



WESTERN

RECORDER

MAY 28, 1964

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GRADUATION TIME has come for many Kentucky Baptist students. Across the state churches will recognize those graduating from high school and college.



GLEANINGS FROM THE FIELD

BETHEL COLLEGE has scheduled the annual Alumni Day for May 30. Luncheon will begin at 12 noon in the dining room. Guest speaker for the occasion will be Mrs. O. C. Markham, presently a teacher at Murray State College and formerly a teacher at Bethel for 20 years. Bethel's chorus will present several musical selections, and the crowning of the May Day King and Queen will follow.

THE CONGREGATION of First Baptist Church, Paducah, met in the unfinished auditorium on May 10. It was the first anniversary of the ground breaking services for the new auditorium. The sanctuary is about 60 per cent complete. The purpose of the meeting was to give members a chance to see the progress in construction. Gregory Walcott was the featured speaker. John A. Wood is pastor.

MRS. M. E. REYNOLDS, Louisville, shared with the *Western Recorder* the Sunday school attendance record of Mrs. A. S. Cole, Campbellsville. Mrs. Cole has not missed Sunday school in the last 42 years. She taught a woman's class for several years. She was superintendent of the Primary Department for 15 years and she is now secretary of that department. Mrs. Cole has also been active in Training Union and the W.M.U.

NEW YORK WORLD'S FAIR visitors may make reservations for hotel space at special rates through the Ridgewood Fellowship, 5406 Myrtle Ave., Ridgewood, N.Y. 11227. Telephone number is 386-8091. Ridgewood Fellowship is a local chapter of Fellowship of Christian men.

SOUTHWESTERN Seminary, Fort Worth, Texas, graduated the 10,000th student on May 15. Commencement address was given by S. Courts Redford, executive secretary, Home Mission Board, Southern Baptist Convention. Southwestern annually graduates approximately 500 students.

EULA TINGLE of Bedford, Ky., and Mary Anne Forehand of Burnett, Texas, students at Southern Baptist Seminary, Louisville, have been selected to work on the children's building faculty at Ridgecrest (N.C.) Baptist Assembly this summer.

GEORGE A. JACOBY, director of personnel relations for General Motors, will deliver the 135th commencement address at Georgetown College, May 29 at 10:00 a.m. in John L. Hill Chapel. Dr. Joseph Estes, newly elected secretary for the Christian Education Advance for Kentucky Baptists, will deliver the Baccalaureate sermon Thursday, May 28, at 8:00 p.m.

EDD FOLEY, pastor of the Horse Cave Baptist Church, requests that we run some corrections concerning the dates and rates at Camp Joy:

Intermediate R.A. Week—July 13-17

First Jr. R.A. Week—July 20-24

Second Jr. R.A. Week—27-31

Teen-age Youth Retreat—Aug. 20-22 and the rate is \$6.00. Mrs. Richard Potter is now the W.M.U. Regional Director

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

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for Camp Joy rather than Mrs. Louis Buckley.

MRS. SARAH ELIZABETH BROWNING, 88, died April 11, after an illness of several months. She was a member of the Willow Baptist Church for 76 years. Mrs. Gladys Hedgecock writes, "She was a faithful and loving servant of her church. We feel the loss of such a loyal member . . ."

THE EXECUTIVE BOARD of the Kentucky Baptist Convention approved \$1,000 to be sent to the Alaska Baptist Convention to assist the churches there in restoration of their buildings after the earthquakes.

HERBERT HOOVER, thirty-first president of the United States, was awarded an honorary doctor of humane letters degree by California Baptist College at its 11th annual commencement exercises, May 25.

FIRST BAPTIST CHURCH, Russellville, held the first service in their newly renovated auditorium on May 10.

WHITAKERS GROVE BAPTIST CHURCH, Russellville, has started their new building. It is located on highway 431 just south of Russellville.

ALLENSVILLE BAPTIST CHURCH, Boones Creek Baptist Association, has called Sid Morris as pastor. Morris will graduate from Southern Seminary this month. He and his family will live in Winchester.

GEORGE EUTING, Richmond, Va., will become program development director of the Baptist Brotherhood Commission on June 15. A former Brotherhood secretary for Virginia Baptists, he will replace James Sapp who joined the Baptist Joint Committee on Public Affairs in Washington.

GROUND was broken at a new campus site for Dallas Baptist College, scheduled to open in September, 1965. The spades were turned on the 260-acre campus for the first of five buildings valued at \$2.5 million. The faculty and equipment of Decatur Baptist College, located 40 miles north of Dallas, will move to the new campus site in the summer of 1965, to form the school's nucleus. Decatur College is the oldest Baptist junior college in the state.

BAPTIST HERITAGE:

Are Baptists Protestants?

by W. Morgan Patterson

This question was recently raised by the *Arkansas Democrat* newspaper of Little Rock, Arkansas. The result was a decided difference of opinion among Baptists. Essentially, two points of view emerged. There were those who rejected the Protestant label and emphasized the separateness of Baptists stretching all the way back to the first century. Secondly, there were those who recognized the influence of the Reformation on early Baptist development.

The question itself has been raised often in the last one hundred years as a result of the exclusiveness of the landmark movement, founded in the 1850's by J. R. Graves. The issue really centers upon two things: (1) What is meant by the word "Protestant", and (2) one's view of Baptist history.

The term "Protestant" has a variety of meanings and applications. Its earliest use was by a group of German nobles who opposed the Catholic majority at the Diet of Speier in 1529. In reaction to certain Catholic threats, the Lutheran minority drafted a statement of "protest" and thus became "protesters" or "Protestants". Its first use, therefore, was in a civil context.

Secondly, there is a real sense in which the word might be restricted to the Lutherans. It was the sympathizers of Martin Luther who in the sixteenth century became the first Protestants. But words often undergo a change of meaning with the passing of years, and this is true of the word "Protestant". It has come to designate those many groups and individuals who withdrew from the Roman Catholic Church in the period of the Reformation. In effect they protested against what they felt to be the corruption, superstition, and doctrinal distortions associated with the Roman Church. These protesters were the followers of Calvin, Knox, Zwingli, and others, as well as of Luther.

THERE IS ANOTHER SENSE in which the historian uses the term "Protestant". As he studies the development of Christianity in western Europe and in this hemisphere, he discerns two major traditions: Catholic and Protestant. This is a convenient way to distinguish in general terms the two significant segments of Christianity. Within this division it is obvious where Baptists belong.

One well-known church historian, F. L. Cross, speaks of the basic characteristics of Protestantism as the acceptance of the Bible as the only source of revealed truth, the doctrine of justification

W. Morgan Patterson is a member of the faculty of Southern Baptist Theological Seminary, Louisville, Kentucky.

by faith only, and the universal priesthood of all believers." To all of these, Baptists wholeheartedly subscribe. Robert G. Torbet, author of *A History of the Baptists* (rev., 1963), is typical of the many Baptist historians who place Baptists squarely in the Protestant tradition because of the heavy influence of the Reformation on them.

Interestingly enough, despite the vigorous protests of some Baptists against being called Protestants, it is nonetheless true that historically Baptists have always protested what they regarded to be the excesses and errors of the Roman Catholic Church. If Protestants are characterized by protests, Baptists are the first to qualify.

The point is that Baptists are theological Protestants, but not historical Protestants. That is, Baptists hold to the basic views of Protestantism, but they are not historically descended from the sixteenth century Reformers. This leads then to the second consideration: one's view of Baptist history.

When and under what circumstances did Baptists originate? Most Baptists believe that Baptists can trace themselves in an unbroken line back to the first century. Using the many dissenting

RACE RELATIONS:

Baptists Speak About Negroes in White Churches

by Samuel Southard

In 1963, a number of Southern Baptist churches were visited by Negro students, demonstrators, or families. In several instances a Negro presented himself for membership in a Southern Baptist church. What has been the reaction of our people to this? To shed some light on this question, I asked fifty Southern Baptist pastors and deacons for their opinions and report of what happened in their own church. Answers came from Virginia to Texas, from Florida to Kentucky.

