



WESTERN RECORDER

MAY 21, 1964





MISS SHERYL SOMERS FLETCHER, daughter of Dr. and Mrs. Byran Fletcher, Riverside, California, suffered accidental death on April 12 from food poisoning and carbon monoxide from a faulty mechanism on a gas refrigerator. Miss Fletcher was born in Louisville while Dr. Fletcher was a student at Southern Seminary. She was 17 years of age and had straight A's in high school from which she was due to graduate next year. Her death followed only by a few weeks the passing of Rickie Fletcher, son of the Fletchers.

TWO KENTUCKIANS have been granted Woodrow Wilson Fellowships for graduate study in the academic year 1964-65. They are Glenn Campbell Graber, University of Kentucky, and Christine Erica Rust, daughter of Dr. and Mrs. Eric Rust, a student at the University of Louisville.

A RESOLUTION of respect for Horace Allen of the Whippoorwill Baptist Church has been passed by the church. The resolution expressed appreciation for his work in the church and extended sympathy to the bereaved family.

LILLIAN HERRON, third child of Southern Baptist Missionaries Hubert and Nell Hardy, was born March 24. Both parents are natives of Kentucky, he of Fulton and she, the former Nell Brown of Madisonville.

EKRON BAPTIST CHURCH will use a different approach to revival. They will devote services on four Sundays and the Wednesday nights between to revival services that will include music and attendance from neighboring churches. Pastor Earl Davis reports a spirit of revival already. Services included in this special effort will extend from May 17 to June 7. Theme of the revival is "Dedication in Depth."

PLEASANT POINT BAPTIST CHURCH, Waynesburg, Kentucky, had the services of R. C. Flynn as evangelist for a revival April 20-30. There were 11 professions of faith and three rededications. Vernon L. Clark is the pastor.

K. OWEN WHITE, president of the SBC, has a new book of sermons on Nehemiah. These are sermons he has preached in his churches during the years of his ministry.

About the Cover

This week Baptists in America are gathering in Atlantic City, N.J., to celebrate the 150th anniversary of organized Baptist life in America. They will take note of the heritage of Baptists.

Our cover picture is the scene of a New England home near the site of the Screven Memorial Baptist Church. William Screven organized a Baptist church at Kittery, Maine, in the late 1600's. He was jailed and fined for opposing infant baptism. He has been characterized as a man who had "great ardor and energy in spreading and maintaining Baptist principles."

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

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WESTERN RECORDER

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JOHN W. LYNCH has been called as pastor of the Summit Park Baptist Chapel. He had been serving as interim pastor. Lynch was formerly a pastor in Simpson County and more recently, he served the Prospect Baptist Church and East Audubon Baptist Church in Long Run Association.

DR. AND MRS. W. MAXFIELD GARROTT, Southern Baptist missionaries to Japan, may now be addressed at Seinan Jo Gakuin, Nakai, Kokura-ku, Kitakyushu, Japan. Mrs. Garrott is the former Dorothy Carver of Louisville, Ky.

JAMES C. AUSTIN was the speaker for graduation exercises at Clear Creek Baptist School, Pineville. Nineteen men and women received their certificates of graduation, having completed a 3-year theological course. Austin has recently been called to become the executive secretary of the Kentucky Baptist Foundation.

TED L. HUCKABY, former pastor at Union City, Ky., and a native of South Carolina, began his pastorate at the First Baptist Church, Carrollton, Ky., on April 26. He and Mrs. Huckaby have three children.

WILLIAM E. BOYD, former pastor of the Sanders (Ky.) Baptist Church recently became editor of family life materials in the family life department of the Sunday School Board of the SBC.

ROBERT LESTER SMITH, a retired Baptist minister who had served churches in Kentucky, died April 26. Funeral services were conducted in New Life Baptist Church, Stanley, North Carolina.

CLEON A. WEBB, pastor of Elkhorn City Baptist Church, reports a good revival in the church with W. Terry Davis of Nashville, Tennessee, as evangelist. There were 24 professions of faith, 3 additions by letter and 15 rededications.

SINCE K. OWEN WHITE will not accept re-election as president of the Convention, the Maryland Baptist, edited by Gainer Bryan, has suggested Francis A. Davis be elected. Davis is a Baltimore businessman with "a long and impressive record of denominational service," according to an editorial in that paper.

PRESIDENT'S ADDRESS:

"For Liberty and Light" in the Past, Present, and Future

In this year of jubilee we are marking one hundred and fifty years of organized, cooperative Baptist mission endeavor in our nation. This would indicate that there is something virile and stable about our Baptist way of life. During these days much reference will be made to our Baptist forefathers. Beginning with New Testament believers in Jerusalem, through the early centuries, on into the Middle Ages, and down to our own twentieth century, individuals and groups held tenaciously to certain great Biblical truths which have been the "hallmark," the distinctive characteristic, of the people called Baptists.

I shall not attempt to trace the course of progress, to designate specifically the leaders whose names adorn the pages of Baptist history, or to acclaim the great heroes of faith who passed on to us our heritage.

To the past we are indebted. We dare not forget the stock from which we came. We are indebted forever to the grace and faithfulness of God, and to the faith and dedication of certain men and women who "believed God" and who in the midst of unbelief, opposition, pressure, persecution and ridicule "hewed a straight course" by the Word of God. We shall do well to remember that even though they were moulders of history and faithful protagonists of the divine will and purpose, they were frequently "stoned, . . . sawn asunder . . . tempted, slain with the sword," held in contempt, regarded with scorn and cast out of society. To the past we are indebted. Some of the things which are now being referred to rather scornfully as "traditional institutional structures" actually have their roots in great historic and that which is merely traditional! To the past we are indebted, and wisdom and gratitude shall have departed from us if we forget this.

The present is ours. It grew out of the past. It is rooted in the past. It is ours to evaluate and ours also to mould and maintain. Not all that happened in the past was good. Not all that prevailed in the past ought to be maintained now or be projected into the future. Some things about "the good old days" were not good at all! However, judgment and common sense, guided by the plain, positive statements of the Bible, which is God's Word for all generations, say to

K. Owen White is pastor of First Baptist Church, Houston. In 1963, he was elected president of the Southern Baptist Convention. London-born, August 29, 1902, White was reared in Canada. He is the first SBC president not born in the U. S. White is a graduate of Southern Baptist Theological Seminary, Louisville.

us that there is much in the past history of our nation and of our denomination which has been basic and vital in our continual growth and strength and cannot and must not be abandoned. The present is ours to face and to use for the glory of God.

For the future we must also feel a deep sense of personal responsibility. If we have received a heritage from our forefathers we must pass on a correspondingly rich heritage to those who follow us. To glory in a Jubilee Year, representing 150 years of Baptist missionary effort in our nation, but to be unconcerned about the present or indifferent to the future would indeed be tragic.

The Theological Atmosphere

If Southern Baptists have one distinguishing characteristic it is their firm faith in the Bible as the authoritative, divinely inspired, inerrant, dependable Word of God. Again and again it has been said of us and by us that we are "a people of the Book." Is this merely a wornout and meaningless Shibboleth or a meaningful and highly descriptive term? I believe that the overwhelming

BY

K. OWEN WHITE

majority of Southern Baptists, both pastors and people, have a deep and burning desire that this should accurately and truthfully describe us as a people.

To be sure that we understand each other fully, let it be understood that when we speak of our theology we are referring to our Biblical doctrines, to what we believe about God, about Christ, about the Bible, about the gospel, about the basic truths upon which the whole Christian way of life is based. In this all-important area of our denominational life we face problems. What then are these problems and what can we do about them?

Through the years the area of controversy, the battleground, has been between pure faith and pure reason, between the supernatural and the natural. When a man walks by faith he does not abandon reason, but in any decisive moment of conflict faith supercedes reason. There are some areas of life in which pure reason can never supply the answer.

Any statement can be challenged and most of them are. The statement that "the Bible says what it means, and means what it says" has been challenged. It is claimed that this calls for an unreasonable literalism, but this is not so. I do not know of a single preacher who demands that every word in the Bible

must be interpreted literally. Jesus spoke of Himself as "the door," as "the vine," and of His people as "salt." Do you interpret these words literally?

The point at issue is not that of interpretation. There is room for wide difference of interpretation, although there are some interpretations so wild, so completely out of harmony with the rest of the Bible as to be altogether untenable for the overwhelming majority of Southern Baptists. The point at issue is not interpretation—it is the truthfulness of God's Word. Can we, do we believe that the written revelation is true and dependable?

