



A. R. Lasley



Robert Naylor



James Sullivan



Sylvia Jones



John Huffman



E. Keevil Judy



Joseph Underwood



Jim Vaus



William Jones



Mrs. R. L. Mathis



Thurmond Coleman



Paul Stevens



Claude Rhea



H. F. Paschall



Jack Birdwhistell

## Annual Kentucky Baptist Convention Leaders, Speakers and Personalities

These persons are included among those who will have parts in the various sessions of the Kentucky Baptist Convention when it meets in Louisville November 8-10. They are:

**JACK BIRDWHISTELL**, president of the Kentucky BSU—read scripture and lead prayer at youth night.

**THURMOND COLEMAN**, state music director for the General Association of Baptists—choir supervisor for youth night.

**MYRTLE HALL**, a student at the Julliard School of Music, New York City—soloist for youth night.

**JOHN HUFFMAN**, President of the Kentucky Baptist Convention and pastor of First Baptist Church, Mayfield — preside at regular sessions and will deliver annual president's address on Wednesday morning.

**SYLVIA JONES**, student at the University of Kentucky—soloist for youth night.

**WILLIAM A. JONES, JR.**, pastor of Bethany Baptist Church, Brooklyn, New York—youth night speaker.

**E. KEEVIL JUDY**, pastor of First Baptist Church, Henderson — speaker at Friday afternoon joint session of Kentucky Baptist Convention and General Association of Baptists.

**A. R. LASLEY**, moderator of General Association of Baptists—bring fraternal greetings from that group on Wednesday morning.

**MRS. R. L. MATHIS**, director of the promotion division of the Woman's Missionary Union, Birmingham — convention speaker on Thursday evening.

**ROBERT NAYLOR**, president of Southwestern Seminary, Fort Worth, Texas—address on

theological education Thursday morning. **GARLAND OFFUTT**, pastor of West Chestnut Street Baptist Church, Louisville—speaker at Friday afternoon session of the two conventions.

**H. FRANKLIN PASCHALL**, president of the Southern Baptist Convention, and pastor of First Baptist Church, Nashville—convention speaker on Friday morning.

**EUGENE F. QUINN**, secretary of the music department of the Kentucky Baptist Convention—music coordinator for the annual convention and supervisor of the combined youth choir.

**CLAUDE RHEA**, music consultant for the Foreign Mission Board, Richmond, Virginia—soloist for youth night.

**PORTER ROUTH**, executive secretary of the SBC Executive Committee—speaker at the Christian education luncheon Friday noon and convention speaker Thursday evening.

**GENTER L. STEPHENS**, school of church music, New Orleans Seminary—direct combined youth choir on youth night.

**PAUL M. STEVENS**, executive secretary of the SBC Radio-TV Commission, Fort Worth, Texas—convention speaker Thursday morning.

**JAMES L. SULLIVAN**, executive secretary of the Sunday School Board, Nashville—convention speaker Wednesday evening.

**JOSEPH B. UNDERWOOD**, consultant in evangelism for the Foreign Mission Board, Richmond—missions address on Thursday evening.

**JIM VAUS**, executive director of Youth Development, Inc., New York City—main speaker for youth night.



Eugene Quinn



Myrtle Hall



Porter Routh



Genter Stephens



**WESTERN RECORDER**  
NOVEMBER 2, 1967



ROBERT SHORT, author of the best-selling Gospel According to Peanuts, will analyze the famous cartoon series, "Peanuts," in terms of religion for R.A.'s attending the fourth national Royal Ambassador Congress at Oklahoma City next year.

EVANGELIST LLOYD BARDOWELL of Louisville preached during recent revival services at Ormsby Heights Baptist Church, Louisville. A total of 22 persons made professions of faith in Christ. Dallas Vincent is pastor of the congregation.

LARRY BUCHANAN is the new music director of Baptist Tabernacle of Paducah. The pastor at that church is Charles H. Chandler.

J. C. BIGBEE, the new pastor of Middleton Baptist Church near Franklin, Kentucky, is preaching during revival services this week in that congregation. The singing is under the direction of Barton Barrett, evangelistic singer from Galena Park, Texas.

THE DEACONS of First Baptist Church, Lebanon, Kentucky, have passed a resolution of respect for Henry W. Collins, who died September 29. He served the church as deacon and in several other offices.

WINSTON CRAWLEY, secretary for the Orient for the SBC Foreign Mission Board, said recently that many conceptions about the difficulty of mission work in that continent are based on half truths. "Except for the Communist-dominated portions, the Orient is remarkably open to new ideas, quite responsive to the gospel, and strategic both for the present and for the future as its nations accelerate change and move full speed ahead into the modern world," he said.

CARL WHIRLEY, Southern Baptist missionary to Nigeria, was the principal speaker during recent missionary day activities at New Orleans Seminary.

THE EUROPEAN BAPTIST CONVENTION, composed of English-language churches, passed a resolution at its 1967 session taking note of countries in Europe where Christians are "living and serving God under the bitter yoke of political and religious oppression." It encouraged the churches of the European Baptist Convention "to seek ways of extending to them Christian love."

BAPTISTS were one of three free church missionary groups taking part in the first ecumenical mission exhibition in Denmark, held at a community fair in Holstebro. Ten missionary societies from the Lutheran state church also participated.

RANDEL FINLEY of Crofton, Kentucky, has been called as pastor of Unity Baptist Church in Muhlenberg Baptist Association.

LEON CHILTON has resigned as pastor of the First Baptist Church of Drakesboro, Kentucky, to become pastor of Walnut Grove Baptist Church in Russellville.

EDWARD E. DUNCAN has resigned as pastor of Mount Pleasant Baptist Church, Todds Point, Kentucky, to accept the pastorate of Bluff City Baptist Church, Bluff City, Tennessee, effective November 12.

EARL PIKE, pastor of the Bloomfield, Kentucky, Baptist Church, was elected moderator of the Nelson Baptist Association during the recent annual meeting of that group at First Baptist Church, Shepherdsville. Other new officers are James Loy, pastor of Bullitt Lick Baptist Church, assistant moderator, and Lee Watkins, lay member of Bardstown Junction Baptist Church, clerk-treasurer.

A CONFERENCE ON NON-EVANGELICALS, sponsored by the Home Mission Board, is being held October 30 and 31 at Midwestern Baptist Seminary, Kansas City, Missouri. Future meetings of this type are planned for St. Louis, Miami, and Denver.

NORTH CAROLINA BAPTIST HOSPITAL at Winston-Salem has initiated a unique training program for Air Force chaplains at the hospital's School of Pastoral Care. Ten military chaplains have begun training in the six-weeks course designed to strengthen their effectiveness as ministers, especially in dealing with the sick.

POPLAR SPRING BAPTIST CHURCH near Murray, Kentucky, recently celebrated its 80th anniversary with a note-burning and dedication service upon complete payment for its new \$43,000 sanctuary. The deacons, building committee and several former pastors had parts on the special program, which also featured the reading of a history of the congregation. Jerrell G. White has served this church for the past four years. He resigned during October to become pastor of the First Baptist Church of Sesser, Illinois.

THEMES for the Southern Baptist Convention when it meets in Houston June 4-7, 1968, will be "Good News for Today's World," a convention committee has decided.

MISS BERNICE HINSHAW, assistant professor of biology at Cumberland College, Williamsburg, Kentucky, recently received three honors. She was chosen for inclusion in two biographical volumes and also was invited to become a member of the International Platform Association.