What to Do When They Come?

Most of the churches waited in silence for Negroes to attend a worship service. Since these churches usually rejected any Negroes in the neighborhood, their concern was for demonstrators who might come from a college or a civil rights group. The churches adopted one of the following solutions:

"We will not discuss the matter"

In a small college town, demonstrations had forced the desegregation of lunch counters, but denominational colleges remained segregated. Episcopal and Catholic churches were theoretically integrated. Baptists, Methodist, and Disciples had not discussed the problem in

groups of Christian history, certain Baptist historians have worked out a Baptist genealogy. Church history has been ransacked to produce such groups as the Novatians, Donatists, Paulicians, Waldenses, Albigenses, and numerous others who ostensibly hold one or two things in common with modern Baptists. These sects supposedly appear in chain-like fashion and allegedly were the Baptists of other days. It is believed that an uninterrupted succession of Baptists is thereby guaranteed.

However, the fact is that knowledgeable and competent Baptist historians of today reject such a view as without historical foundation. Furthermore, it is little more than a Baptist adaptation of "apostolic succession". Both the principle and the results of the two views are the same.

Research into Baptist beginnings shows that Baptists as a self-conscious and self-perpetuating denomination appeared in England in the seventeenth century. In this setting they emerged as a *second generation* of Protestantism with their roots deep in two English religious movements: Puritanism (those seeking to *purify* the Church of England of certain objectionable features); and Separatism (those who *separated* themselves from the Church of England because they believed it either would not or could not be reformed). Among

(Continued on Page 15)

any official meeting.

"We talked about it, but came to no decision."

In a large city church, deacons and pastor had a discussion about the seating of Negroes in the worship service. They came to no conclusion. Several weeks later, word reached them that Negroes might attend, so a hurried meeting was held between Sunday School and church. It was decided that Negroes would not be seated in the sanctuary. This was a meeting of ushers with some deacons and the pastor. No one was quite sure where the pastor, deacons, or the church stood on the matter, but the ushers barred Negroes.

"We deacons agreed to reject Negroes, but did not publicize our decision."

This action was taken in a suburban church. One deacon, who was not present when the action was taken, later challenged it and called for a decision by the church.

"We (deacons and church members) decided to reject Negroes either for worship or for membership."

The reasons for this decision will be presented in a following section of the paper. (Continued on Page 14)



Early Convention Impressions

Baptists have invaded Atlantic City this week. They are over-running eating places and congesting the famous boardwalk with Baptist fellowship. But the keepers of the bingo halls and other amusements for which this resort is famous, have found it hard going because of the scarcity of customers.

The Atlantic City atmosphere is even less appropriate for religious gatherings than Miami Beach. Prices are like Louisville at Kentucky Derby time and accommodations are much poorer. Many of us are paying first class prices for second class service.

Baptists are trying valiantly to overcome the Atlantic City atmosphere but are finding it difficult. The main entrance to the steel pier, meeting place for the Southern Baptist Pastors' Conference, is lined with pinball machines and other symbols of American pleasures.

The main reason for Baptists' coming to Atlantic City this year is the mammoth convention hall which is large enough for any Baptist purpose. The Southern Baptist Woman's Missionary Union Convention was almost lost in it, and even the largest crowd of the convention did not seriously tax it. From the rear of this hall, a speaker seems as far away as a center fielder in Yankee Stadium.

Baptists adapted to the large hall and its facilities well. Site of the famous Miss America Contests and national political conventions, it became a mighty Baptist meeting house as President K. Owen White called the convention to order on Tuesday night. The giant organ was used for joyful Baptist singing instead of for the promenade of beauties.

Some of the national political atmosphere expected here later in the summer could be seen when time for electing an SBC president came. The unexpected decision of President White not to accept renomination afforded a field day for nomination speakers in which 13 candidates were offered the messengers.

The tone of the early hours of the convention was moderation. This was the spirit of the president's address which was well received. It served further to quieten the fears of some that the president would use his office to raise serious doubts about the theological views of some Southern Baptists, particularly, seminary faculty members. President White has proven to be a very fair and able presiding officer as has First Vice-President Paul S. James.

The quiet spirit of the convention did not prevail long. Sharp division arose over a proposal from the

SBC Executive Committee to bring into existence a committee on North American Baptist fellowship. Though explained as only a continuation of the cooperative spirit of the Baptist Jubilee Advance and as having no intentions of leading to any kind of union or compromising of any Southern Baptist doctrinal positions, too many messengers were wary of it. Opposition came mainly from pioneer areas and some areas of the deep south.

The failure of the proposal caused immediate concern for the spirit of the joint Jubilee Celebration which begins Friday afternoon. American Baptists gave unanimous approval to the proposal. There now appears a good chance that some way will be found later in the convention to express Southern Baptists' willingness to participate in such a fellowship. It was apparent that the messengers were not well enough informed on the matter to give approval without further examination.

Almost certain to arouse another storm will be the report of the Christian Life Commission, which has a fairly strong section on race relations. The sensitivity on this issue is almost beyond description. Corridor and boardwalk conversations of old friends of college and seminary days now serving in different geographical areas of the convention reveal these are trying times. Even an expression of moderation on the race issue stands to put a pastor on the cross.

Three conventions are going on simultaneously in Convention Hall. Two are official and one is unofficial. The two official ones are the SBC and the ABC. The unofficial one is composed of the multitudes enjoying fellowship in the halls, the foyer and the exhibition area. They make more noise, discuss more issues and have more fun than those in the official sessions.

Southern Baptists who have visited the ABC sessions found a contrast. There, more of a spirit of dignity, quietness and reverence prevailed. Some Southern Baptists were impressed; others were not so impressed. The appearance of two controversial Negro Baptists, Martin Luther King, Jr. and Ralph Abernathy on the ABC program did not enhance the fraternal spirit of many Southern Baptists with American Baptists.

Challenge of the Mountains

Dedication Amid Difficulty

One of the bright and thrilling pictures to be seen in our Kentucky mountain Baptist churches is the number of dedicated laymen and laywomen who

march side by side with their pastors and sometimes even ahead of the pastors. Many of them have been converted as adults and seem to be trying to make up for lost time.

In Stanton there is Morris Sipple of whom his fellow townsmen say if religion works on him, it will work on anybody. Converted only in recent years from a rough life, Morris now radiates the spirit of his Saviour. He says before he was saved he couldn't say two words in public; now he can't keep quiet when an opportunity comes to give his testimony for the Lord. On our recent mountain mission tour, we were in Stanton on Monday morning and Morris was at his brick yard playing a tape of Pastor Rose's sermons the day before for some of his men who were not Christians.

At nearby Campton there is Mrs. Mida Wyant. This wonderful lady in the struggling days of the church at Campton pledged \$10.00 a month to the building fund when her only income was a \$25.00 Social Security check. Then she got a job and rejoiced that she could increase her gifts.

Another remarkable woman is Mrs. Rawlings of the Macedonia Baptist Church at Burning Springs. She led in the struggle which saw an anti-missionary church become one of the strongest missionary churches in eastern Kentucky. She organized a Woman's Missionary Society that met secretly in homes to keep anti-missionary forces in the church from killing it. This Woman's Missionary Society started the world-mission giving of the congregation by sending a dollar and a half a month through the Cooperative Program.

Then there are the Kirbys of Mt. Olivet Baptist Church who reared six children while working together for 38 years to have a cooperating Baptist church. Mrs. Kirby, now deceased, was a graduate

of the Woman's Missionary Training School in Louisville and used her talents and training throughout her life in the mountains. The Mt. Olivet building was completely destroyed in 1958, and the church now meets in an old boarding house in an abandoned lumber camp. Pastor Calvin Trent inspires such service by his own example.

