



  
**WESTERN RECORDER**  
JUNE 4, 1964



## GLEANINGS FROM THE FIELD

Mr. and Mrs. **CARLOS GRUBER** are moving from Plainview, Texas, to Louisville, Kentucky, where Mrs. Gruber will serve as a faculty member of Kentucky Southern College. Mr. Gruber is a native of Latvia and lived for a time in Brazil. He is widely used among Southern Baptists as a musician-evangelist. He is a graduate of Southwestern Seminary and served 6 years as pastor of the Latvian Baptist Church in New York City.

**LONNIE BRADLEY** has accepted the pastorate of the Central Baptist Church, Maysville, Ky. He arrived in town to assume his duties on May 17. A native of West Virginia, he is a graduate of Southern Seminary.

**THE SCHOOL OF NURSING** at the Kentucky Baptist Hospital, Louisville, will have the commencement exercises on June 11 at 8:00 p.m. in the Alumni Memorial Chapel.

**NORTH DAYTON BAPTIST CHURCH**, Dayton, Ohio, will observe the 20th anniversary of the church on June 14. Pastor William M. Beasley extends an invitation to all former members to attend. Lunch will be served at the church.

**R. L. SMITH**, retired foreign missionary, died April 26 at his home in Stanley, N. C. He began his ministry about 50 years ago in a pastorate in North Carolina. He is survived by his wife.

**MRS. WILLIAM M. CAUDILL**, wife of the former president of Campbellsville College, died March 23 and the First Baptist Church, Morehead, where she was a member, has expressed appreciation for her life and witness.

**THE HOME MISSION** Board of the SBC has sent \$10,000 to the Alaska Baptist Convention for help in rebuilding damaged church buildings.

**FOREST PARK BAPTIST** Church, Bowling Green, recently honored their pastor, Wallace Morris, at the time of his first anniversary as their pastor. A basket dinner was served at the church and a love gift was presented which enabled the pastor and his wife to attend the World's Fair after the Southern Baptist Convention. In the afternoon, the cornerstone for the new sanctuary was laid. O. O. Smith, pastor of First Baptist in Bowling Green, spoke. In the first year of Morris' pastorate, there have been 168 additions to the church.

### About The Cover

**Wayne Dehoney**, the new president of the Southern Baptist Convention is portrayed on the cover of this issue. He is pastor of the First Baptist Church, Jackson, Tenn. He is the immediate past president of the Pastors' Conference.

This issue contains complete reports of the convention proceedings. See pages 3, 8 and 9 for story and pictures of the convention. See pages 4 and 5 for editorial comment.

**SIXTEEN STUDENTS** from Kentucky were among the 135 that graduated from Southern Seminary, Louisville, at commencement exercises May 29.

*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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### KENTUCKY BAPTIST CONVENTION

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A **DINING HALL**, capable of seating 2,500 guests, at Glorieta Baptist Assembly has been completed for the summer assemblies.

**ALABAMA AND FLORIDA** Baptists have expressed support of the First Amendment to the Constitution through their respective committees in the conventions. Both opposed any change to the Constitution.

**ROBERT E. MATHEWS**, a veteran reporter and news photographer, has been named associate editor of the *Baptist Messenger*, Oklahoma Baptists' state newsmagazine.

**THE TULSA** (Okla.) Baptist Association has opened its membership to any Negro Baptist congregation wishing to join. Announcement was made by the Superintendent of Missions, Leo M. Perry.

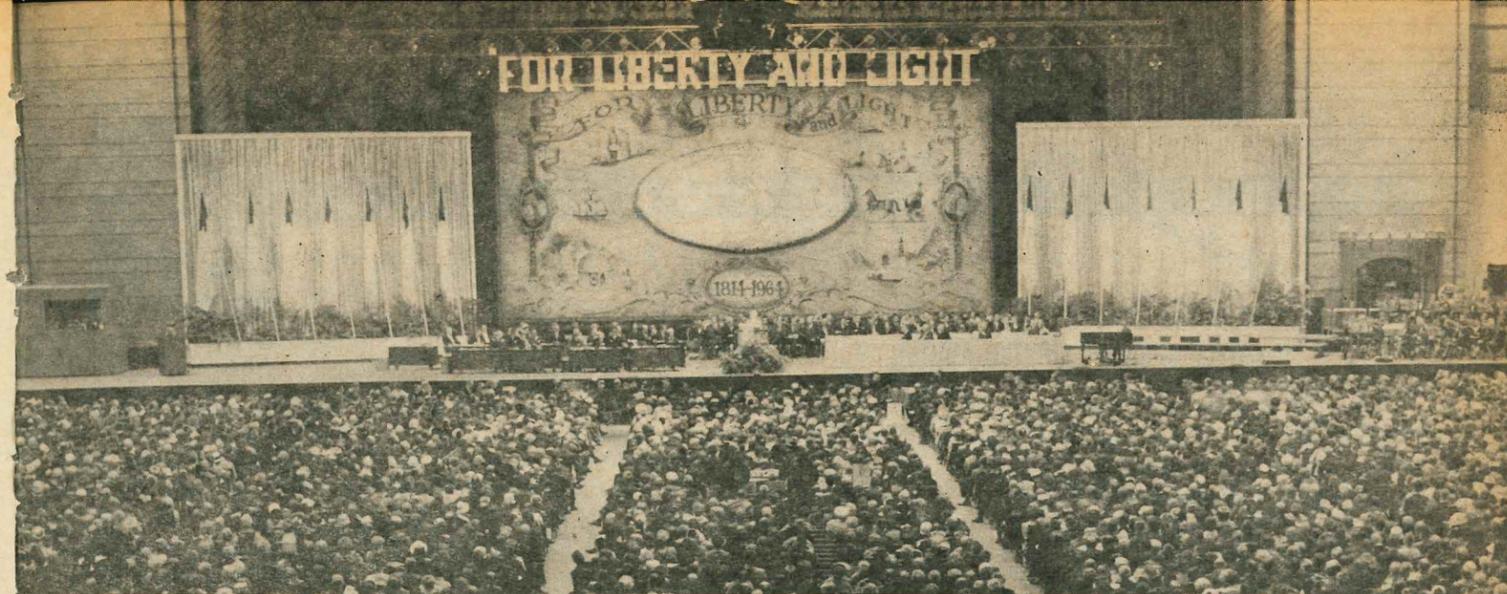
**H. CURTIS ERWIN**, pastor of the First Baptist Church, Greenville, Ky., and president of the board of trustees of Bethel College, was awarded an honorary degree, the Doctor of Divinity, at the commencement exercises at the close of the school year. Bethel closed on May 31.

**OLD BUCK CREEK BAPTIST CHURCH** ordained Edward Myrel Trunnell a deacon during a recent morning worship service. Pastor L. T. Stinnet preached the charge to the deacon and the church. The deacons of the church assisted in the service.

**LEWIS LANE BAPTIST** Church, Owensboro, reports a good revival with Clyde Chiles, Jr., of St. Louis, as evangelist. A record attendance in Sunday school was set. The church has adopted preliminary plans for the enlargement of their building. Wilburn J. Abbott is the pastor.

**DEACONS OF FIRST BAPTIST CHURCH**, Ashland, have passed resolutions of appreciation for Ivan H. Richards who died on March 29. The resolution was approved by the deacons in their May meeting.

**WILLIAM AND NOVELLA BENDER**, missionaries to Nigeria, are beginning a year's assignment as houseparents at a Newton Memorial School, Oshogbo, an institution for missionaries' children.



**OPENING NIGHT** of the Southern Baptist Convention set a record first day registration of 11,700. During the week, more than 13,000 Southern Baptists registered at the convention which closed with joint services with seven Baptist bodies.

