

"If ye continue
in my
word, ...
Ye shall
know
the truth,
and the truth shall
make you
free."

John 8:32

*Christian Education Seeks the Truth,
of Which God is The Source.*



**BAPTIST SEMINARY,
COLLEGE, SCHOOL DAY**

FEBRUARY 18, 1968



GLEANINGS FROM THE FIELD

MISS EDITH VAUGHN, SBC missionary, left the states during January for Recife, Brazil, where she directs a Baptist good will center. Prior to missionary appointment in 1952, she directed a good will center in Louisville.

ROBERT M. PARHAM, JR., former pastor of the Newman, Kentucky, Baptist Church, and Mrs. Parham are living in Gainesville, Florida, this year while on furlough. They are SBC missionaries to Nigeria.

MR. AND MRS. PAUL DOUGLAS HAMPTON have been called as youth directors at Calvary Baptist Church in Central City, Kentucky. A senior at Western Kentucky University, Hampton is preparing for the ministry and hopes to enroll at Southwestern Seminary in Fort Worth, Texas, after graduation from college.

THE BAPTIST CHURCH in Grenoble, France, is conducting a series of services in various languages during the winter Olympic games near that city, the pastor has announced. Services in French, Italian, English and German are planned from February 7-18. Bilingual pastors of Baptist churches in Paris and elsewhere in France will aid in conducting the worship services.

THE CHOIRS of the Star of Bethlehem Baptist Church and the First Baptist Church of Mexico City sang in a series of Christmas concerts sponsored by the department of social action of the Federal District of Mexico. This was the first time any evangelical choir has received recognition in Mexico, says Southern Baptist missionary Alan W. Compton.

A CRUSADE OF THE AMERICAS radio program, broadcast weekly over a station in Rosario, Argentina, claims first place with the Sunday morning audience, according to the station's reports. The program is directed by Samuel O. Libert, an Argentine who is regional coordinator for southern South America for the 1969 evangelistic effort.

MEMBERS of the First Baptist Church of Abilene, Texas, gave \$69,016.70 through the 1967 Lottie Moon Christmas Offering for foreign missions. James Flamming, pastor, said the church has long had "an expanding mission vision" which embraces not only foreign missions but community missions as well.

THEODORE F. ADAMS, pastor of the First Baptist Church of Richmond, Virginia, for more than 32 years and a former president of the Baptist World Alliance, told the church in annual business session he plans to retire effective June 30. Adams said he would be 70 in September, and he felt it was time for a new and younger pastor to take over the leadership of the church while things were going well.

THIRTY-FOUR TEXAS BAPTIST CHURCHES have Negro members, a preliminary report on a survey of churches in the Baptist General Convention of Texas has disclosed. The survey also revealed that 333 churches have adopted integration policies to accept Negro members, but as yet have no Negroes as members.

THE STEWARDSHIP COMMISSION of the Southern Baptist Convention has elected Glen E. Braswell of Denver, executive secretary of the Colorado Baptist General Convention, as its new chairman.

A NEW ORGANIZATION for Baptist laymen in Texas, called Texas Baptist Men, has been officially constituted during its first meeting at Dallas. The new organization replaces the old Texas Baptist Brotherhood, although officials of the Texas Baptist convention said the work of the two would be virtually the same.

SBC MISSIONARIES Mr. and Mrs. Walter Routh, Jr., were among the speakers who addressed students at Georgetown College during its annual World Awareness Week. The theme for this year was "Southeast Asia—Christian Dilemma." Other speakers were Jerry Martin of Bowling Green; Dan Grant of Vanderbilt University, and John Peters, president of World Neighbors.

A RECORD ALBUM by the choir of Tokiwadai, Baptist Church, Tokyo, Japan, went on sale in late December as the first record by a Japanese church choir to be released through a commercial recording company in Japan. The album of hymns is selling well throughout the country.

THE APRIL - MAY - JUNE issue of *Baptist Men's Journal*, published by the Brotherhood Commission of the Southern Baptist Convention, carries an interview with Dr. Ralph Elliott, author of the controversial book, *The Message of Genesis*. Elliott is now pastor of Emmanuel Baptist Church, an American Baptist congregation in Albany, New York.

ROBERT J. HASTINGS, secretary of the stewardship department of the Kentucky Baptist Convention from 1960 to 1965, is the author of a new Broadman Press book, *Take Heaven Now*. Hastings is now editor of the *Illinois Baptist*, published at Carbondale.

ELDRED M. TAYLOR of Somerset, president of the Kentucky Baptist Convention, will deliver a major address at the Alaskan Baptist Convention evangelistic conference, meeting at Anchorage February 20-22. His expenses to and from Anchorage are being paid by his congregation, the First Baptist Church of Somerset, although he is going by invitation of the evangelism department of the Home Mission Board, Atlanta.

LAWRENCE J. DAUENHAUER, financial agent for the Kentucky Baptist Board of Child Care, Middletown, for the past 10 years, has joined the staff of a Louisville manufacturing firm. A deacon at Deer Park Baptist Church, Louisville, Dauenhauer was first director of finance and then director of development for the Kentucky Baptist agency.

Ministers Ask Questions about New Social Security

by W. BARRY GARRETT

Clergymen are now included in the provisions of the Social Security, according to the new Public Law 90-248, unless they elect on grounds of conscience or religious principles to apply for exemption.

The new law raises many questions for ministers. We do not profess to know all the answers, for one reason because we do not know all the questions.

However, from the legislative record in Congress, from the wording of the law itself and from conversations with persons in the responsible governmental agencies, we do have some answers to some questions.

Question: What change did the new Social Security law make regarding coverage of ministers of religion?

Answer: Previously, ministers were exempt from Social Security unless they asked for coverage. Now clergymen are covered unless they ask for exemption.

Question: What are the grounds upon which a clergyman can stand in asking for exemption from Social Security?

Answer: The new law exempts a minister only on the grounds of conscientious objection, or religious principles, or if he has taken a vow of poverty as a member of a religious order.

Question: Is there a way a minister can obtain exclusion from Social Security other than to claim conscientious objection or to claim that his religious principles prohibit him from participation, or to take a vow of poverty as a member of a religious order?

Answer: No.

Question: What does the law mean by opposition by reason of conscience or religious principles?

Answer: As far as we know the regulations defining these terms have not yet been spelled out. We can be sure, however, that financial reasons or political reasons will not be accepted as conscience or religious reasons. If a person is simply disgruntled at the government, or if he thinks he has a better insurance or old age plan, or if he thinks he cannot afford to pay, he cannot thereby claim that he is a conscientious objector.

Question: When does the new law take effect for clergymen?

Answer: January, 1968.

Question: When does the clergyman have to pay?
Answer: At the same time he pays his income taxes. On or before April 15, 1968, the clergyman as a "self-employed" person pays his 1967 income tax and files his estimate for his 1968 taxes. On or before April 15, 1969 the clergyman

pays his 1968 income tax and his Social Security tax for 1968.

Question: How does a clergyman obtain exclusion from Social Security?

Answer: He should file an application for exemption at the time he pays his income taxes.

Question: When should a clergyman file a claim for exemption on the ground of conscience or religious principles?

Answer: The Internal Revenue Service probably will have forms to fill out and application blanks available on or before April 15, 1969. Those serving as ministers in 1968 or before have until April 15, 1970, to obtain exclusion from Social Security. Those beginning their ministerial duties in 1969 or later have two years to file for their exemption.

Question: If a minister is now participating in Social Security, can he

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withdraw on the grounds of conscience or religious principles?

Answer: No. If he conscientiously opposes, why does he now participate?

Question: Will the churches be expected to pay one-half of the minister's Social Security tax as it does for other employees?

Answer: No. The church is not involved with the minister's coverage. Congress has placed him in the special category of "self-employed." He has to pay his own taxes. Of course, there could be no objection to a raise in salary for the minister to help him bear this additional expense.

Question: What effect does the new

law have on the minister who is now a participant in Social Security?

Answer: None, except it rules him out as a conscientious objector.

Question: If a minister waives Social Security coverage on grounds of conscience or religious principles, can he later change his mind and elect to be covered?

Answer: No. The law plainly states that such an exemption shall be irrevocable.

Question: What authority do you have to give all these answers to questions about the minister and social security?

Answer: No authority whatsoever. If you want official, authoritative answers to your questions, you will have to get them from the Internal Revenue Service.

Question: What advice do you have for a minister who is considering non-participation in Social Security on the grounds of conscience or religious principles?

