



**WESTERN**

# RECORDER

April 13, 1967



## Southern Baptist Convention to Meet May 30-June 2

THE CONVENTION HALL of Miami Beach, Florida, will be the meeting place for the 1967 session of the Southern Baptist Convention. Theme for this year's convention is "Mandate to Minister." Proceedings will open on Tuesday night, May 30, with the annual convention sermon; and

the 1967 session will close on Friday night, June 2, with a youth night emphasis and an address by Jim Vaus. Most prominent speaker on the program will be Baptist layman Mark Hatfield, former governor of Oregon who is now a U. S. senator from his state.



## GLEANINGS FROM THE FIELD

**THE EXECUTIVE BOARD** of the Caldwell Association of Missionary Baptists has adopted resolutions expressing the belief that the action of the Kentucky Baptist Convention at Bowling Green did not change the principle voted in the special convention last June. The resolution further expresses regret and disagreement with the action of the Georgetown College trustees in seeking government loans while the convention was on record against such loans.

**THE EXECUTIVE BOARD** of the Muhlenberg County Baptist Association has adopted resolutions reaffirming unqualified belief in the Baptist principles of religious liberty and the separation of church and state. The resolutions call upon Kentucky Baptist institutions to refrain from acceptance of government loans, grants and other forms of tax-subsidized government aid. This association has 45 churches with over 12,000 members in the Greenville-Central City area.

**FIRST BAPTIST CHURCH, EAST BERNSTADT, KENTUCKY**, has a new pastor. He is C. David Lyons, who has served Macedonia Baptist Church in Booneville Association for the past four years.

**THE QUARTERLY MEETING OF THE RUSSELL COUNTY WMU** will be held April 13 at 10:00 a.m. at Russell Springs Baptist Church. Speaker for the occasion will be Louis W. Shepherd, missionary for Pulaski County Association. Mrs. Enola B. Wheat of Jamestown is the Russell County WMU President.

**THREE KENTUCKIANS** will write Training Union curriculum materials for nursery children produced by the Baptist Sunday School Board during 1968-69. They are Miss Mickey Martin, associate in the Training Union department of the Kentucky Baptist Convention; Mrs. Jewell Wells Nelson of Louisville, and Mrs. June Austin of Paducah, former associate in the Sunday School department of the Kentucky Convention at Middletown.

**THE LANCASTER, KENTUCKY, BAPTIST CHURCH** presented a certificate of appreciation to Wesley Miller in recognition of his 30 years of service as a church usher. William G. Humphrey is pastor of the congregation.

**PAUL ANDERSON**, "the world's strongest man," spoke to the student body at Georgetown College on April 6. A certified lay preacher, Anderson and his wife now operate the Paul Anderson Youth Home, Inc., at Vidalia, Georgia. He makes frequent speaking appearances before civic, church and youth groups.

**THE FLORENCE BAPTIST CHURCH** has moved into its new sanctuary. Pastor Jack Sanford reports attendance for March 26 was 700 in Sunday School, 1,100 in worship service and 500 for the Easter cantata.

**JOSEPH CLARK BAILEY**, son of Mr. and Mrs. Travis Bailey, Park City, Kentucky, has not missed one Sunday in Sunday School in more than seven years. His parents took him to Sunday School when he was only six days old. Joseph Clark is a member of the Sunday School of the Park City Baptist Church.



Bailey

**DOUGLAS SIMPSON**, formerly of Louisville, recently became pastor of the English-language Baptist church in Darmstadt, Germany. He served a similar church in Toul, France, from 1964 to the present, when the work was ended because of removal of U. S. military bases from France. Simpson was also elected recently as vice-president of the European Baptist Convention.

**FRANKLIN ROWE**, a native of Floyd County, conducted a successful revival recently for Jack's Creek Baptist Mission, a project of First Baptist Church, Wheelwright, Kentucky. Rowe was licensed recently by Virgie Baptist Mission, which is sponsored by Grace Baptist Church of Pike County.

**MR. AND MRS. ROBERT W. FIELD**, native Kentuckians who are missionaries to Petah Tiqva, Israel, may now be addressed at Baptist Village, Mobile Post, Central Sharon, Israel. Mr. Fields was born in Covington but lived in Livingston and Mt. Vernon while growing up. She, the former Edwina Wehrmeyer, was born in Covington and grew up in nearby Fort Mitchell.

**J. D. HUTCHENS** of Louisville, father of Mrs. William E. Arnold, missionary to Ghana, died March 17. Mrs. Arnold, the former LaVerne Hutchens, has come to the States and may be addressed at 3632 Windward Way, Louisville.

**FIRST BAPTIST CHURCH**, Pineville, reports that 25 persons made professions of faith during a recent revival under the preaching of Harold Tallant of Daytona Beach, Florida. A total of 50 decisions of all types were recorded. Also assisting in the revival effort was "Chuck" Fletcher, song leader and chalk artist. Charles F. Jones is the Pineville pastor.

**THE UNIVERSITY OF FLORIDA CHOIR** will sing at Cumberland College, Williamsburg, at 8:40 p.m. on Sunday evening, April 23. The program will be at Gatliff Memorial Auditorium.

**A DELEGATION OF STUDENTS** from the International Relations Club at Cumberland College, Williamsburg, Kentucky, recently participated with 117 other college groups in the national Model United Nations General Assembly at New York City. Harvard University sponsors the annual gathering. Each school represents a nation in mock proceedings modeled after sessions of the United Nations. Cumberland represented the Nation of Iraq.

**D. V. KEYS** has been called as pastor of Pleasant Run Baptist Church near Rough River Dam. He will continue his ministry at Sylvania church, where he has served for more than 19 years.

## Some Further Thoughts on Kentucky Southern

by W. HOWARD BRAMLETT

Perhaps no outsider can know all of the background details concerning the establishment of Kentucky Southern College, its convention sponsorship, its financial involvements, and the severance of the school from convention control. But some things can be said:

President Burhans' prediction (Baptist Press release, March 13) that the school's separation from official denominational control "is the direction that inevitably every church-related college that does not have tremendous endowment funds will have to follow ultimately" is a confusing and unfortunate statement. It is capable of much misinterpretation. From it, already, unwarranted conclusions are being drawn.

### Kentucky Southern Unique

Actually, no other school is like Kentucky Southern College. It is unique. Dr. Burhans stressed his own reluctance at the early takeover of the school by the General Association of Baptists in Kentucky before achievement of accreditation and financial strength, which he preferred to have first.

Further, it seems the school spent money "promised by the leadership of the convention," before that money was actually in hand. In its rush toward providing "basic buildings essential for full accreditation at the earliest possible moment," it spent money it did not have. This is bad business.

Thus, funds allocated originally for operating expenses were used to cover capital expenditures and debt services. This is also bad business.

### Not All Schools Insolvent

While the possibility always exists that at some future time other Baptist schools will sever relationships with the states which own, control, and support them, (who can predict Baptists?) it is not true that inevitably every church-related college that does not have tremendous endowment funds will follow Kentucky Southern. All of our schools need more money, for salaries, equipment, new programs, research, and endowment. But not all of them are insolvent.

Editor Chauncey Daley wisely notes (*Western Recorder*, March 16) the friendly parting of the school and the denomination and mentions this might prove to be the way Baptists in other states will approach the severe problem of higher education today. Probably the

W. Howard Bramlett is on the staff of the SBC Education Commission at Nashville, Tennessee.

separation in this case was wise, though sad, as he says. However, it is difficult to substantiate the following two statements in that editorial:

- (1) "The school (Kentucky Southern) can be just as Christian as an independent, private college as it could be as a Baptist school." There are many examples close at hand which give evidence that exactly the opposite is the case.
- (2) "Kentucky Baptists can ever live without regret for having made a significant contribution toward the realization of a dream and for helping make a school that might well serve Baptists better in the future than in the past." How?, one might ask.

