



**WESTERN**

# RECORDER

JUNE 11, 1964

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Dr. J. Lester Harnish (left), the new president of the American Baptist Convention, and Dr. Wayne Dehoney, new president of the Southern Baptist Convention, exchange greetings immediately after their election in Atlantic City, N.J. They symbolize the Baptist fellowship which took place in the convention city in May.



## GLEANINGS FROM THE FIELD

**CAMPBELLSVILLE COLLEGE** has been designated as the permanent depository for all student records of Bethel College. Bethel closed May 31 and the records will be moved to Campbellsville about July. Any request for a transcript will be processed by Bethel College until June 30, 1964. After that, all requests should be addressed to Campbellsville College, indicating Bethel College transcript and the year of attendance at Bethel. National Defense Student Loan repayments will be made direct to Campbellsville College.

**DR. HAROLD G. SANDERS**, executive secretary for Kentucky Baptists, has announced that an anonymous donor, deeply interested in mission work in Eastern Kentucky, has agreed to invest up to \$60,000 in the next two years in missionaries' salaries. The missionaries will be employed by the KBC.

**W. GLENN HENDERSON** has accepted the call of the Viers Hill Baptist Church of Silver Spring, Maryland, to become their director of religious education. He just received his M.R.E. from Southern Seminary. While studying at the Seminary, he served Parkland Baptist Church, Louisville, as minister of education. He and his wife, the former Margery Mathis, are natives of Hopkinsville.

**WM. HALL PRESTON**, former associate in the student department of the Baptist Sunday School Board, has accepted a teaching position in the school of religious education at New Orleans Baptist Theological Seminary.

**CLYDE BURTON**, brother of Dr. Joe W. Burton, editor of *Home Life* and recording secretary of the Southern Baptist Convention, died May 26 in Floydada, Texas, at the age of 75.

**EVELYN ELIZABETH HANCOCK** and Edward William Aron were married June 7 in the Northside Baptist Church, Rock Hill, South Carolina.

**DR. BYRON ARTHUR CLENDINNING, JR.**, will assume the position of co-ordinator of family ministry curriculum in the family life department of the Sunday School Board on August 15. Since 1958, Dr. Clendinning has been associated with the Foreign Mission Board.

**CIRCULATION** of "Church Member's Handbook" by Joe T. Odle is nearing the 1.2 million mark, according to recent figures from the Sunday School Board's merchandise control department. Odle is editor of the Mississippi state Baptist paper.

**WHITESBURG** First Baptist Church extends an invitation to all friends and former members to attend the dedication services of the new building on Madison Ave. in Whitesburg. The all day meeting will be June 21, featuring Dr. L. O. Griffith, Home Mission Board, Atlanta, as speaker. Other employees of the state and home mission boards will be present.

**PASTORS FOSTER HOWARD** and Charles Smith are back in their pulpits following surgery. These men serve churches in Bethel Association.

**SPRING VALLEY BAPTIST**, Bethel Association, has passed a resolution of respect for George Flowers. Flowers served as a deacon and in other offices of the church. The resolution stated "Spring Valley has sustained a great loss" . . . in his passing.

**DR. CHESTER H. RUSSELL**, dean of students and associate professor of psychology and German at Kentucky Southern College, was recently appointed to Commission XII, "The Professional Preparation of College Personnel Workers."

**GRADY L. NUTT**, pastor of the Graefenburg Baptist Church near Frankfort, Ky., has been appointed director of alumni affairs and assistant to the president at Southern Baptist Theological Seminary.

**JULIA ELIZABETH DRAUGHON** and Dr. Otis W. Yates were married on May 12, 1964. Mrs. Yates was a secretary at Georgetown College and Dr. Yates is pastor of the Rosemont Baptist Church, Lexington. The wedding was in Lexington.

**LIBERTY BAPTIST CHURCH**, Logan Association, has called Marvin Gullett as pastor. He assumed his duties about June 1.

**BOONE'S CREEK** Baptist Church, in the association by the same name, has voted to have blueprints drawn for a new building that will seat 526 people. The old auditorium will be torn down when the new one is constructed.

**EPHESUS BAPTIST CHURCH**, Boone Creek Association, will hold their annual homecoming on June 14. The summer revival will begin that day with the pastor, Robert Sheffield, as evangelist. Victor Wong of Georgetown College will lead the singing.

**THIRD AVENUE BAPTIST**, Louisville, ordained five deacons and one minister. The deacons are Fred Furrow, W. F. Burton, II, Elmer Whitaker, Morris Hatfield, and Randolph Dunbar. The minister ordained was Tom Bailey. Dr. Leon Larimore, pastor, served as moderator. Leroy Miller, pastor of Oakdale Baptist Church, and Harold G. Meers, pastor of Highland Park Baptist, assisted in the services. Tom Bailey's father led the prayer of ordination.

*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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### WARNING:

## Four Threats to Public Education in America

by Richard Barnes Kennan

One of the clearest examples of a unique value of American education is an incident that took place shortly after our troops had won a foothold on the Normandy Peninsula during the last World War. General George Patton had called a meeting of his tank corps officers and had briefed them on their objectives for the next few hours. As he ended his talk he said: "From that point on you are on your own; use your heads and keep rolling." A French officer who was present said, "Only an American officer could have said that only to American troops." And this is true. The troops of other nations are trained to take orders and to wait for directions. Americans are taught self-direction and self-control. We may not always do as well as we would wish—but we do place more faith in the individual. This is an unique feature of American public education we must realize more thoroughly and prize more highly if we are to continue to be the leader among the nations of the world.

Another unique aspect of American public education for which those who founded the program deserve great tribute, is the emphasis that has been placed on keeping control in the hands of local boards of education. Public education has become increasingly a matter of state and national concern and responsibility, but the need for maintaining basic control at the local level remains of urgent significance.

A study of the prevailing forms of education in other nations indicates that a lot of them are more or less instruments for propaganda and indoctrination. Quite frequently the schools are used to promote a certain ideology or a political point of view. Quite often they are used to advance certain sectarian religious points of view. All recent dictators have seized the schools and misdirected education to serve their own purposes. The skillful confederates of Hitler developed stirring and emotionalized programs to win the loyalty and enthusiasm of the young people of Germany and also some of the areas that came under Nazi domination.

There have been many organizations in the past, and there are many today, that would like to use our American public schools as instruments to advance their own peculiar ideas. Some of these

*Mr. Kennan is the executive secretary of the Commission on Professional Rights and Responsibilities of the National Educational Association. This article is an abridged form of a speech Mr. Kennan delivered at the Kentucky School Board's Association Convention in Louisville, Kentucky, on March 16, 1964.*

organizations have had some success in local school districts in gaining control and using the schools for a time for their own special purposes. But because of our system of local control, their misuse of the schools has been relatively limited; and even when they have gained significant strength at the state and national levels, the local communities have been able to resist successfully their efforts to impose their points of view on many schools.

Of course, local control of education means that the schools are subject to the whims and vagaries of local conditions and leadership. Where we have intelligent and responsible persons on boards of education we usually have excellent programs of education: On the other hand, where we have ignorant and prejudiced boards, we have mediocre or poor schools. This is the relatively small price we pay for freedom in education. The freedom of the individual teacher may vary tremendously from one school district to another, depending upon the caliber of leadership in the school systems, but the freedom of the school districts from the imposition of autocratic, dictatorial controls from the state or national levels gives a basic assurance of general freedom for American education as a whole. This is an important and unique value in our public education we often forget, but which is of tremendous importance to the preservation of American freedom and democracy.