The list of dedicated Baptists in the mountains could go on and on. But of all of those in the mountains with dedicated body and soul, none could demonstrate more zeal, sacrifice and long-suffering than Freeda Harris, mission worker at Helier in Pike County. Helier is in a mountain hollow once very prosperous but now dotted with abandoned mine sites. Once a beautician and a clerk in several mining camp stores, Freeda says that ever since she was saved, she felt she should be in fulltime work for the Lord. Day after day, during the week she drives a four-wheel drive vehicle up roads hardly passable in winter for an ox cart. She brings boys and girls out of the hollows to her day school activities. On Sundays she starts her rounds long before some of us are awake in order to bring children out of these hollows for services at nearby Marrowbone Baptist Church. Some of the children were those pictured recently in *Life Magazine's* presentation of Appalachian poverty.

Freeda receives a meager amount of about \$2,400 a year. Out of this, she lives and pays utilities and other expenses of a large house used for living quarters and the day classes. She also pays for the gasoline and other auto expenses and is known to have bought extra groceries for those around her who are hungry. She seems to use her meager money as miraculously as Jesus used the loaves and fishes of the lad.

When enough persons give themselves as does Freeda to the spiritual and physical suffering of those in the mountains, the answer will have arrived.

BAPTIST FORUM



Baptists Have Much at Stake

Dear Editor:

Members of the Constitutional Revision Committee are receiving mail from individuals and groups requesting that the new Kentucky Constitution allow the use of tax funds for parochial schools. This should come as no surprise to us as CEF literature has been saying for months that the Constitution should be changed. Kentucky Baptists should contact the members of the Revision Committee and request strong guarantees for religious freedom and the separation of church and state in the new Constitution.

Your readers are aware of the persistent efforts being made in the Na-

tional Congress to change the First Amendment. Letters from Kentucky Baptists to our Congressional delegates opposing any change in the First Amendment would be significant.

The Constitutional provisions for religious freedom in the Federal and the Kentucky documents were products of our Baptist forefathers. The freedom they gave us is being challenged. Our generation must be faithful to freedom. Lexington, Ky. Bob W. Brown

No Money, Please!

Dear Editor:

May I ask your readers not to send money to help on my travel to South Africa. This is for two reasons. First,

I have enough money for my travel and would not want to accept more than will be actually needed. The second reason is that I never solicit funds to finance anything which I do for the Lord. The article which you saw in the *Western Recorder* for April 2 was written by Dr. Harold Sanders, after reading my letter written to a very dear praying friend who wants a share in praying for my needs to be supplied. Since she works in Dr. Sanders' office and knows of his interest in my work, she shared the letter with him. He, out of the goodness of his heart just wanted to let others have the opportunity of sharing in this trip, not knowing that I make no appeals for funds. I shall greatly appreciate your prayers."

Bertha Smith, Cowpens, S. C.

Note: Dr. Sanders knew Bertha Smith's work firsthand, having visited her on the mission field in Taipei, Taiwan (Formosa) in 1952, and, since her retirement, as a guest in his church in Tallahassee, Florida.

CHRISTIAN PEN:

Freedom's Mightiest Weapon for Truth

by J. Eugene White

Without the invention of the printing press it is likely that there would yet be no place on the globe where men could enjoy freedom of conscience and religious liberty.

Lee R. Scarborough, second president and first professor of evangelism at Southwestern Seminary, Fort Worth, once said: "If the printing press were destroyed and no substitute were found, one generation would send mankind back to aboriginal darkness."

No greater tribute has come to the printed word than that which is revealed on the part of literature in winning and preserving religious liberty.

The priceless possession of religious freedom was born in the hearts of freedom-loving men and kept alive by their burning convictions and fearless courage. But the idea took wings by means of the printed page.

Making the Bible available in the language of the common man was the most powerful force freedom's lovers ever exerted. This was first done by John Wycliffe in the 14th century, and it set into action forces which were to bring to an end the 800 years of intellectual and spiritual darkness known as the Dark Ages.

Abraham Lincoln immortalized a phrase found in the Bible's introduction. His declaration of intent in the Gettysburg Address is in words familiar to every American: "That we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, and for the people shall not perish from the earth."

That phrase, "government of the people, by the people, and for the people" was not original with Lincoln. Robespierre, a leader of the people during the French Revolution, used the same words. But the phrase was not original even with Robespierre.

These words first appeared in the introduction to Wycliffe's Bible. It reads, "The Bible shall make possible a government of people, by people, and for people."

Printing set in motion the forces which would fulfill this inscription; and wide circulation of the Book finally made possible in 1674 at Providence, R.I. "a government of people, by people, and for people."

Editor's Note: J. Eugene White is on the staff of the Baptist Standard, Texas state Baptist paper.

By the time of the Protestant Reformation, which in essence was a struggle for liberty of conscience, the printing press had provided the means of making the Christian pen freedom's mightiest weapon. Martin Luther, leader of the reform movement, had as his chief theme "Christian Freedom," and his chief ally was printer's ink.

A century later the printing press was again employed in the struggle for religious freedom.

Thomas Helwys, an English Baptist, writing in *A Short History of the Mystery of Iniquity* (1612), said: "The Magistrate is not by virtue of his office to meddle with religion or matters of conscience, to force or compel men to this or that form of religion or doctrine." This was a dangerous idea. It was one thing to believe it but something altogether different to set such an idea in print for all the world to see.

But this brave man did not stop even there. On the fly leaf of one of the booklets he inscribed a special message to King James I of England:

The King is a mortall man and not God: therefore hath no power over y immortal soules of his subjects to make lawes and ordinances for them to set spirituall Lords over them.

This strong statement was the first demand in England for religious freedom. Within four days Helwys was lodged in London's Newgate Prison, never again to be a free man. He died in the prison, but his words lived on and stirred men's souls, given wings by the means of printing. The specially inscribed copy of the pamphlet which Helwys presented to the king is preserved at Oxford.

DURING THE NEXT 50 YEARS publications on the subject were so numerous that one of the bitterest opponents of religious liberty said, "The presses groan and sweat under the load."

In the New World the printing presses were kept busy by men like Roger Williams, Isaac Backus, and other Baptists who led in the drama of the struggle for religious freedom in the American colonies.

It was Williams who first set forth in America the ideals of absolute religious freedom and the separation of church and state. These ideals became a part of the American heritage. His ideas on government stemmed from his deep interest in religion, especially in spiritual freedom.

Sydnor Stealey, former president of Southeastern Seminary at Wake Forest, N.C., says, "This impelled him to write many volumes protesting persecution of religious minorities." The most famous of his works is, *Bloudy Tennent of Persecution for Cause and Conscience Exposed*.

When the book appeared in England, the common hangman was prodded by Parliament until he burned it. Soon another edition of it appeared, and it became one of the most widely discussed printed works ever distributed.

In New England John Cotton answered Williams' book with one of his own called, *The Bloudy Tennent Washed White*.

Williams struck again with, *The Bloudy Tennent Made More Bloody*.

Backus also made good use of printing. He wrote several books and 37 tracts on the subject of religious liberty.

From that time until now the printed word has championed religious freedom and has been a major influence in preserving it.

IN ARGENTINA today the struggle is being carried on by Santiago Canclini and others. Canclini is a former pastor of Central Baptist Church in Buenos Aires.

The battle really started with Canclini's predecessor, Don Pablo Besson. He came to Argentina in 1881 at the time when non-Catholic citizens could not inherit property, marry, or bury their dead under national law. For nearly half a century Besson preached and fought for the rights of non-Catholics.

La Presna, daily newspaper of Buenos Aires, several times opened its front page to articles by Besson on religious liberty. The newspaper subsequently was silenced by Argentine Dictator Juan Peron, but not until its influence had been strongly felt. Today the law protects the rights of any citizen, regardless of his religious beliefs, to inherit property, marry, and bury his dead.

Although Canclini has resigned from the pastorate of Central Church (his son, Arnaldo Canclini, is now the pastor), he still works hard to remove all restrictions on religious freedom. Because he realizes the power of the printed word Canclini continues his prolific output of books and articles on the subject.

Anything as hard to come by as liberty will not be held without effort, even sacrifice. And religious liberty seems to be the most difficult of all freedoms to gain and hold.

