


NOVEMBER 16, 1967

Welcome to Kentucky

Harold G. Sanders (left), executive secretary of the Kentucky Baptist Convention, formally welcomes Mr. and Mrs. Robert N. Wallace to Baptist work in Kentucky. Wallace became pastor of Highland Baptist Church, Louisville, last July after serving a church in Virginia Beach, Virginia, for seven years. The couple was included among a group of about 60 persons who attended a breakfast for newcomers to Kentucky Baptist work, held before the opening session of this year's meeting of the Kentucky Baptist Convention.





GLEANINGS FROM THE FIELD

ERNEST E. MOSLEY, pastor of University Avenue Baptist Church, Honolulu, Hawaii, will join the Sunday School Board at Nashville on December 4 as a church administration consultant.

THE LARGEST GIFT ever made to Oklahoma Baptist causes by an individual has been contributed in the form of a trust by the late Louise M. Prichard of Oklahoma City. The gift was designated exclusively for us as ministerial and missionary scholarships to Oklahoma Baptist University in Shawnee. Actual amount of the contribution was not announced, but it was believed to be "in the millions."

ONE OF THE HIGHLIGHTS of the 176th annual session of the Three Forks Baptist Association of Kentucky was the burning of the note on the home now owned by the association and occupied by missionary Charles N. Wilcox. The home, located in Hazard, was purchased in 1960 by the association. Three Forks Association includes 29 churches and missions in Leslie, Perry, Knott and Letcher counties.

EVANGELIST CLYDE GORDON of Bowling Green, Kentucky, preached during recent revival services at White Stone Quarry Baptist Church in Warren Association. There were 19 additions to the church, 14 of these by baptism. Wilbert Taylor is pastor of the White Stone Quarry congregation.

NEW ORLEANS BAPTIST SEMINARY has purchased the private library of Edmond Keith, well-known hymnologist from Atlanta, Georgia. Included are many rare and valuable books in the areas of hymnology and the history of church music. Keith is an alumnus of the seminary and is currently an associate in the church music department of the Kentucky Baptist Convention.

TWENTY-FIVE PERSONS were added to the membership of the Auburn, Kentucky, Baptist Church during a recent revival under the leadership of Dr. O. W. Yates of Lexington. Eugene Reynolds is pastor of the congregation.

FLAGS ON PUBLIC BUILDINGS in Monrovia, Liberia, flew at half-staff for eight days in honor of the late Dr. D. R. Horton, Baptist pastor, educator, and welfare organizer who died during September at the age of 81. He went to Liberia as a missionary in 1917.

ROBERT L. CARGILL, pastor of First Baptist Church of Hollis, Oklahoma, has been appointed development director at Oklahoma Baptist University at Shawnee. He is a graduate of OBU and Southwestern Seminary at Fort Worth, Texas.

TWO SPECIAL COMMITTEES to deal with church-pastor relationships and with church-denominational relationships were created at Atlanta by action of the Atlanta Baptist Association. The action, by vote of 127-47, followed a long period of public discussion concerning growing tensions between laymen and ministers, and the problems that arise when a pastor is fired.

CHARLES P. PITTS, former pastor of Highland Baptist Church, Dallas, Texas, will be formally inaugurated as president of Dallas Baptist College on November 25.

FUNERAL SERVICES were held October 25 for Chester Ramsey, executive director of the Colorado Baptist General Convention's Foundation. He died at a Colorado Springs hospital after a short illness.

FOURTEEN PERSONS made professions of faith in Christ during a recent revival at the Brooks, Kentucky, Baptist Church. Floyd Whistler, pastor of Walnut Ridge Baptist Church in Jeffersonville, Indiana, served as evangelist for the series of meetings. David E. Weaver is serving as interim pastor of the Brooks congregation.

PASTOR MORRIS TRAYNER of Pleasant Ridge Baptist Church, Sweet Owen, Kentucky, was honored by members of that congregation for his four years of service as their pastor on October 15. A total of 35 persons have made professions of faith in Christ during his four-year ministry there. A recent revival at the church, led by Henry C. Hedgespeth of Danville, resulted in seven additions to the congregation.

JAMES K. PACE, insurance executive of Memphis, Tennessee, was elected chairman of the Executive Committee of the Brotherhood Commission in that city at a meeting of the Committee on October 24.

CHARLES W. HOLLAND, pastor of Porter Memorial Baptist Church, Lexington, conducted a recent revival at Victory Baptist Church in Evansville, Indiana. Several persons made professions of faith.

CLEAR CREEK GRADUATE Paul J. Anderson, now pastor of the Friendship, Indiana, Baptist Church, reports a good revival at that church with Lonnie R. Morrison as evangelist. A total of 14 professions of faith was recorded.

FIRST BAPTIST CHURCH of Lebanon Junction, Kentucky, has passed a resolution of respect of Charles A. Conlin, faithful member of the congregation who was killed recently in an automobile accident. The resolution cited Conlin for his 37 years of service to the church. Among other duties, he served as deacon, church treasurer, and Sunday School teacher.

A TOTAL OF 346 PERSONS attended the recent "M" Night" program of the Southeastern Group of Long Run Baptist Training Union. The meeting was held at First Baptist Church of Taylorsville. Virgil Jenkins was elected director of the group for the coming year. He replaces J. D. Hyatt, pastor of Elk Creek Baptist Church, who served in that position during the past year.

EARL A. NORTHERN, pastor of the Trenton, Kentucky, Baptist Church for the past 10 years, has resigned to accept the pastorate of First Baptist Church of Charleston, Tennessee. While at Trenton, Northern served as moderator of Bethel Association, on the Executive Board of the Kentucky Baptist Convention, and as chairman of the activities committee of Camp Joy.

How Should Converts Be Received as Church Members?

by HAROLD S. SONGER

Does a church have the responsibility to decide if it feels a person is Christian before baptizing him or receiving him into the fellowship of the church by transfer of letter?

Many churches in the Southern Baptist Convention are abandoning the traditional practice of voting on a person's baptism or church membership immediately after he presents himself for membership. Instead, they are adopting the practice of receiving "candidates for church membership." In some churches the candidate can become a church member only after talking with the pastor or membership committee, while other churches require attendance at a new church members' orientation class.

The common element in all these new procedures is that the person's profession of faith or letter is not considered sufficient to qualify him for baptism or church membership. The church is demanding some evidence of the practice of faith in addition to a profession of it.

