



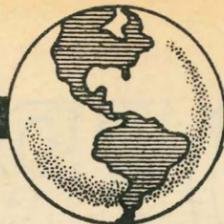
WESTERN

RECORDER

MARCH 26, 1964



BAPTISTS SING ON WAY TO JAIL — Fredricksburg, Va., June 4, 1768 (BP) — Four Baptist preachers and a layman were arrested here because they refused to quit preaching. They were charged with disturbing the peace. While being marched to the jail they sang hymns which attracted attention of townspeople. The men are Chris Craig, John Waller, James Reid, James Childs and layman William Marsh. Copyright 1964, Historical Commission, SBC. Erwin M. Hearne, Jr., Artist.



GLEANINGS FROM THE FIELD

RICE UNIVERSITY, Houston, Texas, has integrated by orders of the courts. The trustees of the school desired to integrate the school but the charter prohibited it. The courts over-ruled the charter of the private institution.

CUMBERLAND COLLEGE, Williamsburg, Ky., is inviting as guests all alumni and former and present students who are planning to attend the KEA at Louisville to a breakfast in the Derby Room at the Brown Hotel on Friday, April 10, at 8:00 A.M.

TOLETIS VINCENT began his work as pastor of the Elk Lick Baptist Church, Lewisburg, Ky., on March 1. For five and one-half years he has served as pastor of the Blandville Baptist Church. During these years, he taught school at Lone Oak High School, Paducah. After June 1, 1964, he will not be teaching school full time. A native of Kentucky, Vincent is a graduate of Georgetown College. He may be addressed at Route No. 1, Lewisburg, Ky.

FRANKLIN P. OWEN, pastor of Calvary Baptist Church, Lexington, was reelected chairman of the board of trustees of Southern Baptist Theological Seminary. Other officers named at the annual spring board meeting were George Wilson, Owensboro lawyer, first vice-chairman and chairman of the executive committee; J. R. White, pastor of First Baptist Church, Montgomery, Ala., second vice-chairman; and Frank Ellis, Louisville grocer, secretary.

SAM LAWSON AND NANCY TURPIN were recently elected by the Cumberland College student body as Mr. and Miss Cumberland College for 1963-1964. Miss Turpin is the daughter of Mr. and Mrs. R. T. Turpin of Pineville, Ky. Mr. Lawson is the son of Mr. and Mrs. Laford Lawson of Williamsburg, Ky.

FINDLEY B. EDGE, Basil Manly Professor of Religious Education at Southern Baptist Theological Seminary, has been appointed acting dean of the school of religious education while Dean Allen W. Graves is on sabbatical leave during the second semester.

JAMES KEITH, third child and first son of Southern Baptist Missionaries James and Betty McKinley, Jr., was born January 20 in Dacca, East Pakistan. They may be addressed at the Mission Industrial School, American Southern Baptist Mission, Faridpur, East Pakistan.

Both are natives of Kentucky, he of Nora and she, the former Betty Cecil of Louisville.

FIRST BAPTIST CHURCH, Hazard, Kentucky, has sent a check for \$100 to the Kentucky Baptist Convention for assistance to churches that had flood damage in March. Pastor T. H. Harding writes, "We have not forgotten the thoughtfulness and generosity of our fellow Baptists in Kentucky which was manifested towards us a year ago (when eastern Kentucky was flooded)."

APRIL 3-4 will be "Get Acquainted Weekend" at Campbellsville College for high school seniors, other prospective students and pastors, educators and friends. Visitors are expected from Kentucky and other states to the north which do not yet have a Southern Baptist college. The visitors will be

guests of the college for the two-day affair. For reservations for room and meals, write or call the college.

KENNETH FENDLEY, public relations director of Georgetown College, has been named to the Planning Committee of the National Public Relations Association.

KAY KELLEY AND JACK ROBERTS were ordained as deacons at the New Salem Baptist Church, of Wayne County Association. Parcel Flanney served as moderator for the meeting. Chastain Johnson served as clerk and Campbell Kindrick as interrogator. Virgil Dalton led in the ordination prayer with the ordination message by Isaac Hucaby.

THE HOME MISSION BOARD of the Southern Baptist Convention has commissioned 12 missionaries to various ministries across the United States and in the Canal Zone. The appointments raise to 2,279 the missionaries serving under this agency, most in cooperation with state mission boards.

FRANKLIN M. SEGLER, professor of pastoral ministry at Southwestern Seminary, Fort Worth, has returned home from the hospital where he spent four weeks after suffering a heart attack. Physicians report he is making "excellent progress."

THOMAS E. SYKES of Marion, Ind., has been called to serve as missionary to the east central Indiana area for the State Convention of Baptists in Indiana. He has been serving as pastor of the First Baptist Church, Marion.

THE CHRISTIAN LIFE COMMISSION of the SBC is planning to expand their ministry in the fields of gambling, narcotics and alcohol. The 1965 summer assembly programs sponsored by the Commission will be devoted to these problems. The problems of gambling and alcohol will be considered at the assemblies at Ridgecrest, N. C., and Glorieta, N. M.

THE MISSOURI BAPTIST CONVENTION is developing a new ministry to help the mentally retarded people of the state. The new program of work is believed to be the first of its kind in the Southern Baptist Convention. Missouri Baptists have conducted a statewide clinic on ministering to the needs of the mentally retarded, and selected a "Task Force" of six persons to formulate a new program for the convention.

MODERN ELIJAHS:

What Are We Doing Here?

by Paul Sullivan

While Elijah was busy preaching, Jezebel had filled the local pulpits and seminaries with modernists that taught the people that Baal was God and not the Lord. Many of the people in Elijah's day, not having been grounded in the faith, didn't care much one way or another. They probably felt it didn't make much difference what a preacher preached so long as he was sincere. After all they were all trying to get to the same place anyway.

When Elijah found out what was going on he asked the people how long they would be so shallow, but in their indifference they had nothing to say. Elijah challenged the people to find out if Baal or the Lord was really God which they consented to do. While the offering to Baal became putrid in the sun, Elijah had the offering to God saturated with water and then asked God to crown his efforts by answering with fire. The Lord answered with fire, consuming the sacrifice, water and all.

When Jezebel heard about all of this she threatened to tear that old "land marker" to shreds when she found him. Thus, our preacher hurriedly left the country. God was good to Elijah in the wilderness of Beersheba and refused to answer his prayer when he asked God to let him die. We should be glad that God is wise enough not to answer all of our prayers. Forty days later we find him at Mount Horeb feeling safe and free of Jezebel. But how about the people left at Carmel, didn't they need to be taught more about his deep faith? Can leaving ever be justified just because the revival is over?

When we leave the sheep unguarded in the presence of Jezebel we should not be surprised to see them in her fold. What a mistake it is to believe that because people have seen the power of God they will follow Him without encouragement, guidance, and help. Elijah was a long way from his congregation and the still small voice of God asked him, "What doest thou here, Elijah?"

Then Elijah told God his sad story. "God, everybody in the entire convention has gone modern but me. I am the only one that is still orthodox and they are trying to kill me!" But God said, "Elijah, you are just about one-seventh thousandth as important as you think. I have seven thousand who have not bowed to Baal or kissed his image. Now you get back down there, I have work that needs to be done."

Paul Sullivan is pastor of the Liberty Baptist Church, Madisonville, Kentucky.

Today it is easy for you and me to find ourselves at Horeb crying because we are the only ones left in our day that are true to God. How egotistical can we get? I imagine if we would stop long enough to listen to the still small voice of God, He would tell us that we are not nearly so important as we think. There are many in the land who have not bowed their knee to Baal. Probably we would find more than thirty thousand preachers and millions of church members preaching and teaching the great truths of the Word and keeping a deep and abiding faith in God.