Answer: First, make sure that his objections are really on those grounds. At present the field of conscientious objection to Social Security is occupied by a very limited minority such as the Amish and a few others. Conscientious objection to Social Security may be hard to prove by a person who is not a genuine conscientious objector to military service or to other government benefits.

Remember, too, that once a minister signs himself as a conscientious objector to Social Security, he rules himself out of other government benefits for citizens such as medical care and possibly a wide range of other benefits.

Before signing as a conscientious objector to Social Security, get good legal advice and consult with the brethren about the real meaning of conscientious objection.

If a minister is a genuine conscientious objector and if his religious principles are violated by participation in Social Security, he should not hesitate to ask for exemption.

Cumberland Opens Science Building Wing

Cumberland College at Williamsburg, Kentucky, has dedicated the second wing of its new science building.

This unit will be used for chemistry. The first wing of the three-wing structure, for biology, was completed in 1963. The third wing, for physics, astronomy and mathematics, will be constructed at a later date.

The chemistry wing is named in honor of retired chemistry professor P. R. Jones, who served the Baptist college

as a teacher of chemistry and dean of the school for 57 years.

The three floors of the new chemistry wing contain laboratories, lecture rooms, faculty offices and other modern facilities for instruction in chemistry.

One of the most notable features is a large amphitheater which seats 140 persons. This large room also houses a projection room and other audio-visual aids.

WESTERN RECORDER

"Earnestly contend for the Faith which was once for all delivered to the saints"—Jude 3

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Cost of making cuts must be assumed by those sending pictures for publication.



Which Way In Vietnam?

Too many uninformed persons have already spoken on Vietnam and American involvement there. Aware of the lack of full knowledge and understanding of this complex situation, there has been reluctance on the part of the writer to editorialize on Vietnam. This does not mean this editor does not have definite feelings on the matter, and by now these feelings cry out for expression in spite of the lack of full knowledge and understanding.

No sincere student of the New Testament could believe such behavior as that of America in Vietnam is God's perfect will. God's will and command to His followers is to love and not hate, to feed and not kill their enemies. How much better it would be if we were spending as much to convert to Christianity the Viet Cong and the North Vietnamese as we are to destroy them.

But this is only wishful thinking under the present circumstances. And so the ethic of love which Jesus teaches must be practiced in the situation as it actually is, not as we would like it to be. The way of love is always redemptive but how it is expressed at any given time necessarily depends partly upon the conditions under which it is practiced.

Considering what is at stake, there seems to be no just and honorable alternative but to pursue the Vietnamese conflict to a successful end. Communism must be stopped somewhere, or this Godless darkness will cover the earth. The plan outlined in Communist literature leaves no doubt about this plan for world domination. America may have chosen the wrong place to draw the line, but it is too late to reconsider now.

Not only does the fate of the remainder of South-East Asia depend upon stopping Communism where it now is, but Australia would surely be next and on and on. In this shrinking world, freedom in America depends upon preserving freedom in other sections of the world. There is a relationship between our freedom to live and worship in America and the freedom of the Vietnamese to live and choose their way of life in their own land. For their sake, then, and our sake the conflict is important.

Furthermore, our unhindered freedom to preach the gospel to these nations depends upon containing Communism. The divinely-appointed purpose of civil government is to maintain an orderly society in which Christians may worship God and propagate their beliefs. The moment Communism wins in all of South-

East Asia, the hundreds of Christian missionaries, Baptist and others, will be killed, run out or silenced. Only underground Christian activity could be expected to survive.

This does not mean that Christianity cannot survive under Communist rule. Russia proves this because Baptists and other Christians persist in Russia but under the most difficult conditions. It does mean that the freedom to tell the Vietnamese and others in South-East Asia about Jesus openly depends upon stopping the spread of Communism. Our Baptist missionaries in South-East Asia seem to be some of the strongest supporters of our military action in Vietnam.

There is a tendency for us to make any war a holy war whereas the truth is, no war probably is holy. It is just a matter of the lesser of evils. In this respect it seems to this writer we have no choice but to continue to fight for the freedom of the Vietnamese and consider it as holy a war as a war can be.

We must remember, however, that freedom of conscience requires that those who feel otherwise have that right. Freedom of conscience has always been a basic Baptist tenet, and we must defend it. Conscientious objectors to our Vietnamese policies must be granted that right and should also be respected when they are sincere. This makes out of place such statements as those attributed to the United States Navy Chief of Chaplains on page 7 in this issue. Says the Chaplain, "It is both unjust and immoral to strike at American fighting men by constantly questioning the propriety and morality of their involvement." Not so! Rather it would be immoral for one not to question the morality of American involvement in Vietnam if it is a matter of his conscience.

This freedom of individual conscience does not justify the action of those who try to hinder the war efforts of those who feel the conflict is just, nor does it sympathize with draft dodgers, draft card burners and ministers or others encouraging such behavior.

Preachers and Social Security

Pastors and church members interested in the needs of their pastors will be interested in Barry Garrett's answers to questions about the new law putting ministers into Social Security unless they

are opposed on grounds of conscience. (page 3) This matter came up in last year's Kentucky Baptist Convention sessions and left some ministers quite disturbed.

The new law will work difficulty for some pastors but is good in the opinion of this editor. Those preachers who would like to stay out of Social Security for what they consider is good reasons but are not opposed on conscience grounds will have to come in. But why shouldn't they? Others who might rather stay out have no choice; why should preachers have preferential treatment? Any law which serves to treat ministers in the same light as other citizens is wholesome. Ministerial immunity and ministerial preference are harmful to the ministry.

If a preacher is willing to receive medicare and similar government benefits, he surely should pay his fair share of the premiums which make such benefits possible. If he is conscientiously opposed to all such government benefits, he should not hesitate to stay out of Social Security.

The original exemption of ministers from Social Security was based on the long standing idea of the complete independence of the minister from government connections and regulations. Such considerations are very important if a minister's freedom to preach his convictions is involved. But the idea of conscience violation in a minister's participation in government

insurance has changed greatly. At first a minister couldn't get into Social Security at all; then he could get in by signing a waiver of exemption; now he is in unless he registers an objection on conscience grounds. The new law might be wrong if it had no provision for exemption on conscience grounds, but with this provision it seems fair. Church-State separation principles do not appear to be involved.

Another practical consideration is the benefits to a minister and his family from Social Security. Not all agree on the merits of this government insurance plan, but many of us looked at its benefits and decided long ago it was too good to pass up. A pastor might think it is hard to pay now and it is for many, but it would be harder on his family to do without it if he were gone.

The Southern Baptist annuity plan for preachers is elective and too many elect not to participate. For these a little coercion toward Social Security may be needful. The truth is with the ever rising costs of merely existing, a pastor should have Southern Baptist annuity and Social Security unless he has otherwise provided for his family in case of his death and for his own needs in retirement.

A church ought to take this into consideration. As Mr. Garrett points out, a church cannot pay Social Security for the pastor but surely could and should raise his salary enough to enable him to pay it.

BAPTIST FORUM



Christ with the youngest being 12 years of age and the eldest 71.

I have become convinced that there is no area of greater contribution than in working and sharing with other evangelicals in the task of winning people to Christ. When our Canadian brethren recognized the desire of the visiting pastors to be of sincere help, there were then opportunities to share our experiences in other areas of church life. The pastor with whom I worked asked for, has received and has already begun to use the new member orientation materials.

People can and will receive the gospel when it is Biblically-presented. Let us seek to share in this mission of evangelism with whomever we can, whenever the Lord provides the open door. Harlan, Ky. Earl S. Bell

General Association Pastors To Meet February 20-22

Executive Secretary Harold G. Sanders of the Kentucky Baptist Convention and Herman Ihley of the department of inter-racial cooperation will appear on the program of the annual Pastors' Conference of the General Association of Baptists in the state, February 20-22.

The group will meet at the West Chestnut Street Baptist Church in Louisville. Pastors of the Kentucky Baptist Convention are invited to attend.

The Canadian Crusade

Dear Editor:

Christians everywhere are seeking means to share their experience in a structure that is not competitive. Recent action of the Southern Baptist Convention requested that Baptists seek a loosely-formed relationship with other evangelicals in a venture in understanding.

At the invitation of the Baptists of York and Sunbury Associations near Fredericton, New Brunswick, Canada; 20 Southern Baptist pastors from seven states joined hands for a Simultaneous Crusade—October 29-November 13, 1967. The results were gratifying for both the visiting pastors and local ministers and their congregations.

