations for evangelism and church development were \$3,450,066 and for publishing, \$183,293.

Medical Missions Witness

John D. Hughey, secretary for Europe and the Middle East, gave a slide presentation of medical missions work in the Middle East. The hospitals in Jordan and Gaza and the clinic in Yemen provide "one of our most effective means of witnessing to the Muslim Arabs," he said.

He announced that the first Arab Baptist doctor, a recent graduate of a medical school in Egypt, is now working at the hospital in Ajloun, Jordan.

The proposed mission hospital in Jibla, Yemen, comes nearer reality, Hughey reported. A Swedish firm is constructing a prefabricated hospital which is expected to be taken to Jibla in April or May and to be ready for use by the end of 1967. Under the supervision of W. Murray Scarborough, a contractor from Memphis, Tennessee, who went to Yemen as a missionary associate last year, a sewerage system has been installed at the hospital site, ground has been prepared for buildings, and construction has started on a duplex missionary residence.



NEW KENTUCKY SOUTHERN DEAN—Warren F. Jones, Jr. (right) is congratulated by President Rollin S. Burhans of Kentucky Southern College, Louisville, upon being named new academic dean of the Baptist school. A native of Ghent, Kentucky, he is currently professor and chairman of the department of psychology at Stetson University, DeLand, Florida. He will assume responsibility for all faculty and academic affairs at Kentucky Southern on June 1.

Mrs. George Green Dies

Mrs. George Green, wife of the first Southern Baptist medical missionary to Africa, recently died. Mrs. Green went with her husband in 1907 to Nigeria where the couple spent 37 years. Under Dr. Green's leadership the Ogbomoso Hospital was opened. The physician also served as secretary-treasurer of the mission in Nigeria and was president of the Nigerian Baptist Convention.

One of the survivors of Mrs. Green is well known to Kentucky Baptists. She is Charlotte Shepherd, wife of Dr. Samuel G. Shepherd, who served as pastor at Trinity Baptist Church in Paducah, the Nicholasville Baptist Church and Erlanger Baptist Church. He is presently pastor of the First Baptist Church of Tupelo, Mississippi.

Billy Graham Film Scheduled in Louisville

Beginning today (February 23), Louisville residents will have an opportunity to attend a special public showing of the Billy Graham film, "For Pete's Sake," at Memorial Auditorium.

The film will be shown for five consecutive days, continuing through February 27. The schedule is February 23, 7:30; 24, 6:00 and 8:30; 25, 2:30; 26, 2:30, and February 27, 7:30.

An evangelistic invitation will be given following each showing of the film.

Tickets are \$1.00 each and may be picked up or ordered by mail from the Baptist Book Store, 317 Guthrie, Louisville.

BAPTIST FORUM



(CONTINUED FROM PAGE 5)

pers of commendation from you?" For those of us who knew Donald Rankin, the answer is No!, but that others might know of him and the power of his Christian testimony, I share the testimony of this life with you with the hope that others might read of it and be blessed, too.

Bourbon County, Ky. Elmer W. Lee

Risk is Too Great

Dear Editor:

We have been following with concern the decision made by the Kentucky Baptist Convention on November 17, 1966, giving our college trustees the power to accept government loans. We feel that this convention, by its decision, has voided the decision made by the special session in June to borrow from private sources only. We further feel that the decision of the November convention has broken faith with the people who voted to borrow from private sources only.

The going rate of government loans is 4 3/4-4 5/8% and if we accept a loan at three percent we will be, in effect, accepting a subsidy of the government, and we believe that this is morally wrong for us to expect the American taxpayers to help pay for our institutions. We, as Baptists, believe in the complete separation of church and state, and we believe if we accept government loans or grants that this will be another crack in the wall of partition that separates church and state. We believe in our form of government and its democratic process, but we believe it will remain this way only if its people are alert and aware of the people that govern us, and in this awareness that we the people are governed only by our own consent.

We do not believe that it is by the consent of the Baptist people of Kentucky to accept government loans, and this church does not believe that the government ever grants or loans money without some strings attached. We feel that the risk is too great for the Baptist people to take loans from any source other than a private one, and if we as Baptists cannot support our institutions without the help of the government, we would be better off to close the doors of our schools. We should render to Caesar the things that are Caesar's and to God the things that are God's, and we as Baptists should not expect to have the privilege of reaching into the bank of Caesar without Caesar reaching into

the church and extracting his three percent plus some other restrictions we as ordinary people do not know of. What else could come out of this relationship we cannot tell, but we feel the dangers are very real.

