



WESTERN

RECORDER

MAY 7, 1964

THIS WEEK

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AT THE CROSSROADS**

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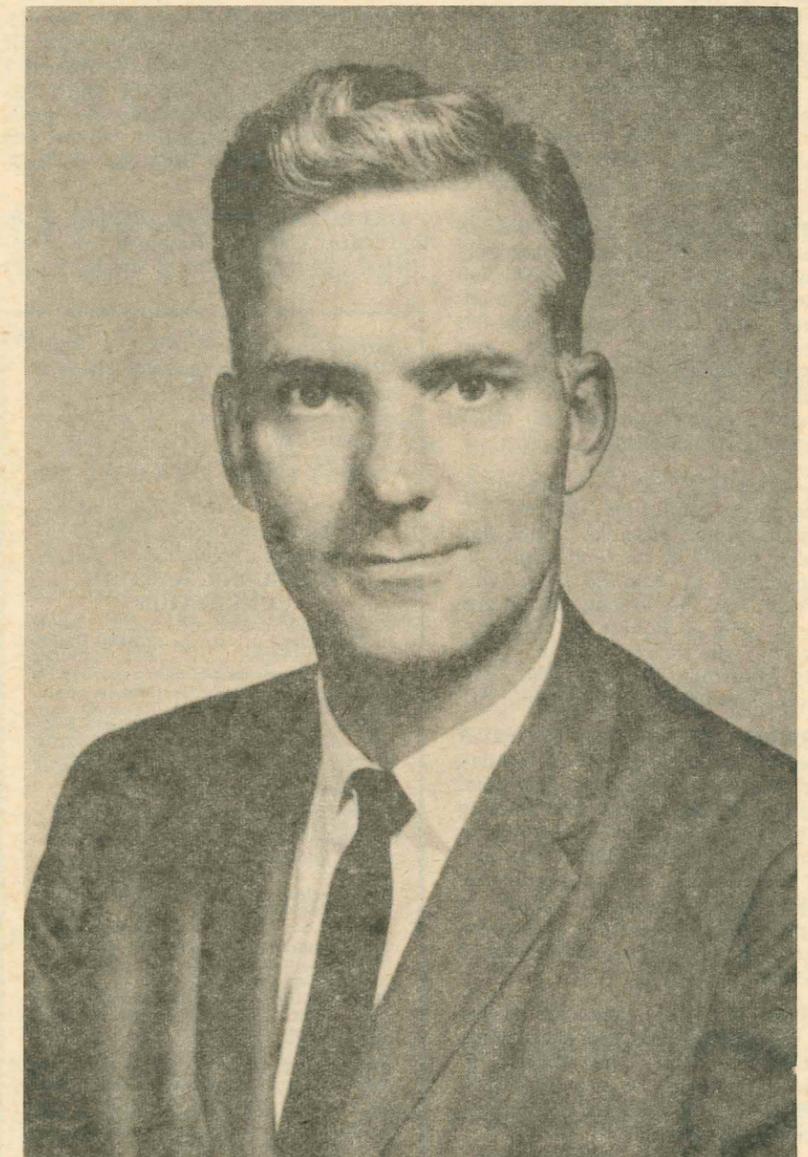
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CEA SECRETARY—Kentucky Baptists have elected Dr. Joseph R. Estes as the new Christian Education Advance Secretary. See story on page 7.



GLEANINGS FROM THE FIELD

JANE AND VIRGIL H. MOORE-FIELD, JR., missionaries to Italy, left the States April 2 to resume their work after a year's furlough. Both are natives of Kentucky, he of Hopkinsville and she, the former Jane Richardson, of Louisville. They may be addressed c/o Dr. Roy Starmer, Via Antelao 2, Rome, Italy.

STUDENTS AT SOUTHERN Seminary have scheduled their second annual observance of William Wallace Week May 14 and 15, to honor the Southern Baptist medical missionary who was martyred in 1951 for his witness in China. Speaker for this week will be Dr. Ralph Bethea, Southern Baptist medical missionary to Kediri, Indonesia.

BAPTIST LAYMEN volunteering to participate in the West Coast Laymen's Crusade July 22-26 swelled toward 700 with the addition of 39 Kentucky men. The men will assist needy Baptist churches in California, Oregon, and Washington through personal witnessing, giving their testimonies in churches and before civic groups, and through other soul-winning opportunities.

C. C. WARREN will recognize those who served as committee chairmen of the Baptist Jubilee Advance at the May 21 evening session of the Southern Baptist Convention in Atlantic City. One Kentuckian will be among the group recognized. He is Robert J. Hastings, Middletown, who served as one of the publicity chairmen for the 1961 emphasis on Stewardship and Enlistment.

BAPTISTS OF SOUTH FLORIDA gathered in the Orange Bowl Sunday evening, May 3, for a giant inspirational meeting looking forward to the meeting of the eleventh Baptist World Congress in Miami Beach in June, 1965. The purpose of the meeting was to familiarize south Floridians about the nature of the Baptist World Alliance and enlist their support for the entertainment of the meeting.

PORTER ROUTH, executive secretary of the Southern Baptist Convention Executive Committee, has been re-appointed a member of the committee on medicine and religion of the American Medical Association.

OUACHITA BAPTIST COLLEGE in Arkadelphia, Ark., has named the director of Baylor University's drama division, Henry C. Lindsey, as its new

academic dean. Lindsey will assume the new position on June 1.

CHARLES H. MITCHELL, pastor of the Mountain Pass Baptist Church, Salem, Virginia, and a graduate of Georgetown College, represented his alma mater as a delegate to the inauguration of Perry Friday Kendig as the new president of Roanoke College, Salem, Virginia, on April 25, 1964.

LESLIE AND EDNA SMITH, Southern Baptist missionaries on furlough for the past year, left the States on April 7 for Indonesia. They may be addressed at P. O. Box 6, Kediri, Java, Indonesia. He is a native of Gatesville, Texas; she is the former Edna Broadley of Hebardsville, Kentucky.

CARROLL HUBBARD, JR., son of Dr. and Mrs. Carroll Hubbard, St. Matthews, was the speaker at special Easter

sunrise services in Mayfield, Ky. The services were sponsored by the Youth Council of Mayfield. Hubbard is an attorney in Mayfield.

THE ROSE MARLOWE CIRCLE of W.M.U. at the Vine Grove Baptist Church, Vine Grove, Ky., has passed a resolution expressing appreciation for Mrs. Margaret C. Montgomery. Mrs. Montgomery died on January 9, 1964. The resolution described her as a most cherished and faithful member of her church and the Rose Marlowe Circle of W.M.U."

TWO STUDENTS of Clear Creek Baptist School have recently been called to serve in the Rockcastle Association. Jack Gliem has been called to the Macedonia Baptist Church, Mt. Vernon, and Jack Moore has been called as pastor of the Maretburg Baptist Church. Both men are first year students at Clear Creek.

DEWEY KYLE, minister of music at the Third Baptist Church, Owensboro, is participating in the Australian Crusade. The crusade is sponsored by the Missouri Baptist Convention.

MEMBERS OF THE DRIPPING SPRINGS Baptist Church, Logan County, honored their pastor, Foster E. Howard, with a surprise birthday dinner on March 17. St. Patrick's Day decorations were used for the celebration in the church basement.

CUMBERLAND COLLEGE will begin its summer school on June 1. All new students will begin on May 30. There will be two semesters during the summer.

C. A. LADD, 89, died at his home in Hopkinsville, March 16, after an illness of three months. He had served churches in Tennessee and Kentucky almost 50 years.

ALL MISSIONARIES, except foreign, including associational, area, city, and pioneer, are requested to eat lunch on Thursday, May 21, at the YWCA in Atlantic City. There will be a meeting to discuss the possibility of organizing a fellowship for this group of missionaries.

FIRST BAPTIST CHURCH, Mayfield, laid the cornerstone for a new educational building. The congregation expects to use the new building about June 1. John Huffman is pastor.

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

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PRESIDENT'S VIEWS:

Southern Baptists at the Crossroads

by K. Owen White

President, Southern Baptist Convention

Sooner or later every man comes to the crossroads, where he must determine which course he will follow, and must decide which road he will take. The moving tide of human affairs has brought Southern Baptists to this place. It seems very difficult for many people to realize that there is no such thing as "The Southern Baptist Church." We are merely a convention of churches, bound together by voluntary ties of fellowship and cooperation. No one speaks for Southern Baptists other than Southern Baptists themselves. This is why we send "messengers" to the Convention rather than "delegates." The messengers speak for themselves.