It has been said that we need no self-appointed defenders of orthodoxy, that the Bible does not need any human defense. It is not limping, it is said, and does not need a crutch, neither is it leaning, so it does not need to be propped up. With these latter statements I would agree. The Bible will stand because of the strength inherent within it. It is the living Word of God, it will not succumb to the doubtings, questionings, or subversive attacks of men. It is not the Bible for which we fear—it is the faith of people, particularly young people, in the Bible as God's dependable word, for which we fear.

How shall a generation of young people know of our complete confidence in the absolute integrity and reliability of God's Word if we hold our peace when reflection seems to be cast upon it? Unfortunately, even sincere, earnest scholarship can be misled and can mislead others. No one of us would intentionally reflect upon the character or motives of anyone else, but we can and ought to say that there are some directions in which Southern Baptists do not want to go.

FAITH IN THE BIBLE as God's supernaturally revealed word, and obedience to the Bible in the organization and operation of our local churches have made us what we are today as a New Testament denomination. Preeminently it can be said of us that we are what we are because of the Bible.

History clearly indicates that when any group has departed from a complete, wholehearted, childlike trust in the absolute truthfulness and dependability of all the Scripture, they have in the end suffered incalculable spiritual loss.

The message of the Gospel has never been accepted by multitudes of those who have heard it. "The preaching of the cross" was foolishness to many in Paul's day—it is foolishness to many in our day. They will laugh, they will scoff, they will ignore or disdain it, but some will accept it. Some seed falls upon

(Continued on Page 14)



Baptist Hopes For Atlantic City

Messengers from Southern Baptist and American Baptist churches gather this week in Atlantic City to look after their own affairs and to celebrate together the 150th anniversary of organized Baptist effort in America. What can be hoped from these meetings?

One thing is sure. All the problems we face separately and together as Baptists will not be settled. This is too much to expect. It is not too much to expect, however, that we will face seriously our responsibilities as God's people in these critical times. Southern Baptists alone outnumber any other evangelical religious group in America. When other Baptists in America are added to this number we comprise a very large segment of American evangelical Christianity. These sheer numbers make Baptists answerable to God for much.

Southern Baptists will be faced at Atlantic City with several critical issues. Even as we gather to deliberate in Atlantic City, in nearby Washington hearings of the Congressional House Judiciary Committee on the Becker proposals will be in progress. At stake is the First Amendment of the United States Constitution, according to the best Baptist minds. As our forefathers did in 1791, Baptists in 1964 should be inflexible in their stand for religious liberty as guaranteed by the First Amendment. The strongest support for a new amendment which would allow required Bible reading and prayer in public schools is coming from the South where Baptists are strongest. Messengers at Atlantic City should receive insight enough to go home and stem this tide.

Willingly or unwillingly, Southern Baptists are faced with the race issue. This is the mightiest social revolution of our century. Other religious groups have spoken on the issue. What, if anything, will Southern Baptists say in Atlantic City on the issue? By the very nature of Baptist polity, anything said by those at Atlantic City only goes for those present and has only the effect of influence on the 33,000 local autonomous Southern Baptist churches. Messengers at Atlantic City should be willing to take a stand on this matter, but more than noble sounding statements is the need for deeds to match our words.

This is a very sensitive and touchy issue for Baptists. We must exercise love, understanding and patience toward each other while disagreeing. The ever present danger is to resort to charges and counter-charges which can bring hurt feelings and even alienation. This does not solve the problem; it only dis-

rupts fellowship, and hurts our chances for ever working out the Christian solution.

Honest Baptists of good will can disagree without severing fellowship. If President Lyndon Johnson can espouse pro-civil rights views in Atlanta and be respected and applauded by many fellow Democrats who disagree with him violently, can't fellow-Baptists be as respectful and tolerant of each other while disagreeing? Is the bond of a political party stronger than the bond of Baptist brotherhood?

The same attitude of love and understanding ought to prevail concerning the doctrinal differences among Southern Baptists which were aired at the San Francisco and Kansas City conventions. There is little reason to fear that Southern Baptists will plunge over a doctrinal precipice in either direction. Convention President K. Owen White, chosen at least partly because of his outspoken concern for liberal tendencies in some quarters, has had an opportunity to get a closer look and now seems not as disturbed.

Southern Baptists have been characterized for many years with a rich variety of theological opinion within the accepted creed of Christ and the New Testament. There needs to be no power struggle now between the so called conservatives and liberals among Southern Baptists. If such a struggle is seen in Atlantic City, it will be in the choice of a Convention president to succeed Dr. White. This would be unfortunate. Let us hope the new Convention president will be regarded not as a representative of any particular segment of the Convention but only as a humble man of God chosen while not seeking to be elected.

Surely one thing hoped for from Atlantic City is better understanding of the relationship of Southern Baptists to other Baptists in the United States. This especially is needed when it comes to American Baptists. No doubt there will be many Southern Baptists to drop in on the American Baptist Convention which is meeting simultaneously in the same building, and many American Baptists will visit the Southern Baptist Convention sessions. The joint sessions beginning Friday and running through Sunday will be historic and significant. No doubt some impressions of each other will be confirmed while others will be changed. The result likely will be that we will seek more ways to work together while remaining completely separate in organization.

Above all, let us hope that Atlantic City will be a profound spiritual experience for the messengers. This is not always easy when business is being conducted

and controversial matters are under consideration. Even Convention preaching sometimes is listened to with too critical ears. Let us pray that the good effects of Atlantic City in 1964 will be felt in every Southern Baptist Church and in every facet of our Southern Baptist effort.

Dr. White's Decision Says Something

The decision of Dr. K. Owen White to decline re-election as Southern Baptist Convention president is commendable. Re-election is almost always automatic and doubtlessly would have been so in this case. The office carries honor and prestige, and it is always hard for humans to decline these.

Dr. White says he will not serve another year because of health reasons, and for the sake of the church he serves, the First Baptist Church of Houston. These reasons for declining point to the rigors of the office both for the man and the church he serves. The demands upon the Convention president for appearances and addresses are beyond all reason. He is expected

to do more things and be more places than is humanly possible. No wonder Dr. White gives health considerations as one reason for his decision.

The Convention presidency is also hard on the congregation served by the officeholder. Churches have been unselfish about the matter, but it is still unfair to the people and to the pastor. It is an honor to a church to have her pastor chosen as Convention president, but this honor ultimately wears thin. And so Dr. White's second reason for declining also makes good sense and reveals his pastor's heart.

The decision of Dr. White says something. It says the role of the Convention president should be reinterpreted, or one year is enough to expect a man to serve. The Convention messengers refused last year to vote for such a one-year limitation, but Dr. White's example may serve to set a precedent to be followed without a rule requiring it.

Dr. White has sincerely tried to fill the expectation of the office. He is to be commended for his service and for his decision.

BAPTIST FORUM



More on the Church

Dear Editor:

I note with interest the article in the *Recorder* by Glen Lee Greene on the origin of Baptists, and also the criticism of it by Roscoe Brong in the *Ashland Avenue Baptist*. On the point at issue, I agree with Greene. Let me commend you for printing his article. The 1925 Statement, which is the current Declaration of Faith for Kentucky Baptists, and therefore an influential guideline for the *Recorder*, is silent on this matter, thus permitting all conceivable freedom at this point.

But this is really just the outcropping of a much larger issue between the two main schools of thought among Baptists on the church; one maintaining the "big invisible church" theory, and the other maintaining the "only church" theory. The non-successionist usually finds the continuous existence of the church in the "big invisible church", and the practical fear of the successionist is of the mystical universal church.

As for myself, I insist and rejoice that the Bible teaches neither the invisible church nor the only church. Rather, it presents the "any church" doctrine. This is simply the truth that any church is a church, but Baptists are best and need to be better! It is a sort of hybrid of the two main schools of thought, combining the strict localism of the church with due respect for other Christians and their churches. It avoids the uni-

versal invisible church on the one hand, and exclusivism on the other.