Some Baptists object vigorously to a church's passing judgment in this way and claim that the traditional Baptist way conforms more closely to the pattern of the New Testament. But not even Baptist tradition supports the practice of admitting church members with-

out a careful examination of their professions of faith.

In the 1800's the common practice among Baptists was to require that the candidate for church membership relate the story of his conversion to the entire church. The church not only evaluated the candidate's public testimony, but asked him questions about his religious experience.

Furthermore, Baptist churches practiced strict discipline to maintain the purity of the congregations.

Does the New Testament support the procedure of receiving persons as "candidates for church membership"? It is commonly believed that the early church immediately and uncritically received for baptism any person who professed faith in Jesus Christ. A careful reading of the Acts of the Apostles shows, however, that the early church was much more cautious than is generally recognized.

The reluctance of the apostles to baptize every one who made a profession of faith is clear in Peter's appraisal of the conversion of some Gentiles in Acts 10:1-48. After Peter had preached the gospel to them, the Holy Spirit came upon them and Peter said: "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" Peter's

recognition of the presence of the Spirit was the foundation for his judgment that these persons should be baptized.

The evaluation of religious experiences in the book of Acts represents a continuation of the pattern of the ministry of Jesus. Jesus frequently met vows of discipleship and loyalty with piercing observations which exposed the superficiality of professions and challenged men to deeper devotion.

Both the New Testament and Baptist tradition summon the church to be responsible in judging the religious experiences of those who seek to join it. The failure to do this has resulted in many persons being received into the church who have never been saved.

When a church proclaims the Gospel, it takes upon itself the responsibility for judging the world and exposing its sins and errors. When a person responds to this Gospel, the church cannot resign its responsibility for pointing out the weaknesses and flaws in a person's response. Both the proclamation of the Gospel and the evaluation of religious experience are demanding tasks, and the church cannot afford to shrink from either of them.

Harold S. Songer is associate professor of New Testament at Southern Seminary, Louisville.

When Disagreements Arise within the Church

by L. H. COLEMAN

In human relationships even within a church fellowship, disagreements among members are inevitable. Even the most basic institution within society, the home, where love should be evidenced unequivocally, there will be differences of opinion.

In a church most folks do not go the route of maturity and practical wisdom. Emotion is displayed more readily than intelligence. Sometimes words spoken in haste and bursts of anger cause wounds which are either never healed or take a great deal of time to resolve.

Basically most members take one of four different alternatives: (1) leave the church and join another, (2) stir up trouble and strife within the church, (3) quit attending church or (4) take the New Testament route of forgiveness and reconciliation (Cf. Matt. 18:15-20).

More and more folks with disagreements leave their church and join another. They feel that their feelings have been hurt, their viewpoints have been unappreciated; and rather than cause a fuss they would prefer leaving.

What will this same person do when inevitable disagreements arise in their newly-found church home? What effect

will "church hopping" have on the children? Will it help or hurt the person's testimony and influence? Sometimes moving one's membership is the only solution to a bad situation, but at best it is far from ideal New Testament Christianity.

The second viewpoint is stirring up trouble and strife within the church. Satan can benefit in this case, but the cause of Christ will suffer. This solution is certainly undesirable. A non-Christian might take this course; a carnal Christian possibly could take this course; but a spiritually-minded believer would never hurt his church in this manner.

Still others accept another alternative—quitting the church. They are disillusioned about all that is involved in the function and purpose of the church. Rather than leave, fuss, or get right with their fellowman these persons become drop-outs. Some of this group spread the word among their friends that when the church votes differently on a given object or when a certain individual leaves the fellowship then they will return to church.

The final alternative is the one of forgiveness and reconciliation. Christ

can be exalted and magnified when a Christian is slow to anger, always ready for reconciliation and desires it without delay. Christ taught the right treatment of an offended brother. His advice still is relevant and inwardly rewarding. If a person follows the Scriptures his example is effective.

Forgiveness involves loss of pride at times. How hard it is to admit a wrong.

Proper motivation is a desire to carry out the teachings of Christ, love for Christ and fellowman, and concern for the influence of the church.

Disagreements in every church will arise. How they are handled should be a concern to all. Christ is interested in the Christian's reactions as well as actions. A person must be big enough to act maturely, thoughtful enough to save his church from embarrassment, and Christian enough to forgive. Had Christ not expected his followers to become reconciled with fellow believers why would he have been so explicit in his teaching on the subject?

L. H. Coleman is pastor of Immanuel Baptist Church, Pine Bluff, Arkansas.

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The 1967 Convention is Marked by a Protest Spirit

This could be remembered as the year of protest in Kentucky politics and in the sessions of the Kentucky Baptist Convention. Political observers say a protest vote on November 7 accounts for an upset election outcome, putting a Republican in the governor's mansion in Kentucky for the first time in 24 years.

The first two days of the 1967 Kentucky Baptist Convention also had a definite protest spirit. It was not so much a destructive type of protest nor a rejection of the missionary and evangelistic directions of the convention. It was more of an expression of unhappiness with methods used in getting some things done.

The first protest came at the meeting of the Executive Board on the day before the Convention. The finance committee of the board was rapped on the knuckles for proceeding with the construction of a conference center at Cedarmore which required more funds than had been approved by the board. Board members finally ratified the finance committee action, but changed the guidelines of the committee so that no loan can be negotiated in the future without prior approval by the full board.

Another protest came on the first day of the Convention when a recommendation of the Executive Board called for any excess over the 1967-68 Kentucky Cooperative Program goal to go for the Cedarmore Assembly development. The messengers approved a motion which will send any Cooperative Program excess at the end of the year in Kentucky to world missions through the Southern Baptist Cooperative Program. It was one of the few times when convention messengers have changed the Executive Board recommendation on the annual budget.

Another protest heard and felt in the convention was what some messengers regard as improper action on the part of the Executive Board. This is in the rescinding of convention action by the Executive Board. The specific example of rescinding cited was the action taken in the emergency Executive Board session last March to deal with the request of Kentucky Southern for release from the convention and for funds to help in the financial crisis of the college.

The board action gave Kentucky Southern \$500,000 immediately, and pledged \$77,010 a year for five years. The convention in June, 1966, had provided for capital funds to only those colleges remaining in the Kentucky Baptist fold. A motion was approved by the

messengers to have a committee to study and report next year on the relationship between the convention and its Executive Board.