Frequently people write the president of the Convention inquiring why he does not put Southern Baptists squarely on record as favoring this or that. He cannot. He would not if he could! He cannot speak for Southern Baptists, or exercise any authority over them. The Convention assembled in annual session cannot exercise any authority over the churches. By majority vote it can enunciate or declare certain great principles; it can formulate and suggest policies which can be used as guide-lines in our cooperative work; it can suggest projects in which all of us can share—but in the final analysis each local congregation, by the same democratic process decides its own degree of cooperation.

How can a group consisting of over ten million members operate successfully upon such a basis? Actually, it is a miracle of God's grace! However, there are certain great underlying principles and truths upon which Southern Baptists are in general agreement.

As a New Testament denomination we accept the authority and integrity of the Bible as the word of God. Frequently we have expressed this by saying that we "accept the New Testament as sole and sufficient rule of faith and practice." We acknowledge the absolute Lordship of Christ. We place great emphasis upon the place of the local church as basic in all our denominational structure. We recognize the place for diversity in the midst of unity—yet as a people we have been marked by strong convictions concerning the great, basic truths upon which we agree, which have made us a distinctive denomination. Southern Baptists are a Bible-centered people who are characterized by evangelistic zeal and missionary vision. These very characteristics have held us together through the years.

In common with other individuals and groups we face issues and problems upon which we are not united. Our coming

Convention in Atlantic City, May 19-22, now commands our prayerful concern. We are deeply conscious of the national and international tensions in which we share. A great, sweeping tide of liberalism in every area of life seems to engulf much of the world and we are not unaffected by it. Under such circumstances not all issues are clearly defined, nor are the answers easily discovered. It would seem that Satan and the powers of darkness have deliberately complicated some of the issues to embarrass and defeat us if possible.

In a bewildered age there is growing need for a great New Testament denomination with world vision and determined purpose to sound a strong, positive note. One of our seminary professors has ably discussed this under the topic, "With the Voice of a Trumpet."

Among the problems now faced on which there is widespread difference of opinion are the following: the question of Bible reading and prayer in the public schools; the pending civil rights

BAPTIST FELLOWSHIP:

Porter Routh Answers Questions

1. In recent months there has been considerable publicity about a proposed **North American Baptist Fellowship**. What is this organization?

Actually, it is not an organization. It is to be a division of an existing organization, the Baptist World Alliance.

2. Is this a new idea?

No, it has been discussed by various Baptist groups since the last Jubilee in 1904.

3. Why is the word "Fellowship" used? What special character for the organization is implied by the word?

The term "fellowship" implies generally that it carries on no programs of its own. The proposed bylaws state specifically that it shall not "undertake any work for which the member bodies are responsible."

4. Are there similar fellowships in Europe, Africa, or Asia?

Yes.

5. What is the purpose of such a fellowship?

The purpose as stated in the bylaws is "to continue the gains and values growing out of the Baptist Jubilee Advance and to make possible opportunities for fellowship and the sharing of mutual concerns."

Porter Routh is executive secretary, Southern Baptist Convention Executive Committee.

legislation and our responsibility as a denomination in race relationships; the direction of our entire educational program; and the direction which we shall take in our world mission responsibility.

These problems cannot and will not be solved by pronouncements made in great mass meetings. Individually and as local churches we shall have to take our responsible place in the life of our nation and move forward in the light of God's word as we understand it and under the compulsion of conscience led by the Holy Spirit.

Some of us feel that the decision of the Supreme Court concerning regulated or compulsory prayer and Bible reading in the schools is so vague and ambiguous at points as to leave the door open for the complete abandonment of all prayer and Bible reading in the schools and the removal of various other recognitions of God from public life. This we would regard as most unfortunate. How to find the best answer to this dilemma may not be easy.

While recognizing the worth of the individual and the need for remedial action to remove certain inequities and injustices, many of us feel that the sug-

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6. Are there any hidden motives behind this proposal? For instance, is the Fellowship intended in any way as a move toward ultimate organizational union with the American Baptist Convention or other Baptist bodies in this country?

One original purpose as stated for the Jubilee Advance was "it is an attempt on the part of Baptists in the United States and Canada, to see together the gigantic task before us. It is not, however, either a movement toward organic union or a program to emphasize, rehearse, or consider past or present differences."

7. Is this a move to get the Southern Baptist Convention into the National Council of Churches?

Definitely not.

8. Will Southern Baptists have to surrender any of their distinctives, programs, emphases, activities or interests in order to enter the North American Fellowship?

No, none are surrendered because of our relationship to the Baptist World Alliance.

9. Would the Southern Baptist Convention be giving up anything to join the Fellowship?

No.

10. What would be gained? We need to share in the spiritual in-

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For Better Understanding

"He's a big denominational official with a big salary and doesn't know or care about us."

"We send our money to the Baptist Building and never really know how it is spent."

Such statements are sometimes heard from well-meaning Baptists. They illustrate the problem of misunderstanding and wrong impressions. The gap is wide between the Baptist in the pew and the denomination official, or even the pastor, and the lines of communication are not always clear.

When such misunderstanding exists it is a basic contradiction of the genius of Christian fellowship. In such a fellowship we have mutual confidence in each other as well as love for one another.

Responsibility for overcoming such misunderstanding lies with both those who misunderstand and those misunderstood. Those who lack confidence in denominational or church leaders don't always take the trouble to know all the facts. Lack of knowledge leads to prejudice and misinterpretation. Judging people without full knowledge is as sinful as it is natural. Before engaging in such harmful pre-judging, one is obligated to be certain of his facts.

Even more responsibility lies with the leaders who might be misunderstood. It is their obligation first to conduct themselves in such a way as to leave no room for blame and then to be doubly careful to use every opportunity to remove every unjustified doubt in the minds of others.

Take, for example, the oft directed criticism of how denominational funds are spent. This seems to be the area in which we are most prone to ask questions. Most Baptists don't understand budgets or many of the inner-workings of denominational programs. They do, however, get impressions about denominational leaders by the kind of cars they drive, the houses in which they live, the meals they eat on expense accounts, etc.

The attitude of most Baptists is that all those connected with Baptist work, whether it be pastor, college president, editor, hospital administrator or executive secretary, are ministers of God (ordained or unordained), and not professional people with services to sell. They want his material needs met in a respectable fashion but don't expect him to be regarded by others, or regard himself, as if he were a high-salaried president of a business cooperation. The New Testament seems to teach that in the Kingdom of God one's prestige depends upon his selfless service, not upon ability, salary, position, popularity or

any other such worldly considerations.

Denominational leaders should always be doubly careful about how every penny of money is handled which comes through Baptist offering plates. It is given by God's people for God's purposes, has been dedicated with an offertory prayer, and thus is sacred. It should be guarded more carefully than one's own money. If any of it is used for overhead expense in doing Kingdom work—and surely there is justification for this—it should be used as frugally as personal resources. This means that anyone on denominational or church expense account should order a steak no more often than if he were paying for it out of his own pocket.

Another place where more confidence can be established is in the matter of sharing all the budgetary information with all those who contribute. Every Baptist who contributes is a stockholder in the Baptist enterprise and is entitled to the answer to any sincere question about expenditures. To lump salaries together so that individual salaries are not listed, or to withhold salary information because it would give people room to criticize, is to invite trouble. To use bookkeeping methods that allow for fringe benefits or any expenditures without the knowledge of those approving the budget or those providing the finances is to deceive. Such methods can be used by hierarchal systems where only a few are supposed to know what is best for all, but never in a democratic fellowship where every member has the same right.

The Baptist enterprise cannot be healthy and progressive without mutual love and confidence. Those who have doubts about their fellow Baptists should seek the truth before criticizing. Those who are in position to be the source of any doubt should be careful not to give just reason for doubt and lean over backwards to remove any unjustified doubt.

The Challenge of the Mountains

The current national concern and talk of the economic plight of the Appalachian area serves to remind Kentucky Baptists of another condition equally bad or worse than the economic plight of this area. This is the spiritual plight of Appalachia, and especially eastern Kentucky where we have special responsibility.

The true picture of eastern Kentucky is not gained from merely reading the newspapers and magazines or listening to the politicians. The problems of eastern Kentucky are often exaggerated. They are the same problems existing everywhere else but exist in more acute form in the mountain area.

The pictures of poverty in eastern Kentucky appearing in news media could well be matched with pictures from Louisville, Lexington, or the slum sections of any county seat town in Kentucky. The situations in the mountains are just a little more hopeless because of unequal opportunities to overcome them.

