



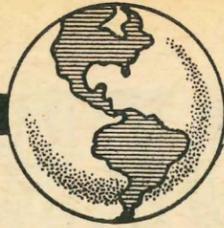
WESTERN

RECORDER

JUNE 18, 1964



NEW LIFE PLAN EXPLAINED—One of the busiest places at the Southern Baptist Convention in Atlantic City was the Annuity Board booth where information about the new Life Benefit Plan was distributed. Darryl A. Harris, left, pastor of Temple Baptist Church, Old Hickory, Tenn., listens to Baynard Fox, director of the Life and Health Benefit Department for the Annuity Board, explain the plan's provisions. The new plan provides low cost term protection against death in active service, disability or age retirement. It will go into effect as soon as 3,000 approved applications are received.



GLEANINGS FROM THE FIELD

THE HARMONY Baptist Church, 1414 Algonquin Parkway, announces ground-breaking ceremonies for a new auditorium on June 28 at 2:00 p.m. Pastor Frank E. Borich also announces that Evangelist Hyman Appelman will be speaking at Harmony at 3:00 p.m. on the same date.

CORDELL MADDOX, who recently accepted the position of public relations director for South Carolina Baptists, has decided to stay on at Furman University where he will assume many of the duties once held by the vice-president for development.

OLIN T. BINKLEY, former professor of sociology at the University of North Carolina and now the president of Southeastern Theological Seminary, received an honorary doctor of divinity degree from the University of North Carolina.

HOYT BLACKWELL, who has been president of Mars Hill College, Mars Hill, North Carolina, has announced he will retire at the end of the summer of 1966. The western North Carolina school has had only two presidents since 1897.

ERWIN L. McDONALD, editor of the Arkansas state Baptist paper and former Kentucky denominational servant, has authored a new book entitled "75 Stories and Illustrations From Everyday Life" published by Baker Book House, Grand Rapids, Mich. This book provides stories and illustrations for sermons.

JOHN R. CLAYPOOL, pastor of the Crescent Hill Baptist Church, Louisville, was the Bible teacher, conference leader and speaker at Student Week at Ridgecrest Baptist Assembly in North Carolina.

DAVISS-McLEAN Baptist Association announces the following dates for Schafer Camp:

Intermediate G.A. June 15-19
R.A. Week (all ages) June 22-26
Junior G.A. July 20-24
R.A. Week (all ages) July 27-31
Junior G.A. August 3-7
For information or reservation, write Mrs. H. M. Watters, 1003 Scherm Road, Owensboro, giving name, address, church, week to attend and \$2.00 for reservation.

COURTS REDFORD, retiring executive secretary of the SBC Home Mission Board, received an honorary doctorate degree from William Carey College in Mississippi. Dr. Redford's daughter, Jeanette, is dean of women at the college.

OREN AND MARTHA ROBISON, Southern Baptist missionaries to Nigeria, were scheduled to arrive in the States May 31 for furlough. They may be addressed at 25529 President Ave., Harbor City, California. Mrs. Robison is the former Martha Boaz, a native of Murray, Ky.

SIX MORE Kentuckians have volunteered to help in the West Coast Crusade, a witnessing campaign, July 22-26. This brings to 49 the number of Kentucky men who will participate in the West Coast Laymen's Crusade. Newest

volunteers are Bob Collins, W. E. Davis, Harold T. Hood, and Robert L. Lloyd of Louisville, Randel E. Ritchie of Cynthiana, and Henry D. Johns of Bremen.

DEER PARK Baptist Church, Louisville, increased their offering for Kentucky Baptist hospitals as an indication of their appreciation for H. L. Dobbs, administrator of the Hospital Commission for Kentucky Baptists. Dobbs is a member of the Deer Park Church.

KENTUCKY BAPTISTS sent \$90,420 to the SBC Cooperative Program for the month of May, according to reports from the office of Porter Routh, executive secretary-treasurer of the Executive Committee of the Convention. This was an increase of \$1,968 (2.22%) over May, 1963.

DR. HERBERT GABHART, president of Belmont College, Nashville, Tenn., delivered the commencement address at Campbellsville College on May 31. His subject was, "It's a Mad, Mad World." Dr. Joseph R. Estes, secretary of the CEA for Kentucky Baptists, delivered the Baccalaureate message in the absence of Dr. Franklin Owen, pastor of Calvary Baptist Church, Lexington, who was sick.

SEVERNS VALLEY BAPTIST CHURCH, Elizabethtown, Ky., expressed appreciation for the life and ministry of Dr. Arthur Stovall, former pastor of the church. A native of Mississippi, Stovall was a graduate of Southern Seminary and served as pastor of the Severns Valley Church from 1933 to 1939. At the time of his death, his wife requested that expressions of sympathy take the form of donations to the Building Fund of the church.