There were several obvious benefits which resulted from this experience. First, there was a new appreciation on the part of each group for the other. We, from the South, discovered that our Canadian brothers were well grounded in the faith and had a genuine compassion for the lost. Their deficiencies lay

not in desire, but in technique.

Revivals which are common-place in our Baptist church life are almost foreign to the program of a Canadian Baptist church. Preaching with immediate decision as an objective is seldom done, intense personalized visitation for evangelistic purposes is frowned upon (some think this is putting too much pressure—they wait for an inquirer to approach the minister). Plans and methods to secure crowds are looked upon as commercialistic in philosophy; therefore they are not used.

Second, many of the Canadian brethren felt that the people would not respond to our Southern Baptist evangelistic program, but out of deference to the visiting minister they agreed to allow us a free hand. In every instance where the local pastor gave his support in cooperating with the approach of the guest evangelist, there was remarkable response. Even in the smallest of situations was this true. It was the privilege of this writer to work in a rural church with only 85 resident members, yet there were 46 first-time decisions for

Organic Union is Not Church Unity, Pollard Affirms

by LARRY JERDEN

Ramsey Pollard, pastor of Bellevue Baptist Church, Memphis, Tennessee, told more than 300 ministers and laymen attending an ecumenical meeting at a Catholic church that groups in agreement on doctrine should unite.

"But organic union does not mean unity," he warned, "and unity does not require organic union."

Pollard said that a new and better day is dawning when Christian groups can walk together and understand each other, but he flatly declared that one super church is not the will of God.

The former president of the Southern Baptist Convention preached at the second of a series of prayer services emphasizing Christian unity at St. Mary's Catholic Church.

He was the second Baptist minister to participate in the week of prayer sponsored by the National and World Councils of Churches. R. Paul Caudill pastor of First Baptist Church, Memphis, led in prayer.

"If two groups agree on doctrine and principles, they should unite and walk together," Pollard said. "But if they disagree, they should go their separate ways in brotherhood."

Pollard called for churches to fight common enemies such as racial preju-

dice, alcoholism, and commercialized vice. He praised a local Catholic priest for leading a fight against obscene motion pictures, and called for others to follow his lead.

He then struck a solid note for separation of church and state.

"Every church of every denomination should pay its own way," he said. "Neither church nor state is free if the church taps the public treasury."

"A new day is dawning," Pollard concluded. "We have been forced to seek each other. As we travel the road together and understand each other, there will be a better day. But one super church is not the will of God."

"The one thing that is needed is that every person in this world have the spirit of Christ. When we come to Calvary," he said, glancing at a suspended crucifix in the ornate Franciscan church, "we need to be filled with the love of God as shown in Christ. When you love Jesus Christ, you have to love the people he died for."

Reaction to the sermon varied among those promoting Christian unity in its different forms. Blair T. Hunt, pastor of the Mississippi Boulevard Christian Church (Negro), said Pollard seemed "pessimistic concerning the union of all churches."

"Jesus prayed that we all might be one," Hunt contended. "He would not have prayed that way unless he saw the possibility, even the probability that all would eventually be one. It is possible, probable, and if we worked toward that end, it will be an actual fact."

Robert Stegall, a Disciples of Christ minister, said he saw validity in the statement that organic union did not mean unity, even though other members of his denomination have been taking the initiative in the ecumenical movement.

One Catholic priest described Pollard as "sincere and honest," but said he wanted to study the statement concerning union and unity further.

"I've just never heard it put that way before," he said.

Brazil Seminary Graduates Eight for Church Work

Six young men and two young women graduated from the Northeast Baptist Bible Institute in Bahai, Brazil, in late November. The men have already gone to places of service, five in the state of Bahia and one in Rio Grande do Norte. One woman is working with a Baptist mission in Salvador, Bahia.

Central, Corbin, Sponsors Missions-and-Music Program

An unusual week-day missions-and-music program for boys and girls at Central Baptist Church, Corbin, has been enthusiastically received, according to George Casey, minister of education at the church.

Casey explained that the Sunbeam, GA, RA and children's choir programs of the congregation were moved from a family-night type of schedule to after-school meetings in the afternoon. Already total enrolment in all these programs has increased from 200 to 390, and average total attendance has jumped from 152 to about 280 each week.

The program provides activities for four-year-old beginners through junior high-age boys and girls.

Parents and leaders pick up many of the children at the three elementary schools in Corbin and bus them to the church. Circles of the WMS organization at the church prepare and serve light snacks when they arrive. A corps of 45 volunteer workers is needed to staff the program.

In addition to reaching children of Central's own church families, the program has also enrolled boys and girls from other churches in the area and some children who do not attend any church or Sunday School. The program

has reached out this way, Casey said, mainly because boys and girls already enrolled in the program have invited their friends to attend the activities with them.

Most of the children who have made professions of faith at the Central church during the past two years have been enrolled in this program and the church's Sunday School.

In a revival last year, for example, 14 boys and girls enrolled in the missions-and-music program became Christians.

The program, however, has not been without its problems, Casey pointed out. Because of work, sickness, family schedules, etc., new workers must be continually enlisted and trained. Some after-school activities have conflicted with the program. The job of preparing snacks for 250 hungry school children is a major undertaking.

However, the church is convinced that the missions-and-music activity is worth all the effort.

"Many children, as well as parents, have been reached through the program," Casey said. "People who had not been serving previously in the church life are now serving in this week-day program."



Mrs. Gwen Kincer, Sunbeam leader, watches as Jenny Lynn Pennington paints during one of the missions-and-music sessions at Central Baptist Church in Corbin. Raymond Lawrence is pastor of the congregation, and William D. Johnson serves as minister of music.

Loving Concern for the Poor Urged by Mississippi Baptists

The Christian Action Commission of the Mississippi Baptist Convention has issued a statement calling on Baptists in the state to practice loving concern toward the poor.

"In recent years," said the statement, "We have practically abdicated our traditional and scriptural position and relinquished this ministry to the government and private welfare units—local, state and national.

"We call our people back to loving concern for those among us who need our help, remembering the words of Jesus, 'Inasmuch as ye do it unto the least of these, you do it unto me,'" said the statement.

The Christian Action Commission is the Mississippi Baptist Convention equivalent of the Christian Life Commission of the Southern Baptist Convention.

The lengthy statement it adopted on "Work—Leisure—The Poor" was pub-

lished in the *Mississippi Baptist Record*, official convention newspaper, and released by J. Clark Hensley, executive director of the commission.

"Baptists historically have been identified with the poverty-maimed," the statement said. "We traditionally adopt a church covenant in which we agree to contribute cheerfully and regularly to the support of the ministry and the relief of the poor."

"Christian compassion (if not practical economic necessity) compels us to be concerned with these segments of people in our community," the statement added. "They, too, are those for whom Christ died. His statement 'the poor you have with you always' was not to infer that we are to do nothing about or for the poor."

Most of the statement was devoted to the issues of work and leisure time. Saying that "wealth without work seems to be the universal quest," the state-



R.A. Speaker

Dr. Robert A. Hingson, a Baptist physician from Cleveland, Ohio, inoculates a child in Honduras. Hingson is one of the speakers scheduled to address the fourth national Royal Ambassador Congress, meeting at Oklahoma City, Oklahoma, August 13-15 of this year. Hingson, with the use of a high-speed jet inoculation "gun," has helped to vaccinate thousands of persons against dreaded diseases in several nations around the world.

ment added that in most cases "work is avoided as much as possible and tolerated only enough to draw the pay check and all the fringe benefits." (BP)

Chief of Navy Chaplains Raps Vietnam War Dissenters

The U. S. Navy Chief of Chaplains struck hard at dissenters against the Vietnam war and praised American fighting men and the South Vietnamese people at a press conference.

Rear Admiral James W. Kelly, a Southern Baptist, Chief of Navy Chaplains since July 1, 1965, expressed optimism and encouragement as he reported on his third annual visit to Vietnam.

Hitting at the protestors and dissenters against the Vietnam war, Kelly said, "It is both unjust and immoral" to strike at American fighting men "by constantly questioning the propriety and morality of their involvement."

"The time for dissent and protest against free-world involvement in Vietnam is not now. Yesterday, yes; tomorrow, yes; but today, no!" he declared.

Kelly said that his previous visits to Vietnam were concerned primarily with the work of the chaplains there. This visit, however, he said, was to probe the fighting man himself as well as the Vietnamese people.