Experts on the problems of Appalachia are a dime a dozen, and this editor would make no claim for unusual understanding or insight into the problems of that area. However, I do have genuine concern for the wonderful people of the mountains and would encourage all Kentucky Baptists to use available resources for helping in a solution, especially in the realm of spiritual matters.

For several weeks some of the aspects of the challenge of the mountains will be shared with *Western Recorder* readers in this column.

The challenges of the mountains are many and great. Chief among these is the spiritual poverty of the area. It's hard to believe so many people live in this area without the Christian experience or church membership. In some places in eastern Kentucky eight out of every ten persons are not Christians. An example is the community served by Grace Baptist Church in Pike County. A recent survey revealed that this church which had 145 in Sunday School on April 12 has 2,760 prospects for its Sunday School and for evangelism. At Marrowbone in the same county, more than 500 prospects were uncovered in a survey by G. R. Pendergraph in a short distance in one hollow. This could be duplicated in almost every county in eastern Kentucky.

Related to the challenge of spiritual poverty is the challenge of illiteracy and ignorance. Schools often are poor due to the lack of tax income from land of little value. The school systems are also often subject to local politics where teachers are hired and fired for political purposes. Any major advance in church programs for this area depends upon better education for more people.

The lack of education and training contributes to another unusually difficult challenge for Kentucky

Baptists in the mountains. This is the challenge of deeply ingrained religious ideas, often with the Baptist label. These ideas hark from early generations and are wholly inadequate for this day. It is difficult to describe this religion. It could be called folk religion, and in many instances it is almost primitive. It goes under many names. Some of these are Regular Baptists, United Baptists, General Baptists, Free-Will Baptists and Primitive Baptists.

Their beliefs and practices vary from place to place, but most of them are more against than for anything. They do not believe children can be saved, and so they don't approve of Sunday School for fear of persuading children to join the church. They are strongly opposed to paying a preacher; they are against education for a preacher; they do not believe in such organizations as the state convention or the Southern Baptist Convention; and they hold that tithing is unbiblical and only a device for preachers to raise money. Salvation for them comes with a vision or a dream, and preachers sometimes cup their hands behind their ears when preaching as if listening to the Holy Spirit.

Interestingly enough, these groups are usually mostly inactive until a missionary Baptist work is started in the area. Then they react with vigor and opposition. Prejudice to the point of circulating false reports is often the case. For example, in one county where a missionary Baptist pastor has been unusually successful for many years, a report is circulated that he baptizes a person in warm water for \$25.00 and in cold water for \$5.00.

Such deeply ingrained religious prejudices make progress extremely difficult and slow. However, many of our missionary Baptists in these areas came out of this background and, once enlightened, they make the finest and most cooperative church members.

Some of our best missionary churches were once anti-missionary, and it is not unknown for a missionary church to be taken over by anti-missionary forces even in this day. Next week there'll be more on the challenge of the mountains.

BAPTIST FORUM



Our Baptist Heritage

Dear Editor:

The heritage series entitled, "The Origin of Baptists" by Glen Lee Greene (April 2, page 6) raises some interesting questions. It is evident that the modern movement bearing the name Baptist needs no link with New Testament times other than that of doctrinal unity, and that the name Baptist is a nickname given to people who have stood apart from other professing Chris-

tian organizations because of certain principles (of which responsible discipleship is primary.)

But why should we not demonstrate—and accept—the proven doctrinal unity of this movement with that of the various evangelical groups of the Dark Ages? What can we hope to gain by renouncing all connection with these groups? Even if the idea of "succession" is practically unproven, or even patently invalid, the doctrines we hold dear are

there. Baptists today would do well not to dismiss the Dark Ages with a paragraph at the beginning of our histories.

I am especially concerned lest in seeking to correct the probable error of "apostolic succession" we promote another, the one which teaches that for a time there were no New Testament churches in the world, and that modern Baptists "restored" New Testament Christianity. Let us recognize that God has had His congregations in every age, and ask ourselves "Do modern Baptists deserve to be called successors to this impressive line of ancestors? Have we honored our heritage—our whole heritage."

Sedalia, Ky.

R. Charles Blair

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FOREIGN MISSION BOARD:

New Program of Advance Adopted

The Southern Baptist Foreign Mission Board climaxed its three-day April meeting with the adoption of a program of expansion calling for 5,000 missionaries and an annual income sufficient to support them and their work. The new program will be presented to the Southern Baptist Convention when it meets in Atlantic City in May.

"Southern Baptists will grow or fail to grow partly in terms of our concern for the world," Dr. Baker J. Cauthen, executive secretary of the Board, said. "God has not given us our current resources that we may use them upon ourselves. God's purposes will go on regardless of Southern Baptists, but the question for us is, 'Will we go where God wants us to go?'"

The number of missionaries and the financial resources for the work have about trebled since Southern Baptists launched their earlier advance program in 1948. (The overseas staff now totals more than 1,800; the Board's income last year exceeded \$22,000,000.) The new goals are just less than treble the current missionary forces and resources.

Though the Board did not set a date for reaching them, Dr. Cauthen said: "In my heart I believe that as God led the last advance to reach its fulfillment in 16 years it would be realistic to hope and pray that within another 16 years Southern Baptists may have 5,000 missionaries."

Plans include a consultation on foreign missions in 1965 to give impetus to the new thrust.

An innovation of the program is a category of special overseas service for unmarried college graduates through the age of 26. This will consist of a two-year, nonrepeatable term on the mission field, preceded by three months of preparation. The participants will be chosen on the basis of requests from the Missions (organizations of missionaries) for special tasks. The Board hopes to send 50 young people in this category during 1965.

"We believe Southern Baptist young people are going to respond to this project even as young Americans have responded to the Peace Corps," Dr. Cauthen said.

In addition to missionaries and money, the new program, outlined in detail, calls for geographical advance to additional countries and new sections of countries already entered. It calls for advance in depth through strengthened programs of direct evangelism, church development, publications, medicine, ed-

ucation, leadership training, relief, literacy, student work, agriculture, community service and international exchange. Efforts will be made to capture the current opportunities of witnessing through media of mass communications: radio, television, audio-visual materials, and the press.

"In looking ahead to the new program of advance, the Foreign Mission Board is focusing particular attention on the open doors for evangelism and church development," Dr. Cauthen said. "Without any apology, we assert that the primary objective in foreign missions is to make disciples and bring them into the fellowship of New Testament churches where they can be taught to observe all things our Lord has commanded."

Special projects, such as preaching missions, simultaneous evangelistic crusades, evangelistic conferences, city-wide revivals, and central crusades in major cities, will be undertaken upon the recommendation of missions and national Baptist conventions on the fields and the approval of the Foreign Mission Board. These projects will be organized and correlated through the office of the Board's consultant in evangelism and church development and in close cooperation with the area secretaries.

"The Foreign Mission Board stands ready to appropriate funds to implement special projects in evangelism and

church development as resources may permit," Dr. Cauthen said. "Missions and conventions will recommend these projects with confidence that the Board will as readily provide funds for them as for any other undertaking recommended after consideration and prayer."

The new program of advance also seeks to lead Southern Baptists at home in greater spiritual reinforcement for the world task. "We must have a new experience of depth in prayer," Dr. Cauthen said. "Organization will not achieve what we are talking about. Promotion will not do it. We need to develop a spiritual longing. Who can foresee what God may do with Southern Baptists if we lay ourselves absolutely at the feet of Christ and commit ourselves to the implementation of the Great Commission in these closing decades of the 20th century?"

17 Missionaries Appointed

Also in its April meeting, the Foreign Mission Board appointed 17 missionaries, bringing its overseas staff to 1,820 (including 27 missionary associates).

Two of the new missionaries come from other Southern Baptist Convention agencies. Miss Betty Hart, native of Louisiana, has worked with the Toledano Baptist Mission in New Orleans, La., for the past eight years as a missionary of the Home Mission Board.

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Christian Home Week Set For May 3 - 10

NASHVILLE—Many Southern Baptist churches will observe May 3-10 as Christian Home Week, using the suggested theme "Give Your Best in Marriage."

"The vows of a Christian wedding suggest the theme," said Dr. Joe W. Burton, secretary of the Sunday School Board's family life department.

"The purpose of the emphasis," Dr. Burton added, "is to help persons see how an attitude of giving rather than of getting offers the greatest promise of happiness in marriage."