## Southern Baptists Hold 107th Session in Atlantic City, N. J.

Baptists from North America converged on Atlantic City, N. J., for the most impressive and significant meeting of many years. American (formerly Northern) and Southern Baptists met at the same time in the same building. Registration for the American Convention was 3,567 and they met on the second floor of the convention hall made famous by the Miss America contests.

At the same time, Southern Baptists met on the first floor in the gigantic convention hall which seats 40,000. Registration for the SBC set a record on the opening day with 11,700 registering. Estimated registration on the final day of the convention was 13,136 which placed it with the recent highs of Houston, 1958, and Miami Beach, 1960.

Preliminary meetings are popular and continue to increase in the number attending and the number of meetings to attend. Largest of the preliminary meetings are the W.M.U. Annual Convention and the Pastors' Conference. In addition to these, there are meetings for religious education workers, ministers of music, evangelists and ministers' wives.

The Convention opened on Tuesday night with no business scheduled except the approval of the order of business. The opening session of the Convention is reserved for worship rather than business. The messengers heard the President's Address by K. Owen White and the Convention Sermon by Enoch C. Brown of South Carolina.

**TWO MAJOR ISSUES** prompted more concern and interest by the messengers than any other item of the week.

The first issue was that of the recommendation of the SBC Executive Committee to support the formation of a North American Baptist Fellowship. The NABF was to be for fellowship and

better understanding between Baptists of North America. There was to be no organic relationship between any of the Baptist conventions. The desire for a fellowship stemmed from the progress made during the past years during the Baptist Jubilee.

Fearing the North American Baptist Fellowship was one step more toward possible merger of Baptists, messengers from the younger state conventions of Baptists in the north and west, along with some messengers from the deep

By  
**R. G. Puckett**

South, opposed the recommendation.

Convention leaders and pastors urged the messengers to approve the recommendation because it did not involve any merger or union. The majority voted for the proposal but lost because of a requirement of two-thirds majority. Later in the Convention, the committee that had been nominated for the SBC committee to the NABF was authorized to bring a report next year on the matter. In essence, the committee was authorized to study the possibility of joining but not join the North American Baptist Fellowship.

**THE SECOND MAJOR** issue was the report of the Christian Life Commission. Stronger than usual recommendations were used in regard to the racial situation.

Messengers from the deep South debated the report and finally defeated it with a substitute motion by James W. Middleton of Louisiana.

Middleton's motion (actually a substitute recommendation for the one by the Christian Life Commission) noted

the need for Christian conduct in settling the racial problem in America. He pointed out that Southern Baptists have not been silent on the matter nor have they failed to take positive steps on resolving conflict. The recommendation stated that the matter must be worked out on the local level, "with Christians and churches acting under the direction of the Holy Spirit and in the spirit of Jesus Christ."

**WAYNE DEHONEY** was elected president of the Convention in a run-off ballot with Theodore Adams, Richmond, Virginia. Dehoney was one of 13 nominated and was the president of the Pastors' Conference this year. He is pastor of the First Baptist Church, Jackson, Tennessee.

Roy Gresham, executive secretary of the Maryland Baptist Convention, host convention for the SBC annual meeting, was elected first vice-president. Gregory Walcott, actor and producer of motion pictures and television shows, was elected second vice-president. Joe Burton, editor of *Home Life*, was elected recording secretary. Fred Kendall, executive secretary of Tennessee Baptists, was elected registration secretary.

Porter Routh was re-elected treasurer by acclamation.

A resolution on religious liberty was approved along with six others. The resolution expressed confidence in the adequacy of the First Amendment of the Constitution for the preservation of religious liberty and the maintenance of a free church in a free state. After debate, the messengers insisted on attaching a sentence to the resolution. The sentence read, "In applying this principle to the field of public education, we affirm the historic right of our schools

(Continued on Page 8)



**Southern Baptists in 1964**

The 107th annual session of the Southern Baptist Convention and the third Jubilee Celebration of Baptists in North America are now history. What really happened in Atlantic City and what it will mean for the future of Southern Baptists and other North American Baptist groups are big questions. Those who say the most this early about the meaning will likely have the most to take back later, but here's the opinion of one Baptist for the sake of those who were not in Atlantic City to see and evaluate for themselves. Southern Baptists, to say the least, were in a talking mood this year. They used all allotted time for discussion; extended discussion time was used and still many did not get their say. The discussions contained some light and considerable heat at times, but this can always be expected when controversial issues are under consideration by Baptists.

**The Race Issue**

The race issue was bound to be discussed specifically by Southern Baptists and to be an underlying factor in other discussions. When the opportunity came, the majority of Convention messengers was unwilling to take a strong stand on Negro rights.

The close vote on the race issue indicates that Southern Baptists are split right down the middle on this matter. In the showdown vote only slightly over 300 votes of a 5,000 vote total separated the sides.

Why won't Southern Baptists join other major religious groups in America in being on record for equal rights for Negroes? There are several explanations. Geography is one of these. Southern Baptists are still concentrated in the deep South where the culture colors every viewpoint including religious convictions. Since segregation is a dominant part of Southern culture, many Southern Baptists are sincere segregationists.

Another explanation is a philosophy of leadership held by many Southern Baptist pastors. Many Baptist pastors in the South believe in full equality of the races but are unwilling to risk the disruption of the fellowship of the local church and to injure the denominational program including the vast mission enterprise and institutional life of Southern Baptists. They are sincere in trying patiently to lead their flocks to higher levels without getting so far out in front as to lose their opportunity to be heard. Then there may be some Southern Baptists (God forbid) who compromise conscience for the sake of personal security and thus are silent on the race issue.

On the matter of civil rights, Southern Baptists are at least honest. The majority is not in full sym-

pathy with the current struggle for Negro rights and they say so. It is less hypocritical to take a weak stand and live up to it than to voice a strong stand and not intend to live up to it. In the end deeds and not words reveal the heart. All religious groups in America taking strong stands on civil rights are not matching words with deeds.

Southern Baptists are making progress at this point. Let us be patient with one another while we pray that our progress is not so slow as to let history pass us by.

**North American Baptist Fellowship**

Probably the biggest surprise and disappointment of the Convention for some was the defeat of the proposal for Southern Baptists to join in the North American Baptist Fellowship. Considered by its advocates to be nothing more than a North American version of the same relationship Southern Baptists now have in the Baptist World Alliance, no unusual efforts had been made to prepare the messengers for this step. Lack of this preparation and some underlying factors, more than the idea itself, account for its defeat.

The chief reason for the reaction to the proposal was lack of understanding. The fellowship proposal was feared by some to be the first step toward union with other religious groups. It calls for a constitution and bylaws which the messengers had not seen and Baptists are always reluctant to commit themselves to what they have not seen and what they do not fully understand. This is good. They also resent anything that appears to be handed down from denominational superstructure and this is also good. However, in this case they were unwilling to take the word of their most trusted leaders, and this is somewhat unfortunate.

Underlying factors also figured in the vote on this issue. One of these is the conviction on the part of a considerable number of Southern Baptists who actually believe we, and only we, are preaching the true gospel and to be associated in any way with any other group, Baptist or otherwise, is to compromise or renounce that which really counts for our success. They are afraid that Southern Baptists' participation in the North American Baptist Fellowship will create the image that Southern Baptists endorse every precept and practice of other Baptist groups. This attitude is especially prevalent in the pioneer areas where sometimes the spirit of competition exists between Southern Baptists and other Baptists.

