



WESTERN

RECORDER

APRIL 16, 1964

THIS WEEK

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Reading:

the Key to understanding the
past, present, and future.



APRIL ● CHURCH LIBRARY EMPHASIS
National Library Week, April 12-18



GLEANINGS FROM THE FIELD

LEBANON JUNCTION First Baptist Church has revised the report of flood damage to their church during the March floods. Original estimates of \$5,000 have been raised to \$12,000. Robert Zbinden is the pastor.

THE YOUTH COUNCIL of the Hodgenville First Baptist Church invited the choir and pastor, Stacey Shields, of the First Baptist Church, Campbellsville, to lead the evening worship service at Hodgenville. Reports indicate the Negro choir and pastor from Campbellsville blessed the hearts of those who attended. Pastor Shields spoke on Colossians 3:23, "... and whatsoever ye do, do it heartily, as to the Lord, and not unto men."

J. CORDELL MADDOX, a B.D. graduate of Southern Seminary, has been elected director of public relations for the general board of the South Carolina Baptist Convention. He is a native of Georgia and a graduate of Furman University.

SOUTHERN SEMINARY will be the scene of a literacy workshop July 10-16. Two semester hours of credit will be given for this intensive training of resource personnel. Housing on the campus is available for \$15. For more information write Dean Allen W. Graves, 2825 Lexington Road, Louisville, Ky. 40206.

R. B. GUNTER, 83, former Mississippi state Baptist executive secretary, died March 17 at a nursing home in Jackson, Miss. His death came following a long illness, much of the time spent in Baptist Hospital in Jackson. He had served as convention president, and a girls' dormitory on the campus of Mississippi College in Clinton, was named for him.

LITTLE FLOCK BAPTIST CHURCH, Shepherdsville, has passed a resolution in memory of Fred Martin Elder, Sr. The resolution expressed appreciation for his contribution to the church and expressed sympathy to his family. Mr. Elder died January 30, 1964.

THE STEWARDSHIP COMMISSION will conduct a test project this year on its new Church Building Fund Campaign. Executive Director Merrill D. Moore of Nashville described the new project as "a proposed plan for assisting churches in fund-raising for church buildings, in addition to the assistance

offered by the Forward Program of Church Finance."

THE SBC EXECUTIVE COMMITTEE created a nine-member committee whose purpose "shall be to study the entire program of church loans, particularly as related to the pioneer areas," when they met in Nashville in February. The Home Mission Board administers church site and loan funds within the U.S. The study will also determine how other denominations handle church loans, how state Baptist bodies maintain their loan programs, and include any other necessary investigations and inquiries "as may be necessary to properly inform" the Executive Committee.

THE POPULAR HYMN, "How Great Thou Art" is one of 471 selections in Broadman Press's *Christian Praise*, a

new hymnal designed for general use in evangelical churches. The new hymnal contains approximately 60 new and old hymns not found in *Baptist Hymnal*. The new hymnal is available in round or shaped note editions.

METROPOLITAN OPERA Star Irene Jordan, members of the Baltimore Symphony Orchestra, and a chorus of 160 will be featured in the presentation of a new oratorio at the Third Baptist Jubilee Celebration in Atlantic City, New Jersey, on May 22-24.

SOUTHERN BAPTIST CAMPUS DIRECTORY, issued by the Education Commission of the SBC, is now released in the third edition. The directory gives a brief history of Baptist education and information and pictures of the 74 Southern Baptist educational institutions. It is particularly valuable for those who work with youth groups.

FOUR NEW LIBRARIES in Kentucky were registered with the Sunday School Board's church library department. They are Harrods Creek Baptist Church, Crestwood; Baptist Community Center, Lexington; Oakdale Baptist Church, Louisville, and Tyner Baptist Church, Tyner.

FELIX MEMORIAL Baptist Church, 237 East Fifth Street, Lexington, has a new name and a new address. The church will now be known as Parkway Baptist Church, 1915 North Broadway, Lexington.

DEUTERONOMY will be the suggested book for January Bible study in 1965. Worship as revealed in the lives of the children of Israel as shown in the book of Deuteronomy will be the emphasis of the study.

A \$2,500 SCHOLARSHIP will be offered the winner of the Sixth High School Mathematics contest by Georgetown College. The event, to be held on the college campus Saturday, April 25, will attract more than 500 high school students from the entire state.

C. C. McNEELEY, 68, died at the Clark County Memorial Hospital in Jeffersonville, Indiana, on March 23. He was a deacon of the Eastern Heights Baptist Church, Charlestown, Ind. His son, Gerald, is a Southern Baptist Missionary to Barcelona, Spain.

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

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RELIGIOUS LIBERTY:

The Baptist Story: Trial, Toil, Triumph

by Larry Maddox

After having enjoyed the privileges of religious liberty for so many years and having never lived under conditions where church and state were united, we sometimes fail to appreciate the religious freedom we possess. Furthermore, we are prone to forget the long, bloody struggle of our forefathers in securing religious liberty for this nation, and the important role played by the Baptists in this struggle.

Baptist Principles—The Basis For Religious Liberty

It was not by accident that the Baptist people were advocates of freedom, and were ready to suffer for the principle of liberty. They were irrevocably committed to the battle for religious liberty by two distinguishing principles which they considered fundamental. The first of these is that religion is voluntary. The second is that Christ is supreme and His will is the only rule of faith and practice. The Baptists believed that the place of mastery in questions of belief and conscience could in no sense be given to the state. They believed in rendering to Caesar the things that are Caesar's, but they would not render to Caesar the things that are God's.

Complete separation of church and state was what the Baptists sought. In their blood was an eternal insistence that the state shall rule only in political affairs and leave the church alone. Such principles could be nothing but obnoxious to the established church.

The Persecution of the Baptists

From the very beginning the Baptists were faced with the grim opposition of the Episcopal Church. Frank S. Mead, noted historian, calls the assault on the Baptists by the established church "the blackest blot on the record of any church in America and the most inexcusable of all Colonial history."

The persecution of the Baptists went through three distinct stages. *The first stage consisted of annoyance and intimidation.* The clergy of the established church denounced them calling them followers of the German Anabaptists and predicting a repetition of the horrors of Munster. This brought disfavor upon the Baptists.

Baptist meetings were broken up by such things as turning live snakes loose among the people, throwing a hornets' nest into the midst of the worshippers, or beating drums during the service. At a baptism service a dog was carried

Editorial Note: Larry Maddox is pastor of the Reidland Baptist Church, Paducah, Kentucky. His informative article grew out of his study of early Baptist history in Virginia.

into the river and plunged under in contempt of the Baptist doctrine of immersion. In order to worship, Baptists observed as much secrecy as possible, meeting in their own cabins or in out of the way places in the woods.

The second phase was a "legal persecution". The Toleration Act of 1689 required the ministers to procure a license to preach from the Colonial Court at Williamsburg. The Presbyterians and some of the "Regular Baptists" conformed to the law by applying for the license and taking the oaths involved. But it was different with the "Separate Baptists". They did not recognize the right of any civil power to regulate preaching or places of meeting. They were willing to obey the civil authority in all civil matters but in matters of religion they recognized no lord but Christ.

The third phase of persecution was a resort to corporal punishment, whipping and imprisonment. In June, 1768, three Baptist preachers, John Waller, Lewis Craig, and James Childs, were arrested by the sheriff of Spotsylvania. As they went to jail through the streets of Fredericksburg, they sang the following hymn:

"Broad is the road that leads to death,
And thousands walk together there;
But wisdom shows a narrow path,
With here and there a traveller."

They preached through the windows of the jail for over a month. When they were brought into court to be tried, the prosecuting attorney cried above the hubbub, "May it please your worship, these men are great disturbers of the peace; they cannot meet a man upon the road, but they must ram a text of scripture down his throat!"

Patrick Henry, who had ridden fifty miles to witness the trial suddenly arose and exclaimed: "What did I hear read? Did I hear it distinctly, or was it a mistake of my own? Did I hear an expression as of a crime, that these men ... are charged with—with what?—preaching the Gospel of the Son of God? Great God!" After continuing the plea for some minutes, he slowly waved the indictment around his head, lifted his eyes to heaven in a solemn manner, looked again at the court, and said with the full power of his strong voice, "What law have they violated?" Everyone present was moved by his eloquent plea, and the presiding magistrate had the sheriff discharge the men.