Texas Baptist Elder Statesman J. M. Dawson of Corsicana, who served for seven years as the executive director of

(Continued on Page 12)

Louisiana Joins Becker Opposition

ALEXANDRIA, La. (BP)—The executive board of the Louisiana Baptist Convention in its annual spring meeting here unanimously adopted a resolution opposing the Becker amendment.

It was the opinion of the Louisiana Baptist executive board that misunderstanding and misinterpretation arose out of the U. S. Supreme Court decision in the New York Regents Prayer case.

This misunderstanding had created a reaction that could, in the name of religious liberty, imperil religious liberty, the board felt.

The executive board said the First Amendment to the Constitution has not only met the test of history, but also is the first charter of religious liberty in the world and that it must not be altered.

For Congress to adopt the Becker proposal would turn the clock back on religious liberty in America. It was also pointed out the First Amendment is a Baptist trophy in that Baptists had a great deal to do with its inclusion in the Bill of Rights.

The Supreme Court ruling in the Regents Prayer Case, as viewed by the Louisiana board, did not disallow voluntary praying and Bible reading in schools. It did rule out compulsory and school-controlled prayers.

Leaders, Topics Announced For Deacons' Conferences

NASHVILLE—Leaders and discussion topics have been announced for the deacons' conferences at Glorieta (N.M.) and Ridgecrest (N.C.) Baptist assemblies this summer.

The Glorieta conferences will be held June 11-17 and June 18-24. The Ridgecrest conference is set for July 9-15.

At both assemblies Herman Jacobs, pastor of Crieveewood Baptist Church, Nashville, will lead daily conferences centered around the deacon personally. Topics will include: the deacon in the Bible, his present day tasks in the church, the deacon as an effective leader, the deacon's relationship to his pastor, and commitment to a spiritual ministry.

Two consultants in the Sunday School Board's church administration department will lead daily conferences on the deacon and the church. William E. Young will direct these sessions during the Glorieta conferences, while J. Elvin Reeves will direct them at Ridgecrest.

Topics for these conferences will be: the deacon's assistance in observing the ordinances, meeting members' personal needs, electing deacons, organizing deacon committees, and deacon rotation.



No. 6 in a series

I Stopped To Count My Blessings

I am Judy Jones, a freshman at Georgetown College and secretary of the Freshman Class. Today as I walked across our beautiful campus, I stopped to count my blessings. First for my home in Lexington—Immanuel Baptist—of which H. B. Kuhnle is pastor. Here I rendered my first service for Christ, working both in vacation Bible schools and with the Sunbeams.

Then I realized what a blessing it is to attend Georgetown, one of six schools owned and operated by the Kentucky Baptist Convention. Not only do Kentucky Baptists help support Georgetown financially, but the Christian influence of a denominational school is another extra for which I am grateful.

This, I am certain, is true also of Cumberland College, Clear Creek School, Campbellsville College, Oneida Institute, and Kentucky Southern College.

When your church observes Cooperative Program Sunday on June 21, I hope you will say a special word about your Baptist schools, and how they benefit from the Cooperative Program.

Observe **COOPERATIVE PROGRAM**
Sunday June 21

Yours and His



Kentucky Baptists

Walter C. Jackson, III Assumes Chaplaincy at Kentucky Baptist

On May 25, Walter C. Jackson, III, became the chaplain at the Kentucky Baptist Hospital, Louisville. He succeeds B. B. Hilburn.



W. C. Jackson, III

Jackson, 31, is a native of Chester, Pa., and a graduate of the University of Richmond and Southern Baptist Theological Seminary, where he earned the bachelor-of-divinity and master-of-theology degrees.

He is married to the former Jacqueline Jean Rhoads of Fort Thomas and they have three children.

Jackson has served as pastor of churches in Virginia and Kentucky. As chaplain at the hospital he will visit all patients, conduct Sunday services for the patients, staff, and student nurses. He will counsel all those who need his ministry, both patients and their families.

Correction

In the May 14 issue of the *Western Recorder*, page 10, an article entitled

"Another Forgotten People" was attributed to Bill Goble, special ministries worker for Kentucky Baptists. The article was written by V. Ronald Simpson, chaplain, Frankfort State Hospital and School. The article appeared in the space normally used for material from Mr. Goble.

McElrath, Keith Write For Intermediate Musicians

NASHVILLE—Southern Baptist musicians Hugh T. McElrath and Edmond D. Keith have combined talents in their book for Intermediates "Sing from Your Hearts," which Convention Press will release May 20.

In the book the authors explain the scriptural bases for singing hymns and then give the origin and meaning of 18 hymns which are favorites with teenagers.

"Sing from Your Hearts" is the second in a series of books designed to help Intermediates develop a greater understanding of and appreciation for the hymns they sing. The first book was "Hymns We Sing" by Keith and Gaye L. McGlothlen.

McElrath, who is assistant professor of church music at Southern Baptist Theological Seminary, Louisville, also serves as minister of music at Beechwood Baptist Church there.

Keith is an associate in the music

department of the Georgia Baptist Convention located in Atlanta.

"Sing from Your Hearts" is listed in category 19 of the church study course and will be available at Baptist book stores May 20.

Tony Whitfield Moves To Evansville, Indiana

Tony Whitfield has resigned as part-time minister of music at the First Baptist Church, Paris, Ky., to take the position of minister of music with the Calvary Baptist Church, Evansville, Ind. James W. Abernathy is pastor of the Calvary Church.



Tony Whitfield

Whitfield will graduate from Georgetown College in May and will assume his duties in Evansville on June 7, 1964. He will be the first full-time music minister for the church.

He is married to the former Georgann Hamrick of Frankfort, Ky. They have one daughter, Alice Catherine. Whitfield is tenor soloist for the Georgetown A Cappella Choir and is a former president of the choir.

The Paris church held a reception in honor of the Whitfields on May 17. Dan Stone is pastor.

Ninth and O, Louisville, Names New Pastor

Lewis A. Drummond of Birmingham, Alabama, has accepted the call to become pastor of the Ninth and O Baptist Church, Louisville.

Drummond, 37, will succeed Henry Beach, who resigned in January to be-

LITTLE FLOCK BAPTIST, Shepherdsville, broke ground for a new auditorium and educational building on March 29. From left, in the picture are Charles Brooks, Harold Scott, Joe Brooks, Max Squires, Darrell Overstreet, pastor, J. W. Abbott and Raymond Hornback.

Founded in 1810, the church has had three buildings. A brick veneer building, 100 by 50 feet, two story, will be erected.



come assistant to the president of Kentucky Southern College.

He has just returned from two years in England where he earned a doctor of philosophy degree at the University of London. He is also a graduate of Howard College, Birmingham, and Southwestern Seminary, Fort Worth, Texas.

Drummond, a native of Illinois, will begin his ministry on May 31. He has been pastor in Alabama and Texas.

Ninth and O, with more than 3,000 members, is the second largest church affiliated with the Kentucky Baptist Convention.

Rosebower Church, Paducah, Ordains Edwin Waldrop

The Good Hope Baptist Church requested the ordination of Edwin Waldrop

by the Rosebower Baptist Church, Paducah. The ordination took place on April 19.

Leon Winchester, pastor of Rosebower, served as moderator of the council. Jack Doom, pastor of the New Bethel Baptist Church, served as clerk. E. L. Crider, pastor of Beulah Church and former pastor of Rosebower, led the interrogation. James Tharp, pastor of Highpoint Church, brought the message of ordination. John R. Flynn led in the ordination prayer and J. W. Barefield presented the Bible.

Poplar Grove Baptist, Corbin, Marks Progress

The Poplar Grove Baptist Church, Corbin, Kentucky, has made progress during the last 10 years.

Lynn Mays was called to be the pastor in 1951. Since that time, the church has built a modern brick church building. The building has basement, Sunday school rooms and a sanctuary.

The church has a membership of 300 and Sunday school attendance is about 100 each Sunday.