We say again the risks are too great for Baptist people to take, and we wish to go on record as opposing this decision of the convention to accept loans from the government, or any other form of aid be it a loan or grant.

We do not intend this letter as a threat or a means to intimidate any one but would like it to be taken as a matter of great concern and prayerful soul searching.

But it is the feeling of this church that if we must seek aid from the government to support our institutions, we, as a church, must, in good conscience, withdraw our support from these institutions and designate our money to those institutions that, in our opinion, best live up to the doctrine and principles of Baptists.

This action was done by order of the Pulaski Baptist Church of Pulaski, Kentucky, in regular business session Wednesday night, January 4, 1967.

Pulaski, Ky. Fred Hill
NOTE—This is the last letter on this subject that the RECORDER will publish for the time being. Others will be handled as news stories.

Lawson Says Negroes in State of Recoil

A Negro Baptist pastor from Houston told the seventh annual World Mission Conference at Golden Gate Baptist Theological Seminary that Negro communities throughout the nation are now in a state of recoil, and that the Black Power and Black Muslim movements are a result of this recoil.

Bill Lawson, pastor of the Wheeler Avenue Baptist Church in Houston, said that the "recoil" was caused when the underprivileged Negroes of America tried to integrate into American society, and discovered integration is possible only if they have the money to do it.

Consequently, some Negroes have "recoiled" from integration and formed groups like the Black Muslims and have cried for "Black Power."

Lawson told more than 600 students attending the missions conference at Mill Valley, California, how his brother-in-law had been gunned down in St. Louis

Golden Gate Renames Basic Theological Degree

Golden Gate Baptist Seminary at Mill Valley, California, has announced a change in the nomenclature of its basic theological degree. The new degree—master of divinity—replaces the bachelor of divinity degree, which will no longer be offered.

A new curriculum structure designed for the new degree will allow each student to concentrate his studies in the area of his particular interest.

Larimore Elected Chairman Of Campbellville Trustees

Leon Larimore, pastor of Third Avenue Baptist Church, Louisville, has been elected chairman of Campbellville College's board of trustees.



He is a 1946 graduate of Campbellville and was awarded the honorary doctoral degree by the Baptist school. He also earned the A.B. degree from Western State College, Bowling Green, and the B.D. degree from Southern Seminary at Louisville.

Other officers of the trustees for 1967 are R. Trevis Otey, Glasgow, assistant chairman; Everette Lee, Campbellville, secretary, and John L. Wagster, Campbellville, assistant secretary.

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KENTUCKY BAPTISTS AT WORK

Church Music

Music Schools Scheduled For 1967 In Kentucky

by Eugene F. Quinn

Many music training opportunities have already been scheduled throughout Kentucky. Hundreds of Kentucky Baptists will take advantage of these schools to make their "sacrifice of thanksgiving" (Hebrews 13:15) a more worthy offering of praise and witness for the glory of God. Will you attend at least one? Music classes presently scheduled are as follows:

Date	Location
February 13-17	Sligo
February 20-24	Springfield
March 6-10	Bowling Green
March 20-24	First Irvine and Central, Winchester
March 20-24	Elk Lick (near Lewisburg)
March 27-30	Jackson
April 10-14	Providence (near Franklin)
May	Richland (near Morgantown)
June 19-23	Cedarmore Junior Music Camp
July 17-21	Hopkinsville
July 24-28	Cedarmore Music Assembly
August 7-11	Liberty (near Fulton)
August 7-11	Cedarmore Junior Music Camp
August 7-11	Camp Joy for Juniors
August 14-18	Magoffin Junior Music Camp
August 14-18	Calvary, Highland

First 1967 Festival Meets At Glasgow

The first Regional Festival of 1967 will meet at Glasgow Baptist Church on February 24 and 25. The Friday session will be for adult and youth choirs, while the Saturday morning session will be for junior, primary, and beginner groups. Both sessions will provide for song leading, vocal solo, hymn playing, and instrumental participants as well as choirs.

Bill Leach of Nashville, Tennessee will be one of the adjudicators. He is editor of *The Church Musician* magazine and other junior music materials in the church music department of the Baptist Sunday School Board.