Crying at Horeb takes less faith and energy than challenging at Carmel. We

THAT'S THE QUESTION:

To Change or Not to Change

by W. Clyde Tilley

"One never steps into the same river twice," said certain Greeks who were convinced of the inevitability of continuous change. One of their number, Heraclitus, was so radical in this conviction that he is reported to have said, "One never steps into the same river once, for as soon as one steps into it, it has already changed."

In sharp contrast to Heraclitus and his doctrine of change was Parmenides and his doctrine of permanence. He taught that change was unreal and insignificant. To the contrary, it was permanence that was significant and the reality of a thing could be gauged by its resistance to change.

Heraclitus and Parmenides have had devotees in every age—people who are devoted to the principle of change and people who are devoted to the principle of permanence. These are variously designated as progressives and conservatives, liberals and orthodox, leftists and rightists, heralds of a new frontier and defenders of the *status quo*. Philosophical schools, political parties, and economic theorists all find themselves divided into these two camps. The question "to change or not to change" is both divisive and decisive.

Neither the advocates of change nor the advocates of permanence are strangers to the realm of religion. We have our progressives and conservatives, our staunch defenders and frontiersmen, as do politics, philosophy, and economics. Contributions are to be derived from both camps. The sciences of history, psychology, and sociology attest the perennial presence of both groups. Tolerance is thus perhaps saner than a rigid exclusivism, and the achievement of a proper balance is a worthier goal than the determination to purge.

need to understand that the victories of Carmel need to be followed up by grass roots teaching, and when God answers by fire He expects us to answer with sweat, toil and tears. "These kind come only by fasting and prayer."

Let us quit our crying. God is not dead, asleep, or gone for a walk. Let us remember that when we stand by faith on top of Mount Carmel that all of the waters of all the 'isms in the world cannot keep our Lord from answering by fire. One real prophet of God is equal to four hundred and fifty prophets of Baal. If we seem to be losing ground perhaps we need to take inventory and see who's side we are on. Since the foundation of the world God has been triumphant in the end, why should we believe He will fail now?

Listen! Is God saying, "What doest thou here?"

The roots of this cleavage go back as far as history. The earliest instances of organized institutional religion provide us with examples of it, and patterns of conservatism and progressivism can be found throughout Scripture. At the inception of Hebrew history, both progressive and conservative elements sought to determine the course of the emerging nation. Some rejoiced in the molding experience of the wilderness sojourn while others longed for "the fleshpots of Egypt". Some scouts who had viewed Canaan wanted to possess the land immediately while others, victims of calculated fear, wanted to delay the entrance indefinitely.

The pattern recurs with the emergence of the prophetic movement. The conservatives were the priests who stood for "business as usual", the maintaining of the *status quo*, the reverence for tradition. Religious practice must be according to ritual, prescription, and legislation. The prophets, on the other hand, saw the externalism which characterized the religion of many of their contemporaries. Their voices were raised in exhortation to these religious functionaries, admonishing them to give heed to the dynamic, living, spiritual, inward character of their religious faith, and announcing an ethic that was directed toward the abuses which the old system had permitted.

The same pattern is seen again after the exile in terms of the exclusivistic and fraternalistic wings of Judaism. The years of captivity had had unquestioned impact upon Hebrew life and culture. Under the leadership of Ezra, some some strongly lamented these innovations and sought to further guard against

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Expediency Over Principle

The failure of the 1964 Kentucky General Assembly to enact any civil rights legislation is disappointing. Many factors and circumstances enter into the explanation of this failure, but in the final analysis it was another case of choosing expediency over principle. The majority of representatives and senators decided it was profitable to them personally not to enact any civil rights legislation.

The most lamentable outcome likely is that the blame will be placed elsewhere by those who were in the only position to do anything about it. Only the legislators could act, and they should bear the ultimate blame in spite of circumstances that might have discouraged them.

The outcome seems even more pathetic in that it is altogether likely that the majority of the legislators sincerely feel that there ought to be more equality and justice for Negroes in Kentucky. Not many of the legislators feel good over the fact that any person is denied a place to eat or sleep in Kentucky public accommodations merely because of the color of his skin.

The prospect for some Kentucky civil rights legislation was not altogether dark when the Kentucky General Assembly convened. The record of progress in desegregation in Kentucky was enough to lend encouragement. The governor gave evidence of genuine interest in getting as strong legislation passed in this field as possible.

On the other hand it has to be admitted that Kentucky is still southern in sentiment, and its border state complexion is not enough to overcome deep rooted traditions. Also it appears certain that some sincere efforts by civil rights champions resulted in more negative than positive reaction in Frankfort. One of these was the all-or-nothing-at-all attitude toward the civil rights proposals drafted by the Kentucky Human Rights Commission. This attitude was admirable but impractical in the give and take of politics. Such far reaching changes as proposed in this civil rights legislation seldom come about except by the piecemeal route.

The questioning by some civil rights leaders of the sincerity of the governor was unwise. The freedom march on Frankfort was well planned, orderly and characterized by peaceful restraint, though it smacked of pressure which was obviously resented by some legislators.

Whether or not any kind of legislation, no matter how moderate, could have been passed by the 1964 General Assembly will never be answered. The fact

is that the legislation which conceivably could have been passed was unsatisfactory to civil rights champions and so nothing was passed. It could be debated forever whether, in light of not being able to get all, nothing is as good as half.

After these and all other explanations are made, the ultimate responsibility for the failure rests upon the legislators. They should have stood for right and passed as strong a bill as possible in spite of irritations from civil rights champions on the one hand and pressure on the other hand from constituents who still have the problem of giving up the traditions of segregation.

This brings again the old question of whether an elected representative should vote according to what he believes is right, or what he considers to be the sentiments of the majority of those electing him. In this case, it once again appears the foremost concern of the majority of the legislators was the sanction of their constituents instead of the principal of justice.

This is discouraging and, without a change from this attitude, a robot or Univac would make a better representative than a human.

The one encouraging sign is the good number of legislators who did their best for this cause and hazarded their popularity for the sake of their conviction. Right will prevail eventually!

Bethel Trustees Deserve Commendation

The trustees of Bethel College deserve the understanding and gratitude of Kentucky Baptists. History reveals that the closing of a Baptist college is an extremely delicate and difficult matter. Reason and wisdom are often overruled by sentiment and emotion.

Not so in the case of the Bethel trustees. The going has been difficult for a number of years at Bethel. The trustees have made valiant efforts to keep life and health in the institution. They also gave ample opportunity for anyone interested in providing for the future of the college to come forth.

At the same time the administration and the faculty members have been unselfish and sacrificial beyond reasonable expectation.

Now the inevitable has been faced. Institutions like individuals serve their time, and it is not necessary that every college live forever any more than a man is to live forever on this earth.

Having served well, Bethel's day for passing is here, however sad it be. Instead of prolonging the misery by administering financial glucose in the face of the inevitable end, why not have an honorable ending and a fitting memorial service?

Any other course would appear irresponsible. To sit by and let the assets of Bethel, built up at great sacrifice through the years, be eaten up completely by heavy deficit operations would not be keeping good faith with Kentucky Baptists of this or earlier generations. Let us hope that, faced with similar circumstances, those responsible for administering other Baptist institutions will be as responsible and wise as the Bethel College trustees.

Dr. Robert Humphreys Extends His Ministry

Not enough men of wisdom, experience and ability in the pulpit and pastorate ever perpetuate their contributions by means of the printed page. An exception is Dr. Robert E. Humphreys, whose book, "Christians Can Conquer", is to be released tomorrow, March 27.