### ANALYSIS:

## Race and Revolution in the South, Nation, World

by T. B. Maston

We cannot properly understand or evaluate the racial situation in the South and in our nation unless we view it from the perspective of a world in revolution. Events that have taken place in recent months in Atlanta, Birmingham, Chicago, Jackson, Little Rock, Philadelphia, and elsewhere are not isolated occurrences. They are a part and an expression of something that is world-wide in scope.

The contemporary world is in the midst of the most serious crisis of revolution it has known since the days of the Renaissance and the Reformation. This revolution involves the whole world, including Western civilization. Isolated crises that make the headlines of our pages daily cannot be understood apart from their relation to the world crisis, which is much deeper and more significant than any of them.

There are many contributing factors to the contemporary world revolution

The fact is readily apparent that, whatever deficiencies we may have in education, we provide education for a larger portion of our population, and make it possible for more young people to have the advantages of advanced education than any other nation. Our goal must be to continue building and strengthening our system of education and finding ways to improve it.

I sincerely believe that if we are to fulfill effectively our responsibility for renewing public awareness for and support of public education in this country we must begin to "run scared," for if we do not, it is probable that public education, at least as we have known it in the past, will not long survive. I am very much of the opinion that most of the great values of our system of public schools could be lost, not only within the lifetime of any individual now living, but quite possibly within less than a decade, unless some of the most critical trends and coalescing of forces can be recognized and stopped soon. I shall refer to only four of the most active of these forces and factors.

The first great force threatening to public education grows out of the church-state issue. Public education at the local level is dependent on the property tax to the point that some communities have extended themselves beyond reasonable lengths in an effort to support their schools—extending themselves in many multiples of effort beyond that of other communities. Public education must have support now from the only agency that can reach all tax sources—the Federal Government. There

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or crisis. None is more significant, however, than the restless movement of the masses. One proof of the movement is the large number of former colonies that are now independent nations: fifteen new African nations being admitted into the United Nations in a single year.

This movement of the masses is evident not only in Africa and the Orient, but also Latin America and elsewhere. What do the masses want? There seem to be at least three and possibly four things that they are seeking: more of a share in the good things of life—a higher standard of living, freedom, respect, and a purpose for which to live.

There is a sense in which the American Negro has been caught up in this world revolution. At least his restlessness is a phase and an expression of the movement of the masses elsewhere in the world. He tends to identify himself

(Continued on Page 11)



**A Worthy Celebration**

The many Southern Baptists who left Atlantic City before the Baptist Jubilee Celebration will never know what they missed. Those who remained enjoyed a refreshing and wholesome experience of Baptist fellowship. After the rather stormy and sometimes exasperating moments of the Southern Baptist Convention, the Jubilee Celebration seemed like a breath of fresh air. The high level of the program provided new insights into the Baptist heritage of soul freedom and mission concern.

The first session of the Jubilee Celebration had an international atmosphere. Canadian Baptist statesman, former Prime Minister John G. Deifenbaker, spoke convincingly of the place of Baptist witness in high government. The presence of four Russian Baptists to bring fraternal greetings and to present a silver engraved 150th anniversary message to North American Baptists from their 500,000 fellow Baptists in Russia was a high experience.

The first row of Baptist notables on the platform symbolized Baptist unity which transcends such barriers as politics and nationality. From America was Southern Baptist Brooks Hays, a leading Democrat and advisor to the United States president, side by side with American Baptist Harold Stassen, a Republican aspirant for the United States presidency. From Canada sat Prime Minister Deifenbaker alongside the Russian Baptist leaders. What a witness to the Baptist faith!

The Saturday morning session of the Jubilee Celebration was the first of its kind in Baptist history. Representatives from seven leading Baptist bodies in America discussed for one and one-half hours their similarities and differences. The two large Conventions of Negro Baptists were represented. Seventh Day Baptists, only about 6,000 in total membership, gave their witness in this Saturday session and Canadian Baptists gave strong evidence of their vitality.

The finest spirit prevailed in this entirely unrehearsed discussion. No one was converted, but everyone was more enlightened and enriched. The common experience of the lordship of Jesus Christ was keenly felt as well as a unity in soul liberty, believer's baptism, salvation by grace alone, authority of the scriptures and other Baptist distinctives. One could feel through it all that this is the unity we can experience as fellow Baptists without losing the richness of our distinctives as separate Baptist groups.

Another first for many of us was the experience of a stirring Baptist oratorio, written especially for the

occasion. Those fully able to appreciate such music must have been transfigured. The rest of us could scarcely ever forget the impact. The work traced the quest of man in search for freedom through the fall and ultimately to complete freedom in Jesus Christ.

Probably the Jubilee service most symbolic of Baptist unity was the parade of 150 missionaries in their native costumes on Saturday afternoon. As the wonderful presiding Theodore Adams said, "In this we are united. Let us never do anything which would divide us on this." Shades of Luther Rice and the 1814 Triennial Convention!

John Leland, the early Virginia Baptist champion of religious freedom, came alive on Sunday morning in a drama also written especially for the occasion. The roots of Baptists in the American Bill of Rights were laid bare for the appreciation of twentieth century Baptists.

Brazil's John Soren, Baptist World Alliance president, and Billy Graham, the world's most famous Baptist, led the two Sunday worship services which sent renewed Baptists back into a world of sin with the message of God's grace. Of the Southern Baptists who stayed, some were heard to say, "If the Jubilee Celebration had preceded the Southern Baptist Convention, another atmosphere might have prevailed." It was truly a worthy celebration of 150 years of Baptist history in America. One disappointment was the number of Southern Baptists who were already in Atlantic City but did not stay for the inspiring experience.

**Protection Needed From Gougers**

The time has arrived when the Southern Baptist Executive Committee which recommends meeting places for the Southern Baptist Convention should do something to protect those who attend the Convention from price gouging by businesses in the Convention city. Atlantic City proved this. The bad taste in the mouths of many messengers will linger long.

We all understand Atlantic City was a special occasion and few places in America could have afforded the needed facilities. Furthermore, few Southern Baptists had ever been there. Before we return to such a place we ought to know what to expect.

The special occasion made it worth some discomfort and something less than best treatment. The fact remains, however, that most money spent by Southern Baptists attending the convention, comes from Baptist church offering plates. This is because the convention is dominated by pastors whose expenses ordinarily are paid by the churches.

A safe estimate is that the 18,000 or more Southern Baptists who attended the 1964 Convention spent between one and two million dollars in Atlantic City. This is a whopping sum when we remember that our total Cooperative Program gifts for all Southern Baptist causes will do well to reach 20 million dollars.

Why can't we drive a hard bargain for the Lord's money used in conventions? Cities are bound to be glad to get such a convention with such a cash offering left by those attending. Why not ask the Chamber of Commerce or Convention Bureau of the prospective city to ask the hotels and motels for guaranteed maximum rates and hold them to the guarantee? These places could be listed for the conveniences of

the messengers and places unwilling to agree to reasonable rates could be left off the list.

In cities like Dallas where we go in 1965 and other cities where Baptists have influence, the problem might not exist. But with every year more and more Baptists and their families will be going to the convention. This will call for larger cities outside the Southern Baptist traditional territory. In these places the messengers and the Lord's money should be promoted more than all our haggling with gouging proprietors. One appointed representative for us could do

The great efficiency of the Executive Committee in making other arrangements for our annual meeting should be extended to take care of this problem.

