



WESTERN

RECORDER

APRIL 9, 1964

THIS WEEK

THE PAPACY

by E. Glenn Hinson

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INDONESIAN GIRL clasps her hands in prayer. Photo courtesy of the Foreign Mission Board of the Southern Baptist Convention. Gerald Harvey, photographer.



GLEANINGS FROM THE FIELD

BEECHMONT BAPTIST CHURCH, Louisville, will be in revival services April 12-19, with Lloyd Bardowell as evangelist, and Gus Kalos leading the music. Evening services are at 7:30 p.m., and morning services are at 10:00 a.m. daily. M. D. Morton is pastor at Beechmont.

THE BAPTIST FOUNDATION Executives, meeting in their annual session at Mobile, Alabama, March 9-11, passed a resolution expressing appreciation for Dr. and Mrs. A. M. Vollmer, Kentuckians, who have served the Kentucky Foundation for many years. The resolution mentioned their contribution in Kentucky and "for the splendid statesmanlike leadership they have given to this organization."

THE FATHER of Dr. Ted C. Gilbert, chairman of the Christian Education Committee of the Kentucky Baptist Convention, passed away at his home in Pineville, Ky., March 29. Funeral services were held in Pineville on April 1.

LOTTIE MOON OFFERING has reached \$9,479,900.28 as of March 20. Everette L. Deane, treasurer of the Foreign Mission Board, reports that this is \$1,526,396.01 more than had been received from the 1962 offering by the same day last year. The total for 1963 will not be known until the books close May 1.

J. FRANK YOUNG, pastor of First Missionary Baptist Church, Benton, Ky., and president of the Kentucky Baptist Pastors' Conference, served as evangelist in a revival in First Baptist Church, Johnston City, Illinois. Pastor Thomas E. Adams reports a splendid revival.

MORE copies of the January Bible study text, "The Letter to the Ephesians" were sold in 1964 than the Studies in Matthew" were sold in 1963. The Sunday School Board reports an increase of 18,000 copies for 1964.

MR. CLYDE FRANCISCO and Dr. Ray Summers of Southern Seminary will lead in Bible conferences at Glorieta and Ridgecrest Baptist Assemblies this summer. A conference feature will be a series of Bible expositions based on Deuteronomy, the book selected for special study during January Bible study week, 1965.

BOB W. BROWN, pastor of Trinity Baptist Church, Lexington, was the evangelist in a meeting with former Kentucky Pastor R. Don Gambrell and the Northside Baptist Church, Columbia, S. C., in a Jubilee Revival.

THE C. AND O. RAILROAD will offer special rates for those going to Atlantic City, New Jersey, for the Southern Baptist Convention. Those interested should contact Mr. James M. Hamrick, Jr., 102 Union Station, Louisville, Ky. Telephone is 585-4277.

PARKLAND BAPTIST CHURCH of Louisville has sold its property to a Negro church. The Parkland Church plans to relocate in the general area of Old Shepherdsville Road and the Outer Loop near Okolona. Don Zuberer is the pastor.

*Earnestly Contend for the Faith
Which was Once for All Delivered
to the Saints—Jude 3*

Volume 138 No. 15

WESTERN RECORDER

Kentucky Baptist Building
Middletown, Ky. 40043

Owned and Published by the
**KENTUCKY BAPTIST
CONVENTION**

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Second-class postage paid at Middletown, Kentucky.

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

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SUBSCRIPTION RATES—Individual subscriptions, United States, \$2.25; Foreign, \$2.50, plus 3% Kentucky Sales Tax. Church Budget rate (every active family), \$1.44 per year. Club rate (10 or more) \$1.80 per year. All subscriptions except Church Budget accounts payable in advance. Send both name and address with subscriptions or renewals.

THE KING'S QUARTET presented special music at a revival at the Grace-land Baptist Church, New Albany, Indiana. The music for the week was directed by Bill Barnes, Mt. Washington. The engagements for the quartet are scheduled by E. R. Bailes, 3407 Heatherfield, Louisville, Ky. Elvis Marcum is pastor of the church.

MELBOURNE HEIGHTS BAPTIST CHURCH, Louisville, broke ground on Easter Sunday morning for a new building. Melbourne Heights was started as a mission by Walnut Street Baptist Church in 1951. William H. Rogers is the pastor.

THE STAFF of the Baptist Book Store of Owensboro, Ky., honored Dr. Robert E. Humphreys with an autograph party on the release of his recently published book, *Christians Can Conquer*. Many friends and associates came by to pay tribute to the retired pastor who had served the First Baptist Church for 28 years.

THE DEACONS of the Middletown Baptist Church have expressed appreciation, through a resolution, for John Banton, chairman of the deacons. They did not attempt to itemize his contributions to the church but expressed appreciation for his labors.

DR. WAYNE E. OATES, professor of pastoral care at Southern Baptist Theological Seminary, Louisville, will be the guest lecturer at the spring conference on Marriage and Family Counseling, sponsored by the Chaplaincy Service of the Western State Hospital, Hopkinsville, April 20.

FRANKLINTON Baptist Church held a note burning service on March 15 to celebrate the retirement of the debt of the education building of the church. The message of the morning was brought by William P. Thurmond, pastor of the Butler Baptist Church, and former pastor at Franklinton. Victor Peetoom is the present pastor.

THE YEAR-OLD Baptist church of Las Palmas, Spain, on Grand Canary Island, has been granted official permission for its work by Spanish authorities. In a service of thanksgiving, March 8, Pastor Juan Torras said: "We have faith in the future because history belongs to God and in God all things are ours. We also have faith in the future because our hope rests upon legally established authority in a state. . . ."

ROMANISM:

The Development of the Papacy

Uncritical statements in newspapers and periodicals that Peter was the first Pope have evoked stinging rebukes from Protestants. Since there is much misunderstanding on this matter (among both Protestants and Catholics), an essay on the development of the papacy (in its current sense) will not be out of place.

The current Roman Catholic understanding of the papal office was defined at the First Vatican Council in 1870. As the Bishop of Rome and successor of Peter, the Pontiff is the Vicar of Christ and hence supreme governor of the Church. His apostolic acts, if spoken *ex cathedra* (that is, to define a doctrine concerning faith or morals), are "infallible" and "irreformable."

Behind this view lies a significant history, which can best be depicted in five stages of development.

In the first stage, the Roman church received special recognition. This was natural since Rome was the capitol of the Empire. Paul, for example, penned his letter to the Roman congregation in order that they might pave the way for further missionary work in the West (Romans 15:28). Ignatius, Bishop of Antioch on his way to martyrdom in a Roman arena about 110, called attention in a letter to Rome to the respect accorded to the Roman congregation by Christians everywhere.

In the second stage, the bishop of Rome stepped into the spotlight. Several factors contributed to this; most telling of these was the need to protect the Church's doctrine against error. One safeguard was a church which could trace its foundation through a list of its bishops (pastors). Rome could do so; indeed, it prided itself on the fact that it could.

The first list of bishops of this type appeared about A.D. 175. Numerous others followed. It was not until about A.D. 325 (Eusebius), however, that Peter's name appeared among those recorded. Without exception, early lists named Linus or a successor the first bishop of Rome.

IN THE THIRD STAGE, the theory of succession from Peter developed. Its formulator in precise form was Leo I, bishop from 440 to 461. As he stated it, Christ referred to Peter alone in Matthew 16:18. Peter became the first bishop of Rome. He transferred this apostolic authority conferred on him by Christ to his successors. There exists an unbroken succession from Christ to the present. Whereas the authority of other bishops is confined to their own dioceses, that of the Bishop of Rome extends over the entire Church.

The Leonine theory can be found in various stages of development after about 200. Yet, though some Roman bishops advanced it, there was clearly no uncritical acceptance. Cyprian, venerable bishop of Carthage 248-258, upbraided Stephen of Rome when he boasted special authority derived from Peter. All bishops, Cyprian contended, are successors of the Prince of the Apostles, hence equals.

During this period the bishop of Alexandria also employed the title "pope." A council of the Church which met at Constantinople in 381 acknowledged the bishop of Rome as "first among equals," but implied that the latter held no superior authority. Indeed, the powerful Leo himself received a stinging rebuff from Eastern prelates in 449 when they refused to hear his legates read a letter he had dispatched to their assembly.

In the fourth stage, popes attempted to implement the theory of Roman supremacy over the entire church. Gregory I, called the Great, pontiff from 590 to 604,

by E. Glenn Hinson

Assistant Professor of Church History,
Southern Baptist Theological Seminary,
Louisville, Kentucky

had marked success. The fortunes of other popes varied.