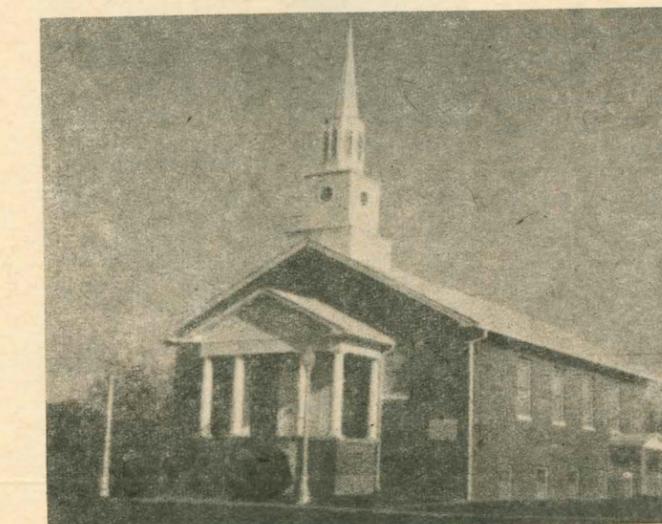
Located about four miles east of Corbin, the church was organized in 1909. The first meeting place was an old school building. Since its beginning, the church has outgrown the school building and found it necessary to construct a larger building.

The church is affiliated with Lynn Camp Association of Baptists.



Lynn Mays

POPLAR GROVE Baptist Church, Corbin, Ky.



May 28, 1964

Vacation at Cedarmore

Why not plan to take a week of your vacation this summer to participate in leadership training (S.S., W.M.U., Y.W.A., etc.) at your beautiful Kentucky Baptist Assembly on Dragon Lake near Bagdad? See the Cedarmore poster in your church or consult your pastor. Leaders in the various departments of your church also get information from our state departments.

Boone Lodge

You will be happy to know that the new half-million dollar lodge near construction at Cedarmore has been named by the Executive Board in honor of Dr. W. C. Boone, my predecessor in office and your beloved general secretary for 16 years. "Boone Lodge" will have 48 sleeping rooms with bath, dining room, kitchen, large and small conference rooms, and will be ideal for leadership and young people year round. It is scheduled to open August 3, but will be dedicated December 3 with Dr. Boone as the invited speaker.

Youth Conference First

First scheduled use of Boone Lodge is for the first Kentucky Baptist Youth Conference August 3-8. Of course all other (and improved) facilities will be used also. Young people 15 years and up to 24, together with the leaders of youth, are urged to make their reservations now—send \$2 to Marvin Byrdwell, manager, Bagdad, Ky. For additional information, write Mr. James Whaley, Baptist Building, Middletown, Ky., who is coordinating Youth Week this year. Sunday School, Training Union, Y.W.A., Music and Brotherhood departments are co-sponsoring the week. It has been a thrilling program designed to deepen the spiritual life of youth, and teach skills for leaders of youth in our churches. *Be one to attend this first!*

Prices have been lowered at the motels, Gracemore and Inn, and Boone Lodge prices are very low for this air-conditioned facility. Write today. The accent in Kentucky is on Youth. Our finest asset.

Yours and His

Harold G. Sanders



JAMES JONES, pastor of Valley View Baptist Church, Louisville, was in Kentucky Baptist Hospital recently. While there, he requested no flowers, but, instead, contributions to the new sanctuary his church is planning to build. The Money Tree had leaves with names of donors on them. There were 75 leaves totaling \$400.

KENTUCKY BAPTISTS AT WORK

Woman's Missionary Union

Executive Board

by Mrs. Geo. R. Ferguson

The recent annual meeting of Kentucky WMU held at First Baptist Church, Owensboro was successful in every way.

At this meeting officers are elected each year. All present officers were re-elected, including Mrs. W. H. Jaegle, treasurer, who, as has been previously announced, was honored for sixteen years of faithful service in that office.

The Executive Board is always changed at this meeting due to our tenure plan which limits membership to five years in any one capacity (with the exception of treasurer).

Board membership is composed of officers, president, recording secretary and treasurer; vice-presidents from the eight regions; ten members-at-large and ten resident members. Salaried personnel serve without vote. The youth directors of the eight regions make valuable contributions as resource persons for the State Promotion Conference held preceding the June Meeting of the Executive Board.

We would express sincere appreciation for the very faithful service of the Board members whose terms expired: Mrs. W. C. White, vice-president from Southwestern Region; Mrs. George Phillips, member-at-large; Mrs. William Ellis and Mrs. Thurston Cooke, resident members. We are grateful, also, to Mrs. B. T. Chaney, Mrs. W. W. Johnson and Mrs. T. E. Adams who have served as Regional Youth Directors.

It is a joy to welcome to our Board: Mrs. J. Bill Jones, vice-president from Southwestern Region; Mrs. W. C. White, member-at-large; Mrs. Rollin S. Burhans and Mrs. Ira J. Porter, resident members. Mrs. Porter has served through various tenures of office a number of times in past years, and always with great faithfulness and ability.

We also welcome Miss Helen Rich and Mrs. O. B. Turnbow as regional youth directors.

The work of the Executive Board is complex and time-consuming and we are sincerely grateful to the many who serve with such ability and dedication.

Memorial Service

During the annual meeting an impressive memorial service was held for three of our faithful officers who passed away during the past year: Mrs. T. L. Bell, former vice-president; Mrs. D. C. Sparks, serving as vice-president from

Southeastern Region at the time of her death and Mrs. J. M. Roddy, a former state president.

The WMU of Midway Baptist Church has adopted the following statement concerning their member, Mrs. Roddy:

The home-going of Mrs. J. M. Roddy on February 10, 1964, has taken from our ranks one of the most faithful members of the Woman's Missionary Union of Midway Baptist Church.

Mrs. Roddy was appreciated by all who knew her as one dedicated to her society, her church and her Lord. She will be sadly missed by those with whom she worked and served for so many years. Her devotion to her missionary society, her church and her Saviour remains a challenge to all.

Our heartfelt sympathy is extended to her sister, Miss Mayme Cogar and other members of her family.

It is the desire of the WMU that a copy of this tribute be preserved in the minutes of this organization and that a copy be sent to the State WMU office in Middletown, Ky.—Respectfully submitted, Mrs. Walter Wash

Baptist Student Union

More Campus Collections

by J. Chester Durham

EASTERN

Recently five Baptists at Eastern State College were invited into membership of Pi Tau Chi, the national religious honorary society. Those invited to membership were Jeanette Osborne, Carolyn Ann King, Robert C. Vickers, Sharon Vater, and BSU Director Dwight K. Lyons.

U. K.

The University of Kentucky BSU Choir toured from May 9-17. This forty voice choir sang at the following churches: Wing Avenue, Owensboro; First Baptist, Henderson; Hanley Road, Clayton, Missouri; Immanuel Baptist, Tulsa, Oklahoma; Baptist Student Center, Stillwater, Oklahoma; Baptist Student Center, Little Rock, Arkansas; Beaver Dam, Kentucky; and Severns Valley, Elizabethtown, Kentucky.

The students pay their own way in order to render this service.

NEW

At the May Executive Board Meeting a budget item was approved for the employing of a part time associate director for the University of Kentucky BSU. This is a step in the right direction in helping reach the 2,700 Baptist students at U. K.

WESTERN

Recently the Western BSU Choir went on their annual tour. They sang at the following churches: First Baptist, Eddyville; Pinson Baptist, Pinson, Tennessee; Oakland Heights, Meridian, Mississippi; First Baptist, Hattiesburg, Mississippi; and William Carey College, Hattiesburg, Mississippi.

Jack C. Duvall, Minister of Music, First Baptist Church, Bowling Green, is the conductor of this choir and Marc Ball is the associate conductor. Miss Charlene Dunn is the pianist.

GEORGETOWN

During the month the Georgetown BSU youth-led revival teams served at Stithon Baptist Church, Radcliffe, Kentucky; Turner Ridge and Hillsboro Baptist Church at Cropper; Calvary Church, Forks of Elkhorn; Oolitic, Indiana; and Williamstown First Baptist.