In 1773, John Weatherford was imprisoned in the Chesterfield County jail. During the five months he was kept in jail he would preach from his window to the crowd gathered in the yard of the

jail. Often, in the ardor of delivery, he would thrust his hands through the bars in earnest gesture. Cruel men would stand on either side of the window and slash his hands with knives. Sometimes in his gestures he would scatter his blood on his hearers or on the ground.

These two incidents are typical of many others in this period. But in spite of the severe persecution the Baptists remained true to their convictions. Had they been untrue to their principles, the cause of religious liberty would have been lost, and one of the brightest pages in history would not have been written.

Gaining the Victory

The persecution of the Baptists created many friends for them. Their persistence and fortitude won attention, sympathy, and cooperation. They found an able advocate in Patrick Henry. James Madison came over to their side, though he retained his membership in the state church. A country squire named George Washington was also favorably impressed.

Thomas Jefferson stopped, looked, listened, and said the Baptists were right. Jefferson was in the habit of attending the meetings of a Baptist church near Monticello. He claimed that he derived his concept of a free government from the simplicity of Baptist church independency and fraternity. Frequently he confessed his indebtedness to radical Baptist principles for his convictions on the matter of civil and religious liberty. Jefferson worked closely with the Baptists in the struggle for religious liberty. Sympathy in such quarters helped turn the tide when the final battle came.

The struggle for equality and liberty was at its fiercest during the same period as the American Revolution. Toleration was just as outmoded as the old form of government. Political, civil, and religious freedom was in the air and on the way. The Baptists began a contest for full religious liberty for all men and complete separation of religion from the control or support of the state.

Prior to the time of the Revolution, no petition had been presented to the Virginia Assembly asking for religious liberty. The first such action was taken by the Baptists in their General Association in August, 1775. They resolved to circulate petitions throughout the state for signatures, asking the Assembly to "abolish the Establishment, leave religion to stand on its own merits, put all denominations on the same legal footing and protect all in the peaceable enjoyment of their own religious principles and modes of worship". Other petitions followed. It was not until 1779, however, that the legislature took any action. That year the Virginia legislature stopped forever the taxation of the people for the support of an established church. This was a victory, to be sure,

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Baptists Are Strong in Hopkinsville

One of the outstanding cities in Kentucky is Hopkinsville. It is a city of thriving business and progressive spirit, a city of strong economy surrounded by one of the most fertile agricultural counties in the state. It is a community of refinement and culture; it has civic pride and is known for its strong churches and church-going habits.

Always a stronghold of Baptists in Kentucky, the Hopkinsville area in recent years has shown the way for Baptists in many other sections of the state. The Christian County Association, under former Missions Superintendent Thomas Lewis and present Superintendent Cecil Laster has become almost model. The Baptist men, women and youth of the association have responded magnificently to local church and associational leadership.

The simultaneous revivals of recent years have gone well in Christian County. This Jubilee Year is no exception and was the occasion for this editor's visit to Hopkinsville's First Baptist Church. To tell the truth about the strength and potential of this congregation would sound like exaggeration. Few places I have been have as many faithful and able women, as many men of amazing potential and ability and as challenging a crop of youth.

The life of First Baptist in these days revolves around Pastor Sidney Maddox. This man cannot be described; he must be experienced. His members say he has led the church to good things no one ever predicted, in ways no one could have ever expected. He comes as near knowing what he is and what his place is in the Kingdom as any man I have ever known. He has that rare quality of being satisfied to be his best self without trying to be someone or something he isn't. His personality is an amazing thing to behold. He can be as tough as it takes when it is required, and with an eight or nine-year-old or an eighty-nine-year-old, he can be as tender as a mother and as gentle as the Lord he serves. At whatever price of passing up other things, he pays the price of preparation for powerful proclamation of the good news.

The First Baptist pastor was only one of the Maddoxes of the 1964 Hopkinsville revival experience. On hand was the venerable Herschel Maddox, dean of the Christian County Baptist ministry, and pastor of the Second Baptist Church. From Hollywood, California came Dr. Brougner Maddox, Sid's brother, to be the evangelist at Second Baptist. These three men from a famous Kentucky preacher's family are all unusual personalities and are as different as day

and night. To be with them for one week is a liberal education.

Brougner Maddox, a former college professor, has an amazing grasp of the world of knowledge and its relation to the Christian revelation. He is a Th.D. graduate from Southern Seminary and has the qualifications to be the kind of voice which can get a hearing in a place like Hollywood.

The First Baptists of Hopkinsville are still worshipping in their old, but wholly outmoded and inadequate sanctuary. Construction, however, has already begun on the new sanctuary. It will be something to behold and different from anything ever seen in these parts. Though a mammoth undertaking, it will be accomplished without too much strain and without sacrificing the good part this church has always had in the world mission program.

An editor profits from experience in all sizes of Baptist churches, and the benefits of this visit to Hopkinsville First will linger long. An editor probably does not need, nor deserve, such unusual hospitality, but who can resist, or soon forget, the warmth of Hopkinsville hearts and the taste of the old ham of Hopkinsville?

Appreciating Our Heritage

Considering how we treat our birthright as Baptists by neglecting to discover and appreciate it, it's a wonder God doesn't take it away from us. When we learn at what costs our precious Baptist liberties and blessings were purchased by our forefathers and realize how little we are willing to pay to preserve them, it's a wonder we still have them.

In our Baptist heritage are some of the brightest stars in the galaxy of God. Included are heroes and martyrs who lived and died for Christ just as did Stephen and Paul of early Christianity.

When we hear our pastors stand each Sunday and deliver a God-revealed message without having to have permission or a license from the state or the national government to preach, dare we forget that early Baptist preachers even in America bought this privilege for us at a cost of going to jail and being publicly flogged? The article by Larry Maddox on page three of this issue serves to remind us of what our Baptist forefathers paid in early Virginia history.

As we watch individuals who have responded with personal faith to the grace of God witness to this experience by being immersed, can we afford to forget that some who insisted upon the privilege of believers baptism in days gone by were drowned, or otherwise killed for their convictions?

The story of people who suffered for Baptist principles goes all the way back to the New Testament. The fifteenth and sixteenth century accounts of Baptists are full of the most thrilling and inspiring stories of conviction and courage. And now in 1964, our Third Baptist Jubilee in America, we have the unusual privilege of recalling this heritage and reaffirming it.

To visit most any Baptist Training Union these days, however, reveals how we are neglecting this opportunity. The Training Union programs are interesting and helpful beyond description, but are being passed up by millions of Southern Baptists for Walt Disney, Ed Sullivan and the likes.

Our freedom, including the freedom of not attending Training Union, is one of the precious fruits of our heritage, but it really seems a pity we don't have some requirements relative to knowing where we came from and what we really possess as Baptists. It might be better if our churches required every member to pass an exam in Baptist history and heritage to become or to remain a Baptist.

This will never be, for such coercion is not in keeping with our heritage. However, we can decide voluntarily to learn more of the precious heritage which is our possession. It would make us much better Baptists and would insure us of the preservation of this heritage.

The least we can do in 1964 is all or some of the following:

- ▶ Attend Training Union and participate in the interesting discussions on Baptist heritage.
- ▶ Read the article each week on Baptist heritage in the *Western Recorder*.
- ▶ Read at least one book on Baptist history and heritage. Any pastor or the Baptist Book Store can supply an appropriate book.
- ▶ Plan and participate in a Baptist heritage study course sponsored by the Baptist Training Union this spring.

Another Great American Passes

Old soldiers do die but their memory is a long time fading away, especially when the old soldier is General Douglas McArthur. The passing of this brave

and valiant American evokes the deepest gratitude and stirs the highest patriotism of millions of Americans.

Always a warrior, he fought to the end before surrendering to death, the last enemy of man. Walking into the hospital on his own courage at 84 years of age, the General apparently never considered the battle of life lost, but went peacefully when the Commander of life sounded taps.

Millions yet unborn will be inspired to love and defend the strength and freedom of America by General McArthur's example. Historians already say he was not always right, but none will ever say he was not always committed to what he thought was right.