BAPTIST FORUM



**The Australian Crusade**

Dear Editor:

A great crusade has left its imprint upon Australia and a company of 168 who traveled there April 13. The most prevalent summary made was "they will never be the same again nor shall we." The Australian brethren so much appreciated the warm hearted Americans and were grateful to find them "humble servants of God."

God was evidently in the crusade in 400 churches and often the people spoke of it as being like the Billy Graham Crusade (This we observed was in the getting of attention by the masses and the spirit of expectancy in the Christians). A practical summary reports from 161 churches, 7,000 decisions of these 3,500 conversions.

The Australian people gave us wonderful hospitality and much support in prayer. They are very eager to learn of "all age Sunday School" and other four organizations. Some of us spent one week in special meetings teaching methods of Christian education.

We are exceedingly grateful to God for journeying mercies, the support of our people, God's evident blessing on the crusade and an ever living experience in the blessing of God. Columbia, Kentucky A. H. Phillips

**Gratitude for God's Servants**

Dear Editor:

Thank God for our ministers and missionaries of all denominations. We don't have a minister in our family. Do we realize what a blessing they are? Their work is a twenty-four hour day. They are on call day and night, as they minister to the sick, unsaved, weddings, funerals and a heavy Sunday schedule.

They have the concern and burdens

not of a few, but from hundreds to thousands, depending on their membership on their hearts and shoulders.

They are required to have a college degree, most of them a Th.D. The missionaries have to learn different languages, live in remote countries and suffer hardship. From the smallest to the largest church the minister is underpaid considering the membership.

I have never heard one complain about his salary. If a minister started his sermon on Sunday morning about his low salary, he would not be in the pulpit the next Sunday.

Seminary professors are underpaid, too. Louisville, Ky. E. Smith

**Is There a New Testament Denomination?**

Dear Editor:

In two recent issues of the *Western Recorder* Dr. K. Own White used the term "New Testament denomination." I have heard of New Testament churches, but now New Testament denominations. For one who professes to believe that "the Bible says what it means, and means what it says," he goes to great lengths to avoid recognizing "the church as the body of Christ which includes all of the redeemed of all the ages."

Surely we should not ignore the benefits of cooperative effort, but let's not be so absurd as to speak of a New Testament denomination. Frankfort, Ky. John E. Cleek

**The Western Recorder in Georgia**

Dear Editor:

The *Western Recorder* led other periodicals as a reference in our recent BTU study course on religious liberty.

Of ten periodicals used, we had sixteen assignments from the *Western Re-*

*Recorder*. The next highest publication was Dr. Charles Wells' *Between the Lines*, with nine.

It was chiefly the Recorder's "Heritage Series," by Glenn Lee Greene, other articles on various religions, letters in the Baptist Forum, plus lucid analyses in editorials that changed our confusion to a clear understanding.

We are not convinced that the United States Supreme Court's decision against required Bible reading and prayers in the public schools, upheld part one of the First Amendment to our Constitution, thus forestalling the initial step, possibly, in establishing church and state in our nation.

Also we are satisfied that the Supreme Court was correct in not tampering with part two of the First Amendment (hence not denying freedom of worship to anyone in school), thus leaving public school students of each denomination free to have their own private worship in their own school.

The First Amendment has protected religious liberty in America for 175 years. Let's have more of the 175 years of religious freedom and none of the 150 bills. Sylvania, Georgia Carl E. Hagan

**More on the Church**

Dear Editor:

Regarding Mr. Winn T. Barr's letter in the Baptist Forum regarding the Bible teaching the doctrines of "Any Church", I would beg to differ with Mr. Barr. The Bible does not teach the doctrine of "Any Church." Jesus said, "Upon this rock I will build My church" and this makes it **The** church.

I think that Mr. Barr should remember that two or three saved people may gather together and expect the presence of Christ, and not be a church at all.

I think we should not task ourselves trying to justify what some denominations call "churches" for this is an extremely difficult thing to do, as many of the other denominations will admit, leaving that problem to the ones who created it. Hopkinsville, Ky. Harold O. Waitman



**150 Years**

Baptists of North America have celebrated their 150 years of organized life in Atlantic City May 22-24, and now we enter another half-century looking to the Fourth Jubilee in 2014—not many mature adults will be on earth at that time, but our younger leaders will. Will we number 50 million Baptists at that time? Perhaps, for the population will double. Will we be the leading spiritual group in America? In the world? Much depends upon the dedication of Baptists today and tomorrow—for God is in control, and those who do His will will be a part of His future. Let us keep in the center of the purpose of God in history—“bringing many sons to glory” in Christ Jesus.

**Southern Baptists Meet**

Prior to the BJ Celebration in Atlantic City, Southern Baptists met in the main auditorium while American Baptists met in the upper auditorium in simultaneous annual conventions. There were distinct highlights—Foreign and Home Mission nights, Layman Owen Cooper's message on evangelism, Billy Graham, etc. There were conflicting issues—fellowship with North American Baptists as a smaller unit of the Baptist World Alliance, which was perhaps misunderstood by many; and race relations, which is always an explosive and emotional issue—the warm conservative motion of James Middleton of Shreveport passed, but many were disappointed in our lack of forthrightness.

**Cooperative Program Up**

One encouraging sign is that we are united in missionary work, and growing in it—the Cooperative Program receipts are up as much as 10% in the South.

Last year, Kentucky was up more than 8%, and led the “older states” in percentage gain. Now, get ready for June 21. **June 21—In Your Church**

June 21 (or nearest Sunday) is “Cooperative Program Sunday” in our Kentucky churches. All are urged to observe it, talk about Christ's commands and our answer to world-mission needs through the Cooperative Program. Let us talk and pray, plan to give more from now on—and especially in the new budget. The world is dying—for the Gospel which we can give or deny.

Yours and His,  
HAROLD G. SANDERS

**Kentucky Baptists**

**Former Training Union Secretary Dies**

by James Whaley

Mr. Byron C. S. DeJarnette, who had served as state secretary of the Kentucky Training Union Department from 1934 to 1953, died at his home in Louisville on Tuesday, May 19. He had been in ill health in recent years.



**B. C. S. DeJarnette** DeJarnette is living at 3215 Marion Court, Louisville, Ky.

Mr. DeJarnette made a great host of friends as he led the Training Union program in Kentucky. The State Training Union Conventions that he planned and promoted were some of the best in the entire Southern Baptist Convention. His influence, direct and indirect, has been felt by many Kentucky Baptists.

Please permit me a personal word as the secretary who succeeded Mr. DeJarnette. I have never known a finer Christian gentleman, an individual who loved the Lord any more than he; or anyone who has served the Lord more conscientiously. It was indeed a pleasure and a joy to be closely associated with him for a few years in the Training Union Department, and to count him as a personal friend for an even longer period of time. I also want to add that these same statements apply to his beloved wife.

The passing of “Pa” is indeed sad, but

**CENTRAL BAPTIST, Lexington, broke ground for a new sanctuary, seating 850. Cost is \$350,000 and the building will provide additional education space. In the picture, left to right, are Harry Aldridge, Grover Thompson, Sr., D. C. Anderson, Pastor Homer Carter and Edwin Spalding.**

The same shovel was used for breaking the ground that was used for Okolona Baptist Church, Louisville.



in some ways a time of thanksgiving; thankful for knowing where he is and thankful for the privilege of having had some contact with his rich Christian life here on earth.