AN EXHIBITION of religious architecture which has been designed since World War II will be a feature of the church building conference at Ridgecrest (N.C.) Baptist Assembly August 20-26.

OPEN HOUSE was held at Ridgecrest Baptist Assembly May 30-31 for the opening of the new Pritchell Hall. More than 1,200 visitors from the surrounding community attended the affair. The structure houses the assembly offices, conferences rooms and lounges plus 105 guest bedrooms. Formal dedication will be July 29.

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

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SOUTHERN BAPTISTS:

One Plateau Reached--Where to Now?

by Richard K. Tapscott

The above question has been asked by many people in the past few years. If not aloud, certainly they have asked themselves that question.

As Southern Baptists, we seem to have reached one of life's plateaus—a great level place where we no longer seem to be going upward in spirituality, but rather have reached a status quo and are marking time. In fact, as we look at statistics, we often seem to be retreating from our former position among the world's spiritual leaders.

Records show that although Southern Baptists have reached an all time high financially and are building (in size) greater churches, more ornate with more room and beauty with more complex organizations and high salaried denominational experts who have left their pulpits for the business office, the most important part of our work is on the decrease. Baptisms, the very life blood of our denomination, are decreasing every year. No longer are people streaming down the aisles of our churches giving their hearts and lives to Christ.

In 1952, just twelve short years ago, records show that it took 17 people to win one person to Christ. Now it takes a total of 29 people to win one soul to the Lord. If this trend continues, by 1976 it will take 41 people to lead a single soul into the Kingdom. There is no real reason apparent today to believe that this ratio will not increase even more in the years to come. Even cold figures are alarming to those who desire the best for our people and believe that we still have true message for the lost people of the world.

Many fine theological minds have spent hours, days and even years to find solutions to the problem of declining Christianity. Many plans have been presented, both old and new and as yet no workable ideas have been set forth to arrest the decline and start us on the upgrade once more.

Churches all over our land who are experiencing declining attendance, high non-resident rolls and a general decline of spiritually have been bombarded with reams of solutions to their problems, yet the decline continues. Revivals fall flat under excellent preaching and elaborate planning. Enlistment campaigns fail although appearing foolproof on paper. Magnificently ornate churches are only partially filled for Sunday morning services and are practically empty Sunday and Wednesday nights. Many have closed

Richard K. Tapscott is pastor of the Pleasant Hill Baptist Church, Christian Co. Association, Hopkinsville, Kentucky.

down some of these services because of non-attendance.

Older Christians are passing from the scene to be with the Lord and there are fewer younger Christians coming along to take their places. There appears to be a great lack of feeling of responsibility and obligation on the part of Sunday School teachers, deacons and others in responsible positions. Classes are habitually without teachers when the time comes for Bible study. The literature seems to be slanted for the more highly educated, much of it not understood by the average class member, with the simple plan of the Bible a lost art. Deacons and church officers fail to fill their places at all services, particularly on Sunday evening and for Prayer Services. Lost people see those of responsibility fail to take their positions seriously and questions arise in their minds as to what Christianity really means to these people.

Pastors are nervous about their positions and worry about whether they may say or do something to offend some of

CHURCH-STATE:

Baptists Should Examine Church-State Status

by James L. Clark

Minister of Music, Berea Baptist Church

This year of Baptist Jubilee, with its current emphasis on Baptist heritage, could well be a time for Baptists to examine carefully current matters of church and state. It is perhaps safe to say, despite seeming grave concern and its resultant emotional pronouncements, that the rank-and-file membership has not thought profoundly in this matter yet.

This is not to say that responsible Baptists have not been knowledgeable and active in this area. The resolutions passed by many associations and state bodies relative to current church-state affairs, such as the recent Supreme Court "prayer ruling," bear out the fact that Baptists are in the forefront of those who covet and guard "religious freedom." However, judging by letters to newspaper and secular publications editors, as well as the widely conflicting testimony before the current "prayer amendment" Congressional committee, there is a lot of "fuzziness" in the general thinking of many well-meaning people, lay members as well as clergymen.