Jacob Ayers will serve as both host and director of the Regional Festival this year, as minister of music of the Glasgow Baptist Church. All registrations and other communications concerning the Southern Regional Festival should be directed to Mr. Ayers at Glasgow.



Leach

Brotherhood

Moore to Speak At R.A. Congress

by Forrest Sawyer

Eight area Royal Ambassador Congresses will be held March 20-31.

The first week's conferences will begin on Monday, the 20th, at First Baptist Church, Calvert City, followed by Congresses at Greenville on Tuesday, Munfordsville on Thursday and Beechland, Louisville, on Friday, the 24th.

Each Congress will find registration beginning at 4:00 p.m. (local time) and closing at 8:30.

This year's Congresses will feature during the first week, John Allen Moore and the second week, Reiji Hoshizaki.

John Allen Moore was born at Clarksdale, Mississippi. He attended Mississippi College and Southern Baptist Theological Seminary. While a student at the seminary he was pastor at Salvisa, Kentucky.

John Allen Moore is a brother of Merrill D. Moore, who is executive director-treasurer of the Southern Baptist Stewardship Commission, with offices in Nashville. Merrill Moore's son was recently appointed by the Foreign Mission Board, so we have one of several members of a "mission-minded" family, who is being featured the first week of the Congresses.

Moore has been described as "a sort of roving ambassador in Europe." He has lived in Belgrade, Zagreb, Budapest, Vienna and now makes his home in Switzerland, where he teaches at the Baptist Theological Seminary in Ruschlikon.

Most of Moore's nearly thirty years of appointment with the Foreign Mission Board has been with students.

He has been described as a "missionary's missionary." He has been cited for his "dogged persistence, seemingly endless patience, passion for souls, and deep devotion to his Lord and the Lord's people." Further testimony of Dr. Moore is that his "quiet and unassuming nature conceals a spirit capable of super effort, careful scholarship and endless missionary zeal."

Every Royal Ambassador, whether Crusader, Pioneer or Ambassador, will feel the message of this man's heart.

The second week of Congresses will be held at Erlanger, Grayson, Winchester, and London.

Sunday School

Children's Leadership Workshops

by Roy Boatwright

Sunday school workers in Baptist churches in Kentucky will have an opportunity to attend workshops designed for the leadership of nursery, beginner, primary and junior children during the month of March.

Beginning at 9:30 A.M. and closing at 2:30 P.M., the workshops will be meeting in the following locations:

Monday, March 20—Eaton Memorial Baptist Church, Owensboro

Wednesday, March 22—Trinity Baptist Church, Newport

Friday, March 24—Unity Baptist Church, Ashland

There will be approximately four hours of conference time. Those attending are asked to bring a sack lunch. Drinks will be made available by the host church. The Baptist Book Store will provide an exhibit.

A faculty provided by the Sunday School Board, Nashville, Tennessee, assures the very finest in teaching techniques and the latest methods and materials. They are:

Nursery	Mrs. Charles Ed Howell Birmingham, Ala.
Beginner	Mrs. Hal Smith, Harrisburg, Illinois
Primary	Miss Elsie Rives, Baptist Sunday School Board
Junior	Mrs. E'don Boone, Middletown
General	Mrs. Howard Cook, Louisville



John Allen Moore

WESTERN RECORDER



Mrs. Rhea



Mrs. Garrett

Woman's Missionary Union

State WMU Meeting First Church, Ashland

APRIL 4 - 6

by Mrs. George Ferguson

A wonderful program awaits you at the state meeting in Ashland.

Mrs. Claude Rhea, who recently prepared the Call to Prayer in *Royal Service*, will bring the devotional message at each session.

Mrs. Rhea is a Georgian by birth but calls Florida home as her family moved there when she was a young child. She has the B.S. and M.S. degrees from Florida State University and taught high school English for eight years.

She met her husband while they were both serving as BSU summer missionaries in Hawaii. He is vice-president of Houston Baptist College. They have three children, two boys and a girl.

Mrs. Rhea is the author of four well-known books: *My Heart Kneels Too* (Grosset and Dunlap), *Such is My Confidence* (Grosset and Dunlap), and *When You Pray*, (Convention Press) a study course book for Intermediate GA's.

The opening address of the convention will be brought by Mrs. Marvin (Mary Ellen Wooten) Garrett, Kentucky, missionary to Rhodesia. Mrs. Garrett will speak a second time on Wednesday afternoon.