Christian Home Week provides an opportunity for a church to evaluate its total family ministry and to provide special help for families.

Materials suggesting activities for the week have been sent to Southern Baptist pastors and denominational leaders by the family life department. Among the activities are film forums and discussions groups.



Christian wedding vows inspire Home Week theme.

"All church organizations as well as the church library will have a vital part in the week's observance," Dr. Burton stated.

Joseph R. Estes Elected CEA Secretary

The Kentucky Baptist Convention, Middletown, has elected Dr. Joseph R. Estes, professor of religion at Kentucky Southern College as its new Christian Education Advance Secretary. The announcement was made by Ted C. Gilbert, chairman of the Convention's Christian Education Committee, and by V. V. Cooke and Joseph E. Stopher, co-chairmen of the Christian Education Advance Executive Committee.

Dr. Estes, whose duties begin May 1, will assume leadership for the second phase of the Convention's campaign for \$9 million for its educational institutions. Already, more than \$3 million has been pledged toward the goal, and the effort will be continued to reach the full objective. The new CEA secretary will not only assist churches which have not participated in the campaign thus far, but will also seek gifts from business and industry located near Baptist institutions throughout Kentucky.

In announcing his election, Mr. Gilbert said, "Kentucky Baptists are determined to press on in their determination to have the highest caliber educational institutions possible. We are encouraged by the success thus far attained toward our \$9 million goal for capital facilities and by the rising interest of our Kentucky Baptist churches in planning local campaigns. We believe Dr. Estes is the man who will not only lead us to total victory in our drive for \$9 million, but will also strengthen our total educational ministry as Baptists."

Prior to assuming his present duties at Kentucky Southern College, Dr. Estes taught at the Ruschlikon Baptist Seminary in Zurich, Switzerland. He is a native of Kentucky, and has pastored a number of churches in the state, including First Baptist Churches in Bowling Green, Crestwood, and Carrollton. His father, E. F. Estes, was for many years pastor of the West Broadway Baptist Church in Louisville.

He is married to the former Helen Trout, daughter of Dr. and Mrs. George M. Trout of Lexington. They have four sons and one daughter.

Editor Says Baptist Schools Need Support

ABILENE, Tex. (BP)—Baptists must either start supporting their schools on a larger scale or face three undesirable alternatives, the editor of the *Baptist Standard*, E. S. James of Dallas, told a Hardin-Simmons University founders day crowd here.

The undesirable alternatives, he said, are:

1. Accepting government aid, which James said he would oppose vigorously;

2. Reducing the number of Baptist colleges by turning some of them over to other private agencies;

3. Reducing enrollments possible to the upper 15 per cent of high school graduating classes, which some Baptist schools are already advocating.

The editor of the Texas Baptist weekly newspaper made a plea for increased Baptist support of Baptist schools after paying tribute to the founders and early leaders of Hardin-Simmons University.

"Who could measure the worth of Hardin-Simmons University to the world?" he asked. "Who could begin to imagine the value of the Christian teachers, preachers, missionaries and men

of business and industry who have gone out of this school?"

James said the most perplexing problem faced by Baptist schools at present is the College Aid Bill passed by Congress last year providing for grants and loans to private schools.

The Texas editor stated that the Baptist General Convention of Texas has adopted a resolution asking Baptist schools not to accept either government grants or loans.

James stated that he was absolutely opposed to Baptists schools' accepting government grants and would continue to fight any move to give or accept government grants.

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No. 3 in a series

YOU Preached At Yellowstone Park

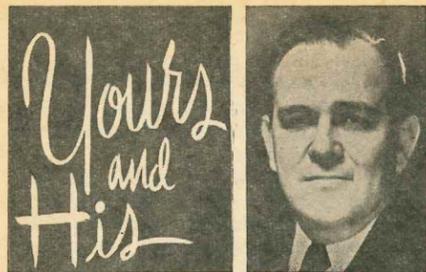
Hello, friend! I am W. R. Manion, and this is my wife Myrtle. We are sitting in our trailer, which we frequently use for trips now that I am retired.

As a retired Kentucky pastor I keenly appreciate my annuity checks each month, made possible in part by the Cooperative Program. With this annuity my retirement years are more enjoyable and meaningful.

For example, last summer we took our trailer to Yellowstone Park. One Sunday morning, I was the only preacher around. I conducted outdoor services, and several hundred attended.

June 21 will soon be here, which is Cooperative Program Sunday. I hope you will observe this day in your church so more can learn what the Cooperative Program does.

Observe **COOPERATIVE PROGRAM**
Sunday June 21



Operation Bottles

One of the highlights of our Mountain Mission Tour, April 20-24 (with J. Edward Cunningham—and—C. R. Daley and A. B. Colvin) was to come upon a thrilling project of Pastor-Missionary Roy Bennett of Big Creek Church, Booneville Association—collecting bottles—to send some of his fine boys to the RA Camp at Cedarmore this summer!

Aided by his RA leaders (George Gibson and Clifton Bowling), he has the boys and the whole church collecting bottles (he has 1200 already) to sell them and send his boys to the State RA camp. The church eats and sleeps bottles and boys! Congratulations, Roy Bennett and your RA leaders!

What are you doing to send your boys to the RA Camps (four different weeks to choose from—June 8-12, 15-20, 22-27, and 29-July 4). Send your registrations to Mr. Forrest Sawyer, Brotherhood Dept., Middletown, with \$1 for each boy now—and \$15 when they get to camp.

And do not forget the GA girls! (Jr. GA's July 6-10, 13-17; Int. GA's July 20-24 and 27-31—send to Mrs. George R. Ferguson, Baptist Bldg., Middletown—now!)

Crying In The Wilderness

We were all challenged and chilled with what we saw, heard, and felt in the eastern mountains. Challenged by the heroic and faithful work of the Baptist people in our churches and missions; with the good, clear voice of our pastors and missionaries as they "lift up their voices" with the Good News of Jesus Christ; and with the great opportunity to win the lost multitudes (in one county as many as 93% are lost, unsaved!) We were chilled with the scarcity of the preachers and missionaries, the awful need of so many precious children and people—some of whom live in poverty and neglect, others who are prosperous—both of whom need the Gospel which we have. We must do more. (Watch for Dr. Daley's articles in depth).

Yours and His,

Harold G. Sanders

Kentucky Baptists

Donaldson Creek, Cadiz, Celebrates 150th Year

CADIZ, KY.—Donaldson Creek Baptist Church, oldest Southern Baptist church in the Little River Association, celebrated its 150th Anniversary, Sunday, April 12, 1964.

Olen Sisk, retired minister and former pastor of the church for fifteen years, brought the morning message.

Bayliss Sumner, the church clerk, read a brief history of the church that afternoon; and Ray Board, the present pastor, introduced all former pastors and interim pastors who brought greetings and congratulations. These were Olen Sisk, Kidell Thomas, L. L. Terrell, Irvine Darnell, Jimmy Ricks, and Robert McFadden. Kidell Thomas and Bartley Taylor, who had been ordained and sent out by the church, were also introduced. Special music, congregational singing, and testimonies by former members and friends were featured.

Southern Professors Listed in Who's Who

LOUISVILLE, Ky.—Four professors at Southern Baptist Theological Seminary here have been listed in the 1964 edition of *Who's Who in America*, a biographical dictionary of notable Americans published each year.

They are Dr. Findley B. Edge, Basil Manly Jr. Professor of Religious Education; Dr. Clyde T. Francisco, John R. Sampey Professor of Old Testament Interpretation; Dr. Allen W. Graves, dean of the School of Religious Education; and Dr. Dale Moody, Joseph Emerson Brown Professor of Christian Theology.



Ted B. Boland, pastor of the First Baptist Church, Leitchfield, Kentucky, was honored recently on the second anniversary as the pastor of the church. Pictured, left to right, above are Donna, Rev. Boland, Julie, and Mrs. Boland. Their son Claude Scott is not pictured.

Nine thousand of the 58,000 listings in the 1964 edition of the biographical dictionary are new. Only three out of every 10,000 Americans are nominated for listing in the annual publication.

Second Baptist, Ashland, Gets New Pastor

Milton Burks, pastor of Crockett Baptist Church in Bell County, Kentucky, has been called as pastor of the Second Baptist Church, Ashland. Burks and his wife, both natives of Anderson, Alabama, will graduate May 8 from Clear Creek Baptist School, Pineville, Kentucky, a theological school for adults. They have one child, Charles, age 6, and live on the school campus where Mr. Burks is employed at the Clear Creek Church Furniture Factory.