ADMINISTRATION OFFICIALS at Baylor University, Waco, Texas, have warned social service clubs to exercise more caution in pledge activity after a student died and two others suffered injuries during separate initiations. Dead is John Everet Clifton, a 19-year-old sophomore from Crosby, Texas. Local authorities ruled his death accidental. He was being initiated into the Baylor Chamber of Commerce, a service club, along with nine other pledges, when he collapsed. President Abner V. McCall ordered a full investigation of the incident.

LARRY BRYSON of Cherokee, North Carolina, has been named associational consultant for the Baptist Brotherhood Commission at Memphis, Tennessee. He has been working in a ministry to the Cherokee Indians of Cherokee, North Carolina.

**WESTERN RECORDER**  
 "Earnestly Contend for the Faith Which was Once for All Delivered to the Saints" — Jude 3  
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# What is the Purpose of Baptist Higher Education?

Baptists generally do not understand, or at least they are not fully agreed upon, the reasons for denominational support of their educational institutions. Furthermore, colleges and universities have not effectively informed the supporting constituency of their purposes and of the means they employ in achieving their purposes as Baptist institutions.

The need for a concise definitive statement of purpose for Baptists in higher education was expressed by study groups and seminars in each of the major areas designated for study in the Baptist Education Study Task. Again and again there were expressions of need for statements of purpose, both by the denomination and by the Baptist colleges and universities they sponsor. Whenever solutions to problems of Baptist higher education were proposed, a common beginning point was the suggestion that a well-matured statement of purpose be worked out.

Those who showed concern feel that existing statements are not sufficiently clear and definite to provide guidance for the successful growth and operation of the colleges and for adequate understanding and support on the part of the Baptist constituency.

The catalogs of all the Baptist institutions contain statements of their purposes. In a majority of such statements specific reference is made to the institution's relationship to the convention from which it receives some support. The first of the resource papers on a "Preface to a Philosophy of Southern Baptist Higher Education—Faith and Learning," is based principally upon statements of purpose found in the catalogs of 32 Southern Baptist colleges.

One may inquire, therefore, whether the need so widely expressed is not only for more definitive statements of purpose,

are couched in generalizations which do justice neither to higher education nor to the Christian spirit of our Baptist world outlook. It is also pointed out that there is wide variety in the elements included in existing statements. And while some variety reflecting the particular types of services provided by institutions is desirable, there is an expressed need for a broader common base. Given a basic statement that does justice to the functions and needs of the institution, and the obligations and purposes of Baptists in their Christian witness, any variations will apply principally to the means and methods used for achieving the objectives that are related to the stated purpose of a specific institution.

Important to this consideration is the fact that the accrediting agencies require statements of purpose by all of their member institutions. They impose no restrictions on these statements. However, an institution's statement of purpose, considered in relation to performance in the various aspects of its educational services, provides the basis for accreditation.

Although numerous statements of the purposes of the denomination in relation to Christian education appear in the literature, some of which have the official stamp of approval of Baptist conventions, the persistent feeling of need would indicate that current statements do not challenge Baptists to meet existing needs in higher education. They should be re-studied and in some instances reformulated.

It is in the light of this concept that the participants in the seminars and the study groups at the Conference set forth certain basis considerations and suggestions that may be used as guides in the development of effective statements of purpose for the Christian college. These items are presented in the order in which they were considered at the Conference.

1. A Christian college should provide higher education within the perspective of the Christian world view.

This point of view requires that Christian higher education be ultimately defined in terms of teaching and learning—activities which involve services to students and those communities served by the graduates.

The Christian world view regards God as supreme, as the measure of faith; man as free to seek, and endowed with a mind competent but not sovereign; and creation as at once the mediation of God's truth and the object of man's stewardship.

This does not mean that the Christian teacher will feel under the necessity of interspersing his teaching with "sermon-

ettes" or tying every aspect of his subject to religious ideas. The Christian teacher should color his teaching with his overall world view. Just as the water of a river takes on the tint of the soil of the country through which it passes so any academic subject is indelibly colored by the world view, whether Christian or non-Christian, through which it is filtered.

Committed to the Christian world view, the Christian college will help the student to interpret factual data. It will tend to give him an integrating principle around which he can relate learning and life. It will give him a frame of reference for developing and enriching values and judgments. Hopefully,

***"A Baptist higher institution cannot be justified if it operates as 'just another college,' even if it operates as a good college."***

it will help the student to understand what he knows.

2. The Christian college should create and nurture an atmosphere conducive to the Christian ethic.

A Baptist higher institution cannot be justified if it operates as "just another college," even if it operates as a good college. It must operate in the context of a self-conscious and comprehensive community of scholars whose fellowship would strengthen, influence, enhance, and redeem the thinking of each participating person.

It is agreed that Christian higher education has a decidedly different and proper ethical and moral dimension. This might suggest that some absolute standard should be enforced as law. It is recognized, however, that the moral effect of legalism on college students is largely harmful and negative, and that much more redemptive influence can be achieved within a permissive atmosphere.

Sound moral influence is created by the right sort of community structure, within which students identify with their teachers, observe them, work with them, and are influenced by their example.

3. A Christian college should be a center of study and a forum for discussion of issues and challenges facing the sponsoring denomination.

Such a college should be on the cutting edge of religious thought, where new ideas and new strategy for advance-

(CONTINUED ON PAGE 15)

***"Current statements (of purpose) do not challenge Baptists to meet existing needs in higher education. They should be re-studied and in some instances reformulated."***

pose, but also for a wider and more effective dissemination and understanding of such statements and a more effective implementation of them both on and off the Baptist campuses.

It is implied in some of the discussions that many of the statements of purpose



Government Funds in Baptist Colleges

Before you read the rest of this editorial, turn to page 9 and carefully read the news release from Washington concerning government funds used by Baptist colleges. If you are among those who still believe most Baptist colleges have not made use of any federally-financed higher education programs, you are shocked by this report. Even those aware of Baptists' participation in government-financed higher educational programs are amazed and somewhat puzzled by this report. They are amazed at the number of schools and the amount of funds involved, and they are puzzled because from the report it cannot always be determined what the government funds were used for by the Baptist schools.

It is unfortunate that the report is not more specific. It lumps together government funds of all sorts used in connection with colleges, except government loans for facilities, construction and funds from the Office of Economic Opportunity.

Just to say a Baptist college used so much government money last year is not sufficient. In fairness to the schools, it ought to be said what the money was used for at the college. It is possible that none of the \$56,000,000 in the report was used by any of the 48 Baptist schools in violation of religious liberty principles. The first impression from the report, however, is just the opposite.

For example, the largest sum by far was payment for research services by two Baptist medical schools at Baylor and Wake Forest. This is altogether reasonable to expect. The government is the biggest sponsor of research, and all respectable medical schools conduct extensive research. It would be almost unthinkable that these two Baptist medical schools would not be involved in government-financed research projects. Similarly, many of the other funds were payment for specific services rendered, and this would hardly be considered subsidy of Baptist education.

The amounts in the report for Kentucky Baptist colleges will be surprising to many readers. We have more or less assumed that none of our Baptist schools in Kentucky have used government funds—except Georgetown in the case of government loans for dormitory and classroom construction. The fact is, this report does not include such construction loans.

For what then was government money used at our Kentucky Baptist colleges? Though the report does not specify the projects, conversations with two of our Baptist college presidents give reasonably reliable information. The bulk of the funds listed for Kentucky

Baptist colleges was National Defense Education loans to students. In this program the federal government provides 90% and the college 10% of a loan fund administered by the school. The loans are to students and not to the schools.

Another program used by some Kentucky Baptist schools is the Federal Work Study project. In this, the federal government provides 85% and the college 15% with the college administering the program. The recipients may work on or off campus and are paid for their services.