Added to this state of affairs is the fact that in the near future there is bound to be much more somewhat shocking litigation and its inevitable Supreme Court interpretation in church-

their members and consequently water down their preaching so as not to jeopardize their jobs. Pastoral politics are in evidence at any gathering of preachers as they attempt to get bigger and better churches that will not put so much pressure on them. Newspaper headlines become topics for sermons. A social gospel is being preached in many pulpits dictated by denominational leaders and even political leaders. Pastors almost daily receive recommendations by pressure groups both inside and outside of the denomination to preach on certain subjects on specific dates, even to the point of sending complete sermons, replete with illustrations, regardless of what the preacher might feel concerning the leading of the Lord in his preaching. Many of these pastors feel the pinch when they realize that at some time or another, that if they fail to cooperate with these groups, their "uncooperative" attitude, a door to greater opportunity may be closed to them.

There are many additional unanswered problems in our denominations and in the individual churches today. Rural Baptist churches, once the backbone of Baptists, are almost fading from the scene, with fewer and fewer really

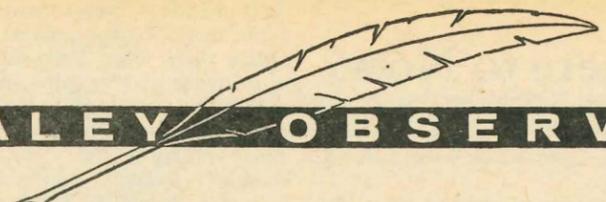
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state matters. Proof of this can be seen in a recent, internationally circulated, news magazine article relative to the future activities of Mrs. Madalyn Murray, initiator of the civil suit which culminated in the Supreme Court ruling banning required prayers in public schools.

This self-styled atheist has already instituted a suit to kill a new Maryland law permitting compulsory school "meditation." It is further reported that in June she will initiate a suit against the state of Maryland aimed at wiping out tax exemption for all property belonging to U. S. churches. According to the news story, her future plans include the attempted destruction of the military chaplaincy, courtroom oaths in their present form, and income tax deductions for church contributions. Significant is the fact that she heads organizations which will financially support her court battles. The irony is that Mrs. Murray will have many "church people" sharing her point of view, although, of course, not for the same reasons.

It is probably safe to say that at least some imminent court decisions will cause the usual "emotional panic" among Southern Baptists and other religious bodies. For instance, it is more than

(Continued on Page 14)



Churches in the Summer

Some summer days are happy days for many Baptist churches. Even now the halls of thousands of churches ring with the happy chatter of Vacation Bible School children during intervals between Bible study, mission emphasis and other meaningful activities. No church activity of the entire year is more rewarding nor more demanding than Vacation Bible School.

But not all summer days are happy days for Baptist churches. When the temperature rises in the summer, the attendance at Sunday school and worship services falls. This year the now famous summer slump will cause concern as usual for those trying to keep the statistics even with or above the year before. The exodus began on Memorial Day week-end in May with a noticeable decline. It will continue to varying degrees until after Labor Day week-end in September.

Church bulletins are full of pleas and plans to beat the summer slump. Whatever success these efforts bring about is good, but even the best efforts will not completely overcome it. Pastors and those who share with them concern for summer attendance should not despair in the face of this inevitable slump. We live in a world in which more and more people go more and more places every summer. This has to be recognized and adapted to rather than ignored or cursed.

Statistics are important, but the value and success of the education and worship program of a church depend on more than numbers. We should major on quality for those regulars who are present in summertime and extend a sincere welcome to summer visitors who may be in our communities. Special youth activities in many Baptist churches have proved very successful in the summer.

For those spending days or weeks away from their home churches, there are important things to remember. Spiritual needs take no vacation and physical refreshment alone is not enough. Regular worship is as important in summer as any other time. Those have regular responsibilities like teaching in their own church Sunday schools should not leave before being sure these are provided for.

The needs of the church for financial support go on as usual during the summer months. Faithful stewards would hardly take the Lord's money for vacation expenses.

More important than anything else is to demonstrate the Christian way of life wherever one is in

the summer. This means among other things that one will take the Lord with him on the lake and elsewhere during his vacation and will find the Lord's church and the Lord's people for worship and Christian fellowship wherever he finds himself on Sunday.

Good Men Go; Others Come

Time and tide wait for no one. Neither does retirement age nor promotion opportunity. The latter two are taking two of the most successful denominational workers from the Kentucky Baptist Building. Retirement age has come for Baptist Foundation Secretary A. M. Vollmer, and promotion opportunity has been accepted by Annuity Board Representative Baynard Fox.

Dr. Vollmer is the only Foundation secretary Kentucky Baptists have ever known. Under his direction, Kentucky's Baptist Foundation assets have grown to one of the largest in the Southern Baptist Convention.

Of all his talents, Dr. Vollmer is best known as a preacher. He is a prepared and a polished pulpiter. The contents of his messages are always rich and his presentation forceful and effective. Fortunately, though he is retiring from the Foundation duties, he will continue to bless the Kentucky Baptist fellowship with such services as supply preaching and revivals.