The man behind the book says much about what is to be expected in the book. Dr. Humphreys is one of the truly good and valuable men of our generation. Hardly any man alive has contributed more to this generation of Kentucky Baptists.

Dr. Humphreys served the First Baptist Church of Owensboro as pastor for 28 years before retiring in 1955. Since then he has been busy in interim pastorates and revivals. In these years since retirement more than a few churches in difficulty have been brought together with the help of his wise and experienced leadership.



Robert Humphreys

BAPTIST FORUM



Getting the Record Straight

Dear Editor:

I notice that in the issue of the *Western Recorder* for January 23, you make the following statement in your editorial:

In 1919, Southern Baptists were bankrupt and in debt to the tune of 75 million dollars. They set their hearts to raise the money and save their name as well as their worldwide ministry. This was known as the 75 Million Campaign.

It appears that you made this statement on the basis of what Mr. V. V. Cooke had said in a service of the Evangelism Conference recently held in Louisville. Either you or Mr. Cooke, or perhaps both, are guilty of a gross inaccuracy in your statements. Historical facts will show that it was not a matter of bankruptcy that prompted the launch-

of the 75 Million Campaign, but a desire to extend the ministry of Southern Baptists. A look at pages 1196-98, of Volume II, of *The Encyclopedia of Southern Baptists*, would have given you the correct background of this matter. For example this statement occurs on page 1196 of the work named:

The general prosperity of the people, marked unity of Southern Baptists, experience in giving large sums of money in war bond drives and campaign for support of the war work of the Y.M.C.A. and Salvation Army, and the contacts of Baptist men in the armed services with citizens of foreign countries—all these showed the need and possibility of a more aggressive Southern Baptist mission program.

It is true that by the year 1926, Baptist work in the states and in the Southern Convention was suffering be-

Since his retirement from the pastorate, Dr. Humphreys has also continued to serve his denomination in Kentucky and in the Southern Baptist Convention. During his years of leadership he has at times been ahead of his generation. His ideas, however, are those which his fellow Baptists have or will come around to sooner or later.

Now for his book. It has 12 chapters, each chapter being a message in its own right, but each definitely related to the others. These are sermons, but are not mechanically written and therefore are the most interesting and rewarding reading. They read easily and provide inspiration.

These challenging messages have a true relevance for our day. They are equally inspiring to laymen and preachers. They have many fresh illustrations that really illustrate and could provide valuable material for those who teach, lead devotionals or preach.

In this book is to be found the best of contemporary thinking. The theology of Dr. Humphreys is as sound as the Bible yet not labored or argued. This is proclamation at its best and that which is needed for our day.

"Christians Can Conquer" will be purchased by many who don't know the man, but who know good writing when they see it. The book will have special appeal to those who know and love its author. It is worth far more than the \$3.00 price because of the message and the man. It can be had from the Baptist Book Stores in Louisville and Owensboro or from the publishers, Exposition Press, 386 Park Avenue, S., New York 16.

cause of serious financial deficits. There had been an over-extension of the work based on the optimistic hopes raised by subscriptions to the 75 Million Campaign. Each year following 1921, the debts of Baptists increased rapidly because of money borrowed at high interest rates. It was not until the year 1933, that a plan was adopted to bail Baptists out of bankruptcy. This plan was called the Baptist Hundred Thousand Club. By the year 1943, every Southern Baptist Convention agency was free of crippling debt. The facts in this particular matter can be verified by studying pages 659-70 of Volume I, *The Encyclopedia of Southern Baptists*.

I want you to understand clearly that I am not objecting to the use of the 75 Million Campaign as an illustration of Baptist work and needs, by either you or Mr. Cooke, but I do think that in a matter of such importance as the Christian Education Advance Campaign that accuracy of statements ought to be of utmost importance.

Georgetown, Ky. Ellis M. Ham

Four Eastern Kentucky Churches Get New Pastors

During February, four eastern Kentucky churches secured pastors. The churches and pastors are: Meta Baptist Mission, Emory Register; Lothair Baptist Church, Clifton Courtney; Beattyville Baptist Church, Ernest Cruse; Owingsville Baptist Church, Kenneth Walters.

Kenneth Walters comes to Kentucky from Forest, Mississippi, where he taught school and served as pastor of the Steele Baptist Church. He is a graduate of Mississippi College in Clinton, Miss. He and his wife moved to Owingsville on February 12.

A Pastor's Testimony

by Paul Whittier
Pastor, Cloverport Baptist Church
Cloverport, Kentucky

I want to share with you some of the experiences we have had in our CEA campaign. I am the pastor of a Baptist church in a town of about 1,500. Our church voted to go into the CEA program, and it has been a wonderful experience for us. We number about 300 in active membership. We had planned to remodel our basement and kitchen along with the church.

Another result of the campaign that is far reaching is the spiritual impact that it has had on our church. When the men came back from receiving pledges and visiting in so many homes, they were so impressed with the manner in which they had been received, they wanted to organize a deacon-sponsored visitation program, and this we are doing.

Ernest Cruse, former pastor of the Lebanon Junction First Baptist Church, has accepted the call of the Beattyville church. Cruse attended Campbellsville and Georgetown Colleges and Southern Seminary. He has served pastorates in Somerset, Versailles and Anderson County, Kentucky. He and his wife, Lila, have three children, two boys and a girl.

We used the church council and the board of deacons as the CEA committee. We also appointed a women's chairman and a men's chairman. The CEA committee attended the regional rallies and participated in discussion, becoming more informed at each meeting. The committee became sold on the campaign and the needs of our schools. Next we decided that I, as pastor, should speak of the church on the needs of Christian education. Each Sunday morning we decided that I, as pastor, should spend about ten minutes explaining some phase of the campaign, and this I did. We emphasized our Associational Rally and the importance of attendance to become more informed of the CEA program.

Following the associational rally we continued to use about ten minutes each Sunday emphasizing some phase of Christian education. Next came our church rally and supper, which was one of the highlights of the campaign. By this time fire for the campaign was catching on. The week of the supper we sent literature to every member of the church, along with a personal letter from their pastor. The result was good attendance at the church rally, along with our people becoming more informed and zealous for the campaign. The following Sunday, the ninth of February, I spoke on Christian education, using the entire service and also

the literature that had been mailed to each member as the basis for my remarks. Sunday, February the 16th, was our kick-off Sunday. Our women's chairman spoke about ten minutes, also the men's chairman and myself, about ten minutes each. Following this was the dedication service of the workers. In the afternoon the workers went out. The people responded so generously and received them so warmly, that by the time of the evening service, the workers were eager to report their pledges. We had reached our goal that had been suggested along with the one raised and also gone six hundred dollars over that on the first report. At the second report, we were fifteen hundred dollars over our own raised goal. The success of the campaign has certainly made a very happy pastor and church.

When the Western Recorder went to press last week, the CEA campaign office could report that three hundred Kentucky Baptist churches were in active progress with their local campaigns. More than fifty of these had already sent their "final" reports, the rest were sending weekly "progress" report cards. The amount of money definitely in sight was approaching three million dollars.

In addition to the above churches, others were announcing plans for their campaigns later this spring—and still others were adopting their goals with plans to reach these goals by some method other than the suggested campaign plan. It is still too early to make an accurate announcement of the total number of churches positively participating in CEA, but the number is growing.