In the fifth stage, the theory was expanded. Popes extended or attempted to extend their sway to temporal realms. A significant step in this direction occurred when the father of Charlemagne, Pepin the Short, donated a large tract of land, which he had seized from the Lombards in Italy, to the Pope. This became known as the Papal States. Then, on Christmas day 800, a pontiff crowned Charlemagne emperor. However, this did not mean that popes dictated policy either to Charlemagne or his successors. Far from it! The reverse is nearer the truth. Charlemagne and, later, rulers of the Holy Roman Empire, initiated in 962 by the crowning of Otto I by Pope John XII, interfered at will in clerical appointments, theological controversies, and ecclesiastical reform.

In the hands of the brilliant Hildebrand the papacy managed gradually during the 11th century to throw off some external interference. As Pope Gregory VII, Hildebrand advanced one step further in papal doctrine. The authority of the pope is final and absolute. He stands above temporal rulers, since the Church is to the state as the sun is to the moon.

Innocent III (1198-1216) and Boniface VIII (1295-1303) followed in the train of Hildebrand. In his coronation address

Innocent declared that the pope, as successor of Peter and Vicar of Christ, stands midway between God and man—below God, above man. He is infallible, unable to depart from the Catholic faith. He commands the allegiance of all, possessing the right to depose and excommunicate rulers and absolve their subjects from their oaths of allegiance.

Boniface agreed, making similar exaggerated claims. In the now famous bull (decree) *Unam Sanctam*, he said, there are two swords—a temporal and a spiritual. The former is to be used for the church, the latter by it. The state exists only to aid the Church. It is absolutely necessary for salvation that every human creature be subject to the bishop of Rome.

INNOCENT had phenomenal success in implementing this theory. Boniface, on the contrary, failed wretchedly. Success depended largely on personal ability in each instance.

It was not until 1870, as already noted, that papal infallibility became a dogma. Even at the First Vatican Council some resisted. Two clergymen voted against it; others abstained from voting. A group of opponents of the doctrine rallied around one of the two who voted negatively to form the Old Catholic Church.

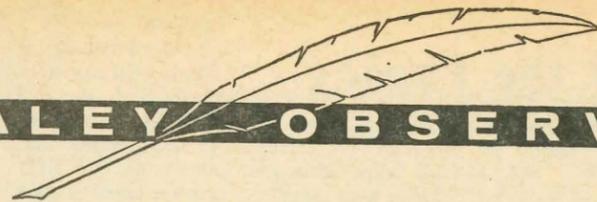
The present Vatican Council has raised, implicitly if not explicitly, some question concerning the dogma of infallibility. Theoretically, there can be no reversal of it. It seems certain that there will be no change in the view that the Bishop of Rome is the successor of Peter.

Protestants ordinarily attempt to counter this claim by denying that Jesus referred to Peter when he vowed, "On this rock (*petra*) I will build my church." On the contrary, "the rock" is interpreted variously as the *confession*, *faith*, or *Christ himself*. These are sustained by observing that Jesus used two forms of rock, "petros" (masculine) for Peter and "petra" (feminine) for something else.

The flaw in this line of reasoning is that in Aramaic, the language spoken by our Lord, there would have been no distinction in genders (rock in Aramaic is *kephas*; cf. I Cor. 1:12).

Oscar Cullmann (*Peter: Disciple, Apostle, Martyr*) has furnished a much sounder answer to the Roman claim. In Matthew 16:18, Cullmann admits, Christ did refer to Peter as representative or spokesman of the twelve. What Peter possessed as an *apostle*, however, he could not pass on to another, for His apostleship depended on his eye-witness participation in the life, death, and resurrection of Christ. The apostles were the foundation of the Church because they had seen the risen Christ (Eph. 2:20).

(Continued on Page 15)



Is Politics Dirty?

A feeling all too common is that politics is dirty and that if a man is clean when he enters politics, he can hardly stay clean. I have been among those who were cynical and almost hopeless about the possibility of getting Christian principles into political life. I am persuaded this attitude is not only wrong but is the best way to lose our precious liberties in the American democracy.

Is politics dirty? In some instances, yes. In all instances, no. The tendency is to assume that because we know some instances of unprincipled political activity, every politician is out only for self and at any sacrifice of honesty and integrity. This is the error of generalizing and wholesale condemnation on the basis of specific cases.

Politics is about as dirty as people are dirty. After all, the same people who are involved in politics are involved in family life, civic life, church life and other community activities. Politics is not some dirty vacuum of community life but is about as clean as other areas of life in any given community. For while too many persons in politics fail to carry their professed principles and ethics into their political activities, a person who is dirty in politics can be little cleaner in the rest of his dealings.

A false idea is that politics in itself is a dirty activity. Politics is the process by which public opinion becomes public policy. The methods for this process have been forged on the anvil of American experience. These methods are subject to constant revision and reform by the majority of the citizens interested in this democratic process.

Sometimes we look at the political scene, nationally or locally, and have to conclude that the chances are slim to change the dirty complexion. How, for example, in a local situation is the political strangle hold held by a small self-interest group, or by vicious individuals, broken? Certainly such conditions are not remedied by considering them hopeless, and therefore there's nothing to do but wash our hands of the whole dirty mess.

This is exactly what vicious politicians want. It plays perfectly into their hands and leaves for them an open field to run their crooked plays. We will do nothing more about the present evils of politics until as Christians we become more personally involved. The rules are the same for all players in the game of politics, and the ball can be taken from self-seeking and power-grabbing quarterbacks.

This must begin on the local level. We must learn the rules of the game and get out of the stands onto the playing field. This requires more than just casting a ballot in every election. By election time the candidates have already been chosen, and the only thing we can do is to vote for one of usually only two choices. Both nominees of the major parties might be highly undesirable. The place we need to begin is back on the precinct level to work for the nomination of honorable and otherwise qualified persons.

The New Testament recognizes civil government as ordained by God for the sake of orderly society in which the churches can do their work. Obedience to law and officers of the law is enjoined by Paul.

This being so, we are obligated as Christians to exercise our influence to get just law enacted and honest, able officials elected. We do not do this merely by getting out the Baptist vote, but by studying the issues until we become informed enough to become involved responsibly. After all, we are the salt of the earth and the light of the world. Until the salt is applied to decaying society and the light encounters the dark pockets of human life, they are useless, and decay and darkness run rampant. Politics is not too dirty for the hands of God's children.

Let's Not Grow Weary in Well Doing

The efforts of Kentucky Baptists to provide necessary financial help for our schools go on. After the first phase of the Christian Education Advance in which about three million dollars have been pledged, some things are obvious.

Fewer than the desired number of churches have participated so far. Some of these churches are justified in passing up this opportunity, others are not justified. Each will answer to the Lord, for churches, like individuals, are subject to judgment.

The total amount pledged so far is far short of the nine million goal, but is still encouraging. This is more than has ever been done by Kentucky Baptists for their schools. Furthermore, the prospects for the total to go much higher are very good. Some churches which have not reported will report soon. Some churches which have not even started on the campaign will come through for their share.

The tardiness of some churches should not be discouraging. Kentucky Baptist churches don't regiment so far as a schedule and methods are concerned. They do cooperate, however, and when they arrive at the

goal line, they bring with them as much or more than many others who race and run.

As we continue valiant efforts to help our schools, we should never forget why we are pressing. Our schools are right up against it now. Present resources are not adequate to keep our schools in the business of quality education.

Without significant and steady help from Kentucky Baptists who appreciate them, our schools will be faced with closing, curtailment or seeking help from

other sources. Considering their strong will to survive, they will surely turn to other sources for help. These sources most likely would be the U. S. government or private philanthropists or both. This is no threat but only reality.

We give our schools bread, or we make them beggars. Once they have turned to beg from others, it's too late to respond to such a plea as we now have. This is why we should not grow weary in the well doing of the Christian Education Advance.

BAPTIST FORUM



A Voice of Experience

Dear Editor:

I would like the privilege of answering your recent correspondent, mother of an eleven-year-old boy, who wonders how she can afford to send her son to a Christian college, considering the apparently lower cost of a state school.

I would say to this mother that it all depends on what she wants for her son. When our son was eleven years old, I might have had the same misgivings. Now he is 21, graduated from Georgetown College, studying toward a medical career at Baylor University Medical School; and my question has been answered.

Studies have proved that our Baptist schools of Kentucky, taking over-all cost, and not only the obvious tuition fee, compare favorably with any school in the state—expense-wise. But much more important than costs are the "fringe-benefits", and goodness knows, we are all interested in fringe benefits when making a good-sized investment. I can look back now and count the fringe benefits our son gained through our investment in his education at a Baptist college. His friendships, made in college days, and probably life-long, are with the finest of Christian young men and women. The chances of his falling in love with a girl of conflicting faith (Jewish, Catholic, or agnostic) were almost nil. His education was a quality one, proved by the fact that he, along with many of his friends from Georgetown, was accepted for entrance by every quality medical school to which he applied (on the basis of national competition and stringent pre-entry examinations). Acceptances were by such prominent medical schools as Vanderbilt, Western Reserve, Northwestern, Bowman Gray, University of Louisville, University of Cincinnati, and the University of Kentucky, along with others. Where is there a state college with one-hundred-per-cent acceptance

of its recommended pre-med students for medical school? (The figures show that acceptance for some of the state colleges is quite low.) Considering the paucity of buildings and equipment with which we Baptists have endowed our schools, this record is remarkable.