Still another protest was directed toward Georgetown College for using government loans for dormitory and classroom construction. This argument has been going on for several years without an actual showdown. This year was closest to a clear cut action. A motion to allocate capital funds to only those colleges using private loans failed by a decisive vote after lengthy and spirited discussion. While the messengers were in no mood to penalize Georgetown, the use of government loans by our colleges is not widely approved, and the outcome of a vote for or against such loans under other circumstances or in another form would be doubtful.

This matter poses a very real threat to our entire Kentucky Baptist mission program, and must be carefully and prayerfully considered in light of the serious consequences which are possible. We dare not divide over one matter to the point of destroying our united mission thrust through the Cooperative Program.

Another issue related to Christian education doubtlessly contributed to the tension felt by the messengers. This was the Kentucky Southern College-University of Louisville merger announced only several days prior to the Convention. Messengers followed wise counsel in not discussing the merits or demerits of the merger, since Kentucky Southern has not been related to the Kentucky Baptist Convention since March. The \$385,000 promised to Kentucky Southern over the next five years was of great concern to many messengers. The decision to freeze any payments for one year while an investigation is made to determine our moral and legal obligations satisfied those who were reluctant to think of giving money to a school no longer existing.

What do these protests in the 1967 convention mean? They seem to mean we are courting the loss of mutual respect and confidence, especially between leaders of the convention work and those whose cooperation is necessary for complete success. It is time we take stock. We must trust each other as equals, shoot straight with each other, talk to and listen to each other, respect each other and proceed only when together. There is no place even for the appearance of masters and servants. We are all servants with one master, and that is what it's all about.

The Death of a Dream

"Kentucky Southern College died today." With these words from a television news reporter on November the 1st, a magnificent dream died. Kentucky Southern College, the dream that made a mighty effort to become reality, is now a part of the University of Louisville.

Funeral notices are never pleasant to write and this one is especially difficult. It would be of some comfort to think Kentucky Southern has died only to be resurrected in another form, retaining the noble characteristics demonstrated in its short life. But this is not a realistic expectation. In its future life it will not have a distinctive personality, but will be absorbed with a loss of its identity and distinctiveness.

This is not the first Christian education dream of Baptists in Kentucky to die. Kentucky Baptist history reveals that more than a hundred educational efforts of one kind or another have begun and died. Kentucky Southern was by far the most ambitious and expensive of all these dreams.

The gift of Kentucky Southern to the University of Louisville is sad but necessary. There was no other way out which was honorable. The school has been one step away from bankruptcy for a year and has never in its life been on a solid financial basis. It ought to be clearly understood that the University of Louisville did not see a bargain and connive to grab it. The initiative for the merger came from the Kentucky Southern trustees, some of whom apparently decided last spring the school could not survive apart from an unexpected miracle.

When other alternatives are considered, the merger seems to be the best solution. Should the school have gone into bankruptcy, creditors might have had difficulty getting their money. The name and reputation of Baptists would have been damaged along with that of the trustees and other school officials. Should other interests have taken over the buildings and campus, this incomparable site might have been lost for a quality school to serve youth of the city, the state and the nation.

The merger though understandably a shock to the students could actually be for their advantage. Kentucky Southern was not accredited, and the prospects for accreditation were dim because of its financial condition. The accreditation report was due soon, and a negative report would have decimated the faculty and the student body. With the merger Kentucky Southern credits will be transferable to the University of Louisville, and Kentucky Southern candidates for graduation can receive a University of Louisville diploma. The University of Louisville is one of the most highly respected liberal arts schools in America.

Along with concern for Kentucky Southern students is the welfare of the faculty and staff members. Kentucky Southern has some of the most outstanding teachers to be found anywhere, and doubtlessly those

who desire to do so can join the University of Louisville faculty. The others will have no difficulty in finding a place to teach. Staff members of Kentucky Southern probably will have to look elsewhere for employment but will have time to be placed.

What about Baptists' investment in this dream that died? Some will consider it was money down a rat hole. This is a shortsighted and narrow view. Baptists can always be proud of an investment in a project that served briefly but nobly as a distinctive school and will continue to be a vital part of a quality education program.

The two largest contributors to the dream, Baptist philanthropists V. V. Cooke and Leroy Highbaugh, both helped arrange the merger. They apparently considered it the best way to salvage their contributions. This is admirable on their part.

Next to Mr. Cooke and Mr. Highbaugh come Baptists in Louisville. In some instances, but not many, there was sacrificial giving. One example is the president's home on the campus built with a magnanimous gift from the Carlisle Avenue congregation. This church borrowed the money for this gift.

The Kentucky Baptist Convention made a sizeable investment in Kentucky Southern, especially in the \$500,000 given the school only several months ago. It is regrettable that since the merger was coming, it could not have come before this half million expenditure by the Convention. However, if this was necessary to buy time for an honorable solution to the crisis for the school, it was justified.

But even in tragedy there is triumph, and in death there are redemptive values. The reaction of students to try a last-ditch effort to save their school and their dream has been heart-warming and heart-rending. Their admirable behavior proves that Kentucky Southern has attracted young people of the highest quality and given them training with an extra dimension. In a time when many college students over the nation are behaving like fools, it is comforting to see such sterling character in the Kentucky Southern student body. To think they can raise a million and a half dollars in a few days, which is their goal, is more unrealistic than some other expectations at Kentucky Southern, but they will be the better for trying. With this kind of youth, the outlook for our world tomorrow is brighter than some think.

The truth is always more apparent in retrospect. Neither Baptists in Louisville, nor Baptists in Kentucky, nor even community leaders in Louisville were ever willing to pay for the Kentucky Southern dream. It was a beautiful but unrealistic dream.

But thank God for dreamers and especially dreamers who will die for their dream. Kentucky Southern president, Rollin Burhans, is this kind of a dreamer. It's better to dream and lose, than never to have dreamed at all.



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Nobel Prize Winner Named Southern Seminary's "Churchman of the Year"

Charles H. Townes, winner of the Nobel Prize in physics for his role in the invention of the maser and the laser, recently received the annual "Churchman of the Year" award from the Southern Seminary Foundation at Louisville.

A Presbyterian layman and native of Greenville, Southern Carolina, he is a professor of the University of California at Berkeley. He is a graduate of Furman University, a Baptist school in Greenville.

Pulpit Exchange Planned For Race Relations Day

A pulpit exchange among the churches of the Long Run and the Central District Associations is planned for race relations day next year on February 11. The pulpit exchange plan will be coordinated by a committee of the Louisville Baptist Ministers' Conference.

Last year over 40 churches participated in the exchange with what was regarded by many as a gratifying experience.