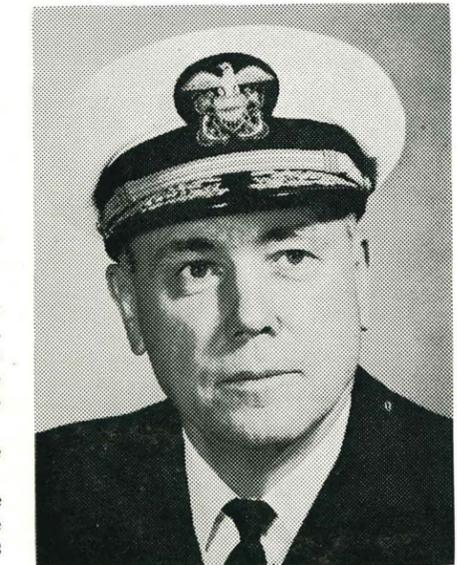
Four points of encouragement were pinpointed by the chaplain chief.

1. "Our military and civilian people in Vietnam reflected more confidence in winning our objectives than I was able to discern on my two previous Christmas visits," he said.

2. "The South Vietnamese now have something tangible to rally around," he continued. He reported 625,000 Vietnamese in uniform dedicated to "driving out the Viet Cong and standing

against Communistic aggression from the North." The attitude was unknown two years ago, he said.

3. "Our humanitarian outreach is making great strides," Kelly claimed. Specifically, he referred to the development of hospitals, orphanages, airfields,



REAR ADMIRAL James W. Kelly, Chief of Navy Chaplains, is a 1940 graduate of Southern Seminary at Louisville. He was decorated for bravery while assisting wounded men aboard the USS MOBILE in World War II. Before becoming chief of chaplains in the Navy, he served as senior chaplain at the U. S. Naval Academy, Annapolis, Maryland.

roads, bridges and useful skills that are being shared with the Vietnamese.

The technique "is to work not so much for the Vietnamese as with them," he declared. "There is elation in the hope that these same facilities will one day serve a peaceful purpose," he said.

4. There is a "deep religious concern on the part of our people in Vietnam," the chaplain observed.

"In all my 26 years in the military community I have never before seen this concern so mature and expressed with such depth," he reported.

The morale of American troops in Vietnam is "phenomenally high, stable and consistent," Kelly found. "The chief factor in consistently high morale is the fighting man's conviction that what he personally is doing is crucially important," he said.

The American troops in Vietnam view demonstrations and dissent at home "as proceeding from ignorance and misinformation," he reported.

The chief of chaplains himself, however, had even stronger words about dissenters. He acknowledged that some "are informed persons who feel that we should not be at war in Vietnam."

The disapproval of the war by these persons, according to Kelly, "is genuinely sincere and their voices are powerful." But he said this gives "dignity and strength to militant dissent and lends its legitimacy to other groups whose motives are not so pure as their own." (BP)

U. S. Court Reviews Issue of Aid to Parochial Schools

by W. BARRY GARRETT

The U. S. Supreme Court now has two major cases before it for "judicial review" of public policies on public aid to parochial schools.

The court has agreed to review another New York case involving the constitutionality of a state law requiring public school boards to provide textbooks on a loan basis to all school pupils, public or private, for grades 7-12.

Earlier the court agreed to review a New York case (Flast vs. Gardner) on the question of "standing to sue" for citizens and taxpayers who challenge public expenditures on the grounds of violation of the First Amendment. This case will be argued before the court in March.

These developments could have significant effect on current efforts in Congress to enact a judicial review law

that is being pushed by Sen. Sam J. Ervin, Jr. (D., N. C.). The effect could be to cause the House of Representatives to move even slower and more cautiously (if that were possible) than it has done on this matter.

There have been those all along who have argued that no new judicial review legislation is necessary if all the possibilities of court action now existing were pursued. This could prove to be true.

The latest New York case which the Supreme Court will now review is Board of Education of Central School District No. 1 vs. James E. Allen, Jr., as commissioner of the State of New York.

At issue is the 1965 New York state law on textbooks for school children. The question before the Supreme Court is whether or not the purchase of textbooks with public money for free loan to pupils in parochial schools violates the "establishment clause" and the "free exercise clause" of the First Amendment of the federal Constitution.

This amendment, which is now applicable to the states, says: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

The New York State Constitution prohibits public aid "directly" or "indirectly" to church schools.

The argument is whether or not such aid to school children is aid to the private school either directly or indirectly.

Those who oppose such aid to parochial school children say that this is an indirect aid to their schools that is prohibited by both the state and the federal Constitutions. They say that if this policy is upheld the same principle could then be applied to equipment and even to buildings and teachers in church schools.

The textbook case was taken to the courts by the school board of East Greenbush, a suburb of Albany, and by other local school officials in Rensselaer, Columbia and Nassau Counties.

They contended that the 1965 law forced them to violate both the state and federal Constitutions. They were placed in the position of obeying a law in violation of the Constitution or of disobeying a law which requires of them a certain course of action. They asked the courts to settle the problem.

Three court decisions have been handed down in New York:

(1) The State Supreme Court, August 18, 1966, declared the state textbook law unconstitutional.

(2) The Appellate Division ruled in December, 1966, that the local school district lacked jurisdiction to challenge the law and thus reversed the decision of the lower court.

(3) The Court of Appeals in June, 1967, restored the local school district's right to file suit, but declared the law constitutional under both the state and federal constitutions.

The U. S. Supreme Court will now make a ruling on the federal question or questions that may be involved in the issue.

The decision of the court will affect much more than the New York law. Six other states—Louisiana, Mississippi, Rhode Island, Indiana, West Virginia and Kansas—have laws permitting textbooks to be loaned to children attending parochial schools.

In addition the federal government spends \$60,000,000 annually to purchase textbooks and to provide specialized instruction to pupils in church-related schools.

If in the Flast Case the Supreme Court agrees that citizens and taxpayers have "standing to sue" in First Amendment cases and if the New York law is declared to violate the federal Constitution: (1) many cases challenging federal and state practices can be expected to explode all over the nation, and (2) many government programs ranging from the Hill Burton Health Act to current welfare and education acts could be thrown out by the courts. (BP)

Dale Moody to Speak At Long Run Retreat

Dale Moody, professor of Christian theology at Southern Seminary, Louisville, will speak on "Be ye filled with the Spirit" at the Long Run pastors' retreat, scheduled February 12 and 13 at Cedarmore Assembly near Bagdad.



Moody

Evangelist Lloyd Bardowell of Anchorage, who chaired a committee which arranged the retreat, said Moody would speak at 11:00 a.m. Monday morning, February 12. The retreat begins with a prayer meeting that morning at 10:30 a.m.

Pastors wishing to attend the period of spiritual renewal should make their reservations directly with the Cedarmore manager, Bardowell said.

Fisherville Baptists Retire Educational Building Debt

January 28 was a significant day in the life of First Baptist Church, Fisherville, Kentucky.

In addition to observing Baptist Men's Day, members of the congregation also participated in a note-burning ceremony that day to signify the payment of all indebtedness on their educational building.

Pastor John P. Dever said the note was paid off three years earlier than originally anticipated, due to the good stewardship of members of the church.

The Fisherville church is also making plans to begin construction on a new auditorium by March 1, Dever reported.

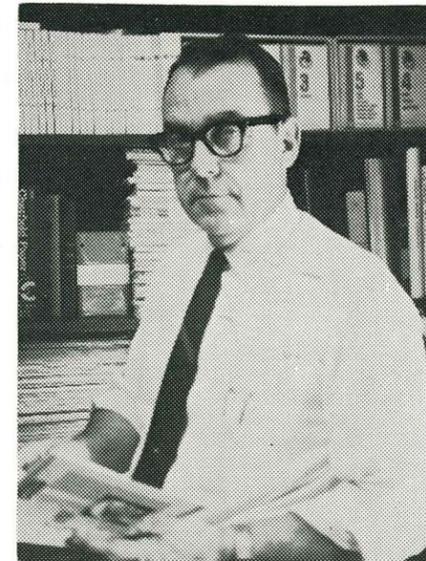
Dennis Walker, Fordsville Deacon, Dies January 14

Dennis Walker, a deacon at the Fordsville, Kentucky, Baptist Church for 56 years, died January 14 at Rosary Hospital in Campbellsville. He was 84. He also served the Fordsville church as treasurer and Sunday School teacher. Services were held at the Fordsville church with pastor Jack Jones and J. Chester Badgett of the Campbellsville church officiating.