The Burks family moved to Pineville from Cleveland, Ohio, where he had been employed at the Ford Motor Company. He was formerly pastor of Indian Creek Baptist Church, Gray, Kentucky. Mrs. Burks is the former Mary Kieff, daughter of Mr. and Mrs. Earl Kieff of Lester, Alabama.

Youth Team From Cumberland Praised

James Boswell, president of Cumberland College, recently received an unusually complimentary letter from Pastor D. L. Hammer, Jr., of the Washington Pike Church in Knoxville, Tenn. He wrote in appreciation of a gospel youth team composed of Floyd Price, Alex Cummins, Sue Younce, and Reva Joyce Emert.

He wrote Dr. Boswell, "For the second successful year we have had the inestimable pleasure of having a gospel team from Cumberland College. As I wrote to you last year expressing my appreciation, I felt then that we had received the very best which Cumberland had to offer. The contribution of these youth to us is immeasurable. I am so proud of Cumberland and of the students which go out representing her. I am sure these teams are a direct reflection of the wonderful training of Cumberland College."

Price is a ministerial student, ordained in early April. Cummins is from Harlan and is described by President Boswell as an excellent soloist. Miss Younce's father was a pastor in Kentucky, and now serves with the Billy Graham Crusade. Miss Emert teaches physical education and directs the college's intramural program.

The Christian Education Advance will help strengthen all Kentucky Baptist schools, and make possible the training of more young people of this caliber.

REVIVAL RESULTS:

Central, Corbin, Experiences Response of Youth

Revival swept through the Central Baptist Church, Corbin, and when the final record was tabulated there were 23 additions by baptism with a total of 123 decisions made during the meeting. Of these, 72 were made in the Sunday morning worship service. Among the many decisions were five high school boys who came on profession of faith. One young man, Sammie Don Harrell, announced his call to preach. Two young ladies made public their intentions to become foreign missionaries. Donna Jean Cash and Beverly Ann Mullins are high school students, natives of Corbin and members of Central Baptist. About this same time, the church had licensed four young men to the gospel ministry. They are Ralph Hodge, Tommy Ridenour, Art Dye and Jerry Stewart. Pastor Raymond Lawrence writes, "At a time when the number of men entering the ministry is declining, the number is increasing in Central Baptist . . . God is working in our church and we give thanks for it."

Meadow Hill Baptist Church, Louisville, had Carl Townsend, pastor of Bicknell Avenue Baptist, Louisville, as evangelist during the Baptist Jubilee revivals. There were 18 professions of faith, 10 additions by letter and a number of rededications. Arland Benningfield is pastor.

A. M. Vollmer, executive secretary of the Kentucky Baptist Foundation, was the evangelist in revivals at Ralph Avenue Baptist Church, Louisville, where C. W. Devine was pastor, and at the Alexandria Baptist Church where Chase Jennings is the interim pastor. Visible results of the revivals were 17 professions of faith.

Mill Creek Baptist Church, Radcliff, Ky., had 11 professions of faith, 1 addition by letter and 3 dedications during a revival in which R. G. Puckett, assistant editor of the *Western Recorder*, was the evangelist. Ferrill Gardner is the pastor.

First Baptist Church, Wheelwright, Ky., closed their revival on April 12, with Pastor James E. Casey, Jr., as evangelist. Casey became pastor of the church on January 1. There were 9 professions of faith. Since January 1, one young man has surrendered to preach and will enter Cumberland College in September. Pastor Casey says, "There was a spirit of interest and enthusiasm felt in every service." It was Casey's first time to preach a revival in the church where he is pastor.

Eugene Enlow, pastor of Immanuel Baptist Church, Tulsa, Oklahoma, and

former pastor of Bethany Baptist, Louisville, was evangelist for a revival at Rosemont Baptist Church, Lexington. William R. Cromer, Southern Seminary, was the music leader. There were 17 additions. The pastor is O. W. Yates.

The Southern Baptist Chapel, Welch, W. Va., had 8 additions by baptism during their revival. The Sunday school attendance was broken two consecutive Sundays. H. G. M. Hatler of Eddyville, Ky., was the evangelist. Eddie Henson is pastor of the chapel which is sponsored by the East Williamson Baptist Church and partially supported by the Home Mission Board and the Kentucky Baptist Convention.

A "Church Members" Revival was held at the Northside Baptist Church, Morganfield. Thomas H. Francis, superintendent of missions for Green Valley Association, Henderson, was the evangelist. Guy M. Deane, Jr., is the pastor.

Stearns First Baptist Church ended their revival on April 5. The record of the revival was 74 professions of faith, 8 additions by letter, two by statement and several rededications. Evangelist was Walter H. St. Clair and music was directed by Eugene Quinn. Lee Mason is pastor.

Sullivan Baptist Church reports 17 decisions in their revival. There were 7 additions by baptism, 3 by letter and 7 dedications. Pastor Alton Mitchell served as evangelist and Matt Suggs, of First Baptist, Morganfield, directed the song services.

Louis Twyman, pastor of Sand Springs Baptist Church, was the evangelist in the revival at Hillcrest Baptist Church where J. Alvin Hardy is pastor. There were 9 professions of faith, 4 additions by letter and 4 rededications. A new record of 194 was set for Sunday school attendance.

Grayson Baptist Church had the services of G. R. Pendergraph of the Survey and Development Department of the Kentucky Baptist Convention for their two-week revival. J. C. Stephen is the pastor. There were 8 professions of faith, 3 additions by letter and 3 dedications. On the last Sunday of the meeting 15 new members were enrolled in Sunday school.



Officers of Kentucky W.M.U. re-elected at the convention held at First Baptist Church, Owensboro, April 14-16 are: (l. to r.) Mrs. J. S. Woodward, Lexington, president; Mrs. W. H. Jaegle, Louisville, treasurer; Mrs. W. J. Clark, Louisville, recording secretary. Mrs. Jaegle was honored in the meeting for her sixteen years of service in the office of treasurer.

Ira McMillen, Jr., pastor of Unity Baptist Church, Ashland, reports the results of their recent revival with Lloyd Bardowell as evangelist. There were 26 professions of faith, 8 additions by letter and several dedications. One young man surrendered to preach.

Springfield Baptist Church had Missionary Davis Saunders for evangelist during their revival. Dee Wayne White of Campbellsville College led the music. Saunders used many illustrations from his missionary work in Nairobi, Kenya, Africa, in his preaching. There were five additions by baptism and two by letter. Robert Oldham is the pastor.

Pastor Bob Brown and Associate Pastor Landrum Haddix preached the revival at Trinity Baptist, Lexington. Warren Valine, minister of music for First Baptist Church, Albany, Georgia, led the singing.

Charles W. Holland, Jr., pastor of Porter Memorial Baptist Church, Lexington, was recently evangelist at the Bethel Baptist Church, Salem, Virginia. There were 113 decisions with 41 additions. Thirty-seven of these additions were by baptism and six surrendered for Christian vocations. Ralph Knight, former pastor at Cecelia, Ky., is the pastor at Bethel.

KENTUCKY BAPTISTS AT WORK

Kentucky Baptist Foundation

Foundation Receives Memorial Gift

by A. M. Vollmer

On a recent date the Kentucky Baptist Foundation received a check for \$1,500.00 from a member of a church in Mason County, the gift being a memorial to the donor's father, who went to be with the Lord in 1942. The father's slogan in life was, "If you have an enemy, kill him with kindness." What blessed memories could be cherished of all of us, if more lives could be characterized by such a philosophy of life.

The income from the investment of this gift will go to help support our three children's homes: Glen Dale, Spring Meadows and Pine Crest.

In the April 16 issue of the Recorder we gave a story of a bequest to the KENTUCKY BAPTIST FOUNDATION in the will of Dr. Edgar Clark, in which we stated the estate was valued at \$85,000.00. A recent check shows this figure in error. The total value of the estate is \$137,000.00, with the income going through the Cooperative Program.

Baptist Student Union

Nutshell News

by J. Chester Durham

Recent issues of college newspapers brought the news that we have Baptist students on these campuses who are recognized as outstanding students.

The Kentucky Kernel, the University of Kentucky newspaper, brought the news of U.K. honoring its outstanding women students.

The Mortar Board Senior Service Award went to Barbara Sutton, one of our outstanding Baptist girls. This is one of the most coveted awards. This essentially means that Miss Sutton served and excelled in more important activities on the U.K. campus than any other girl.