Louis J. Twyman, pastor of Hillview Baptist Church, Louisville, is serving as chairman of the coordinating committee. Among the suggestions of the committee is that there be no honorarium and that the sermons used not be on the subject of race relations.

Swan Pond Baptists Have Note-burning Service

Swan Pond Baptist Church of Barbourville recently held a note-burning service to signify the payment of the debt on its new educational building and a new heating system.

Participating in the service with Pastor LeRoy Peterson were the following members of the church's building committee:

Ed Miles, Herbert Johnson, Alex Parker, Lawrence West, Charles Creasey, Quentin West and Corb Brown.

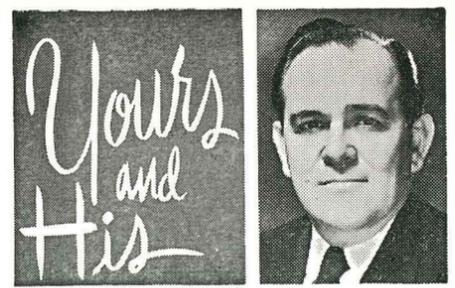
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John R. Sampey, Jr. Dies In South Carolina

John R. Sampey, Jr., died October 24 in Greenville, South Carolina. Sampey, son of the famed president of Southern Seminary at Louisville, was living in retirement after a brilliant career as a science teacher and a soldier.

In an editorial appearing in the *Greenville News*, Sampey was called, "one of the greats in the history of Furman University, a Christian soldier, an officer and gentleman, a student of religion and a brilliant scientist."

He served as a lieutenant in the infantry in World War I, and as a lieutenant colonel in World War II.

He was in poor health for the last 15 years, but continued to live greatly and to write. Many of his articles appeared in denominational publications, including the *Western Recorder*.

Sampey was born in Louisville and attended public schools in the city before going to the University of Chicago. He later did work at John Hopkins' University. He is survived by his wife and by two children, Miss Jane Sampey, a teacher in Istanbul, Turkey, and John R. Sampey, III of Louisville.

Wheelwright Church Ordains Rowe to Gospel Ministry

The First Baptist Church, Wheelwright, has ordained Franklin P. Rowe, who serves as pastor of the Jack's Creek Mission of the Wheelwright congregation. The ordination was on Sunday, October 29.

Rowe is a native of Wheelwright, but now resides at Virgie. The ordaining council included William Hickman, II, Frank De Clue, Howard Pryor, W. A. Pack, Garland R. Wilkerson and the Wheelwright pastor, James E. Casey, Jr.

Two young people made professions of faith in a mission worship service conducted by Rowe on the evening following his afternoon ordination.

Pay The Preacher

When things go wrong with some church member, some friendly jokster will ask, "Have you been paying the preacher lately?" The idea behind the remark is that "paying the preacher" and being on good terms with the Lord seem to be related, and the idea behind both is: right relations with the Lord's man and the church makes things go better for any Christian.

I will not press the point or the interpretation, but I will say: a **Baptist church ought to pay its preacher better than it does.** This goes for the staff as well—including the janitor or custodian. **Can't Stand Still**

If you are not increasing your pastor's income by 6 to 10% each year, you are not really increasing him at all. The cost of living is at least 3% per year—and inflation has gone up 4% in the last three months. So, if you give him a 3% raise this year, you gave him no increase at all. If you did not give him that much, you **reduced** his income! The cost of living went right on, carrying him with it.

One pastor told me: "My church has not given me a raise in the last 6 years. Because of the rising cost of living, I am actually getting more than 15% less than the day I came here!"

It's true. Almost everyone else knows the prices are going up, that paychecks are increasing, that the dollar just doesn't go as far as it did. The preacher is a man, has a family, spends money for his living. He must have it, or live on a lower level, or not pay his bills—or move on to a church which can more adequately provide his living.

Increase His Retirement

Every church ought to pay 10% retirement on the total salary of its pastor for his retirement. Not just on the first \$4,000—but all of it; not 5% and him pay 5%, but the church ought to pay 10%. This is the new plan for the Annuity Board, and all churches and denominational workers. Last week the Administrative Committee recommended this be done for our Executive Board employees—in two year's time; that is, set aside 5% of the total salary in 1968-69, and then to 10% in 1969-70. How about your church and your pastor?

Harold G. Sanders

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Convention Faces Christian Education Problem--Again

by GEORGE W. KNIGHT
ASSISTANT EDITOR

The Kentucky Baptist Convention, long troubled over the question of federal aid to its schools and other Christian education problems, faced the same issues again this year during its annual convention at Walnut Street Baptist Church, Louisville.

The problem presented itself this year, however, in many different forms and was acted upon in a variety of ways by the convention messengers.

One problem brought up, again, for instance, was the matter of federal loans to Kentucky Baptist schools and colleges. This discussion was initiated by a proposed amendment to the Executive Board report concerning distribution of special capital needs funds to Baptist schools in Kentucky. The amendment was presented by Wendell H. Rone, Sr., pastor of Bellevue Baptist Church, Owensboro.

Rone's amendment would have restricted special capital needs loan funds voted by the convention for its schools last year to "those institutions only which have secured their loans from private sources only."

The proposed amendment was voted down by a vote of 285 to 90 after about an hour of debate and discussion.

The Owensboro pastor argued that the use of these special funds, supplied by the convention, to repay loans secured from the federal government was an infringement of the principle of separation of church and state, a violation of the Biblical principle of religious liberty and a departure from previous action of the Kentucky Baptist Convention on the matter of federal aid to Baptist schools. His chief concern was that Cooperative Program funds not be used to amortize "government-subsidized" loans, he said.

Among those speaking in opposition to Rone's amendment was Dr. Robert L. Mills, president of Georgetown College, who declared that most Baptist churches were receiving a form of "government subsidy" through using special mailing privileges and claiming exemption from property taxes, etc.

Mills went on to assure the messengers, however, that Georgetown College, which has already applied for and received a federal loan, is not using these special convention funds to amortize the government loan.

Another Christian education matter faced by the convention was the extent of its financial obligations to Kentucky Southern College of Louisville. This school, because of pressing financial difficulties, was released last March at its own request from convention ownership to become a private, Christian school.

It was voted convention assistance of \$885,050—\$500,000 payable immediately and the remainder to be paid in five yearly installments of \$77,010 each.

Only a week before the convention met, however, the school voted to merge with the University of Louisville, the final union to be completed by December 1.