I think Jesus defined the church when He said, "For where two or three are gathered together in my name, there am I in the midst of them." Yet the first church He set up in Jerusalem had non-essential extra features making it an exact standard of church excellence. It was a deluxe model, so to speak. The trouble is that churches have not always come up to the standard of excellence! And Jesus nowhere promised the continuous existence of all these extra features. Continuous existence relates only to the essential kind of thing, although he added desirable extra features to it. So, instead of imagining a universal church, and instead of requiring the continuous existence of the first kind of church, I simply distinguish between the church's essence and its extra features. The essence has been perpetual, but not its extra features.

According to the 1925 Statement, this view of the church is also permissible, in which case "a gospel church" would simply be interpreted as the type of permanent community church that Jesus first set up.

London, Ky.

Winn T. Barr

Reflections On Hopkinsville

Dear Editor:

After reading your "Observation" about Hopkinsville, Kentucky, I could

hardly contain myself, knowing you experienced, briefly, what I had the privilege of being surrounded with as a youngster growing up. I am glad my grandfather settled in Hopkinsville years ago, thus giving me the opportunity to be reared there. However, of significantly more value than this was the opportunity to be a "raised-up" part of the fellowship of First Baptist Church. Thank God for the continuing spirit and zeal of that body of believers.

I am compelled to say that I believe a near phenomenon has taken place, beginning almost two decades ago. It has been a thrilling thing to be a part of this unique experience . . . that of young people "on the march" for God.

In the late 1940's, a tidal wave of Christian devotion and dedication overwhelmed many young people of the Hopkinsville area, and particularly of First Baptist Church. This took place in the form of revivals and prayer meetings, youth-led and youth-involved, and it changed the destiny for many who were caught up therein. Behind the scenes, of course, were fine noble leaders, without whose direction this cause would have been in vain. Such leaders as Dr. Gabe Payne, M.D.; Dr. Peyton Thurman, former pastor; Miss Carrie Baker, a dedicated Christian lady, and many, many others helped to mold young lives into well-made plans for serving Christ. The entire church gave complete support to this dedicated movement, thus helping to enrich this spirit about which you wrote.

I thank God for such dedication, which influence these lives toward richer, fuller service for Christ, the writer included.

Atlanta, Georgia

Joe S. Mason

Atlantic City Programs Feature Kentuckians

A number of Kentuckians will be program personalities in Atlantic City when Southern Baptists convene for their annual convention. Kentucky laymen will be one of the main speakers on the Convention program proper and others will have important program responsibilities in the related meetings such as the pastors conference and the Southern Baptist Religious Association.

Honorable Eugene Siler, United States Representative from Kentucky's Fifth District, will address the Convention in the Wednesday afternoon session. His subject is "Christian Training, a Deterrent Crime." Siler, an outstanding Kentucky Baptist layman and a member of the First Baptist Church, Williamsburg, has long been known for his work in the field of temperance and morals. He served two years as president of the Kentucky Baptist Convention and has served on a number of important denominational committees through the years.

Southern Seminary President Duke McCall will report to the Convention messengers on the seminary he serves as president. Two Louisville pastors, A. B. Carpenter, Audubon Baptist Church and John A. Turpin, Beth Haven Baptist Church, will appear on the Convention program. Carpenter will have a scripture reading on Thursday evening and Turpin will have the last benediction of the Convention following the Friday morning message of Billy Graham.

Two Southern Seminary personalities will have major addresses at the Southern Baptist Pastors' Conference, C. Penrose St. Amant will deliver entitled, "The Churches and the Lordship of Jesus Christ" and Wayne Ward will deliver a message entitled, "The Security of the Believer".

John Huffman, pastor, First Baptist Church, Mayfield, will have scripture and prayer at the Tuesday afternoon session of the conference.

Two more Southern Seminary teachers will appear on the program of the Religious Educational Association. New Testament Professor William E. Hull will address the Religious Education leaders on the nature of the church and Dean Allen W. Graves will be one of the leaders of group discussions conducted at the Religious Education meeting.

POAU Exhibit At World's Fair

"Praying hands or preying hands?" This is the theme of a World's Fair exhibit being displayed by Protestants and

Other Americans United for Separation of Church and State.

Three rotating panels, each six-feet high, show a pair of human hands in prayer, then accepting tax money, then in chains and powerless to pray. The corresponding captions read: "A Free Church . . . Is Free of State Subsidy . . . Is Free of State Control."

Glenn L. Archer, executive director of POAU, addressing a banquet sponsored by POAU for religious exhibitors at the Fair, said, "Since church-state separation has made possible the rich denominational diversity we see in the Protestant and Orthodox Center, it is only fitting that POAU should have an exhibit in the same hall, to remind Fair-goers of the meaning of our great American tradition of religious liberty."

Located in the Protestant and Orthodox Center near the main entrance to the New York World's Fair, the POAU exhibit is at present the only one in the Center using mechanical motion to attract attention.

Lottie Moon Offering Totals \$10,949,857.35

Books on the 1963 Lottie Moon Christmas Offering closed May 1 with a total of \$10,949,857.37. This is \$626,265.66 more than the 1962 total of \$10,323,591.69. Any additional Lottie Moon funds received by the Southern Baptist Foreign Mission Board will be counted on the 1964 offering.

April SBC Income Tops Comparison Months

NASHVILLE (BP)—A financial statement from the treasurer of the Southern Baptist Convention shows April income for the SBC through the Cooperative Program went above income for two comparative months.

Treasurer Porter Routh of Nashville reported the 28 cooperating state Baptist conventions sent in \$1,684,523 through the Cooperative Program. This topped the March receipts of \$1,597,154 and those of April, 1963, which were \$1,520,310.

The April receipts brought Cooperative Program total for 1964 to date to \$6,878,211. This is 10.1 per cent over the figure of \$6,247,062 for the first four months of 1963.

At the end of the first quarter (through March), Cooperative Program funds for SBC agencies were running 9.88 per cent ahead of the previous year. This meant that during April, they advanced even further ahead.

Designations for April amounted to \$2,082,262 bringing the year to date to \$12,076,933 against \$11,224,962 for the first four months of 1963. This is a gain of only 7.59 per cent.

Only six states trail 1963 in comparing Cooperative Program funds forwarded for the year to date. Five of the states are pioneer states, that is, they serve areas where Southern Baptist work is young.

Disbursements for the year to date include \$14.6 million to the Foreign Mission Board. The Foreign Mission Board got \$1.3 million in April through designations, as Lottie Moon Christmas Offering money continued to come in.

The Home Mission Board this year so far has received \$2,145,888 including \$778,787 in April by designations, reflecting partially a special offering for home missions. The six SBC seminaries have, combined, received about \$1.5 million thus far in 1964.

Northeastern Churches Plan For 3 Conventions

by Jim Shelly

LEVITTOWN, Pa. (BP)—Representatives from Southern Baptist churches and district associations in nine Northeastern states voted unanimously here to form three area conventions as soon as possible.

This changed the direction from their earlier thinking. Previously, they had intended for all nine states to be included in one geographically large regional convention which would attain "state" convention status in Southern Baptist Convention circles.

A natural geographical grouping divided the representatives into these three areas—(1) New England; (2) New York and northern New Jersey, and (3) Pennsylvania and southern New Jersey.

The New England area would include Maine, New Hampshire, Vermont, Massachusetts, Rhode Island and Connecticut. Southern Baptist churches in Delaware would continue their ties with the Baptist Convention of Maryland.

Two existing state conventions of Southern Baptist work have churches affiliated in these nine states. They are Maryland convention and the State Convention of Baptists in Ohio.

Tension which arose early in the meeting here eased as the reason for having three separate conventions, rather than one larger convention, was discussed.

Observers believed the change in direction resulted from two things—first, the better functioning and financing possible with three smaller conventions, and second, reluctance of churches in Pittsburgh, Erie, Buffalo, Rochester and other cities in that vicinity to leave their Ohio affiliation for a nine-state regional convention.

Several persons present praised the Ohio and Maryland conventions for aid given their churches. "We have never called upon the Baptist Convention of

Maryland for anything, when they did not respond," said David Morgan, pastor of First Baptist Church, Brooklyn, N. Y.

New York-northern New Jersey representatives set 1967 as target date for their separate "state" convention. Pennsylvania and Southern New Jersey Baptists said 1967 might be their target date also. New England representatives, however, said it might take longer for them to form an independent "state" convention.

At present there are 66 Southern Baptist churches and 29 missions in the nine-state area. They have a combined membership of 11,000. Population in the Northeast makes up about one-third of that in the United States, it was reported here.