In 1948, our family "immigrated", you might say, to this country from New Zealand. Where we grew up there were no Christian colleges. You could say we "have become crazy" about Christian education. We only know that we have found in our Baptist colleges and their environment many qualities, absolute treasures, which money couldn't buy anywhere else.

Ft. Thomas, Ky. Mrs. George S. Munro

Protestant Services At Boys' Town, Nebraska

Dear Editor:

In answer to, "Others Deserve Our Help", Baptist Forum, January 23, 1964: This lady should do as we did in 1956, stop in at Boys' Town, Nebraska on a Sunday afternoon. I had been told that they had a chapel for Protestants on grounds; this I had to see.

We asked several groups of boys about the chapel. "I don't know, mister," was all we could get out of them. We stopped at the administration building and the attendant at the desk tried to put me off when I asked about the Protestant chapel. I told him my friends had asked me to check for they had donated for this building. He then said, "there is no Protestant chapel." I asked what they did for boys of other faiths. He said, "Once a month we have an Episcopal minister come in from Lincoln, Nebraska, and hold a non-denominational service in the office of the gymnasium."

I am a Methodist, but I cannot believe a Methodist or any Protestant boy could come from Boys' Town.

Newport, Ky. Frank English

Appreciation For Cedarmore

Dear Editor:

On the week end of March 20 and 21, our men's Brotherhood of Carlisle Avenue Baptist Church went to Cedarmore for a spiritual retreat. This proved to be one of the most inspiring experiences that our men have shared. A great spirit of togetherness and a cementing purpose in living the Christian life was realized. We had "Love Is the Theme" as the basis for our study and meditation. This is the second experience of our men at Cedarmore and we plan to go again next Fall.

We wish to thank the Baptists of Kentucky for providing such a wonderful place that is so well adapted for such an experience.

Louisville, Ky. Douglas Slayton

Not Deductible, But It Is Charitable

by James F. Cole

Millions of Americans in filling out income tax forms consider what they can list in the column of "Deductions for Charitable Contributions."

Fortunately, the most important charities are not deductible from income tax—charities not of dollars but of the heart, the quick, kind words or gestures of Christian living. We all have the obligation and privilege to contribute these constantly, regardless of the handsome sums we may donate to charitable institutions.

The Apostle Paul in the thirteenth chapter of I Corinthians clearly defines the charities of the heart which we need the most.

Many times it is easier, when we can afford it, to write a check than it is to give of our time, thought or sympathy, to others. Frequently, it is easier to do without some material thing, in order to give away its money value, than to give spontaneously our patience, kindness or love. It may be easier to help with a church supper or a benefit than to put aside envy and be glad of a competitor's success, but it is charitable and deductible from selfish interests.

BAPTIST BEGINNERS IN NORTH AMERICA

Baptist Beginnings in North America

by Glen Lee Greene

Baptist work in North America began in the American colonies that became the United States. Later, fired by missionary zeal and evangelistic fervor, this work spread to Canada and Mexico. The first Baptists came to the American colonies chiefly from the British Isles. Bringing with them their radical traditions of dissent, they primarily sought relief from religious intolerance, freedom in local church organization, and escape from government support and control of churches.

United States

Baptist churches in the New World first appeared in the New England colony of Rhode Island. This colony, founded in 1638 with a guarantee of religious liberty, was first settled by refugees from the persecutions of the Massachusetts authorities. Organized shortly after the founding of the colony, the First Baptist Church of Providence and the First Baptist Church of Newport apparently share the distinction of being the oldest Baptist churches in North America. The environment proved uncongenial for Baptists in other New England colonies, for there they frequently suffered because they insisted upon the baptism of believers only, refused to baptize their infants, and propagated their views about religious liberty. However, Baptist churches were organized in Massachusetts in the 1660's, and in Maine, at Kittery, a small group formed a church in 1682. Baptists in New England numbered only about 300 in ten small churches by 1700.

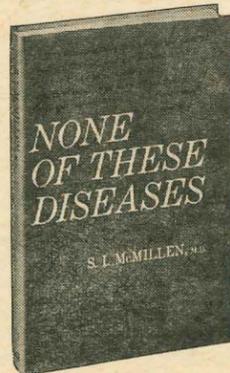
Conditions favored the growth of Baptists in the Middle Colonies—toleration, cultural diversity, and the absence of a state church. Rhode Island Baptists established a church in Bucks County, Pennsylvania, in 1684. British immigrants organized Old Pennepack Church in 1688. Situated in Philadelphia County, this church was later called the Lower Dublin Baptist Church and still exists. It ministered to widely scattered residents of a large area and in time contributed leadership and members for the organization of numerous churches in New Jersey and Pennsylvania, including the First Baptist Church of Philadelphia in 1698. The Philadelphia Baptist Association, the first or-

Glen Lee Greene, a native of Louisiana and is a graduate of Louisiana College and New Orleans Baptist Seminary. He wrote this series of articles on Baptist Heritage at the request of the Training Union.

ganization of American Baptists, was organized in 1707. By adopting, with some additions, the Particular Baptist London Confession (1689) in 1742, this influential organization became identified with Calvinistic theology. Churches represented in the association in 1757 were found in Pennsylvania, New Jersey, Connecticut, New York, Virginia, and Maryland.

At first Baptists grew very slowly in the Southern Colonies, but guarantees of religious liberty encouraged their movement to the Carolinas. Thus in the late 17th century a congregation from Maine settled in South Carolina near Charleston. Shortly afterward two groups of English colonists organized the Euhaw and Ashley River churches. In 1738, Welsh Baptists developed extensive work along the Pedee River. Baptists organized churches in North Carolina in the late 1720's. The first churches appeared in Maryland in 1742 and in Georgia in 1772. Anglicanism in Virginia discouraged dissenters, but English Baptists founded a church at Burleigh, near Jamestown, in 1714. Baptist settlers from Maryland organized several churches in northern Virginia between 1743 and 1756, and Baptist New Englanders settled in the Virginia back country about 1760.

A DOCTOR EXAMINES SCRIPTURAL PRESCRIPTIONS FOR WELL-BEING



NONE OF THESE DISEASES

by S. I. McMillen, M.D.

The achievement of health, happiness, and even longer life are discussed in these chapters: *Pride and Prejudice Versus Proof, Coronary and Cancer by the Carton, It's Not What You Eat—It's What Eats You, and Just as Old as Your Arteries.* \$2.95

Order this REVELL book from your BAPTIST BOOK STORE during National Library Week.

Negro Baptists

George Lisle, a Negro slave, was the first ordained Baptist Negro in America. He also preceded William Carey and became the first Baptist minister to carry the gospel to a foreign land. Before the American Revolution, Lisle was emancipated by his owner, a Baptist deacon, in order that he might preach. The first Negro Baptist church was organized by Lisle in Georgia about 1778. He went to Jamaica in 1783, and within eight years he baptized 500 Negroes.

In 1836, fugitives from slavery organized the first independent organization of Negro Baptist churches, the Providence Missionary Baptist District Association of Ohio; they likewise organized the Wood River Baptist Association of Illinois in 1839. The American Baptist Missionary Convention, a foreign mission agency, was organized in 1840. By 1865 Negro Baptist churches had an estimated membership of about 100,000.

Canada

Colonists from New England established the first Baptist work in Canada. They moved into the Maritime Provinces, effecting a permanent organization at Horton, Nova Scotia, in 1778, and at Sackville, New Brunswick, in 1799. These churches and one at Newport, Nova Scotia, led in the early expansion of the denomination. In 1800 they inspired the organization of the Nova Scotia Baptist Association, initially comprising nine churches. The association adopted a strongly Calvinistic confession of faith in 1809. Immigrants from Scotland organized the first Baptist church on Prince Edward Island in 1812. By 1833 the Island had seven churches.

Maritime Baptists agitated for religious liberty had helped to secure in 1834 the right for dissenting clergymen to marry by license. Horton Academy and Acadia College was opened in Nova Scotia, a missionary publication was launched, and New Brunswick Baptists opened a school at Frederickton in 1836. Home missionaries helped to establish a closer relationship between the Baptists of the mainland and Baptist work on Prince Edward Island. After initiating a plan for a single denominational fund, Maritime Baptists united in sending a foreign missionary to Burma in 1845. This plan became more successful with the organization of the Baptist Convention of Nova Scotia, New Brunswick, and Prince Edward Island in 1846. Regular or Calvinistic Baptists predominated in the Maritime Provinces.

Baptists from the United States founded numerous churches in Ontario and Quebec in the late 18th and early 19th centuries. Settlers from Scotland organized work in the Ottawa Valley. They instituted the First Baptist Church

of Montreal in 1830. The Ottawa Baptist Association, organized in 1836, included churches in eastern Ontario and Quebec. Growth in these areas came slowly, although the Baptist Missionary Convention of Upper Canada was formed in 1833 and the Canada Baptist Union in 1843.