What is to be said in light of this report of \$56,000,000 of government funds used by 48 Baptist schools in the last four years? For one thing, it is obvious that federal government involvement in higher education, including church-sponsored higher education, is so extensive by now that it is almost inevitable that Baptist schools will be involved. Government aid to higher education is a fact to reckon with in modern society.

There seems to be ways to join hands with the government in higher education without compromising Baptist convictions on religious liberty and self-determination. The responsibility for choosing some offers and rejecting others lies with the Baptist schools, since the government is interested in providing for educational facilities and not for the preservation of Baptist principles.

There are some apparent dangers in accepting government funds for any use in Baptist colleges. One of these is the tendency to begin cautiously but gradually to abandon caution and eventually to accept all offers without due regard for dangers involved.

Another is the temptation to alter the original objective of the college in order to qualify for research grants or other government funds for special services. A school might easily become more concerned about an educational program that suits the federal government than one in line with the objectives of the sponsoring denomination.

Still another danger is an ultimate dependence upon public funds for the existence of the college. No school should be so dependent upon one source of income as to be in jeopardy if that source should no longer be available.

Such amounts of government money as are now being used by Kentucky Baptist schools pose none of the above dangers. However, careful consideration and extreme caution should always be employed before deciding on any program involving government funds.

Experts Can Be Wrong

Two recent reports of surveys dealing with alcohol don't make sense when put side by side. If one is right, the other must be wrong, though both claim to have correct conclusions.

The first report made the first page of the October 2nd issue of the Louisville *Courier-Journal*. It was a government-sponsored study costing a million dollars and covering five years. It was aimed at finding ways to prevent development of problem drinkers.

The conclusions and recommendations of this study are discouraging, disturbing and disastrous. How they can be reconciled with truth and right is inconceivable. The gist of the recommendation is that the best way to discourage alcoholism is to teach teen-agers how to drink. It is proposed, then, that beer be served in college cafeterias, that liquor advertising include family drinking scenes, that the legal age for buying liquor be reduced from 21 to 18, and that alcoholic beverages be served young people at church gatherings under adult supervision.

The reasoning behind the recommendation seems to be that social disapproval and difficulty of obtaining liquor make it more attractive, while to remove the stigma would remove the attractiveness of liquor. These experts may be right psychologically, but they are wrong in their presupposition. This is that drinking is desirable, and only excessive drinking is questionable. It is the old question of total abstinence or moderation. In the case of liquor, the evil effects are so obvious that only total abstinence makes sense. Moderation is for the good things of life, not for such evils as alcoholic beverages.

The other report has to do with a 15-year study of drivers killed in auto accidents in three California counties. This report made the next to the last page in the first section of the October 21st issue of the *Courier-Journal*.

Dr. Julian A. Waller, of the California Department

of Public Health, reported that 47% of the 1,261 drivers killed in the three counties were found to have alcohol in their blood. He said alcohol plays a greater part in auto accidents than is commonly believed.

Dr. Waller's announcement of verified facts is in line with every other study on alcohol and driving. Counting the innocent killed by the guilty, the toll of drinking drivers is tragically shameful.

How inconsistent can we be? We pass a law requiring a warning on cigarette packages because of apparent health hazards, but spend a million dollars for a recommendation to teach people how to drink a known poison. If cigarettes kill hundreds with cancer, liquor kills thousands with cirrhosis of the liver and drinking drivers. At least, the smoker digs his own grave, but the drunken driver not only digs his but digs many for innocent victims.

The survey recommendation just doesn't make sense unless we are ready to approve universal drinking. This is exactly the goal of the powerful liquor interests, but is contrary to the most enlightened human reason and the teaching of God.

The evils of alcoholic beverage are as obvious as the evils of murder. It would then be just as reasonable to remove the stigma of murder and teach young people how to kill as it is to abolish laws controlling alcohol and teaching youth how to drink.

But what can we expect in a day when theologians declare God is dead, and respected teachers condone sex relations out of wedlock? Thank God that millions of God-respecting and Bible-believing people don't believe the God-is-dead theologians, the situation ethics teachers or the psychological experts who advocate teen-age drinking.

Experts can be wrong, and they were never more wrong than in this encouragement of universal drinking.

BAPTIST FORUM



White's Run Takes Other Side

Whereas, the White's Run Association of Baptist Churches meeting in annual session October 4 and 5, 1967, in Carroll County, does recognize the importance of education in today's modern and complex society, and

Whereas, we are proud of the quality education provided in a Christian climate by several colleges and schools of our Kentucky Baptist Convention, and

Whereas, we are aware of the problems facing our denominational schools

and colleges; therefore,

Be it resolved that this association does commend the work of the boards of trustees, the presidents or administrators, the faculties and student bodies of our several schools and colleges in building and maintaining excellent institutions and

Be it further resolved that this association does endorse the action of the Kentucky Baptist Convention in their Bowling Green 1966 session in reaffirming faith in the "trustee administration" of its schools and colleges, and

Be it further resolved that the White's Run Association does express continuing confidence in the administrations of the several schools and colleges to exercise care in maintaining quality education in a Christian atmosphere and to demonstrate concern for the principles and traditions of Baptists in the hiring of faculty, other personnel, and in total administration.

White's Run Association of Baptists

What About These Questions?

Dear Editor:

The beat goes on: "Let's keep our freedom. Federal aid to church schools is unconstitutional. To accept it is expediency." Here are some distinctions I think we need to observe for precise thought on these oft-repeated slogans.

We need to stop and ask, "Freedom (FORUM CONTINUED ON PAGE 13)"

## SBC Work in New England Divided into Three Groups

The New England Baptist Association meeting recently voted to split into three smaller associations and band together in a new organization they called the General Association of Baptists in New England.

The three new associations will be the Upper New England Baptist Association which include churches in Maine, New Hampshire, and Vermont; the Massachusetts Baptist Association; and the Southern New England Baptist Association, including churches in Connecticut and Rhode Island.

Organization of the new general association composed of three groups took place at the Main Street Baptist Church at Brunswick, Maine.

Messengers from the churches represented divided according to their areas

and organized the three associations simultaneously in the same building.

Southern Baptists first entered the New England area in 1958 when a mission was established at Portsmouth, New Hampshire, by a group of Baptists from New Mexico stationed at an Air Force base there.

The New England Baptist Association was organized in 1962, with affiliation with Maryland Baptist Convention.

Until recently the New England churches were also affiliated with the Northeast Baptist Fellowship, which had anticipated formation of a Baptist state convention by 1970, but the fellowship voted in September to split into two smaller groups—the New England states, and the New York-New Jersey states. (BP)

## Baptists in West Virginia Move Toward State Convention Status

Although no specific action was initiated, the possibility of the organization of a state convention was evident in the recent first annual meeting of the Baptist General Association of West Virginia at Parkersburg.

A total of 55 churches and chapels in the General Association reported a membership of 11,000.

The minimum requirements to be eligible for financial assistance from Southern Baptist Convention agencies in the establishment of a new state convention are 70 congregations with 10,000 members.

The guidance of Southern Baptist work in the pioneer area has grown from a

pastor's fellowship to a statewide missions committee, to the General Association of West Virginia. The next step normally would be the organization of a state convention.

Thomas Jones, a Parkersburg layman, was elected president, along with pastors W. D. Sharp of Williamson, vice-president; Robert Steinmetz of Bluefield, clerk; and Charles Milam of Nitro, treasurer.

The association adopted a \$97,050 budget, including an anticipated \$40,000 from the Southern Baptist Home Mission Board for pastoral and other salary assistance.

Progress reports highlighted the staging last year of the first statewide Sunday School convention with a registration of 304, the birth of two new churches, and the opening of state offices at Saint Albans, West Virginia. (BP)

## Jack Willett Moves To Leesburg, Virginia

Jack N. Willett, a native of Louisville, is the new pastor of Round Hill Baptist Church, Leesburg, Virginia.