It was a pioneer pastor, however, Howard Hovde of New Jersey, whose motion somewhat reversed the

first rejection of the North American Fellowship idea by providing for a temporary study of the suggestion.

Again we might as well be honest in admitting race attitude was involved in the reaction to the fellowship proposal. The proposal would have at least put us on record as in fellowship with American Baptists who in turn are in fellowship with some with whom some Southern Baptists want no fellowship. At the very time the proposal was under discussion, Martin Luther King, Jr., was leading the worship and having fellowship with American Baptists. That's just too much for many Baptists in the deep South.

When the matter comes up for discussion again next year, it will be determined whether isolation and exclusiveness or fellowship and cooperation are the desire of the majority of Southern Baptists. The proposal will probably pass once it is understood that no compromise of doctrinal position is involved.

**Religious Liberty**

One resounding voice raised with almost complete oneness by Southern Baptists was that of religious liberty. Most of the messengers with the help of the current Training Union programs, pastors and state papers had been led through knotty problems of the recent Supreme Court decision on Bible reading and prayer in public schools. They were ready to defend the First Amendment against any erosion from current proposals to allow for required or prescribed religious exercises in public schools.

**Theological Issues**

Theological issues remained in the background this year. The temper of the Convention in this respect, however, was conservative. This was revealed in the vote on issues that had theological overtones. Two of these were race and fellowship with other Baptist groups. Another was the election of a Convention president. The final choice was between Theodore Adams of Richmond, Virginia, and Wayne Dehoney of Jackson, Tennessee. The victory of Dehoney indicates the conservative thinking of the messengers. Dehoney is a straight, down-the-middle roader while Adams, with his relationship with American Baptists and the Baptist World Alliance, has a little more progressive image.

**Moments of Inspiration**

There were several high experiences of inspiration in the Convention. No one at the Foreign Mission service on Thursday evening could but be moved with deep feelings. The presence of June and Ken Hayes of Louisville among the new appointees put a lump in my throat as I remembered them as students at Georgetown College. They are on the way to Japan. His message at this service was one of the very finest hours of all the high hours of Foreign Mission Secretary Baker James Cauthen. Southern Baptists might well look back at his challenge for 5,000 foreign missionaries and 55 million dollars as the beginning of a new advance in Southern Baptist Foreign Mission efforts.

One grand moment of unsurpassed inspiration for

this Baptist editor came like a bolt out of the blue in a most unexpected time. During the heated debate on the race resolution when too many uninspiring remarks were heard, Edwin Perry of Louisville arose to sound a call for the Lordship of Christ rather than personal viewpoints in settling this matter. Never was a more appropriate word uttered, and never was it more timely.

Honors for the address with the most penetrating discernment should go to Mississippi Layman Owen Cooper. All Southern Baptists would do well to hear and heed his words. Kentucky layman, Representative Eugene Siler spoke in his typically independent and forceful manner.

**Baptist Democracy**

Part of the time during the Convention it appeared our Baptist methods of free discussion and democratic procedure were breaking down. The effort to conduct democratic meetings with 13,000 in attendance is admirable but the effects sometime include the feeling of futility and frustration. In emotional issues the more that is said, the more misunderstanding can result. Maybe by common consent we should agree to recognize and respect our differences in such areas as race and not try to debate them under such circumstances. Debate on a high level can be enlightening and enriching, but on other levels it is divisive and damaging.

Another result of such deliberations is that minor matters sometimes get more time and attention than more important things. For example, this year less time was given to the consideration of the 20 million dollar plus Southern Baptist Cooperative Program budget than to whether to use Kerfoot's or Robert's directions for parliamentary procedure in the Southern Baptist Convention. But such is to be expected when 13,000 messengers with almost as many opinions try to do business with equal opportunity for expression. Who else but Southern Baptists would even try? The fact that we get anything done under such circumstances is a testimony that the Lord is with us.

**The Baptist Fellowship**

In the final analysis the fellowship of Southern Baptists at the annual Convention is the greatest experience and stands to hold us together in these tense days. And a lot of it goes on as evidenced in the number of messengers in the meetings at any one time. About 7,000 total votes was the largest number cast even on decisive issues. This means for every seven messengers doing business, six were enjoying fellowship. In the end, this fellowship outside the hall might do more to keep us together than discussing the issues inside.

Finally, the 1964 Southern Baptist Convention revealed little not already known about us. We are a conservative group with a reluctance to speak out on social issues. We are people of diverse views but have enough mutual agreement and love for one another to work together for world evangelization. Our unity may not make sense to others but it does to us. May it ever be so! (Watch next week for coverage of the Baptist Jubilee Celebration.)



## Kentucky Baptists

### Roy Alexander Ordained At Duke Memorial

Roy Alexander was ordained to preach the gospel at the Duke Memorial Baptist Church, Sunday afternoon, May 3. Alexander is pastor of the Acorn



Roy Alexander

Missionary Baptist Church, Acorn. He is also a first year student at Campbellsville Baptist College, Campbellsville, Kentucky. The ordaining council was composed of the following: Moderator E. R. Prather, pastor of Duke Memorial Baptist Church; Clerk L. W. Shepherd, missionary, Pulaski County Association of Baptists; Interrogator Davis H. King, pastor, Pleasant Hill Baptist Church; ordination sermon, B. J. Turner, pastor, High Street Baptist Church; presentation of the Bible, Willie Randall, pastor, Parlour Grove Baptist Church, Lincoln County; ordination prayer, Eldred M. Taylor, pastor, First Baptist Church, Somerset; and the closing prayer was led by the newly ordained minister, Roy Alexander. There was a total of 39 ordained deacons and pastors on the council.

### W. L. Aspy, Long Run Pastor, Died in May

W. L. Aspy, pastor of the Poplar Level Baptist Church in Long Run Association, died May 15 in a Louisville hospital. He was 58.

He had suffered a heart attack a few

days before his death. Another attack took his life.

He was the pastor of the Poplar Level Church for more than 30 years. The church recently dedicated a new building. The new building was the result of his ministry of many years at Poplar Level.

### Anderson Accepts Position At Campbell College

Dr. P. Harris Anderson, president of Bethel College, Hopkinsville, has been named assistant to the president at Campbell College in North Carolina, effective June 15.

Bethel closes permanently May 31. Before coming to Bethel, Anderson was dean of denominational extension services and professor of Christianity at Mercer University. A graduate of Mercer, he received his Th.D from New Orleans Seminary in 1947. He has served as pastor of churches in Georgia, Louisiana and South Carolina.

### Byron DeJarnette Dead At 63

Byron C. S. DeJarnette, state secretary of the Training Union Department of the Kentucky Baptist Convention from 1934 to 1953, died May 19 at his home.

Because of his health, DeJarnette had resigned his post in the Training Union Department and made his home at 339 S. Bayly, Louisville.

He was a graduate of Georgetown College and attended the Southern Baptist Theological Seminary, Louisville. He was a member of the Crescent Hill Baptist Church. His wife, the former Emma Middleton, survives.



**EASTWOOD BAPTIST CHURCH, Bowling Green, Ky., broke ground for a \$100,000 educational building. Turning the first spade of earth is Clyde Coatsney, chairman of the building committee. Others are from left George Diamond, Jim Burns, Clifton Ground and Billy DeVasher, pastor.**

### Multitudes and Mountains

by Harold G. Sanders

Last week in Washington, D.C., I attended the Metropolitan Missions Conference of the Home Mission Board. This followed in April our mission tour of the eastern Kentucky mountains. Which is greater? Missionary needs in the mountains or in the ever-growing cities?

As I toured the mountains, saw the people with their spiritual and physical needs, I thought surely here is the real need for sending the Gospel of Jesus.