He valued his convictions above his position and was willing to pay the price of relief from his command by disagreeing publicly with his commander-in-chief. This is the stuff which made America great.

In all the words written upon his passing, few refer to his religious convictions. Reports of the Episcopal funeral service are about the only reference to his religion, except what Billy Graham reports from his conversation with McArthur following the surrender of Japan in World War II. Graham reports that the General declined the offer of the Japanese emperor to make Christianity the state religion of Japan. The refusal of McArthur was on the grounds that it would be wrong to impose a religion upon the Japanese people. According to Graham the General said, "No nation must ever be made to conform to any religion. It must be done voluntarily."

This insight is very revealing. It pictures General McArthur as possessing not only a fine insight into the historic American principle of freedom of religion, but also an understanding of the nature of man and the necessity of true religious experience being always voluntary.

In this era of American history when physical, moral and spiritual flabbiness is a temptation, the death of this old soldier should serve to revive the finest in every one of us and give new hope for the preservation of this land of the free and home of the brave.

BAPTIST FORUM



More on Change

Dear Editor:

The article by Pastor W. C. Tilley, "To Change or Not to Change" in the March 26 issue is deserving of further comment I believe. What I have to say provides a different slant on the subject.

The words "conservative/liberal," and their synonyms, we have with us always. They are useful designations if we use them with integrity. But we

should keep in mind that they are relative terms. By them we designate a person or group in relationship to some other person or group.

This can cause confusion. The Pharisees are indeed liberal in comparison to the Sadducees, as Tilley states. But others have pointed out that they are the conservatives in relationship to the liberalism of Jesus. To give another example, a man may be both liberal and conservative—liberal in politics, con-

servative in theology. Then we must also keep in mind that the liberal/conservative tags may be dated things, the liberalism of one generation may become the conservatism of another.

Underlying the liberal/conservative antithesis is the primary question, Wherein does truth lie? We must not assume that since we always have both groups the truth will be found somewhere in between. Such may be the case, but not always. Sometimes the truth is with the liberal, at other times with the conservative. The examples Tilley gives illustrate this fact.

1. In the case of Israel at Kadesh-barnea, the progressives, Caleb and Joshua, who trusted God and wanted to enter the land, were utterly right. The

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HERITAGE SERIES:

Baptist Diversity

by Glen Lee Greene

When and if he discovers that there are more than 30 different Baptist bodies in the United States, the average Southern Baptist is bewildered by the thought of such diversity. By way of explanation, one may point to the rise of Baptists within the sectarian wing of Christianity; but the explanation lies also in the fact that Baptists have traditionally cherished freedom and have nurtured and advanced the democratic way of life. If one needs any comfort, he may find it in the realization that Catholics and other Protestant denominations are also similarly, if not as seriously, divided. Indeed, after all, there is little likelihood that Democrats and Republicans will unite even though both say they want to elect a good, if different, man as President. That, incredible as it is, is America.

Differences in Beginning

English Baptists emerged as two distinct types during the initial period of dialogue between Calvinists and Arminians. These two theological points of view influenced the formulation of early Baptist doctrinal thought and played an important role in the subsequent development of Baptist groups. The two distinct types, however, did not emerge as a result of the division of English Baptists, for their churches were not at first united in a single denominational body. On the contrary, they developed as independent, self-governing congregations which did not completely agree on all theological points. Moreover, within the two major groups there arose congregations which took divergent positions on certain matters of doctrine or practice.

The two major types of English Baptists were General Baptists and Particular Baptists. General Baptists, the older of the two, took their name from their doctrine of a general atonement. They adopted an Arminian theology. Particular Baptists were Calvinists and took their name from their doctrine of particular election and predestination. In 1891, General and Particular Baptists in England united to form the Baptist Union of Great Britain and Ireland.

Diffusion in America

Both the Arminian and Calvinistic theological emphases of English Baptists were transferred to congregations in America as Baptists took root in the

Glen Lee Greene, a native of Louisiana, 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.

New World. Calvinistic Baptists who looked to Philadelphia as their center in the 18th century became known as Regular Baptists. Separate Baptists rose out of the Great Awakening and became very prominent in the South especially. The name came from those Separates or New Lights within Congregationalism who favored the revivals and withdrew to adopt Baptist views, propagate their Separate Baptist faith, and form new churches. A union of Regular and Separate Baptists occurred in North Carolina in 1786, in Virginia in 1787, and in Kentucky in 1801. The new name adopted in these mergers was United Baptists. The Triennial Convention, formally known as The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions, was organized in 1814 with 33 delegates from 11 states and the District of Columbia.

Larger Bodies

Southern Baptist came largely from the union of Regular and Separate Baptists, but they dropped the word "united" in their name. The Southern Baptist Convention was organized in 1845 as a result of controversy over the slavery issue and honest differences over questions of denominational polity and techniques of missionary work. The Convention is the largest single Baptist body in the world, and Southern Baptist Baptists, with a membership of excess of 10,000,000 comprise almost half the Baptists in North America, which number about 22,000,000. Throughout the world there are about 25,000,000 Baptists.

Northern Baptists, who formerly conducted their cooperative work through independently organized societies, constituted the Northern Baptist Convention in 1907. The name was changed to American Baptist Convention in 1950. Membership in this body numbers about 1,500,000.

In 1895, Negro Baptists united to organize the National Baptist Convention of America. This Convention divided in 1915 over a dispute about property and publications. The smaller group, not incorporated, retained the original name. They now have almost 3,000,000 members. The larger body, the National Baptist Convention of the U.S.A., Inc., now claims a membership of almost 5,000,000.

Smaller Bodies

Some of the older Baptist bodies still exist in America as small groups with particular points of emphasis. Regular Baptists, without a general organization,

have some churches in the South with a total membership of less than 20,000. Separate Baptists number about 7,000. United Baptists maintain a considerable number of churches in Kentucky and Tennessee.

Arminian theology prevails in the various General Baptist and Free Will Baptist organizations. General Baptists are chiefly affiliated with the General Association of General Baptists, which represent perhaps 50,000 members. The National Association of Free Will Baptists has about 500,000 members, and there are numerous independent churches of that type. There are now about four congregations of General Six-Principle Baptists, which emphasize Hebrews 6:1-2.

Several small bodies perpetuate a form of Calvinism. Primitive Baptists probably number in the neighborhood of 100,000. There are numerous congregations of Negro Primitive Baptist as well as Negro Free Will Baptists. The Duck River (and Kindred) Association of Baptists is composed of independent and mildly Calvinistic churches. Some 16 churches are known as Two-Seed-in-the-Spirit Predestinarian Baptists. They are hyper-Calvinists and are opposed to missions.

Both English and German Seventh Day Baptist Churches have a total of about 6,000 members. They differ from other Baptists in that they observe the seventh day as the Sabbath.

Theological differences and questions of administration and methodology account for more recent divisive movements among Baptists. In the early 1920's the major Landmark bodies united to form the American Baptist Association, which by the 1950's had a membership of about 300,000. The North American Baptist Association was formed from a division of this body in 1950, and by the late 1950's its membership had reached a figure of about 300,000. In 1932, the General Association of Regular Baptist Churches was formed, and in 1947, the Conservative Baptist Association of America, both of them breaking away from the Northern (American) Baptist Convention.

In addition, there are several Baptist bodies in America that are identified with certain language groups.

Messenger Cards Ready

NASHVILLE (BP)—Messenger registration cards for the 1964 Southern Baptist Convention are now available, according to John H. Williams of Nashville, manager of Convention arrangements for the SBC Executive Committee. Cards may be secured from state Baptist offices. Williams urged churches to ask for enough cards to certify all whom they elect as messengers.

Anchorage Churches Report Little Damage

by W. H. Hansen

Damage to Anchorage's Southern Baptist churches in the wake of the earthquake which ravaged much of the city on Good Friday is relatively light, it was determined by state Baptist headquarters at Anchorage.

The church buildings of most denominations were miraculously spared serious damage. Losses were not excessive for most Baptist church buildings, though most suffered some damage.

It is probable that church buildings at hard-hit Seward and Valdez have suffered more extensive damages. Poor communications have held up reports from these two cities. Over the rest of Alaska no other damaged churches were discovered.

Anchorage churches which suffered most damage seem to have been Faith, located in Spenard, East Third Mission (Native), and Calvary.