While admiring this easy transition and the absence of fireworks or rancor, I believe it should be emphasized that all Baptist schools do not have to follow this route and come to this end. Each school and its support will likely be

considered individually in the future, in the light of that school's unique needs and possibilities. If severance comes, it would come, then, only for reasons peculiarly germane to an individual school's situation and not because a non-applicable "precedent" was set by Kentucky Southern College.

Certainly Kentucky Southern's action establishes no observable trend. There will not be any great rush to emulate the action of this school for the same reasons. While finances are critical in many schools, no other, to my knowledge, is as deeply in debt, proportionately, as was Kentucky Southern.

One thing Baptists will do well to consider is underscored by the action noted here. Baptists ought not to be in the business these days of **starting and relinquishing** schools. Perhaps a corollary principle should be: Let us stop starting them in the first place until we have strengthened the colleges we already have or until **adequate** financing has been secured.

## Guidelines for Baptists in Disagreement

by WAYNE E. WARD

**BAPTISTS TEACH** that Christ is head of the church and that he exercises his lordship directly over the gathered fellowship of Christian believers who form the local congregation. Christ is present in the congregation, and through the Holy Spirit he guides it directly in its belief and practice (Matt. 18:20).

But this clear New Testament teaching of the direct lordship of Christ over his body, the church, raises some serious problems in practice. One group in the church may believe that it is following the command of Christ, and another group may be convinced sincerely that Christ is commanding exactly the opposite. If they appeal to Baptist history, they may honestly disagree because Baptist history is neither entirely uniform nor entirely without error! It may be used to support contradictory positions.

Baptists generally appeal to the ministry of the Bible as their "rule of faith and practice." But, after serious study of the Bible, there is often disagreement as to what it teaches. What can Baptist brethren do when they reach this point of honest disagreement? They cannot appeal to a pope or church council to settle the argument. In fact, a local congregation cannot even abdicate its responsibility by appealing to the association or convention to make the decision for it.

From the New Testament understanding of the church, certain principles emerge which should guide Christians in handling disagreements:

- (1) They must humbly confess that they are imperfect men, and therefore their beliefs are subject to review and correction.
- (2) They must earnestly seek the truth by a careful study of the scriptures and constant prayer for divine guidance within the fellowship of the church.
- (3) They should seek the wisest counsel they can find on the interpretation of scripture, history, and doctrine; but they should follow it only when they are truly convinced of its righteousness in the fellowship of prayer and Bible study.
- (4) Each group of brethren (whether committee, congregation, associational, or convention) should settle the issues which fall within its own responsibility, and not try to impose its decision upon another group. Each group of Christian brethren has a direct line to Christ. It is wrong for one group to take over the responsibility of telling other Christians what Christ would have them do!

(5) And finally, brethren must maintain respect and love for those with whom they sharply disagree and continue to work with them until compelled to separate for conscience sake. Even then, it must be in love and not in bitterness.

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## A Pressing Need for Kentucky Baptist Education

Whether Baptists in Kentucky increase their efforts in higher education, decrease them or continue them at the present level, there is an urgent need that must be met if crises don't continue to be our pattern. This is the need for someone or some group which is invested with enough authority and power to determine policy and provide explicit guidance to Kentucky Baptist educational institutions.

Part of our present dilemma of trying to do too much with too little is due to no provision for preventing individual schools from expanding programs and increasing enrollments with little prospect for the increased financial resources necessary to support such expansion.

Ordinarily, I am listed among those wanting control to be as decentralized as possible. Local autonomy is a basic tenet of Baptists; and Baptist schools, like Baptist churches, ideally should be as free as possible to order their own affairs.

But it is now obvious that such freedom for schools is a luxury we cannot afford. To allow Baptist schools to proceed in the direction they please while expecting the convention to pay the bills and bail them out of emergencies is asking for trouble.

Consider two illustrations. For some years up until 1957, Kentucky Baptists had a Department of Christian Education which was supposed to direct the higher education program of Kentucky Baptists. We also had a Christian Education secretary and together the directors of the department and the secretary had a considerable amount to say about directions of the schools.

At the 1957 Kentucky Baptist Convention, however, this responsible voice of Kentucky Baptists in higher education was bypassed with a direct appeal to the convention messengers to make senior colleges of then-junior colleges. The Christian Education Department didn't have the opportunity to study this proposition and come to the convention with a recommendation. This was because it was known the chances for such a recommendation at that time from the Christian Education directors were slight. On the wave of emotion based upon an appeal to head off Roman Catholics, to give poor Baptist young people an education and to have senior colleges at the same

cost of junior colleges, the convention messengers agreed to two additional senior colleges.

A year earlier at Madisonville, the Department of Christian Education recommended a new Baptist college at Louisville under certain conditions. These conditions included \$1,100,000 raised and a 100-acre site before the school started. The school was to be a two-year branch of Georgetown, and went directly it turned out, these financial conditions were never actually met, and the new school decided against being a two-year branch of Georgetown, and going directly to an expensive four-year operation.

In the meantime, the Christian Education Secretary left the state and has never been replaced. The Education Committee of the Executive Board took over. The work of this committee since 1957 has been chiefly the devising of a distribution formula for education funds and in trying to plan and direct fund-raising campaigns for education.

The schools have gone their ways with little coordination of programs. Their expansions have resulted in tremendous financial needs, making for more and more pressure upon the Cooperative Program budget for a larger share for higher education. By now we have about reached the limit with the \$1,000,000 a year from the Cooperative Program to schools.

The reviving of a strong Christian Education Department to direct our higher education program is not a novel or untried idea. The same plan has worked wonderfully well for our three hospitals and our three children's homes in Kentucky. If each hospital and each children's home had gone their own ways with expansion apart from consideration of the other hospitals and children's homes, think where we would be today? The Kentucky Baptist Hospital Commission and the Kentucky Board of Child Care, along with their able administrators, have made for sane, sensible and economically-sound policies and programs for the six institutions under their directions.

But unless the convention is willing to empower such a group, with the needed authority, it is better not to bring it into existence. As long as individual schools are left to go their own ways and convention messengers reject recommendations of responsible committees for emotional appeals from the convention floor, we can expect what we have experienced for the last decade.

People of other churches have the impression that Baptists have succeeded in teaching and practicing financial stewardship. We are known for our giving. But if these people were in a Sunday morning Baptist worship service and watched the offering being taken, they would wonder where the money went.

The offering period has prominence in the worship service, but the offering is conspicuously absent. Plates pass up and down the crowded pews, but only occasionally is anything put on a plate. When someone makes an offering in the worship service, good chances are he is a visitor.

Where does the money come from, then, that accounts for the good financial reports of Baptists? It comes from the same people who let the plates pass by them during the offertory. The simple explanation is that they gave their offering in Sunday School when they filled out their six-point record for the day.

The practice of taking the offering in Sunday School is a result of the use of the unified budget, one of the greatest blessings Baptist churches ever found. When four or more funds often with four or more treasurers in one church were replaced by a unified budget, the result was not only orderliness but almost without exception enlarged generosity on the part of people. However, the use of the Sunday School for receiving the tithes and offerings has made almost mockery out of the offering period in the worship service.

## Concerning the Collection

Why do we use the Sunday School for receiving the offering? The most obvious and practical reason is that a good number of those in Sunday School will not stay for worship, and we dare not let them leave without getting their offering.

Somehow we need to let our offering be a part of our worship experience, and the place to do it is in the worship service. Some churches are now even receiving the offering after the sermon. This is proper since it is fitting to make one's commitment including his offering following the proclamation of the claims of Jesus Christ upon his disciples.