**Georgetown College Has “New Dimension” Program**

Georgetown College launched a “New Dimension” Program of development at its 135th anniversary commencement May 28 and 29.

The five-year program was launched with the groundbreaking ceremony for the College's new \$900,000 Student Center. The new building will be named Lee E. Cralle Student Center, in honor of Mr. Cralle, who donated \$650,000 toward the cost. A Louisville businessman, Cralle had remained anonymous since making the gift last year. A former student at Georgetown, Cralle is a member of St. Andrews Episcopal Church, Louisville.

The Center, scheduled for completion in the fall of 1965, will be located on the academic commons near the gymnasium on College Street. Its location places it close to all of the major dormitories. The gift of this building is the largest single gift to Georgetown in its history.

Georgetown is contemplating the erection of a new science building in the not-too-distant future. The plans for the building have been ordered. According to President Mills, it will cost over \$1 million.

The third building in the school's five year development program is the Fine Arts Center. This building will be located on the west side of the campus. It will make a home for all the performing arts, the college's collection of

fine art and art studies. The cost of this project has been set at \$800,000.

The date for announcing the next phase of Georgetown's development was made to coincide with the 135th anniversary commencement which was attended by 15 or more reunioning classes, dating as far back as 1904. George A. Jacoby, class of 1924, was the commencement speaker.

**Charles W. Devine Accepts West End, Paducah**

Charles W. Devine, pastor of the Ralph Avenue Baptist Church, Louisville, has accepted the call of the West End Baptist Church, Paducah. He began his work there in May. He succeeds W. B. Casey who accepted a Florida pastorate.



C. W. Devine

A native of Mercer County, Ky., Devine attended Eastern State College and Southern Seminary.

He has served as pastor of the Mackville Baptist Church, Scottsville's First Baptist Church, and Central City's First Baptist Church. He has been a trustee of Campbellsville College for 15 years.

During his ministry at Ralph Avenue, the membership of the church nearly doubled.

**William L. Turner Begins Work At Immanuel, Louisville**

William L. Turner became the pastor of Immanuel Baptist Church, Louisville, in May. He succeeds Roy Hamilton who accepted a pastorate in Florida.



W. L. Turner

A native of Alabama, Turner is a graduate of Howard College, Birmingham, and Southern Seminary, Louisville. He comes to Immanuel from Pleasureville (Ky.) Baptist Church.

While a student at the Seminary, he served on the staff of the Hazelwood Baptist Church.

Noted for his preaching ability, Turner is frequently used in revivals and youth encampments.



No. 8 in a series

**A Baptist As Long As I Can Remember**

I am Tom Lee, a student at Southern Seminary — and a Baptist as long as I can remember! God first spoke to me about being a minister in the fourth grade.

I grew up in Highland Church, Louisville where Nathan C. Brooks, Jr., is pastor. Here I got a lot of help in Sunday school, Training Union, and Royal Ambassadors. I was an Ambassador Extraordinary and a Junior R.A. leader for a time. I spent many wonderful weeks and weekends at retreats and camps at Cedarmore.

After finishing Georgetown College, I enrolled in the Seminary. As a student, I have served the Flagg Springs Church in northern Kentucky and Goshen Church in Breckinridge County. I am interested in art, and hope to use this talent also in the ministry.

As I look back over my church, camp, and school experiences, I realize how much I owe the Cooperative Program. The Cooperative Program enabled my denomination to provide Sunday School, Training Union, and Royal Ambassador helps for my church. It aided my education. And what it has done for me it has done for uncounted others, not only here in Kentucky, but around the world. When you observe Cooperative Program Sunday in your church June 21, say a word for Tom Lee will you? Tell the folks what the Cooperative Program means to young people like myself.

*Observe* **COOPERATIVE PROGRAM**  
**Sunday June 21**



THE FRONT PAGE—Dr. J. Hester Harnish, the new president of the American Baptist Convention, and Dr. Wayne Dehoney (right), new president of the Southern Baptist Convention, exchange greetings immediately after their election in Atlantic City. They symbolized the Baptist fellowship that took place during the Baptist Jubilee celebration.

### Kentuckians Serve on SBC Agencies and Committees

Several Kentuckians served or will serve on several of the Southern Baptist Convention agencies. According to the Convention Bulletin, daily news-bulletin of the convention during its sessions, the following Kentuckians were named to serve in the positions listed:

- ▶ Committee on Committees, Kenneth Duncan and George E. Hays, Jr.
- ▶ Committee on Boards, John Wood and Joe Stopher.
- ▶ Tellers, Otis W. Yates.
- ▶ Foreign Mission Board, term expiring in 1966, D. E. Meade.
- ▶ Sunday School Board, term expiring in 1967, David McClure.
- ▶ Annuity Board, term expiring in 1967, Verlin Krushwitz.
- ▶ Southern Seminary, term expiring in 1969, George S. Wilson, V. V. Cooke, Leo T. Wolford, Damon Surgener.
- ▶ Golden Gate Seminary, term expiring in 1969, E. Keevil Judy.
- ▶ Southeastern Seminary, term expiring in 1969, David A. Nelson.
- ▶ American Seminary Commission, Holding Board, term expiring in 1967, O. O. Smith.
- ▶ Christian Life Commission, term expiring in 1967, John Claypool.
- ▶ Historical Commission, term expiring 1967, Penrose St. Amant.

This list includes only those named this year. It does not include Kentuckians now serving on SBC agencies and boards.

## Dust to Dust and Ashes to Ashes

by M. Dan Stone,  
Pastor, First Baptist, Paris, Ky.

In Luke 21:5-7, a very provocative statement emits from Jesus as a retort to the remarks made by a group concerning the Temple and its adornments. The reply, "These things which you are gazing at—the time will come when not one stone of them will be left upon another: all will be thrown down (NEB)". Very simply interpreted we know that Jesus looked down the future a few years and predicted the demize of the seat of Jewish worship.

In the above title every reader recognizes the old committal formula that was widely used a few years ago. It was reverently repeated after the casket had been lowered in the grave that had been dug in the churchyard. Many can still recall that dull thud made by clods of dirt striking the top of a wooden box as the preacher tossed upon the lid a few clumps of dirt as he spoke his words. It made everyone present vividly aware that death had come and a corpse was being put to its final rest.

May 8-12, 1845, in Augusta, Georgia, the now giant octopus, the Southern Baptist Convention, was born. Many august reasons have been advanced by historians for the inception of this body. They range from neglect of the South in missionary appointments by the Home Mission Board, to the still emotionally stimulating principle of States' Rights, to the equally important and emotional concept of the justification of human bondage, slavery. All now know of the test case made by Georgia in seeking to have Rev. J. E. Reeve, a slaveholder, appointed as a missionary to the Indians. The Board refused. (Barnes, W. W., *The Southern Baptist Convention*, p. 24, 25.)