As I visited the city of Washington, thought of Louisville, Cincinnati, Philadelphia and Chicago, with their spiritual and physical needs, I thought surely here is where we must give No. 1 attention with the Gospel message.

But, after reflection, I find it is neither one to the exclusion of the other. People are No. 1 wherever they are, we must go. Christ came to save persons, and our task as His servants, is to take Jesus to people.

**Where are the People?** If our mission is to tell people, then we must know where they are, and go to them—in the mountains and in the metropolis. Every person is precious in the sight of God—and in our sight.

They are leaving the mountains, the farms, the villages. They are going to the cities. We must win them where they are now, and where they will be tomorrow.

**Missions in the Cities.** To reach America for Christ, we must reach the cities—our declining population in the mountains and rural areas means increasing population in the cities.

**People are there.** The trend is plain. More are coming. By 1970 (6 years) population in the USA will reach 209 million—and, 140 million will be in the cities, 124 million of these in the twelve strip cities or highway connected cities.

**Crime is there.** Without Christ, crime increases in the cities—5 times as much in Chicago as in rural areas of Illinois. Sixty per cent of all murders happen in the cities (in 1945, only 10%). Crime is growing 4 times as fast as population, threatening to destroy our civilization. The only answer is Christ in the total life of people.

Will Baptists awaken to the need? Will we preach, give, send? You and I must answer our consciences NOW—and God at the judgment.

## Kentucky Baptists

### A Life Lived Close To Books

by D. E. Presley, Student

"My job requires more than a love for books" reflected Miss Blanche Mays, manager of the Baptist Book Store in Louisville. As she looked back over her 20-year career in Baptist Book Store work, she related that a good sense of humor has made the job interesting. For instance, several years ago, the book "Wake Up or Blow Up" was a big seller. One customer rushed in and loudly asked for a copy of "Now or Bust." The entire book store nearly "busted" with laughter.

Miss Mays' life has been lived close to books. As a schoolgirl in Jonesboro, Ark., she was fond of reading. At Ouachita College, where she received a bachelor of arts degree, her job at the library kept her busy with books. Back home in Jonesboro she found herself teaching ninth grade English, again exposed to the treasures of literature. She did graduate work in English literature at the University of Chicago and took courses in retailing at New York University.

Serving Baptists in a Baptist Book Store has been a dream-come-true for Miss Mays. In 1939 she became associated with the Arkansas Baptist State Convention as a fieldworker in Sunday school and Training Union development. Yet all along she wanted to be in the middle of Baptist life, ministering to the entire church.

Her big break came in 1944 when the Sunday School Board in Nashville offered to train her for management of a Baptist Book Store. In 1955, after ten years of successful work at Arkansas' Baptist Book Store at Little Rock, she was called to Nashville as supervisor of all outlets east of the Mississippi River.

"This job kept me constantly on the move," said Miss Mays. "By 1960 I felt I needed to settle down in one place before retiring. So when the Louisville store was vacant, I chose to come here. Louisville has always been a favorite place with me. It's the home of Southern Seminary and is practically in the heart of the nation."

For the past four years, the Louisville Baptist Book Store has been her chief concern. Serving a large part of the state, she and the 22-member staff stay quite busy.

What rewards does Miss Mays find in Baptist Book Store work? "It gives me an opportunity to work with all areas of Baptist life. I feel that I am contributing something, though it may be small, to the spiritual growth of Baptists."

What makes a good Baptist Book Store employee? "One needs to be called to this work," Miss Mays explained. "One must be vitally interested in the de-

nominal program. The proper use of English is a necessary tool." Furthermore, one needs to be a good observer. "We must notice what the customer likes, what the different age groups enjoy. We want to make our service as personal as we possibly can."

Is the work difficult? "The hardest thing is trying to outguess Baptists. You just never know what they will ask for."

Not only does Miss Mays sell books, she writes them. Her first book, pub-

lished in 1963, is a collection of scripture verses with appropriate paintings by Anna Marie Magagna. Entitled "My Book About God's World" (for children), the volume already has sold over 41,000 copies.

As she sat behind the work-filled office desk, she looked forward to her retirement—not too many years away. What then? She wants to pick up a knowledge of languages and visit dif-

(Continued on Page 12)



No. 7 in a series

### They Hear By Sight

If you were deaf, I would speak to you with my hands. For you see, I help your church bring Christ to the 2,000 deaf persons in Kentucky. Through sign language, they enjoy sermons, Sunday school lessons, and denominational meetings.

I am William N. Goble, employed jointly by the Home Mission Board and the Kentucky Baptist Convention. Besides working with the deaf in Kentucky, I am also developing a church program for mental retarded.

As you may know, a mentally retarded child is born every 5 minutes in Kentucky. At least three out of every 100 Kentuckians are retarded. They can not participate in normal Sunday school and church activities. It is part of my job to help churches develop a ministry for this neglected group.

All of this is made possible through the Cooperative Program. When you observe Cooperative Program Sunday in your church June 21, say a good word for the ministry to the deaf and the retarded, will you? Describe how this ministry, as well as many more, is made possible by your continued Cooperative Program support.

*Observe* COOPERATIVE PROGRAM  
Sunday June 21

ATLANTIC CITY MEET:

# Race, Religious Liberty, Fellowship Considered

(Continued from Page 3)

**IN OTHER ACTIONS**, the convention approved:

▶A budget for 1965 of \$17,590,850 for operating needs, \$2,244,750 for capital needs, and a \$500,000 advance goal to be divided two-thirds for foreign missions and one-third for home missions.

▶An agreement between the convention and the American Baptist Theological Seminary, Nashville, Tennessee, pinning down the Negro seminary's organizational structure, and the basis of co-operation between the denomination and the seminary. The institution is owned jointly by the Southern Baptist Convention and the National Baptist Convention, U.S.A., Inc.

▶A three-year study and opinion survey of Baptist churches to determine their desires and needs for a convention-wide emphasis plan for the years following 1969. Planning has already been approved for the years between 1964, the end of the Jubilee Celebration, and 1969. The planning for post-1969 years will consider the desires of the churches and calls for expressions from the churches as to what the convention needs to do most to help them in their local program.

▶Authorization for the SBC Radio and Television Commission to borrow \$600,000 on its anticipated capital needs budget allocations to build a new headquarters in Fort Worth, Texas. A scale model of the new building was unveiled at a luncheon and business session held by the commission in Atlantic City. The building will be located at 6350 West Freeway in Fort Worth, about 1.5 miles north of the commission's present offices and recording studios. The new building, with 42,000 square feet of space, will be about three times the size of the present building.

▶Authorization of the Executive Committee to take such action needed to work out problems between the Social Security Administration and Baptist institutions over Social Security requirements for ordained ministers.

**THE CONVENTION** approved Houston, Texas, as the meeting place for the 1969 convention. Already approved were the meeting places between now and 1969. They are: 1965—June 1-4, Dallas, Texas (last met there, 1894); 1966—May 24-27, Detroit, Mich. (first time to go there); 1967—May 20-23, New Orleans, La (last met there, 1937); 1968—May 21-24, Jacksonville, Fla. (last met there, 1922).

Harold W. Seever, pastor of the Dauphin Way Baptist Church, Mobile, Alabama, was re-elected chairman of the Executive Committee. He was one of the 13 nominees for presidency of the Convention.

Other new officers of the Executive Committee are W. Douglas Hudgins, pastor of the First Baptist Church, Jackson, Mississippi, vice-chairman; Howard P. Giddens, pastor of the First Baptist Church, Athens, Georgia, secretary; and Porter Routh, Nashville, executive secretary.