Each church should devise the most appropriate manner to let the offering be a part of the worship experience. Here's one suggestion. Why not encourage all Sunday School people who will be in the worship service to make their offering at the worship hour. Those people who are not able to stay for worship could let their teacher or departmental officers present their offering for them in the worship service. The other alternative would be to make the receiving of the offering in Sunday School a meaningful act of worship, but this is extremely difficult to do.

To put the offering back into the offertory period during worship would bless the giver. It would also keep the offering takers from having to come down the aisle humming, "Must I Go, and Empty Handed?"

## BAPTIST FORUM



### Appreciation to Kentucky Baptists

Dear Editor:

The Student Government Association of Kentucky Southern College has voted unanimously to extend to Kentucky Baptists our appreciation for their generous contributions to this institution.

Although student opinion here is overwhelmingly in favor of the stance that Dr. Burhans and the trustees have taken, our ties with Kentucky Baptists are far from being absolved. The faculty and administration at Kentucky Southern is comprised primarily of men and women committed to a Christian perspective, as is the student body. Furthermore, the future development of our college must be augmented by the continuing support of Kentucky Baptists.

As Dr. Burhans has said, "Our goal remains to provide an educational situation which combines academic excellence and Christian commitment in such

a dynamic way as to produce graduates who are mature, integrated persons." We, the representatives of the student body, believe that this pursuit can now, more than ever, be a joint effort of Kentucky Baptists and the community of scholars at Kentucky Southern College.

Walter Davis, President  
Carlos Wilson, President-elect  
Louisville, Ky. Student Government

### Don't Mix Tithes and Taxes

Dear Editor:

I have been subscribing to and reading the *Western Recorder* for years, and I think it is a fine Christian paper. Also, I have been reading the letters you have been getting about the action of the State Convention meeting in Bowling Green in 1966 where they rescinded the action of the called meeting in June of the same year.

This meeting of June 27 was just as binding in its function as any regular

state meeting of our convention. The people had been informed of the place and purpose of the meeting. It had been well advertised, according to the Robert's Rules of Order that have been duly adopted by our convention.

It is according to my belief and contention that the action of the body, at the meeting in Bowling Green, Kentucky, on accepting money from the government for our Christian colleges, is a breach of contract and should be declared null and void.

I was shocked to tears when I read the March 16 issue of the *Western Recorder* (page 5) entitled "Convention Frees Kentucky Southern." Then it goes on to say how much of our tithe money was pledged to the school for the next five years. The way I see it there can be no separation of church and state when the Lord's tithe money and the state money are being used together. If these schools are to be freed from the convention, let them be on their own. That is what they want, isn't it? I say don't mix the two together. They just don't go together.

Mrs. James Warren Bullis  
Owensboro, Ky.

(FORUM CONTINUED ON PAGE 13)

## Grinding Automobile Crash Kills Two Baptist Missionaries

Two Baptist missionaries and seven members of their families were killed in San Antonio, Texas, in a grinding auto crash that claimed a total of 10 lives and injured six others.

It reportedly was the worst traffic accident in the city's history.

Killed were two students at the Mexican Baptist Bible Institute, both Spanish missionaries with the Southern Baptist Home Mission Board.

The victims were identified by H. B. Ramsour, president of the Bible Institute at San Antonio.

They were Juan Pedro de la Cruz, 37, a student at the Institute and Spanish missionary with the Home Mission Board; his wife Bertha, about 30, and their two sons, Peter, 15, and Sammy, 9.

### Spanish Missionary Killed

Also killed were Pablo Jimenez, 33, another Institute student and Spanish missionary; his wife, Mrs. Jimenez, 33, and their children Paul, Jr., 13, Ernest, 11, and Naomi, 12.

Listed in critical and serious condition were: Amelia de la Cruz, 16; Yolanda Jimenez, 9; Ernestina de la Cruz, 12; Alex de la Cruz, 10.

Undergoing treatment for minor injuries were Richard de la Cruz, 11; and Becky de la Cruz, 7.

Also killed was Genovio A. Villarreal, about 28, of San Antonio. The two families, 15 persons in all, collided with an auto driven by Villarreal, who was alone. (BP)



**NEW AUDITORIUM FOR CALVARY**—Calvary Baptist Church, Covington, Kentucky, recently started construction on this new \$800,000 auditorium, which will seat 2,000 persons and provide additional Sunday School space. On the Sunday when a ground-breaking ceremony was held to symbolize the beginning of construction on the new building, Sunday School attendance at Calvary was a record 1,705. Warren Wiersbe is pastor of the congregation.

## Roberts Named Southwestern Prof.

The president of the Southern Baptist Pastors' Conference, C. A. Roberts of Tallahassee, Florida, has been elected head of the evangelism department at Southwestern Baptist Theological Seminary, Fort Worth, Texas.



Roberts

Roberts, pastor of the First Baptist Church of Tallahassee for the past five years, will assume the teaching position effective May 1, seminary President Robert E. Naylor said.

Calling his election a significant step, Naylor said Roberts "will come to the seminary out of the mainstream of Southern Baptist life with a background in youth and student evangelism and from a place of honor among his fellow ministers."

Roberts was pastor of First Baptist Church, Altus, Oklahoma, from 1958-62 before going to the 5,000-member church in Tallahassee.

A native of Waco, Texas, he is a graduate of Baylor University (Baptist) in Waco, and Southwestern Seminary, receiving the doctor of theology degree in 1960. On graduation from the seminary, he received the Albert Venting,

Jr. Award given to the outstanding graduate.

Roberts in 1963 was named Tallahassee's Man of the Year, and in 1964 was one of Florida's five Outstanding Young Men.

Roberts has traveled and lectured in Europe, the Middle East, Russia, South America and the Orient. He is the author of five books and numerous articles for Southern Baptist publications.

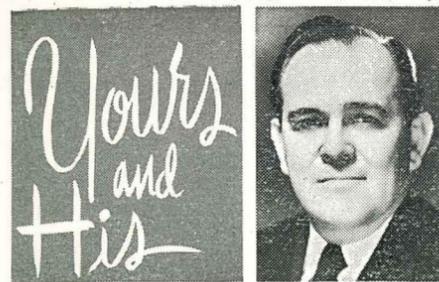
Currently, Roberts is chaplain for the Florida House of Representatives, and for the Florida State University football team. (BP)

## Lexington Avenue Baptists To Erect New Building

The Lexington Avenue Baptist Church, Danville, has voted to build educational facilities which will cost approximately \$400,000. The new structure will be connected with the present education building and sanctuary.

The recommendation for the new construction came jointly from the planning committee, the finance committee, and the deacons. It was accepted by the congregation without dissent.

A chapel and gymnasium are included in the long range plans but only the educational facilities were approved for immediate construction.



## April 16 Is C.P. Sunday

As 10,500,000 Southern Baptists pray for and talk about the total mission task on Cooperative Program Sunday, surely the heart of God is gladdened and as Jesus said we should "see Satan falling." The "total mobilization of our total resources for total evangelization of the world" is the mission task. Are you committed?

### In Home Stretch

I can hardly realize that we are in the second half of the current convention budget year—six months ended February 25th, and the year ends August 31st. We Kentucky Baptists are committed to the largest budget-by-far in our history as a state group—and the prospects are good to succeed in raising \$3,500,000 for the Cooperative Program by August 31st.

But it is not a cinch. We must be faithful in sending all the funds the churches vote, in increasing the amount during the year if possible, in giving the vacation Bible school offering as a special over-and-above gift to world missions through the Cooperative Program, perhaps giving a year-end love-gift in August!

Beginning in next week's issue, see what your church has given for the first six months—and give more in the home stretch!

### These Churches are Helping

Owen R. Sisk, Jr., East Audubon Church, Louisville, "We have revised our current budget by increasing 1%—and in our new budget we plan to give 11% more or \$3,900 more to world missions through the Cooperative Program."