Mexico

A Scotch Baptist started the first Protestant mission work in Mexico. He served as a colporter of the British and Foreign Bible Society from 1827 to 1830. James Hickey, an Irish Baptist minister from Texas, organized the first Protestant church in Mexico. Hickey served as a colporter of the American Bible Society. In the early 1870's the Southern Baptist Convention set up a mission station at Saltillo. The Mexico Baptist Convention was organized in 1900.

Baptist Church-State Views Said Inconsistent

FORT WORTH (BP)—Southern Baptists, who long have been known as great defenders of religious liberty and church-state separation, now may become the great defectors to this principle, a Baptist seminary professor said here.

William M. Pinson, professor at Southwestern Baptist Theological Seminary, told the Texas Baptist Christian Life Workshop that in nearly every category, Baptist institutions have received increased government financial involvement during the past five years.

"The lure of government aid has already led Baptists into embarrassing situations in which they have been accused of hypocrisy, collusion, and deception," Pinson said.

If Baptists defect on their church-state separation interpretation, the results could lead eventually to the end of religious liberty in America, the destruction of the American education system, the end of a distinctive "Christian witness" of Baptist institutions, and intense competition among religious groups for federal funds.

Pinson, professor of Christian ethics at the Fort Worth seminary, cited three main reasons why Baptists are becoming more and more involved with the state: (1) the extensive growth of Baptist institutions demanding huge sums of money to support; (2) the huge amounts of aid available from the government to church-related institutions, and (3) an increased Baptist willingness to accept such aid.

Baptists, said Pinson, in the past held to a strict interpretation of church-state separation, but in recent years have come to a more flexible interpretation.

The 30-year-old professor, a former associate in the Texas Baptist Christian

Life Commission, cited specific instances in which Baptist institutions have accepted financial aid from government agencies.

Baptist hospitals and medical schools are the only institutions yet to receive government grants for construction purposes, said Pinson.

"By the end of 1963," he said, "twenty-two (Baptist) hospitals occupied facilities built at least in part with funds from the Hill-Burton Act. Many of the hospitals indicate they consider the money a loan, or that the money was received under the loan provision of the act. The government records make no distinction between grants and loans. By the end of 1963, the total amount conveyed to Baptist hospitals under this aid program had been \$15,515,405."

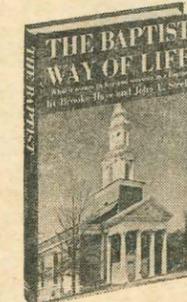
He added that two Baptist medical schools, Bowman Gray School of Medicine, Winston-Salem, N. C., and Baylor University College of Medicine, Houston, use buildings built with government grants totaling \$3.6 million.

Thousands of government research grants go to Baptist institutions, he said. During the two years from 1959-1961, Baptist institutions received 340 grants from the National Institute of Health totaling \$9,246,793. "Many of these grants," he added, "are for specific projects and are considered payment for service rendered by the institution to the government."

In the field of government loans, Pinson said 30 Baptist institutions had received a total of \$40,340,000 from the

A TIME TO REMEMBER WHO WE ARE

In observance of Baptist Jubilee Year and National Library Week, April 12-18, 1964, BAPTIST BOOK STORES are featuring this new Prentice-Hall book:

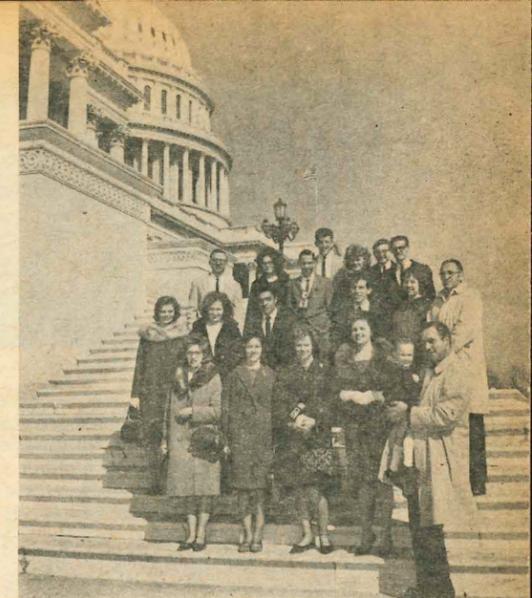


THE BAPTIST WAY OF LIFE

by Brooks Hays and John E. Steely

A valuable insight into Baptist belief and practice, history, and attitude toward moral and social problems. One reviewer says, "The chapter on religious liberty is worth the price of the book." \$3.95

Order from or visit your BAPTIST BOOK STORE



WASHINGTON, D.C.—Thirteen members of the Senior Class of Oneida Bible Institute and their three sponsors were the guests of Congressman and Mrs. M. G. "Gene" Snyder and their son, Mark, at a breakfast in the U. S. Capitol Building while the class was in Washington on its Senior Trip.

Housing and Home Finance Agency to construct buildings through January, 1964.

AT LEAST ONE Baptist church, the First Baptist Church of Hazard, Ky., has received a government loan "to help them rebuild after they lost their meeting house in a flood."

Fifty Baptist schools participated in a government student loan program which poured \$9,043,836 into the schools by January, 1964. The loans were made to individual students, but they were administered by the schools.

In addition, said Pinson, Baptist institutions have been sold government property valued at \$3.2 million for only \$3,250; and a total of 102 Baptist institutions (54 colleges, 38 hospitals, five seminaries and five benevolent homes) had received low-cost government surplus items.

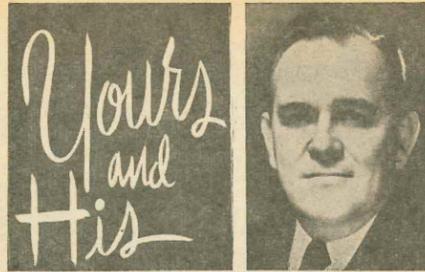
Nine Baptist hospitals lease buildings either owned by local governments or built with federal funds, Pinson revealed.

Baptist churches and institutions make extensive use of special low-cost second and third-class postage rates, and one state Baptist paper saves about \$75,000 a year, he said.

In addition, almost all Baptist institutions receive tax exemptions on property, giving them free fire and police protection and paved streets.

"A prostitute that sells her body is a saint compared with the man of God who sells his mind."

—O. O. Smith, pastor First Baptist Church Bowling Green, Ky.



Bethel College

On March 17, the Convention's trustees for Bethel College recommended to the Convention that Bethel College close as of July 31, with classes closing at the end of this semester. After an exhaustive and prayerful search for an answer to the dwindling student body and financial support, both in Hopkinsville and other cities of the state, the Board felt that it could not continue to operate at an increasing deficit (estimated this semester to be \$55,000).

The Christian Education Committee, then the Administrative Committee of the Board, concurred in the recommendation, and the latter has polled the entire Executive Board. At this writing, April 1, 98 Board members had been heard from, with 94 voting in favor of closing. The Administrative Committee also recommended four guidelines for closing in line with the Charter of the college which the Board also approved. Thus, another of our Baptist colleges appears to have served its purpose and will pass from the scene.

Many of us who have worked so hard to save Bethel view this development with mixed emotions; full of sadness, concern for the administration and faculty who have served so selflessly and well, and yet with the hope that this "death" may awaken Kentucky Baptists to the necessity for adequate support for our remaining schools. We must make up our minds to pay for Baptist higher education for the sake of our youth and a lost world.

CHRISTIAN EDUCATION ADVANCE

The ray of hope is the initial progress made in the Christian Education Advance Campaign among Kentucky Baptists during the past year. At this writing, about \$3 million dollars have been given or pledged by about 360 churches. While this is one-third of the four-year program goal, it is the most solid indication we have had that Kentucky Baptists do believe in Christian Education.

Our leaders are determined to press right on for four years under God and a new director to succeed in raising the \$9 million now. If your church has not started, pray and set a date to begin.

Yours and His,

Harold G. Sanders

Kentucky Baptists

Clear Creek Men Called To Kentucky Churches

Two men who are natives of Oklahoma have been called as pastors of Kentucky churches.

Darrell B. Bratten, formerly a member of Fairview Baptist Church of Elk City, Oklahoma, has accepted the Pleasant Ridge Baptist Church at Bailey Switch, Kentucky. He and Mrs. Bratten, the former Jerrylon Klein of Butler, Oklahoma, are second year students at Clear Creek Baptist School. The Brattens have three children, Sherry, age 12; Lena, age 10; and Keith, age 7.