In his presidential address, K. Owen White, pastor of the First Baptist Church, Houston, Texas, suggested that Southern Baptists take another look at two major problems—theology and race relations.

White, who declined to consider a second one-year term for health reasons, defined the theological problem as a battle between advocates of pure faith and pure reason, between the supernatural and the natural.

"The problem is not simply a matter of interpretation of the scriptures," White said, "but the trustworthiness of the revelation found there." (See May 21 issue of the *Western Recorder* for a condensed copy of his address.)

White said Southern Baptists must express this trustworthiness of the revelation of the scriptures so young people will know of their complete confidence in the integrity of the scriptures. On ecumenicity, White said, "Let us keep separate from that which would dilute our convictions, weaken our denominational life, or bring upon us the spiritual lethargy which has befallen others."

**EVANGELIST BILLY GRAHAM** called the race problem the most burning social problem in America. He predicted race prejudice would be eliminated only by the impact of Christian love in the hearts of men of both races. He called for the church to set the example.

On America's moral situation, Graham said there is a shift in society's code of



On front row at the Convention are (left to right) Rosalind Wilkey, George Jones, Eldred Taylor and Hugh Brooks. Miss Wilkey, former staff member at Beechwood Baptist, Louisville and now music minister at Beaufort, S. C., where Jones is pastor, is a newcomer to this front row club of long standing. Present for the reunion, but absent from photograph was John Kruschwitz. On second row (between Taylor and Brooks) is Robert Pogue, WESTERN RECORDER Business Manager.

judgment away from moral standards based on religious faith and conviction. "Today's campus will be tomorrow's national morality. The answer to our problem is not better education, a higher standard of living, a better organized church—but Jesus himself."

Graham spoke to the Southern Baptist Convention in the closing session on Friday. He later addressed the combined Baptist conventions that were celebrating the 150th anniversary of Baptist life in America.

The Baptist Jubilee Celebration, commemorating the 150th anniversary of the formation of the Triennial Convention in 1814 by Luther Rice and others, started on Friday night with a keynote address by John Diefenbaker. An active Baptist, Diefenbaker is a former prime

minister of Canada.

Saturday morning and afternoon sessions were devoted to discussion of Baptist distinctives and differences. On Saturday evening, an oratorio was presented entitled "What is Man?" It was written especially for the Jubilee Celebration and in memory of Adoniram Judson and Luther Rice, and based on Psalm 8.

A Sunday morning worship service featured a dramatic production before the message by Dr. John Soren, president of the Baptist World Alliance.



OFFICERS of Pastors' Conference are (left) Jess Moody, Fla., pres., and Padgett C. Cope, Md., vice-pres. Monroe Swilley, Ga. (not shown) was elected sec.-treas.



USING gavel and watch, Pres. K. Owen White presided over the 107th session.



Mrs. Marie Mathis, first woman to preside over the SBC sessions, was given a rolling pin as a symbol of her position. She is the second vice-president.



Mrs. Robert Fling, Texas, was re-elected president of the W.M.U. With Mrs. Fling and Miss Alma Hunt (right) executive secretary, is Mrs. J. R. Lobaugh, secretary.



Claude White (left), Virginia, was elected president of R. E. Conference. Other officers: Ernest Loessner, Ky., Gracie Knowlton, Texas, Stanton Nash, Ga., and Jimmy P. Crowe, La.



Sightseeing preachers take a chair car ride down the Boardwalk in Atlantic City. They are James O. Green, Russellville, Ky.; Hoyt Aduddell of Harrah, Oklahoma; and J. Harold Thompson of Choctaw, Oklahoma. The Boardwalk is one of the most famous resort areas in America.

# KENTUCKY BAPTISTS AT WORK

## Church Music

### State Music School Program To Feature "Music Activities Period"

by Eugene F. Quinn

The printed program for the State Music Leadership School at Georgetown July 27-31 is now available to anyone who has not already received it by mail. Simply request the number of copies you desire from the Church Music Department, Kentucky Baptist Building, Middletown.

This program is the most complex and most valuable of any of the twelve annual programs that have been offered.

In addition to the music class work which is featured each morning, a special "musical activities period" will feature several projects where the leaders and youth will produce something musical in an active way. These activities will be described in the printed program now available.

Other features include the annual dinner of the Kentucky Baptist Music Directors Association on July 28, inspirational music and messages each night by prominent youth speakers, and the second annual State Youth Choir Festival.

## 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.)

The Brotherhood of Liberty Baptist Church in Madisonville units—"Our men say that missions is the total outreach of the church. The church carrying the message of Christ to the world."

A statement made by the Brotherhood of Central Baptist Church, Corbin, says "Missions includes any act or deed which directly or indirectly helps to promote the spreading of the gospel to lost people either at home or abroad."

A number of unsigned reports give the following answers:

"Missions are carried on for Christ where He left when returning to heaven.

Our church (Brotherhood) is very missionary minded."

"Missions is the Great Commission, both home and abroad, carried out by Holy Spirit led individuals who have dedicated sense of personal responsibility toward Christian service."

"Missions is witnessing for the Lord to others at home and abroad."

"Any effort to promote Christianity by an individual, or with an organized band of believers in Jesus Christ, is a mission work."

"Giving of one's self to the Lord's service. The Lord's commandment—Go ye. Giving of one's self to the Lord. Giving of our tithes and offerings to Cooperative Program to support the Lord's work and ourselves."

"Missions, we think, is the spreading of the Gospel to those who have not received Christ as Saviour."

End of five articles.

## Woman's Missionary Union

### Summer Workers

by Mrs. Geo. R. Ferguson

The following girls will serve as summer workers in our Kentucky Girls' Auxiliary Camps during the months of June, July, and August:

Miss Joanna Distler, Jeffersonton, Kentucky, is a student at Eastern Kentucky State College.

Miss Lois Dotson, Hazard, Kentucky, is a student at Georgetown College.



Joanna Distler



Lois Dotson

Miss Judy Wilson, Louisville, Kentucky, is a student at Western Kentucky State College.

These girls have been highly recommended by their pastors, and we feel that they will make wonderful contributions to the camps where they will serve.

The picture of Judy Wilson is not available at this time.

Substitutions for camps at Cedarmore will be accepted if they are made at least two weeks before the week they plan to attend.

## Training Union

### Miss Judy Flegle To Represent Kentucky At Ridgecrest

by James Whaley

Miss Judy Flegle, member of the First Baptist Church in Arlington, Kentucky, recently received first place recognition in the Intermediate Sword Drill at the State Baptist Training Union Convention. Miss Flegle will be representing Kentucky in the Southern Baptist Convention Drill to be held at a part of Youth Week at Ridgecrest, July 2 through 8.



Judy Flegle

Judy is a sophomore at the Carlisle County High School, and is very active in all school, as well as church activities. She is a member of the B.E.T.A. Club and recreation leader for the F.H.A. as well as captain of the Junior Varsity Cheerleaders for two years. She states that "I love sports of all kinds, mainly swimming and softball."

Milton May is pastor of the First Baptist Church in Arlington with Mr. Robert Hocker, Jr., serving as the Training Union Director. Mrs. Hocker is the Intermediate Leader. Judy certainly gave a real testimony to the excellent leadership that she has received in her church when she stated "Am not sure what vocation I shall follow, but am going to work with Intermediates in the church."

### Retirement Plans For Musicians In June "Church Musician"

NASHVILLE—"Plan Now for Your Retirement!" is the title of an article explaining Annuity Board benefits for church musicians that appears in the June issue of *The Church Musician*.