The Convention's Executive Board recommended that it be empowered to seek legal counsel and consult with the University of Louisville about the exact status of the Baptist body's financial obligation to the school, if and when the merger is completed. The board also asked for authorization to decide whether to continue or withdraw the \$77,010-per-year-for-five-years commitment, after all legal aspects of the matter are clarified.

Several messengers spoke in opposition to letting the Executive Board decide for the full convention on the matter. Finally adopted was an amendment to the original motion, presented by Wayne Dehoney, pastor of Walnut Street Baptist Church.

The motion as finally passed requested the Executive Board to make the study, but with the clear understanding "that the future funds pledged to Kentucky Southern College be frozen until the next annual convention, at which time

the convention may determine both its legal and moral obligations [to the University of Louisville]."

In another Christian education matter, messengers heard a report from a special committee authorized at last year's convention to study the feasibility of establishing a Christian education commission of the Kentucky convention.

Although the special committee recognized that the Baptist higher education program in Kentucky "has been largely a crash program, attempting to meet an emergency, with little long-range planning," it did not recommend that a Christian education commission be established.

Apparently, this decision was a response to the movement in Kentucky toward giving the trustees of the individual schools more freedom in making decisions for their separate institutions. Last year at Bowling Green the convention reaffirmed the policy of leaving internal and administrative affairs of the schools in the hands of their trustee boards.

However, this special study committee did recommend that the current Christian education committee of the Executive Board be enlarged from 15 to 20 members by adding a trustee from each of the five Kentucky Baptist schools.



1967-68 Religious Education Officers

Elected new officers of the Kentucky Baptist Religious Education Association at their annual meeting during the convention were (left to right) Eldon Boone, associate in the Training Union department of the Kentucky Baptist Convention, president; Miss Penelope Crayton, director of children's work at Calvary Baptist Church, Lexington, secretary; and Robert Kersey, minister of education at First Baptist Church, Paducah, vice-president.

Closer Work with Negro Baptists Recommended

During its 130th annual session at Walnut Street Baptist Church, Louisville, the Kentucky Baptist Convention took steps that would open up new areas of cooperation between white and Negro Baptists in the state.

Convention messengers approved a report from its denominational cooperation committee which recommended that Negro Baptist churches in Kentucky be encouraged to affiliate with the predominantly-white Baptist convention, and that white Baptist churches seek membership in the Negro Baptist group—the General Association of Baptists.

The report also encouraged dual alignment of churches on a local and regional basis.

The "mutual dual alignment" recommendation of the committee was actually a progress report on action initiated last year by the Kentucky Baptist Convention, meeting at Bowling Green. At that time, the convention voted "to explore, discuss and study . . . the possibilities of combining our conventions into one convention of Kentucky Baptists."

During the past year the denominational cooperation committee of the Kentucky Baptist Convention has studied the problem in consultation with a special committee of the General Association of Baptists. The combination of these two committees is known as the Joint Advisory Committee.

The General Association members of the Joint Advisory Committee will present the dual alignment recommendation to their Baptist convention for approval at their annual meeting next August. In addition, the Negro Baptists will be asked to authorize further study of closer cooperation between the two state-wide Baptist groups.

In addition to recommending "mutual dual alignment" for churches of the two Baptist conventions, the committee asked that it be authorized to study ways of providing retirement benefits for Negro pastors through the Annuity Board plan of the Kentucky Baptist Convention. The General Association of

Baptists has no retirement plan for its pastors and denominational workers.

Messengers also encouraged the two conventions to cooperate together in planning "joint training clinics" in the areas of stewardship, evangelism, and church administration. Approval was also given to the encouragement of joint worship services, pulpit exchange and leadership exchange plans for churches of the two state conventions.

During the opening session of the annual Baptist meeting, the credentials committee of the Kentucky Baptist Con-



Off to Walnut Street

Carl Sears (left), pastor of the Falmouth, Kentucky, Baptist Church, and W. L. Crumpler, district missionary for Crittenden and Union Associations, leave the Brown Hotel in downtown Louisville for Walnut Street Baptist Church, where this year's convention was held. The Brown was headquarters hotel for the 130th annual session of Kentucky Baptists.

vention pointed out that three Negro Baptist churches in the state had already become cooperating members of the Kentucky convention. They automatically became members when they affiliated this fall with three separate district associations of the state Baptist body.

Charles N. King, pastor of Corinthian Baptist Church, Frankfort, was received and seated as a messenger to the convention. Authority was given to seat messengers from the other two Negro churches if they registered later in the week for the annual Baptist meeting.

On Friday afternoon, white and Negro Baptist churches of the state met together for the first time in an official joint session, under the theme, "Baptists of Kentucky Ministering Together." Main speakers for the occasion were E. Keevil Judy, pastor of First Baptist Church, Henderson, and Garland K. Offutt, pastor of West Chestnut Street Baptist Church of Louisville.

In other convention action, messengers approved a record state budget of \$3,750,000—a \$250.00 increase over last year's budget goal. Of this total, 69% will be used for Baptist work within Kentucky, and 31% will go to the SBC-wide Cooperative Program to support Baptist work throughout the United States and around the world.

Approval was given also to the sponsorship by the Kentucky Baptist Convention of an evangelistic crusade in Toledo, Ohio, July 13-27 of 1969. Selected Baptist pastors and laymen from Kentucky will preach and visit for two weeks in churches of Toledo in a simultaneous revival. The crusade in that city will be part of Kentucky's participation in the 1969 Crusade of the Americas.

Eldred Taylor Elected Convention President

Eldred M. Taylor, pastor of First Baptist Church, Somerset, for the past nine years, was elected president of the Kentucky Baptist Convention during the 130th annual session of the group held at Louisville.

Taylor, who was an associational missionary and secretary of direct missions for the state board before going to Somerset, was elected by acclamation to the highest elected position of the Kentucky Baptist Convention. He was nominated by Harold Wainscott, pastor of Third Baptist Church of Owensboro.

Elected first vice-president of the convention was Sidney M. Maddox, pastor of First Baptist Church of Hopkinsville. The new second vice-president is William H. Walden, a lay member and deacon of Rockford Lane Baptist Church in Louisville.

Re-elected secretary and assistant

secretary, respectively, were Lewis C. Ray, retired Louisville pastor, and Leo T. Crismon, librarian at Southern Seminary, Louisville.

All five officers of the convention for 1967-68 were elected by acclamation.