She has spoken to us previously and her messages are always eagerly anticipated and long remembered.

In Rhodesia her work includes teaching English and Bible in a high school for Africans and Bible in two schools Indians and Coloreds (persons of mixed race.) To reach Hindu and Muslim children who do not attend the Bible classes, she serves as piano accompanist in the schools.

The Garretts have made special efforts to overcome racial barriers in Umtali. She is secretary of the Rhodesian Institute of African Affairs, an interracial organization, a member of the interracial YWCA and the Rhodes Club, an interracial social organization.

She holds the master of arts degree from Columbia University in addition to

Training Union

Requirements for Church Study Course Credit

Plan I: Individual Home Study

1. A person who does not attend any class session may receive credit by answering all questions for written work as indicated in the book or in a designated periodical. When a person turns in his paper on home study, he must certify that he has read the book.

1. Students may find profit in studying the text together, but individual papers are required. Carbon copies or duplicates in any form cannot be accepted.

3. Home study work papers may be graded by the pastor or a person designated by him, or they may be sent to the church study course awards office for grading. The form entitled "Request for Book Awards—Home Study" (Form 151) must be used in requesting awards. It should be mailed to the church study course awards office 127 Ninth Avenue, North, Nashville, Tennessee 37203.

4. Credit for home study of mission study books not containing questions is earned by writing a synopsis of each chapter.

Plan II. Class Method

1. The class must meet a minimum of six clock hours. The required time does not include assembly periods.

2. A class member who attends all class sessions and reads the book will not be required to do any written work.

3. A class member who is absent from one or more class session must read the book and answer the questions on all chapters he misses.

4. The teacher should request an award for himself. A person who teaches a book in sections for intermediates or juniors of any category or conducts an approved unit of instruction for nursery, beginner, or primary children will be granted an award in category 11, Special Studies, which will count as an effective on his own diploma. He should specify in his request the name of the book taught, or unit conducted for Nursery, Beginner, or Primary children.

Plan III. Laboratory Method

Studies in certain areas, such as music concert, evangelism, and visitation, lend themselves to a laboratory approach. Churches using the laboratory method should approve "specific assignments" before beginning study. No substitutes will be accepted for requirements in this plan. The four hours of classwork will be followed by four hours of specific assignments.

Plan IV: Lesson Course Study Plan

Credit may be earned by participating in specifically designated units in the adult and/or young people's Training Union lesson course, by reading an approved book in Church Study Course outside the union, and by fulfilling make-up requirements as designated for union sessions missed.

Use special awards request Form 583. Awards should be requested for only one book in each unit.

The Agony of Crucifixion

(CONTINUED FROM PAGE 3)

tell us that the legs of the two malefactors were broken.

The centurion in charge of the crucifixion did not have the authority to mutilate the bodies or break their legs. This required a special and exact order from Pontius Pilate. At the urging of the Jews, Pilate gave the order to break the legs and end the pitiful sight. The legs were broken just below the knees where the bone is closest to the surface. This was most often accomplished by using large boards or mallets especially designed for that purpose. These very forceful blows may sometimes have been delivered from horseback.

However, the soldiers commanded by the centurion were Legionnaires on foot

making Phi Beta Kappa at Denison University where she received the B.A. degree. She also studied at Woman's Missionary Union Training School in Louisville.

More program information next week.

who would have stood on the ground and broken the legs of the victims. Such an act would certainly hasten the death of these men because now with broken, unstable legs they could no longer push upward. They could no longer breathe and death became imminent. This final Coup de Grace was like strangulation; shortly they became cyanotic, gasped for breath and died.

Often this death was associated with grotesque convulsive seizures of the body, because with suffocation the brain would lack oxygen and precipitate anoxic convulsions. Horrible contortions of the body would occur as these men cried out their last breath. Some feel that Jesus suffered such a convulsion as he cried, "It is finished" and died.

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HOW TO HAVE YOUR CAKE AND EAT IT TOO . . .