Marion Reed Named Superintendent Of Printing at Western Recorder

Marion O. Reed, former superintendent at Green Printing Company in Louisville, has been named superintendent of printing at the *Western Recorder*.

He succeeds his brother, C. Henry Reed, who left the *Western Recorder*



Marion O. Reed

January 19 to become a salesman for a Louisville paper company.

Marion Reed, a native of Nicholasville, was reared in the Masonic Home at Louisville, where he was introduced to the printing trade. He attended the Southern School of Printing at Nashville for one year before he entered the U. S. Navy in 1942.

After his naval service, Reed worked in the bindery department of the *Western Recorder* for three years and then with the *Masonic Home Journal* before joining the Green Printing firm.

The new *Western Recorder* staff member is married to the former Jane Morris of Central City, Kentucky. They have two children. Stephen, 21, attended Western Kentucky University at Bowling Green and the University of Louisville before entering the Army recently. Their daughter, Ann, 17, is a junior at Eastern High School.

The Reed family lives at Jefferson-town, where they are active members of the First Baptist Church.

Marion has served that congregation as a deacon, clerk and Sunday School teacher. Currently he is superintendent of the Adult II department of the Sunday School there.

February 18 Marks 150th Year for Paris Church

First Baptist Church of Paris, Kentucky, will begin an extended celebration of its 150th anniversary on Sunday,



Wallace

February 18, with special services at the church. Editor C. R. Daley of the *Western Recorder* will be guest speaker for services that day.

Robert Wallace, pastor of the congregation, said the anniversary celebration would extend through the rest of the year. Several former pastors of the church and Kentucky Baptist and Southern Baptist Convention officials will be pulpit guests during 1968 to help the Paris church note its 150th year of service.

The interior of the sanctuary of the historic church has been redecorated for the sesquicentennial celebration. Several improvements have also been made in other sections of the building.

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Pioneer Missionaries Hear New Church-building Ideas

by DALLAS LEE

About 150 "pioneer" missionaries were baptized in a renewed concept of church mission during an associational missions conference at Fort Worth, Texas.

In brief, the following concepts, which Wendell Belew of the Southern Baptist Home Mission Board said are as "new as the New Testament," were emphasized:

►The church should be viewed as a training center where laymen and women are equipped for ministries in the community.

►Buildings should not be thought of as necessary for building churches;

churches should be built and then a building provided for them.

►An "umbrella" concept of church that includes all racial and cultural groups in society is not only ideal, it should be considered practical in producing a creative, responsive and dynamic fellowship.

The participants in the week-long Home Mission Board conference at Southwestern Baptist Theological Seminary were mission pastors and associational missionaries from the northeast, midwest and west—the "pioneer" areas of Southern Baptist work.

Most represented Project 500 locations, the particularly strategic spots in the nation where Baptists hope to start new churches and missions during the next two years.

The major thrust of the conference was an assault on an institutionalized approach to missions—an approach that calls for buildings and traditional programs regardless of particular needs.

"Our primary purpose in church extension is bringing men to Jesus Christ," Belew said, "but we've let this become a cliché.

"We have rationalized that purpose to involve as tall as steeples and as soft as pews as any other denomination; we have become program-centered acti-

vists who stress getting people to the right place at the right time to check the right square."

The idea of multiple ministries got major attention during the conference.

Ideas discussed ranged from the new traditional concepts of day-care and literacy training to counseling ministries to homosexuals and night ministries.

A downtown church, for example, could have a night minister who would be on duty throughout the night to offer possible comfort and ministry to the increasing number of emotionally distraught and lonely people who drive or walk the streets of big cities at night. (BP)

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Spring Meadows Assists Baptist Airman Called to South Vietnam

A Baptist institution in Kentucky is assisting an Air Force sergeant whose plight recently drew nation-wide attention.

Spring Meadows Children's Home at Middletown is caring for the three oldest children of S/Sgt. John L. Wolfe of Columbus, Mississippi, who was recently assigned to Vietnam. Wolfe, whose wife died in 1966, was forced to find temporary "homes" for his five children when he was ordered overseas by February 25.

The children now at Spring Meadows are Wanda, 10, David, 9, and Jonathan, 7. His two youngest children—George, 5, and Ralph, 4—will live with his mother

Baptist Couple in Georgia Sponsors Jordan Excavation

A Baptist deacon and his wife have given Southern Seminary at Louisville, \$45,000 to support an archaeological excavation at the site of Machaerus in Jordan.

Mr. and Mrs. Cully Cobb, who are active members of Druid Hills Baptist Church in Atlanta, earlier had presented the seminary with a rare, full-sized replica of the Code of Hammurabi.

Machaerus, famous as the site of the death of John the Baptist, has never been excavated. The city was occupied between 90 B.C. and A.D. 71, and was the eastern capital of Herod Antipas in the Trans-Jordanian province of Perea.

Professor Jerry Vardaman will represent the seminary in the excavations, which will be conducted with the cooperation of the Jordanian Department of Antiquities.

in Valley Station, Kentucky, while he is in South Vietnam.

Sgt. Wolfe said he had received hundreds of telephone calls from concerned individuals since the nation's press reported he was having to leave the children behind to go to Vietnam.

In California, the editor of the *California Southern Baptist* sent a telegram to President Lyndon Johnson, urging him as Commander-in-Chief of the armed forces to countermand the orders sending Sgt. Wolfe to Vietnam.

Since the death of his wife 22 months ago, Wolfe has been eligible for a hardship discharge from the service, but he has decided he wants to make a career of military service and does not want the discharge. He has been in the service for 13 years.

An ordained Baptist minister, Wolfe served until about a year ago as pastor of a small rural church near the Columbus, Mississippi, Air Force Base where he is stationed—Mt. Carmel Baptist Church

Temp Sparkman Joins Staff of Crescent Hill

G. Temp Sparkman, minister of education at First Baptist Church, Bowling Green, since 1965, has been called to the same position at Crescent Hill Baptist Church, Louisville.

A native of Tennessee, Sparkman is serving currently as vice-president of the Southeastern Religious Education Association. He was named one of the outstanding personalities in the South in 1967 and one of the outstanding young men in America in 1966.

A graduate of Southern Seminary at Louisville, the new Crescent Hill staff member has written articles for several periodicals of the Southern Baptist Convention.

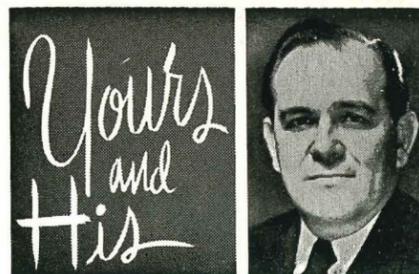
He has previously served the First Baptist Church of Paragould, Arkansas, and the Warrington, Florida, Baptist Church.

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Plan Now for April 21

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Cooperative Program

They are: Cooperative Program Sunday, April 21; and Cooperative Program Month, October. So, in planning your sermons and assemblies, be sure to mark April 21 for this special emphasis on "Sharing Christ with the Whole World." Materials will be sent to all pastors, and the Baptist literature will give emphasis to all readers.

Then, start planning for a month-long emphasis in October—or just prior to your budget-making time. This is our life line of love to a lost world, and our main line of obedience to a world Saviour.

Stewardship-Foundation Conference

March 25-27, our annual Stewardship-Promotion Conference will be held at Cedarmore for pastors, stewardship chairmen, staffers, and associational missionaries, moderators, and stewardship chairmen; also, any interested person.

Trustees and Board members of all Kentucky Baptist agencies and institutions are especially invited for the "Inter-Agency Emphasis" which is held on the night of March 26 and morning of March 27 as a part of this annual Stewardship-Foundation Conference. Reservations should be made direct to Cedarmore, Route 1, Bagdad, Kentucky 40003, or phone 502-747-8911.

This important conference is sponsored jointly by the stewardship promotion department (Jesse C. Stricker, secretary) and the Kentucky Baptist Foundation (C. Wells Burr, president, in absence of a secretary at this time). Latest methods in church finance, agency development, and the principles of stewardship are shared in one of the most beautiful natural settings in the nation.

Harold G. Sanders

WESTERN RECORDER

Federal Funds Approved for Atlanta Baptist College

by JACK U. HARWELL

In an historic reversal of Baptist position on separation of church and state, the Atlanta Baptist Association has authorized trustees of the new Atlanta Baptist College to seek and accept federal funds.