Tom Miller, Long Ridge Church, Owen County: "We will challenge our budget committee and church to raise our budget giving. Since we give on the present basis, this will increase Co-operative Program giving—we will give 22%."

Kermit A. Lovelace, Mt. Carmel Church, White Plains: "For the first time ever, I brought a full message to my church on the Cooperative Program. My text was 'We are laborers together with God.' I discussed the actual operation of the Cooperative Program, stressing the particular increase for school needs." At the next business meeting the church set a lump sum of 13% for the Cooperative Program along with regular offerings."

## Evangelists' Silence on African Race Problem Sharply Criticized

An editorial in the *Capital Baptist* of Washington, D. C., expressed hope that plans for Southern Baptist involvement in an evangelistic crusade in South Africa would be reconsidered because the evangelists would not be allowed to preach on race relations.

Editor Jimmy Duncan of the *Capital Baptist* said the proposed crusade poses many problems, and could embarrass the entire denomination.

Duncan referred to news reports that the Southern Baptist Home Mission Board's division of evangelism is enlisting about 100 Southern Baptist pastors to preach in the South African crusade, and that each participant must agree not to discuss the race question in his sermons.

The editorial, and the news reports, quoted Eual Lawson of the board's evangelism division as saying, "We do not feel that we should cut ourselves off from fellowship and contact with Baptists because of restrictions imposed by some government. We are going over there," Lawson said, "for one purpose—to preach the good news so people can be saved."

Duncan countered that he wondered if this activity by the division of evangelism "isn't going to hurt the total work of the board," at a time when so many divisions of work in the Home Mission Board are making progress.

"It seems to us that it matters very little how we feel about racial matters if we compromise on this in going to South Africa," he wrote.

"We would hope that much more consideration would be given to the proposed crusade before the whole denomination is embarrassed by a few."

## Reynolds to Direct Music at Youth Meeting

William J. Reynolds of the Southern Baptist Sunday School Board in Nashville has been named director of music for the seventh Baptist Youth World Conference when it meets in Berne, Switzerland, July 22-28, 1968, the Baptist World Alliance announced from Washington, D. C.

The Berne meeting will be the fifth world conference for which Reynolds has directed music, or assisted. He directed music at the youth conference in Toronto in 1958 and Beirut in 1963, and at the Baptist World Congress in Rio de Janeiro in 1960 and as assistant

The editorial also listed what Duncan considered to be disturbing questions posed by the crusade.

"To you men who plan to go—what kind of a Gospel will you preach," he asked. "It sure doesn't sound like New Testament Christianity when we are willing to accept such demands on what we will preach before we go."

"How can one possibly go preach the whole gospel when he agrees before he goes that he will not talk about the greatest evil in the land in which he is to preach?"

"Don't the words of Peter have something to say to us at this point? The apostles had something of the same problem and Peter's answer was, 'We must obey God rather than men.'"

"... How will this agreement affect the work of our missionaries in other parts of the world, and especially in Africa?"

"How does it look when we agree to go proclaim a gospel that insists that all men are equal, in a land where the social order is so structured that men are not equal and we agree not to say anything about it?"

"What does this do with our relations with our Negro brethren in this country? Will it destroy the areas of cooperation where we now work?"

"What does this proposed crusade do in our relations with other denominations who refuse to go to South Africa under such restrictions?"

Duncan said that the board's division of evangelism had helped with similar crusades in New Zealand, Australia, and Japan upon the request of local Baptists, but there was never a restriction placed on the preachers as placed upon these. (BP)

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## \$15,000 Gift Received By "Pioneer" Chapel

The Inglewood Baptist Church in Nashville, Tennessee, has given the Watson Memorial Baptist Chapel of Kingston, New York, a \$115,000 gift, the largest gift ever given to a chapel in the Northeast.

A check for \$5,000, the first installment of the \$15,000 gift, was presented to the chapel at the Sunday morning worship service of the Kingston mission.

Donald J. Morgan is pastor of the 30-member chapel, which is a mission of the Ridgecrest Baptist Church of New Windsor, New York.

The gift by the Nashville church shows the cooperation among the stronger churches in the Southern Baptist Convention and the younger churches in the northern part of the U. S., which Southern Baptists call the "pioneer" area.

The money will be used to renovate the chapel, which is a former dwelling that was purchased by the three-year-old congregation in July, 1966.

At the completion of the renovation, which is expected by midsummer of this year, the chapel will have a seating capacity of 125 on the first-floor level, with a library and classrooms on the second floor.

The chapel began as a home fellowship. Later they met in a Seventh-Day Adventist building in Rhinebeck, New York. The chapel was first named the North Kingston Baptist Chapel.

## Long-time Member of Waddy Baptist Church Dies

William R. Martin, deacon and moderator of the Waddy, Kentucky, Baptist Church and a Sunday School teacher there for 40 years, died April 1 at Methodist Evangelical Hospital, Louisville. He was 71.

Martin was principal of the old Waddy High School for 43 years.

He is survived by his widow, Mrs. Muriel Lisby Martin, and two daughters, Mrs. Ivan Shelburne of Danville, and Mrs. Charles G. Cook of Frankfort.

Burial was at Grove Hill Cemetery in Shelbyville.



**NEW EMERGENCY FACILITIES**—A patient arrives by ambulance at the entrance to the new emergency facilities at Kentucky Baptist Hospital, Louisville. The emergency quarters, located on the hospital's ground floor, features the latest in modern equipment and accommodations for emergency patients. The emergency room is the first facility to be opened in a major expansion program which will add a completely new wing for patient care to the Louisville hospital. Other floors will be opened at the rate of about one per month until the seven-story addition is complete.

## Congress Considers Religious Bills

Members of the 90th Congress have introduced a wide variety of bills and resolutions dealing with religion.

Leading them all, but fewer than in previous years, are resolutions calling for a constitutional prayer amendment.

In the House of Representatives, 37 Congressmen have introduced several versions of proposed prayer amendments. In the Senate, 43 have joined Senator Everett McKinley Dirksen (R., Ill.) in sponsoring an amendment that has been radically revised from its 1966 version.

A perennial proposal on the congressional scene is the so-called Christian amendment. It proposes that "this na-

tion devoutly recognizes the authority and law of Jesus Christ, saviour and ruler of nations, through whom are bestowed the blessing of almighty God."

Another resolution that has appeared in recent Congresses has again been introduced. It proposes that the Eastern Orthodox Church be recognized as one of the major faiths of the nation.

Thus, the major faiths would be Protestant, Catholic, Jewish and Eastern Orthodox. It is reported that more than half the states have through their legislatures recognized Eastern Orthodoxy as a major faith. The United States has not recognized any religious group as a major faith.

One House bill would provide for a special canceling stamp or postmarking die for the Post Office bearing the words "For God and Country."

## Brooks Hays Mixes Politics, Religion in Unique Career

by GEORGE W. KNIGHT, Assistant Editor

Those persons who say that Baptist convictions and political life don't mix should not look to Brooks Hays as support for their claim. The 68-year-old Southern Baptist layman has held several major political offices during his 42 years in public service while at the same time remaining active as a churchman and a Christian leader.

### Religious-Political Responsibilities

It's typical of Brooks Hays that he was named in 1957 and 1958 to the highest elected office of the Southern Baptist Convention—the convention presidency—while serving in an equally high responsibility in the political realm. From 1943 to 1958 he served in Congress as a U. S. Democratic representative from Arkansas.

In later years he has been a special assistant to Presidents John F. Kennedy and Lyndon B. Johnson and a professor of public affairs at Rutgers University, New Brunswick, New Jersey. He will return to the Rutgers professorship after completing this semester as visiting professor of government at the University of Massachusetts, Amherst.