This is the time to decide! All CEA chairmen on the regional and associational levels are keenly conscious of this, and they are encouraging the

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K.B.C. FINANCE REPORT (Conclusion)

DISTRIBUTION OF RECEIPTS
August 25, 1963 to February 25, 1964

Coop. Prog.	Designated	Total
Foreign Missions	259,766.33	587,971.52
Home Missions	92,577.67	98,643.08
Six Seminaries	99,203.38	99,203.38
Amnuty	7,000.76	160.50
Radio and Television	21,016.47	21,059.83
Southern Baptist Hosp.	1,008.23	1,008.23
Brotherhood Comm.	2,073.25	2,073.25
Christian Life Comm.	1,562.04	1,562.04
Historical Commission	1,420.03	1,420.03
Con. Operating Budget	5,594.91	5,594.91
Education Comm.	2,073.25	2,073.25
Public Affairs Comm.	1,959.65	1,959.65
Stewardship Commission	1,817.67	1,817.67
Seminary Library	1,462.64	1,462.64
Son. Baptist Foundation	2,470.86	2,470.86
American Seminary	284,006.30	292,606.87
Education in Kentucky	49,843.10	302,617.55
Childrens Homes	5,197.31	5,356.98
Hospitals of Kentucky	9,798.23	8,946.29
Church Buildings	26,412.60	26,412.60
Western Recorder		531.61
M. U. of Kentucky		1,469.14
Education Special		30.00
American Bible Society		290,247.49
Baptist Bible Institute		1,469.14
State Missions	218,968.84	2,179,151.55
Cedar Ky. Baptist Assn.	42,373.74	2,037.06
B. S. U. - Lexington, Ky.	2,000.00	2,000.00
Ky. Bapt. Foundation (not Department Operation)		1,010.00
Income S. M. Reserve Fund and Savings account		3,843.61
General Items	275,571.35	277,790.15
Flood Relief		2,037.06
Miscellaneous Contributions	104,860.38	104,860.38
Total Distributable		
Coop. Program and Designations	1,420,031.56	803,930.71
Estate of S. L. Witherspoon for Ky. Causes Only		534.37
OTHER RECEIPTS - NOT CONTRIBUTIONS		804,465.08
Miscellaneous: This item included such receipts as may of necessity be handled through our records more than once.		239,362.62
	1,420,031.56	1,043,827.70

Coop. Prog.	Designated	Coop. Prog.	Designated	Coop. Prog.	Designated	Coop. Prog.	Designated	Coop. Prog.	Designated	Coop. Prog.	Designated	Coop. Prog.	Designated
OHIO RIVER ASSOC.	156.10	96.62	PULASKI (cont'd)	26.75	72.00	SALEM ASSOC.	201.60	10.50	THREE FORKS ASSOC.	54.00	54.00	WAYNE CO. ASSOC.	48.28
Blackburn	5.00	10.00	Clifty Gr.	37.18	72.00	Cold Spring	390.00	10.50	Lothair	190.00	50.35	Shiloh	46.34
Bloomington Gr.	42.08	68.03	Duke Mem.	337.30	458.19	Grandview	23.00	23.00	Clay Hill	50.35	50.35	Spaa Hill	90.00
Caldwell Sp.	209.00	101.60	Eden	99.00	75.00	Gund	75.00	20.00	Cum. River	103.35	29.16	Steuersville	42.16
Carsville	7.26	9.92	Ferguson	1240.83	729.85	Hill Grove	235.51	34.00	Farmv.	28.00	30.99	Zion	4.10
Cave Spring	10.00	128.14	Fishing Cr.	37.18	30.00	Mudraugh	644.00	407.05	Moose, Ist.	46.02	25.90	TOTAL	1814.55
Central	93.75	42.33	Flat Lick	195.24	304.29	New Branburg	56.04	56.04	Muncy Creek	387.62	18.68	WEST KENTUCKY ASSOC.	100.00
Corinth	81.50	81.50	Flork	37.18	21.00	New Highland	224.31	144.40	Antioch	530.00	50.00	Antioch	989.60
Crooked Creek	60.00	30.06	Flat Rock	67.90	35.00	New Salem	376.62	166.30	Arlington	600.00	33.11	Arlington	41.63
Dunn Spngs.	162.92	155.65	Glenwood	67.90	35.00	Phillips Mem.	1736.72	1210.99	Bardwell	600.00	60.00	Bardwell	503.20
Dyersburg	285.00	186.34	Good Hope	600.00	196.20	Raymond	383.12	353.52	Belthel	1205.55	15.85	Belthel	185.50
Emmas	60.00	50.00	Hopewell	203.21	197.42	Rock Haven	331.50	539.79	Beulah	476.97	25.00	Beulah	476.97
Frances	456.26	108.25	Immanuel	203.21	197.42	Salem	55.29	38.00	Vioco	121.18	20.30	Clinton, Ist.	1129.56
Friendship	466.95	112.48	Jacksonville	46.00	36.00	West Point	1322.98	1084.35	Whitesburg, Ist	2241.96	181.31	Clinton, 2nd.	25.49
Good Hope	128.00	92.30	Liberty	46.00	36.00	West Point	80.54	80.54	Woodton	60.00	41.82	Columbus	549.13
Gr. Rivers	509.88	35.40	Malvin Hill	46.00	36.00	West Point	8610.45	5177.11	Yerkes	3596.26	32.28	Mayfield Cr.	19.20
Hampton	128.00	35.40	McKinney	108.88	90.00	SEVERN VALLEY ASSOC.	586.00	422.53	TWIN LAKES ASSOC.	200.19	200.19	Milburn	307.05
Iuka	1500.00	144.10	McKinney	108.88	90.00	Bethel	72.00	72.00	Clarkson	285.27	241.63	Mississippi	392.12
Lake City	30.00	1144.10	Mt. Union	25.00	25.00	Bethel	72.00	72.00	Holly	94.90	116.00	Mississippi	193.71
Marion, Ist.	1500.00	127.65	Mt. Victory	25.00	25.00	Bufalo	3279.74	1624.47	Leitchfield, Ist.	4711.27	1148.88	New Bethel	187.20
Marion, 2nd.	755.19	127.65	N. Enterprise	175.01	175.01	Cecilia	792.00	792.00	Union Assoc.	5500.46	1703.54	New Harmony	10.25
Mexico	212.06	49.93	Northside	102.71	102.71	Colesburg	5.00	5.00	Association	52.37	94.21	Oakton	40.00
Mint Spngs.	96.49	178.86	Oak Grove #1	65.00	65.00	Colerburg	5.00	5.00	Beaver	176.87	94.21	Obion	15.00
Old Valley	210.00	146.55	Oak Grove #2	21.16	21.16	Franklin Cr.	94.06	45.79	Association	176.87	94.21	Obion	15.00
Old Salem	225.00	146.55	Oak Grove #3	21.16	21.16	Franklin Cr.	120.00	137.15	Association	176.87	94.21	Obion	15.00
Pickensville	58.00	68.52	Okolona	85.54	85.54	Gilead	303.00	1084.41	Association	176.87	94.21	Obion	15.00
Piney Creek	139.49	71.55	Piney Cr. #2	850.00	1003.87	Hodgenville, Ist	30.00	204.94	Association	176.87	94.21	Obion	15.00
Repton	30.90	62.71	Pl. Hill #2	850.00	1003.87	Immanuel	1152.73	254.94	Association	176.87	94.21	Obion	15.00
Rogers Park	439.00	31.00	Pleasant Run	225.98	588.00	Immanuel	1152.73	254.94	Association	176.87	94.21	Obion	15.00
Salem	31.00	781.10	Pleasant Run	225.98	588.00	Locust Grove	70.00	48.65	Association	176.87	94.21	Obion	15.00
Shady Grove	516.21	255.60	Poplarville	371.10	154.41	Magnolia	949.29	800.00	Association	176.87	94.21	Obion	15.00
Smithland, Ist	158.00	35.25	Pulaski	371.10	154.41	Middle Cr.	228.10	263.29	Association	176.87	94.21	Obion	15.00
Smithland, 2nd	68.00	35.25	Quinton	27.06	27.06	Mill Creek	596.66	374.28	Association	176.87	94.21	Obion	15.00
Sul. Springs	171.11	31.00	Rock Lick	61.81	158.45	Nolym	252.65	178.30	Association	176.87	94.21	Obion	15.00
Tilene, Ist.	284.18	178.04	Sinking Valley	60.00	50.00	Northside	312.50	11.50	Association	176.87	94.21	Obion	15.00
Union	9843.19	5203.74	Slate Branch	25.00	25.00	Owensville	312.50	11.50	Association	176.87	94.21	Obion	15.00
TOTAL	150,000.00	100,000.00	Slate Branch	25.00	25.00	Pl. Grove	319.00	237.20	Association	176.87	94.21	Obion	15.00
OHIO VALLEY ASSOC.	205.25	116.67	Somerset, Ist	19583.33	6745.48	Red Hill	60.00	4.35	Association	176.87	94.21	Obion	15.00
Black Grove	34.00	116.67	Sunny Side	71.85	71.85	Rineyville	521.00	94.83	Association	176.87	94.21	Obion	15.00
Blackford	21.00	21.22	Woodstock	228.53	228.53	Round Top	304.37	311.11	Association	176.87	94.21	Obion	15.00
Clay, Ist.	229.00	209.00	TOTAL	26,970.41	1792.39	Sev. Valley	19071.07	3966.79	Association	176.87	94.21	Obion	15.00
Clay, 2nd	98.54	76.30	RED RIVER ASSOC.	87.68	85.78	Sonora	1500.00	1021.05	Association	176.87	94.21	Obion	15.00
Dekoven	315.62	150.13	Beattyville	87.68	85.78	Tunnel Hill	408.50	202.58	Association	176.87	94.21	Obion	15.00
Grangertown	60.00	12.60	Campton	353.10	168.82	Valley Creek	266.59	288.91	Association	176.87	94.21	Obion	15.00
Grove Center	3095.41	794.00	Frenchburg	3.48	81.18	Vine Grove	732.42	1067.98	Association	176.87	94.21	Obion	15.00
Morganfield	120.00	209.00	Jackson	289.64	128.54	White Sulphur	321.00	94.83	Association	176.87	94.21	Obion	15.00
Woodland	625.32	586.94	Fairview	2.25	25.00	Whitesburg	335.00	299.00	Association	176.87	94.21	Obion	15.00
TOTAL	13,793.10	6,426.87	Flat Rock	142.45	171.74	Finchville	820.71	820.71	Association	176.87	94.21	Obion	15.00
OWEN CO. ASSOC.	517.44	104.22	Hummel Grove	55.00	55.00	Graefenburg	907.86	210.90	Association	176.87	94.21	Obion	15.00
Beech Gr.	920.54	185.86	Line Creek	41.00	41.00	Hemphre	705.56	395.65	Association	176.87	94.21	Obion	15.00
Cedar Hill	364.49	12.00	Livingston	54.00	41.00	Indian Fork	147.76	282.49	Association	176.87	94.21	Obion	15.00
Concord	12.00	162.31	Madison	55.00	55.00	Indian Fork	147.76	282.49	Association	176.87	94.21	Obion	15.00
Dallasburg	916.86	134.09	Mareburg	232.00	232.00	Mt. Moriah	737.03	566.98	Association	176.87	94.21	Obion	15.00
Elk Lick	138.36	64.25	Mt. Pleasant	21.41	239.26	Mt. Pleasant	21.41	239.26	Association	176.87	94.21	Obion	15.00
Graz	19.00	64.25	Mt. Vernon, Ist	1045.38	791.63	Mt. Vernon	400.00	461.25	Association	176.87	94.21	Obion	15.00
Greenup Fork	102.08	41.00	Ottawa	148.27	184.40	Pigeon Fork	400.00	461.25	Association	176.87	94.21	Obion	15.00
Harmony	102.08	41.00	Ottawa	148.27	184.40	Pigeon Fork	400.00						