Lonnie Morrison, who formerly belonged to Chapel Memorial Baptist Church, Oklahoma City, has been called to Marrowbone Baptist Church in Northeastern Kentucky. He married the former Lovetta McAfee of Tulsa. He graduated from Clear Creek School in 1962. He has been serving as pastor of two rural churches at Dungannon, Virginia. The Home Mission Board sponsors a Good Will Center in connection with the Marrowbone Church, and Mr. Morrison will serve as a local missionary of the Kentucky Convention. Mr. and Mrs. Morrison have five children, Danny, age 9; Mike, age 6; Kathy, age 5; Ruth Ann, age 3; and Mary, who is almost 2 years old.

William Dyal Guest Speaker At Westport Road, Louisville

A Spiritual Emphasis Week at the Westport Road Baptist Church, Louisville, will feature Mr. William Dyal, Jr., director of organization for the Christian Life Commission of the Southern Baptist Convention, as speaker.



William Dyal, Jr.

Dyal has served with the Southern Baptist Foreign Mission Board as associate personnel secretary. Prior to that, he and his wife, the former Edith Colvin, served as missionaries in Latin America. Dyal is a graduate of Baylor University and Southern Seminary.

Spiritual Emphasis Week will begin Sunday, April 12, and continue through Friday, April 17. Edward Clark, former minister of music for Walnut Street Baptist Church, Louisville, will direct the music. Pastor Glenn Iglehart stated "all persons interested in attending, are

invited, regardless of race or creed." Services will be at 10:45 a.m. and 5:00 p.m. on Sunday and 7:30 p.m. each evening.

Rock Haven Ordains Byron Rogillio

On the afternoon of Life Commitment Sunday, March 22, the Rock Haven Baptist Church of Salem Association ordained its present pastor, Byron Rogillio, to the gospel ministry. Six pastors from neighboring churches in the association helped in the service. They were Jerry Keese, Larry Johnson, Bill Day, David Bratcher, Ray Bateman, and Garry Oliver. David Bratcher preached the ordination sermon. Dr.



Byron Rogillio

Raymond Brown of Southern Seminary delivered a charge to the ordained and Ray Bateman a charge to the church. Layman S. E. Lewis presented a Bible given by the ordained's home church in Jackson, Louisiana.

Rogillio was called to the church in October, 1963. Previously he served as pastor in a pioneer mission in Farmersville, Ohio. He grew up in Jackson, Louisiana, and graduated from Louisiana State University. This is his fourth year at Southern Seminary. His wife is from Forsyth, Georgia, the former Juanita Johnson. They have a son, Robbie, age 4 months.

Mission Memorial Established For Velma Martin, Hopkinsville

The will of Mrs. Luther Martin, Hopkinsville, directed that \$18,500 be used to establish a memorial for her daughter, Velma Martin, who was killed in a car-train collision on November 1, 1954. At the time of her death, Miss Martin was serving at Bethel College, Hopkinsville.

Prior to her death, Mrs. Martin had been in conference with the Foreign Mission Board of the SBC. With their counsel, she had decided on the type and location of the memorial.

The memorial will be known as "Velma Martin Memorial Baptist Church". The church is located in Fukiu, Japan. Fukiu is on the western coast of Japan with a population of approximately 100,000.

(Continued on Page 12)

CHRISTIAN EDUCATION ADVANCE CHURCH HONOR ROLL

Churches reaching 100% of goal will be recognized as "Honor Roll Churches" in the CEA. They will be awarded a certificate in recognition of their significant service and meritorious cooperation. A gold star will be given those exceeding their goal!

Church	Pastor	Men's Chairman	Women's Chairman	% Of Suggested Goal
Mt. Roberts, Campbellsville (East Lynn)	Jesse Parker	J. T. Skaggs	Mrs. Lillian Johnson	200%★
Mt. Zion (Owen County)	Eugene Webster	Raymond Minor	Mrs. Geraldine Gibson	198%★
First, Williamsburg (Mt. Zion)	Robert L. Palmer	T. E. Mahan	Mrs. G. G. Teague, Jr.	162%★
Montgomery Creek (Three Forks)	Archie Everage	Edd Compton	Mrs. Meida Cornett	135%★
Pinckard (Elkhorn)	Wallace Williams			132%★
Augusta (Bracken)	Harold Barnes	Carl N. Moneyhon	Mrs. Carl N. Moneyhon	129%★
Irvington (Breckenridge)	Harold Jones	Stanley Hampton	Mrs. B. A. Smith	126%★
Bewleyville, Irvington (Breckenridge)	Dewey Corder	Tommy Triplett	Mrs. Roderick Shain	126%★
Leitchfield Crossing (Lynn)	H. T. Brooks		Mrs. H. T. Brooks	121%★
Big Creek, Combs (Three Forks)	Archie Everage	Paul Campbell	Mrs. Katie Couch	118%★
Cloverport (Breckenridge)	Paul Whitler	Dan Hendrick	Miss Nancy Lyons	115%★
Mt. Vernon, Jamestown (Russell County)	Drewry Meece	Ivan T. Kimbler		114%★
Chevy Chase (Elkhorn)	W. Lloyd Birch	Eugene West	Mrs. James McCreary	114%★
Mays Lick (Bracken)	A. D. Odom	Robert Palmer	Mrs. George Watson	113%★
Hill Grove, Guston (Salem)	James Adams		Mrs. James Kendall	107%★
Corinth, McQuady (Breckenridge)	G. R. Bausum	Dallas Taul	Mrs. Thomas N. Hicks	106%★
Bethel (Pulaski)	Donald Withers		Mrs. Roy Wilson	105%★
Willisburg (Central)	C. E. Butler	William Griffey	Mrs. William Hopper	104%★
Gardnersville (Crittenden)	C. L. Foley		Mrs. Bernard Ervin	103%★
Vicco (Three Forks)	Aaron Brashear	Rex Stacy	Mrs. Elbert Stacy	103%★
Benton First Missionary (Blood River)	J. Frank Young			103%★
Tompkinsville (Monroe)	Nobel Cottrell			102%★
Mt. Salem (Lincoln County)	Raymond C. Flynn			102%★
River View, Jeff (Three Forks)	W. E. Turner	W. F. Hall, George W. Lykins and Bobby Hall, Co-Chairmen		102%★
Faith (Elkhorn)	B. A. Sizemore			101%★
Carlisle (Bracken)	August Peters	Charles Mann, Jr.	Mrs. E. Noffsinger	100%
Garrett (Enterprise)	Rush Sloane			100%
Emily Northup (Greenup)	Everett Kiger			100%
Central, Corbin (Mt. Zion)	Raymond Lawrence			100%
Pleasant Grove, Rockhold (Mt. Zion)	Robert Moser			100%
Artemus (North Concord)	John Patrin			100%
Central, Cumberland (Pine Mountain)	Verner Barnett			100%
Cumberland (Pine Mountain)	Edward French	Robert Yaden	Mrs. J. D. Creech	100%
West Cumberland (Pine Mountain)	Adie Dossett			100%
Dione (Pine Mountain)				100%
First, Totz (Pine Mountain)				100%
Blackey (Pine Mountain)				100%
Craft's Colly (Pine Mountain)				100%
Fleming (Pine Mountain)	Lloyd Senters			100%
First, Jenkins (Pine Mountain)	J. L. Bradley	T. V. Bumgardner	Mrs. G. C. Johnson	100%
McRoberts (Pine Mountain)	William K. Shade			100%
Mt. Olivet, Daisy (Pine Mountain)	Calvin Trent, Jr.			100%
Stoney Fork (Pine Mountain)	Calvin Trent, Jr.			100%
Tyner (Irvine)	James E. Clark	Charley Lewis		100%
West London (Laurel River)	Thermon W. Taylor			100%
Swiss Colony (Laurel River)				100%
Long Branch, London (Laurel River)	Walter Reams			100%
Friendship (Laurel River)	Archie Scalf	Richard Scalf	Ladonna Sue Seals	100%
South Fariston (Laurel River)	Carl Stanifer			100%
Marion (Ohio River)	S. R. Beatty	Marvin Hamilton	Mrs. Ada Bealmear	100%
Columbus (West Kentucky)	Eugene Wright			100%
Immanuel (West Union)	T. L. McSwain	Earl Clymer	Mrs. Earl Clymer	100%
Wing Avenue (Davies-McLean)	Thomas Lewis			100%
Centertown (Ohio County)	William A. Holladay	Clark Ashby	Norma Ross	100%
West Point (Ohio County)	Walter Campbell	Foster James	Mrs. Rex Igleheart	100%
Burlington (North Bend)	William Cubine	Virgil Vick	Carla Griesser	100%
Falmouth (Union)	Carl Sears	Allen Conrad	Mrs. Robert McKenney	100%
Liberty, Russell Springs (Russell County)	Simpson B. Rowe (Interim)			100%
Peytontown (Tates Creek)	M. L. Hahn			100%
Union City (Tates Creek)	Ted Huckaby	Orville Moody	Maude Ella Park	100%
First, London (Laurel River)	Winn T. Barr	G. W. Griffin	Jane Williams	100%
		C. R. Luker		
Pleasant Ridge (Davies-McLean)	James T. Stivers			100%

Total Reporting Through March 25 — \$2,850,000

Next Report — April 27

THIS IS 31% OF THE CONVENTION GOAL OF \$9,056,000 — with only 360 churches reporting positive campaign results! Of these 360, exactly 80 have sent in report lists with pledge cards. The others are still working toward their goals. CEA will reach the \$9 Million when these and the other hundreds of Kentucky Baptist churches establish definite commitments for Christian Education Advance!