Five district associations are affiliated with the Maryland convention. Two cooperate with the Ohio convention.

Church Leaders Argue For First Amendment

by Nona Saturday

Clergymen, representatives of citizens groups, and individual witnesses differed markedly on the Supreme Court decisions outlawing required Bible reading and prayer in public schools. Some held the decisions are a safeguard for religion while others charged they "established agnosticism and atheism."

At hearings on proposed "prayer amendments" held in Washington by the House of Representatives Judiciary Committee, witnesses testified both for and against a constitutional amendment to reverse the court decisions.

William F. Creighton, Episcopal bishop of Washington, D.C.; J. Brooke Mosley, Protestant Episcopal bishop of Delaware; Irvin M. Blank, Synagogue Council of America; Fredrik A. Schiovoz, president, the American Lutheran Church; and Seymour Braubard, Anti-Defamation League of B'nai B'rith, and others favored the court decisions and opposed any constitutional amendment.

Robert G. Howes, Massachusetts Citizens for Public Prayer; Charles W. Lowry, president, Foundation for Religious Action in the Social Order; Francis B. Burch, chairman, Constitutional Prayer Foundation; and Carl Thomas McIntire, national chairman, International Christian Youth in the United States of America, were among those favoring a "prayer amendment" to "put God back in the public schools."

Arguments for an amendment were strongly anti-atheist and anti-Supreme Court. They charged that the court in effect had established "atheism or agnosticism as the national religion."

William J. Kenealy, a Jesuit, professor of law at Boston College law school, said previous testimony forced him to say he is "neither an atheist nor an agnostic

nor a secularist nor a Communist" in opposing a constitutional amendment.

While "prayer amendment" supporters argue the Supreme Court denied the "free exercise" of religion, Kenealy took the opposite view. "I oppose any constitutional amendment . . . because any such amendment would seriously abridge the constitutional 'free exercise' of religion," he said.

The law professor said the spiritual heritage and religious character of America come from "the American society as such," not the "American Constitution, the American government, the American state as such."

He said society is religious, the state is not. The state was "deliberately constituted religiously neutral, or by a religious society, precisely because religious neutrality is the essential condition of religious freedom in a pluralistic society," he said.

Schlotz, a Lutheran pastor, took a different view. He said "in many homogeneous communities, school boards made provisions for scripture reading and prayer during school hours." This, in principle, he said, is "official religion—taught by the servants of the state."

With churches and religions in this (Continued on Page 12)



No. 5 in a series

Meet My Family!

Hello, there! I am Stanley Crabb Jr., and that is my son Phil standing beside me. My wife Pat is holding Ruth Anne.

I grew up in Louisville and my wife is from Hopkinsville. Before we went to Italy as foreign missionaries in 1958, I pastored at White Plains, Kentucky, and Pat was a medical technologist.

This year we are home on furlough, living at Seminary Village in Louisville.

I wish you could come with us to Matera Italy, which is located in the "arch" of Italy's boot. I wish you could see for yourself how your Cooperative Program dollars work for you on the mission field. I wish you could attend our church, which is crowded into one floor of a three-story building.

When you observe Cooperative Program Sunday in your church on June 21, say a word for the Crabb family will you? Give our thanks to all your members for their support and for their prayers.

Observe **COOPERATIVE PROGRAM**
Sunday June 21

Yours and His



Rather See a Sermon

There is a searching poem which reads:

"I'd rather see a sermon
than hear one any day;
I'd rather you would walk with me
than simply point the way."

We are all "from Missouri"—like to be shown. I wonder if God is not like that, too? I wonder if the unsaved, lost, heart-hungry world is not like that, too? Baptists should let God and the lost world "see" our Gospel in action. The Bible says: "Be ye doers of the Word, and not hearers only, deceiving yourselves." And denying the world of life in Christ! Jesus said "Go—preach—teach—heal—love" in My name. Are we doers?

Sunday, June 21

On Sunday, June 21 (or the nearest one convenient), every Baptist in every church should "see" what Baptist mission dollars are doing to show Jesus to the world! If pastors, Sunday School superintendents, Training Union leaders, W.M.U. and Brotherhood presidents will plan for "Cooperative Program Sunday" in your church, you will find out what Baptists are doing in missions—in your association, state, and world.

Cooperative Program Sunday

Each year, the 3rd Sunday in June, Baptist churches observe World Missions Sunday through preaching, tract and bulletin, assembly programs, playlets, and—in many cases, taking an offering. Those churches which do not give regularly Baptist world missions through the Cooperative Program are urged to tell the story, to give out envelopes (furnished to each church) and take an offering for the Cooperative (mission) Program, sending it to my office—to go at once around the world "on the wing with the Word!"

Talk to your pastor about it, or if the reader is the pastor, talk to your people about it—now is the time to plan.

"The C.P. Speaks Volumes"

That is the 1964 theme: "The Cooperative Program Speaks Volumes"—foreign missions, home missions, state missions, Christian Education, child care, hospitals, *Western Recorder*, and evangelism. It's a thrilling story—a sermon they can see!

Yours and His,

Harold G. Sanders

Kentucky Baptists

Corrections In Cooperative Program Report

The Business Manager's Office of the Kentucky Baptist Convention reports the following corrections in the report of March 26, 1964, of the Cooperative Program receipts:

(As it appeared) -			
MIDDLE FORK ASSOC.			
Big Rock Bottom	11.58		
Jason		66.00	
Association	11.58		
Total	37.55	137.88	
(As it should read)			
MIDDLE FORK ASSOC.			
Association	11.58		
Big Rock Bottom	25.87	71.88	
Jason Mission		66.00	
Total	37.45	137.88	

Dudley Pomeroy To Receive Doctorate From Georgetown

Three Scott County natives and a Newport, Kentucky, pastor will be awarded honorary doctorates during 135th commencement exercises of Georgetown College, May 29, 10 a.m. All four have earned undergraduate degrees from the College.



Dudley Pomeroy

Joe Stone, vice president of Southern Bell; Victor Bradley, Sr., attorney and bank president; and James Rucker Bristow, chemical engineer will be awarded LL.D. (Doctor of Law) degrees. Dudley Pomeroy, pastor of the First Baptist Church, Newport, Kentucky, will be granted a D.D. (Doctor of Divinity) degree.

Mr. Stone has risen from the ranks of Southern Bell to the second position with that concern. Listed in *Who's Who in America*, he is a deacon and Sunday School teacher in his church, a member of the Chamber of Commerce, the Armed Force Communication and Electronics Association, the American Institute of Electrical Engineers, vice president of Georgia Telephone Pioneers, and a Kentucky Colonel. Last year he delivered the commencement address to the graduating class at Georgetown. He has been a liberal supporter of the school for many years.

Mr. Bradley was graduated from Georgetown at the age of 17, and from Harvard Law school at 21. Since his graduation from law school, he has practiced law continuously in Georgetown. He has served as president of the Kentucky Bar Association, was president of the Georgetown National Bank, was elected to the Kentucky Legislature, and elected Commonwealth Attorney of the 14th Circuit Court District. Three times

he was appointed Special Judge of the Court of Appeals by three different Governors. Currently he is a member of the firm of Bradley and Bradley, Georgetown; and Bradley and Blanton, Paris. For forty years he has taught a Men's Bible Class, is a Rotarian, and has been president of the Georgetown Alumni Association.

Mr. Bristow, Dunedin, Florida, is a grandson of Professor J. J. Rucker, famed Georgetown teacher in the last century; and the son of Mrs. Alice Rucker Bristow, former matron of Rucker Hall. Currently a Food Technology Consultant with Reed Laboratories, Mr. Bristow is generally credited with the original development of concentrated frozen fruit juices. He holds numerous patents in this area. He has been president of the Florida Water & Pollution Control Division; chairman of the Tampa Division of both the Horticulture Society and the American Chemical Society. He serves as educational director of M.I.T. in Florida; sponsored the Sheriff's Boys' Ranch in Ocala, Florida; and was the donor of the Bristow Cafeteria at Georgetown College.

Mr. Pomeroy was featured in the Saturday Evening Post recently for his leadership in a movement which helped oust vice operations in Newport. He is a strong supporter of Christian Education and serves on a number of important denominational committees.

James W. Kinney Ordained By Pine Hill Baptist

A council authorized by the Pine Hill Baptist Church, Pine Hill, Kentucky, ordained James W. Kinney to the gospel ministry on March 15, 1964.