KENTUCKY BAPTISTS AT WORK

Sunday School

Sunday School Witnessing Campaigns On the Move . . .

by Gordon Sather

Sunday School Witnessing Campaigns being conducted or in the planning stage are on the increase. The purpose of the Sunday School Witnessing Campaign is to aid the local church in the area of more effectively winning to the Lord more of the lost in the community.

Reports from other states that have served as pilot projects for this campaign, indicates that the present Sunday

schools have, on an average, about 25% of their enrolment as church member prospects, either lost or unaffiliated. It is this 25% that concerns us. The Sunday School Witnessing Campaign requires three mornings of the pastor's time, it requires that the church meet for three nights to discuss various aspects of soul-winning, to pray and ask the Lord's guidance in their reaching ministry.

Central to this campaign is the Analysis and Assignment meeting, a demonstration of which is conducted by the campaign director on the second morning.

If you are interested in reaching more of your prospects we would like to urge

your church and your association to use the Sunday School Witnessing Campaign.

Associations which have conducted this campaign, or which are planning to (those that we know about) are:

Graves Co.	Rockcastle
Pulaski Co.	Laurel River
Green Valley	Sulphur Fork
Boone's Creek	Christian Co.
Long Run	West Union
North Bend	White's Run

Church Music

Two More Regional Festivals Register 1,204

by Eugene F. Quinn

The other two Regional Festivals which were held February 28-29, besides Central Region, were Southern and Western, whose total attendance was 1,204.

Southern Region had 630 with 25 choirs participating. They had 12 choirs at Bowling Green on February 28 and 13 choirs at Franklin on February 29. In addition they had 13 hymn players and four song leaders participating. The participants came from six churches in three associations.

In Western Region, 11 youth and adult choirs sang on February 28 at Owensboro, and 13 junior and primary choirs sang at Greenville on February 29. Other participants included 23 hymn players, 2 soloists, 12 song leaders, and 3 ensembles. Five associations were represented by 10 churches with participants in this festival.

The attendance for these first three of the eight regional festivals scheduled this spring now totals 2,465 people—a wonderful response to the fine planning of Regional Music Directors Gus Kalos of Louisville, Dewey Kyle of Owensboro and Herman May of Russellville.

BOLINGER OF DANVILLE CONDUCTS UNIQUE ASSOCIATIONAL MUSIC PROJECT

Newly elected associational music director, Marvin Bolinger of First Baptist Church of Danville, is conducting a unique and helpful project for the churches of South District Association. He is conducting hymn rehearsals for the congregations of individual churches in his association on Sunday evening. As soon as Mr. Bolinger finishes directing the congregational song service and special music for the Sunday night serv-

ice, his church releases him to leave and go to a nearby church to arrive in time to conduct a congregational hymn rehearsal immediately following the regular evening service of that church.

Already two churches have invited Mr. Bolinger to conduct such rehearsals, successfully, and others are expected to take advantage of this opportunity. In this rehearsal he helps the congregation to know more about how to sing the hymns and how to make the hymns more meaningful to the singers. Both Mr. Bolinger and the First Baptist Church of Danville are to be commended for providing this helpful service to the neighboring churches.