KENTUCKY BAPTISTS AT WORK

Foundation

More Pastors Heard From

by A. M. Vollmer

Pastors are continuing to write in their appraisals of the film, "God's Will Through Yours." The following two letters were received during the past week.

I am grateful that the Campbellsville Baptist Church was the first church in the state to be privileged to have a showing of the film, "God's Will Through Yours," which was provided to our churches by the Kentucky Baptist Foundation. I feel that this is a very timely film and needs to be shown in every church in our Convention. I am confident that the information which is provided in this film, if acted upon, will save a lot of heartache and will also help to save thousands of dollars in the support of our Baptist work which otherwise might fail to get to the institution or agency desired by the prospective donor.

Following the showing of the film, a recently widowed member of our church, whose husband had apparently died without leaving a will, stated, "I know from experience how very true the facts of this picture are."

I congratulate the Kentucky Baptist Foundation in the foresight in having such a film prepared and certainly appreciate the content of it. I feel that it was a blessing to our church and can certainly give my enthusiastic recom-

mendation that every church have a showing of this film.

J. Chester Badgett, Pastor
Campbellsville Baptist Church
Campbellsville, Kentucky

I appreciate so much having the film, "God's Will Through Yours," to show at Clifton.

The thinking of the people was greatly stimulated by this film. It has a deep spiritual insight that would be good for every Christian to witness.

Robert O. Williams, Pastor
Clifton Baptist Church
Louisville, Kentucky

The film is available for free use at the office of the Kentucky Baptist Foundation, Middletown, Ky., Tel., Lou. 245-4101.

Brotherhood

"I Learned I Had More To Talk About Than I Thought I Had"

by Forrest Sawyer

If the "agreements to participate" were all in that men have indicated would be coming in, there would be no more flight space left. But . . . they have not all been received . . . so as of now, there is space left.

Current plans are to emplane at Standiford Field, Louisville, Monday a.m., July 20, arrive in San Francisco five (5) or six (6) hours later, then spend the afternoon and evening sight-seeing. On the 21st (Tuesday) the men

will move to the association where the church/mission they will be working in is located. This will be an orientation period and evening rally. From there the "teams" will go to "their" church or mission to work from Wednesday (22nd) through Sunday evening, the 26th. Monday morning, the 27th, we will emplane in San Francisco for the return flight.

"I learned I had more to talk about than I thought I had" . . . Is the reply one man (who had made the Mexico mission tour) gave to a friend who was "wondering why should I go to California, when there is a man right next door who needs the Lord?" "My trip enabled me to lead five men to accept Christ that I had been unable to communicate with before I went," was the "Mexico" testimony.

The West Coast Crusade has, other than the immediately tangible results, two long-range inherent values. (1) Men going, paying their own transportation costs, will demonstrate their concern for national spiritual conditions, and (2) will encourage those on frontiers of spiritual values as proclaimed by Southern Baptists.

This effort needs the concerted prayers of all Kentucky Baptists. Kentucky has been asked for 100 men who will be a part of the corps of 1,500-2,000 who will go from established areas of Southern Baptist Convention life.

Stewardship

Badgett Dillard At Cedarmore

by Robert J. Hastings

Another speaker and conference leader for the Conference on Public Relations, Promotion, and Creative Writing will be Badgett Dillard, assistant to the president, Southern Baptist Seminary.

The three-day conference will be held at Cedarmore August 24-26, and is open to anyone. The conference will include a trip by chartered bus to the Courier-Journal and Times in Louisville, for a tour and briefings by editors. The



Badgett Dillard

Courier-Journal is described by Time as one of the ten outstanding newspapers



Roy E. Boatwright

RESERVATIONS for CEDARMORE SUNDAY SCHOOL CONFERENCE should be made as soon as possible

Date — August 12 - 14

An excellent faculty has been secured. The program is built around phases of Sunday school work that will inspire and inform leaders.

Send reservations to Marvin Byrdwell, Cedarmore Assembly, Bagdad, Kentucky. Registration fee of \$2.00 is required with each reservation.

Accommodation Rates are: NEW LODGE: \$7.00 for two, \$6.00 for three and \$5.00 for four persons.

SMALL MOTELS: \$5.25 for two, \$5.00 for three and \$4.50 for four persons. GRACEMORE, CEDARMORE INN: Same as motels.

in the nation.

Mr. Dillard, who has done graduate study in journalism at Northwestern University, will conduct the conference on public relations. The conference will be helpful to those who have public relations duties either in churches, associations, denominational work, or institutions.

For more information, write Robert J. Hastings, or C. R. Daley, Baptist Building, Middletown.

Church Music

Nashville Music Editor To Judge in Kentucky Music Festivals

by Eugene F. Quinn

Dr. J. William Thompson, editor of Young People-Adult Music Materials in the Church Music Department of the Baptist Sunday School Board in Nashville will be one of the adjudicators at the North Central Regional Festivals at Newport on April 17, Cold Springs on April 18, Calvary in Lexington on May 1 and Immanuel in Lexington on May 2.



J. W. Thompson

Attendance Exceeds 3,000 At Half-Way Mark at Regional Festivals

The participants at the fourth Regional Festival of 1964, held at Somerset, pushed the total attendance over 3,000. With four more Regional Festivals yet to come, the attendance may rise as much as 25% above any previous year

for the Regional Festivals.

The festivals at Somerset had participants from four churches in four associations. The choirs included two church choirs, two youth choirs, three junior choirs and one primary choir for a total of eight. The total attendance was 315.

Other events included nine hymn players, five soloists, and one song leader. Appreciation is due Regional Music Director J. P. Jardine of Campbellsville and host Music Director Glenn O'Bryan of the First Baptist Church of Somerset.

Elkhorn Combines Hymn Sing And Music Conference

An unusual musical project was sponsored by Elkhorn Association led by Associational Music Director Ira C. Prosser of Lexington. Meeting at Immanuel Baptist Church in Lexington on March 10, the people enjoyed two types of sessions.

The first 45 minutes comprised separate conferences for directors, led by Richard Ham; accompanists, led by Harold Reynierson; and the congregation, conducted by John Trueblood of Versailles and Bill Mitchell of Lexington.

Following these conferences the groups met together for a congregational hymn sing which included a solo, some duets and a quartet. The program was based on evangelism, anticipating the revival season. The program was well planned by the Associational Music Officers.

Ten churches were represented by the 51 people present.

"In regard to the Great Book, I have only to say that it is the best gift God has ever given to man. All the good from the Saviour of the world is communicated to us through this book."

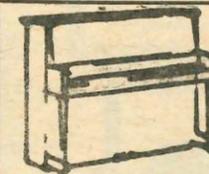
—Abe Lincoln

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Miss Rosa Fiechter, G.A. Camp Director

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July 6-10: Juniors, Ages 10-12

July 20-24: Intermediates, 13-15

July 13-17: Juniors, Ages 10-12

July 27-31: Juniors, Ages 10-12

Intermediates, Ages 13-15

Because more reservations are received than can be accepted because of lack of space, only these ages will be accepted.

TOTAL COST: \$15.50. \$1.00 must accompany each reservation. \$14.50 will be paid upon arrival at camp. Cancellations must reach state office two weeks prior to camp for \$1.00 refund.

TO MAKE RESERVATIONS: Fill out the Registration Blank which was enclosed with this quarter's GIRLS' ALERT. If you did not receive a Registration Blank, send each girl's name, address, church, date of birth (month, day, year), name and address of the individual sending in the reservations, with \$1.00 for each girl to WMU Office, Kentucky Baptist Building, Middletown, Kentucky. Be sure to indicate for which week the reservation is requested.

Those who are interested in serving as counselors write Miss Rosa Fiechter, WMU Office for complete information.

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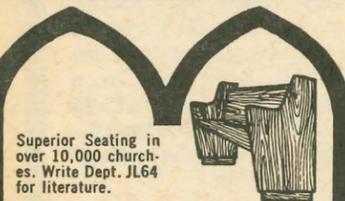
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More Flood Damage by Harold G. Sanders

Since our report in last week's *Western Recorder* on flood damage to our Baptist churches, Rev. B. C. McMurray, pastor of the Lockport Baptist Church in Henry County, states that they have had \$3,000 to \$4,000 damage to floors, walls, foundations and some furniture. They got 40 inches of water in the auditorium and Sunday School rooms, which they had decorated last spring. The

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Louisville 7, Kentucky
Phone 893-2566

PONTIACS AND CHEVROLETS, also all makes used cars and trucks. Call **BILL WIGGINS**, Cooke Pontiac, Fifth and York, Louisville. 989-9151, Residence TW 5-3724.