Approval of the motion, adopted by a vote of 487-370, made no distinction between federal loans and federal grants.

Trustees of the new Baptist school, scheduled to open in September of 1968, will be allowed to use their own discretion to apply for and obtain federal funds for construction of buildings and purchase of equipment.

The motion, however, provides that accepting federal aid shall not "limit the freedom of the college in the conduct of the operation in respect to faculty, curriculum, or any other matters."

The decision came in a called associational meeting at Morningside Baptist Church in Atlanta. The noisy crowd, estimated at more than 1,000 persons, completely overflowed the sanctuary, adjoining hallways, and the church social hall.

The president of the Atlanta Baptist College board of trustees, Monroe Swilley, said after the action that "the trustees recognize the heavy responsibility

resting upon them to carefully evaluate any application for federal assistance and to be convinced that such assistance will not involve any degree of federal control over administration, faculty, curriculum or other matters."

Swilley, pastor of the Second Ponce de Leon Baptist Church at Atlanta, added that the college trustees "are not anxious to run to the federal treasury. We will scrutinize every program carefully. We might not ever get any federal money. We will be prayerful and careful."

The day after the vote, the vice president in charge of development at Atlanta Baptist College, Dick H. Hall, Jr., resigned in protest of the association's action.

Hall had been vice president for two years, after retirement as pastor of First Baptist Church, Decatur, Georgia. The college does not have a president or faculty members.

Hall said he found himself "in an untenable position." He said he has supported the principle of separation of church and state through all his ministry. "To be of further use to the college, I would be compelled to compromise very deep convictions," he said. "This I cannot do."

Other reactions to the controversial

decision were immediate throughout the Atlanta area. Several pastors announced decisions to lead their churches to withdraw from the association.

Hugh Brooks, pastor of West End Baptist Church, told his congregation that he is personally forfeiting membership in the association because of the federal aid decision, and that if the church does not follow suit he will resign as pastor. The church was scheduled to vote on the matter in a called conference January 24.

Brooks has been one of Georgia's most consistent opponents of federal funds. He made the motion at the 1965 Georgia Baptist Convention which forced Mercer University to finance its new science building through a commercial loan instead of a federal loan. That decision was repeated in 1966.

The proposed Atlanta Baptist College is located on 600 acres of land on a major expressway 12 miles northeast of downtown Atlanta. Four buildings are expected to be completed about March 1, giving the school about \$6,000,000 in property value, cash, and pledges. The property is paid for.

A fund drive to begin the new college has been underway since 1954, and about \$3,000,000 has been raised in gifts and pledges. Swilley said an additional \$1,500,000 is needed between now and September to cover additional operating costs. (BP)

KY. SOUTHERN GETS GRANT

Kentucky Southern College, Louisville, is one of 90 colleges in the United States to receive a recent grant from the Association of College and Research Libraries. The grant will be used to purchase 100 additional books for the college library.

Lockwood to Supervise Pioneer Work in West

Quentin Lockwood, a native of Louisa, Kentucky, has been named administrator of pioneer mission areas in the western United States by the SBC Home Mission Board, Atlanta.

A graduate of Georgetown College and Southern Seminary in Kentucky, he was formerly area superintendent of missions in the Omaha, Nebraska, area. He has held several pastorates in Kentucky.

Lockwood will promote techniques of church extension and will represent pioneer missions in assisting associations and state conventions in their development.

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SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for February 18, 1968)

INTERNATIONAL SERIES

THE LIGHT OF THE WORLD

John 9:1-7, 35-41

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I. The Case

One autumn Sabbath as Christ and His disciples were leaving the temple in Jerusalem, where He had taught publicly that He was the light of the world, He saw a blind beggar whose eyes had rolled in irksome night since his birth. He had never looked into the face of his father or mother. Unknown to him were the glory of the heavens, the majesty of the mountains, the sublimity of the seas, the beauty of the meadows, and the waving of the trees. Daily he sat near the gate and begged for the wherewith to obtain the very necessities of life. While he was not permitted to solicit alms on the Sabbath, his very affliction was a plea for help.

II. The Conversation

Christ stopped and looked at the blind beggar with sympathetic eyes. His disciples stopped to philosophize about the cause of his blindness, believing that his affliction was the direct result of some sin. They asked Christ, "Master, who did sin, this man, or his parents, that he was born blind?" It seems that people have an inordinate curiosity about those who are afflicted or handicapped. It was as if the disciples had said, "Here is a specimen, let us examine it. How did it happen? Who was responsible?"

Christ's answer made it clear that the man's blindness was not the result of sin on the part of either member of the family. His blindness had been permitted in order "that the works of God should be made manifest in him." In other words, his life was a screen upon which God displayed His goodness, grace and glory.

III. The Cure

Christ took ordinary clay, moistened it with saliva, smeared it over the eyes of the beggar and said to him, "Go, wash in the pool of Siloam." Christ wanted him to have faith before He gave him sight. Instead of doubting, questioning

or delaying, the man arose immediately and did exactly as he had been commanded. As soon as he did so he received sight. Thus Christ demonstrated His ability to confer the power of vision where it had never existed. The man's cure was supernatural, immediate, complete and permanent.

In this man who was sought out and ministered to by Christ without a single appeal from him, we have a beautiful illustration of the activities of God through grace reaching out to people in their unsaved condition. The initiative is always with God. He seeks us before we ever think of seeking Him.

IV. The Consequences

The man hastened to inform his parents that he could see. He created quite a sensation among his neighbors, and they took him to the Pharisees, but he never deviated the least in his testimony when they cross-examined him.

When the Pharisees failed in their desperate effort at intimidation, they reproached and mocked the man who

had received his sight, and cast him out of the synagogue. No sooner had they scorned, ostracized and excommunicated him than the Saviour sought him out and talked with him. He asked him, "Dost thou believe on the Son of God?" The man answered, "Who is he, Lord, that I might believe on him?" The Master revealed Himself to him saying, "It is he that talketh with thee." Instantly there came to the soul of that man that light which the Holy Spirit alone gives and he recognized Christ as God the Son Whom he could trust to save his soul. The man believed on Christ and was saved. He promptly acknowledged Him as his Saviour and worshipped Him as his Lord. Having discovered that it was much better to be outside the synagogue with Christ than on the inside without Him, it was his desire to please Him.

Claiming to see, and thinking they did not have any need, the Pharisees refused to receive Christ, the light of the world, and continued in their spiritual blindness. Christ informed these light-rejecters that their rejection of Him would not be excused on the basis of ignorance on their part. Willful spiritual blindness is never excusable.

LIFE AND WORK SERIES

LIKE MELCHISEDEC, BUT GREATER

Hebrews 7:14-28

Having proved that Christ was superior to the prophets, the angels, Moses and Joshua, the writer here proceeds to prove that the priesthood of Christ supersedes that of Aaron and all other Levitical priests. Since the law required the priests to belong to the tribe of Levi and to be the descendants of Aaron,

the contention of the writer that the Levitical priestly order could be superseded aroused the strong opposition of the Jews.

Reference is made here to Melchisedec, who was not connected with a known family, and who, so far as we know, did not inherit the priesthood. The sons of Levi, who had been made priests, had been instructed to receive tithes from their brethren who were descendants of Abraham.

The writer reminded his readers that Melchisedec was the priest to whom Abraham paid tithes and from whom he and his lineage received a blessing. Insisting that the Levites had not yet come upon the scene when Abraham rendered his homage before this ancient priest, the writer contended that Melchisedec was greater than Abraham and his descendants. Moreover, the fact that Melchisedec blessed Abraham and the line of Aaron proved the superiority of the former, inasmuch as the lesser is

always blessed by the greater. He also made much of the fact that Melchisedec did not have a recorded lineage, and was therefore unable to trace his priesthood to his ancestors, and that, since he did not pass his priesthood on to his descendants, he was indeed a splendid type of a perpetual high priest.

Due to the failure of the Levitical priestly line to give men an adequate relation to God, it was necessary to establish a different and better priesthood. In God's choice of another kind of priesthood for His Son, He set aside the imperfect and inadequate Levitical line, passed by the order of Aaron, and vested His new priesthood in the tribe of Judah. When the law failed to provide direct and perfect fellowship with God, He made it available to men through another channel. Had the Aaronic priesthood accomplished all that was needed, there would not have been any necessity for the coming of a Priest belonging to a different and superior order. Unable to carry its objects to a desired end, the former and inadequate priesthood was set aside and

is no longer in effect. Even though the law reminded the people of their sins, neither it nor the priesthood was able to remove their sins and bring the people into the proper relationship with God.