Stewardship

Stewardship Commission Salutes Work of Harold G. Sanders

by Robert J. Hastings

At its February meeting in Nashville, the Stewardship Commission presented a citation to our executive secretary, Harold G. Sanders. All of us rejoice in this honor that has come to him, and we reprint the citation here in full:

The Stewardship Commission of the Southern Baptist Convention wishes to express its appreciation to Doctor Harold G. Sanders

- Pastor for many years
- Charter member of the Stewardship Commission, from May 10, 1960, to June 8, 1962
- First Chairman of the Commission, who served from its organization on June 2, 1960, until February 22, 1962, rendering a lasting service to the denomination through his wise leadership as chairman in these formative and important days of the Commission's life and ministry
- Executive secretary of the Kentucky Baptist Convention

In recognition of his many contributions to Christian stewardship and to missions support through the Co-operative Program the Commission presents to him this citation."

Brotherhood

Chapel Park RA's Are Trailblazers

by Forrest Sawyer

The March issue of the Chapel Park Newsletter of the Chapel Park Baptist Church, 2600 Dixie Highway, Louisville, where Guy Gordon is pastor, has an article indicating that 76 were present for a February Man and Boy Supper at the church.

The Brotherhood president is James L. Heck.

The Royal Ambassador Program of the Chapel Park Church is "growing numerically and spiritually beyond our

(Continued on Page 12)

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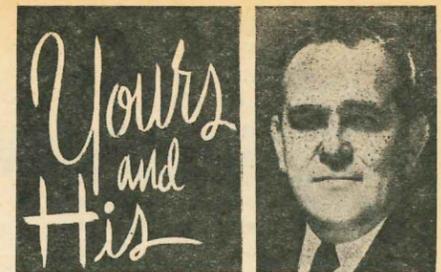
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Leadership for the Baptist program comes from our Baptist schools. The colleges furnish leaders for the world of today—the upset world in which they live—and for their time; "leaders who see the present conflict in the perspective of Christ's sovereignty; leaders who will use their abilities for the promotion of the faith."

The need for missionaries and the dynamic of missions is continuously presented to the students. Kentucky Baptist colleges rank high in the south in the number of missionaries serving on our foreign and home mission fields. A great percentage of the pastors of our state were trained by our own Baptist colleges.

Send Your Youth

Our churches must educate more of their young people in their schools, if an adequate supply of the right quality of leadership is to be provided for the years ahead.

If you have a son or daughter in high school, why don't you take them to visit our Baptist campuses now. If they are ready for college next year, write immediately to the president or to the director of admissions of our Baptist schools. We want our Baptist young people in our splendid Baptist schools.

Sign A Pledge

We are in the middle of our Christian Education Advance campaign to raise \$9 Million to improve the quality and facilities of our Baptist schools. Every Baptist in Kentucky ought to feel a personal responsibility to sign a pledge and make a gift each month for the next four years, to help us realize this goal. Perhaps your church has been in the campaign or is planning to get in it. Talk to your pastor. Let us meet the challenge by doing our part now in the Christian Education Advance campaign.

Gratefully yours and His,

Harold G. Sanders



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Bethel College To Close

Trustees of Bethel College, Hopkinsville, voted unanimously March 17 to close the school this year.

The formal closing date was set for July 31, end of the school's fiscal year. But the 110-year-old Baptist junior college will close its doors to students at the end of this semester, May 31.

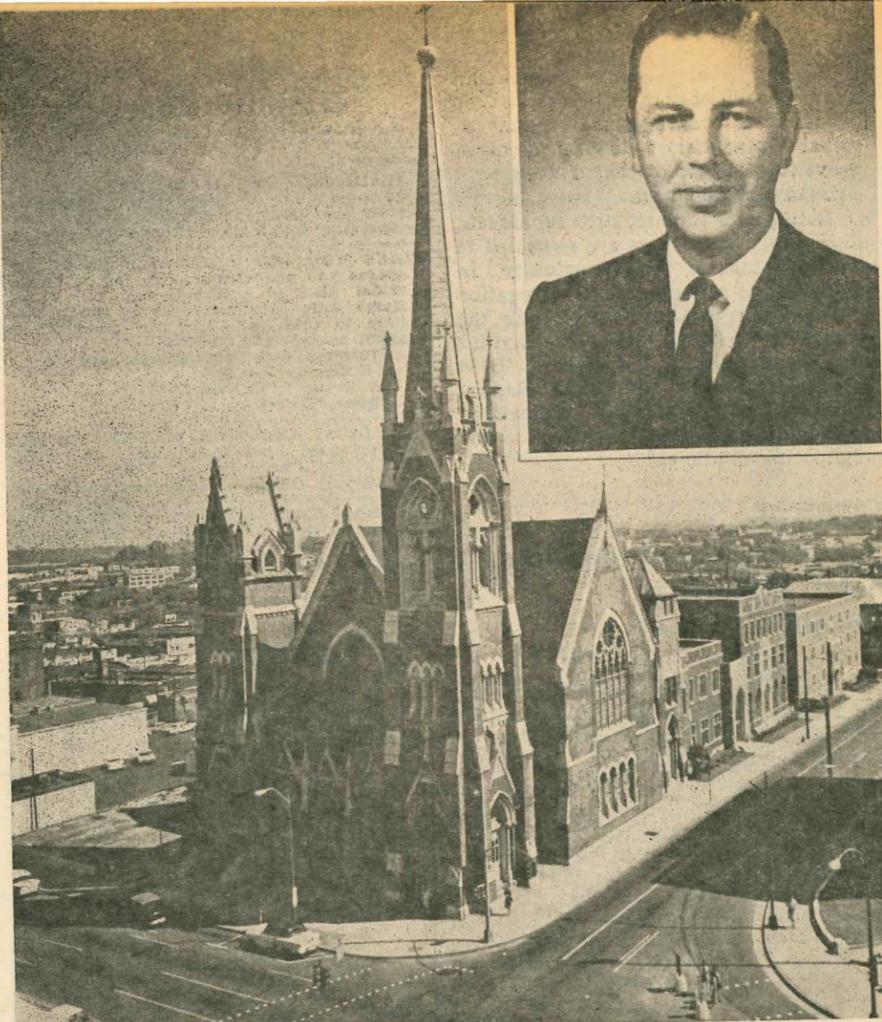
The trustees' vote was in the form of a recommendation to the Kentucky Baptist Convention. The recommendation will be acted on by the convention's executive board May 4.

H. Curtis Erwin, pastor of Greenville's First Baptist Church, and chairman of the Bethel board of trustees, said the trustees had been in communication with the executive board on the disposition of Bethel.

Several possibilities to keep the school alive were explored without any success.

The assets of the school will be used to pay existing obligations and those incurred before the school closes. The balance will be applied to Christian education in Kentucky, but Mr. Erwin made clear that Bethel intends to live up to its pledge to meet any requests for refunds from its 1963 fund drive.

The trustees voted last December to move the school or close it because of the expected opening of a University of Kentucky community college in Hopkinsville in 1965.



First Baptist Church, Nashville, Tenn., where an hour-long Southern Baptist worship service will originate on Easter Sunday, March 29, at 11 a.m. EST, over the television network of the Columbia Broadcasting System. Dr. H. Franklin Paschall (inset), pastor of the church, will preach on "The Gospel of the Resurrection." (Check your local newspaper for correct time and station.)

Midwestern Acts To Prevent Dropouts

KANSAS CITY, Mo. (BP) — Midwestern Baptist Theological Seminary here has acted to discourage dropouts at the seminary. Trustees at their annual session voted to appoint a committee to seek to raise funds to help needy students and keep them from dropping out of school.

The trustees also approved across-the-board salary increases for the faculty. Neither salaries nor the amount of increase was disclosed.

Other actions included granting of sabbatical leaves for the 1964-65 school year to William H. Morton and V. Lavell Seats.