For Rent—Apartment, Bardstown Road area, Rowena Road, 2 bedrooms, fully equipped kitchen, good surroundings—\$100.00 per month. Kennedy Realty Co., Phone 454-4072.

SPECIAL: For your mimeographed letters have your church letterhead reproduced on 20 lb. mimeo paper, black ink, 1,000—\$7.75. Additional 1,000's \$5.25, postage extra. Calling cards 1,000—\$5.00 postpaid. **ARTCRAFT PRINTERS**, Box 258, Mayfield, Ky.

WANTED—Used piano to replace one destroyed by high water. Call Davis Memorial Baptist Church, 267-1083 or 267-5336, Louisville.



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greatest damage and danger is that the foundation of the church has sunk about 4 inches, resulting in the pulling away and cracking of walls. Sister churches have expressed deep concern for Lockport, and it is hoped that our fortunate churches in the state will send a gift to assist the few churches which have been hard hit. Checks may be made out to the Kentucky Baptist Convention, Midgetown, and marked "Flood Relief".

Franklin First Ordains David Jicka to the Ministry

Dr. Harold Purdy, pastor of the Belmont Heights Baptist Church, Nashville, was the speaker at the ordination of David Jicka to the ministry on March 8.

The ordination was held in the First Baptist Church, Franklin, which sponsors the Barbe Mission. Jicka is pastor of the mission.

Others who had a part in the service include: James Barry, Nashville; Ray Helton, Nashville; Grant Jones, Springfield, Tenn.; Keidell Thomas, Simpson Association Moderator; Bob Lawrence, Springfield, Tenn.; J. V. Case, Jr., pastor of First Baptist Church, Franklin; and Pascal Harris.

Revival Comes In Spite of High Water At Cloverport

In spite of the town being surrounded by water, flood conditions existing with many houses under water, and roads leading in and out of town blocked by water, the Cloverport Baptist Church continued with plans of a spring revival. Ernie Habecker, pastor of the Webster Avenue Baptist Church, Lakeland, Florida, was the evangelist. Bill Miller, pastor of the Fordsville Baptist Church, Fordsville, Kentucky, was the song leader. Paul Whitler is pastor of the Cloverport church.

The results of the revival were good in spite of flood conditions. There were 12 for baptism, one life commitment and many rededications. In the last six months, the church has had 41 to come forward for baptism.

Special emphasis during the meeting was on the youth of the church community, climaxed by a youth night fellowship on Saturday night.

VELMA MARTIN

(Continued from Page 8)

While on a trip to Japan, Dr. J. Winston Crawley, secretary of missions for that area for the Foreign Mission Board, made all the arrangements for the construction of the memorial before returning to the States.



SUNDAY SCHOOL LESSON

By H. C. Chiles

THE CHRISTIAN FACES FAMILY TENSIONS (This Lesson for Sunday, April 19, 1964)

Ephesians 5:21-6:4

There are two divinely established social units. One is the family, which is society in nature, and the other is the church, which is society in grace. The institution of marriage is as old as the family of man, and God Himself is the author of it. For the happiness and usefulness of all who may be involved, God has purposed that man and woman, both of whom are Christians and truly love each other, shall be united in marriage, that they shall bear children, and that they shall rear them in the nurture and admonition of the Lord.

The decadence of home life in these busy days is alarming. Now as never before we need the influence of a home life which is strengthened by the worship of the true and living God and the guidance derived from the study of His Word. There is a great need for discovering what the Bible has to say about the relationships and duties of the various individuals in the home. Tensions are created in many homes by members of the household failing to perform their respective responsibilities.

Ephesians 5:21-33.

If a home is to be truly Christian, there must be a proper recognition of the sanctity of correct relationships. On the part of each member of the family, there must be a manifestation of unselfish devotion toward one another.

These verses put marriage, which is the union of two individuals, on the highest plane. Much unhappiness would be avoided, and many divorces would be averted if these very plain and practical admonitions were followed carefully. Marriage is a mutual affair. Each is to esteem the other above all others and demonstrate an affection that is undivided, a purity that is untarnished and a trust that is unwavering. Home-making is a partnership in which husband and wife contribute everything they can to the success and happiness of the home.

Man has been assigned the headship of the home, but, if God is to be pleased, there must be a kindly exercise of headship on his part. Wives are enjoined to be submissive to their husbands. Husbands are commanded to love their wives "as Christ also loved the church, and gave himself for it." It must be remembered that the scriptures do not permit insubordination in the wife or

inconsiderateness in the husband.

It is noteworthy that the obligations of husbands are heavier than those imposed on wives. Mark the instruction given to a husband. Although he has been assigned the headship of the home, he is not authorized to be a censor, an unreasonable boss, or a dictator. He is the head of the house, but all of his actions are to be governed by love. If self-giving love reigns supreme, the husband will not have any desire to "lord it over" his wife. The pattern for the loving conduct of the Christian husband is found in the unselfish and sacrificial life and death of Christ. His love for his wife should be thoughtful, sacrificial and faithful. Providing for the material needs of life is only a part of that which a husband owes his wife. In the divine institution of the family the husband has the responsibility of providing protection, support, loving care and spiritual instruction.

Next to the important matter of right relationship to God is that of the proper relationship of husband and wife. If both are right in their relationship to God, their love for Him and for each other will be shown by their genuine cooperation and comradeship. Their self-giving love will inevitably result in the happiness of the family and the security of the home.

Ephesians 6:1-4.

Children bring their parents immeasurable joy, tremendous responsibilities and numerous problems. The most happy, successful and useful parents are those who live close to God and rear their children in His nurture and admonition.

Submission to the Lord is to be manifested in both the parental and filial relationships. From the beginning the submission of children to their parents has been the Lord's way, and it forms the great foundation upon which the happiness and glory of the home rests. When obedience to parents is in evidence the problems of home life are decreased greatly. Unfortunately, many children now seem to have the notion that their parents know very little, and that they are quite capable of making all decisions as to what is the right thing for them to do without any suggestions or restraints whatever from their fathers and mothers. In many homes today there is as much obedience as was prac-

ticed in the homes of previous generations. The chief difference is that formerly the children obeyed the parents, and now the parents obey the children. Many present-day parents have been obedient all their lives. When they were in the homes of their parents they obeyed them, and since they have had children of their own they have obeyed them.

When parents fail to require respect and obedience of their children in the home, they are only preparing the way for disrespect, disobedience and lawlessness in the lives of their offspring. Respect for and obedience to parents have much to do with the making of the right kind of men and women. Where these things are lacking, civilization soon crumbles. Children who are not taught and trained to obey their parents find it exceedingly difficult to obey the laws of the land and of God.

It is right, as well as pleasing to God, for children to obey their parents. The only time that they are ever justified in disregarding the commandments of their parents is when the requirements of the latter are contrary to the revealed will of God. In the event that the expressed will of the parent transgresses the will of God as set forth in His Word, the first responsibility of the child is to God. Christian parents are required to use all diligence in training their children in the ways of the Lord. Blessed and fruitful is that home life in which the Word of God is discussed intelligently, freely and frequently. Failure to instruct them is to do them an irreparable injury. If parents will perform their God-given duties in this realm, they will be able to lead their children into a saving knowledge of Christ during the tender years of their childhood. In doing this they will be laying the proper foundation for them for the highest and best things in life. To rear children for the Lord is life's great opportunity and mighty challenge. When children respect, honor, love and obey their parents to the best of their ability they will receive the blessing of God, just as He has promised.

Next to duty to God is the obligation to parents. God regarded this matter of respect for and obedience to parents as sufficiently important to include it in the Ten Commandments. He said, "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee" (Exodus 20:12).



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ON FURLOUGH:

Missionaries Should Not Be Exploited

by Henlee H. Barnette
Professor of Christian Ethics
Southern Baptist Theological Seminary
Louisville, Kentucky

Southern Baptists would be shocked to learn that our missionaries were being exploited financially on foreign fields. Fortunately, they are not. They are not being exploited on the mission field, but right here in the homeland.

Furloughing missionaries are invited to speak in churches and schools across the nation. This is as it should be, for congregations not only receive first-hand information about missions; they are inspired to give more support in terms of personnel and money to world missions. However, institutions receiving their services often fail to provide any honorarium.

One furloughing missionary took time out from his studies to drive one thousand miles to speak in several churches. He received \$10.00 for his services and had to pay the rest of his expenses out of his own meager salary.

Another missionary took his family to a church three hundred miles away. He had to pay all the expenses involved out of his own pocket.

Still another furloughing missionary traveled about a thousand miles, spoke five times in one day in a church, and had to pay his own expenses.