The superiority of the priesthood of Christ over that of all others was thoroughly established when He came forth from the grave and proved that His life was indestructible. He, Who died, was buried, and rose again, was able to open the way for men to have direct access into the presence of God, where they might enjoy a wonderful fellowship with Him. How wonderful it is to be able to "draw nigh unto God!"

Unlike all other priesthoods, that of Christ is permanent and will never pass away, for it was confirmed by the oath of God. That which God confirms with an oath is utterly unchangeable. His covenant is based entirely on His love, which was demonstrated in the sacrifice of Christ, and not on the righteousness of men.

Every sinner is in need of a Saviour, since he is unable to save himself. Salvation includes deliverance from the

penalty of sin, the power of sin, and the presence of sin. Christ alone is able to save. His salvation supplies every phase of man's need—past, present and future. Christ is able to save to the uttermost. He has saved some of the most notorious sinners and transformed them into victorious and very useful Christians. He saves completely and eternally all who come unto God by Him. Christ's salvation does not leave anything to be desired. It is complete in every respect. It is perfect and everlasting. We, who have been made at peace with God through our Saviour's death, are also saved continually by His life, for He is our Advocate at the right hand of God.

Although Jesus Christ was truly man, and therefore subjected to all kinds of temptation, He was different and superior to all others in that He never committed a single sin. If this had not been true, He could not have made an atonement for sin when He died on the cross. He is and ever shall be the only way into the presence of God. No other can ever take His place.

In Atlanta Project—

1,000,000 Testaments Distributed

The bold pilot project to distribute 1,000,000 copies of paperback New Testaments in Atlanta—a metropolitan area of barely more than a million people—met with some skepticism at its kickoff last fall.

But as the American Bible Society-sponsored campaign drew to a close in January, fewer than 75,000 of the "Good News for Modern Man" translations remained.

The initial door-to-door effort (co-approved by the Atlanta Christian Council) coincided with the National Bible Reading Week last fall, but the distribution through individuals, churches and other groups continued steadily into the new year.

As requests for the easy-to-read translation began to trail off, comments indicating the hidden impact of the distribution reached L. O. Griffith of the Southern Baptist Home Mission Board, who headed up the organizing committee.

For example:

►From a woman in a state mental hospital: "If that Bible is as simple as the news releases say it is, it would be

understood by me and would be a great comfort."

(Three churches in the city purchased the Testaments for wards of the hospital and sent them to a chaplain, Griffith said.)

►From a beauty operator: "I'd be glad to have copies of this New Testament in my beauty salon." As her customers' interest picked up, the operator began to distribute them through her salon at the 25-cent printing cost.

►From an Atlanta citizen: "I saw two boys selling the New Testaments at their Kool-Aid stand."

The list could go on. At least 75% of the city's 1,500 churches participated in the project, representing an estimated 50,000 volunteer workers.

As a result of this Atlanta pilot run, the American Bible Society is planning similar efforts in cooperation with Christian groups in other major metropolitan areas. (BP)

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The W. A. Burns Honored Through College Library

A section in the library at Chipola Junior College, Marianna, is being set aside as a memorial to Dr. and Mrs. W. A. Burns. The project is being sponsored by a Sunday school class of the First Baptist Church, Marianna, which is also named for Dr. Burns.

Dr. Burns will be 96 years old on February 27, and Mrs. Burns was 92 years old last September. The couple has been married for almost 70 years.

Dr. Burns served small churches in the Louisville area during his Seminary days and also was pastor at Lebanon Junction and Nicholasville before moving to Florida.

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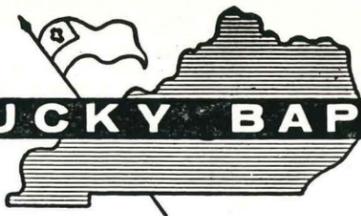
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KENTUCKY BAPTISTS AT WORK



Training Union

Conference Leader Also Author

by Eldon Boone

Margaret Sharp, Junior Consultant, Training Union Department, Baptist Sunday School Board, Nashville, is author of the newest study course book on Training Union methods for Junior.



Miss Sharp

Juniors in Training—a new manual for Junior boys and girls—will soon be available. Not only is it a new book, it is a new kind of book. *Juniors in Training* is programmed instruction. "A programmed book teaches itself. Juniors will not just read *Juniors in Training*, they will work through it, learning and checking up on what they have learned," writes the author.

Getting acquainted with this new kind of book—the first study course book of its kind for Southern Baptists—will be part of the conference that Miss Sharp will lead in the Junior Leadership Conferences held across the state February 19-23.

Ways to teach the book to juniors, activities to use, possible time schedules to follow, and ways to combine home and class study will also be covered in this conference.

"Every junior worker who has wanted a new manual for juniors should be in this conference," continues Miss Sharp. The need for this book became apparent in 1966 when the concept book for Junior workers, *A Church Training Juniors*, was released. Miss Sharp was the author of this manual, also.

Miss Sharp's conference will be one of three offered at the Junior Leadership Conferences. Day sessions are from 10 to 2:15 p.m. (You can attend two conferences.) Night sessions are from 7 to 9 p.m. (You can attend one conference.) Study Course credit on the concept book, *A Church Training Juniors*, may be obtained if you attend all three conferences.

There are four locations to choose from:

February

19—London, First

20—Georgetown, Georgetown
22—Mayfield, High Point
23—Elizabethtown, Immanuel

Next week meet Norman Rodgers, who will lead the conference on "Organization and Procedure."

Annuity

Southern Baptist Protection; What the Program Provides

by A. W. Walker

The Protection Program provides benefits for: the widow or dependent parent; unmarried and dependent children under age 16 (up to four); education of unmarried, dependent children during the initial four years of full-time study immediately beyond high school; disability and retirement of the pastor, either under normal age of 65 or early age—any time after age 60.

Full protection is available after only one year in the Program. All of the above benefits are in Plan "A" of the three-part program. Plan "B" and Plan "C" provide extra retirement benefits for the pastor.

Church Contributions

Your church may contribute any amount for dues. A minimum of 10% of your pastor's total salary is recommended for adequate protection.

Dues may be paid on a \$4,000 salary (maximum for Plan "A" which has all the family benefits); even though your pastor's salary is less than this amount.

For pastors of churches, the state convention will assume 5% dues up to a maximum of \$16.67 a month in Plan "A" only. On a \$4,000 salary, this means your church would contribute \$33.34 a month. Any amount you send above this will be placed either in Plan "B" or Plan "C" as your pastor elects.

Protects Your Church, Too

The Protection Program protects not only your pastor and his family but your church as well by eliminating the financial burden which can be created so suddenly by death, disability or retirement of your pastor.

Please give this matter serious thought and prayer. Encourage others to do the same. As a leader in your church, your pastor must depend on people such as you to see that these needs are supplied.

Please contact our office for additional information on the Program.

Evangelism

Associations Plan Evangelism Clinics

by Thomas H. Shelton

You made it possible! In spite of the snow, sleet and cold weather, hundreds of pastors came from all over Kentucky to Owensboro to our recent Evangelistic Conference. If you had not come, we could not have had the Evangelistic Conference. Thanks to every one of you.

This is the time of year for associational evangelism clinics. The following associations are planning a clinic in February.

Association	February
Muhlenberg	2
South District	5
Three Fork	8
Owen County	9-10
Bethel, Logan and Simpson	12
Blood River	13
Caldwell	15
Bethel	16
West Union	19
Little River	19
Pike	20
Enterprise	20
Irvine	22
Ten Mile	23-24
Warren	26-27
Elkhorn	26
West Kentucky	26
Pulaski	27

If you would like to attend the Continental Congress on Evangelism in Washington, D. C., on October 10-13, 1968, write immediately to:

Washington Area Committee
Continental Congress on Evangelism
2932 King Street
Alexandria, Virginia 22302

Only 1,000 seats are available. They will be filled on a first come—first served basis.

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Sunday School

Special Opportunity for Children's Workers

The Training Union and Sunday School departments are sponsoring jointly meetings located in various sections of the state for workers, nursery through juniors in Sunday School and nursery through primary in Training Union.