CEA REPORT

(Continued from Page 9)

churches to delay their decisions no longer. One of the main purposes of the special campaign this spring is to reach the decision in the churches across

the Convention that will determine our program of Christian education for the next four years and thus provide necessary guidance for the institutional and Convention leaders. They must know the intentions of our people in order to plan wisely and adequately to meet their critical needs for our students.

CEA leaders have set Monday, April 27 for an additional "catch-up" report day. A number of churches have indicated that they will not be complete until that time.

Let us press on!

BROTHERHOOD ARTICLE

(Continued from Page 11)

expectations and is developing into a tremendous program of our church".

There are now five chapters of Royal Ambassadors with an enrollment of 51.

Mr. Beecher Smith, Mr. Daniel Byrne, Rick Schoeffler, Robert Hack, and Barney Fothergill are counselors for the five chapters. Bill Byrne is Royal Ambassador Leader.



SUNDAY SCHOOL LESSON

By H. C. Chiles



THIS IS GOD'S UNIVERSE

(This Lesson for Sunday, April 5, 1964)

Isaiah 40:21-26

With this lesson we begin a new series entitled "The Christian Faces His World." As a basis for this series, the first lesson stresses the fact that this is God's universe which He has made and preserved.

The great inspirational fortieth chapter of Isaiah is a tonic for spiritual depression and discouragement. It was addressed originally to a despondent group of Jewish exiles. War had driven the Israelites from their homes and made them slaves in a foreign land. Hemmed in by the ruthless Babylonians and deprived of their cherished liberties, their courage and hope dwindled almost to the vanishing point. As they thought of their circumstances, any hope of deliverance seemed to be only an idle dream. While they were drinking the cup of bitterness to its very dregs, they were convinced that their captivity and servility were the natural and inevitable result of the transgressions and impenitence of their fathers in particular, but of themselves also. Concluding that God was not willing to help them, and broken in faith and courage, these discouraged exiles did not have any desire to continue struggling.

At this juncture God sent His prophet, Isaiah, to them with a message which was designed to arouse the indifferent, to confirm the faith of the wavering, to convince the despairing that God had not forgotten them, and to encourage them with the assurance of their approaching release from their bondage in Babylonia and restoration to their beloved homeland. To them his message seemed too good to be true. God spoke to them through His prophet for the purpose of reassuring them of His grace and love. Even though they had been chastised severely for their sins, God acknowledged that they were still His people and He was still their God. He had not cast them off, regardless of what they may have thought, or of what others may have said. His love for them had been constant and His grace was never failing. He wanted them comforted with the assurance of deliverance and restoration.

So, Isaiah was instructed to speak tenderly and comfortingly, but emphatically and publicly, to the chastened people and inform them that the period

of their distresses and conflicts was being terminated, that the punishment which they had suffered for their sins was drawing to a close, that their sins had been expiated by the grace of God, that their iniquities had been pardoned, and that the time of their deliverance from bondage and exile, for which they had been longing for years, had arrived. For their encouragement Isaiah dwelt upon the incomparable greatness, majesty and power of God, the creator, preserver and controller of the whole universe, until the might of Babylon faded into insignificance. He sought to get them to put their implicit trust in the omniscient and omnipotent God, Who created, owned and governed the universe.

Inasmuch as the Israelites seemingly had lost all consciousness of the presence and power of God, the prophet was so astonished that in substance he asked them if they had lost their senses. His inquiry was certainly justified in the light of their spirit, attitude and actions. What has happened to you? Have you not heard of and known Him Whom others have known personally and intimately in their respective generations? Through the centuries knowledge of God had come to men through nature, history, scripture and the testimony of their ancestors who had enjoyed fellowship with Him. The universe itself was a splendid expression of the wisdom, power and purpose of God. Its very existence was a positive and obvious proof of God's goodness, graciousness and greatness.

In order to prove that God was greater than this universe and all the inhabitants therein, the prophet reminded the Israelites that He was above the circle of the earth and the vault of the sky seeing to it that the heavenly bodies and human beings perform their separate functions according to His blessed will. While it was true that from God's elevated position men on earth appeared to be as small as grasshoppers, that does not mean that they were not of any significance, importance or value. Rather, it means that God is infinitely greater than men, whom He has created and sustained. He has power to dispose of both men and nations as He sees best. God exercises absolute control over the mightiest of the children of men. He

would have all men recognize their smallness and weakness in contrast with His greatness and strength. God can be trusted in exile, or in any other bitter experience of life. We can rest securely in Him.

It is utter folly for any man to attempt to fashion an image of God. Man cannot manufacture an idol of any sort which would have the slightest resemblance of God, or which would suggest His majesty. He cannot be likened to anybody or anything. He is much greater and better than all others.

This is God's universe. He is depending on His children to declare this glorious truth to all men. Let us boldly, fearlessly and faithfully proclaim to all the greatness, wisdom, power, majesty and holiness of God our Father, the creator and preserver of the universe, Whom we love and strive to serve!

Southern Baptist Foundation Executives Meet in Mobile, Alabama

by A. M. Vollmer

The Foundation Executives of the various states of the Southern Baptist Convention met for their annual meeting, March 9-11, in Mobile, Alabama, the Azalea City of North America.

The French brought the azaleas to this country in 1700. One of the rare beauties of flowerdom, they are at their best in February and March. It was in this setting that the Foundation Executives met.

The sessions were devoted to seminars, messages and business. Such subjects as living trusts, testamentary trusts, gift taxes, inheritance taxes, estate planning and promotional projects were dealt with by leaders in these fields.

The Texas Foundation alone, has 31 employees and administers over 53 million dollars in assets for its Baptist institutions.

It was a thrilling experience to hear the Foundation secretaries tell of large gifts and bequests coming into their hands during the past year, such as the one of Roy Williams, in Kentucky, of \$600,000.00 to the Kentucky Baptist Foundation.

One of the great joys and inspiration that comes to one attending meetings such as this, is the fellowship of preachers and Baptist business men, all engaged in a great common task for our Lord.

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FOREIGN MISSIONS:

First Missionaries to Yemen Are Baptist

In its March meeting, the Southern Baptist Foreign Mission Board transferred two of its missionaries to Yemen, small country of 5,000,000 people in the southwestern corner of the Arabian Peninsula, with the expectation that they will begin a medical project. They are Dr. and Mrs. James M. Young, Jr., of Louisiana, who have been missionaries to the Gaza Strip for nine years.

If a clinic or hospital is opened in Yemen, Southern Baptists will be the first Christian group to witness in the country. Southern Baptists now have missionaries under appointment to 54 countries.

Also in March, the Board appointed 12 missionaries to bring its overseas staff to 1,806 (including 27 missionary associates). The new missionaries, their native states, and fields of service are Ronald N. Boswell and Marlene Drumgold Boswell, both of Texas, appointed for South Brazil; James H. Green, Louisiana, and Barbara Hanscom Green, Illinois, for Mexico; Orman W. Gwynn and Elizabeth Folkes Gwynn, both of Texas, for North Brazil.

Also, Rondal D. Merrell, Sr., and Betty Caughron Merrell, both of Oklahoma, for Vietnam; Peyton M. Moore, Mississippi, and Celia Torres Moore, New York, for Vietnam; and Avery T. Willis, Jr., Arkansas, and Shirley Morris Willis, Oklahoma, for Indonesia. All of the men are ordained ministers.

Atlantic City Expected To Give Hope Substance

Dr. Frank K. Means, secretary for Latin America, reported to the Board on the five-week trip he had just made to that area. Ten days were given to the south field conference in Chile, 10 to a similar conference for the north field, held in Guadalajara, Mexico, and a week to an orientation program for missionary appointees to Spanish America now in language school in Costa Rica.