Interesting and I think relevant to this paper is the position taken by Alabama Baptists in their 1840 State Convention. At this meeting the following report was made by a committee named to make recommendations concerning slaveholding missionaries and their problem with appointment. The committee reported (1) that Abolitionism is unscriptural, was against the national constitution, was against the peace and prosperity of the churches, and dangerous to the permanency of union; (2) that money should be withheld from the Board of Foreign Missions and from the American and Foreign Bible Society until Alabama Baptists were assured that these agencies had no connection with anti-slavery. The following resolution was adopted:

**RESOLVED:** That, if satisfactory information be not obtained upon this subject, we recommend the formation of a Southern Board, through which our funds may be directly transmitted. (Barnes, W. W., *The Southern Baptist Convention*, p. 23).

This journey has been taken to reinforce these two conclusions: (1) that regardless of high sounding words to the contrary the basic issue dividing North from South in Baptist life was the South's insistence in defending social custom rather than Biblical truth; and (2) that the tactics of Alabama have not changed in 124 years; first the claim of damage to fellowship if they do not have their way, and the threat of economic boycott. (Remember the recent threat to Southern Seminary by Alabama Baptists after the appearance of Dr. Martin L. King in Southern's Chapel.)

We reach dangerous ground the day we say that peace at any price is more precious than Holy Spirit revealed Truth. This is not to glory in schisms for nowhere does the Bible justify schisms and splits; neither does the scripture seem to deify "peace at any price". Also, it appears dangerous to all the physically impossible wagging of the dog by its tail philosophy that has made it popular to say, "We do not want to do anything to disrupt our great Convention." Why do we not want to disrupt the Convention? We seem so afraid the Convention will sp'it if God's Truth should ever be allowed to express itself in our hearts and ultimately in our churches. The Convention's stability should never be our primary concern though it has its importance. Our primary concern is to allow the Holy Spirit to guide us into all truth for it is the truth that shall set us free and not the Southern Baptist Convention!

I confess that it now appears that the Convention was born defending an incorrect principle and that it has now chosen to die. The very moment a hazy principle as "the autonomy of the local church" (Stagg, *New Testament Theology*, p. 265) was allowed to take precedence over the sharply defined, clearly Biblical teaching of the Lordship of Christ and Christ as the Head of the Church, this denomination died . . . died deifying the local church over Jesus Christ its Head. To have voted for the amendment to section two of the recommendations of the Christian Life Commission surely indicates obtuse ignorance concerning the true meaning of the principle of the autonomy of the local church.

When messengers can raise their hands accepting every recommendation of Boards, Committees, and Commissions without ever batting even one eye-lid and then piously start calling one another "beloved", and interjecting the idea of the autonomy of the local church at this one point and this point only,

(Continued on Page 12)

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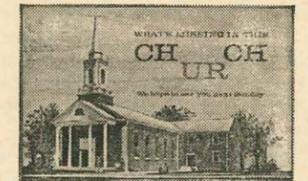
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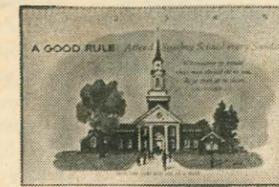
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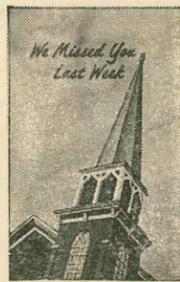
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# KENTUCKY BAPTISTS AT WORK

## Brotherhood

### Are Our Men Dropping The Ball In Missions?

(This is an article submitted to the Department by K. B. Winterowd, RA Leader, Crescent Hill Baptist Church, Louisville, Kentucky. Mr. Winterowd is working on his D.R.E. in mission education at Southern Seminary, Louisville.)

Football fans are disappointed when they see a driving team drop the ball on the goal line. It is more tragic, however, to see a potentially victorious team fail to make a minimal effort to get the ball and take the offensive. Defeat is inevitable. Defense is necessary, but the game can only be won when the offense carries the ball across the goal.

Are our men dropping the ball in missions? The Royal Ambassador pro-

gram, our missionary education program for boys is dependent upon men for leadership and direction. The new and enlarged RA program is designed to meet the basic needs and interests of boys while giving to them a vision of God's purpose for their lives in His world. Such an expanded approach to mission education goes beyond our methods of having boys sit still and listen to a teacher. This requires men who have a love and concern for boys; men who are willing to give their time and energy to boys; and men who are willing to become trained to carry missions into the life interests and activities of boys.

Boys need a male image in missions and the church. This is probably the most imperative need of all. This need has partially been realized with the transfer of Royal Ambassadors from the Women's Missionary Union to the

Brotherhood Commission in 1956. Progress has been made. A new and enlarged program has been instituted to meet some of these basic needs and interests of boys. Great strides are being made where this program has been put to work. In too many instances, however, churches and men have failed to organize and carry on this important educational task of the church.

Dare we elect to have Royal Ambassadors or not? Do we really have a choice? This responsibility of missionary education for boys has been assigned to the men and the church Brotherhood. It will be carried out by them or it will not be carried out at all.

Royal Ambassadors has no purpose without missions. The future of missions is dependent upon Royal Ambassadors. The future growth of our mission enterprise is dependent upon Royal Ambassadors for (1) personnel, (2) finances, (3) laymen with a mission vision, and (4) an expanded outreach and concept of missions.

Many churches are failing to see what Royal Ambassadors can do for today's men as they work with tomorrow's leadership and churchmen. Royal Ambassadors enables men and boys to develop as a team with the highest cause in the world as their goal. In such a relationship men and boys can gain an expanded view of missions. They learn and share together in the church's mission in the world to bring the claims of Christ to bear upon all areas of life.

The greatest danger facing our churches today is that some of our churches think we have a choice in this matter. Such a concept makes spectators instead of participants out of our men and boys. Every man and every boy in every church must be enlisted for and in the central purpose of the church—MISSION.

Is your church dropping the ball? Are your men on a defensive or an offensive team? Are they merely "playing" or are they "fighting the good fight"? Or are they even in the game?

## Church Music

### Creative Listening — A New Feature of State Music School

by Eugene F. Quinn

The State Music Leadership School at Georgetown July 27-31 will have a

new feature entitled Creative Listening. William B. Williams of Paducah will conduct this unique musical activity at 10:35 each morning.



Wm. B. Williams

This is one of several new features that make the State Music Leadership School more attractive than ever. **Have You Seen It!** The program booklet for the 1964 Kentucky Baptist Music Leadership Week is now available at the State Music Department Office at Middletown. Copies have been mailed recently to all church music directors. Any other persons desiring a copy of the program and of the registration cards please write the Church Music Department, Kentucky Baptist Building, Middletown.

## Sunday School

### Adult Thrust

by Roy E. Boatwright

Some information has already been given relative to "Adult Thrust." The Adult Thrust is an accelerated effort on the part of the churches to reach multitudes for Bible study. Although major emphasis is to be placed on Adults, all age-groups of the Sunday school will receive help which will make growth possible. The "Adult Thrust" will be the outreach portion of the 1964-65 Sunday School Program. The promotion of this plan will bring about total church advance.



Roy E. Boatwright

John T. Sisemore cites the following reasons for an emphasis upon adults:

1. Adults constitute approximately 80 per cent of the prospects for Sunday school.
2. Adults constitute 90 per cent of the unsaved backlog, but 86 per cent of all converts are under twenty-one years of age.
3. Abilities, resources, and leadership desperately needed by the churches can be had only if large numbers of Adults are enlisted.

Look for information about Adult Thrust in May, June, July, and August issues of The Sunday School Builder.

The Action night programs, which are associational Sunday School meetings conducted in most associations in September, will feature Adult thrust information and inspiration.