In two lectures and a subsequent interview at Southern Baptist Seminary, Louisville, Hays said that one of the most profound influences in his life has been the little Baptist congregation in which he grew up as a boy in Russellville, Arkansas.

"One thing I love about the Baptist tradition is its democratic orientation," he stated. "Our Baptist structure shows that we believe in the value of the individual. One of the foundation stones of my whole political career has been the worth of people. It rests upon my faith that man is able to make correct and wise decisions and to handle the affairs of government."

### Career Began in 1925

Hays' long career of public service began in January, 1925, when he was appointed assistant attorney general of Arkansas. Three years before, he had joined his father's law firm in Russellville, his home town, after studying law at George Washington University.

In 1928, at the age of 30, the young Arkansas lawyer made his first try for an elected office by campaigning for

the governorship of Arkansas. It ended in defeat, as did another try for the governorship in 1930 and his campaign for a Congressional seat in 1933. He served during three years in various state and federal agencies in Arkansas, finally resigning from the Farm Security Administration in 1942 to campaign again for a Congressional seat. The constituents of Arkansas' fifth district sent him to Congress in 1943.

Hays served as a Congressman from Arkansas from 1943 to 1958. During the latter year he was defeated in his try for a ninth term in the House by Dr. Dale Alford, a segregationist write-in candidate.

Recalling this incident, Hays affirmed



Brooks Hays

in his chapel address that "one does not have to be elected in every campaign to enjoy the benefits of public service." He later told a reporter that no victory he ever enjoyed gave him quite the satisfaction of his 1958 defeat.

Hays attributed his defeat to the reaction of his constituents to his role as mediator between Governor Orval Faubus of Arkansas and President Dwight D. Eisenhower in the Little Rock school integration crisis of 1957 and 1958 and his moderate stand on the race issue.

"My stand on the race issue was an individualist view," Hays said. "It was an effort to find a path of progress and a solid median approach. Consequently, my sentiments did not appeal to either the rabid segregationist or the radical integrationist."

"I believe that my defeat was due ultimately to my advocacy of the acceptance of the 1954 Supreme Court de-

cision," the former U. S. Congressman continued, "and the fact that I at any time had never proclaimed myself to be a segregationist."

Hays said the number one issue facing Southern Baptists today is still the race relations problem, although he admitted that a lot of progress has been made.

### An Imperative Task

"If we can't do justice by the minority group, we can't solve some other problems that are going to be plaguing us very soon," he said. "It is imperative that we condition the minds of our people for a more Christian social order."

"I must admit that on occasion the political state has been more Christian than a particular congregation or church body in the matter of race relations," Hays continued. "I don't want the politicians and the lawyers to race ahead of the Christian ministers at this point."

Another issue facing Southern Baptists at this time, he said, is participation in the ecumenical movement.

"I can understand the reluctance of Southern Baptists to want to enter into any formal relationship with the National Council of Churches, because we say we don't need what it has to offer," the former Congressman stated. "The point is that the National Council needs what we have to offer. With our large membership and available resources, we could greatly help the National Council in its efforts to relate the Gospel to today's world."

In his chapel addresses at the seminary, Hays said the traditional view of the separation of church and state—two separate spheres of activity with an impregnable wall running between them—was not the best possible attitude.

### A Wall With Openings

"It is more Biblical, I believe, to think of the wall as one that has opened up a bit," Hays said. "There must be an opening somewhere in order for communication and dialogue to take place between the two spheres. For instance, when I was in Congress as a politician, I desperately needed the resources of faith which only my Christian presuppositions could give."

The church, Hays said, must provide moral direction for public affairs and radiate its influence out into every aspect of political and social life.



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# Caudill's Eyesight Apparently Saved by Atlanta Eye Surgeon

An Atlanta eye surgeon, recently returned from a secret trip to Cuba, may have saved the eyesight of 63-year-old Southern Baptist Missionary Herbert Caudill.



Caudill

successful, he said.

Dr. Haglar, who was in Cuba for eight days, said he volunteered to make the trip when it was learned that Caudill's condition required specialized treatment not available in Cuba. With approval of the U. S. Department of State, he was granted a visa through the Czechoslovakian Embassy.

Another surgeon also made the trip—Dr. Harry Taylor of Norfolk, Virginia, who just completed a six-month fellowship at Emory Clinic to learn Dr. Haglar's highly specialized retinal surgery techniques.

Caudill, a native of Clinchport, Virginia, who once was pastor of several churches in Georgia, is the missionary

who was arrested on April 8, 1965, along with his missionary son-in-law David Fite and 40 Cuban Baptist pastors.

He and Fite were convicted of illegal currency exchange. Caudill was sentenced to 10 years in prison, Fite to six.

Four months ago, Caudill was released "conditionally" to seek treatment in Havana. Apparently he will convalesce from the surgery in his home. (BP)

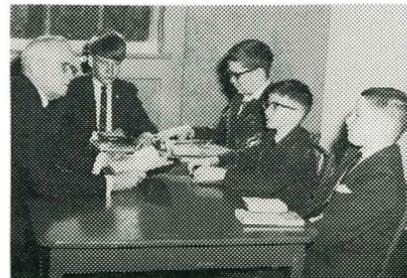
## New National Alcohol Council Director Is Southern Baptist

**BILLY E. McCORMACK**, a graduate of Southern Seminary, Louisville, has resigned the pastorate of Westside Baptist Church, Shreveport, Louisiana, to become executive director of the American Council on Alcohol Problems, Inc., with headquarters in Washington, D. C. The national organization, which has 40 state interchurch affiliates, coordinates the work of these affiliates and keeps them informed about governmental action in regard to alcoholism, alcohol education and highway safety.

## Kentucky Baptists Answer Prayer Through Cooperation

Mr. Orville F. Thre'keld, a retired state highway engineer, and chairman of the deacons, teacher of 12-year-old boys and extremely active layman of First Baptist Church, Frankfort, had this to say concerning the Cooperative Program:

"Every Christian lives under the admonition of our Lord to preach and teach the Gospel of Christ to all nations. Each Christian has the privilege of being a member of a team that cooperates with other Christians for the purpose of fulfilling this Great Commission. As we live Christian lives and tithe through our local church, and as our church gives through the Cooperative Program, then certainly we are a member of that wonderful team."



Kentucky Baptists answer prayer as we go into all the world with the Gospel of Christ through the Cooperative Program.

**Observe Cooperative Program Sunday, April 16**



## Ky. Southern Progress

Kentucky Southern College is the boldest Baptist program our state has experienced. Begun in 1960, with the gift of a 232-acre Campus from Leroy Highbaugh, then a President's Home from Carlisle Avenue Baptist Church, Louisville, my good friend from Missouri, President Rollin S. Eurhans has given leadership of vision and courage to build the Administration building, complex of housing units, and nearing completion the Student Union Building. In the wings are the two buildings required for full accreditation—Physical Education and Library.

In these five years the student body has passed the 800 mark, the faculty is perhaps unsurpassed in Kentucky, and the image of the college is good. The great need, the great handicap has been money. The school has its buildings and grounds pledged for construction loans. Operational costs have exceeded income. Baptists have given an estimated 95% of the money thus far, but it is not enough. The Kentucky Baptist Convention, as a state group, has given about \$558,000 for all causes, from all sources—budget, CEA and designated gifts. This was prior to March 10, when the Executive Board, called into special session to hear the urgent trustees for KSC, voted a total of \$885,000 as a final investment in this Baptist College and released them from our Convention. They intend to seek additional money from all good sources, and to ask for government loans and grants. Let us pray that money from good men everywhere, and especially in Kentucky, will be directed to our Baptist colleges in the immediate future so that they can realize their Christian purpose in training future leadership for the churches.