Miss Johnnie Cross, a Baptist freshman from Somerset, won the award for the most outstanding non-sorority freshman girl on the U.K. campus.

Miss Glynda Stephens, a Baptist girl from Williamsburg, was the most outstanding upper class woman.

In addition to these, three of the 18 girls to be tapped for Mortar Board, the senior women's leadership honorary society, were members of the Baptist Student Union. They are Anne Arnold,

Anna Laura Hood, and Mary Garland Goodlet.

The Eastern Progress, the official paper of Eastern State College, carried a feature article and three pictures of Miss Carolyn King. Miss King is the Baptist Student Union president. Miss King has been chosen as Eastern's "Best Dressed" coed. Earlier in the school year Carolyn received the title of "Miss Eastern".

Miss King is a physical education and English major. She has played an active role in many campus activities, which now include: Canterbury Club, WRA, ROTC Sponsor, secretary of the Student Council, Debate Team, and president of the Baptist Student Union.



W. J. Isbell, Jr., Brotherhood secretary in Alabama, will be one of three outstanding personalities assisting in the Brotherhood Universities to be held in May at Cedarmore Baptist Assembly.

The first of the two Universities will be held May 11-13, beginning with supper at 6:00 p.m., Monday, and closing after a prayer breakfast on Wednesday morning.

The second University will be May 14-16. This one will also begin with supper at 6:00 p.m. It will close after a prayer breakfast on Saturday morning.

Brotherhood men and pastors are asked to make their reservations for either of these Universities by writing Cedarmore Baptist Assembly, Bagdad, Kentucky—Mr. Marvin Byrdwell, manager.

Stewardship

Registration Open For Public Relations

by Robert Hastings

Those desiring to attend the Cedarmore conference on Public Relations, Publicity, and Creative Writing next August 24-26 may enroll now. An all-inclusive rate of \$20 has been set. This includes the following: registration, insurance, room and meals, chartered bus trip to Louisville's Courier-Journal, box lunch en route, a copy of How to Take the Fog Out of Writing by Robert Gunning, and a copy of syllabus materials distributed in the conferences.

This is truly an economical opportunity for those who wish to improve their skills in communication. Whether you edit a church bulletin, write church news for your local paper, produce promotional materials for a school or institution, or would like to learn how to write for various denominational magazines and publications, here is your chance to learn.

A free leaflet is available, describing the entire conference program. It also includes a registration blank. For your free copy, write Robert J. Hastings, or C. R. Daley at the Baptist Building, Middletown. There is no obligation in asking for the free leaflet. Write for yours today.

Sunday School

Correction:

by Roy E. Boatwright

Sunday school article in April 23 issue . . . Ten ways to promote Religious Education Programs were by accident placed in the Sunday school article, April 13 issue. Ten Reasons for a Ten-Day Vacation Bible School were supposed to have been stated. These ten reasons are:

- (1) It means more than twice as much Bible teaching.
- (2) Provides more time for directing boys and girls in religious activities.
- (3) Provides additional time for faculty development.
- (4) It is good for the church psychologically.
- (5) It is more economical.
- (6) Provides greater evangelistic opportunities (three times as many are won to Christ in a ten-day school as in a five.)
- (7) It is easier for follow-up activities.

- (8) Strengthens the total church program.
- (9) Without a ten-day school the standard cannot be attained.
- (10) It prevents waste.

Burton Returns for Entire Leadership School July 27-31

by Eugene F. Quinn

Choral Director Dr. Robert L. Burton of Southwestern Baptist Theological Seminary School of Church Music faculty has accepted our hearty invitation to return to Georgetown for our State Music Leadership School July 27-31. Dr. Burton made a very favorable impression in conducting the first State Youth Choir Festival at Georgetown at the conclusion of our Leadership School last year.



Robert L. Burton

His primary responsibilities this year will be two-fold. First, he will conduct the Leadership School in a combined choir rehearsal twice daily during the week in preparation for their part on the concert hour on Friday night, July 31. Secondly, he will again conduct the State Youth Choir Festival on Friday afternoon, July 31 and then the concert on Friday night.

The registration deadline for the Leadership School is July 17.

Brotherhood

What Is/Are Missions?

by Forrest Sawyer

Current Topic of Brotherhoods

(Several weeks ago local Brotherhood presidents were asked to present the question, "What is Missions?" to a regular meeting of the Brotherhood or the Planning Committee and, then, share conclusions with us. We relay the responses received via the Western Recorder page . . . hoping and trusting that many more hearts and minds will seriously consider the posed question.)

Willie Combs, Rockhouse Baptist Church, Hyden—"Missions is a command of God that we as Christians should tell the lost of Jesus wherever they/we may be."

James Hunt, Mt. Gilboa Baptist Church, Finley—"Missions, in short, is the sharing of the Gospel or good news of Jesus Christ with the world."

W. A. Miller, Hopewell Baptist Church, Harrodsburg—"To take God's Word where needed most. Missions is to work with the children who are not attending church, to live in the right way yourself, to become interested in someone who is lost and try to win them. This also means helping with the edu-

cational training of illiterate people and to help them to be able to help themselves."

W. D. Sutton, Forks of Dix River, Lancaster—"In our Jubilee Advance, we are to establish so many missions, churches, and preaching stations. Christ's mission here in earth was to seek and save those who were lost. Missions are fulfilling the needs of people by Christians wherever it may be, here at home or elsewhere. Missions are to tell others of the saving Grace of Jesus. Missions are a goal with a purpose."

John Arnold, Unity Baptist Church, Ashland—"Missions are tasks that must be done. Missions is seeking the divine will of God daily to perform the tasks He has for us. It is a constant state of prayerfulness in which we dedicate our lives to witness for Christ where and when we have opportunity. Missions is the support of those who have answered the call to serve Christ on the mission fields, foreign, pioneer, or home, with our daily prayers and with sacrificial giving. Missions is the recognition of the lost condition of most of the world and the dedication of Christians to the task that Jesus has given to all of us—"Go, teach, baptize, with the knowledge that He is with us in every task we endeavor to perform."

(To be continued in next issue)

Special Ministries

Mental Retardation

by Bill Goble

1. FALSE: "Mental retardation is a hopeless condition; nothing can be done about it, and it is futile to spend money trying to help the retarded." THE TRUTH: ALL RETARDED CHILDREN HAVE SOME POTENTIALITIES FOR GROWTH. If special and well-rounded training is given to them from early years into adulthood, many can be prepared to be either almost totally or partially independent economically and socially. Others can be taught to be less dependent than they will be if neglected.

2. FALSE: "Mentally retarded people are deranged, over-emotional and unable to control themselves."

THE TRUTH: MENTAL RETARDATION AND MENTAL ILLNESS ARE NOT THE SAME. Mental retardation is an incomplete or arrested development dating from birth or at an early age. Mental illness is a breakdown of function due to emotional disturbances in an individual whose mental powers have or could have developed normally. Each separate problem—mental retardation or mental illness—is of great social importance, but they should not be confused.

3. FALSE: "Mentally retarded persons are a menace to the community and are likely to be delinquent." THE TRUTH: There is nothing about simple retarda-

(Continued on Page 15)

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(Continued from Page 5)

Rewriting Baptist History

Dear Editor:

In the April 2, 1964, issue of the *Western Recorder* there appeared an article under the title, "The Origin of Baptists" by Glen Lee Greene which in one short, swift and decisive stroke chopped fifteen hundred years from Baptist history and brazenly labeled Baptists as just one other dissenting group arising during the Protestant Reformation. Of course we admit that the people called Baptists today were given the name in or near the fifteenth century but Christians holding the views and doctrines of Baptists today have existed in every generation since the

days of the apostles. This is clearly set forth by church historians of every major denomination including Roman Catholics. There is also ample evidence that Baptists are descendents of certain groups of Anabaptists or Re baptizers who lived on the continents of Europe and Asia as far back as the fourth century or even farther. Many of these groups were called Anabaptists while others rebaptized without bearing the name. It is surprising how much history some men will ignore in order to propagate their pet theories.

Since the Adult Training Union quarterly for the second quarter of 1964 contains two parts which advance the same theory in the April 5 section it is important to denounce certain statements in it. While the author of the quarterly on page 11 correctly says, "Our Baptist heritage begins in the first century . . ."; he contradicts himself by ignorantly and incorrectly saying on the same page, ". . . our history as a distinct group of Christians begins in the latter part of the sixteenth century and the first part of the seventeenth century." Here an irresponsible writer attempts to cut sixteen centuries from the illustrious history of Baptists. What the enemies of Baptists could not do with the sword, some who claim to be Baptist, are trying to do by rewriting history.