Perhaps leaders of churches take it for granted that the Foreign Mission Board takes care of all the missionary's expenses when he is personally invited to speak. This is not the case. The Board provides only five dollars for the missionary's expenses to Schools of Missions. The association should bear other expenses involved. The Foreign Mission Board does not bear any expenses involved when a missionary is personally invited to speak in a church.

This is a plea directed to all church leaders who desire the services of the furloughing missionary. First, remember that the missionary is "worthy of his hire" (Luke 10:1-7). Second, in your invitation to the missionary, spell out your agreement to pay all of his expenses in terms of travel, food, and housing. And third, stipulate that he will receive at least a modest honorarium.

Wants Pulpit Exchange

NASHVILLE (BP)—A Baptist pastor near Glasgow, Scotland, is interested in exchanging pulpits with a Southern Baptist pastor for six months starting in June, 1965. For details, contact Porter Routh, executive secretary, Southern Baptist Convention Executive Committee, 460 James Robertson Parkway, Nashville 37219.

Mrs. Peale To Address Ministers' Wives Group

by the Baptist Press

"The Minister's Wife—World Citizen" has been selected as the theme of the 1964 Conference of Ministers' Wives, held annually during the week of the Southern Baptist Convention session.

The conference is an auxiliary to the Southern Baptist Pastors' Conference. It will meet Tuesday, May 19, at Christ and St. Paul's Methodist Church in Atlantic City, N. J. Starting time is 3:30 p.m.

Following a roll call of states, and some musical selections, Mrs. Norman Vincent Peale of New York City will address the ministers' wives. Her husband is the pastor of Marble Collegiate Church and subject of a recently released motion picture.

A get acquainted tea will follow Mrs. Peale's address.

Mrs. W. C. Link, Jr., of Liberty, Mo., is conference president. Mrs. A. Douglas Aldrich of Gastonia, N. C., is chairman of the program committee.

Education, Loan Study Committees Appointed

NASHVILLE (BP)—The chairman of the Southern Baptist Convention Executive Committee has announced members of two subcommittees asked to make special studies—one on federal aid to education, the other on loans to Baptist churches.

Harold W. Seever of Mobile, Ala., appointed Howard P. Giddens of Athens, Ga., chairman of the subcommittee to study the implications of the bill passed by Congress to aid higher education. The subcommittee will study its effect on Southern Baptist colleges and universities.

Its study will be in cooperation with the SBC Education Commission here and the Baptist Joint Committee on Public Affairs in Washington. Other subcommittee members are Charles A. Trentham, Knoxville; L. K. Edwards, Jr., Irvine, Fla.; Mrs. Robert Fling, Cleburne, Tex.; Charles C. Bowles, San Antonio, Tex.; Jaroy Weber, Beaumont, Tex., and W. R. Pettigrew, Louisville.

Chairman of the church loan study subcommittee is W. Douglas Hudgins, Jackson, Miss. Owen Cooper, Yazoo

City, Miss.; Charles E. Curry, Kansas City, Mo.; W. B. Henderson, Fort Worth; Wayne Dehoney, Jackson, Tenn.; Ed J. Packwood, Phoenix; Nane Starnes, Asheville, N. C.; Enoch C. Brown, Columbia, S. C., and M. B. Carroll, Dallas, are other members.

It will study loans to pioneer area churches particularly.

Scholarships Honor Reporter Killed

WACO, Tex. (BP)—A memorial scholarship fund honoring Wilson Fielder, a reporter for *Time* and *Life* magazines, killed in Korea on battlefield assignment, has been established at Baylor University here, the reporter's alma mater.

The Wilson Fielder memorial scholarship in journalism was set up with gifts of \$1,200 from the reporter's widow, and \$6,000 from *Time*, Inc.

The 33-year-old writer was killed by a burst of machine gun fire while riding in a jeep during the 1950 evacuation of Taejon, Korea.

Fielder had filed his only firsthand report of the Korean War a week earlier. He had insisted on staying in Korea to cover the Taejon evacuation, telling *Life* photographer Carl Mydans, "You get on out with the film. I'll just take one more look."

Fielder, the son of Southern Baptist missionaries to China, died in the Orient, in which he was born and reared, for something he believed he was called to do.

His lifelong dream was to be a journalist writing about China, guerrilla warfare in Indo-China, and Chiang Kai-Shek's retreat to Formosa. Then came the volunteer Korean assignment that took his life.

His mother, Mrs. Wilson Fielder, Sr., who now lives at Buckner Baptist Haven for the Aging in Houston, recalls her son began writing in his early teens by recording in story form the civil strife, bombings and banditry in China during the 1930's.

Fielder was born in Chengchow, Honan province, China, in 1917.

DEVELOPMENT OF THE PAPACY (Continued from Page 3)

Peter probably did go to Rome where he suffered martyrdom. This was late in his life, after the Roman church was already well established, for Paul fails to mention him in his letter to the Romans. It is thus highly unlikely that Peter was the first bishop of Rome. But, even if he had been, he could not have transferred his apostolic authority to a successor. Based on his eyewitness role, it remained in the apostolic witness which Peter and others contributed to the New Testament.

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CHURCH LIFE:

Secular Goals Seen as Threat to Liberty

FORT WORTH (BP)—An insidious and often unrecognized threat to religious liberty, said a retired seminary professor here, is a current trend towards secularization both within the church and outside.

"The church uses to a distressing degree secular methods to attain success judged by secular standards," said T. B. Maston, professor at Southwestern Baptist Theological Seminary from 1922-1963 during a Texas Baptist Christian life workshop here.

The greatness of a denomination or local church, he said, is often measured by such secular standards as membership growth, the improvement of physical facilities and the size of its budget.

Many state Baptist conventions, and possibly the Southern Baptist Convention, are over-institutionalized, he said.

"Most of these institutions, in turn, are trying to be as big as possible. The conventions are unable to support them adequately. They cannot get enough funds from the denomination, and if they increase their (tuition) charges too much they may price themselves out of business or at least be unable to minister to the people who need them most.

"One temptation under such conditions is to turn to good old generous Uncle Sam for a gift or at least a loan," he said. "This means a weakening of the wall of separation of church and state, and hence is a threat to religious liberty, the liberty of the institution, the church and the individual."

He suggested the denomination might be better off with fewer and smaller institutions that are "thoroughly Christian, freed from the insidious enslavement to secularistic hopes, goals and methods."

Maston, professor at Southwestern for 41 years, also said a denomination judged by secular standards cannot be great without unity. "Hence many times there is not the freedom there should be for pastors and laymen, or even churches, to disagree with denominational programs or leadership," he said.

"This poses a real threat not only to religious liberty but also to the vitality of the Christian movement," said Maston.

He criticized pastors or denominational leaders who would plan business meetings so there is little chance for

opposition to come from the floor.

"It is expected in many churches," he said, "that every recommendation from the pastor, deacons, or any committee will be accepted without any questions. There is little liberty to differ, at least publicly."

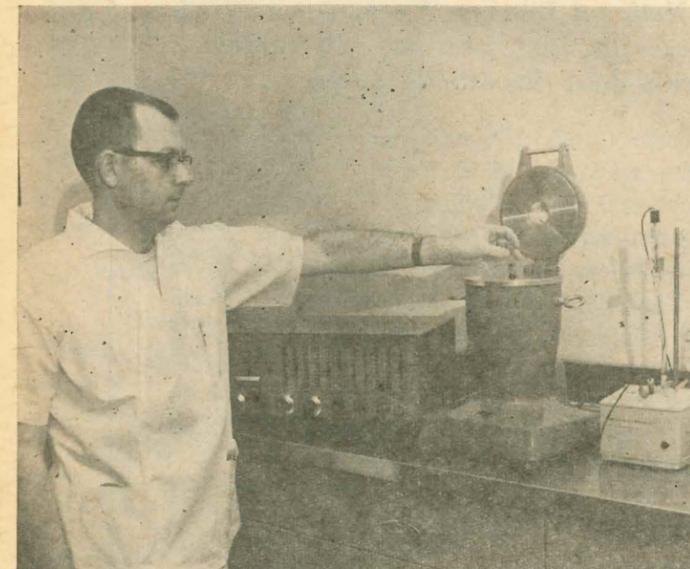
He also chided denominational leaders who "believe that something is drastically wrong if evangelistic results, gifts to the Cooperative Program (world missions), and other tangible materially-measurable results do not consistently increase."

"They fail to see," he said, "that a slowdown or decrease may be due to the fact that secular methods have been used to achieve secular results."

Maston also discussed the threat of secularism from outside the church, stating that secular humanism has almost become a competing religion in which people live in the world paying little attention to God.

"There is a real possibility," he said, "that secular humanism as a religion may enjoy rights and liberties particularly in public schools that are not accorded to our historic faiths. This is a real threat to religious liberty and our whole way of life.

"Let us be careful," he added, "that we do not deny the Jew, the Catholic, and the Protestant the right to propagate his faith while permitting the secular humanist the fullest of freedom."



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