Church Music

Voice Classes Featured At State Music School July 27-31

by Eugene F. Quinn

Seven voice sections will be a prominent part of the program of music training at the State Music Leadership School at Georgetown July 27-31 this summer. The classes will be on several levels based on the previous training of the students.

Mrs. John E. (Betty) Cook, minister of music of the First Baptist Church of Mayfield, is teaching one of these classes. Mrs. Cook is an accomplished soloist, having presented a vocal recital during the program of the Kentucky Baptist Music Directors' Association Conference in November at Immanuel Church in Lexington last year. Presently she is the secretary for this Association.



Mrs. John Cook

Stewardship

What? Another Special Week!

by Robert J. Hastings

As time for Cooperative Program Sunday rolls around, some may ask, "Do

we really need all of these special days? Why must we clutter up our church calendar with so many special emphases?"

It is true that churches are asked to focus attention on many special days during the year. Each church must decide which it can magnify, and do so effectively. But is there any finer emphasis you could have in your church than one on world missions—which actually is what the Cooperative Program means?

The Great Commission is at the very heart of all we do as Baptists. Jesus commanded us to love the lost, to seek the lost, to win the lost, and to baptize the lost. This is a job no church can do single-handedly. That is why we join hearts and hands, and why we pool our missionary monies through the Cooperative Program.

Kentucky will observe Cooperative Program Sunday this year on June 21. A wealth of free materials is available for your church: posters, brochures to distribute, bulletins, bulletin inserts, Training Union playlets, etc. Have you ordered yours? Have you circled June 21 on your calendar? If not, for the sake of the Great Commission, will you do so now? Write the Stewardship Department, Middletown, for materials.

State Missions

Pastor and Laymen Conference Changed

by G. R. Pendergraph

ATTENTION! Because of the closing of Bethel College, there will be no Pastors' and Laymen's Conference, July 6, 7 and 8 as was scheduled in the calendar of state activities. There will be a Pastors' and Laymen's Conference at Campbellsville College, July 9 and 10, and at Jonathan Creek Assembly, July 13, 14 and 15. If you have been attending the conference at Bethel, and it is possible for you to arrange to come to Jonathan Creek or to Campbellsville, we will be happy to have you. Further details concerning these conferences will be given later.

Training Union

Church Study Course Credit For Adults Continues

... in Training Union Lesson Course Study Plan by James Whaley

Current units in the Training Union Adult lesson courses for which study course credit can be earned have been announced. Awards can be requested when the following requirements have been met.

1. Participate in designated unit in the lesson course from one of the Training Union Adult quarterlies.

2. Read an approved book in the Church Study Course outside the union.

3. Fulfill make-up requirements for union sessions missed.

Designated Unit—"Our Baptist Heritage," April-May, 1964.

Make-up Requirements—(1) Complete unit test on page 7-8 of quarterly; (2) Complete "Picture Identification Exercise" in quarterly; and (3) answer lesson problem in quarterly for each session missed.

Approved books—*Our Baptist Story*, Duncan; *The Baptist March in History*, Baker; *Through Trial to Triumph*, Wamble; *We Southern Baptists*, Cox.

AWARDS REQUESTS

1. Secure special awards requests forms for Lesson Course Study Plan from Kentucky Training Union Department, Baptist Building, Middletown, Kentucky.
2. Follow directions on the form for completing. Request awards on only one book for each unit.
3. Submit requests through church Director of Training, if you have this officer elected, to the Church Study Course Section, Baptist Sunday School Board, Nashville, Tennessee 37203. (Individuals may submit requests direct).

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.)

Clyde Eubank, First Baptist Church, Tompkinsville—"(1) The spreading of the Gospel of Christ or witnessing of salvation through Jesus Christ to others at home and abroad. (2) To support Baptist children's homes — Glendale, Pinecrest, Spring Meadows. A certain percent goes to Baptist colleges and hospitals. To support missionaries to go to foreign lands and at home to spread the Gospel. (3) Worshipping God by serving humanity. (4) Sending God's message to the four corners of the world. (5) Missions is the money we give to the Lord for the purpose of causing the Gospel to be preached around the world. (6) Sending the Gospel around the world. (7) Missions is the work of spreading religious teaching at home or abroad. For Christians, through missions, is spreading the good news of the Gospel at home and abroad by ministry of preaching, teaching, witnessing, and healing. (8) It is witnessing anywhere

you have a chance or opportunity. (9) A Christian's time or money or both used in an effort to tell a sinful world about Christ. (10) Giving of your time and money to carry on God's work throughout the world. (11) A mission, run by a missionary, is our way of spreading the Gospel or teaching of Christ to all parts of the world where the Christian religion is not known. (12) Preaching the word of God. Teaching the word of God! Healing the sick and helping the needy. (13) It is my duty to help and assist all people wherever they be who are in need of Christ and help in any way possible through prayer and money to see that their needs are met. (14) Sending the word of God to every land."

George L. Patmor, First Baptist Church, Marion—"Missions is the spreading of the Gospel of Christ."

(Continued on Next Issue)

Kentuckians Will Serve On West Coast

Forty-three Kentucky Baptist laymen will share their Christian witness with people in California during the West Coast Laymen's Crusade, July 22-26. Assignment of the laymen to three associations—East Bay, San Diego, and San Francisco Penn.—was announced by Lucien Coleman, associate Crusade director.

East Bay Association is in the Berkeley area. San Diego Association embraces the San Diego area. San Francisco Penn encompasses the San Francisco area.

The men will be assigned to churches by associational Crusade directors.

Sponsors of the giant witnessing event involving more than 1,000 visiting laymen and 600 Baptist churches in California, Oregon, and Washington are the Home Mission Board and Brotherhood Commission.

Co-operating in the Crusade are the Baptist Conventions of California and Oregon-Washington and state Brotherhood departments.

The visiting laymen, who will pay their own expenses, will give their testimonies before luncheon groups, at prayer breakfasts, in churches and during door-to-door visitation.

Purpose of the Crusade is to strengthen the Baptist witness in the three West Coast states and to increase the mission zeal of Baptist laymen.

Associate Crusade Director Coleman said limited witnessing assignments are still available. Interested Baptist laymen should write the Brotherhood Commission at Memphis, Tenn., for more information, he said.

Assigned to the East Bay Association are W. E. Duchemin of Walton, William H. Johnston of Louisville, Robert S. Herring of Benton, Walter K. Fortner of Florence, William S. Lewis of Cox's Creek, Eugene L. Smith of Campbells-

(Continued on Page 12)

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The Christian Pen: Freedom's Mightiest Weapon

(Continued from Page 6)

the Baptist Joint Committee on Public Affairs, made a revealing statement in his book, *Baptists and the American Republic*. He said: "While our American people cherish our freedoms—freedom of the press, freedom of assembly, freedom of speech, freedom from want, freedom from fear—they talk less, and possibly most of them know less, about religious freedom than any other."

The Christian pen will play a leading role in guarding the future of religious freedom by informing the American people on the subject.

It may be that printer's ink will yet cause the adoption of the religious liberty proposal made by some leaders of the Catholic Church during the 1963 session of Vatican Council II.

By means of the press the whole world became familiar with the pleas of some Catholic leaders for religious liberty. And reports of debate on the proposal were made available to almost every living person through the press. The world longs for a council statement on

religious liberty—a longing encouraged by press reports that some Catholics recognize that God endowed all men with elemental dignity and innate freedom.

In view of all this it does not seem unreasonable to believe that public pressure, exercised through the printed page, may bring about the passage of this proposal—perhaps during the third session of the council this fall.

The *Baptist Standard's* Board of Directors is acutely aware of the power of the Christian pen when wielded by a competent craftsman. This awareness led to the establishment of two \$500 scholarships in journalism. They are awarded annually to sophomore, junior, or senior journalism students attending any Southern Baptist college and planning for religious journalism as a career.

Purpose of the scholarships is to interest, encourage, and financially assist young people in religious journalism and to encourage Baptist colleges and universities in developing high-level academic training in Christian communications.

Only informed and intelligent citizens dedicated to the preservation of liberty can guarantee that our heritage of religious liberty will be the heritage also of our children.