History agrees with the promise of Jesus when he said that the "Gates of Hell" would never prevail against true New Testament churches. In every century there were churches like those of New Testament times just as Baptists

bear the likeness today. If this were not true then the gates of hell did prevail for fifteen hundred years, and the promise of Jesus meant nothing. However true Baptist history confirms that promise in spite of these modern re-writers of history. If they want so much to be Protestants why don't they join them instead of trying to brainwash Baptists. Baptists are being betrayed by these unfaithful servants. Many pastors are not speaking up for fear of being branded and ostracized by the "powers that be." Where are the Eatons and Carrolls of today? Do they have the courage to defend Baptist history against the modern Whitsitts? If not they should change their names for Baptists since the days of John have been known for their courage.

Paducah, Ky.

R. E. Sasser

CLASSIFIED ADS

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PORTER ROUTH

(Continued from Page 3)

sights of other Baptist groups. We need to keep channels of communication open.

11. Does the proposed Fellowship have the approval of the BWA?

The Baptist World Alliance Executive Committee has approved the proposed bylaws for presentation to the various groups.

12. Will the Southern Baptist Convention in Atlantic City act in any way on the proposed Fellowship? What effect would a negative vote by the Southern Baptist Convention have on the proposed Fellowship?

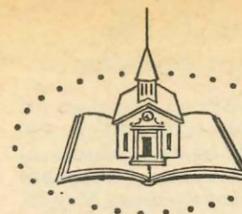
The SBC Executive Committee will propose a change in the SBC Bylaws to provide representation on this Fellowship Committee. The Fellowship does not depend upon Southern Baptists joining. If five other Baptist groups in North America join, it will become a reality. However, Southern Baptists are the largest group of Baptists in North America.

13. Several months ago a so-called "unity group" of pastors and others from the American Baptist Convention and the Southern Baptist Convention met at Virginia Beach to discuss matters of mutual interest. What connection, if any, does this group have with the proposed North American Baptist Fellowship? This "unity group" has said it will introduce resolutions at Atlantic City calling for the elimination of competition in home missions between the SBC and the ABC. Does this proposed action have any relation to the proposed Fellowship?

There is no relationship.

14. Would Southern Baptists have opportunity in the future to reconsider the degree of their participation in it?

Southern Baptists can decide at any time not to participate.



SUNDAY SCHOOL LESSON

By H. C. Chiles



ALCOHOL IN A COMPLEX SOCIETY

(This Lesson for Sunday, May 17, 1964)

Beverage alcohol is one of the greatest curses of humanity. Very few evils, if any, have done more to blight human life than liquor. It has depleted more financial resources, blighted more lives, wrecked more homes and caused more heartaches than any other one evil. Liquor has always debauched its consumers. It has been, is now and ever shall be a financial loss, a social blight and a political curse. Even though there are many who will contend for liquor, it does not have any defense. Nothing good can be spoken truthfully in its favor.

Intoxicants have an injurious effect upon the physical well-being of their consumers. Their use makes people quick-tempered and quarrelsome. Many have committed deeds of violence while under the influence of intoxicants which they never would have done had they been sober. Think of the financial losses, the physical sufferings and the mental anguish caused by drunken drivers! The use of alcoholic beverages is even more disastrous in the moral realm than in the physical. Drunkenness breaks down the moral sensibilities to such an extent that people do things which, without liquor, they would never think of doing. If those who are tempted to drink could see the results thereof, they would not take the first sip. One can see those bitter dregs in the experience of myriads of others. Nobody ever used liquor without suffering from its effects.

Alcohol robs one of health, character, finances and often a livelihood. It destroys physically, mentally, morally and spiritually. It deludes and demoralizes. Waywardness is the inevitable effect of intoxicants. Drink frequently sets people free from the restrictions of decency. If you are wise, you will beware of the touch, the taste and the thrill of it. Wisdom simply demands total abstinence. It is a certainty that if one does not drink he will never become an alcoholic.

It is a reflection upon the intelligence of the seventy-five million of our people who spend twelve billion dollars annually for intoxicating beverages and a blight upon our society that an annual expenditure of more than a billion dol-

lars is caused by alcoholism. This is a national scandal in view of the lack of funds for education and other constructive projects which are sorely needed.

Any person who advocates the use of liquor certainly encourages the destruction of others. Many will defend the use of alcoholic beverages, but there is not a single reasonable or Christian defense to be made in behalf of them. How tragic for anybody to get the liquor habit!

Romans 13:12-14.

Knowing that the Roman Empire was declining rapidly and that Rome was one of the most wicked cities in the world, Paul was careful to instruct the Christians who resided therein as to the way they should live in order to please God. Inasmuch as they had been saved, they were under obligation to live like Christians. Because the world judges Christianity by the actions of those who call themselves Christians, they ought never to be guilty of careless or riotous living. The latter reference was to the wild drinking parties and immoral orgies which were so prevalent then and are so numerous in our country now.

Today the trend is away from sober and righteous living. Right-thinking people are appalled at the widespread



U. S. . . the Hope of Spring.

use of intoxicants, as well as the attendant and increasing tendency to abolish morality and decency. Such conduct is the seed which will naturally produce broken health, broken hearts and broken homes. The way to overcome these temptations is to clothe ourselves with Christ and to refuse to make any provision for the flesh to fulfill the lusts thereof. If we are to live in accordance with the will of Christ, we must avail ourselves of the means of grace and receive from Him the strength which is needed for doing so. It is impossible for us to withstand the temptations to which we are subjected in our own strength.

Romans 14:13-21.

Chapter fourteen deals largely with the relation of mature Christians to those who are immature and weak. The strong Christian should consider the safety and welfare of his weak brother. He has obligations to his weak brother as certainly as he has to God. Christians need an awakening of conscience about the giving of offense to those about them. If, by something a Christian does, another seems to be turned away from Christ, the former should be willing to give up that thing even though he sincerely believes that his conduct is not offensive to God. Every Christian should consistently abstain from any action which is contrary to the law of love for Christ and others.

One who begins drinking alcohol does so at the invitation or request of another drinker. While one has the liberty to imbibe if he is determined to do so, even though it is always in disobedience to God and injurious to himself, he does not have the right to influence another to do that which is harmful to himself and to others. When a true Christian gives earnest attention to his great duties to God and to his fellowmen, such minor questions as those related to eating and drinking will readily fall into their proper places and assume their rightful proportions.

Any Christian, who is a member of a church, should be willing to forego his own personal liberties if the exercise of them should cause contention and dissension within the fellowship. He should strive diligently to avoid doing anything that will hinder the work of the Lord or cause another person to do wrong.

FOREIGN MISSION BOARD

(Continued from Page 6)

She expects to do good will center work in Chile.

Rev. William N. McElrath has been editor of Junior lesson courses for the Sunday School Department of the Sunday School Board, Nashville, Tenn., since June, 1959. He and his wife were appointed for Indonesia, where he will do publication work. He is a native of Kentucky; Mrs. McElrath is the former Elizabeth Hendricks, of North Carolina.

The other new missionaries, their native states, and fields of service are Oliver E. Gilliland, Jr., Oklahoma, and Peggy Workman Gilliland, South Carolina, appointed for Indonesia; C. Kenneth Hayes and June Snider Hayes, both of Kentucky, for Japan; James L. Houser, Pennsylvania, and Molly Rogers Houser, Texas, for East Africa.

Also, Max H. Love and Flora Gardner Love, both of Georgia, for Japan; Norman F. Lytle, Ohio, and Martha Yocum Lytle, Kentucky, for Israel; Robert N. Nash and Janet Carpenter Nash, both of Georgia, for the Philippines; and Samuel L. Simpson and Sue Kelley Simpson, both of Mississippi, for Ecuador.

Dr. Gilliland is a physician. Mr. Houser expects to do educational mission work (he holds the master of education degree), and Mr. Simpson expects to do agricultural work (he is completing work on the master's degree in agronomy). Mr. and Mrs. Lytle served at the Baptist Center in Petah Tiqva, Israel, several years ago on a non-missionary basis, teaching and supervising the children's home.

In other action, the Foreign Mission Board elected two new associate secretaries for missionary personnel: Rev. Louis R. Cobbs, of Dallas, Tex., and Rev. Truman S. Smith, of Wake Forest, N.C. Mr. Cobbs will head the volunteer division of the personnel department, and Mr. Smith will be candidate secretary for the eastern part of the United States.