The article, written by R. Alton Reed, executive secretary of the SBC Annuity Board, gives details of the Southern Baptist Protection Plan, basic program of protection for full-time ministers of music, and of the Age Security Plan, the basic plan for women who hold full-time church posts and for part-time music directors.

## CHRISTIAN LIFE:

### Do Politics and the Pulpit Agree?

by Henlee H. Barnette

"Politics and the pulpit are terms that have little agreement," said Edmund Burke, the 18th century British statesman. In these words Burke gave expression to the general attitude of politicians concerning the role of the preacher in the political order. This same attitude is widespread among Americans, for when the pastor brings politics into the pulpit, they feel that he is out of his role as a minister of the gospel.

When the pastor injects partisan politics into his preaching, the people may justifiably be apprehensive. The pulpit should never become a sounding board for narrow and partisan political opinions. This is not to say that the pastor has no political ministry. What, then, is his role in the political realm?

#### 1. Politically Informed

For one thing, the pastor should keep himself informed about the science of government and teach his people sound political principles. There is an appalling political illiteracy among both pastors and their flocks. Ask any ten church members who their representatives are in government at the city, county, state, and national levels, or about an important piece of legislation in congress, and one will get vague answers from most of them. In a pluralistic society, political ignorance and inertia are luxuries which Christian citizens can no longer afford.

A pastor must teach his people to avoid political sentimentality and peripheral matters, and to consider the central issues at stake. Determining what these central issues actually are requires alert, intelligent study as well as objectivity. It is the duty of the pastor to be a student of current events as well as a biblical doctrines, for his is the responsibility to interpret for his people the relationship of the Christian to contemporary society in the light of biblical truth.

Often the private virtues of a politician become the sole basis for supporting him in an election. Questions should be raised as to his competence in domestic and international relations along with his attitude toward social justice. Remember that in the 1930's church members of the more pietistic groups of the state church in Germany praised Adolf Hitler because he did not drink or smoke!

Personal piety of the candidate is important, but his political competence, his stand on public issues and foreign problems, and his level of experience are of great significance also.

Henlee H. Barnette is professor of Christian Ethics at The Southern Baptist Seminary, Louisville, Kentucky.

Sometimes bills are introduced in congress which, if passed, would change the whole structural patterns of our way of life. Both pastor and flock should become knowledgeable of such legislation and act in the light of Christian truth. The Civil Rights Bill is this kind of legislation. But how many pastors and church members have read HR 7152? Our attitudes and actions regarding such bills should be undegraded by intelligence and realism.

#### 2. Political Involvement

A pastor can legitimately encourage his people to exercise their precious heritage to vote at the polls and thereby participate in the selection of political leaders and the formation of public policies. The way citizens of this nation fail to exercise their birthright to cast their ballots on election days is a national disgrace. Only 43.6 per cent of Americans of voting age cast a ballot in the congressional elections of 1958.

Sometimes preachers are among those who fail to participate in elections. A survey in Chicago which examined the voting habits of that city from 1956 through 1960 indicated that only 17 per cent of the Protestant ministers voted during that five-year period, (*The Precinct Primer*, Denver: Christian Citizens Press, 1962, p. 11). While this study may not be typical of the nation as a whole, it may be indicative of the general voting habits of Protestants.

#### 3. Political Vocations

Able young men and women should be encouraged by the pastor to take up politics as a career. Our government is overpopulated with mediocre politicians. We need more Christian statesmen. This will be possible if pastors guide capable young people into political vocations. Martin Luther urged parents to "keep the best boy" for the political office which demands reason and integrity (W.A. 30, II, 562).

When qualified persons reject political responsibility, less worthy men move in and take over. Jotham relates a fable in which the trees, wanting a king, offered the crown to the olive, the fig-tree, and the vine—all very fruitful. But they were too busy. Finally, they chose the useless bramble bush say, "Come you, and reign over us" (Judges 9:7-16). When qualified men refuse office on selfish grounds, they deserve bramble bush political leaders.

#### 4. Christian Political Principles

If ones goes to the New Testament for a political philosophy or a blueprint for a Christian state, he will be disappointed. However, basic principles of political life are reflected in the

attitude of Jesus and the Apostles toward the state.

Certainly Jesus recognized the state and its legitimate functions of maintaining order and collecting taxes (Matthew 17:24-25; 22:15-22; Mark 12:17). But he never accepted the state as an absolute order. In his statement: "Render unto Caesar the things that are Caesar's, and to God the things that are God's," Jesus relativized the state, making it clear that certain things belong to God and must never be usurped by the state. Moreover, Jesus criticized evil political leaders (Luke 13:32).

Paul, a Roman citizen, declared that the Roman government was a God-given order to protect the good and to deter the wongdoer. Therefore, the rulers must be respected and obeyed, and the state supported by taxes (Romans 13:1f.). Paul later learned that the state could be a terror even to the good man. He himself was executed by the Roman government. Hence, when the claims of Christ and Caesar conflicted he took his stand with Peter and John who declared: "We must obey God rather than man" (Acts 5:29). Paul also urged prayer for rulers but not to them (I Timothy 2:1-3).

Biblical guidelines of political action which the pastor can articulate are clear: (1) a recognition of the state as a God-given institution to maintain order and justice; (2) the duty of citizens to support the state in terms of taxes; (3) the right to criticize the evils of government and corrupt politicians; (4) to pray for rulers, and (5) to obey God rather than the state when its demands conflict with the Christian conscience.

To sum up, the pastor's political function is to instruct his people in political principles illumined by biblical truth, and to inspire them to infuse their principles into the social structure with the view to establishing a community wherein dwelleth righteousness, justice and peace.

### Book Of Job Presented At World's Fair

The Book of Job, a religious drama directed by Orlin Corey, will have its sixth summer season at Pine Mountain State Park, Pineville, Kentucky. Following this performance, Job will be taken for presentation at the Protestant Building of the World's Fair, September 1-7. It will then be moved to Montreal, Canada; London, England and Dublin, Ireland, during the remainder of September.

In October it goes to South Africa for extensive performances. This second international tour of Job will cover 28,000 miles and three continents. Corey, now of Centenary College in Shreveport, Louisiana, began Job while a professor at Georgetown College.

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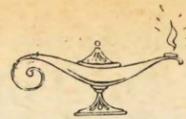
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**The Second Phase of CEA**

by Joseph R. Estes, Secretary



The Christian Education Advance "rocket" has successfully left the launching pad and already the power thrust in the second phase is beginning to be felt. Although there is not as yet 100% participation by all our churches, there is much cause for optimism regarding our program. Certainly, no campaign which raises \$3,000,000 should be considered a failure. For the first time in the history of Kentucky Baptists, capital funds for our colleges and schools have been given by our Convention and there has been generated a general concern for Christian Education.

With the end of May, the official services of Mr. Cecil V. Cook, Jr., and his associates are terminated. This group of capable men has performed an essential service in laying the foundation for the achievement of the CEA goal of \$9,000,000.

Now, the responsibility rests upon Kentucky Baptists to carry the work through to completion. In order to secure representative gifts from industry and other secular sources, it is necessary that Kentucky Baptists provide a broad

base of financial support for our schools. Large investors will not be moved to contribute to a cause sponsored by Kentucky Baptists if the rank and file of Kentucky Baptist churches are not indicating their full support of the cause by their own gifts. God is not pleased, and Kentucky Baptists should never be satisfied with less than 100% participation in the campaign to support Christian Education in Kentucky.