Adult Thrust meetings will be held in several metropolitan areas in Kentucky.

Plans are being made to contact various associations concerning preparation for Adult emphases.

## Training Union

### Member Of Tompkinsville Baptist Receives First Place Recognition

by James Whaley

George Earl Miller, a member of the Tompkinsville Baptist Church in Monroe Association received first place recognition in the Kentucky Junior Memory Work and Bible Drill. George is in the 6th grade.



George E. Miller

Nobel Cottrell is the pastor of the church with Mr. H. B. Swann the Training Union Director, and Miss Elizabeth Miller, the Junior leader. George, in writing about the event, stated, "This year I promised myself to win the drill for my grandmother. She died five days before I won the church drill. And then I said I'm going to win it now because I've got faith."

## Stewardship

### Select Another Date If June 21 Is Not Convenient

by Robert J. Hastings

One week from next Sunday (which will be June 21) is the time set for Cooperative Program Sunday in Kentucky. It may be that June 28, or even a Sunday in July, would be more convenient for your church.



Robert Hastings

"The Cooperative Program Speaks Volumes" is the theme of this year's materials, including posters, brochures, assembly programs, etc. A supply has been printed for every church in Kentucky. Yours is waiting for you in the Baptist Building at Middletown if you have not ordered so far.

Each pastor, Training Union director, and Sunday school superintendent received a sample packet of materials in early May, including an order blank. Have you ordered the materials you will need? If not, look for that order blank

now and get it in the mail! If you misplaced the order form, write for another. Send your request to Stewardship Department, Baptist Building, Middletown.

## RACE AND REVOLUTION

(Continued from Page 3)

with those underprivileged masses, and they, many of whom are colored, tend to identify themselves with his struggle for a greater share in "the American Way of Life."

The Negro's desires are quite similar to the things the marching masses want. He, like they, wants a greater share in the good things of life. He may not go to bed hungry, as do two-thirds to three-fourths of them, but he believes that he does not share equitably with the white man in our society.

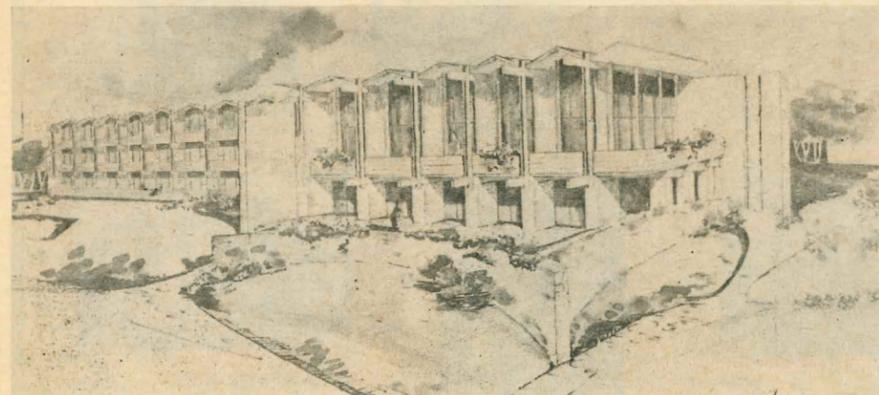
Also like the masses elsewhere, the Negro wants more freedom. He wants freedom to go where he wants to when he wants to. He wants removed all signs that imply, at least for him, that he is inferior. This means, among other things, that "For White Only" and "For Colored Only" are to be eliminated. He is particularly concerned that he have all the rights that are provided for him in the Constitution of the United States.

He would also like to have the freedom to go to church where he wants to. He would like for churches that preach that all men are created in the image of God, that Christ died for all, and that God is no respecter of persons, to practice what they preach.

Similar to the masses around the world, the American Negro wants to be treated with dignity and respect. He increasingly believes that as a person, created in the image of God and as one for whom Christ died, he should never be used as a mere instrument or means but always as an end of infinite value.

Frank Laubach, who doubtlessly knows the restless masses better than any other American, says that once they sat in despair but that now they are grim and determined. He further says that their movement is inevitable and irresistible. People who seek to stop them and their movement will run over. The movement may be guided to some degree, but it cannot be stopped.

The restless movement of the American Negro is evidently just as inevitable and irresistible as the movement of the masses anywhere else in the world. The sooner this is realized by all of us the better it will be for our churches, our nation, our world, and our missionary enterprise in the world. After all, it may be that God is on the move with the masses, seeking to reveal to us and the world his will for the world. How tragic it would be if we were to resist the purposes of God in our world!



## W.M.U. Conference Will Use Boone Lodge

The long-awaited beautiful new Boone Lodge at Cedarmore is now a reality! Opening date is set for August 1. This means that it will be in use for our two WMU Conferences, August 31-September 4; September 5-7. Be among the first to enjoy the privilege of staying in this very lovely building. Make your reservation now for one of the WMU Conferences.

An excellent program and wonderful fellowship are assured. Watch this column for details.

### Assembly Rates

Reservation Fee of \$2 per person (50¢ for children under 9) sent in advance to Marvin Byrdwell, Cedarmore Baptist Assembly, Bagdad, Ky. Includes health and travel insurance at camp and en route.

Rates include meals, lodging and linens. Priced "per person per day". Linens furnished during assemblies (not camps). No refunds for meals missed. Occasional meals for guests: Breakfast 80¢, Lunch \$1.10, Dinner \$1.35.

**New Lodge** (Board and lodging: one in room \$8; 2 in room, \$7; 3 in room, \$6; 4 in room, \$5.

**Small Motels** (Board and lodging): one in room, \$6.50; 2 in room, \$5.25; 3 in room, \$5.00; 4 in room, \$4.50.

**Gracemore, Cedarmore Inn** (Board and lodging): One in room, \$5.75; 2 in room, \$5.25; 3 in room, \$4.75; 4 in room, \$4.50.

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Architect's drawing of proposed communications center for Southern Baptists' Radio-Television Commission, Fort Worth, Texas. Ground was broken June 3 with construction expected to begin soon after.

**Dust to Dust and Ashes to Ashes**

(Continued from Page 8)

little more needs to be said than "ashes to ashes and dust to dust."

Yes, I am fully aware that we shall meet in Dallas and Detroit and in other places in the years to come. But as we continue to stumble on something as clear Biblically as the Christian Life Commission put to us in Atlantic City we more securely nail the lid of our own casket.

Yes, I am convinced that we will continue to vote on mammoth budgets, high pressure gimmicks, and sure-fire programs for immediate church growth. But until we meet the issues of the equality of every man before God in Christ Jesus we are a dead denomination.

Yes, we will continue with our "pump priming" all the while crying out to God, "Where went the Spirit of God?"

Yes, it is just as they said to Jesus, "See this marvelous organization of Boards we have, with all these doctors leading us in such an illustrious way, see how much money we give, look at our missionaries, both Home and Foreign, and look at that pile of money for missions through the Annie Armstrong and the Lottie Moon Offerings." And likely Jesus may reply, Yes, I see and remember that the worst race riot in the South took place at the door of the headquarters of the WMU. And remember one thing more . . . the time is coming when not one stone shall be left

upon another. Ashes to ashes and dust to dust."