Baynard Fox is Mr. Minister's Retirement to hundreds and hundreds of Baptist preachers in Kentucky and Tennessee. He worked both states and in doing so travelled hundreds of thousands of miles and talked to thousands of preachers. According to many who heard him, he made the finest presentation ever heard of the need for churches and pastors to participate in the protection and retirement plans of the Southern Baptist Annuity Board.

His success and ability are attested to by his choice to head up an important insurance service of the Annuity Board. His decision to leave Kentucky for Dallas was extremely difficult. Tears still come to his eyes as he recalls all the joys and thrills of his life long ministry in Kentucky.

Meanwhile the accent is on youth in the new leadership in the Baptist Building. The successor to Baynard Fox has not been named, but Dr. Vollmer's successor is James C. Austin. Jim is a dynamic person and has great speaking ability. His earlier experience at Southern Seminary in raising capital funds and his more recent experience as director of endowment and capital funds promotion provide him excellent background for the Foundation responsibilities.

Another man of relatively few years, but rich and varied experience has been selected to provide the inspiration for the Christian Education Advance in Kentucky. Joseph Richard Estes, pastor, missionary, educator and college professor, has the imaginative leadership required for the continued drive for the much needed capital funds campaign for Kentucky Baptist schools. He is now taking on the hardest task of his ministry.

Good men go, other good men come; the work of the Lord goes on. Let us undergird those who go and those who come with our prayers, confidence and cooperation.

The Good Example of Dr. Anderson

While bouquets are being passed out to those who will no longer be on the Kentucky Baptist scene, one of special fragrance is due Dr. Park Harris Anderson. He served as president of Bethel College during the last days of the school's existence and now has moved

to Campbell College in North Carolina as assistant to the president.

Dr. Anderson came to Bethel two years ago with high hopes of leading the institution to new levels of service for the Baptist youth of Kentucky. When these hopes grew dimmer by the month, he did not refuse to face facts but rather sought the best solution for all concerned.

His honest conclusion that the school should close naturally brought criticism from some who did not share his conclusions. In spite of criticism he worked unselfishly and forthrightly with the trustees in implementing their decision. All the while he demonstrated more concern for the future welfare of his colleagues at the school than for himself.

His was the unhappy task of officiating at the grave-side of an old and beloved Baptist institution. His conduct was praiseworthy, and his example of unselfishness should make a deep impression upon all of us who live in a secular and religious world too much characterized by self-interest.

BAPTIST FORUM



Not Dead Yet

Dear Editor:

After reading Dan Stone's funeral oration entitled, "Dust to Dust and Ashes to Ashes", I am constrained to make one or two observations.

Before any more "clods" are thrown on the "coffin lid" of the Southern Baptist Convention I would like to lay a wreath of flowers at the "grave".

It is to be feared that Bro. Stone has prematurely preached his funeral sermon. He is about to bury a live corpse. He thought he had his finger on the pulse of the Southern Baptist Convention, but he, instead, was feeling one of the knots on our head. (We are a knotty headed, stubborn group, you know.)

But to write out the death certificate of the Southern Baptist Convention just because everybody in it doesn't conform to an individual's socio-racial thesis is a bit unwarranted, to say the least.

The American Baptist Convention has long ago made the proper statements that would dovetail it with the racial revolution now in progress, but does it follow that it is "alive" and the Southern Baptist Convention is "dead"?

Observers in Atlantic City were enabled for the first time in many years to take in sessions of both conventions. The impressions expressed by many of these observers were to the effect that the pulse of life was much stronger downstairs than upstairs.

It is now inferred, as per "Dust to Dust", that the Southern Baptist Convention has been wrong from its very inception, that since 1845 it has been building on a heretical principle. If this is true, then God Almighty will have to be indicted along with it as guilty by association, in view of His evident and

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Guest Editorial

Memo to the Pastors' Conference Officers

by J. Terry Young, California

We hope that next year's Pastors' Conference will show a decided shift back towards the original purpose of being a conference to challenge and inspire the ministerial brethren. Dr. M. E. Dodd, the founding father of the Pastors' Conference, rightly saw the need for spiritual nourishment for the pastors.

For several years now the Pastors' Conference program has been used as a sounding board for issues before the convention and as a platform to give public exposure to candidates for presidency of the Southern Baptist Convention and the Pastors' Conference.

The transparent political shenanigans of some in seeking denominational office are a little sickening. The pep rally talks and campaign speeches which occasionally appear on the Pastors' Conference program are hardly inspiring to the hungry hearts of our pastors. How about a revival in the Pastors' Conference?