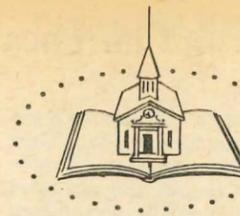
KENTUCKIANS TO SERVE

(Continued from Page 11)

ville, V. T. Adams of Munfordville, L. H. Owens of West Liberty, Hilliard L. Adams of Valley Station, John B. Blair of West Liberty, Alva A. Hollon of Hazard, Jack Arvin of Campbellsville, Abe G. Watson of Munfordville, Damon R. Williams of Louisville, R. Tandy Chissom of Owensboro, Leon Oliver of Lancaster, Phillip Cecil Stump of Lancaster, William W. Carter of Louisville, Forrest R. Sawyer of Middletown, Floyd D. Dievert of Danville, Clifford Gregory of Ashland, Marvin Bolinger of Danville, Max L. Stitts of Danville, William H. Minor of Hazard, Joe Oates of Valley Station, and J. B. Crawley of Campbellsville.

Assigned to the San Diego Association is George E. Hays of Louisville.

Assigned to the San Francisco Penn. Association are Hubert Line of Munfordville, Sam Ferrell, Jr., of Danville, Thomas H. Francis of Henderson, Matt W. Sugg of Morganfield, Emery S. Gullion of Union, J. E. Lester of Benton, Hugh M. Stewart of Sturgis, Donald F. Hampton of Paintsville, W. P. Wilson of Somerset, John H. Arnold of Ashland, Malrie D. Embry of Louisville, Eugene Davis of Owensboro, Tip Fleming of Somerset, E. L. Carlisle of Kenvir, and Nova Simpson, Jr., of Morganfield.



SUNDAY SCHOOL LESSON

By H. C. Chiles



THE CHRISTIAN FACES A NEEDY WORLD

(This Lesson for Sunday, June 7, 1964)

Matthew 24:31-40

This lesson is the conclusion of the last sermon which our Lord Jesus Christ preached before His arrest and crucifixion, while He was sitting upon the Mount of Olives looking toward Jerusalem. In it Christ taught His followers that they should be aware of the fact that they are residing in a very needy world. God's love, which has been extended to all, has been expressed perfectly in the love and compassion of Christ. Christians can prove that they are the children of God, and that they love Christ, by their helpfulness to those who are in need. They can never convince others that they know God as their Father and Christ as their Saviour if they are insensitive to the needs of humanity.

In this remarkable sermon our Lord speaks of the certainty of His return. It is obvious that there will be a marked contrast between this coming of Christ and that when He came as a babe to Bethlehem. The first time He came in humility and poverty, but when He comes again for "The Judgment of the Nations" it will be in the role of a mighty, majestic and glorious King and Judge. Instead of coming the second time in lowliness, He will come in great glory and power. His holy angels will accompany Him, and He will sit upon His great and glorious throne in ineffable splendor.

I. The Division. Matthew 25:31-33.

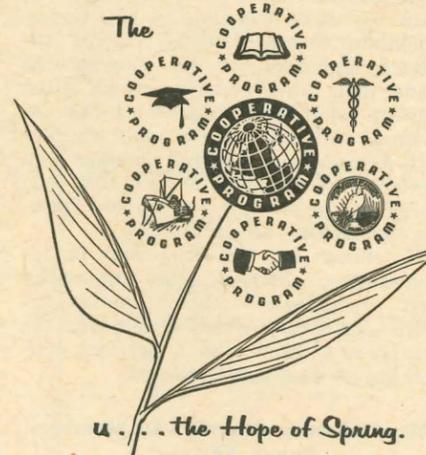
Here we have a graphic picture of the assize of the surviving nations. This great event will take place upon the personal return of Christ to be the King of kings and the Lord of lords. The Lord Jesus indicated that the Judge on this occasion will be "the Son of man," His favorite title, and the one which He used seventy-eight times when referring to Himself. John 5:22 reads as follows: "For the Father judgeth no man, but hath committed all judgment unto the Son." We must not confuse the judgment of this passage with the Great White Throne judgment which is mentioned in Revelation 20:11-15. This is a judgment of the living nations, whereas the Great White Throne judgment is a judgment of the wicked.

This division or separation will be made by the Son of man, Who has full and perfect knowledge of all the nations. Those who will be gathered before Him will be separated by the Judge as a shepherd would separate the sheep from the goats. They will be separated into two groups on the basis of their treatment of the suffering brethren of the returning Lord, during the time of the persecution just preceding His appearing to deliver them.

Repeatedly the scriptures tell us that God is watching over His chosen people, even though they are now scattered in judgment because of their unbelief. We are warned that He will not hold any guiltless who harm His people. The "sheep" are those who have done good to the brethren, and they will be placed on His right, which indicates the place of honor, power and blessing. The "goats" are those who have done evil to the brethren, and they will be placed on His left, which represents the place of condemnation for sin. This process will be carried out faithfully until He has run the entire gamut.

II. The Declaration. Matthew 25:34-40.

Verse thirty-four informs us that the Judge will speak first to the "sheep."



He will invite them to come, not for personal salvation, but for the enjoyment of the kingdom prepared for them prior to the foundation of the world. This invitation will be extended to them because they have fed Him, given Him drink, welcomed Him as a stranger, clothed Him, and visited Him when He was sick and in prison. Astonished at His remarks, they will inquire, Lord, when did these things take place? He will reply, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." To minister to the spiritual, intellectual and physical needs of others is one way of ministering unto Christ. If Christians would only "practice what they preach," instead of just talking about it, many others would come to have a desire to be saved and to follow the Saviour in Christian service.

Any real ministry to the needs of others must always spring from the love of God in the hearts of men. Ministering to the needs of others is a fruit and an evidence of salvation, and never a condition on which one may obtain it. Service to others will be counted as service to Christ Himself, if rendered from a heart of love and with a desire to be helpful. Christ-like people forget themselves in loving service to those who are in need. They feed the hungry, give water to the thirsty, welcome strangers, provide clothing for those who need it, visit the sick and the prisoners. For the most part, the beneficiaries of these services are unable to recompense those who render them.

It is God's will that present-day Christians whom He has blessed with material possessions shall minister to those who are in need. To refuse to do so is to disobey Him. When we minister to His children, He considers it as though we had ministered to Him. What a revelation of the reality of His identification with believers in Him! Their needs are His needs, and their sufferings are His sufferings. Faithfully ministering to the needs of others in the name of Christ will result in the reception of rewards, if done out of real love for Christ. This passage is a challenge to Christ's followers to continue the works of mercy which He did while He was here on the earth out of real love for and loyalty to Him. People prove their love for Christ, or the lack of it, by what they do for the welfare of others.

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Southern Baptists Speak on Negroes in Churches

(Continued from Page 3)

"We voted to seat Negroes, but made no decision about their church membership."

A downtown metropolitan church voted by a bare majority to seat Negroes, and the deacons made it clear that they were not asking for a decision about membership. In several other churches, Negroes had come to worship on a number of occasions, but no one knew if they would be accepted for church membership or not.

"We refer any Negro candidate for church membership to a committee or to the pastor."

In one metropolitan church there was a policy of sending all candidates for membership through a membership committee. There was no difficulty when a Negro presented himself for membership. The membership committee recommended at the business meeting of the church that he be received. In another metropolitan church, the referral to a committee applied only to Negroes. When a Negro did present himself for membership, he was rejected by the pastor, after conferences, and the church was picketed.

"We voted to receive any candidate for membership on the basis of his Christian experience, without regard to race."

The reasons for this decision will be presented in one of the following sections of the paper.

Who Makes the Decision?

In some churches, pastors led out in the decision to desegregate. These pastors usually had spent several years in the community and had talked as much in private as they did in public about race relations. The church leadership usually backed the pastor and felt good about their decision.

In several churches the pastors were silent or made conciliatory statements. When the threat of Negro visitors appeared, members of the congregation made their own decision, which often was to reject any Negroes. A loss of pastoral influence was usually the result. One deacon said that whether men agreed with a pastor or not, they admired him more when he openly spoke his convictions.