What if every Baptist took seriously his responsibility to CEA? What would be a representative starting gift this year? According to the United States government, there went into effect in March a 4% reduction of withholding tax for every wage earner. With 600,000 Baptists in Kentucky, we have approximately 200,000 wage earners. These Baptist wage earners will save \$16,000,000 in this first year of tax reduction. This means that each wage earner will have on the average of \$80 which he could give to Christian Education Advance and not feel the loss one cent. If every one of these wage earners did this much, we could raise in the period of this year alone, almost twice the amount for Christian Education that we have set for our goal for the four years. **And this would be painless giving.**

And what should we say of sacrifice? Surely no Christian ought to flinch at making sacrifice for the youth of Kentucky. Our gifts to Christian Education are an **investment in our own youth**—in their Christian nurture, in their progressive education, in their future leadership of Baptist life here and around the world.

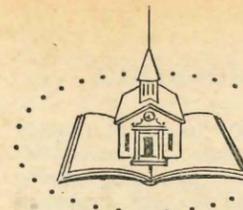
At the recent meeting of the Southern Baptist Convention in Atlantic City, Dr. Baker James Cauthen thrilled hearts of the messengers when he announced the Foreign Mission Board goal of 5,000 missionaries for the next phase of mission advance. Whence will these missionaries come? Surely, they will be to a large degree the product of Christian Education.

**A LIFE WITH BOOKS**

(Continued from Page 7)

ferent countries, perhaps dropping in on some missionary friends. Her office wall is decorated with lovely color post cards of different places she has visited in the past. Collecting post cards is one of her hobbies. Of course, she enjoys reading.

Also in Miss Mays' office is a picture of Albrecht Durer's famous "Praying Hands." "This reminds me of one of the most important things in life. It was through prayer that I found God's will for my life, and it is through prayer that I want to continue to live."



**SUNDAY SCHOOL LESSON**

By H. C. Chiles



**The Christian's Responsibility For World Peace**  
(This Lesson for Sunday, June 14, 1964)

In view of the lack of peace in our world, it behooves all Christians to practice the principles of peace in their personal relationships and to undergird with earnest and persistent prayer the efforts of those who are vitally concerned about and diligently working for peace in the larger groups and wider circles in our world. Those who are at peace with God and live in peace with their fellows have a splendid opportunity and an urgent responsibility of making a worthwhile contribution to world peace, which is sorely needed in our day; perhaps more than in any previous generation.

**Romans 12:14-21.**

Romans 12 contains some of the richest and most practical advice to be found anywhere. It sets forth a high standard for Christian living. It teaches that a genuine Christian will manifest a number of exemplary virtues, such as: humility, "in honor preferring one another"; faithfulness, "not slothful in business"; earnestness, "fervent in spirit"; diligence, "serving the Lord"; joyfulness, "rejoicing in hope"; devotion, "continuing instant in prayer"; and thoughtfulness, "distributing to the necessity of saints; given to hospitality."

In their relationships with others, Christians should be characterized by unfeigned and fervent love. It is to be expected that God's children will be subjected to unjust treatment at the hands of others. Such treatment is not easy to take. When it comes, the most natural thing to do is to resent it and to retaliate. The Christlike thing to do is to bear the persecution graciously, to forgive, to love and to pray for the persecutor, asking God to bless him with those things which will be to his advantage. Only the grace of God can enable one to do these things for the one who is treating him unjustly.

To love and bless an enemy in this fashion regardless of his attitude and actions is to comply with Christ's teaching and to follow His example, and frequently to change that antagonist into a friend. Such love will triumph when all else fails. No other method will be as successful as compliance with God's will. This procedure may be very displeasing to you, because it is the very opposite of the natural human impulse, but it is right and best. The best-known and most effective method of dealing

with those who have an ill will toward us is that of showing a genuine sympathy for them.

We need to be reminded that there are those who have great joys and those who have their sorrows. It is both our privilege and our duty to share these with them. By so doing we give them a tremendous boost and, at the same time, enrich our own lives.

Many have the tendency to quarrel and fight, but this manner of life is never satisfactory or profitable. Moreover, it is so unnecessary. Paul appealed to all Christians to cultivate a spirit of unity. Love for others is the secret of harmonious living.

Unsaved people usually return evil for evil, but the saved are expected to return good for evil. Throughout this life we shall meet rebuffs, unpleasant circumstances in business dealings, and unkind criticism of our religious convictions, etc., but Paul has urged us to bless those who thus treat us wrongfully. The natural way is to meet blow with blow, but Christ's way is to meet blow with forgiveness and kindness. Retaliation is neither successful nor Christlike; in fact, it violates both the example and the command of our Lord. Manifesting the attitude of Christ will be a rebuke to one's persecutor. Besides, one's suffering ill treatment from others is no justification for doing wrong. A Christian simply cannot afford to get down in the mire or live on a low level with any adversary. How timely and appropriate are the words of Christ: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matthew 5:44)! Love will return good for evil.

As far as your part is concerned "live peaceably with all men." If there is any quarreling, be sure that none of it comes from you and react to it in the spirit of Christ, which is love.

It is natural for people to seek vengeance when they have been mistreated. Doubtless you have heard others say, and perhaps you have said, something like this, "I will get even with him if it is the last thing I ever do." No Christian has any right to avenge himself for any wrong done to him. To yield to the temptation to get even with

an opponent is to lower yourself to the level of the one who has injured you. That method is not the one which Christ exemplified and taught. When a Christian suffers an injustice at the hands of another person, he should leave his case in the hands of the Lord and never seek vengeance. "Vengeance is mine; I will repay, saith the Lord." Just when and how He will repay is none of our business, but it is enough to know that He will do so. God's way of righting wrongs will prove to be the best in every case.

Love always shows kindness to enemies. Love is the most effective weapon that a Christian can use. Active assistance to those who persecute us will be exceedingly beneficial to them in an area where their needs are great. By actively helping those who do not deserve your helpfulness you can honor Christ and advance His cause.

**I Timothy 2:1-2.**

Prayer is a duty that a Christian owes to God, to others and to himself. It is also a precious privilege. In his first letter to Timothy, which is filled with personal instructions and counsel, Paul wrote some earnest admonitions about the importance and the method of prayer. In his exhortation, which applies to both the private and public prayers of God's children, Paul set forth four types of prayer: supplications, petitions, intercessions and thanksgiving. Supplications are the requests which are made of God by those who have an awareness of their needs and of their own insufficiency to supply them. Petitions are the verbal expressions addressed to God of our desires for Him to supply our needs. Intercessions are our pleas to God in behalf of another or others. Thanksgiving is an expression of appreciation to God for His gifts to us.

What a pity that so many pray only as a last resort! Christ prayed about everything, and we shall never be able to improve on His example. We should pray about everything, for we cannot do anything as efficiently and effectively as we should without prayer. However, we must not be selfish in our praying. While we need to pray for ourselves and for our families, we must also remember that we are obligated to pray for others also. Intercession for others is an act in precise conformity with the revealed will of God for us, whether it be for God's children, for the unsaved, for those who are in authority over us, or for all men.

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CEA:

**Now or Never For Christian Education**

by Dr. Smith Gibson

"It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch of incredulity, it was the season of light, it was the season of darkness, it was the spring of hope, it was the winter of despair."

This quotation, from the Dickens Classic, *A Tale of Two Cities*, depicts the times of London 105 years ago. Such also is the contradictions and paradox in our lives and times today.