Faith Baptist Church was gutted by a fire only a year ago. Since that time it had been almost completely restored. Now the building shows new cracks along the side walls of the auditorium, and its brick facing has pulled away to some extent. Other damage is confined to the entryway of the building.

The pastor of Faith Church, Aubrey Short, is president of the Alaska Baptist Convention.

East Third Baptist Mission, whose building was constructed by the Southern Baptist Convention Home Mission Board, suffered a tottered chimney. In its fall the chimney caved in a small section of the church's aluminum roof. The church was holding a week's revival.

Calvary Baptist Church on Government Hill, second largest church in the Alaska Convention, lost about 90 per cent of its lighting fixtures as the quake shook the city of Anchorage for five full minutes. Fluorescent lighting was used extensively throughout the building.

The church met on Easter Sunday in its basement, largely because no heat was available. Many of the church assembled in the 32-degree temperature with no building heat.

Two employees of the Alaska Baptist Convention were working slightly past the quitting time of 5:30 p.m. when the first wave struck at 5:36.

One of them, state Woman's Missionary Union Secretary Louise Yarbrough, had come from her office on the second floor of the two-story building to type at the desk of office secretary and bookkeeper Bernice Gillespie.

"I kept begging Louise to finish so we could go by the cleaners at Fourth



OPERATION: LOST PEOPLE—A target area on the West Coast is fingered for three laymen by Eugene Daily, pastor of Westview Baptist Church in Belleville, Ill. The church voted \$500 to send eight laymen to the West Coast Laymen's Crusade July 22-26, including (from left) Howard Dugger, Brotherhood president; William Tomberlin, deacon chairman; and Dale Holley, Sunday School department superintendent.

and 'I' Streets to pick up our clothes." Miss Gillespie recalled urging her roommate. "Had she finished a few minutes sooner, we would have been in one of the worst-struck sections of the city," said the secretary.

The experience of waiting out the tremor in the convention office building, located in the severely damaged downtown section, was far from pleasant, however. Filing cabinets spilled their contents and furniture flew wildly across the room.

After they had unsuccessfully tried to go outside the building, the two women sat on the floor in the middle of the room in an attempt to escape damage from breaking glass. Had she remained on the second floor, Miss Yarbrough would almost certainly have been injured.

The office building is located only a block away from the heavily damaged year-old J. C. Penney store and even closer to the wrecked New York Life Building.

Roy Moore, secretary for religious education in the state convention, was in a plane en route from Kotzebue to Anchorage at the time of the quake. The plane was unable to land at Anchorage until the following day. Executive Secretary William H. Hansen was also away from the city.

First Baptist Church is located only a half-block from Penney's and shares its parking lots for Sunday services. In spite of its location, the church suffered only the mild loss of three basement wall partitions made of two-inch concrete blocks.

First Church met for Sunday school in its own building but consolidated its evening services with Grandview Baptist Church, which was not damaged.

Trinity Baptist Church, Mountain View, had water in its basement from a broken pipe. Fairview Church suffered almost no apparent damage. University Church had the inevitable cracks. Eagle River Church reported no appar-

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Yours and His



Mountain Missions

It will be my privilege to visit our Kentucky Baptist mission work in the eastern mountains during the week of April 20-24. Rev. J. Edward Cunningham, associate superintendent of missions, who gives special attention to our mountain work, will guide me on this whirlwind trip leaving Lexington Monday, April 20, and arriving back there Friday the 24th. I am looking forward eagerly to each visit with our missionary and his people and work.

We will stop at Stanton, Natural Bridge, Campton, Beattyville, Booneville, McKee, Burning Springs, Pleasant Run Church, Lytleton Church, Manchester, Big Creek, Hyden, Wooten, Hazard, Lothair, Mt. Olivet, Stoney Fork, Leatherwood, Blackey, Smithsboro, Whitesburg, Fleming, Caney, Wheelwright, Jacks Creek Mission, Virgie, Grace Church, Shelbiana, Marrowbone, Pikeville, Meta, Phelps, Steptown, Warfield, Inez, Betsy Layne, Martin, MacDowell, Salyersville, West Liberty, Frenchburg. How we can do it in five days and nights—the Lord and Dr. Cunningham only know!

CEA To Continue

Our Christian Education Advance program, planned for four years of payments, has gotten off to a good—if rather slow—start. Each day other pastors advise that their church is **planning** to put on the CEA campaign this month, next, this summer, fall and some next February. More than 360 have sent in reports of pledges taken, but less than half have completed their campaigns. We thank God for the fine work many have done, and pray that the way will open for hundreds more pastors and churches to get into the campaign for our Baptist schools.

The Christian Education Committee is expected to recommend shortly an outstanding Kentucky Baptist director to continue the campaign among us. If you need information, materials, or encouragement—write today, CEA Office, Baptist Building, Middletown, Ky.

Yours and His,

Harold G. Sanders

Kentucky Baptists

Fox Named to Direct Group Benefits Program

DALLAS, Texas—Baynard Fox, 53, of Louisville, Kentucky, has been named director of the newly created Group Life and Health Benefits Department of the Southern Baptist Annuity Board.



Baynard Fox

R. Alton Reed, executive secretary of the Annuity Board, said Fox will assume his new work May 1, in Dallas, home of the Board. In his new post, Fox will direct the development of the Group Benefits Program that will include hospitalization, major medical and surgical benefits plus lump sum death benefits. Part of this program is expected to be offered by December 1, Reed said.

In announcing Fox's promotion, Reed called him "one of the most qualified men I know to direct such a program as this."

Fox has been with the Annuity Board since 1946. He has served as director of Retirement Plans in Kentucky and later as a special representative for the Board in the eastern half of the Convention. Since 1957, he has been area representative for the state conventions of Kentucky and Tennessee.

Fox is a graduate of Georgetown College, and he holds a master's degree from the University of Louisville School of Business where he wrote his thesis on denominational pension boards. An ordained minister, he also attended Southern Baptist Theological Seminary. During the early years in his ministry, he was in the insurance business also.

Born December 13, 1910, at Stephensport, Kentucky, Fox is the son of L. D. and Georgia A. Fox.

He is married to the former Thelma Shaw of St. Matthews, Kentucky. They have three children: Baynard Layne, a minister of music of Second Baptist Church, Huntsville, Alabama; Randall, an accountant in Louisville and Rebecca, a student at Baylor University in Waco, Texas.

Fox presently resides at 1503 Herr Lane, Louisville.

Reed said the department Fox will head was created to comply with the Annuity Board's program structure approved by the Southern Baptist Convention last May in Kansas City.

The new benefits to be offered by this department will be available to Southern Baptist pastors and church and denominational employees.

Retraction

The following item that appeared in the Western Recorder, page 2, April 9 issue, is herewith retracted.

"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."

"Crisis" Is No "Gimmick"!

by Ted C. Gilbert

Chairman, Christian Education Committee

During these days when many of our churches are still in the process of making decisions as to their participation in Christian Education Advance, Kentucky Baptists need to be reminded that the "crisis" appeal of the CEA campaign is no "gimmick" for the purposes of fundraising. All that we have said in the brochure, film strip and other items—and much that has not yet been said—is starkly true! A real crisis DOES exist in Christian Education, especially in the capital needs of our schools and colleges.

Here is a recent statement by President H. Clyde Reeves of the Kentucky Independent College Foundation in an article entitled "If Private Colleges Are to Survive": "Unless substantial additional funds do become available for most private higher educational institutions, there will be a decrease in their number, in the number of students served, and a drastic decline in the percentage of the total enrollment in private colleges." (Italics ours). THIS IS ALREADY HAPPENING AMONG OUR KENTUCKY BAPTIST INSTITUTIONS! One of them will close at the end of the current semester, a decision that was reluctantly reached after desperate efforts to avoid making it. Further, the percentage of Baptist students attending Baptist schools has steadily declined for the past five years. Unless reversed, these trends can have only one possible conclusion: the gradual decline of Christian Education either to insignificance or to complete disappearance.

CHRISTIAN EDUCATION ADVANCE was developed to meet this crisis. As this is written, the majority of our churches have not yet given answer to the CEA appeal. The number refusing to participate at all is negligible. Most of them simply have not faced the needs squarely. Our pastors and people should recognize this challenge as perhaps the greatest of their lifetime. Meeting such a challenge with a heroic and sacrificial spirit brings untold blessings and adds

great power to every other effort a congregation may make.