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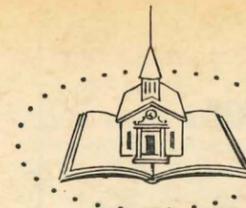
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**SUNDAY SCHOOL LESSON**

By H. C. Chiles



**The Christian and the Missionary Imperative**  
(This Lesson for Sunday, June 21, 1964)

God has been gracious to all Christians in making the gospel of Christ effectual to the salvation of their souls. As stewards of His glorious gospel, they occupy a position of trust, honor, influence and responsibility. It is required of them that they shall be faithful to their trust. The primary task of every Christian is to make Christ known to lost sinners, whether the latter be relatives, neighbors, friends or strangers.

**I. Christ's Commission. Matt. 28:16-20.**

In obedience to the command of Christ, the eleven apostles made their way to Galilee, and there they met the Master in the very place which He had previously designated. When they saw their risen Lord, they proceeded to worship Him, and He readily accepted their worship. Some five hundred other believers were present also. Among this entire number in attendance were some who had their doubts about the risen Christ. To the group assembled Christ spoke the Great Commission which is recorded in Matthew 28:18-20.

1. Christ's power was announced.  
Verse 18.

Quietly, but without any hesitation or reservation, Christ announced that to Him had been given all authority over the entire creation. "All authority is given unto me in heaven and on earth" said He. No greater claim than that was ever made. He claimed unconditional and unlimited authority. In the light of this claim, Christians need not be troubled by what they may encounter in these days of unconcern, materialism, hostility, cruelty and idolatry. Rather, they should remember that Christ is adequate for every situation and that nothing can be done to them by men or demons without His permission.

2. Christ's program was advanced.  
Verse 19.

Christ commanded His followers to go into all the world making disciples and baptizing them for Him and teaching them His glorious truths. It is His will that we proclaim His gospel wherever men are found and seek to persuade them to receive Him as their Saviour. It is tragic that approximately seven-eighths of the people in the world are without Christ, either because Christians have never proclaimed the gospel

to them or because they have refused to receive Him as their Saviour. Christ's program, which is our task for life, is universal in its scope, individual in its appeal, practical in its purpose and personal in its obligation. We are not expected to bring the whole world to Christ but we are commanded to take the gospel of Christ to the whole world. To this end we must do our best to obey Christ's command.

Proclaiming the gospel of Christ to lost people everywhere is the greatest task which the Lord has committed to us. No greater work than this can occupy the thought the time the strength or the substance of the saved. What a pity that Satan has blinded the eyes of so many Christians to the tremendous privilege and responsibility that God has conferred upon us! We are challenged to be faithful in our obedience to Christ in this all-important task by the immediate cheerful and enthusiastic response of the early Christians to Christ's program.

3. Christ's presence was assured.  
Verse 20.

Christ has promised His presence to His followers who are engaged in carrying out His commission. If we hope to enjoy His blessed presence we must engage in the advancement of His program. If we are obedient to His commands we may expect to enjoy His glorious presence all our days. His presence with us guarantees constant companionship, fulness of joy, sufficiency in trial and comfort in sorrow.

**II. Christian Confession. Romans 10:8-18.**

Multitudes want to say, offer, give, sacrifice or do something in order to obtain salvation. By their noble thoughts, generous contributions, unselfish actions and good deeds they hope to earn the forgiveness of their sins and get to heaven. But, all such attempts are futile.

Christ's gospel has placed righteousness within the reach of any penitent soul. Through His glorious gospel God has brought His saving message to us. To many His salvation is not acceptable. Nevertheless, that way is very simple. Here is how Paul states it: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the

dead, thou shalt be saved." This salvation has to do with the past, the present and the future. It includes deliverance from the penalty of sin, the power of sin and the presence of sin.

This word about faith in Christ is clear. Note that there is a heart duty, "Believe in thine heart that God hath raised him from the dead," and a mouth duty, "Confess with thy mouth the Lord Jesus." The belief is within the heart, where the Lord sees it; the confession is with the mouth, and men hear it. One must believe with the heart and not the head. Real believing is with the heart—a term which includes the mind, the emotions and the will. As Charles Hodge said, "Saving faith is not mere intellectual assent, but a cordial receiving and resting on Christ alone for salvation."

After one believes on Christ as his Saviour, he is obligated to confess Him as such before others. Of course, confession would not be anything more than empty words unless it arose from a genuine faith in the heart. Confession is the external evidence of faith. If one truly has faith in Christ, he cannot help but confess it by word and by life. Our Lord requires those who are His to acknowledge that fact to the world.

This great salvation is offered to both Jew and Gentile. Any individual in the world may place his name where the "whosoever" of verse thirteen appears with the assurance that, if he calls upon the Lord in faith, he will be saved. To obtain salvation one must exercise faith in Christ or depend on Him alone for it. Because this message of salvation by grace through faith in Christ is for all men, it must be carried to them. Men cannot believe without having heard. They cannot hear without a proclaimer. It is the privilege and duty of every Christian to tell others of Him Who alone can save them. We are not responsible for their reception or rejection of Christ, but we are obligated to proclaim the gospel of Christ to them.

Our possession of the gospel and the positive command of Christ place us under this obligation, from which there is no evasion or exemption. It is our inestimable privilege and imperative duty to share it with all who have never received it. To this end we need to recapture the vision of a lost world, the missionary passion, and the spirit of sacrifice. Let us ever regard missions as a debt rather than an object of charity.

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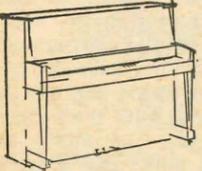
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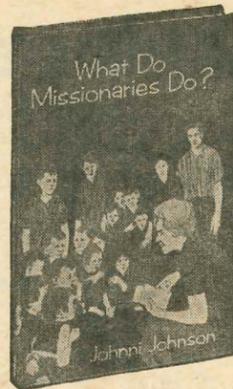
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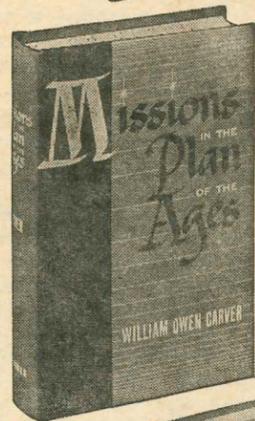
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**Four Threats to Public Education in America**

(Continued from Page 3)

is little doubt but that this aid would have been forthcoming before now if it had not been for the fact that powerful groups have taken a position that public schools will not be given such support unless private, particularly church-related schools, also receive general financial aid. Please note that I am not talking about financial assistance for auxiliary services such as school lunches and pupil transportation. I am talking about basic financial support for the schools. The eventual result of this insistence on public funds for non-public education should be obvious. If our government begins giving major support to private and church-supported schools, it will certainly result in a great proliferation of such schools. The growth in numbers of these schools will not be because they are better than our present system of public education, but will be largely a result of efforts of self-defense on the part of those churches that do not currently support schools. My own church now supports very few private schools below university level, but it would have to be one of the first to start its own system of parochial schools to protect its sectarian interests if the demands of church groups for support for their own schools today should succeed.

If you want to see the result of public support of only church related schools, visit the schools in the Province of Quebec, where only Catholic and Protestant schools are now available, and both receive public support. My personal observation is that these are about the weakest and least desirable institutions for instruction at the elementary and secondary level in this continent, at least north of the Mexican border. The issue of church-state relationships, and the competition of church-related schools for public support in opposition to the needs of the public schools, is a greater threat to the future growth and strength of public education in this country than most people have yet realized. Furthermore, it is my sincere personal belief that if America turns from public support for public schools *only*, to public support for special interest schools, it will mark the end of our greatest period of national unity and the beginning of a new era of great religious controversy in our nation.