We would like to have some solid expository preaching and some doctrinal preaching in depth. Our hearts are hungry for some compassionate pleas from burdened hearts set aflame by the Holy Spirit instead of oratorical renditions from egotistical souls, playing for plaudits from the galleries. Let us get the

Pastors' Conference out of denominational politics.

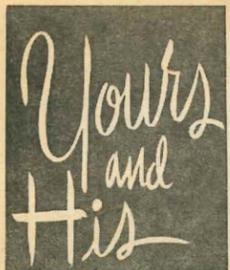
Let the Pastors' Conference be a conference of pastors once again.

A Protest

Dear Editor:

Attending the recent Pastors' Conference in Atlantic City, I sat in astonishment as I listened to one of the convention's (supposed-to-be) outstanding preachers of our day. This servant of the Lord called the name of our church several times in providing his listeners an incident that took place many years ago in the life of our church—part of the body of Christ. The incident mentioned was the conflict over the proper place of the piano in the church. Playing on the imagination of many of the pastors present and not being accurate in all of his details, few pastors thought that it was "funny." Trying to be calm I thought to myself, "some of these fellows that find it so funny have divisions in their own churches at the present time." Certainly our church has had its difficulties, what church has not? Also, our church has done much to advance His cause—why is it we are prone to always remember the wrong? What about the good things in the life of His church?

We talk a great deal about ministerial ethics. To me, this outstanding preacher in our Convention is not outstanding in his ethical behavior. Cox's Creek, Ky. William Carter



FMB Appoints Missionaries to Luxembourg

by Ione Gray

In its May meeting, the Southern Baptist Foreign Mission Board added 22 missionaries, three missionary associates, and one country to its overseas endeavor, giving it a total staff of 1,842 for service in 55 countries.

The 55th country was added with the appointment of Rev. and Mrs. Rudolph M. Wood as Southern Baptists' first missionaries to the 999-square-mile grand duchy of Luxembourg. They will begin their work with an English-speaking congregation started by a Baptist engineer from the United States. Both Mr. and Mrs. Wood are natives of Virginia; she is the former Helen Siner.

The 20 other new missionaries, their native states, and fields of service are Phillip M. Anderson and Martha Brandon Anderson, both of Alabama, for the Philippines; Robert H. Garrett, Oklahoma, and Eloise Sharp Garrett, New Mexico, for Southern Rhodesia; William L. Hashman, III, California, and Jeani Jackson Hashman, Washington, for Japan; Glenn E. Hickey and Dorothy Thomerson Hickey, both of Arkansas, for North Brazil; William E. Matheny, Illinois, and Mirl Mathews Matheny, Mississippi, for Peru.

Also, James C. Redding, Tennessee, and Marilyn Moore Redding, Georgia, for Peru; Ray G. Register, Jr., South Carolina and Rose Mary Rich Register, Indiana, for Israel; R. Jay E. Stewart, Virginia, and Laura Lee Gray Stewart, West Virginia, for East Africa; Harold R. Watson, Mississippi, and Joyce Daniel Watson, Texas, for the Philippines; and Robert D. Williams, Texas, and Ruby Williamson Williams, Mississippi, for Nigeria.

The new missionary associates (bringing the total to 30) are Miss Lucille Dawdy, employed for a five-year term in Taiwan (Formosa), where she will teach in Morrison Academy, Taichung, a school for missionaries' children, and Mr. and Mrs. Herbert Maher, employed for a four-year term in East Pakistan, where they will be dormitory parents for missionaries' children attending school away from home and he will be business manager for the Mission (organization of missionaries).

Advance Program Draws "Encouraging" Reactions

"Reactions to the announcement that the Foreign Mission Board is calling upon Southern Baptists to place 5,000 missionaries under appointment at the earliest possible time have been most encouraging," Dr. Baker J. Cauthen, executive secretary, said in his report. "It seems that Southern Baptists are ready to move ahead in a great new thrust in world missions. We pray for

God's strength and grace as we face the responsibilities ahead."

The new program of advance in world missions, announced by the Board in April, was scheduled to be presented to the Southern Baptist Convention in Atlantic City a week after the May meeting of the Board. "This is one of the most responsible opportunities we have ever faced," Dr. Cauthen said.

Broader Toleration Evident in Spain

There is broader religious toleration in Spain now than at any time since that country's civil war (1936-39), Dr. John D. Hughey, secretary for Europe and the Middle East, told the Board in his report. Since assuming his duties January 1, he has visited Spain and 15 other countries in which he has responsibility. He moved his office from Switzerland to Board headquarters in Richmond, Va., in early May.