The churches that have responded to the Convention's appeal have done so nobly. They have revealed that the resources needed are at the command of Kentucky Baptists. They are leading the way. The pattern they have set is a pattern of victory. It remains only for the others to follow. The CEA Committee is making every effort to encourage them to do so—NOW—by a positive commitment covering the years 1964-1967.

The answer of Kentucky Baptists to CEA cannot be considered optional. It cannot be dallied with. It cannot be long postponed. And it cannot be an inadequate answer. The needs set forth in CEA are the minimum for survival. Twice the \$9 Million could well be employed in the next ten years for capital needs. CEA is seeking only the basic 5-year essentials. Everything envisioned in this present program could be fully used NOW if it all were made available today.

No, the "crisis" is no "gimmick"—it is the simple, irrefutable truth, which has been before our Convention and people since 1960. "George" is a great and able man, but "George" cannot and will not do this job for us. Each Kentucky Baptist and each local church must face up to our problem which is also our opportunity.

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Christian Education Advance Campaign Notes

It is time for all pledge cards with lists of subscribers to be sent to the CEA office (Box 217, Middletown, Ky.). The cards should be sent even though the church campaign may be incomplete.

A number of reports have been made of people placing Kentucky Baptist schools and colleges in their wills for capital purposes. The CEA office, along with the Founda-

tion and the individual institutions, will provide any needed information about this.

Associational and regional chairmen are encouraging the churches to make a definite commitment to CEA THIS SPRING. *This is the time to do it!* Christian Education Advance will proceed much more effectively if the churches will decide NOW what their CEA participation will be through 1967.

ASSOCIATIONS REPORTING CEA PLEDGES

MARCH 25, 1964

| Association | Percentage of Goal Pledged | Association | Percentage of Goal Pledged | Association | Percentage of Goal Pledged | Association | Percentage of Goal Pledged |
|----------------|----------------------------|-----------------|----------------------------|------------------|----------------------------|------------------|----------------------------|
| Pine Mountain | 100.00% | Russell County | 12.16% | Bethel | 3.27% | Whites Run | .10% |
| Mt. Zion | 54.85% | Twin Lakes | 11.15% | Lynn | 2.86% | Christian County | .02% |
| Breckenridge | 52.42% | Elkhorn | 11.05% | Upper Cumberland | 2.05% | Allen | .00% |
| Monroe | 33.76% | Long Run | 10.32% | Booneville | 1.99% | Anderson | .00% |
| Laurel River | 29.43% | Franklin | 9.95% | Taylor County | 1.88% | Casey County | .00% |
| Russell Creek | 27.30% | Freedom | 9.91% | Muhlenberg | 1.70% | East Union | .00% |
| Bracken | 25.95% | Lincoln County | 9.88% | Jackson County | 1.26% | Edmonson | .00% |
| Ohio River | 25.06% | Rockcastle | 9.83% | Simpson | 1.01% | Goshen | .00% |
| Red River | 22.72% | Daviess-McLean | 9.46% | Boones Creek | .77% | Graves | .00% |
| Lynn Camp | 22.28% | Sulphur Fork | 9.39% | Ten Mile | .72% | Logan | .00% |
| Ohio Valley | 21.08% | Crittenden | 9.20% | South Union | .56% | Middle Fork | .00% |
| Shelby County | 20.92% | Mercer | 9.13% | Henry County | .49% | South Concord | .00% |
| Three Forks | 19.85% | Nelson | 8.02% | Fulton County | .17% | Wayne County | .00% |
| Salem | 19.77% | Green Valley | 7.88% | | | | |
| Severns Valley | 18.24% | Campbell County | 7.83% | | | | |
| Ohio County | 17.14% | Tates Creek | 7.74% | | | | |
| East Lynn | 17.11% | West Kentucky | 7.65% | | | | |
| Enterprise | 16.96% | Greenup | 6.95% | | | | |
| Union | 16.56% | Central | 6.47% | | | | |
| Warren | 16.40% | Little River | 6.22% | | | | |
| Pike County | 15.96% | South District | 6.10% | | | | |
| Gasper River | 15.34% | North Concord | 5.90% | | | | |
| North Bend | 14.32% | Blackford | 5.46% | | | | |
| Pulaski County | 13.85% | Owen County | 5.37% | | | | |
| Bell County | 13.42% | McCreary County | 5.03% | | | | |
| Little Bethel | 13.11% | Blood River | 5.10% | | | | |
| Irvine | 13.06% | Caldwell | 5.03% | | | | |
| West Union | 12.19% | Liberty | 4.31% | | | | |

Next Report

Monday, April 27, has been set for the next CEA "Catch-Up" report—then, the next Bulletin! It should show many, many more churches participating and a large number with campaigns complete. Let us help our faithful committeemen and chairmen by reporting promptly (using report cards) and by sending all pledge cards in for early accounting. Be sure a list of subscribers comes with the cards (keep a copy for the church file).

KENTUCKY BAPTISTS AT WORK

Foundation

Foundation Made Sole Beneficiary In Recent Will

by A. M. Vollmer, Exec. Sec'y.-Treas.

Ten years ago the writer supplied the pulpit of a Louisville church. At the close of the morning service, a physician member of the church requested a conference, relative to the purpose and work of the *Foundation*. The physician did not have a will at that time, but expressed his purpose of preparing one. He was told how he could use the facilities of the *Foundation* to carry out his plan for the disposition of his estate at his death.

The doctor died November 25, 1963. A copy of his will, which was probated December 16, 1963, was received this week at the office of the *Kentucky Baptist Foundation*. It was written in the doctor's own hand and dated February 1, 1954. This will reads as follows:

"All my estate, real and personal property, to go into a trust fund with the Kentucky Baptist Foundation. The real estate to be sold and proceeds to also go into this fund; the principal to remain, only the interest to be used for *The Cooperative Program*."

Signed,
E. L. Clark, M.D.

The assets of the estate total \$85,000.

Training Union

Youth Night

by Bob Wayne

What can Youth Night mean to your young people? Let me share with you a letter from the associational director of Franklin Association, James Benson.

The Franklin County youth had a great associational Youth Program on Saturday evening, March 14, 1964. Each church that participated had a kick-off supper in their local church for the youth, thereby getting the youth together. Then after their supper they came in groups to the Memorial Baptist Church for the Associational Youth Night Program. Personal interest groups were held from 7:30 to 8:30. For the Intermediates there was a discussion on "Finding the Will of God for My Life". For the single young people a discussion on "Christian Courtship and Marriage". For the married young people we had a discussion on "Recognizing and Solving Marital Problems." I have been

thrilled with the response. The "kids" went overboard with interest. Several said to me this week, "Bro. Benson, why doesn't this happen more often? Why can't we have this kind of meeting more than just once each year?"

At 8:30 the U.K. Baptist Student Union choir sang five numbers which really set the mood for the inspirational service. Then we had a quartet from Versailles, Kentucky. Our special guest speaker for the evening was Calvin Zongker, the B.S.U. director from the University of Kentucky, Lexington, Kentucky. (End of Letter)

How about it Associational Training Union workers? Does a letter such as this stir your imagination and your desire to do something for your young people? Plan an associational Youth Night Program. Encourage each church in your association to participate. Enlist each church to have their own youth week. Make this spring the time to work with our young people in a way to help them become citizens of the Kingdom.

Woman's Missionary Union

Attention, Please!

by Miss Rosa Fiechter

GIRLS' AUXILIARY FOCUS WEEK

Girls' Auxiliary Focus Week will be observed this year on May 10-16. The theme is "Arise, Shine".

Focus Week is planned to focus attention on the work, worth, and purposes of Girls' Auxiliary for each girl in the Southern Baptist Convention with a week of enlistment and inspiration. This should be a week in which the entire church membership becomes aware of the purpose and activities of Girls' Auxiliary. It should also inspire members of Girls' Auxiliary to enlist new members and to be more eager to have a record Girls' Auxiliary.

See the *Planet* in April issue of *TELL* for basic suggestions and the one in May for additional ideas. See the list of Focus Week materials on page 4 of April *Planet* to be ordered now.