**A SECOND MAJOR THREAT** to the status of American public education grows out of the integration problem. This has nothing to do with the justice of the question. Most of us, in this meeting at least, would agree that school integration is inevitable, and will be accomplished gradually throughout our nation, north, south, east and west.

Nevertheless, one result of school integration already evident is that many people who were not too thoroughly sold on the importance of public education anyway have turned their backs on it now. The clearest example of this is, of course, the school situation in Prince Edward County, Virginia, where the public schools have been closed now for more than 4 years. The tragedy of Prince Edward County could be repeated in other areas of the South in the next few years. Many sections of our nation will not go as far as Prince Edward County has gone, but may lessen the contribution of public education through reduced support of the public schools. This lessening of support for public education in certain areas would not be sufficient by itself to bring about the demise of American public education, but combined with other forces it constitutes a real threat to the vigor and even the existence of our public schools.

**THE THIRD MAJOR THREAT** to public education comes through the efforts of organized labor to capture the teachers of America. One of the major labor unions has freely admitted that it has been losing membership among "blue-collar" workers, due in no small measure to the effects of automation, and it is seeking to balance this loss through securing "white collar" members, including teachers. What I am saying is in no sense intended to be an expression of antagonism toward the labor movement, for no person with a grain of intelligence, who has studied the advance of the working man in this country, could lack an appreciation of the great contribution that labor has made to the advancement of the American economy and to the status of the working man. Furthermore, it must be recognized that the labor unions have been among the best friends that public education has had throughout its existence. I am in favor of the strongest and most active type of leadership and of organizations for teachers: I left the relative peace of work on a university campus to go into the type of work I am doing because I was convinced that educators had to have much stronger and more effective organizations than they had as recently as 20 to 30 years ago. But I was also then, and I am even more thoroughly convinced now, that such organizations must not be tied to one segment of American society to the exclusion of all others.

**THE FOURTH MAJOR THREAT** I shall mention comes from the destructive critics. I am not talking here about the honest and constructive critics, for I

believe that honest criticism is important to the growth and progress of any public institution, particularly the public schools. I am talking here only about those critics who, for their own interest, destructively criticize and attack the schools.

Among the most obnoxious of the critics are the extremist groups who would insist upon trying to use the schools as instruments for their own advancement. One of the most distasteful features of the John Birch Society is its belief that it is omniscient and knows what is best for all the rest of us. This is a point of view essentially a part of the program of all groups that end in dictatorship—that is, the acceptance of the "master mind" and the "master race" idea.

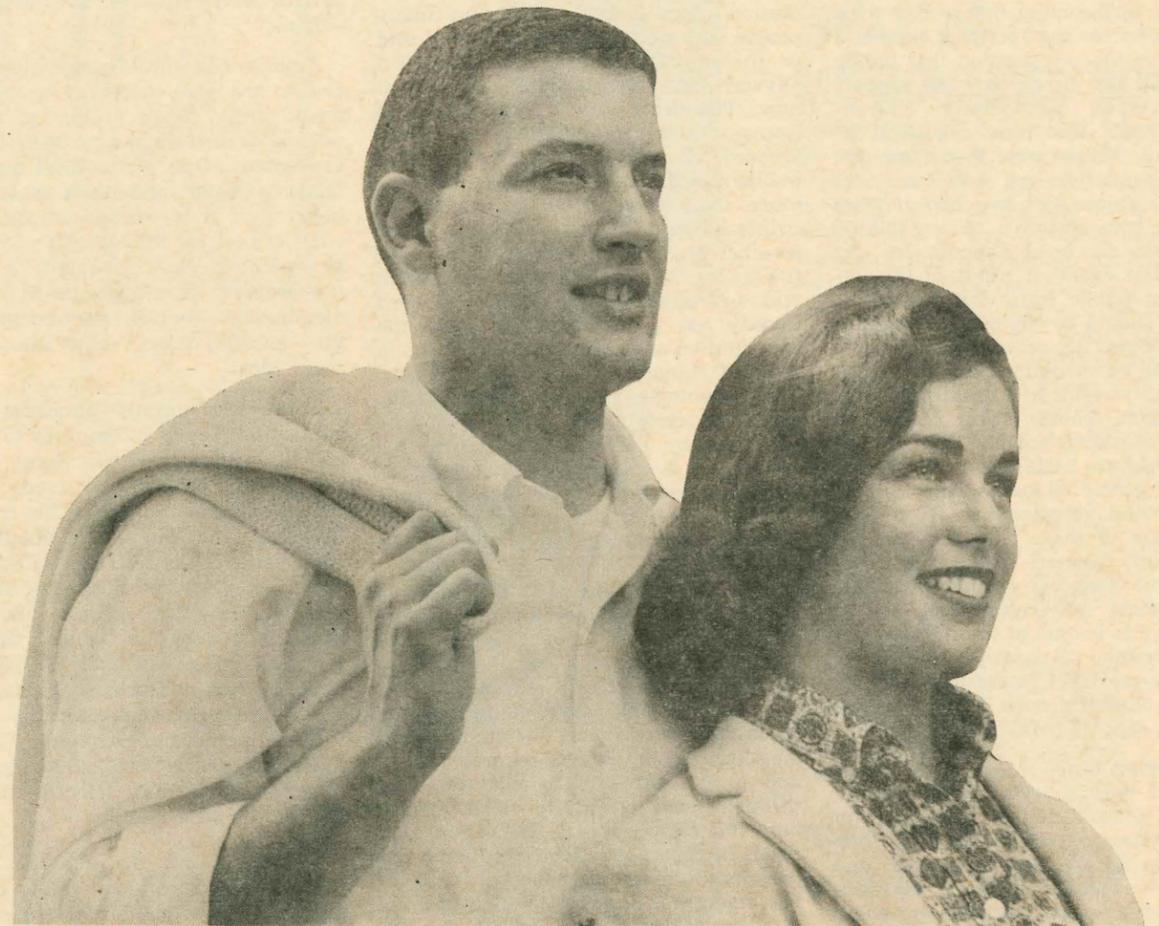
There are literally hundreds of organizations today attempting to control education in our schools. Some of these are sincere people who really believe that they know more than the rest of us do, and that they alone should have final voice in the selection of books and the development of courses of study. A few unscrupulous people have been carrying on programs because they have found that they can make money out of peddling fear and proposing panaceas to save the world, including the schools. Modern methods of communication have made the programs of these people more dangerous and more effective than was true in the past.

I believe that the activities of the destructive critics alone would not constitute a dangerous threat to the schools, however, if it was not for the other threats that I have already mentioned. But coming at a time when we are threatened by the church-state issue, the efforts of labor to take over the teaching force of our country, and the problems growing out of the school integration issue, they become a potent force that could be the decisive force to bring about the loss of the public schools of this country.

**HOW MUCH LONGER** will American public schools remain free, strong, and independent? Will we have a real system of free public education 10, 20, or 30 years from now? The answer, my friends, is in your hands today and in the months and years ahead—in your hands and those of the citizens of your community whom you may contact and help to bring to greater recognition of the unique values inherent in our American system of public education and of the great contributions that free public education has made to the strength and progress of our nation.



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