It is the best of times for our economy and prosperity, it is also the worst of times for spiritual health. It is the age of sophistication and technology; it is also the age of eclipse from God. It is the epoch of great sermons and church membership; it is also the epoch for robbing God of His tithes and offerings. It is the season for dependence on science and government; it is also the season for independence from the Maker. It is the spring of expansion for public education and research; it is also the winter of neglect for institutions of learning dedicated to the Lord. And so it goes for the confusions and bewilderment of Christians today. Statistics, of course would tell us that all is well. In fact, they tell us that Southern Baptists are more numerous than any other evangelical body in America. Yet, a spiritual fever wracks our souls, and our disease in too apparent to be hidden beneath our numbers game. I doubt that the Lord is impressed with our numbers; I am sure His head is not turned by growth charts which are wholly pretentious if not fraudulent. Let us then boast of our quantity before demonstrating honest quality.

Long before church membership became a social asset and status symbol, our forefathers began laying our denominational family over this state. Their greatest weapon was the fire of faith, and the smoke of their works was clear for all the world to see. It was the fire which gave birth to our Louisville seminary and Georgetown College more than 100 years ago. All of these founding fathers are gone, but their testimony in works remains. It remains as our heritage—a heritage which was their fire is now our flame to help.

Many years ago we launched our Child Care Program in Kentucky. Many said it was not the time, that we couldn't find the wood to keep this fire going. However, they underestimated

*Dr. Smith Gibson is a prominent Baptist layman who led in the Christian Education Advance in the Latonia Baptist Church, Covington. This article is part of an address prepared and delivered in connection with the Christian Education Advance.*

the timber in God's forest, and today we have three homes and over \$10,-000,000 in assets all paid for, serving to give to unwanted and orphaned children God's love and Word—in addition to the food, clothing and shelter which could be supplied by any tax-supported institution. Who of us is not proud of this segment of our Baptist heritage?

We have also inherited a hospital program in Kentucky. We have three fine hospitals in the state (and we should have a fourth Baptist hospital in northern Kentucky). Here again, we are not interested only in providing beds for patients and convenience for doctors. Any state hospital can do this. Rather, through this ministry to the sick, we seek to get an extra consultation for the patient. It is here that the patient his roommates, and loved ones become aware of a greater Physician than the medical doctors attending the case. This is the Specialist who can heal both the body and the soul. This is the Great Universal Blood Giver whose transfusions always salvage the spirit even though the body is beyond the help of medical science. Our hospitals, then are more than mansions of mercy. They truly houses of God.

We have also inherited a number of schools and colleges as a part of our Baptist ministry in Kentucky. Again, our primary concern is not the simple teaching of subject matter to students. Physics, chemistry, music or language can be taught just as well in a public school as in one of our Baptist colleges. We know, too, that these courses can be taught just as well by a non-Christian teacher as by one of our dedicated professors. Admitting this, we naturally expect the question: What then is the difference? The difference is at the heart of why we have our own schools in the first place.

We reply that we are concerned with the moral training and guidance of our youth. We are interested in and keep a close check on their activities. We require chapel attendance. We require courses in Bible. Indeed, we require that the entire curriculum be conducted in the Christian context. Further, we train our young men and women for a possible call into the full-time ministry. I say "possible" because many are called during their college years. It's no accident that about 85 per cent of our ministers and other workers have attended one of Baptist colleges. This is not to say that the call to full-time service cannot come on a state campus because occasionally this happens. But God's voice can best be heard in God's own school, and it is from these schools that the Baptist seminary is filled. Take them away,

and you'll need no seminary. Or, as fewer of our youth attend our colleges, the enrollment at the seminary will fall. This is precisely what has happened since 1955, and today approximately 300 of our Kentucky Baptist churches are without a preacher?

Still another great difference between Baptist and public colleges is this: We intend to have faculties which teach to our students the spiritual and intellectual truth that all learning is related to God who is the author of all knowledge and wisdom. No state school can do this and yet, if this precept is omitted, a half-education results. One possessing such an education is a spiritual cripple.

So strongly do we believe that God must be integrated with intellectual pursuits that we have established B.S.U. programs adjacent to campuses which we cannot control, in order that we might reach young people with the other half of their education. We know that when the young student is completely educated, he will not merely be a good teacher, personnel manager or engineer, but he will also glorify God as long as he lives through all his relationships as he practices his profession or occupation. He will also give liberally to his church; he will support its programs, and he will defend its doctrines.

Thus, you can see our schools belong to God; they exist for his purposes; they are founded and supported by His people; they are administered and taught by His faculty.

Too often God's people are slow to see their duty. The Prophet Haggai spoke to his people about 2500 years ago. At that time God had allowed His people to return from captivity in Babylon. The Persian King Cyrus had not only let the people go; he had given them permission and encouragement to rebuild the Temple. The people were grateful, and they did make a start. They built the foundation, erected a make-shift altar and then they quit. Sixteen years passed, and the house of God lay waste. King Cyrus died, and King Darius succeeded to the throne. He renewed permission to rebuild the temple, but still nothing happened. The people had other things to do. They had homes and new chariots to pay for. They had to educate their sons for business and save dowries for their daughters. Besides, weren't they getting along pretty well as it was? Furthermore, God's own prophet had said they would be in captivity for 70 years. Since only 65 years had actually passed, they felt they had five more years to go before they need worry about the temple. But Haggai wasn't impressed with their excuses. God had ordered the temple rebuilt—and they rebuilt it.

For at least 16 years our Kentucky Baptist colleges have been suffering a

decline in the effectiveness of their ministry. All of them do not yet lay waste to their foundations like the temple, but they are struggling in great and urgent need. This has come about for several reasons:

1. The age of technology is forcing more of our young people into higher education. We have not, however, provided room for them in our colleges.

2. To offer certain courses for this modern age, colleges must possess much new and expensive equipment and apparatus. Without it, these courses cannot be offered, or loss of accreditation can result from an inadequate classroom or laboratory. We have not provided funds to our colleges to procure these needs for a modern curriculum.

3. Inflation has continuously eroded the value of the dollar. Operating and maintenance costs have gone up faster than income from gifts and endowments. It is becoming increasingly difficult to find the money to compete with other private and public colleges. We have not come to the rescue of our colleges in this struggle.

4. High federal inheritance and income taxes have been imposed since World War II. This takes money away from the wealthy families and individuals who in the past have given dormitories, science buildings, libraries, or entire campus sites to our colleges. In fact, practically all of our present buildings and grounds have come from this source. Since this source is almost gone, it must be replaced. The only possibility is that all of our Baptist people—hundreds of thousands of them—will each make a worthy and honorable gift to our schools in answer to God's call to save and expand His program of Christian education in Kentucky. We cannot use tax money, nor do we want it to preserve our Baptist doctrines and distinctives. But certainly, if we care for our youth of today and tomorrow, it is obvious we must be willing to pay the price. If we don't who will? God has only His own people to take care of His own business.

Doing something about Christian education is the greatest challenge to face Kentucky Baptists in their 125 year history. God's holy name, our Baptist reputation, and our individual integrity are all at stake in this matter. All over the state people are watching to see whether our action will match our statistics. If we grasp this opportunity with Christian courage and conviction, we will succeed. If, in fear, we let it pass, or if we give it only token consideration, we shall surely fail. There is no middle ground. We will either save and expand God's schools, or we will condemn them to death by starvation. We will either testify for Christian education for our youth, or we will declare our independence from God in learning. We will either confirm a spiritual

richness in a chosen people, or we will deny the Holy Spirit's presence, except at bargain basement rates. We will either send up praise and glory to God from a faithful people, or we will bring down shame and dishonor on a people who dare call His Holy Name. May God help us and bless us in this great hour.

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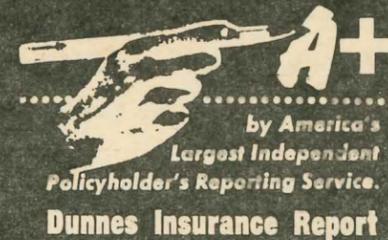
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