There were approximately 10 churches of the Rockcastle Association represented at the ordination.

Ray Carter, pastor of Freedom Baptist Church, was the interrogator.

J. Lee Dennington, pastor of Mt. Zion Baptist Church, gave the charge to the church, and Don

Downing, pastor of Ottawa Baptist Church, gave the charge to the candidate.

The ordination prayer was given by W. W. Kelly and the Bible was presented by W. A. Stokes, retired.

Brother Kinney, a native of Illinois, graduated from Clear Creek Baptist School in 1963 and has been serving the pastorate of the Pine Hill Church since that time.



James W. Kinney

B. B. Hilburn Retires As Chaplain of Kentucky Baptist Hospital

After 11½ years as chaplain of the Kentucky Baptist Hospital, Louisville, Dr. B. B. Hilburn has retired. He writes, "These have been the most fruitful, rewarding and satisfying years of my entire life."

While at the hospital, Hilburn has ministered to approximately 150,000 patients and their families in time of distress and trouble. He has counseled with employees and student nurses in the School of Nursing. He has presented more than 27,000 white New Testaments to mothers for their newborn babies.

Though retiring from the chaplaincy of the hospital, Dr. Hilburn will continue to do pulpit supply and revival work as well as interim pastorates. He will continue to make his home in Louisville.

James Coates Takes Tennessee Post

Dr. James C. Coates, pastor of the First Baptist Church, Middlesboro, for the past four and one-half years has resigned to become director of education for the Knox County Baptist Association, in the Knoxville, Tennessee, area. He will work with the 145 churches in this association.

Coates is a native of Kentucky and came to the Middlesboro pastorate from the Pyler Street Baptist Church in Little Rock, Arkansas. The Middlesboro congregation has had 258 additions during the pastorate of Coates and several improvements have been made to the facilities including a new educational building now under construction.

Coates has had such community responsibilities as serving as president of the Middlesboro Ministerial Alliance and chairman of the Juvenile Advisory Board of Middlesboro. He also has served as Finance Chairman of the Bell County Baptist Association.

Norris G. Hite Goes to Old Hickory, Tennessee

The pastor of the Harlan Baptist Church has resigned. He is Norris G. Hite, a native of Christian County, Ky. Hite will move to Tennessee on June 1.

Active in the affairs of the Kentucky Baptist Convention, Hite is presently a member of the Executive Board and a member of the Administrative Committee. He is the current chairman of the Committee on Order of Business and a member of the board of trustees of Clear Creek Baptist School.

Before going to Harlan, Hite served the First Baptist Church, Scottsville, as pastor.

SUMMER READING for the whole family



Favorites for Children

DR. SEUSS'S ABC

by Dr. Seuss

Treat your child to laughter while learning one of the most important aspects of reading—the association between letters and sounds. "Camels on the ceiling" and other Dr. Seuss creations give new zip and dash to the same old twenty-six letters of the alphabet. (3r) **\$1.95**

STORMY, MISTY'S FOAL

by Marguerite Henry

Misty, America's best-loved pony, returns in the author's latest true adventure, written with warm insight and humanity. Inspired by an actual happening—by the violence of a tidal wave, and the courage of the people who experienced it, this is an unforgettable story for ages 8-14. (2r) **\$3.95**

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RASCAL

by Sterling North

Here is a happy, heart-warming story whose hero is a completely captivating raccoon named Rascal. True adventure at its best from the author's own boyhood. Charming illustrations. (15d) **\$3.95**

A BIT OF HONEY

by W. E. Thorn

Thirteen complete after-dinner speeches with a rare combination of wit and wisdom. Stories, reminiscences, and humorous anecdotes make this book an exciting reading experience. (1z) **\$2.50**

DAVID OF JERUSALEM

by Louis de Wohl

This novel, based on the biblical account of David's life, and the author's own research into Hebrew history, shows depth of understanding and love for the Jewish people. (19h) **\$4.95**

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KENTUCKY BAPTISTS AT WORK

Training Union

Regional Training Union Rallies

by James H. Whaley, Sr.

Listed below are those who received first and second place recognition during the recently held Training Union Regional Rallies.

Junior Memory Work and Bible Drill

North Central Region Marcia Sills
 North Central Region Rhonda Ramsey
 Northeastern Region Randy Calvert
 Northeastern Region Kathy Smiley
 Western Region Gary Mathews
 Western Region Kim Nofsinger
 Southwestern Region Harold C. Beck
 Southwestern Region Ellen Price
 Southeastern Region Janet Godsey
 Southeastern Region Doyle L. Bowles
 Southeastern Region Patricia L. Litteral
 South Central Region Jackie Taylor
 South Central Region—

Mary Ann Grimsley
 Southern Region George E. Miller
 Southern Region Linda Todd
 Central Region Peggy Bewley
 Central Region Darlene L. Gish

Intermediate Sword Drill

North Central Region Bill Farmer
 North Central Region Barbara Hodges
 Northeastern Region Linda Susan Layne
 Northeastern Region Nadine Morris
 Western Region Terry Downey
 Western Region Sandra Brumley
 Southwestern Region Judy Flegle
 Southwestern Region Jimmy Taylor
 Southeastern Region June Chappell
 Southeastern Region Sharon Brashear
 South Central Region Jeanette Winn
 South Central Region Linda Epperson
 Southern Region Jennifer Diamond
 Southern Region Larry A. Sturgeon
 Central Region Jerry Lee Bewley
 Central Region Rickey Meadows
 Central Region Becky Hollingsworth
 Central Region Della Freeman
 17-and-18-Year Division

Young People's Speakers' Tournament

North Central Region Claudia Beach
 North Central Region Gloria Dorman
 Northeastern Region—
 Mary Elizabeth Hendricks
 Northeastern Region Lorene Haar
 Western Region Janice Royster
 Western Region Karla Lacy
 Southwestern Region Phyllis Warfield
 Southwestern Region Tom Bedwell
 Southeastern Region Freida Kirby
 Southeastern Region Gail Sue Key
 South Central Region Howard Enoch
 South Central Region—

Cassie Laura Russell

South Central Region Jerry Hopkins
 South Central Region Stewart Inman
 Southern Region Elizabeth Shugart
 Southern Region Carolyn Stilts
 Central Region Tish Moffett
 Central Region Ronnie G. Burgess
 19-and-Above Division

Young People's Speakers' Tournament

North Central Region David Book
 Western Region Suzanne Barnett
 Southwestern Region Ralph E. Burchett
 Southwestern Region Carolyn Smith
 Southeastern Region Geraldine Syme
 South Central Region—

Del Pentz Newsome
 South Central Region—

Georgia Spaulding
 Southern Region Lee Watkins
 Southern Region Becky Cummings
 Central Region Barbara Sullivan
 Central Region Sandy Richardson

Sunday School

Ridgecrest Baptist Assembly . . . A New Feature This Summer

Ridgecrest Baptist Assembly will have a brand new feature this summer . . . a conference for single adults and their leaders.



Roy E. Boatwright

The conference will be sponsored by the Sunday School Department of the Baptist Sunday School Board and will be under the direction of John T. Sisemore and other workers in the adult field service unit.

To make it easy for single adults to attend, the conference has been scheduled for Labor Day week end, September 4-7, 1964. Beginning with the evening session on Friday, September 4, the sessions will run through Monday noon, September 7.

Featuring the theme "The Christian Adult," the conference will provide opportunities for single adults to explore their role as Christian adults. Workers with single adults will be given special guidance for their leadership of single adults.

Program items will include guided Bible study, small-group study, personal interest conferences, and demonstrations. Each session will give opportunity for Christian fellowship.

For further information about the conference, interested persons should write John T. Sisemore, 127 Ninth Avenue, North, Nashville, Tennessee Tennessee 37203.

Reservations may be made by writing directly to Mr. Willard K. Weeks, manager, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina. The registration fee is \$2.50, and the cost of room (two persons per room) and meals will be \$21.00 per person.

Woman's Missionary Union

Workshops To Highlight 1964 YWA Conference - Cedarmore, July 17-19

by Sydney Portis

Workshops on Literacy, Leadership, Work with the Deaf, and Missions will be the focal point of the 1964 YWA Conference to be held at Cedarmore July 17-19, 1964.