Many churches plan a Coronation or Presentation Service during Focus Week. This is a good time to witness to all the real meaning of Girls' Auxiliary.

Focus Week should produce deeper, more dedicated girls, leadership, parents, and church family. Don't let May 16 be the end of growing and glowing missionary experiences. Follow up the results of Focus Week.

QUEENS' COURT

Yes, Girls' Auxiliary Queens' Court of 1964 is now in the past. The theme "Crowned for Kingdom Service" was developed by the missionaries and other program personnel in such a wonderful way that Queens' Court had much meaning for the girls who were privileged to attend. But what about those girls who had to be turned away? If you, as adult leaders, have any feelings or suggestions in regard to the future, write Miss Rosa Fiechter, WMU Office, Kentucky Baptist Building, Middletown, Kentucky.

GIRLS' AUXILIARY CAMPS AT CEDARMORE

If you would like to be a counselor at Cedarmore for one or more weeks in July, write me at the above address. Thank you.

Stewardship

Cecil Lea At Writer's Conference

by Robert J. Hastings

One of the first staff members at Kentucky Southern College will speak at the Conference on Public Relations, Promotion, and Creative Writing at Cedarmore, August 24-26.

He is Mr. Cecil F. Lea, director of Financial Aid and Placement at Kentucky Southern. Before coming to this position, he was director of development at Shorter College in Rome, Georgia. He is widely experienced in public relations, publicity, alumni drives and fund raising.

At Cedarmore, he will lead a conference on "The Church Paper and Promotional Literature."

The August 24-26 meeting at Cedarmore is open to anyone. For further information, write Robert J. Hastings or C. R. Daley, Baptist Building, Middletown.

Church Music

Regional Festivals At Williamsburg Moved To May 8-9

The Southeastern Regional Festivals which were scheduled in the diary to be held on the first weekend in May have been moved to the second weekend. Meeting at Cumberland College, Williamsburg, on Friday the 8th will be the adult and youth choirs and other events for that age group beginning at

7 p.m. The junior and younger children's choirs, hymn playing and other events will meet at Cumberland College on May 9 at 1:30, according to Regional Music Director Ronald Sholar of Harlan.

Choirs and individuals desiring to participate in the festival events there should contact Mr. Ronald Sholar for further information and to register their choirs or themselves.

The registration fee for each choir is \$2.00, and for all other events is free.

GEORGETOWN MUSICIAN TO ADJUDICATE

Mr. Marion Hall, member of Georgetown College Music Faculty, will serve as an adjudicator at the Southeastern Regional Festival at Cumberland College, Williamsburg, on May 8-9. Mr. Hall is a specialist in vocal and choral techniques.



Marion Hall

HIGH 10 STATES IN MUSIC AWARDS TO DATE

| | |
|-------------------|-------|
| 1. Georgia | 1,166 |
| 2. North Carolina | 795 |
| 3. Texas | 790 |
| 4. Oklahoma | 695 |
| 5. South Carolina | 556 |
| 6. Alabama | 529 |
| 7. Mississippi | 468 |
| 8. Florida | 443 |
| 9. Tennessee | 426 |
| 10. Kentucky | 337 |

TOP 10 KENTUCKY ASSOCIATIONS IN MUSIC AWARDS TO DATE

| | |
|---------------------|-----|
| 1. Upper Cumberland | 173 |
| 2. Campbell | 28 |
| 3. Long Run | 28 |
| 4. Caldwell | 20 |
| 5. McCreary | 18 |
| 6. Fulton | 16 |
| 7. Little Bethel | 14 |
| 8. Salem | 14 |
| 9. Daviess-McLean | 7 |
| 10. Nelson | 7 |

Alaska Information

ATLANTA (BP)—Ten missionaries are jointly employed by the Alaska Baptist Convention and the Home Mission Board of the Southern Baptist Convention in the 49th state.

Southern Baptists number approximately 8,000 members in about 44 churches and chapels, which range in size from a handful to more than a thousand members. They are scattered over Alaska's almost 600,000 square miles from Ketchikan in the southeast to Kotzebue in the northwest.

A. B. Cash, secretary of the pioneer missions department of the mission agency, says in greater Anchorage, Southern Baptists have 14 churches, more than any other denomination.

Cuban Group Meets, Sends Greetings

ATLANTA (BP)—Baptists of Western Cuba, meeting for their 59th annual convention, have sent expressions of fellowship to Southern Baptists.

Herbert Caudill of Havana, superintendent of missions for the Southern Baptist Convention Home Mission Board, relayed the messages in a phone call to Courts Redford of Atlanta.

He gave greetings from President Luis M. Gonzales and Vice-President Rafael A. Ocana. Gonzales is pastor at Santa Clara in Las Villas province, and Ocana is pastor of Baptist Temple in Havana.

Their message read, "Gratitude and thanksgiving to God is the feeling of 500 messengers and visitors meeting in the 59th annual meeting of the Baptist Convention of Western Cuba in Havana. In this special way we extend the right-hand of fellowship to the Home Mission Board and the Southern Baptist Convention."

Redford, executive secretary of the mission agency, said Caudill called while the Cuban convention was in

session. Caudill was generally optimistic about the work there, despite a downturn in statistics.

Caudill was suffering from eye difficulty, thought to be caused by teeth and sinus infection. He had been ordered by his doctors not to attend all sessions of the convention.

Reports of Baptist work in the western four provinces (American Baptists support that in the eastern two provinces) showed a decrease in missions from 224 to 124.

Redford said this was caused by government restrictions, and most of the missions were Sunday schools and preaching points in rural areas.

There are 87 churches affiliated with the convention. These reported 376 baptisms last year. "The number is low," Caudill said, "but we have had very good evangelistic services. I think in general our churches have improved spiritually."

Membership of the churches is 8,887, with 11,025 enrolled in Sunday schools. The churches gave \$88,410 for all mission work. Total receipts were \$279,600.

The convention supports a seminary with 32 pupils, a Baptist home for the

(Continued on Page 12)

Kentucky Baptist School Directory

Oneida Institute

Oneida Institute, school in the heart of the Cumberland Mountains, for the purpose of building high moral character through Christian education among children of the Kentucky Mountaineers.

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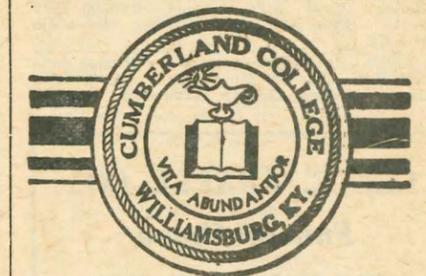
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J. M. BOSWELL

President



(Continued from Page 5)

fearful conservatives offered no helpful corrective viewpoint here. They were dead wrong.

2. In the case of the early church the Paulinists who proclaimed the universality of the gospel were right. The conservative Judaisers who wanted to yoke Gentile believers with circumcision and lawkeeping were not right. No amount of "understanding their viewpoint"

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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.

WANTED—20 used church pews. Please contact Rev. Harold Holderman, Blackwater Baptist Church, Oneida, Kentucky.

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it is the "conservatism" of such "liberals as the reformers, the Old Testament prophets and Jesus.

The progressive Old Testament prophets preached, "Remember the law of Moses" (Mal. 4:4). Jesus, attacker of the *status quo*, preached, "Had you believed Moses you would have believed me" (John 5:46), and "Scripture can not be broken" (John 10:35). We, therefore, can find solid ground if we take our position (whether liberal or conservative) on "Thus saith the Lord." Greensburg, Ky. Elvin L. Clark

An Open Letter to Baptists

Dear Fellow Baptists:

This morning as I drove down the street I was aware of the fact—

9 out of 10 people I met had not met Jesus.

6 out of 10 I could not speak to because I only speak 2 languages, and we have as many as 15 languages in our country.

4 out of 5 had never attended school and thus could not read a Gospel portion in their language.

9 out of 10 worshipped idols of stone, wood, bronze, marble or "the east" or were "free thinkers".

9 out of 10 saw me as a "rich" man from the "land of gold", America. They did not know I came to tell them about Jesus—I was just a rich-white-face.