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## SUNDAY SCHOOL LESSON

By H. C. Chiles



## PETER AND JOHN AT THE TEMPLE

(This Lesson for April 23, 1967)

### Acts 3:1-16

This lesson has an interesting scriptural setting. The scene was laid "at the gate of the temple which is called Beautiful" in Jerusalem. Composed of Corinthian brass and adorned with perfect skill, this gate was about 20 feet wide and 50 feet high. It was a masterpiece of human workmanship. In cost and splendor it surpassed all of the other entrances to the temple.

### I. The Companions (Acts 3:1)

This is neither the first nor the last time that Peter and John were associated closely. Quite likely they had been friends from their youth. They were partners in the fishing business, which they operated on the Sea of Galilee. On many occasions they were together in intimate fellowship and Christian service. Here we find them accompanying each other to the place of prayer.

Peter and John were so different that it is interesting to find them together. Peter was impulsive, bold, energetic and daring. John was meditative, timid, loving and dependable. Each had something the other lacked, so they were mutually helpful. Through cultivating an interest in people who are different from us our lives may be enriched greatly. Like all of those who have been a great blessing to mankind, Peter and John loved God and delighted in the privilege of worshipping Him in the temple. Even though they were poor, they did not hesitate to wend their way to the temple to pray.

### II. The Cripple (Acts 3:2-3)

As Peter and John were about to enter this expensive gate of such tremendous beauty, they observed a helpless cripple being placed within a few feet of the entrance. The condition of this man was not due to an accident or to any sin in his life. He had been helpless from his birth, perhaps due to a malformation or a weakness in his ankle bones. Approximately 40 years of age, this man was not only poor but helpless also. Unable to work, he had become a professional beggar. Of such Jerusalem has always had an abund-

ance. Every day dear relatives or kind friends carried him to this place which was so propitious for begging, inasmuch as the crowds entered this gate to worship at least three times daily.

Understanding the philosophy of benevolence, the cripple knew that the most kind, sympathetic and thoughtful people pray and worship regularly in the Lord's house. So he knew where to go for alms. Those who love God most dearly are the ones who do the most for their fellowmen. Never expecting to walk a step, and wanting only a little money, this helpless cripple daily sat there by the gate of the temple and held out his hand, beseeching the more fortunate passerby to contribute to his support.

### III. The Cure (Acts 3:4-7)

When this man thrust forth his hand and with the wail of a professional mendicant asked alms of them, Peter and John stopped suddenly and turned a piercing gaze upon him. As the fire of Christian love flashed through their eyes, his interest was awakened and his hopes were aroused. Speaking for both of them, in a commanding voice Peter said, "Look on us." Expecting to receive something worthwhile, the cripple responded at once to the command, and his very look revealed his thoughts.

When the afflicted man turned his face in the direction commanded, eagerly expecting to receive a gift, his heart must have sunk within him at the disappointing words, "Silver and gold have I none." However, when Peter continued with the statement, "But such as

I have give I thee," his hopes began to rise again. Wondering what Peter was going to give him, the man listened with quickened interest as the Apostle added, "In the name of Jesus Christ of Nazareth rise up and walk." Stooping down, Peter grasped the outstretched hand of the man and lifted him to his feet, whereupon he felt the thrill of power in his feet and ankles.

### IV. The Consequences (Acts 3:8-16)

Fully aware that he had been healed, the man became hilarious with joy. He was so grateful and happy that he had been the recipient of sympathy, love, health, liberty, hope and inspiration. He was a new man and life had a new meaning for him. In the exuberance of his new strength, and with genuine gratitude therefore in his heart, he entered the temple and there praised and worshiped God Who had wrought this great miracle on him.

The people were struck with wonder and amazement at what had happened to the beggar. Curious to learn more about his cure and to discover by what means the apostles had wrought this miracle, a great crowd assembled immediately. Knowing that it had been accomplished by divine power, and anxious for God to have all the glory for what had been done, Peter seized the opportunity to affirm that God had been the author of this remarkable miracle, of which the apostles had been the instruments only, and that simply because of their faith in Christ.

Disavowing all personal merit in connection with the miracle, Peter gave the Lord all the credit for it, which was the proper thing for him to do. As twentieth century Christians we would do well to emulate his example with reference to our achievements, for He is the One Who enables us to accomplish what we do.

Peter then charged his hearers with the murder of Christ and for their horrible crime, for which they were inexcusable, he gave them the most scathing rebuke he was capable of uttering. Peter wanted them to know that they had committed a terrible sin in crucifying Christ, even though they had acted in ignorance. Because of their terrible guilt they needed to repent and to come into the right relationship with God.

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## Gowin Accepts Pastorate Of Middle Creek Church

Donald Gowin, a native of Bardstown and a 1965 graduate of Campbellsville College, has resigned the pastorate of Pleasant Hill Baptist Church in Marion County to become pastor of Middle Creek Baptist Church in Larue County.



Gowin

The new Middle Creek pastor plans to enter Southern Seminary at Louisville this fall.

He is married to the former Sharon Peauler, who also attended Campbellsville College. They have one son, Donald Scott, age 1.

Gowin began his ministry at Middle Creek on April 2.



**FIRST BAPTIST, PINEVILLE, TO BUILD**—Participating in ground-breaking services recently to symbolize the beginning of construction on a new sanctuary for First Baptist Church, Pineville, were (left to right) Pastor Charles F. Jones, J. S. Chappell, deacon; and Howard Asher, chairman of the church trustees. The new sanctuary, which will cost approximately \$385,000, will replace the building which was destroyed by fire in June, 1965.

## Blue Mountain Signs Civil Rights Compliance

The board of trustees of Blue Mountain College (Baptist) has voted to sign the Federal assurance of compliance, it was announced by Joe Jack Hurst, Jackson attorney and president of the trustees of the Baptist girls' school at Blue Mountain, Mississippi.

"It will not be the purpose of the college to utilize any federal funds but simply to make the National Defense

Education Act loans available to students at Blue Mountain College," said Hurst in making the announcement.

He further said that the board had acted after long, detailed and prayerful consideration of the needs of the students and felt that it was necessary for the continued growth of the college.

He said that a number of the college's best students had found it necessary to drop out of college or transfer to other institutions of higher learning during the semester beginning with February 1967 because they were unable to obtain loans to continue their education at Blue Mountain. (BP)

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## BAPTIST FORUM



### Let's Get Our Money Back

The day after the special executive board meeting that released Kentucky Southern College from the convention, the *Courier Journal* stated that the release frees the college from "a restriction against accepting federal grants." What restriction? We just voted overwhelmingly at the last convention to leave the trustees of our colleges free from instruction by the convention! We reaffirmed a 1949 policy leaving internal affairs of Baptist schools up to their trustees.

There is no legal voted restriction against grants since the last convention—only a sentiment and tradition against it. And that was the great undiscussed issue at the special board meeting: why not stay in and accept federal loans and grants, and then do the severing after government interference is actually committed and observed (which probably wouldn't happen). Of course, the reason why this question was not discussed is that there was not time to change the philosophy of men in one meeting. But we had better begin really to think and change our philosophy right now, lest we lose all our schools.

It occurs to me that we have a peculiar blind spot on church-state relations. We are laboring under certain misconceptions, which keep throwing off our calculations and conclusions. If we can get these misconceptions eliminated it may clarify our course of action.

The world in which we live has changed: the great society has come. The trouble is that many of us don't like it and won't accept it. We are in a welfare state right now, with Social Security, Medicare, government in education, and taxes so high we can no longer make large gifts to Christian institutions. Our society is very different from what it used to be, and we are not awake to reality but are living with certain fantasies.

The first misconception is that we have freedom. We don't! We never had complete freedom and it has steadily been reduced for a long time. What we have is approximate equality of opportunity to obey what we think is Christ's will.