Miss Mildred Blankenship, director of Literacy Work, Home Mission Board, will lead the literacy workshop. Miss Blankenship has written articles for *The Window* and will be on the 1964 program of the YWA Conference at Ridgecrest in June. This workshop is designed for community missions chairmen and those interested in this field.

Mrs. Hugo Culpepper, Kentucky WMS Director, will direct the workshop for YWA leadership. This will not be the basic leadership course.

Mr. William Goble, director of special ministries for Kentucky, will lead the workshop entitled "Fascinating Fingertalk". Mr. Goble works under the Kentucky Department of Missions and the Home Mission Board.

There will be a workshop on mission areas led by various people for those interested in missions, mission study and program chairmen, and mission volunteers.



Miss Blankenship



Bill Goble

Plan now to attend these workshops and take advantage of the workshops, missionary messages, fellowship, and recreation planned for the 1964 YWA Conference at Cedarmore, July 17-19. Cost: \$8.75. Send \$1 registration fee to: WMU, Kentucky Baptist Bldg., Middletown.

Stewardship

Individuals Testify For Cooperative Program

by Robert J. Hastings

Each week in the *Western Recorder*, you have been seeing display ads featuring different individuals who tell what the Cooperative Program means to them. We feel it is important for individuals to share these personal feelings. Why? Because too often we lose sight of the personal ministry of the Cooperative Program. Too often, it becomes simply a financial plan for doing mission work. But actually, the Cooperative Program is *people*.

Do you have plans for observing Cooperative Program Sunday in your church on June 21? Already, church leaders have received attractive packages of resource materials. These samples can be ordered in quantity. Have you ordered yours?

If you missed getting one of the packets, or need another order blank, let us hear from you. Write to the Stewardship Department, Baptist Building, Middletown, Kentucky.

Baptist Student Union

84 Missionaries Are Kentucky Grads

by J. Chester Durham

According to information received from the Foreign Mission Board on February 11, 1964, we have 81 Southern Baptist missionaries on the foreign mission field who have a degree from a four year college located in Kentucky. Forty-five of these are graduates of non-Baptist colleges. For your information we are listing their names and field of service. (Bear in mind that most of these as well as most of those from Baptist schools are products of the Baptist Student Union).

1. Joseph Franklin Baugh—East Pakistan
2. Jean Baugh—East Pakistan
3. Edith Clayton Bradshaw—Japan
4. Robert Carroll Bruce—Japan
5. Emma Claxon—Nigeria
6. Stanley Crabb—Italy
7. Patricia Crabb—Italy
8. Elizabeth Evans—East Africa
9. Wiley B. Fau—Nigeria
10. Geneva Fau—Nigeria
11. Irma Mangels Frank—Mexico
12. Lena Ethel Guest—Nigeria
13. Martha Gilliland—Nigeria
14. Grace Gray—Africa
15. Mary Frances Gould—Thailand

16. H. L. Hardy—Chile
17. Ruby Nell Hardy—Chile
18. Robert Bean Hardy—Japan
19. Cora Ney Hardy—Nigeria
20. Wesley Aurel Hardicon—Philippines
21. Mary Lillian Harris—Argentina
22. William Linville Jester—Nigeria
23. Dorothea Lane—Japan
24. W. Harold Matthews—Philippines
25. Lois Matthews—Argentina
26. Mary Elizabeth McConnell—Chile
27. Dewey Edward Mercer—Japan
28. Franklin Eugene Milby—Central Africa
29. Reva Milby—Central Africa
30. Paul Mosteller—Thailand
31. Dorothy Mosteller—Thailand
32. Lloyd H. Neil—Nigeria
33. Teremy Don Reece—Nigeria
34. Gwendolyn Reece—Nigeria
35. Martha Sanderson—Brazil
36. Hobson Lewis Sinclair—Hong Kong
37. Fred David Stull—Peru
38. Betty Stull—Peru
39. Orville Watters Taylor—Nigeria
40. Bill Clark Thomas—Malaya
41. Ruth Arlee Thomas—Malaya
42. Libby Tyner—Philippines
43. William Earl Whelan—Korea
44. Lillian Rae Williams—Columbia
45. Raymond Chester Young—Hawaii

Brotherhood

What Is/Are Missions?

Current Topic of Brotherhoods

by Forrest Sawyer

(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 the 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.)

William L. Rogers, 18th Street Baptist, Louisville—" (1) Because Christ gave us the Great Commission. (2) Being concerned with the welfare of our neighbors and getting the unsaved into the church. Laymen should give of their time and money. (3) Christ came as a mission and it should be fulfilled in us. (4) Anything that we do in Christ's name is a mission. (5) Making Christ's name known is missions. (6) Speaking for Christ is missions. (7) A method for taking the Gospel to others."

(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.

DAVID C. JACKSON, President
 Oneida, Kentucky

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 P. O. Box No. 601

Mayfield Kentucky

Clear Creek Baptist School

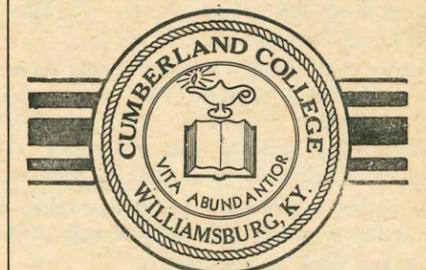
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 Pineville, Kentucky

Cumberland College

Williamsburg, Kentucky

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J. M. BOSWELL
 President

Brotherhood

WHAT IS/ARE MISSIONS?

(Continued from Page 11)

Raymond Jones, pastor, Pleasant Valley Baptist Church, Horse Cave—"Missions is our participation in the Great Commission, broken down into local, state, home, and foreign missions (Matt. 16-18). The "building" of the "Church", progressively and finally is and will be the result of missions. 1 Cor. 3:9 says "Ye are God's building". We have been given an unfinished task that will be completed. "The gates of Hell shall not prevail against it". Eph. 5:26-27 says that Christ gave himself for the church that he might cleanse it and present it to Himself a glorious church. It must have been a beautiful sight to behold that John saw as recorded in Rev. 21:2 and 9 . . . "The bride, the Lamb's wife". The church in all its radiant beauty. All of this will be the result of missions."

Raymond Cosby, Garfield Baptist Church, Garfield—"Missions are preaching, teaching, and healing. Mission work

is done through our children's homes, hospitals, and schools. Missions is organizing new churches and helping weak ones, giving money to the Cooperative Program and participating in many different mission activities. Missions is helping anyone in need—a hungry man at home or abroad, doing unto others as you would have them to do unto you, helping the local church in any need, aiding the radio ministry, Radio Free Europe, crippled children. The place of missions is anywhere there is people (the whole world.)"

(Continued in Next Issue)

Church Music

New Recordings Offered To Aid Directors and Choirs

by Eugene F. Quinn

A new service is being offered to the churches this fall by the Church Music Department of the Baptist Sunday School Board through its Literature Order Department. Its purpose will be to make the music sections which are

provided in *The Church Musician* and *The Junior Musician* magazines to be of maximum use for the churches.

These recordings will be listed on the church literature order blank where *The Church Musician* and *The Junior Musician* are also listed, and the quantity may be indicated on a quarterly basis as other literature is ordered.

Prompted by the great response of the churches and choirs to the use of this music, the Church Music Department will offer a long-playing (33 $\frac{1}{3}$) recording of the music in each of these periodicals beginning with the fourth quarter. The recordings will be available to help choir directors and choir members to understand how the music sounds. The recording will be useable in teaching the choirs the music more quickly, thus saving rehearsal time. For *The Church Musician*, the three records for the quarter will be mailed at one time. This procedure will give directors additional time to choose music and prepare for rehearsals. These records will not be available at any Baptist Book Store or any other retail outlet. They are curriculum materials available only on the Church Literature Order Blanks.

The records will cost 85¢ each. At this low price, several records of the music in each issue will be of value both in the music library and in the church library. Plan now to order your records for the fourth quarter in 1964.

CHURCH LEADERS ARGUE

(Continued from Page 7)

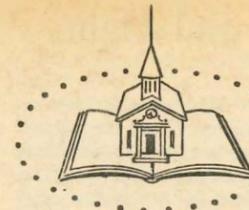
country multiplied, Schiotez states, "the time was therefore bound to come when someone would challenge the right of school authorities to require worship in a public school under school auspices. The fact that an atheist contributed to challenging the legality of such practice is incidental."