I bowed my head and cried, "Oh, Lord what shall I do?" How can we missionaries reach these people?" The answer came, "Missionaries alone cannot! The Gospel must reach them in their heart language." "But," I replied, "no missionary can preach in all these languages". The answer, "Get those who can!"

Thus the desire to have a nationwide evangelistic crusade in the languages of the people became the desire of the Malaysia Baptist Mission. But the cost of having preachers in so many different languages will be high. The reply, "Is it higher than what Jesus paid for one soul (even yours)?"

Thus the mission requested the Foreign Mission Board to help us have this meeting. They agreed. The date of April 1965 was set.

The date is set—the plans are made—but wait! Where is the power to come from to break through this great non-Christian atmosphere and convert these multitudes. The reply, "Get the Baptists at home to pray down the power on the missionaries, our evangelists, our churches and the lost."

So, I am writing to ask you to do just that. For the sake of the 11 million souls of Malaysia (of which only one-half of one per cent know anything about Jesus)—PRAY!

Charles H. Morris
Malaysia Baptist Mission
Petaling Jaya, Malaysia



SUNDAY SCHOOL LESSON

By H. C. Chiles



THE CHRISTIAN AND HIS NEIGHBORS

(This Lesson for Sunday, April 26, 1964)

I John 4:16-5:3

This lesson, which has to do with the relationship of the Christian and his neighbors, is taken from the first epistle of John. This beloved disciple dwelt upon the love of God more than any of the other writers in the New Testament. The reason for the prominence of the word "love" in his epistles is that love is the fundamental of Christianity.

John wanted his readers to realize fully that they were the objects of God's wonderful, yea, almost incredible love. Knowing that God's infinite love was calculated to excite the admiration, appreciation and devotion of his readers, John challenged them to look at it penitently, appropriatingly adoringly and gratefully. We must remember that God did not bestow His universal, unparalleled, unmerited, unsolicited, unchangeable and unending love on the amiable, the attractive, the worthy or the lovable, but upon those who were in active rebellion against Him. God's love is infinite, inexpressible, immeasurable, incomprehensible and inexhaustible.

There cannot be any practical knowledge or experience of the love of God except through the Son of God in Whom that love is revealed and the Word of God in which it is recorded. God's marvelous love has been revealed in many ways, but never so fully as when He sent His only begotten Son into this world to suffer and to die on the cross as the propitiation for our sins. Christ expressed His love for us by dying in our stead, and in order that we might have life through Him.

"Oh, the love that drew salvation's plan!
Oh, the grace that brought it down to man!

Oh, the mighty gulf that God did span
At Calvary!"

"God is love." Being God, it is His very nature to love. Love never was absent from His being and never can be. God's love is not a passive quality, but an active one. His love is righteous and just, but also compassionate and sacrificial. To be born of God is to possess His nature. All that is good and beautiful in our lives is but the very life of God flowing through us. As Christians we love one another they give evidence of their likeness to God. If one does not love, it is clear that he has never known God personally and experimentally.

An experience of God's forgiving and saving love enables the Christian to overcome his natural inclination to fear the judgment. It gives him a quiet confidence and a blessed assurance that all is well between him and his Lord. Love will conquer fear.

Verse nineteen teaches us that the love of God for us precedes and is the cause of our love for Him. He loved us compassionately when sin was pleasant to us, yea, when neither the thunders of His law nor the pleadings of His gospel had persuaded us to repent of sin and believe on Christ. As we, the children of God, contemplate the love of Christ, revealed in His atoning death on the cross, we should resolve to love Him devotedly. Let us meditate upon His atoning sufferings until the fires of love for Him burn within our hearts! On that cross Christ did something for us which we never could have done for ourselves. Therefore, we should love Him because of His love for us as expressed to us in so many ways.

How can we express our love for Him Who first loved us? We reveal our love for Him by thinking about Him—His will, His Word and His Way for us. If Christ has the first place in our thoughts, we shall become more like Him in His victory over temptation to sin, in His devotion to the Father's will and in His longing for the salvation of men. We can express our love for God by speaking frequently about His Son and our Saviour—the beauty of His character, the sinlessness of His life, the infallibility of His teaching, the efficacy of His death, the triumph of His resurrection, the wonder of His salvation, the joy of His fellowship and the glorious hope of His return. Wholehearted and unquestioning obedience to His commandments is the best evidence of our genuine love for Him. Christ said, "If ye love me, ye will keep my commandments." A Christ-centered and Spirit-filled life is the supreme expression of love for God. It is also the greatest contribution we can make to the progress of the kingdom of God.

Not only is the love, such as these verses call for, an assurance that we have become new creatures in Christ, but it is also a badge of discipleship whereby others may know that we are the children of God. In this connection

Christ said, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all know that ye are my disciples, if ye have love one to another" (John 13:34-35). It is very important that we prove our Christian sonship by our love for others. Are you radiating the love of Christ in your daily life, as He rightfully expects you to do?

Evidently there were some in the first century who called themselves Christians but who had a hateful attitude toward their brethren. There are such in our day also. God's Word teaches emphatically that any person who has hatred in his heart toward another is not a child of God. Love for God and hatred for one's brother cannot dwell in the same person. If anybody hates his brother and claims to love God, he merely proves that he is a liar, as all observers well know. One can know his relationship to God by his own response toward others. Those who have the love of God in their hearts can be true neighbors.

Contrary to the opinion of many today, John taught that only those who believe that Jesus Christ, the incarnate Son of God, is the Messiah and receive Him by faith as their personal Saviour are born of God. Through repentance toward God and faith in Jesus Christ one enters into the child-parent relationship with God. Then the Apostle makes bold to say that the one who loves God will also love those who are begotten of Him, meaning his fellow Christians. Love for God's children is one of the evidences of salvation. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (I John 3:14). It is just as natural for born-again souls to love those who are in God's family as it is for us to love those who are related to us by ties of blood. Any person who is saved will certainly have a genuine love for the children of God.

The surest evidence of real love for God is that of obedience to His commandments. When we love God, it is not burdensome for us to attempt to obey His commandments because we know that He requires only that which is best for us. It is a certainty that we cannot wilfully disobey His commands and love Him at the same time. Moreover, if we love God, we will love our fellow-Christians.

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The Baptist Story: Trial, Toil, Triumph

(Continued from Page 3)

but the Baptists did not consider it a complete victory.

Little was done for or against the cause of religious liberty during the next four years. Then, on December 3, 1784, the General Assessment Bill was proposed to the legislature. This bill had originated with the Presbyterian clergy and provided for the assessment of all for the support of religion. It gave the individual the right to direct his assessed proportion to whichever religious group he so desired. It seemed that the bill would surely pass. It was fathered by the "Orator of the Revolution", Patrick Henry, and all the denouncements *except the Baptists* supported it.

The Baptists asked James Madison to embody their views in a "remonstrance". Historian Robert Semple says that "for elegance of style, strength of reasoning, and purity of principle, it (the remonstrance) has perhaps seldom been equalled, certainly never surpassed, by anything in the English language". With this in hand the Baptists canvassed the state. As the people became acquainted with the provisions of the Assessment Bill, a decided change in public sentiment developed. When the legislature met in October, 1785, the Assessment Bill was briefly considered and then died in committee.

JAMES MADISON took advantage of the favorable opportunity thus presented to bring forward Jefferson's "Bill for Establishing Religious Freedom". This bill had been presented to the House in June, 1779, but action on it had been delayed for six years. After Madison had spoken advocating the bill it was adopted. The bill reads as follows: "Be it enacted by the General Assembly, that no man shall be compelled to frequent or support any religious worship, place or ministry whatsoever; nor shall be enforced, restrained, molested, or burthened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief; but that all men shall be free to profess and by argument to maintain their opinions in matters of religion, and that the same shall in no wise diminish, enlarge or affect their civil capacities".

When the bill became law, Virginia became the first government in the world to establish by statute the complete divorce of Church and State. Jefferson considered this bill one of the three greatest achievements of this life and asked that it be included in the inscription on his tombstone as follows: "Here was buried Thomas Jefferson, Author of the Declaration of Independence, of the Statute of Virginia for Religious Freedom, and Father of the University of Virginia".