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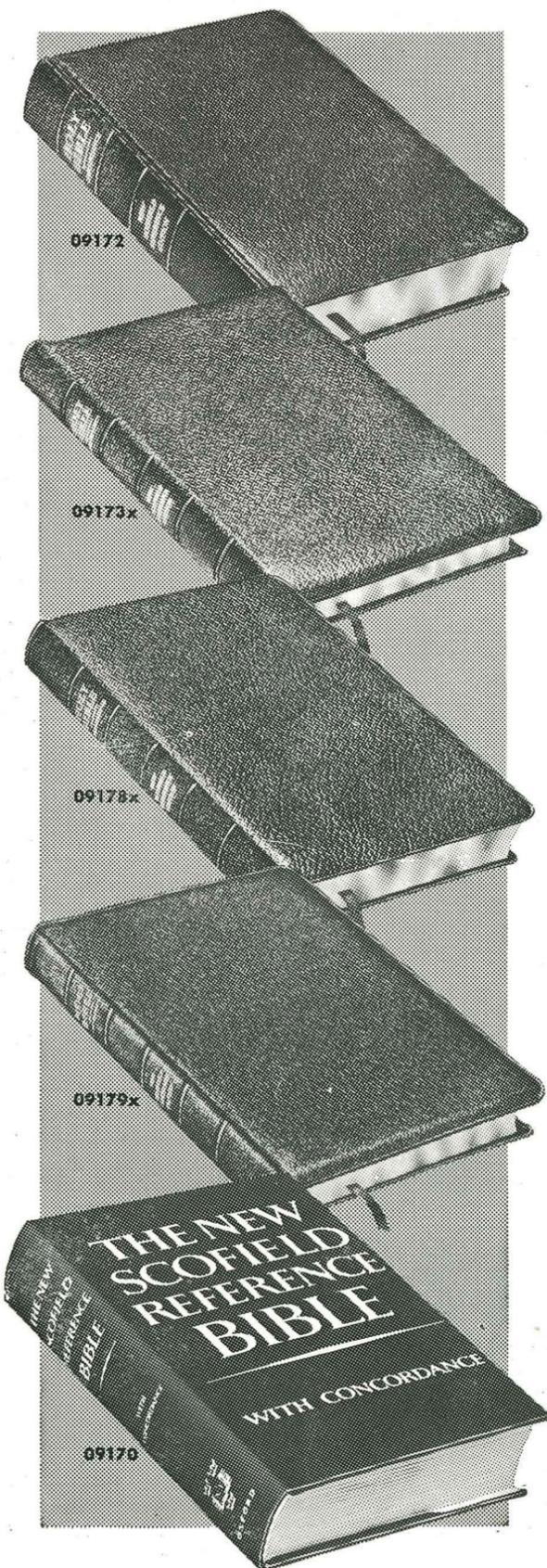
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Kenneth Chafin Calls Southern Baptists to New Reformation

Kenneth Chafin has called Southern Baptists to a new Reformation.

Preaching in the regular morning worship service of New York's Manhattan Baptist Church, the professor of evangelism at Southern Seminary in Louisville, carried out the theme of the service which noted the 450th anniversary of the Reformation.

Noting that he did not have 95 theses, Chafin listed four areas of possible reformation in his sermon: church-state relationships, ecumenism, understanding of the Bible, and using the gifts of the Spirit.

The Southern Baptist Convention is going to move to a more dynamic view of the relationship of church and state, Chafin predicted. "Some of the most incisive statements on this issue in recent years have come from dedicated administrators of Southern Baptist hospitals and universities.

Chafin also forecasted that Southern Baptists will move toward a greater un-

derstanding and cooperation with other Christians. "It is sin for Southern Baptists to feel that they are God's franchising agent," he said.

"Other Christians of all denominations are engaged in evangelism and witness. In many places, Southern Baptists are joining hands with others on the local level to make Christ's presence known. The problems of witness in a massive urban culture call us to cooperate with all Christians in a task that is greater than all efforts combined."

If there is to be a reformation in the understanding of the Bible, it must become adult reading. Most people today think of the Bible as a book for children—unrelated to adult problems, Chafin pointed out. He called for open and honest study of the Bible in relation to the problems of race, poverty, and hunger and in light of the disciplines of science and literature. Only in this way can the Bible come alive to the people who most need its message.

"By using the gifts of the Spirit, I mean that we must encourage people to develop and use those talents and abilities which God has given them—not just those which fit into our existing programs and structures," Chafin explained. (BP)

KSC Students Launch Big Fund-Raising Campaign

Students at Kentucky Southern College, Louisville, have organized a massive fund-raising campaign in an attempt to save their school from merger with the University of Louisville.

Their goal is to raise \$1,500,000 by November 30—the date when the merger with the U. of L. will be finalized unless the school is on a more stable financial basis.

At last report, the students had raised \$15,000 toward their goal. Their chief strategy is to make phone calls to corporations, past donors and personal friends of the school to appeal for support.

Several phone calls have been made to wealthy and well-known businessmen and show business personalities.

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Missionaries to Korea Meet for Annual Retreat

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Mrs. Clara McIntire Dies In Versailles, Kentucky

Mrs. Clara Peak McIntire died September 25 at the age of 90. Mrs. McIntire was a native of Trimble County, where she lived most of her life. She died at the Taylor Manor Nursing Home, Versailles, Kentucky.

Mrs. McIntire joined a Baptist church at the age of 10, and thus has been in the Lord's service for 80 years. At the time of her death, she was a member of the Milton, Kentucky, Baptist Church.

Her life is reflected in the quality and commitment of her children. A daughter, Mrs. Ray Binford, Versailles, is a member of the Versailles Baptist Church, where her husband is a deacon. One son, Raymond Sibley is a deacon in the Sligo Baptist Church, Sligo, and a second son, J. Hayward Sibley is a deacon and assistant moderator of the First Baptist Church in Paris. Sibley is a partner in the Davis Funeral Home of Paris.

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By H. C. Chiles



(These Lessons for November 26, 1967)

INTERNATIONAL SERIES

GOD'S PURPOSE IN DISCIPLINE

Hosea 2:13-14, 18-23, 3:4-5

Hosea observed that conditions in the nation were growing worse, and he realized that divine judgment was inevitable and imminent. The prophet of love warned his countrymen of the coming of Assyria, pleaded with them to turn away from sin, sought to get them to return to God, enjoy fellowship with Him, and conform to His will, but they were so stubborn that they refused to do so. Therefore, they had to be punished for their sins.