Francis E. Burch said the aim of atheists is a "completely godless society for America." He told the Judiciary Committee by ignoring "the amendments before you, it can be said that you are negatively favoring the goals that have been established by the atheists."

Rep. Emanuel Celler (D., N.Y.), chairman of the committee, took sharp issue with this statement. "I am opposed to these amendments and I do not subscribe to any of the tenets" of atheism, Celler stated. He said Burch's charge was a "very bold and untoward statement."

Moving?

If you move, please send us your new address and the label from a recent copy of the *Western Recorder*. The Post Office charges us 10¢ for undeliverable copies. Help us serve you better.



SUNDAY SCHOOL LESSON

By H. C. Chiles



THE CHRISTIAN LOOKS AT NATIONALISM

(This Lesson for Sunday, May 31, 1964)

A rising tide of nationalism has been one of the characteristic developments of recent years. Tribes and larger segments of the population in various areas, which were almost unheard of a generation or two ago, have declared their independence, formed nations and are strongly advocating their own national interests.

Amos 2:4-7

Amos, whose name signifies "burden," and which was prophetic of his work, was born and reared on the edge of the desert. He resided at a little village in Judah named Tekoa, which was about six miles from Bethlehem. Amos lived close to nature. Before he became a prophet, he was a herdsman (1:1) and a gatherer of sycamore fruit (7:14). As a herdsman his income was not sufficient for a good livelihood, so he supplemented it by gathering and selling sycamore fruit or fig-mulberries.

As one reads the message of the first literary prophet, he gets the impression that Amos was drawing a picture of our day. Politically and materially the times were prosperous, but there was injustice, wickedness, vice and oppression on every hand. It was an era of national expansion and prosperity, and perhaps of unsurpassed wickedness.

God called Amos from his work in the field and commissioned him to warn the people of the punishment which He was about to send upon them because of their terrible wickedness. As a forth-teller, his task was to proclaim God's message to the people of his day, and, as a foreteller, it was his business to make predictions concerning events to come. Although Amos was born and reared in Judah, his prophetic ministry was concerned primarily with the Northern Kingdom.

Amos began his prophecy with a pronouncement of the judgment of God upon the surrounding pagan nations, and the people rejoiced to hear his denunciation and condemnation of them, as well as his announcement of their fate. Amos then proceeded to denounce the sins of Judah, and his message was received with enthusiasm by the people of Israel. It seems that most people like preaching if it is a denunciation of the sins of others, and especially those whom they do not like. Amos charged

the people of Judah with rejecting the law of the Lord, failure to obey the commandments of God, and following their fathers into idolatry. History prove that those who reject the Word of God do not have any respect for His will and do not make any attempt to obey His commandments. Amos declared that the fires of God's judgment were going to fall upon Judah, due to their sins, and that Jerusalem would be burned.

When Amos proceeded to denounce the sins of Israel and warn them of God's inevitable judgment upon them, the demeanor of the people changed quickly and completely. Amos charged Israel with injustice, greed, disregard and oppression of the poor, failure to perform their spiritual duties, and the practice of gross immorality. It is utterly impossible for any people to indulge in such sins without being subject to the judgment and chastisement of God.

Acts 17:24-26

While waiting in Athens for the arrival of his two missionary companions, Paul made a tour of observation through the city, which had long been a great center for literature, art, sculpture, culture, philosophy and religion. He was shocked by the multiplicity of gods which were in evidence in the homes, on the streets, in the parks, in the temples and in the magnificent Acropolis. It has been said that there were more than 30,000 man-made gods in the city.

Heartsick on account of what he had seen, and stirred with abhorrence that this great center of culture was given to idolatry, Paul set himself to the task of exposing the emptiness of their idol worship and the worthlessness of their numerous altars. In addition to reasoning with the Jews and the proselytes in the synagogue on the Sabbath, Paul moved about in the market-place, questioning and reasoning with all who would listen to him.

Forgetting their mutual jealousy for the moment, the Epicureans and the Stoics made common cause against Paul. They called him a "babbler," which in the original means a "picker-up of seeds." This word was used for the birds that hopped about picking up

seeds out of the refuse in the streets. It was a slang word used to describe a person who frequented the market-place and picked up a scrap of information or a crumb of learning here and there and then attempted to present it as though it were an original thought. Speaking sneeringly and contemptuously of Paul, they inquired, "What would this picker-up of seeds, this chatterer, this empty talker, this ignoramus, wish to say, if he could pick up enough words to really get off an idea?"

In response to their request for a full explanation of his religious views and teachings, Paul stood on Mars' Hill and delivered one of the greatest messages of his ministry, and one of the greatest discourses recorded in the Word of God, which Dr. Robertson described as "a masterpiece of real eloquence on the greatest of themes."

Wanting to be sure not to slight or offend any deity whom they might have overlooked, the Athenians had erected one altar on which they had placed the inscription, "TO THE UNKNOWN GOD." Using this inscription as a starting point, Paul began the polite and pleasing introduction to his memorable sermon with the respectful salutation, "Gentlemen of Athens." Then he tactfully proceeded to the courteous and complimentary ascription, "I perceive that in all things ye are very religious." When he had gained their attention by commending them for a distinction of which they were intensely proud, Paul preached about the God Who was unknown to them, but so well known and so dearly loved by him.

Paul declared that God was the Creator Who made heaven and earth and all that is in them. Therefore, He was far greater than any god of whom they had ever heard. This creative, active, purposeful and powerful God could not be confined within any temple made with human hands. Paul told the Athenians that God is the source of life, the preserver, the sustainer and the benefactor of life. All human actions are dependent upon His directive or permissive will and power. Therefore, God should be adored, worshiped and served by all whom He has created. Let us not forget that we are within the purpose and the love of God, that we are under His observation and control, and that we must give a personal account to Him for our thoughts, motives, words and actions.



AN INTRODUCTION TO COMMUNISM

by Henlee H. Barnette

"While the hour is late, it is not too late to win against communism."

This book is an excellent, non-technical introduction to an understanding of communism. It will also help clarify the minds of those who have been more confused than helped by the books and articles of many who have been eager to express their opinions on the subject of communism.

Chapter One attempts to define communism, state its goals, and list its achievements in the world today. Chapter Two presents brief portraits of the dynamic personalities in the communist movement, past and present. Other interesting chapters deal with communism's strengths and weaknesses, theological responses to communism, and a strategy of action for combatting communism.

The author is Professor of Christian Ethics at Southern Baptist Theological Seminary in Louisville, Kentucky. He has personally visited the Soviet Union.

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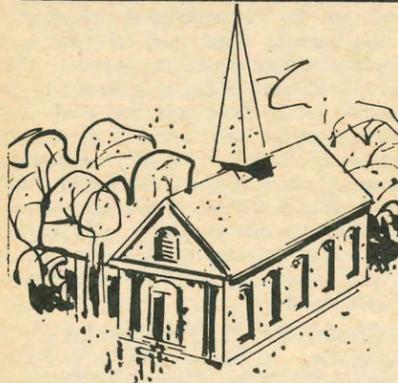
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President's Address, "For Liberty and Light"

(Continued from Page 3)

the rocks, some among thorns, some is caught away by birds of the air, but some falls into responsive hearts and minds and bears fruit. Here lies our hope! God has revealed Himself through the written word and the living word. Both are completely dependable. We must make up our minds to the fact that mere scholarship in itself, mere sophistication and conformity to modern thought patterns and images is not the answer for a lost and bewildered world.

Part of our trouble lies in our desire for recognition. We want the world to know that we have arrived, that we can take our stand among world-recognized Biblical scholars. We want it to be known that we are thoroughly familiar with what are called "modern theological trends"—which is all right, but who ever said that the preaching of Southern Baptists was to be moulded by these same "modern theological trends"? Who guarantees that these trends are in the right direction?

A part of the problem lies in the area of recognition and accreditation by various agencies and groups. I grant you that there are real problems here—legal and academic problems, problems of charters and permission to grant degrees and to maintain acceptable standards, but I am not sure that any New Testament Baptist institution ought to be forced to operate with some accrediting agency breathing down the back of its neck and saying, "You can't do this, or you must do that, or we'll disinherit you!"