The Baptists did not rest in the flush

of victory; the Federal Constitution was the next step. The Constitution, signed September 17, 1787, provided that "No religious test shall ever be required as a qualification to any office or public trust, under the United States." To persons less vigilant this might have seemed sufficient, but the Baptists had suffered too much too long to be content with a reference to that subject so slight and indefinite.

The General Committee of Baptists in Virginia met in 1788 to discuss the matter. They were unanimous in their dissatisfaction with the Constitution. In 1789 they presented to President Washington an address written by John Leland which informed him that the new Constitution did not protect their religious rights. The President replied, "I would never have signed that instrument had I supposed that it endangered the religious liberty of any denomination, and if I could imagine even now that the government could be so administered as to render freedom of worship insecure for any religious society, I would immediately take steps to erect barriers against the horrors of spiritual tyranny".

In Congress a few weeks later James Madison proposed the religious amendment to the Constitution demanded by the Baptists. It was adopted on September 17, 1791, and it reads as follows: "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof".

It was done! Let us hope we never again have to fight that battle fought for us by our Baptist forefathers. Freedom of religion is essential to the soul of men even as the atmosphere is required for life in the body. Therefore, "Stand fast in the liberty wherewith Christ has made you free, and come not again under the yoke of bondage".

DAMAGE TO ALASKA BAPTISTS (Continued from Page 7)

ent damage. Sunset Hills Church and New Hope Church were not heard from.

Daylight illuminates a dark basement room of the Immanuel Baptist Church through a wide crack in the wall. A few fixtures were knocked from their positions, and ceiling tile fell in several places in the building. Only a half-mile away on the Seward Highway, where the church is located, severe faults are evident in the roadway.

No member of an Anchorage Baptist church was ascertained to have lost his life in the quake through Sunday midnight.

Numerous families who were members of local churches lived in the fashionable Turnagain section, which suffered heaviest damage among Anchorage

residential districts. The Turnagain home of the music director of First Church, Roger Laube, suffered severe damage.

That of Dr. Royce Morgan, well-known Baptist physician in Anchorage, was also damaged. One Baptist woman experienced a mild heart attack and another a brain concussion.

Early reports from Valdez listed a member of the First Baptist Church there as dead, but the name was not found in later lists.

Mrs. Mathis Becomes First Woman Presiding by Davis C. Woolley

Mrs. R. L. Mathis, one of the vice-presidents who will in all likelihood preside at some session of the Southern Baptist Convention meeting in Atlantic City, will be the first woman to preside over the Convention.

Indeed she is the first woman to be elected to an office in its 119 years of history. There was some opposition last year to the Convention's electing a woman as a vice-president by a Baptist pastor from Kentucky, who objected on the grounds it was unscriptural.

Thirty-five years ago Mrs. W. J. Cox, then president of Woman's Missionary Union of the Southern Baptist Convention, was the first woman to address the Convention meeting in Memphis in 1929. Dr. George W. Truett, Convention president, recognized Mrs. Cox as speaker.

There was objection to the Convention hearing a woman speaker, from Dr. J. W. Porter, Lexington, Ky., who sought to bar Mrs. Cox from the program on the ground "it's unscriptural." Dr. Porter presented a memorial from the General Association of Kentucky asking women not be permitted to address the Convention.

Dr. M. E. Dodd, Shreveport pastor, briefly replied to Dr. Porter quoting "in Christ there is neither male nor female," and "we are one in Christ." Dr. Dodd's brief address won the day for the women, and Dr. Porter's memorial was overwhelmingly voted down.

Mrs. Cox said in reference to the effort to bar a woman from the program of the Convention, "No woman went to sleep in the garden. No woman denied Him. No woman betrayed Him. But it was a woman, acting in intuition, who tried to save Him."

The annual report of the Woman's Missionary Union to the Convention was presented by outstanding men of the Convention from 1888 up until the year of the 50th anniversary of the Union in 1938. That year, the report was presented by Mrs. W. J. Cox, and Mrs. F. W. Armstrong addressed the Convention.

In the past 25 years much progress has been made in the recognition of women and their contribution to the denominational programs of work.

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Order Messengers' Credential Cards For Convention Now!

by Harold G. Sanders
Executive Secretary-Treasurer

It is important that messengers to the Southern Baptist Convention receive their credential cards before leaving for Atlantic City, to attend the meeting on May 19-21. These cards are now available in the executive secretary's office, Kentucky Baptist Building, Middletown, 40043. Write or call for your cards immediately.

Since the credential cards must be signed by either the church moderator or clerk, you must determine now how many cards you need and make your request as time is short. May I remind you that the Constitution of the SBC does not allow alternate messengers as do some of our associations. Visitors, of course, are always welcome.

The maximum number of messengers from any one church is ten (10). The number of messengers is determined as follows under the Convention's Constitution, ARTICLE III. MEMBERSHIP:

"The Convention shall consist of messengers who are members of missionary Baptist churches cooperating with the Convention as follows:

"1. One messenger for each regular Baptist church which is in friendly cooperation with this Convention and

sympathetic with its purpose and work and has during the fiscal year preceding been a bona fide contributor to the Convention's work.

"2. One additional messenger from each such church for every 250 members; or for each \$250.00 paid to the work of the Convention during the fiscal year preceding the annual meeting.

"3. The messengers shall be appointed by the churches to the Convention, but no church may appoint more than ten (10)."

We trust Kentucky will be well represented in the Atlantic City Convention and Jubilee Celebration May 19-24.

SBC Receipts Rise Nearly 10 Per Cent

NASHVILLE (BP)—The \$5 million mark was passed in March in Cooperative Program receipts for agencies of the Southern Baptist Convention.

Convention Treasurer Porter Routh here said SBC Cooperative Program receipts are running 9.88 per cent ahead of the amount reported March 31, 1963.

The three-month 1964 statement is \$5,193,687 compared with \$4,726,751 the first quarter of 1963.

Designations to SBC agencies neared the \$10 million mark but are only \$64,610 ahead of the first three months last year. The January-March total this year is \$9,994,671.

During March alone, Cooperative Program income from state Baptist offices amounted to \$1,597,154. This compares with \$1,768,375 in February and with \$1,442,373 in March a year ago.

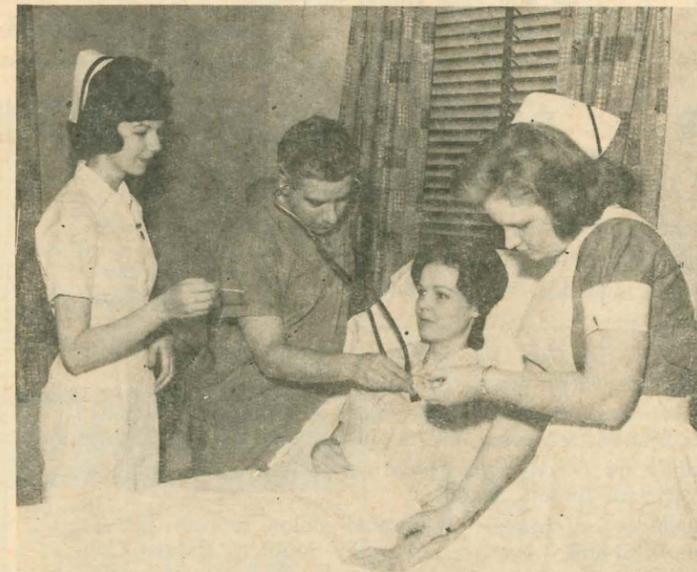
Designations, which go solely to the single purpose for which they were donated, amounted to \$2,225,836 in March.

Designations in February were \$5,242,127—still reflecting the Lottie Moon Christmas Offering for foreign missions—and in March, 1963, were \$2,276,834.

None of these figures includes funds which the states kept for their own missions, education and benevolent work.

Fairdale Baptist, Louisville, Dedicates Building April 19

Fairdale Baptist Church, 413 Fairdale Road, Fairdale, Kentucky, will dedicate their new church building on April 19. Dr. Roy Boatwright, secretary of the Sunday School Department of the Kentucky Baptist Executive Board, will be the guest speaker at 2:00 p.m. The new church will seat 800 and is built colonial style. It is completely air-conditioned and has all new furniture. The property of the church is now valued at \$300,000. Harold L. Ware, formerly of Henderson, Ky., will complete his second year as pastor of the church at the time of the dedication.



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