Hosea 2:13-14

Just as Gomer had left Hosea and given herself to other lovers, so Israel had left Jehovah and committed spiritual adultery. Israel had violated the terms of the covenant, refused to love God supremely, forsook Him Who had brought their fathers out of Egypt and given them the Promised Land, turned the feast days of Jehovah into festive days of Baal, and worshiped Baal. The devastating sin of idolatry plagued the Israelites throughout their history, and it is quite prevalent and serious today. Anything which one puts before God is his idol, and all idolatry is an insult to the living God.

It is a certainty that, when God's people forsake Him for false gods, out of His unfailing love for them He will chasten and discipline them. God had Hosea to warn the Israelites of the severity of His judgment which they were bringing upon themselves, unless they turned from their wicked ways. He did not have any intention of allowing them to continue in their sinfulness and escape the consequences of trampling under their feet the laws of God.

However, if the forthcoming discipline should result in the reconciliation and restoration of the people, it would indeed be a blessing. By means of His powerful and efficacious grace, God was seeking through loving words to allure and persuade them to true repentance and reformation of life. Note that the prophet is emphasizing what God will do for those whom He disciplines, namely, woo them back into fellowship with Him.

Hosea 2:18

Here the prophet informs us as to the real purpose of God in disciplining His

wayward people. He did it to restore them to fellowship with Him, to enable them to enjoy the wonderful peace that He provided for them, to bring them additional blessings, and to assure them of true prosperity.

The only hope for true peace lies in God. It was encouraging to the Israelites to be told that they might yet live in intimate fellowship with God, with Whom they had entered into covenant.

Whereas noisy beasts, and other things, were one of God's sore judg-

ments, with which He threatened His people, when they sinned against Him, they are here given the assurance that the time would come when they would no more be hurt by them as a judgment upon them. Peace with the animals is good, but peace with men is far better. **Hosea 3:4-5**

When God's people persist in willful sin, they must expect to receive severe disciplines. Repeatedly they are warned about this eventually. God's purpose in disciplining them is not merely to punish them for their wrong-doing, but to lead them back into the paths of righteousness, and cause them to renew their devotion to Him.

LIFE AND WORK SERIES

WORSHIP THROUGH OBEDIENCE

Christ instituted the church, gave Himself for it, commissioned it to proclaim His gospel to the ends of the earth, and commanded it to perpetuate the ordinances of baptism and the Lord's Supper, neither of which has any saving efficacy whatever.

Acts 2:37-41

On the day of Pentecost the Holy Spirit used Peter's memorable sermon to make those who heard it deeply conscious of their terrible guilt. Conviction for sin is always wrought by the Holy Spirit and always precedes concern about salvation.

Convicted of their guilt and filled with the fear of the wrath of God, they cried: "Men and brethren, what shall we do?" Peter commanded them to repent and be baptized in the name of Christ. He meant for them to change their minds about Christ, to admit their guilt in rejecting Him, to turn from sin to God,

and to believe on Christ as their Saviour. Having been cleansed from their sins, on account of their repentance and faith, symbolically they were to express that cleansing by being baptized.

The word translated "for" in verse 38 is used to express "basis," "ground," or "cause." "For the remission of sins" simply means on account of, or on the basis of, the remission of sins. We are baptized, not in order to have our sins forgiven, but because they have been forgiven already on the ground of our repentance toward God and faith in Christ.

Romans 6:3-11

Baptism is the immersion in water of a believer in Christ upon a profession of faith in Him as Saviour and Lord. It is a descent into, a burial under, and an ascent out of the water, symbolizing the subject's personal union with the dead, buried, resurrected and living Christ. The immersion, submersion and emersion of the believer in Christ pictures the death, burial and resurrection of the Saviour. Anything which does not portray the death, burial and resurrection of Christ is not baptism no matter who may call it that.

Baptism represents Christ's death and burial for our sins and His resurrection from the dead for our justification. The gist of the gospel of Christ is that He died for our sins, was buried and rose again. The child of God dramatizes this gospel in his baptism. In this act of loving obedience to Christ, when the Christian goes under the

water, and it closes over his head, he symbolizes his death to the old life of sin.

Nothing could set forth more forcibly an abandonment of previous feelings and behavior than the expression "dead and buried." When he emerges from the water, like rising from a grave, it symbolizes his rising to walk in newness of life. It portrays his death to one kind of life and his resurrection to another kind of life.

When Christ saves a person that fact will be evidenced by the conduct of the individual. His life will be quite different from what it was before he came

into possession of eternal life. Before he was saved he did the things which pleased the world, the flesh and Satan, but following that experience he detested his former sinful practices and evil habits.

After he was saved his old ideas, desires, ambitions, motives, deeds and habits gave place to new ones. Upon his reception of Christ as his Saviour there was born in him new affections, new joys, new allegiances and new hopes. He now sees differently, thinks differently, talks differently, feels differently, and acts differently. Instead of trying to please himself, he commits

himself to the Lord and strives to please Him.

When Christ died on the cross in full payment for the penalty of our sins, He did all that was necessary for our redemption and salvation. That transaction can never be repeated. There cannot be another sacrifice for sin. Christ will never die again.

Therefore, we, who are Christians, should count ourselves dead to sin and alive unto God. Let us listen to Him and do what He commands us. Let us cease our resistance to His blessed will and cheerfully place ourselves at His disposal, to be used where, when and as He may desire.



UNCONDITIONAL LOVE

Dear Editor:

I would like to comment about the back page ad of the October 19, 1967, issue of the *Western Recorder*.

"Is it any wonder that 41 of our children were saved and baptized last year? Thus, our work becomes a witness—a witness in which you can share." Do we have to have 41 children "saved and baptized" to justify our work with the children of broken homes?

The Good Samaritan bound up the wounds of the man who had been beaten and robbed, took him to an inn and paid for his room and board, without having to justify his actions by saying that X-number of beaten and robbed people had been "saved and baptized" because of his ministry.

Reading the accounts of Jesus in the New Testament, I get the impression that He loved other people unconditionally and left them free to return or reject his love. Should not we as Christians in the state of Kentucky continue to support our great work at Glen Dale, Spring Meadows, and Pine Crest merely out of unconditional love, without having to justify what we are doing with "41 of our children . . . saved and baptized last year."

Louisville, Kentucky Phil H. Childers

TURN TO THE BIBLE

Dear Editor:

In all the strife and turmoil stirred up about federal aid to schools, why have we never turned to the word of God for an answer to these arguments which are getting disgusting.

Phillipians 4:19 says, "But my God shall supply all your need according to his riches in glory by Christ Jesus."

Please notice the writer says, "all your need."