The second misconception is that provision of a secular facility in a Christian school does not promote Christianity. It does, whether it's a loan or a

grant! It releases money to be spent on religious proclamation that otherwise could not be used for that purpose. Any assistance to a religious institution promotes that religion. It's a fallacy to think otherwise.

The third misconception is that federal money for colleges reverts to the government when refused. It doesn't! It is earmarked for education and goes to other schools, some of which are religious. We are now already supporting Christian education with our tax money. We think we're not involved, but we are! Colleges of other persuasions are getting some of our money in support of their views. When we refuse federal aid, we are only refusing to let our tax money come back to us; we are handing it over to other groups, both secular and religious.

The fourth misconception is that we have separation of church and state. We don't! The government is using tax money for religious education. As long as that prevails, the only constitutional hope we have left is for fairness in apportionment. The government is not establishing one certain religion and is not keeping us from rendering to God what belongs to God. It is trying to help us render to God what belongs to God, but we won't accept it.

Thus the ideal goal now is not freedom and separation, but equitable treatment in our attempt to obey Christ. To facilitate equitable treatment we must do our best to get our share of tax money back, and maintain our message in the kind of society in which we live. The only alternatives that would prevent our money from supporting other

religious enterprises would be to refuse to pay taxes, or get the social welfare and education laws repealed or declared unconstitutional by the courts. Refusal to pay taxes is wrong. Until the laws are changed, I prefer to pay taxes and strive for equitable treatment by the government to religious groups. It is better to have a hand in our direction and momentum, than to coast around the curve of the road doing nothing and even discriminating against ourselves.  
London, Ky. Winn T. Barr

### The Cooperative Baptist Convention

Dear Editor:

A missionary suggested that the name of our Southern Baptist Convention be changed to the Cooperative Baptist Convention. This writer has not seen the necessity of a change in name. However, if it comes, the term "cooperative" defines us as well as any available word. Without binding obligations from the inside or ecumenical ties from the outside we are cooperating to win this lost world to the Lord Jesus Christ.

Each Baptist body is autonomous! It is a self-governing body. Each individual church cooperating with the Southern Baptist Convention is doing this by choice. They are not owned by or obligated to the Convention itself. The Southern Baptist Convention is composed of messengers from these cooperating churches. However, the actions of the Southern Baptist Convention or any of her agencies has no binding influence on these churches. What a testimony to the world! The largest group of churches in the world cooperating for a single purpose, without an hierarchy in control. Each individual church seeking the will of God, exalting Christ, and following the Holy Spirit, separately, yet co-operating to fulfill Matthew 28:19, 20—The Great Commission.

Memphis, Tenn. Gerald E. Martin

## New Medical Center Motel

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## Sunday School

### Observe Cooperative Program Sunday

by Roy Boatwright

April 16, 1967, is Cooperative Program Sunday. Many of our Sunday schools will place emphasis on Cooperative Program Sunday by making a special effort to educate the people on the total program of our denominational work.



Boatwright

Let me suggest that you urge your department superintendents — junior through adults — to use the material in the April *Sunday School Builder*. You will find the information for the junior department on page 66-67; intermediates, page 63; young people, page 58; adults, page 38 and for the uniform lessons page 36.

You will also find on page 15 of the March issue of the *Sunday School Builder* an article on the Cooperative Program.

You may receive additional information on the Cooperative Program by contacting Michael L. Speer, Stewardship Promotion Department, Kentucky Baptist Building, Middletown.

## Evangelism

by Thomas H. Shelton

Mark 2 tells the story of four men who brought a paralyzed man to Jesus. They had to work together. As a result, Jesus healed the man and forgave his sin. Times have not changed. Men still need to pool their efforts in getting men to Jesus. This is the heart of the Cooperative Program of Kentucky Baptists. Working together, individuals and churches are able to preach in ways and places that no single person or church could do alone.

We can and should co-operate together in preaching—in serving—in giving. Through our faith in God and in what we are doing, together we will bring glory to our God and blessings to our fellowman. "When Jesus saw THEIR faith, he said to the sick man, Son, thy sins be forgiven thee."

## Woman's Missionary Union

### Present World Missions On April 16

by Mrs. George R. Ferguson

Cooperative Program Sunday provides a wonderful opportunity to present world missions in your church and to help the members to understand how their gifts go into all the world through the Cooperative Program.

WMU members, talk with your pastor about the importance of this day. If your church is not giving regularly through the Cooperative Program, this is a marvelous opportunity to begin to do so, with a special offering. If your church is behind in its regular giving through this channel or if you have not been doing as much for world missions as you feel you should, make April 16 "catch-up Sunday" for the Cooperative Program.

Take advantage of the opportunity to use this Sunday to help your members know the meaning of the Cooperative Program plan and the needs and opportunities which are available for winning the lost around the world through your gifts.

### CORRECTION PLEASE!

by Rosa Fiechter

The World Missions Conference at Cedarmore, scheduled for July 31-August 4 means that this week will close on Friday this year. Therefore, the Junior-Intermediate GA Camp held during this week will end at noon on Friday, August 4 instead of Saturday morning, August 5 as previously announced. This also means that this week of camp will cost the same as the other weeks. **Please make this correction on all the materials that have already been sent to you.**

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## Brotherhood

### Bert Lyons Believes In Royal Ambassadors

by Edward Hurt

Bert Lyons believes in Royal Ambassadors. Serving on his church's Royal Ambassador committee has helped him learn what the Royal Ambassador program is doing to assist his church in its task of teaching boys missions and involving them in mission activities.

Bert's assignment on the Royal Ambassador committee is to direct the recreational program for the boys. This means he is responsible for planning and conducting the sports activities in which the boys participate.

Under Bert's leadership, the men have given a lot of serious thought to the pace of sports in the Royal Ambassador program.

They see these activities as a means to an end—not an end in themselves.

Several basic ideas have helped these leaders of Royal Ambassadors come to this understanding.

First, Bert reminded his co-workers the Royal Ambassador sports is a part of the church's total effort to minister to its members and to reach lost people, particularly those with special needs. The church has a recreation committee which regularly assists Bert as he coordinates the recreation activities of the Royal Ambassador program with other church activities.

Second, Bert emphasized that Royal Ambassador baseball (and other sports activities) should be planned and conducted for the boys of the church rather than for spectators.

Third, Bert has drilled into the committee that Royal Ambassador sports are for playing, not specifically for winning. While any dedicated player wants to win and will try, it is impossible to play a game without having a loser unless it ends in a tie (and that is not a satisfactory outcome).

Fourth, there is the "outreach" factor. Take Gene Peterson, a 10-year-old, for example. Bert likes to tell how Gene, and ultimately his two brothers, were won to Christ through the Royal Ambassador sports program when normal efforts to reach them failed.

It was just after a clean but hard-fought baseball game that a couple of his boys witnessed to Gene, a member of the opposing nine. Gene responded.

## Foundation

### April 16 Is C.P. Sunday

by James C. Austin

The Cooperative Program is the unified mission budget of Southern Baptists. Through it, our churches pool their mission monies for maximum service.

We must begin to take the long look—to walk in the rhythm of the centuries. Too long we have been blinded by the budgetary needs for this year and next year. We have been preoccupied with the current building program and the next capital needs project. What if the Lord tarries for the next 2,000 years? Will our institutions and agencies be in existence? Will they be doing what Christ expects of Southern Baptists?

You can give to world missions forever by putting some of your dollars to work for God through your will. A bequest in your will can establish a testamentary trust to be administered by Kentucky Baptist Foundation. You can specify that the income is to go but to all Baptist benevolent, educational, and missionary causes through the Cooperative Program. Such a trust can also be established during your lifetime.

Consider for a moment this thrilling possibility. If you contributed \$10,000 to such a fund, and this amount earned 5% per year, you would be contributing \$500 a year to all that Baptists do through all the years to come.