"The Spanish Government is preparing new laws to guarantee religious toleration," Dr. Hughey said. "The move toward freedom seems to be a result of influence from the Vatican, the ecumenical council, and foreign public opinion."

He cited several evidences of toleration: No Protestant chapel is now closed by Spanish authorities, and permits for new places of worship can be obtained wherever there are groups of believers (15 chapels were permitted to open during the first three months of 1964). Several schools for Protestant children are functioning; evangelical books may be imported; all recent petitions to print books have been granted; and a Bible society is functioning openly and without restrictions. Protestants no longer face barriers to civil marriage, and religious discrimination and enforced conformity to Roman Catholic rites are practically non-existent in the armed services.

The morale of Spanish Baptists is high, Dr. Hughey reported. They are planning a simultaneous evangelistic campaign for the fall of 1965, with help from the Foreign Mission Board. Some South American preachers will be asked to participate.

There are now 48 Baptist churches in Spain, with approximately 4,200 members and 35 pastors. Eleven of the churches are self-supporting. The theological seminary, closed for two years, is scheduled to reopen next fall.

"It is good that Southern Baptists and Spanish Baptists can face the new opportunities together," Dr. Hughey said. Upon recommendation of its administrative committee, the Board appropriated money for several church buildings in the country.

WRAP-UP:

Editors Disagree On Convention Analysis

Someone sampling comments from all 28 state Baptist convention newspapers would be confused about just what kind of week it was when the 1964 Southern Baptist Convention met in Atlantic City, N. J.

About all editors of these papers could agree on was that the 1964 Convention is now history. From that point on, there is no togetherness.

The Baptist Courier in South Carolina called it "a good Convention." The Baptist Record in Mississippi, going further, described the Atlantic City meeting of the SBC as "one of its best sessions in recent years."

The Baptist Record admitted others would not agree with this view, and disagree they did.

Georgia's Christian Index said Southern Baptists were not on their best behavior in the New Jersey beach resort, they would earn no good conduct medal for this Convention. The Maryland Baptist went to the Convention with "high hopes" only to have them "dashed."

To the Arizona Baptist Beacon, the Convention lacked warmth and fervor. Standing in midstream were the North Carolina Biblical Recorder and the Baptist Message of Louisiana.

The North Carolina weekly called it a "Convention that had its good moments and its bad." Louisiana termed it "not the best nor the worst (Convention) to ever convene."

The Florida Baptist Witness noticed the variety of opinions and told its readers the Atlantic City sessions evoked "widely divergent" evaluations.

The Indiana Baptist, with 5,400 subscribers, and the Baptist Standard of Texas, with 375,000, reported Southern Baptists are the same—take the same stands—regardless of the location of their Convention sessions.

The Pacific Coast Baptist, published in Portland, Ore., said principles prevailed when Southern Baptists debated their major issues. The Western Recorder in Kentucky said messengers to the 1964 Convention "were in a talking mood."

The Illinois Baptist considered Atlantic City "about the least appropriate place to stage a Convention" and sided with those who said 1964 was not "Southern Baptists' best year in many areas." Tennessee's Baptist and Reflector complained the meeting "suffered from dominance by fringe forces."

The California Southern Baptist said the actions of the Convention showed "sectionalism does not rule the SBC." A Convention that "is growing more conservative in its position" was the appraisal of the Alabama Baptist.

The Word and Way of Missouri saw it as "an unpredictable Convention,

spotted with surprises," but the messengers from Virginia went home with "widespread dissatisfaction" over what was done in Atlantic City, according to the Religious Herald.

The Capital Baptist in the District of Columbia, where churches are related to the SBC and the American Baptist Convention, commented that Baptists "have some differences and that some of these differences are quite deep."

The "mixing and mingling" of SBC messengers and American Convention delegates on the Boardwalk of Atlantic City was bound to improve fellowship and lead to a better understanding, the Arkansas Baptist Newsmagazine believed. The two Conventions, for the first time in about 30 years, held Conventions in the same city—simultaneously but separately.

The Ohio Baptist Messenger said the issues in 1964 proved no structure of a hierarchy exists within the Southern Baptist Convention.

Circulated from Denver to Baptists in six states, the Rocky Mountain Baptist saw the SBC vote on the proposed North American Baptist Fellowship in this light—"Southern Baptists do not like to be shamed, badgered or driven to do a thing."