A graduate of Georgetown College and Southern Seminary at Louisville, he served the Manitou, Kentucky, Baptist Church and Riverview Baptist Church of Cox's Creek, Kentucky, before going to Fordtown Baptist Church in Kingsport, Tennessee, in 1962. He leaves the Fordtown pastorate to go to Virginia.

Willett is married to the former Carole Sue Harris of Madisonville, Kentucky, who worked as a secretary for five years in the student department of the Kentucky Baptist Convention.



## BEST Study Out

A report on the "Baptist Education Study Task," known for short as BEST, is off the press. It is the "Summations of Twenty-four regional Seminars—Two National Study Conferences—and the Report of the Findings Committee."

Every Baptist leader should carefully read this report at the earliest possible date.

The *Western Recorder* has been sharing this BEST Report in its columns for the past several weeks. Baptists coming to the annual convention should be much better able to support Christian Education in Kentucky, and to interpret past actions on current issues.

Copies of the BEST Report are going out to selected leaders from the office in Middletown and from some of the Baptist college leaders. If you desire a copy and do not receive one, you may request one as long as the supply lasts.

## Christian Education Luncheon At Convention

The annual Christian education luncheon sponsored by the Christian education committee for all our Baptist schools in Kentucky—including the seminary—will be held Friday, November 10, at 11:30 A.M. (session adjourns at 11:00), Brown Hotel, Fourth and Broadway, Crystal Ballroom.

Tickets are \$2.75 (including tips), and the entre is chicken a la king—with all the trimmings—fore and aft!

The thrilling voices of the Cumberland and Georgetown college choirs will be heard, and Campbellsville choir will be seen!

Porter W. Routh, head of the Executive Committee of the Southern Baptist Convention, Nashville, will be the speaker. Fred T. Moffatt, Jr., Shelbyville pastor and chairman of the Christian education committee, will preside.

## Get Your Tickets

So, get your tickets as you register either at the Brown Hotel (headquarters) or at the Walnut Street Baptist Church. They will sell you one or more. Or, you might buttonhole a school president, J. Chester Durham, or a committeeman. Do it early—bring your friends.

## Rabun Brantley Speaks

Rabun Brantley, secretary of the Education Commission, SBC, and leader of the BEST study, will speak to the Christian education report at the session on Friday morning at 10:00.

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## White Accepts Pastorate In Sesser, Illinois

Jerrell G. White, pastor of Poplar Spring Baptist Church, Murray, Kentucky, for the past four years, has accepted the pastorate of First Baptist Church, Sesser, Illinois.

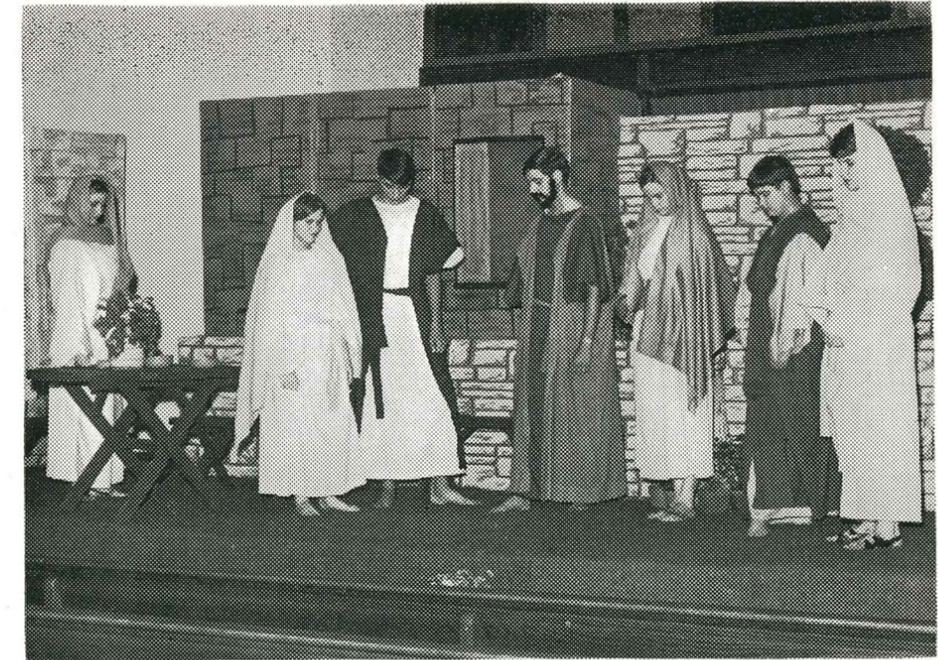
White served a previous pastorate at Mt. Zion Baptist Church, Kuttawa, Kentucky. He is a graduate of Union University, Jackson, Tennessee, and Southern Seminary at Louisville.

He is married to the former Connie Rogers of Kuttawa, a graduate of Murray State University.

## Shepards to Lead Tour

Samuel G. Shepard, pastor of First Baptist Church, Tupelo, Mississippi, and Mrs. Shepard will be leading a tour next summer to the Baptist World Youth Congress in Berne, Switzerland. The tour will also include a trip to the Holy Land and several countries in Europe.

Shepard is a former pastor of the Nicholasville Baptist Church, Trinity Baptist Church in Paducah and Erlanger Baptist Church. He says the tour, which will last 21 days between July 18 and August 8, will cost less than \$1,000. Those interested should write to Samuel G. Shepard, 635 Highland Circle, Tupelo, Mississippi 38801.



## Hodgenville Youth Present Drama

More than 600 young people in Severn's Valley Baptist Association witnessed this scene from a religious drama, *He Knew the Master*, presented at a recent associational youth rally by the youth of First Baptist Church, Hodgenville. The drama, directed by W. D. Burden of Hodgenville, recounts the witness and death of Stephen, the first martyr of the Christian church. It had been presented previously for the members of Hodgenville's First Baptist Church.

## Special Committees To Report at Kentucky Convention

The 130th annual session of the Kentucky Baptist Convention, to be held this year November 8-10 at Walnut Street Baptist Church, Louisville, will feature reports from three special committees which were authorized last year at the convention meeting in Bowling Green.

George S. Munro, pastor of First Baptist Church, Fort Thomas, and chairman of the special committee on youth night, will present the report of that committee on Thursday afternoon during the miscellaneous business session.

This committee was formed and directed last year to study the possibility of changing the time of the youth rally from the closing session of the convention to another date.

Also reporting at this year's convention will be a special Christian education committee, which Verlin C. Kruschwitz of Severn's Valley Baptist Church, Elizabethtown, has served as chairman.

This committee was charged to study the possibility of the convention forming a Christian Education Commission to replace the current Christian education committee of the state Baptist Executive Board. Kruschwitz will give this study committee's recommendation at the miscellaneous business period on Wednesday afternoon.

The Wednesday evening session will feature a report from the third special committee authorized last year at Bowling Green. Known as the Baptist joint advisory committee, it is a combination of the denominational cooperation committee of the Kentucky Baptist Convention Executive Board and the special committee of the General Association of Baptists—the Negro Baptist convention in Kentucky.

This committee was empowered and authorized last year to discuss and study the possibilities of merging the Negro and white Baptist conventions of Kentucky "into one convention of Kentucky Baptists."

Allen W. Graves, dean of the school of religious education at Southern Seminary, Louisville, has served as chairman of this committee.

## Auxiliary Groups To Meet

Three auxiliary agencies of the Kentucky Baptist Convention are scheduled to meet on Tuesday, November 7, in Louisville, one day before the beginning of the full convention at Walnut Street Baptist Church.