## Church Music

### Severns Valley Church Receives Recognition

by Eugene F. Quinn

Severns Valley Baptist Church, Elizabethtown has received the Standard of Excellence Recognition for the entire year of 1966 with the promise of a forthcoming certificate of Church Recognition.



Bearfield

Dr. Loren R. Williams, minister of music of the church:

"Congratulations on this achievement. It is indicative of the fine music ministry you have at Severns Valley and the splendid leadership you are providing. It goes without saying that Standard Achievement is not possible without good leadership at the helm."

## Student Work

### Northern Community College BSU

by Dan Yeary

High on a Covington hill, Northern Community College proudly displays its halls of learning as the largest community college in the state of Kentucky.



Greutt

Offering a surprisingly broad curriculum, this community college provides first-class, low-cost, higher education to 1,287 students. With a projected enrollment of 2,525, Northern Center promises to be one of the outstanding colleges in Kentucky.

Within a school so large, the commuting student body represents every facet of metropolitan culture. Spiritual needs are as acute as the parking problem on the crowded hillside.

Tom Orcutt, a freshman and a member of Covington's Latonia Baptist Church, has accepted both the honor and the tremendous responsibility of creating a Christian witness on the campus as the president of Northern's first Baptist Student Union.

The first executive council has been elected, and plans are being made for a well-rounded, aggressive ministry in the fall of 1967. Bible study groups, and devotional programs have been the program emphases during this spring semester.

Two hundred ten Baptist students are enrolled at Northern Center. The potential for the campus witness is amazing.

Representing the "college of the future," Kentucky Baptists would do well to commit personnel, time, and finances to this opportunity for witness.

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## Stewardship

### If You Can't Stop, Smile

by Michael L. Speer

Near my home in the southeastern section of the Missouri Ozarks, there is a restaurant-service station that I can never drive past without smiling. Why? Because there are signs all along the road inviting me to stop and partake of their hospitality and the last one reads, "If you can't stop, smile." I am usually in a hurry with other plans, and so I pass on by, fully intending to stop the next time—but I can never pass by without a smile!

Perhaps some of our Kentucky Baptist churches passed by Cooperative Program Sunday, April 16, with only a smile—fully intending to observe the day next year. But why wait? The April 6 issue of the *Western Recorder* was full of information. Every pastor, Sunday School superintendent, Training Union director, Brotherhood director, W.M.U. president, minister of music, minister of education and others in your church received special packets of material to assist in the observance of this day.

If you passed by April 16, choose another day in the near future to observe Cooperative Program Sunday. Help every member in your church understand the mission programs that are being carried out in Kentucky and around the world as a result of gifts through the Cooperative Program. "If you can't stop, smile." But please stop at a later date! Materials are still available through the stewardship promotion department, Kentucky Baptist Building, Middletown, Kentucky.

## Church Development

### "Make A Note"

by G. R. Pendergraph

Before your calendar of activities is filled to the bursting point, make a note of the "Pastors' and Laymen's Conferences" to be held at Jonathan Creek, July 10-12 and at Campbellsville College, July 13-14.

S. F. Dowis, who has served our denomination in many capacities, will be leading in Bible study. Allen Graves, dean of the School of Religious Education at Southern Baptist Seminary, will discuss "Religious Education." John McBride of the Home Mission Board will be presenting the "Church Development Ministry." There will be other speakers.



Pendergraph

## Training Union

### Intermediate-Young People's Convention

by Eldon Boone

It's not too late to make reservations to attend the Intermediate-Young People's Training Union Convention at Cedarmore Baptist Assembly, April 21-22. Intermediates, young people and leadership interested in developing strong Christian youth through the Training Union are coming from across the state.

Program personalities include Carlton Carter, young people's consultant Training Union department, Baptist Sunday School Board; Don Blaylock, minister of music, Buechel Park Baptist Church; Mrs. Susan Rexroat, intermediate coordinator, Walnut Street Baptist Church; and Mr. and Mrs. Michael Speer. Mr. Speer is secretary of stewardship and promotion, Kentucky Baptist Convention, and Mrs. Speer is Training Union director, Lyndon Baptist Church.

These and others will lead conferences for intermediates, young people and the adult leadership of each group. These conferences will revolve around Training Union's tasks as they relate to skills intermediates and young people need as Christians today.

During the Convention, Kentucky's representatives to go to Ridgecrest Baptist Assembly will be selected during the State Intermediate Sword Drill Final and State Young People's Speakers Tournament Final.

A special feature for all ages will be a "Sing Out"—a program of Christian folk songs.

The convention starts with the evening meal at 6:00 p.m. Friday and concludes at 2:45 p.m. Saturday. Cedarmore rates prevail and include room, three meals, and linens. Send \$1.00 registration fee per person to Mr. Marvin Byrdwell, manager, Cedarmore Baptist Assembly, Route 1, Bagdad, Kentucky, 40003. For those who will be commuting, meal reservations should be made in advance.

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## Cummins to Speak in Louisville

George W. Cummins, native Kentuckian who serves as director of the division of chaplaincy of the Home Mission Board, Atlanta, will speak twice during the quarterly meeting of the Long Run Association Woman's Missionary Union at Chapel Park Baptist Church in Louisville.



Cummins

Dates and times for Cummins' addresses are Tuesday, April 25, at 7:00

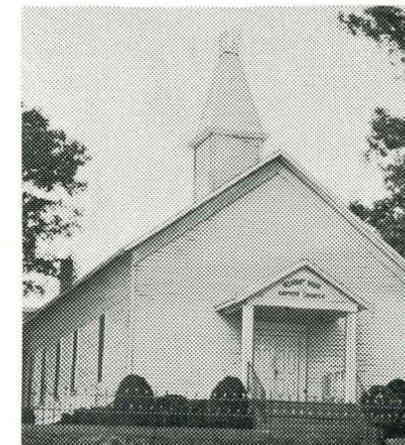
p.m., and Wednesday, April 26, at 10:00 a.m.

A native of Louisville, Cummins attended the University of Louisville and graduated from Georgetown College and Southern Seminary. Georgetown conferred on him the honorary D.D. degree in 1960.

The Home Mission Board staff member has been pastor of Beechmont and Okolona Baptist churches of Louisville and the Simpsonville and Mt. Pleasant Baptist churches of Simpsonville and Shelby County, Kentucky, respectively.

He was a U. S. Navy chaplain during and following World War II.

### Kentucky Baptists Answer Prayer Through Cooperation



Woody Hensley, pastor of the Pleasant Ridge Baptist Church in Pleasant Ridge, writes "The Prophet Isaiah said, 'Spare not, lengthen thy cords, and strengthen thy stakes.' Pleasant Ridge feels that in the crisis of this century these words must be taken seriously.

"In an effort to 'lengthen and strengthen' we have raised our Cooperative Program giving to 15% of our total income. In addition, this 'giving' spirit has been so prevailing that our church shared \$498.00 last December to be used in Foreign Missions, and recently gave \$215 to be used for Home Missions.

"We believe it is our privilege to share Christ with the world and this can take place only if we are willing to foot the bill."

Buron Richerson, Pastor of the First Baptist Church, Calvert City, says, "Before that fall of 1963 our church had 15% of the church budget set aside for all missions. Designations were taken out of this 15% and what remained was given through the Cooperative Program. When we adopted our budget in the fall of 1963 we made the Cooperative Program a separate item for 12% and expressed the hope that we could increase this percentage each year in addition to the increase in the total budget."

"This increase in mission giving has been possible as a result of giving information to our people concerning what we as Baptists are trying to do through the Cooperative Program. This information has been presented from the pulpit, by special programs by G.A.'s, by making the special mission offering church wide in scope.

"It goes without saying that the above increase would not have been possible without the cooperation of a wonderful people who desire to do more for the cause of Christ."



Cooperative Program Sunday is April 16