Betty Allnatt

The dates, location, and places of meetings conducted by the Training Union are:

March

18—Mount Vernon Baptist, Mt. Vernon
19—First Baptist Church, Morehead
21—First Baptist Church, Pikeville
22—Campton Baptist Church, Campton

The dates, location, and places of meetings conducted by the Sunday School are:

March

18—Eastwood Baptist Church
Bowling Green

20—First Baptist Church, Hopkinsville
22—First Baptist Church, Mayfield

The time of the meetings will be 9:30 A.M. and close at 2:30 P.M. Mrs. Warren Allnatt, director of children's work in the Sunday School department, states, "we have an excellent faculty for the Sunday school conferences. They are: Nursery, Mrs. Raymond Lawrence, Corbin; Beginner, Mrs. Boyce Carter, Louisville; Primary, Miss Elise Rives of the Sunday School Board, Nashville; Junior, Mrs. Paul Fox, Henderson; General Workers, Pastors, Sunday School Superintendents, Mr. William K. Simmons, Minister of Education, Calvary Baptist, Lexington."

Mrs. Allnatt also states, "the program will be most helpful and workers with children should avail themselves of this opportunity."

Nursery will be available for preschool children. Bring a sandwich; coffee provided.

W.M.U.

State Meeting Speakers

by Mrs. George R. Ferguson

Dr. Charles E. Boddie is one of 11 living children of a total of 20. Born in New Rochelle, New York, his father was a Baptist pastor who educated all of the family, which consists of doctors, lawyers, educators, civic workers, therapists, law enforcement agents and preachers.

After 21 years of pastoring in Elmira, New York; Huntington, West Virginia;

and Rochester, New York, he joined the staff on the American Foreign Mission Societies in 1956. He served in the missionary personnel department where he encouraged young people to accept the challenge of missionary service at universities and Baptist institutions through chapel addresses, counseling sessions, and also through his well-known song fests.

During the summer of 1961 he studied missionary history and trends in the church history department of the University of Chicago.

From September 21, 1961, to February 6, 1962, Boddie took a trip around the world, inspecting American Baptist missions stations including fields in Assam, Bengal - Orissa, South India, Burma, Thailand, Philippines, Hong Kong, Japan, Okinawa and Europe.

He is now president of the American Baptist College of the Bible, and American Baptist Seminary, Nashville, Tennessee.

Boddie holds the B.A. degree from Syracuse University; the B.D. from Colgate-Rochester Divinity School; the M.A. from the University of Rochester and the Honorary Doctor's degree from Keuka College.

He is the author of several books, most notably *A Giant in the Earth*, a biography of His father. He has been a well-known song-leader and forceful thought-provoking speaker and preacher across the country for many years. His addresses are enlivened by a wonderful sense of humor.

Boddie will speak to the annual meeting of Kentucky WMU on Wednesday morning at First Church Hopkinsville.

Stewardship

Stewardship-Foundation Annual Conference

by Jesse Stricker

The fifth annual Stewardship-Foundation Conference has been set for March 25-27 at Cedarmore Baptist Assembly. This conference is jointly sponsored by the Kentucky Baptist Foundation and the stewardship and promotion department.

Three persons in each association are

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being invited to attend—the associational stewardship chairman, the moderator and the associational missionary.

Helpful ideas and information for use in stewardship emphases in your association will be presented.

Outstanding persons from out of state are: George Shearin, associate secretary, Texas Baptist Foundation, Dallas; Ed B. Henderson, executive secretary-emeritus, Florida Education Association, Tallahassee; James H. Smith, executive secretary; Illinois Baptist Convention, Carbondale; and Michael L. Speer, Stewardship Commission, Nashville.

Other speakers are Verlin C. Kruschwitz, pastor of Severns Valley Church, Elizabethtown; Eldred M. Taylor, president of the Kentucky Baptist Convention and pastor of First Baptist Church, Somerset; Robert C. Jones, associate, missions department, Shelbyana; and Reed Rushing, missionary, Russellville.

The entire program will be available soon. You'll want to get your reservation in now. Write or call Jesse Stricker, Middletown, for information.

Church Music

Kentucky Continues to Lead in Music Awards

by Eugene F. Quinn

Kentucky continues to have the most music awards recorded of all states in the Southern Baptist Convention. For the period of October to December, 1967, the five states earning the most music awards are as follows:

State	Music Awards
Kentucky	397
Georgia	308
Oklahoma	268
South Carolina	257
Alabama	231

Top Five Associations in Music Awards

Association	Awards Earned
Long Run	144
Warren	36
Liberty	32
Elkhorn	31
Fulton	30

Buechel Park heads the list of top ten Kentucky Baptist churches in Music Awards earned:

Church	Awards Earned
Buechel Park, Louisville	75
First, Bowling Green	36
Gardenside, Lexington	31
Glasgow	30
First, Fulton	30
Walnut Street, Louisville	28
Audubon, Louisville	21
Mayfield Mission, Mayfield	17
Farmdale, Louisville	16
Stithon, Radcliff	14

Assistance in planning a music class or school is available at the church music department, Kentucky Baptist Building, Middletown 40243.

Kentucky Pastor Preaches at Catholic Worship Service

by GEORGE W. KNIGHT
ASSISTANT EDITOR

For probably the first time in Kentucky history, a sermon on "What Baptists Believe" has been followed by the celebration of the Catholic Mass.

It happened on Sunday, January 28, when Pastor Wesley O. Hanson of the Hartford, Kentucky, Baptist Church preached on Baptist beliefs at Holy Redeemer Catholic Church in nearby Beaver Dam.

In his sermon Hanson discussed what Baptists believe about the church, God, the plan of salvation and the security of the believer. Then he returned to his own church to conduct regular morning worship services while the Beaver Dam Catholics celebrated the Mass.

According to Henry J. Soenneker, bishop of the Catholic Diocese of Owensboro, this marked the first time that a Protestant minister of any denomination had preached during a regular worship service at any Catholic church in the Owensboro diocese. This diocese includes the whole western Kentucky area.

Hanson's opportunity to preach at Holy Redeemer Catholic Church grew out of his close personal friendship with

Joseph O'Donnell, parish priest of the Beaver Dam congregation. O'Donnell's invitation to Hanson was enthusiastically okayed by the lay council of the Catholic congregation and by Bishop Soenneker.

Hanson, who has been pastor of the Hartford church for the past 11 years, said he felt perfectly at ease while delivering his 20-minute sermon on Baptist beliefs.

"Many of the people in the congregation were good friends of mine," the Hartford pastor said. "As far as being in a strange place, I felt no strangeness at all. I simply felt that I was part of a reverent and meaningful worship service; I really didn't look upon it as a Catholic service."

The Hartford pastor said his congregation seemed to react very favorably to his preaching at the Catholic church. Some persons even asked about the possibility of O'Donnell filling the Baptist pulpit at some future date, Hanson continued.

Actually, the Catholic priest has participated in previous community services held at the Hartford Baptist Church. For the past two years he has been a member of the choir which sang at the annual Christmas program sponsored by

churches of all denominations in the Hartford area.

O'Donnell, a native of Chicago, has served the Beaver Dam church and another small Catholic parish at Fordsville since 1966. He describes himself as a person with deep ecumenical interest and concern.

A past president of the Ohio County (Hartford area) Ministerial Association, he attended a day's session of the recent Kentucky Baptist Evangelistic Conference at Owensboro; a year ago he participated in a continuing theological education conference at Southern Seminary in Louisville.

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The Million Dollar Story

This is more than a slogan. It is the story of a present-day effort to encounter some of Southern Baptists' toughest problems.

For two years, the Home Mission Board, along with other Convention agencies, has been creating a pilot-project emphasis on evangelism and missions, Project 500—the strategic location of 500 new churches and church-type missions in pioneer mission areas during 1968 and 1969.

Coupled with an awareness of change, each of these locations affords opportunities to witness to an urban, secular world and to establish effective churches for a mobile, shifting population.

This effort, which may cost more than \$25 million eventually, is aimed particularly at

underchurched areas in capitals, port cities, transportation and business hubs, and educational centers—locations from which a Southern Baptist church could have an effect on the largest possible number of people and influence the beginnings of new work in the broadest possible area. There are at least 75 million people in the U. S. not being reached by Christian churches.

The goal for the 1968 Annie Armstrong Offering for home missions has been set in accordance with these \$1 million needs—at \$5,500,000 or \$1 million above the '67 goal. If obtained, this additional \$1 million will provide and supplement capable, well-trained pastors on these strategic fields.

Will you have a part in writing this story?