No church led the community in desegregation. Instead, the community first desegregated schools, public facilities, or eating counters, and then the church was faced with a decision concerning its own segregation.

Why Did Some Churches Or Members Reject Negroes?

Some of the reasons offered by pastors or deacons for segregation were as follows:

(a) The motivation of the Negroes was impure. Several men wrote, "They have their own churches," or "People would accept them if they did not have their own churches." White churchmen felt that they were being put on the spot by the visit of Negroes. Several thought that the Negroes did not come to worship anyway. Since most of the 1963 contacts were made by Negro students or members of civil rights groups, it was easier to reach this conclusion than would be the case when neighborhood Negro families might attend a service. None of the latter type was cited in the letters that I received.

(b) Acceptance of Negro worshippers or members would be endorsement of Martin Luther King.

(c) Church membership inevitably includes social contacts and this would lead to intermarriage.

(d) The Negro is inferior. Intermarriage would mongrelize the white race. Social contacts on the basis of equality are just not possible.

(e) We love Negroes but we don't want any of them to get near us.

(f) This is all part of a Communist conspiracy.

(g) God supports segregation and we must do His will.

(h) "It is hypocritical to let them sit in our service, since we know that we would not receive one as a member."

(i) The finances or good feeling of the church would be threatened. This point was mentioned more than any of the others.

(j) Nothing would be accomplished by admitting a few Negroes. It would just increase tension and make matters worse.

Why Did Churches or Members Accept Negroes?

The following reasons were offered by pastors or deacons for voting to accept worshippers or members without regard to race:

(a) The church is God's house. We have no right to reject anyone who comes to worship our God.

(b) Christ loved all men and we must follow him in all ways.

(c) We must obey God rather than men.

(d) There must be freedom of conscience so that varying points of view may be held in our one church fellowship.

(e) Missions will be hurt if we are not as open to Negroes here as overseas.

(f) If we reject Negroes, their desire to come will be incited and we will have worse trouble.

(g) The New Testament, or the Bible, teaches us that this is right.

(h) Cuban, African, or other persons from Africa or Asia already are in our community, school, or congregation.

What Kind of People made These Decisions?

Thinking about race and the church is more closely related to religious and cultural attitudes than it is to economic or social status. "Blue-collar" workers in one church said, "It was just right" to accept Negroes. In another, an attorney, a manager, contractor, salesman, and bus drivers were on the board of deacons that agreed to accept Negroes for membership.

On the other hand, pastors and deacons in some socially prominent churches believed that their people should not be disturbed about racial issues. One deacon wrote that his church had always taken pride in its denominational leadership, and he thought that the church would not take any stand until it knew which way would be most popular. Another deacon offered the opinion that in his church the social leaders of the community brought in many inactive members to vote for segregation, while the Sunday School and Training Union leaders voted to accept the Negro who had presented himself for membership.

The statements of these and other respondents indicate that those who accept Negroes are theologically centered and quite concerned about the place of personal religion in their own lives and in their witness before the world. In contrast, pastors and deacons present opposition to desegregation as coming from indifferent members, from members who are absorbed with the financial or denominational status of the church, or members who desire to be recognized in the top social circles of their city.

ARE BAPTISTS PROTESTANTS?

(Continued from Page 3)

these people Baptists have their organizational beginnings.

For many Baptists this view raises a serious question about the authority and validity of Baptist churches. Yet, it should be noted frankly that the authority and validity of a church are in no way dependent on any alleged line of external succession maintained through the centuries. Church authority comes from the living Christ Himself. And the validity of a church is based on its faithful adherence to the teachings of the Scriptures and the determination to implement the commands of Christ through a living witness.

Henry J. Ripley succinctly summarized the matter as follows:

A church that came into existence yesterday, in strict conformity to the New Testament principles of membership, far away from any long-existing church, or company of churches, and therefore unable to trace an outward lineal descent, is a true church of Christ. . .

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EARLY REPORT:

Wayne Dehoney Elected SBC President

by R. G. Puckett

Atlantic City, N.J., May 20—The decision of K. Owen White to decline nomination for a second term as president of the convention, prompted 13 nominations for the highest office of Southern Baptists.

Included in the 13 nominees were Harold G. Sanders, executive secretary of the Kentucky Baptist Convention and Representative Eugene Siler, Williamsburg.

Forest Feezor, retired executive secretary of Texas Baptists, declined the nomination. The messengers cast their ballots for the remaining twelve. Another session for the election of officers was set for Thursday, May 21, at 9:15 A.M., when the run-off election was held. The two men receiving the highest number of votes were Theodore Adams, pastor of Richmond, Virginia, First Baptist Church, and Wayne Dehoney, pastor of First Baptist Church, Jackson, Tennessee. Dehoney won the election with a 4,024 to 3,223 vote.

In other actions, the convention declined to change the pattern of the annual meeting. A recommendation from the convention's Executive Board would have moved the opening night from Tuesday to Monday. If this change had been approved, the Pastors' Conference and the W.M.U. Meeting along with

other auxiliary meetings would have found it necessary to change their meetings. Dr. Herschel Ford, Texas, was the only person speaking against the recommendation, but he seemed to express the sentiment of the messengers. The motion was overwhelmingly defeated by a voice vote.

The messengers also declined the opportunity to enlarge their fellowship with other Baptists of North America. The Executive Committee had recommended Southern Baptist participation in a North American Baptist Fellowship. This group would not have any organic relationship to the Southern Baptist Convention. It would not mean unity but merely voluntary fellowship with other Baptists.

Despite efforts by some messengers to present this side of the issue, a majority seemed to feel it had ecumenical dangers.

In the preliminary meetings to the convention, the pastor of First Baptist Church, West Palm Beach, Florida, was elected president of the Pastors' Conference. He is Jess Moody, a former pastor of Owensboro's First Baptist Church.

Other Kentuckians elected to leadership positions included Mrs. Robert L. Palmer, wife of the pastor of First Baptist Church, Williamsburg, Kentucky. She was elected secretary of the con-

ference of pastors' wives.

Ernest Loessner, professor at Southern Seminary, was elected vice-president of the Religious Education Conference. He is professor of religious education at the seminary.

A resolution on religious liberty, presented by a Charlotte, N. C., pastor, Wendell G. Davis, asked the convention to support the U. S. Supreme Court's interpretation of the First Amendment to the Constitution.

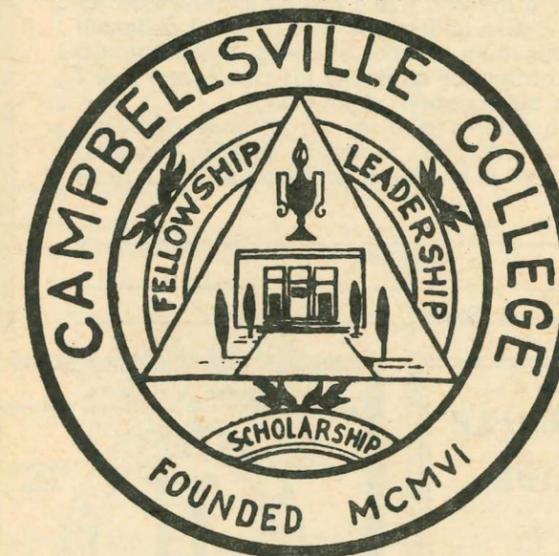
The proposed resolution stated that there had been misunderstanding as to the Supreme Court's decision pertaining to religious liberty in public schools. It appealed to all citizens to carefully examine the American principle of separation of church and state "before making any plea for further guarantees of religious liberty."

The resolution appealed to Congress "to allow the First Amendment to stand as" our guarantee of religious liberty and make no law nor constitutional amendments that would put our national government on record for "official religion" of any nature or kind.

The resolution was referred to the committee of the Convention on Resolutions for further study and presentation to the convention for action.

The convention opened with a record 11,700 messengers registering. It will close Friday noon with a message by Billy Graham.

(Next week a full report with pictures will appear in the *Western Recorder*.)



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