**Kentucky Baptist Ministers' Conference**—Tuesday, November 7, Walnut Street Baptist Church. Sessions at 2:30 and 7:30 p.m. Bob C. Jones, pastor of the Lawrenceburg, Kentucky, Baptist Church, president.

**Kentucky Baptist Music Association**—Tuesday, November 7, Crescent Hill Baptist Church. Sessions at 10:00 a.m., 2:00 p.m. and 7:30 p.m. and dinner at 6:15. W. Voris Howard, minister of music at Latonia Baptist Church, Covington, president.

**Kentucky Baptist Religious Education Association**—Tuesday, November 7, Walnut Street Baptist Church, Room 222. Session at 1:00 p.m. and dinner meeting at 6:30 p.m. Lane Easterly, minister of education at the Harrodsburg, Kentucky, Baptist Church, president.

## Lee E. Cralle Co. Funeral Home

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## SBC Schools Get \$56,000,000 From Government During 1963-66

Forty-eight Southern Baptist colleges and universities have received \$55,892,000 from the federal government during the four-year period 1963-66, according to a study prepared by the National Science Foundation.

Baylor University, a Texas Baptist school in Waco, was listed in the top 100 schools in the nation in the amount received from the government. The 1966 allocations to Baylor amounted to \$11,298,000, the report said.

Although not in the top 100, Wake Forest College, Winston-Salem, North Carolina, was second among Southern Baptist schools receiving federal support. It got \$3,554,000 in 1966.

The report did not state for what purposes the federal funds were used, but indicated the funds fell into four

categories, and did not include loans or grants for housing.

Most of the funds to Baptist schools were believed to be for contracts for services rendered and for research programs.

During the same period public funds to Southern Baptist schools increased 71%. If the two top schools (Baylor and Wake Forest) are not counted, the increase to Southern Baptist schools was 56%.

The report showed that the following Kentucky Baptist schools received funds from federal agencies during 1966:

Campbellsville .....	\$ 62,000
Cumberland .....	124,000
Georgetown .....	53,000
Kentucky Southern .....	5,000

## Supreme Court to Review New York Federal Aid Case

The nation may be a step closer to a solution of the impasse of "judicial review" of the constitutionality of much federal legislation on the grounds that it violates the "establishment" and "free exercise" clauses of the First Amendment.

The U.S. Supreme Court has agreed to review a New York case challenging the constitutionality of certain provisions of the Elementary and Secondary Education Act of 1965.

The single point at issue in the appeal to the Supreme Court, according to both sides, is whether or not citizens and taxpayers have a right in federal courts to challenge laws on the ground that they violate the First Amendment.

A group of citizens in New York brought a suit in the U.S. District Court for the Southern District of New York, challenging the use of federal funds for programs and services in religiously-operated schools.

At issue are guidance services and instruction in reading, writing, and other subjects. Included are the purchase by federal funds of textbooks and other instructional materials for use in such schools.

In June of this year the three-judge District Court ruled (2-1) that the New Yorkers had no legal standing to bring such a case. The decision was based on a 1923 case (Frothingham v. Mellon) that said individual taxpayers have such a small amount of financial interest in a federal tax case that they cannot challenge such expenditures.

The appeal to the Supreme Court seeks to make the point that this is not

a taxpayers' case but that it is one involving the free exercise and establishment of religion. Therefore, the New Yorkers contend, the Frothingham case is not applicable in this situation.

If the Supreme Court rules in favor of the New Yorkers, the case then probably will be returned to the District Court for trial. If it rules in favor of the administration, the problem will remain as to how to test such issues in the courts.

A by-product of the Supreme Court agreement to review this case may be a further delay in "judicial review" legislation now pending in the House of Representatives. The House Judiciary Committee will not likely take action on judicial review while such a case is

## Kleykamp Is Ordained By First Church, Russell

William Kleykamp, Jr., has been ordained to the gospel ministry by the First Baptist Church of Russell. The ordination came at the request of the Wilson Creek Baptist Church. Kleykamp and his wife have been members of the First Baptist Church of Russell.

The ordaining council was composed of pastors of the Ashland and Russell area. John Ivey, Greenup Associational superintendent of missions, served as moderator; Louis M. Ader, pastor of the ordaining church, served as clerk; Henry Johns, Cattlettsburg pastor, served as interrogator; Elmer Wiley delivered the charge to the church and Thurman Jackson the charge to the candidate.

Following the ordination a Bible was presented to the newly-ordained minister by Charles Mitchell. The ordination prayer was led by Robert Patton and L. W. Benedict led the closing prayer.

## Books Now Requested for Burdine Library

Initial response to the J. T. Burdine Library Fund has been small, according to Editor C. R. Daley of the *Western Recorder* and state Brotherhood secretary Forrest R. Sawyer, who established the project.

These two men recently announced that they would receive donations to help J. T. Burdine of College, Alaska, rebuild his theological library, which was totally destroyed by the recent flood in the Fairbanks, Alaska, area.

Since donations have been small, Kentuckians are now urged to donate new or used books to help Burdine get his library started again. The books may be left at the *Western Recorder* booth

during the forthcoming Kentucky Baptist Convention at Walnut Street Baptist Church, Louisville, November 8-10.

Burdine has indicated that he is in special need of the following books:

- Expositor's Greek New Testament*
- Word Pictures in the New Testament*
- The Pulpit Commentary*
- The American Commentary on the New Testament*
- Interpretation of the English Bible*
- The Interpreter's Bible*
- Matthew Henry's Commentary*
- International Standard Bible Encyclopedia*
- Young's Analytical Concordance*
- Nave's Topical Bible*

# Proposed Florida Baptist School May Step Aside for Graham

Plans for the proposed Florida Baptist College near West Palm Beach have been "put on ice" until Evangelist Billy Graham decides whether or not he will build a major university there.

Graham said recently he was considering 17 sites for such a university, and that his board would make a decision "before Christmas."

The trustees of Florida Baptist College have voted to recommend that the Baptist institution be dissolved if Graham decides to build a university near West Palm Beach.

In Dallas recently, Graham said he was considering establishing a university that would be "the West Point of Christian education" to train ministers and other religion specialists.

Graham said that such a school would cost in the neighborhood of \$50,000,000, but that the Billy Graham Evangelistic Association had no funds for such a college. Graham said his role would be to raise funds for the school, help enlist faculty and administration, and perhaps serve as chairman of the board.

In a press conference, the chairman of the board of the proposed Florida Baptist College, Jess Moody of West Palm Beach, said that Graham had authorized him to announce that Palm Beach Gardens, about 10 miles from West Palm Beach, was one of the 17 sites Graham was considering.

Moody told the Baptist Press that he believed Graham would ultimately select the Palm Beach Gardens site, but that the decision had not yet been made.

A 1,000-acre site adjacent to the Professional Golfers' Association (P.G.A.) course in Palm Beach Gardens would be offered to Graham.

It includes the same property which Palm Beach Gardens developer John D. McArthur has offered to Florida Baptist College.

Moody said that more than \$837,000 has been pledged to the proposed Baptist college, and that the contributors would be given the opportunity to transfer their gifts to the Graham university or have the money returned.

In a special called session last year, the Florida Baptist Convention approved the charter for the new Baptist college by a vote of 242-197. Included in the charter was a doctrinal statement, but a description of the property was deleted because the deed was still held by MacArthur.

Moody said that the trustees of the school and Florida Baptist leaders were "quite happy about" the prospects of the Graham university in Palm Beach Gardens and that they had "found no opposition anywhere" to the proposal. Final decision on the matter, after Graham and his board have made their decision, would have to be made by the Florida Baptist Convention. (BP)

## Historic Baltimore Church Votes to Move to Suburbs

The historic Eutaw Place Baptist Church at Baltimore, displaced by an urban renewal project, has voted to move to the suburbs and build a \$900,000 church plant.