Editors commented from differing viewpoints on the fellowship and on a statement on race relations—the two most hotly debated issues tackled in Atlantic City. While noting the closeness

of votes on these issues, showing a divided feeling, the editors saw the Convention united on religious liberty, "the great fundamentals and essentials of a Bible-based faith," foreign missions, a large and varied program of work, and the leadership of the Holy Spirit.

"Many know there is a liberal group and a conservative group in our Convention. The vote (on race recommendations) indicated that the division is not too one-sided for either group . . ." the Alabama Baptist added.

The Baptist Standard felt the 1964 Convention "made four serious errors." These were (1) refusing to participate in the North American Fellowship Committee, (2) voting an amendment to a resolution supporting the First Amendment of the U. S. Constitution, (3) refusing the race recommendations of its Christian Life Commission and (4) "rushing home or elsewhere" before the weekend Baptist Jubilee Celebration.

Baptist Ministers Participate In Survey

DALLAS (BP)—A salary survey to determine compensation of ministers is underway in about 18 Baptist and Protestant denominations.

Floyd B. Chaffin, Dallas, associate secretary of the Southern Baptist Convention Annuity Board, said 1,500 Southern Baptist ministers have been mailed questionnaires for this survey.

The questionnaire seeks information concerning salaries, expenses, fringe

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ASSEMBLIES:

Student Summer Mission Work Cited

ATLANTA (BP)—A dramatic presentation at Southern Baptist assemblies this summer will cite 20 years of the denomination's student summer mission activity.

The presentation, "Highway in the Desert," will be given during home mission weeks July 30-Aug. 5 at Glorieta, N.M., and Aug. 13-19 at Ridgecrest, N.C.

Actually, the student mission ministry has 700 students serving in 1964, its 21st year. The ministry was started by Courts Redford, executive secretary of the SBC Home Mission Board, in 1943.

Since that time more than 8,000 students have given 10 weeks of their summer to do mission work in the United States and Panama. Until Fidel Castro took over Cuba, the students had also served on that island.

Theme for the home mission weeks is "To God Be the Glory," in observance of the Baptist Jubilee Celebration of 150 years of organized Baptist work in North America.

Preaching at Glorieta will be Ray E. Roberts, Columbus, executive secretary, State Convention of Baptists in Ohio, and at Ridgecrest will be Kenneth Chafin, professor of evangelism at Southwestern Baptist Theological Seminary, Fort Worth.

"We have placed an emphasis on family participation this year during home mission weeks," said L. O. Griffith of Atlanta, director of the division of education and promotion for the Home Mission Board.

"There will be directed activity for the smaller children and mission study for Juniors and older youth. Adults, not participating in other conferences, may also attend mission study conferences," he said.

Church leaders facing crises in either the inner city-downtown area or in the declining rural community may attend special conferences on these problems at both assemblies, Griffith said.

Shrinking Christians

"You just can't believe it. Surely we are not shrinking that much." That's the way I talked to a friend in Atlantic City when I heard a leader talk about the shrinking percentage of "Protestants" (including us Baptists) in a population-increasing world. **What did he say?** That "Protestants" are but 8% of the world's population today, and that within 36 years (2000 A.D.) we will shrink to but 2% of the world's peoples! That is, if we don't change.

What does that mean? It means, simply and bluntly, that we are not "Sharing Christ with the Whole World". **More children are being born in the flesh than by the Spirit!** It means that we are not personally winning others to Christ. That old ratio of "30 Baptists to win 1 in a year" is not just a dull vital statistic, it is a fatal statistic—we are dying! Are "missionary churches" missionary? Are we really serious about doing God's will? Do we seriously believe "God so loved the world"? Is Christ Lord? Is the tithe God's? Does it belong to God in the church? Does a church have a right to use too much of its peoples' gifts at home? In short, are we sincere Christians? Do we care for lost souls? Will we work together in missionary work—or lose alone, as a "Lone Wolf"?

JUNE 21—PERMEATION OR PROMOTION?

So, June 21 is "Cooperative Program Sunday" in every Kentucky Baptist Church which will observe it. Not all will. Some think it's just more promotion by our leaders. Others, hearts burning and minds yearning for an answer, will take another chance to "CRY ALOUD to PREACH MISSIONS, to call for world conquest through sharing the Gospel of Christ. "Permeation" instead of promotion—invading the life of all on this planet, telling the Story of Jesus through our cooperative mission efforts at home and abroad.

That's why many churches will also take an offering for world missions through the COOPERATIVE PROGRAM and send it to our office—that it may take the wings of the Holy Spirit and the Word to bring "Liberty and Light" to an enslaved and sin-darkened world. Do you really care?