According to this divinely-inspired word, if our Baptist schools were what they should be there would be no need of risking these all to political domination.

We simply cannot get away from this scripture. It applies to the church and all its sponsors, as well as to the individual.

What is our modern conception of the Word of God?
New Haven, Ky. H. R. Keesy

THE NEW BREED

Dear Editor:

What a title to give to a program about Southern Seminary! I refer to the program over WAVE-TV a few nights ago. The setting of the 30-minute telecast was around a pool table. There was not a word about a sin-cursed world that needs the miraculous redemption by the loving grace of God expressed in a virgin-born, crucified and living Lord.

Not a word about the divine call of God to the Gospel ministry, only a "de-

cision" to enter the ministry. Maybe that explains why so many of our young preachers are giving up the ministry and going into secular work. They have no sense of a "woe is unto me if I preach not the Gospel." They have "decided" that the ministry is not such a flowery bed of ease.

The crying need of this age all torn by sin and strife is a New Testament "breed" of God-called, Holy Spirit-filled preachers and witnesses who can be used of God's Spirit to bring conviction for sin until this sin-cursed world will be made to cry out "Men and brethren, what must we do to be saved?" The "new Breed" in a pool hall will never bring that to pass.

Surely someone was asleep at the "Beeches" to allow such a type of publicity to go out over the air. I do not know how our beloved Seminary could have been presented in a worse manner. And we were told that whether we liked it or not, this "new breed" was what we were going to have for our future leadership. God help us!

Louisville, Ky. Lewis C. Ray

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KENTUCKY BAPTISTS AT WORK

Woman's Missionary Union

WMU Leads Churchwide Week of Prayer

by Mrs. George R. Ferguson

Foreign missions need money, people and prayer. This requires the support of every church member. Even those who do not attend WMU or Brotherhood meetings should have foreign missions on their minds December 3-10, the Week of Prayer for Foreign Missions.

The WMU president marshalls the know-how and enthusiasm to fill everyone with the desire to pray and give for Southern Baptist witness abroad.

In the church council, or from the pastor, she gets approval for a churchwide observance of the Week of Prayer and participation in the Lottie Moon Christmas Offering. With the Brotherhood Director, she helps lay basic plans for involving the congregation. Plans should include:

►Churchwide study of foreign mission series. Perhaps the pastor could teach the 1967 Foreign missions graded series book for adults during midweek prayer services prior to the week of prayer. Or, the WMU could join Brotherhood in sponsoring a study of the graded series for all age groups. Or, all adults could be invited to a joint WMS/Baptist Men study of the adult book.

►Use of stand-up prayer reminder by families. (Order early from State WMU).

►Announcements, prayer, mission sermons, missionary speakers in worship services.

►Use of week of prayer program covers for order of service (available from Woman's Missionary Union, 600 N. Twentieth St., Birmingham, Ala. 352-3 or from Baptist Book Stores, 25 for 60c or 100 for \$2).

►Announcements, directed prayer and devotions in department assemblies in Sunday School and Training Union. Set up speakers bureau for speakers to appear in these assemblies or provide Sunday School Superintendents and Training Union Directors with information.

►Plans for personal devotions and prayer times at the church.

►Posters and interest centers on bulletin boards, in foyers, hallways. Displays could interpret the theme: "Life Through His Name."

►Articles and announcements in church bulletin.

►Lottie Moon Christmas Offering goal

set by church council and adopted by the congregation.

►Distribution of special offering envelopes (order early for distribution with church bulletin).

►Explanation of allocations of 1967-68 offering (See *Royal Service*) in posters, articles or announcements.

►Special collection of Lottie Moon Christmas Offering in worship service.

►Missions rally or banquet.

►Letter from pastor or WMU president and Brotherhood Director to each church family.

—Adapted from article in *W.M.U. Bulletin* by Mrs. R. L. Mathis

Sunday School

Standard Sunday School, Yes . . . or No

Roy E. Boatwright

The Standard of Excellence can help any Sunday School to be a better one providing it is adopted by officers and teachers and the principles therein put into operation. The Standard in that case becomes a guide and a program of work.

Listed below are the ten points of the General Standard. Each point has several sub-headings. Class and department standards have similar points. (1) church relationship, (2) enlargement, (3) grading, (4) Baptist literature, (5) Bibles, (6) preaching attendance, (7) Evangelism, (8) meetings, equipment and records, (9) training, (10) stewardship and missions.

This will be the last year any church can use the Standard as such. The following year a new achievement guide will take the place of the old standard. The achievement guide is much improved and is more in keeping with the present day Sunday School program.

The Achievement Guide is available this year to any church which desires one. So we have available now the old Standard and the new achievement guide. You may request information and forms from the Sunday School department. Below is a list of the main headings of the Achievement Guide. (1) program foundations, (2) program plan, (3) relationships (4) organization, (5) leaders and members, (6) facilities, (7) finances, (8) records and reports.

Annuity

Health Benefit Plan

by A. W. Walker

(For salaried employees of a church or agency (except hospitals) in the Southern Baptist Convention if not disabled or retired on the effective date of coverage.)

Open for enrollment through November 30, with coverage beginning January 1, 1968.

Hospital benefits for 70 days per confinement period with coverage for all usual hospital services (except blood and plasma) with \$25 deductible.

Surgical benefits up to \$300 per surgical procedure for surgery wherever performed.

Major medical benefits with a \$30 daily room maximum for 365 days per benefit period with a \$10,000 life-time maximum per covered person. This is an 80 percent co-insurance basis after a \$100 corridor above the basic plan. This means the expense of extra days and services not covered in the basic hospital-surgical plan even when not confined to a hospital.

The Health Benefit Plan is a Southern Baptist plan designed specifically to meet the needs of our church and denominational employees. It is administered by the Annuity Board and is underwritten by Blue Cross-Blue Shield of Dallas, Texas.

In order for coverage to begin January 1, 1968, applications and check covering the first month's premium must be received by the Annuity Board by November 30, 1967.

In order to provide the coverage needed to meet the ever-increasing costs of hospital and medical services, dues will be slightly higher beginning January 1.

What does the Health Benefit Plan cost?

Monthly rates are:
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Gifts to preserve the sanctity of Christmas



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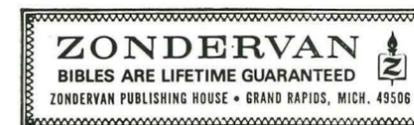
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is out--
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Would you have us provide less for our children? Then will you give more to the Thanksgiving Offering?

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