Here is the conflict between the offense of the cross and the plaudits of the world. Here is the conflict between human reason and faith. Here is the conflict between "the wisdom of this world" and divine revelation. But we may lose our standing as great Biblical scholars! So what? We may lose our image as progressive, intellectual, sophisticated twentieth-century religious leaders. So what? We may lose our accreditation among some agencies and societies and be regarded as naive, ignorant and uneducated men! So what? People may say of us that we came from a rural, unsophisticated, superstitious background and that we have never cast off the shackles of our early beginnings. So what? We may be criticized for being "out of step" with the best thinking of our age. So what? We may be ridiculed and laughed at (perish the thought!). But, so what! We may not follow the main stream of contemporary religious thought which flows on relentlessly toward ecumenical nonentity and paralysis of conviction and personal faith. So what?

We do not plead for strife, division, bitterness or prejudice, but we do plead

for firm loyalty to Bible-based convictions and for separation from the things which will infiltrate our denominational life with the subversive, brain-washing theories loosed upon us by Satan and his agents. Because of all this we must pay the price of eternal vigilance!

Race Relationships

Among other problems at home we face the very difficult matter of finding a solution to a growing and urgent challenge in the area of race relationships. Never let it be said that Christians in general or Southern Baptists in particular are indifferent toward any "for whom Christ died." Never let it be said that we are more concerned about the maintenance of the *status quo* than the welfare of human beings. He who says that Southern Baptists have done nothing in this direction is either ignorant of the facts or misinformed. We have spoken out on several occasions in clear-cut statements. Some of our churches now have Negro members. Many are seating them in the congregation, many have openly stated the basis upon which they receive members, regardless of race.

The president of the convention has participated in several conferences on this vital matter, has spoken to bi-racial groups, is now a member of an active inter-faith, bi-racial committee of fourteen.

Not every violent revolution, even though it has good purpose in view, is born of God. The cross-currents, the undercurrents, the impact of long-standing customs, the presence of subversive elements and radical leadership make the solution to the matter all the more progress—but by the very nature of our democratic, New Testament way of life we shall do more by proceeding prayerfully, lovingly, and courageously upon the local level than by making great, sweeping pronouncements. By all means let each of us, and therefore, all of us ask God to probe our conscience and guide us to do His will.

Let it be said to the press and to all the world that Southern Baptists do have a conscience, and that their Christian conscience is awake, that they are fully aware of their responsibilities. Let it be said that they are not silent and withdrawn from the realities of modern life. That we are not always moved as decisively and urgently as we should, we confess. But we are on the march!

Since we have no ecclesiastical hierarchy, and ours is not an Episcopal form of church government, the Convention as such has no authority over the local churches and desires none! The Convention assembled in annual session can inform, suggest, and challenge to action, but that is all.

Determining Our Goals

"The world will stand aside to let that man pass, who knows where he is going." The world in its present state of confusion may at least give some heed to a Bible-based, New Testament denomination which clearly indicates that it has distinctive goals and purposes which it is determined to put into action. What are some of our most vital goals and purposes?

1. To say that we must live to the glory of God may seem trite or over-pious, but it isn't. Jesus was always concerned about doing His Father's will and glorifying His name. John 17:4—"I have glorified thee on the earth: I have finished the work which thou gavest me to do." The writers of the New Testament clearly indicate that everything we are and do shall be to the praise of His Glory (Ephesians 1:12). This wholehearted desire and determination revealed in every area of our denominational life would eliminate many of the human problems which plague us.

2. To proclaim the message of the Gospel of Christ in plain, positive, Biblical terms. Paul clearly stated the essential facts of the Gospel in First Corinthians 15:1-4. "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures."

What does the Word say about Jesus Christ our Lord? That He is pre-existent, that He shared the glory of God before the world existed; that He is divine; that He was supernaturally and miraculously virgin-born; that He lived, preached, taught, healed and revealed His glory in the flesh; that He died a substitutionary death for each of us at Calvary; that He came back from death in bodily form; that He went back in person to His Father's house; that He now occupies a position of power at God's right hand and that in God's own time He will return in person.

The Word also says that He is the Savior, and the only Savior of men and that men can be saved only "by grace through faith" in Him. This is the central, primary, all-important message which we are commissioned to proclaim.

If we spend our time dealing with the issues which are the practical outworking of the Gospel message but neglect to emphasize and make clear the only way of personal redemption we shall but beat the air. Having made that

clear we go on immediately to say that we must not and dare not neglect the practical outworking of this marvellous Gospel message. We must relate it courageously and fully to every area of human life.

3. As always, "the field is the world." However, the twentieth century world differs in many respects from the first century world. It is larger because of population increase, yet it is smaller in that the modern means of transportation and communication have caused it to shrink in accessibility.

Surely, Southern Baptists are come to the kingdom "for such an hour as this." With hearts single to the glory of God, with clearly defined objectives and purposes, with a positive, plain scriptural message, with a deep sense of urgency, with a great, united forward thrust in evangelism which shall envision and encompass the whole world, we must now address ourselves to our responsibility with a seriousness of purpose which will meet the appalling needs and unprecedented circumstances which surround us. The world hastens on in its atheistic, profane, immoral, brainwashed materialistic way to certain and perhaps cataclysmic judgment and destruction. In this world stand ten million Southern Baptists, commissioned to bear witness to the redemption which is "in Christ Jesus." May God have mercy upon us if selfishness, worldliness, pride, or any lack of dedication upon our part weakens or nullifies our Christian witness. Paraphrasing the well-known words of Sir Winston Churchill, spoken at a time of crisis in material warfare, may we in a time of world crisis in spiritual warfare now say, "Let us so conduct ourselves and address ourselves to our duty, that if the world and Southern Baptists shall live a thousand years, men shall say of us, 'this was the finest hour.'"

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(See Page 5 for More Forum)

Challenge Accepted

Dear Editor:

The challenge to courage, thrown down by Brother Sasser (Baptist Forum, May 7, 1964) is a compelling one. It did indeed take courage for Whitsitt to publish what he considered the truth in the face of the critical spirit of the original "Eatons and Carrolls." It takes courage today to face facts when they disagree with our cherished interpretations of a Bible passage.

The differences of understanding among Baptists on many issues will continue to crop up. Those who would deny the right of another to interpret and publish had better go all the way and disqualify him by branding him unsaved! Rather let us rise up in new strength by joyfully admitting our brother's sincerity and concern for truth.

Let us debate our differences on the common ground of faith in Christ and the truth of the Word. Let us do away with the beam in the eye that condemns the man as a brazen brainwasher and help each other with the notes we keep blinking at! "Beloved, let us love one another." This takes more courage than bitter warfare; but then, God's people from the days of Noah, and Christians since the days of Jesus, and Baptists since the days of Helwys and Clarke, have all been known for their courage!

McQuady, Ky. George R. Bausum

The Caption Was Wrong

Dear Editor:

The caption in your March 19 issue (page three), "Social Gospel Movement is Dead," is, indeed, a strange misapplication of the article which it heads.

It has been a long time since I have seen a headline which more aptly misrepresented the article which it headed. Dr. Kyle Haselden's point was not simply to record that the Social Gospel movement was dead. That would have been news a quarter of a century ago. His point rather was that, "In the area of social Christianity the Church [today] is dead" and that we should lament, not the death of the Social Gospel movement, but "the passing of its spirit and its concern." Dr. Haselden's emphasis upon a solid theological basis for social concern today was buried by the anomalous caption. Ironically enough, it appeared on the same page with an article, "Speaking the Truth in Love."

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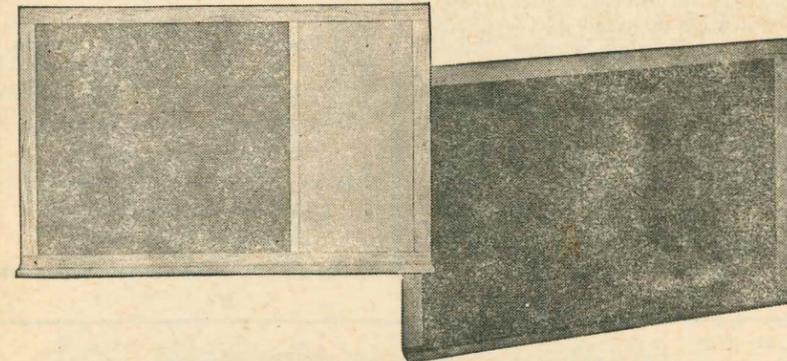
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