He described the field conferences, which brought together missionaries from several countries, as "a series of experiences." He explained: "In such a conference, names become persons, and persons become friends. Minds are stretched by new insights. Hearts are moved with deep emotions. Wills are stimulated to new degrees of commitment and action—including firm resolutions to be more diligent and persistent in Bible study. . . . The New Testament is recognized anew as the divinely inspired textbook on missionary principles and practices."

Dr. Means continued: "Perhaps the most compelling impression gained from the conferences was this: the missionaries are eager for advance to be con-

tinued and accelerated as promptly and as urgently as possible. They are hoping that something may be done at the Atlantic City meeting of the Southern Baptist Convention to give substance to their aspirations.

"Three primary concerns grip their hearts: (1) a longing for spiritual reinforcements and power, both in the churches at home and in their work overseas; (2) the desire for a greatly enlarged missionary staff; (3) financial resources in sufficient supply to assure stepped-up advance and adequate support for an enlarged missionary staff. They are aware that use of mass communications, for example, may require far more resources than have yet been made available for these ministries.

"The longing for a spiritual breakthrough of sizable proportions is very great, and there seems to be an expectancy that God is about to do something remarkable in Latin America, if we can get to the task in time with enough spiritual, human, and financial resources."

CHANGE OR CHANGE NOT
(Continued from Page 3)

them by strengthening their laws and policies of exclusivism and separatism. Others saw some values in these influences from Babylon and Persia and sought to open new avenues of fraternization with other peoples. It is believed by many that the books of Jonah and Ruth came out of this movement.

The student of the inter-Biblical period is familiar with the conservatism of Shammai and the liberalism of Hillel and the interpretation these Rabbis put upon the laws of Moses and "the traditions of the elders." A greater number will be familiar with the Pharisees and the Sadducees who arose sometime during this period. The Sadducees were the conservatives. They rejected the doctrines of the resurrection and of angels (doctrines which had been comparative late-comers to Hebrew theology) and held only to the "books of Moses", rejecting the newer writings of the prophets and the sages. They controlled the temple worship with its ritualism and strict liturgy. The Pharisees, on the other hand, were the progressives who accepted the new ideas of angels, resurrection, and a growing scripture.

The early church also knew this tension between conservatives and progressives. There were the Judaizers who sought to cling to certain remnants of Jewish law and practice that would have kept Christianity as a sect within

Judaism. But there were also the Paulinists who strove toward the unfolding of the Christian faith as an unhindered universal religion.

Subsequent church history is also replete with concrete expressions of this conflict. The most notable example is that of the Reformation itself. Convinced that evangelical Christianity could not be restored on any safe and sizeable scale within the status quo framework of Romanism, the ninety-five theses of Luther heralded an unparalleled progressive stride in the course of Christian history.

Certainly the tension between these two poles of Christian thought is a necessary one for our day and for every day. It can be made a healthy one. The tautness which the conservative so often places upon the progressive cause is often fortunate for it suppresses the would-be radicalism of its forward look. The questions and challenges with which the progressive often prods the stymied conservative are also fortunate and can keep his staunchness from becoming stagnation. Our ecclesiastical vehicle needs both acceleration and brakes if we are to travel well. We must be like the householder of whom Jesus spoke "which bringeth forth out of his treasure things (both) old and new."

That is to say that we must both change and not change. Elton Trueblood has made the serviceable distinction between the wine and the wineskins (as indeed did Jesus). The fresh wine or the essence of our gospel must ever be the same—the same wine with which Jesus filled the vacuum and void of first century Judaism" (John 2). It is in this vein that we are admonished to "contend for the faith which was once delivered unto the saints."

But then there is the wineskins or the containers. It is at this point that our stillness becomes our staleness. Jesus taught that the new wine of the faith once delivered must not continue to be put in the same old wineskins generation after generation (Mark 2:22). The substance remains unchanged but the form must change; the content is ever the same but the container must ever be new. Every generation has its media of communication which are effective for its own day. Every generation has its own distinctive thought patterns and vocabulary which may be and must be placed in the service of this gospel that is old, yet always new.

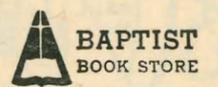
It may well be that in facing some such frontier challenge that "the faith once delivered" may be served, and we, like the Jews, may be led from time to time to discover some "tradition of the elders" which the intervening centuries have imposed.

W. Clyde Tilley, the author of this article, is pastor of the Ballardsville (Ky.) Baptist Church.

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FRANCES BASHAM:

Graceful in Life...and Death

by R. G. Puckett

Frances Basham was the first and only impression of Kentucky Baptists that many visitors to the Baptist Building ever received. For the many that entered the building through the main entrance, her smile and pleasant greeting welcomed them. For those who called by telephone, it was her soft, courteous voice that always proved helpful and efficient.

Frances is no longer with us. She went to be with the Lord on February 17, 1964. She was the victim of cancer. Hers was a saga of suffering, a tragedy turned into triumph through her faith.

Born July 24, 1918, in Breckenridge County, she was the oldest of six children born to Roscoe and Alma Keys Deacon. She was salutatorian of her graduating class of 1936 at Irvington High School.

In 1938 she married Roy Milner Basham and to this union one daughter, Sherry Basham Curtis, was born in 1941. Sherry's husband is a student at Georgetown College.

Mrs. Basham made her profession of faith at Walnut Grove Baptist Church in Breckenridge County. An active Baptist from the time of her profession of faith, she was a member of the Eastwood Baptist Church, Long Run Association, at the time of her death.

This writer visited Frances on Friday before her passing on Monday. After months of illness and suffering, the toll of cancer was written on her face. Yet, in this physically weakened condition her faith was stronger than ever.

She talked about the Baptist Building family and their prayers and concern for her. She spoke of her church and fellow Christians there. The love and expressions of concern had blessed her when she needed them most.

Most obvious was the desire to accept the future. She had a courageous hope that she would get well. Without bitterness, she seemed to realize the inevitable.

When many in similar circumstances would welcome the pity and concern of many, she demonstrated a genuine interest in others. With many flowers and much candy in her room, she pointed out a particular box and said, "I have so much candy, take some to your girls."

During the latter days of her illness, one of her doctors took special time to talk with her about the seriousness of her condition. With deep appreciation, she recounted his words, "Frances, it is one thing to live gracefully. It is another to die gracefully."

As I left the hospital, I was moved with the genuineness of her faith. Here

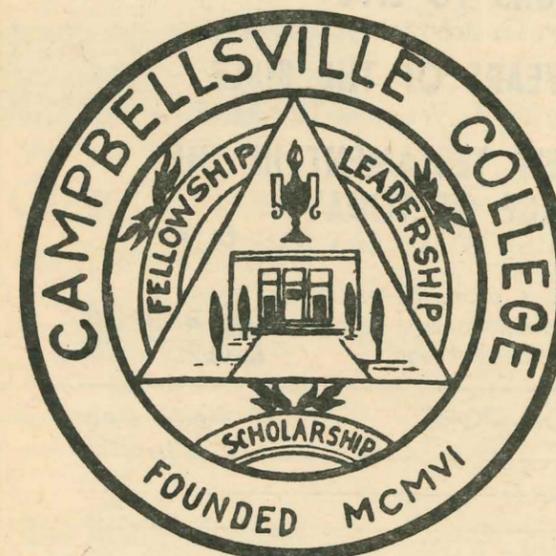


Mrs. Basham and her daughter, Sherry

was no pretense, no sham, no play-acting. Here was the real thing.

That Monday when the news of her death came to the Baptist Building, I recalled the words she had uttered with appreciation—"It is one thing to live gracefully. It is another to die gracefully."

Frances Deacon Basham did both.



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