The church was founded in 1869 and was the home church of Miss Annie Armstrong, first executive secretary-treasurer of the Southern Baptist Convention Woman's Missionary Union. Miss Armstrong was a charter member and taught there for 30 years.

The new church building will include offices, an educational building, and a 400-seat chapel. Cost on the initial building has been set at \$575,000 with an additional \$135,000 for the land.

Since 1871, the gothic-style Eutaw Place Church has been one of Baltimore's landmarks. The church reportedly does not yet have a buyer for the present property.

W. Clyde Atkins is pastor of the church, and has been on the church staff since 1930, and pastor since 1936. (BP)

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**FEATURING PAST EVENTS FROM THE FILES OF THE WESTERN RECORDER**

### 10 YEARS AGO November 7, 1957

The *Western Recorder* reported that 80 persons attended the first morning worship service of Hersey Davis Baptist Chapel, held September 8, 1957. The new congregation, which was meeting at an elementary school on Taylorsville Road in Louisville, was sponsored by Deer Park Baptist Church. Later it was constituted into Davis Memorial Baptist Church, in honor of a long-time professor of New Testament at Southern Seminary.

Gainer E. Bryan, public relations director for Kentucky Baptists for the past three years, was elected editor of the *Maryland Baptist*, effective November 15.

### 25 YEARS AGO November 5, 1942

Forty Baptist pastors of Louisville gave a testimonial luncheon in honor of Dr. Samuel S. Hill, who had just been elected president of Georgetown College. Kyle M. Yates, pastor of Walnut Street Baptist Church, delivered the main address.

Ralph R. Couey, pastor of Fourth Avenue Baptist Church, Louisville, reported that his congregation had been

sponsoring a ministry to deaf persons for about a year. David Mein was leading separate worship services in what was referred to as a "church for the deaf."

### 125 YEARS AGO November 3, 1842

The proprietors of the *Baptist Banner* and *Western Pioneer* (now the *Western Recorder*) offered to sell the Baptist newspaper and its print shop to the highest bidder. The owners reported that their subscribers were in arrears to the tune of \$80,000.

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## Project Stresses Students' Personal Witness

A pilot project aimed at involving students in campus evangelism has made its debut at the University of Missouri at Columbia.

Sponsored by the student department of the Southern Baptist Sunday School Board, the evangelism workshop is a major step in a five-year emphasis on campus evangelism being projected by Southern Baptists.

The pilot effort "woke us up to the needs of the students," commented Roy S. Isbell, assistant director of student work for both the Missouri Baptist

Convention and the University of Missouri.

"It gave us a vision of what could be done on our campus in evangelism, and helped us see a broader ministry on the campus, reaching more than just those already interested in religion," Isbell said.

Isbell added that the students were enthusiastic about teaching Sunday School or leading youth revivals, but were hesitant to face one person with the gospel. "This is what we are going to work on," he said. (BP)

## SBC Sunday School Board Joins Nashville Equal Employment Group

The Sunday School Board of the Southern Baptist Convention has helped organize a group of Nashville businesses and industries to make equal employment opportunity a reality in the city.

The board was one of eight organizations that met recently to lay the groundwork for the Nashville Employers' Merit Employment Council.

James L. Sullivan, executive secretary-treasurer of the board, said that joining the council is in line with the board's present employment practices.

"Since 1953," Sullivan said, "the board has made no distinction in its salary structure between men and women, Caucasian and non-Caucasian. Fringe benefits and other such matters have been the same. Employees are paid by job description regardless of sex or ethnic background."

Sullivan said the Caucasian to non-Caucasian population ratio in Nashville is about 80-20, and that this would be a desirable ratio of employees for the board. But, he added, the board definitely would not lower standards of qualification in order to achieve it.

The board's chief executive added that the board definitely preferred Southern Baptist employees. "We sincerely believe that a Baptist can work better toward the spiritual purposes of an in-

stitution like this," Sullivan said.

He said certain positions should be filled only by Southern Baptists because of the nature of the work, and that the board proposes to maintain "an equitable level of non-Caucasian employees from the membership of Southern Baptist churches over the nation."

Sullivan said that an analysis conducted by the board's office of personnel revealed 349 of the 415 professional-supervisory-executive positions should be filled by Southern Baptists. The same analysis showed only 20 of the 510 office-clerical-manual jobs need Southern Baptist personnel.

Sullivan met with local Negro Baptist leaders, asking their help and cooperation in locating qualified persons to work at the board.

"Our studies reveal that in the professional-supervisory-executive classification we can and definitely intend to offer positions to qualified Baptist non-Caucasian persons as positions open and as qualified individuals become available," he told them. (BP)

## Home Board Appointees To Establish Guidance Programs in Kentucky

Two persons have been appointed missionaries by the SBC Home Mission Board, Atlanta, to develop in-service guidance programs at two Kentucky Baptist schools.

They are Leon D. Simpson, who will establish a guidance program at Cumberland College, Williamsburg; and Jerry Ray Kibbons, who will develop a similar ministry at Campbellsville College. Kibbons will serve also as a professor at Campbellsville while developing that Baptist school's guidance program.

Simpson leaves the pastorate of Friendly Center Baptist Church, Van, Texas, to accept the Home Mission Board appointment; Kibbons has been teaching at Central Missouri State College in Warrensburg, Missouri.

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# SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for November 12, 1967)

## INTERNATIONAL SERIES

### THE LURE OF OTHER GODS

Hosea lamented the fact that the people of the Northern Kingdom had been enticed and lured away from the worship and service of God, and had plunged into idolatry with all the corruption, injustice and violence incident thereto. He was grieved deeply because the true God no longer interested them. Hating idolatry with a passion, Hosea exposed the accompanying defective moral attitudes and practices.

#### I. The Controversy (Hosea 4:1-2, 11-12)

Hosea summoned the people of Israel to appear at God's tribunal. He did so because they had broken their covenant with God and had practically excluded Him from their thoughts. They had closed their eyes to the truth and refused to be taught. They were averse to knowing God's will because they wanted their own way. They were proud, unstable, worldly, corrupt, ungodly, and idolatrous. God had a controversy with them because of their gross violations of His law, their inexcusable idolatry, and their desperate incorrigibility.

A calamity was inevitable for these stupid people, who had drifted thoughtlessly into ease, extravagance and debauchery. Moreover, the time-serving priests were unfaithful to their trust and allowed the people to perish for lack of knowledge. So far had they strayed from their functions as moral teachers that they connived at, if they did not foster directly, the sinfulness of the people.

#### II. The Consequences (Hosea 8:4, 11-14)

In the period when Hosea prophesied, kings ascended the throne of Israel in rapid succession, neither by the will of God nor by the expressed wishes of the people, but by the manipulations of certain influential groups. In 200 years Israel elevated 19 kings, representing four dynasties, to a blood-stained throne, each of which came to a violent end. This shocking instability was attributed to the choice and enthronement of these monarchs without consulting the will of God, and to the fact that they and their subjects worshiped gods of silver and gold that were manufactured by men.

Altars were erected in numerous eminent places, and since there were not

enough legitimate priests to function at these shrines, men were chosen to occupy the office who were both woefully ignorant and grossly immoral. This multiplicity of altars entailed a tremendous increase in sacrifices. The latter were made without thought as to their real purpose, and then the meat was consumed for food.

The people of Judah were little, if any, better than those in Israel. They placed their faith in their strongly fortified cities rather than in God. Because of their forgetfulness of God, it is not surprising that their fate was the same as that of the Israelites.