THE LOUISVILLE TRUST COMPANY

MEMBER FEDERAL RESERVE SYSTEM
LOUISVILLE, KENTUCKY 40201

January 27, 1967

THOMAS E. PEAT
Vice President & Trust Officer

Dr. James C. Austin
Executive Secretary-Treasurer
Kentucky Baptist Foundation
Kentucky Baptist Building
Middletown, Kentucky 40043

Dear Jim:

You asked me to write you about the 68 year old Kentucky Baptist who desires to donate 1,000 shares of stock having a current market value of \$50,000.00, but on which he has a very low cost basis and receives a very small dividend. You advised me that he desires to retain the income for life and then have the income paid to his 66 year old wife for her life and on her death the income to be paid to various Baptist causes.

The Louisville Trust Company recently had a customer with a similar desire and we worked with him and his attorney in developing an excellent plan to maximize the tax benefits for him.

I will outline the plan for you to submit to our Kentucky Baptist brother and his attorney for their consideration.

A trust agreement or life income contract should be drawn between the Kentucky Baptist, hereinafter called Grantor, and the Kentucky Baptist Foundation. The Grantor should irrevocably deliver the \$50,000.00 of stock to the Foundation. The Foundation should pay the net income to the Grantor's widow as long as she lives. The Foundation should pay the net income to the Grantor's child or children if she dies. However, that the Grantor shall have the right by a provision in his last will and testament specifically referring to this trust agreement to direct that some one other than his wife shall receive these payments during the life of the Grantor and on the death of both the Grantor and his wife, the income would be held in the permanent endowment fund of the Foundation and the income paid to the Baptist institution or causes specified in the agreement.

A Grantor who is in a high tax bracket such as 50% can make this gift to the Lord's work at a very nominal or no cost. In fact, he may make a profit. This is one of the few situations where you can have your cake and eat it too. The Grantor would receive an immediate income tax deduction on the remainder interest deduction gift during this year of about \$30,000.00. He is limited to a 30% charitable deduction each year and if this deduction exceeds 30% of the income, he can carry the deduction over for five additional years.

The Louisville Trust Company

Dr. James C. Austin
January 27, 1967
Page Two

In the 50% bracket he would save \$22,000.00 of income being paid in taxes so that by giving away \$50,000.00, the Government in effect pays him \$22,000.00 in the 50% bracket for making the gift. The amount would be higher in a higher tax bracket.

Further, there is no gift tax consequence because the gift to charity is not taxable and the gift of the contingent life interest to the wife is revocable. If a wife doesn't need the income at his death, he could by will direct the Foundation immediately begin paying the income to the various Baptist institutions or causes.

His immediate income can also be increased. He is currently receiving a dividend of less than 1/2 of 1% which is taxable. His current dividend of \$250.00 after taxes leaves him only \$25.00 to spend. However, it would be very costly to sell this stock in view of his low cost basis of \$5,000.00 as he would have to pay a capital gains tax on \$45,000.00 which would cost him a minimum of \$11,250.00 in taxes so that if he sold the stock and reinvested the proceeds in a higher income security, he would only have \$38,750.00 to invest. However, in our plan the Kentucky Baptist Foundation could sell the stock at a profit and reinvest the proceeds in a higher income charity, and we could reinvest the funds in no tax consequences, as we are an exempt organization. The income would then be \$2,375.00 on which he would pay no income tax as compared to \$125.00 income he now has after taxes or an increase in his spendable income of \$2,250.00 a year. In 10 years he would receive back \$23,750.00 tax free income over what he would have received by keeping the stock. The longer he lives, the larger the profit for him.

At his death there would be an additional savings of Federal Estate and Kentucky Inheritance taxes because of this gift. As he retained the right to allow him to give his wife an additional \$25,000.00 tax free use of the remainder deduction. The estate would also receive \$25,000.00 tax free use of the marital deduction which would be figured at about \$44,000.00 which could be deducted from his estate tax return. In a sizeable estate this could mean a savings of Federal Estate and Kentucky Inheritance Taxes of about \$20,000.00.

Based on our assumptions, by giving \$60,000.00 to the Kentucky Baptist Foundation in the future and retaining the net income for life, he and his estate will be paid about \$73,750.00.

As I stated before, in certain situations you can have your cake and eat it too. This is all possible for people of wealth because the Government encourages charitable giving.

With kindest regards, I am

Yours very truly,



Vice President

TEP/dw

You may be interested in a Life
Income Contract which will ultimately benefit Baptist causes
IF SO, CONTACT . . .

KENTUCKY BAPTIST FOUNDATION, Inc.

JAMES C. AUSTIN, Executive Sec.-Treas.

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