SCHOOLS NEED SUPPORT

(Continued from Page 7)

He added, however, that he "would not oppose so heatedly the acceptance of government loans," adding, "I would reserve the right to oppose even loans if it becomes evident that accepting them might lead ultimately to accepting grants."

SBC President To Be Commencement Speaker

Dr. K. Owen White, president of the Southern Baptist Convention, will deliver the commencement address at Southern Baptist Theological Seminary during commencement exercises May 29, according to Seminary President Duke K. McCall.

The pastor of First Baptist Church, Houston, Texas, received the master of theology degree from Southern Seminary in 1932, and the doctor of philosophy degree in 1934. He was president of the Baptist General Convention of Texas at the time of his election to the Southern Baptist Convention presidency last May in Kansas City, Missouri.

Dr. White is author of *Sermons on Nehemiah*, a Broadman Press book published this year, *Jeremiah*, released in 1961; and *Studies in Hosea*, published in 1958.

More than 30 Seminary students are scheduled to receive their degrees during the May commencement exercises.

AT THE CROSSROADS

(Continued from Page 3)

gested civil rights legislation infringes deeply upon the rightful freedoms of numerous citizens and invests altogether too much power in the hands of the federal government.

Some of us feel, also, that we must continue to give prayerful consideration to the direction of our whole denominational educational program and should therefore exercise constant vigilance in the area of "academic freedom" and "academic responsibility" in our schools.

It is probable that it would be neither wise nor possible to deal with these problems "at length" on the convention floor. Mainly we shall have to work at these matters upon the local level, but our denomination is so set up that we have certain groups and agencies to which specific responsibilities are charged, and they can serve as clearing houses to help to coordinate our efforts.

The urgency of the hour demands that we approach the coming convention with the prayerful determination that it shall bear testimony to our strong Biblical convictions, shall be deeply spiritual in all its proceedings, and shall magnify our desire for a dynamic forward thrust in evangelism both in our homeland and around the world. A mighty volume of earnest prayer to God, both now and during the meeting of the Convention, will help us to find and do His will in such a way as to please and honor Him.

KENTUCKY BAPTISTS AT WORK

(Continued from Page 11)

tion which causes delinquent behavior. Most of the retarded are docile and trusting if their needs be met, but it occasionally happens that unscrupulous persons exploit these traits and make the mentally retarded their dupes.

4. **FALSE:** "All mentally retarded persons should be placed in institutions." **THE TRUTH:** When we realize that only one-tenth of one percent of the total population is or can be accommodated in our present residence centers for the mentally retarded, and that about thirty times that number of retarded are living in their communities, it is easy to see why this is untrue. Not only is it unnecessary to have them all in institutions, but the cost would be prohibitive.

5. **FALSE:** "Mentally retarded children come from retarded parents." **THE TRUTH:** The majority of retarded children are born to parents in the normal and superior ranges of intelligence—to people who have no reason to expect such a child.

—COPIED

Woman's Missionary Union

Camp Leadership Workshop

by Miss Rosa Fiechter

We are planning a Camp Leadership Workshop for the week end of June 6-7. It will begin on Saturday afternoon at 1:00 o'clock (EST) and will close with the noon meal on Sunday.

If you are going to serve as a counselor at Cedarmore during G.A. Camps this summer, your only expense will be your transportation to and from Cedarmore. If you are to be a counselor at an associational or a regional camp and would like to attend, you will be responsible for your own expenses unless your association or region will assume this responsibility. The linens will be furnished.

We feel that you will be a better counselor if you can attend this workshop for camp leadership. Please let us know if you are planning to attend the workshop as we must inform Mr. Byrdwell of the number planning to attend.

If you would like to be a counselor at Cedarmore and have not been contacted, please write Miss Rosa Fiechter, Kentucky Baptist Building, Middletown, Kentucky.

Dates Announced for YWA Conference

by Sydney Portis

The Kentucky YWA Conference will be held at Cedarmore July 17-19. Cost of the weekend at Cedarmore will be \$8.75. \$1.00 registration fee should be sent to: WMU, Kentucky Baptist Building, Middletown, Ky. and \$7.75 will be paid upon arrival at Cedarmore.

Plans are being made for workshops on "Fascinating Finger Talk," Literacy, Leadership, and Missions.

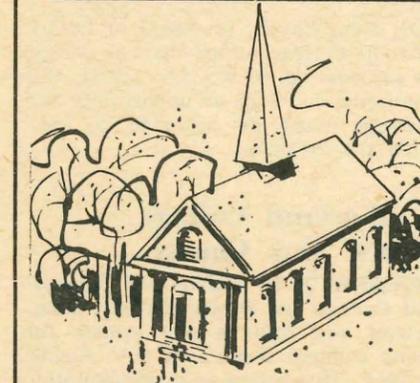
Begin to plan NOW to attend YWA Conference, Cedarmore, July 17-19.

Watch this column for further details and information on the conference.

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"That this may be a sign among you, that when your children ask their fathers in time to come saying,

What mean ye by these stones?

Then ye shall answer them, these stones shall be for a memorial unto the children of Israel forever." Joshua 4:6-7.

Just as Joshua commanded the twelve men of Israel to build with perfect stones a monument to commemorate the passing over Jordan—
So, as our loved ones pass from our presence over Jordan, we should select the most perfect, the most beautiful and the most lasting stone for the monuments we erect to commemorate their beautiful virtues and accomplishments.

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More K. B. C. News

Ludlow Baptists Dedicate New Building

On Sunday afternoon, March 29, the First Baptist Church, Ludlow, Kentucky, held dedication services for a new sanctuary. The new church building is colonial style and has a seating capacity of 800 plus a balcony. It connects with the present building and includes in addition to the sanctuary, the pastor's office, a church office, baptismal rooms and two choir rooms.

Pastor J. E. Howell delivered the first message of the day in an 8:30 a.m. service, and former pastor, Joe Waltz, preached the second sermon at the 10:50 a.m. service. The dedication message was brought by Latonia Baptist Pastor Thomas H. Shelton. The evening service included an Easter cantata and the baptism of 15 new members.

This is the completion of the second phase of the Ludlow building program. Cost of the first two phases is approximately \$300,000.

Campbellsville Awarded \$5,000 Grant

Campbellsville College has been awarded a matching grant of \$5,000 by the C.I.T. Foundation, philanthropic affiliate of C.I.T. Financial Corporation, L. Walter Lundell, president of both the company and the foundation, has announced.

Campbellsville is one of twelve small-

er colleges named for the award this year.

The college is expected to raise at least a matching amount from local business sources to receive the award.

"The foundation's program, in addition to its direct C.I.T. aid, provides an important incentive to the colleges to seek additional assistance from local business and other similar sources," Mr. Lundell pointed out. "This incentive has been demonstrated by the 57 colleges that have raised challenge grants totaling approximately \$400,000 to add to the \$285,000 contributed by the foundation."

Dr. John Carter, president of Campbellsville College, stated that the college has already set to work to match this promised aid. "Such an opportunity and challenge must be accepted by us," stated the president.

Cumberland College Offers New Course

President J. H. Boswell of Cumberland College has announced that Cumberland will offer a new course the second summer term, July 8 to August 15, 1964. This course is in collaboration with various agencies of the Kentucky Division of Conservation. It is a five-and-one-half week course called Biology 335, Wild Life Conservation. Most of the lectures and field trips will be under the direction of the State Division of Conservation Personnel.

Those desiring to enroll in this Wild Life Conservation course should contact Dr. William B. Wilder, head of the Biology Department at Cumberland College.

Dr. Barnette Authors New Book On Communism

A new book which takes a look at Communism from the perspective of Christian ethics has just been published in Grand Rapids, Michigan. It is written by the Professor of Christian Ethics of Southern Baptist Seminary, Dr. Henlee Hulix Barnette. The title of his new book is, *An Introduction to Communism*. The publishers have brought out both a hardback edition and paper edition.

The purpose of this new book, as stated by Dr. Barnette, is to present in non-technical terms an analysis of the Communist-Christian encounter, and to suggest guidelines for Christian action in meeting Communism's challenge. The author also presents his personal impressions received while visiting the Soviet Union.

Dr. Barnette, a North Carolina native, is a graduate of Wake Forest College, and Southern Baptist Seminary, and took advanced work at Union Seminary and Harvard University. He previously taught at Howard College in Birmingham, Alabama, and Stetson University, in DeLand, Florida. He has been Professor of Christian Ethics at Southern Baptist Seminary since 1951.



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