#### III. The Command (Hosea 10:12)

Hosea lived close to God, the people, and nature. From communion with God he derived inspiration, from the people he gathered information, and from nature he gleaned illustrations.

In this verse Hosea spoke vividly of "fallow ground"—ground which had remained in a neglected, uncultivated, and fruitless condition. On the fallow ground the rain, the dew and the sunshine fell, but all in vain. The fallow ground

had to be broken up. That which lay below had to be brought to the surface and exposed to the sunlight. Hosea used this as a picture of the people of Israel after they had long neglected the house of God and the ways of righteousness. Their vicious inclinations, sensual appetites, and inordinate affections had to be uprooted. The soil had to be prepared for the reception, the germination, and the growth of the seed of righteousness. The prophet urged the doing of the things that the righteous God required of them after those years of stubborn resistance and shameful idolatry.

It is ever God's will for His people who have indulged in sin to repent and to respond cheerfully to the leadership of the Holy Spirit. He would have them to cherish the things which belong to the better life. He wants them to eradicate the weeds of sin, eliminate evil thoughts, suppress evil desires, and follow the leadership of the Holy Spirit.

Treating us as intelligent and responsible beings, God asks us to yield our wills completely unto His will. The figure of righteousness descending as the rain speaks not only of freeness but also of fulness. God is ever ready to bestow the fulness of the Holy Spirit upon His devoted, faithful and obedient children.

## LIFE AND WORK SERIES

### GOD'S WORSHIPER MUST BE KIND

God requires those who worship Him to practice being grateful, just, honest and kind. Today's lesson is a timely reminder of the tremendous need of sincere and sympathetic concern for the needs of others today. Since kindness is one of the attributes of God, being kind to those who are unkind to us is doing what God does and what He would have us to do. Just as He shows kindness to those who do not deserve it, so should we. He wants us to be kind in thought, speech, and deed. Kindness of thought is the soil in which the loveliest of all flowers grows, the flower of forgiveness.

Deuteronomy 22:1-4; 24:10-13, 19-22

If an animal strayed away from a herd or flock, whether it belonged to a

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

neighbor, friend or relative, the worshiper of God was required to deliver it back to the owner or his servants. In the event the owner lived at a considerable distance, making it difficult to return the lost animal, it was required that the finder take it into custody, feed and water it, notify the owner, and then restore the animal when the owner or his servant came for it with proper identification.

Likewise, when a lost garment was found, it was to be returned promptly and cheerfully when properly identified. The law required one to assist one of his fellowmen whose animal had fallen as a result of being overloaded. It forbade one to turn his gaze in another direction and to pretend that he did not see the one who was in distress, thereby refusing to get involved, as is the custom of so many today when they observe others in distress and real need.

In the event that one should lend another a sum of money, and circumstances made it impossible for him to repay it as had been agreed upon, but offered him some tangible property as a pawn until he could pay it, the one making the loan was forbidden to go into the house of the other and take out a pledge. If the one who had procured the loan delivered the pledge, it was permissible to accept it but he was instructed to return it by sundown if it were needed by the borrower. Mercy and kindness must be shown to persons in need and in distress.

At the time when the grain was harvested, if some were left standing in the field or if a sheaf were overlooked when the field was cleared, it was not permissible to return and get it, but it was required that it be left for the poor to take and use. When the olive trees

were stripped of the fruit that was ripe, they were not permitted to return and gather what was originally overlooked, but the remaining fruit was available to the widows, orphans and strangers. They also were allowed to gather the grapes that were left at the first gathering. These expressions of mercy and kindness were very important. Ephesians 4:30-32

Having been regenerated and transformed, Christians are to be motivated by love for Christ and for others. Obligated to put off the ways and habits of their former lives, such as indulgence in lying, anger, stealing and corrupt speech, they are challenged to put away all that grieves the Holy Spirit.

"Grieve" is a love word, which means to plunge into deep sorrow. By their unholty imaginations, impure thoughts, wrong attitudes, sinful words, and disobedient deeds Christians cause the Holy

Spirit acute pain or plunge Him into deep sorrow.

God's children are admonished to put away all things that are unkind. They must overcome any deep-seated and vicious desire to injure others. One cannot harm another without injuring himself. The Christian is urged to act out what he is by overcoming Satan, working diligently, giving generously, speaking to edify, and being forgiving and kind. In the strength of the Lord Christians can do these things which He wants them to do. Since the Christians are different from the unsaved, they should manifest that difference by their manner of life. When they have a right relationship to Christ, they will have the proper attitude toward their fellowmen, and they will express the latter by kindness to them, as they seek to minister to their needs.

## BAPTIST FORUM



(Continued from Page 5)

of whom?" Is it freedom of the church, the individual, the church-related institution, or some function of these? Individuals are still free in personal religion, except for some limitations in giving and in their work. But churches are experiencing considerable containment. Churches take tax money for community welfare programs. Religious institutions of some denominations are being favored by tax grants. The church's own income is being decreased by taxes. Churches are withholding for the government, are exempted from property taxes, and depend on the state's police protection.

So churches are being deprived of income and forced by circumstances to give much of what they have to improper objects, and to depend on the government increasingly for help. We are free to proclaim, but we are not free to pay as many proclaimers as we need. The pinch is on the pay. But churches have not been vitally denatured yet.

We need also to ask, "Separation between what?" The wall of separation should be between certain functions of church and state: worship and tax

money, and religion and law. Not all functions need to be separated, however. The church-related institutions themselves need not be fully separated from the state. And even churches are not fully separated from the state. We might as well talk about separation between Sunday School and Training Union, as to talk about absolute separation between church and state.

We need to ask, "Who makes the laws, the citizens or Congress? And who decides that federal aid to church schools is unconstitutional, the citizens or the Court?" We need to face up to the fact that Congress makes the laws, and the Supreme Court decides whether they are constitutional or not. Accepting aid is something we ought to do until the Supreme Court declares it unconstitutional, unless we are prepared to rebel against the government. The government says, "Upgrade your schools for defense." Accepting aid is not just ex-

pediency. It is well supported by the principles of obedience to the government and observance of equality.

And giving the aid to which we are entitled to schools of other persuasions could be unprincipled expediency. By what principle do we justify letting our tax money go to support schools of competing philosophies and religions, when we could be brave like the Apostles and go to jail, rather than let our money support religions we consider false? There is plenty of principle for accepting aid, and quite a bit of expediency in allowing our tax money to support other religions we don't believe in.

We need also to ask, "Is a school the same as a hospital?" Federal aid might be all right for hospitals because medical care for the body is practically the same in all hospitals. But curricula for the mind are not the same in all schools. London, Kentucky Winn T. Barr

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Name of Text	Awards Earned
Beginner Music Reader .....	5,360
Let's Make Music, I .....	3,178
You Can Read Music .....	2,133
You Can Learn To Sing .....	1,974
The Beginning Vocalist .....	1,693
Song Leading .....	1,209

In addition to the leading six textbooks, the other 34 accumulated thou-

sands of awards during the past year from October 1, 1966 to September 30, 1967.

Music classes and schools continue to meet a dire need in our churches. Won't you schedule one?

## Sunday School

### Studies In Luke's Gospel

by Roy Boatwright

The suggested book for adults and young people for the January Bible Study Week (1-5-68) is *Studies In Luke's Gospel* by Frank Stagg, professor of New Testament, Southern Baptist Theological Seminary. Stagg states that, "the Gospel of Luke is about God's concern for all people; his joy over each one recovered, whether Jew, Samaritan or Gentile, and his grief over those who remain lost. It is about God's concern

with all the needs of all the people: that the blind see, that the deaf hear, that the lame walk, that the leper be cleansed, that those in bondage be freed, and that sinners be forgiven. It is just such a gospel that we are privileged to study."

Your state Sunday School department provides each year a very helpful meeting at Cedarmore for those who will be teaching the January Bible Study book.

The preview study at Cedarmore is scheduled to be held Nov. 27-29, 1967.

We are privileged to announce that W. W. Adams, professor of New Testament interpretation, New Orleans Baptist Theological Seminary, will lead us in our study of the Gospel According to Luke. Adams is a well known Bible scholar. He was pastor of churches near Birmingham, Alabama; head of department of New Testament interpretation, Eastern Baptist Seminary, Philadelphia, Pennsylvania; professor of New Testament and president of Central Baptist Theological Seminary, Kansas City. He was professor of New Testament interpretation at Southern Seminary in Louisville before going to New Orleans Seminary.

Adams devotes much time each year to leading Bible conferences in churches throughout the convention. He considers instruction in the New Testament teachings to be his primary and his only task, both at the seminary and in the local church.

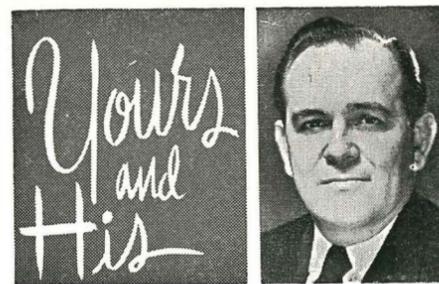
In making preparation for January Bible Study week in your church it would be well to plan for age-groups. Here is a list of suggested books to be taught to the various age-groups in your church:

Intermediates—*Life at Its Best*  
Juniors—*In the Land Where Jesus Lived*  
Primary—*The Story of Samuel*  
Beginner—*Good Times at Church*  
Nursery—*Good Food to Eat*

We would like very much for you to send your reservations to Marvin Byrdwell, Cedarmore Baptist Assembly within the next few days. Each year our attendance has grown. We would like everyone who wants to attend to have accommodations; therefore, we urge you to make reservations soon. Send along \$1.00 registration fee.



Adams



## Convention Messengers

Has your church appointed its messengers to the 130th annual session of the Kentucky Baptist Convention meeting November 8-10?

Well, how many? The Constitution reads: Article III—"The membership of this Body shall consist of no more than two messengers from each Baptist church having one hundred members or less. **One more messenger shall be allowed for each additional two hundred members.**" Thus, a church of 1,900 could send 11 messengers, and so on.

But, any Baptist in your church can come and enjoy the kingdom business and fellowship to the full—but **only messengers can vote on issues.** The written ballot is used.

So, get those messengers appointed! Come to the whole convention.

Come for the whole Convention and by all means stay until Friday night.

The pre-convention meetings start Tuesday afternoon, November 7. The Executive Board also starts with its committees Tuesday morning.

But the Convention opens Wednesday, 10:00 A.M., November 8—Walnut Street Baptist Church, 3rd and St. Catherine. It closes Friday night in the Fairgrounds, Freedom Hall.

An historic joint session of our Convention and the General Association of Baptists in Kentucky will be held on Friday afternoon, 1:30, at Walnut Street Church. This will be most important.

### Bring (Send) Youth

The sixth annual Youth Night will be held at the Fairgrounds, Louisville, in Freedom Hall, Friday, November 10. More than 20,000 seats in the main hall—for you and youth.

Your youth choir will need to be at Freedom Hall, get a snack at the concessions in the hall, and be in their seats for rehearsal at 6:00 P.M. There Genter L. Stephens of New Orleans Baptist Seminary, will rehearse them along with about 6,000 others! Then, at 7:30 you will hear singing which can't be topped this side of Heaven! Not to mention the soloists and speakers.

Doors of Freedom Hall open to the general public at 6:45. You, too, can get your snack suppers at the concession carts which will probably be on the big outside front porch—or if raining, in the main corridor at the front door.

Come—send or bring all youth!

## What is the Purpose of Baptist Schools?

(CONTINUED FROM PAGE 3)

men of the church can be entertained and tested. In order to fulfill this purpose, members of the Christian college community must be free to evaluate denominational positions. It should also be a center of study and a forum for discussion of issues facing the immediate community and the larger society of which it is a part.

4. *A Christian college should give emphasis to the liberal arts and humanities.*

Although it may appear to some that science and technology may be receiving an undue share of emphasis and of educational resources, it must be understood that science is a liberalizing discipline. It is an essential part of the total liberal arts concept. Its peculiar emphasis in this era of technology is not only desirable, it is essential.

Other aspects of the liberal arts and the humanities, the traditional foundation of higher education, are currently somewhat overshadowed in the total educational program. This condition calls for all liberal arts colleges, including Baptist colleges, to face a painful reassessment of their reason for being and of their function in relation to the Christian world view.

This is not to say that the Christian college can afford to devote insufficient attention to the sciences. Indeed, in this preponderantly scientific age, Christians and the Christian college must pay much more attention than some of them have been paying to science. A Baptist college can justify the provision of a strong foundation in the sciences as a legitimate introduction to a vital area of human knowledge and contemporary culture, and for students who will pursue special studies. However, few if any should endeavor to move into the highly specialized fields.

5. *A valid, if not major, purpose of a Christian college is to prepare vocational Christian workers for all denominational enterprises.*

It seems valid to suggest that providing specific educational opportunities for prospective pastors, missionaries, church

staff members, and other vocational Christian workers is a proper and necessary purpose for which the denomination sponsors and supports colleges.

Responsibility for this kind of educational service is peculiar to the Christian college. Historically, this has been one of the major purposes of the Christian college, and one of its primary contributions to its supporting denomination and to society generally.

Baptists recognize that non-denominational colleges are providing a liberal arts education to an increasing number of our denominational leaders. However, substantial numbers will continue to be educated in our Baptist colleges. This should challenge Baptists to maintain the highest educational standards.

It is suggested that the Christian college serve ministerial candidates, missionaries, religious workers, and denominational leaders in the following ways:

(1) Provide adequate curriculum on a pretheological level. A college should not seek to become a theological seminary, but it should provide courses in Bible and religion, on a sound academic basis, adequate for the candidate for some Christian ministry.

(2) Cultivate in and out of class a campus atmosphere which neither codifies the would-be servants for the Lord, nor seeks deliberately to divert them to some other occupation.

(3) Through the religion division and in other appropriate ways interpret the various forms of Christian vocation open to Baptist students today.

(4) Lead the denomination to provide some type of scholarship assistance where needed.

6. *Regardless of the professions and occupations for which students are preparing, a Christian college should seek to develop graduates who have an understanding of and a genuine commitment to the lordship of Christ in their lives.*

The vital interest of the local church in Christian education extends beyond the provision of ministers and other specially trained Christian workers. It includes the education of dedicated Christian laymen who can provide leadership in the churches and denominational life, as well as to extend the Christian influence into the human society.

The academic offerings of the Christian college must include effective college-level courses in Bible and religion as a means of achieving both academic and spiritual acquaintances with the Christian religion. However, the committed Christian layman cannot be developed simply by providing courses in a Bible department. The entire curriculum and other essential activities of college life must be operative within the Christian perspective.

"That this may be a sign among you, that when your children ask their fathers in time to come saying,

## What mean ye by these stones?

Then ye shall answer them, these stones shall be for a memorial unto the children of Israel forever." Joshua 4:6-7.

Just as Joshua commanded the twelve men of Israel to build with perfect stones a monument to commemorate the passing over Jordan—  
So, as our loved ones pass from our presence over Jordan, we should select the most perfect, the most beautiful and the most lasting stone for the monuments we erect to commemorate their beautiful virtues and accomplishments.

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YOUR KENTUCKY BAPTIST CHILD CARE PROGRAM