HAROLD G. SANDERS

Harold Purdy Returns To Madisonville, First Baptist

After 17 years, Dr. Harold Purdy will return to the First Baptist Church, Madisonville, where he served as pastor from 1941 to 1947. He will begin his pastoral duties on July 1.



For the past 13½ years, he has been pastor of the Belmont Heights Baptist Church, Nashville. Between serving at Madisonville and Belmont Heights, he was pastor of the First Baptist Church, Bowling Green, Kentucky.

A native of Ohio, Purdy is the son of Canadian parents. His family moved to Ohio shortly before his birth.

A graduate of Salem College, West Virginia, he served as pastor of the First Baptist Church, Madison, West Virginia, and commuted to Southern Seminary, Louisville. In 1939, he made a tour of the Holy Land with Dr. J. McKee Adams, professor of archaeology at Southern Seminary at the time.

In 1940, he became the associate pastor of the Deer Park Church, Louisville, and finished his seminary work while there. Salem College conferred the honorary doctor of divinity degree upon him in 1947.

He has served in several capacities in denominational life, including the presidency of the Tennessee Baptist Convention. While at Belmont, 1,190 people were baptized into the church with 3,382 additions by letter. A new sanctuary seating 2,000 was constructed also.

Kentucky Baptists Assist And Serve in Ohio

Kentucky Baptists are contributing to the growth of Ohio Baptists in the form of leadership and money.

The Hubert Avenue Baptist Church, Lancaster, Ohio, where Don Gillis is pastor, has just launched the second phase of their building campaign. The first unit was completed and entered in 1957. Gillis has been pastor of the church since 1959.

A native of Kentucky, Gillis is a graduate of Southern Baptist Seminary. He went to the pioneer work shortly after finishing seminary. While at the seminary, he served as pastor of the Sligo Baptist Church in Kentucky.

Lancaster is a city of approximately 35,000, located south of Columbus. It is the home of Anchor Hocking Glass Corporation. Hubert Ave. is the only

Southern Baptist Church in the city and though only 9 years old, it has been instrumental in starting other churches in neighboring towns and counties.

An example of financial contribution to Ohio Southern Baptist work is the Seven Hills Baptist Church, just north of Cincinnati. The church was organized on June 7. Sponsored by the College Hill Baptist Church, College Hill, Ohio, the mission received financial support from the First Baptist Church, Cold Spring, Kentucky, and the Taylor County Association of Baptists in Kentucky.

The Cold Spring Church choir sang at the organization of the new church.

The State Convention of Baptists in Ohio was organized in 1954 with 39 churches making up its fellowship. Most of these 39 churches were affiliated with the Kentucky Convention at the time of organization.

Ray E. Roberts, former pastor of First Baptist Church, Danville, is executive secretary. George Fletcher and W. C.

The Cooperative Program Supports Missions

by H. C. Croslin

Baptists believe that Jesus gave the Great Commission to the church. Even a fleeting attention to such statements of Jesus as "Go ye into all the World and preach the gospel to every creature," makes us aware of the fact that the intention of Jesus was that Christians should take the gospel message to every person of every nation of every age and generation until his return!

Just before his ascension, Jesus said to his disciples, ". . . And ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." The Lord clearly spelled out to them their responsibility at home, in their surrounding area, across the border into underprivileged territory and to the far corners of the world.

This is the responsibility which we accept as ours today. The question immediately arises, "How can we do it?" Can any single modern church send 2,000 missionaries out to 60 foreign countries, or 2,500 missionaries out over their homeland?

Can any modern-day church single-handedly build hospitals and schools and churches in the lands where our missionaries serve? And how effective could the work of our missionaries be without these churches, hospitals and schools through which they minister? Could any single local church build an adequate seminary or publishing house?

Since it is self-evident that no single church can do these things alone, there

Dudley, who served in Kentucky prior to going to Ohio, serve as Sunday School and Training Union secretaries, respectively. Arthur Walker, superintendent of missions for the Ohio convention is a native of Kentucky and former pastor in the state. Richard Carlton, area missionary in Cincinnati area and Paul Payne, superintendent of missions in Dayton, are natives of Kentucky.

Thanks From Alaska Baptists

May 4 the Executive Board of the Kentucky Baptist Convention voted to send \$1,000 from our emergency fund to assist the Baptist churches in Alaska which were damaged by the recent earthquake. The most seriously damaged was the church at Valdez where the loss was complete.

Dr. Harold G. Sanders, Executive Secretary for Kentucky Baptists, received a note from William H. Hansen, executive secretary-treasurer of the

must be some method and means whereby churches unite their efforts to do these things for Christ. This united effort is known as the Cooperative Program. Together, we Southern Baptists carry out the Great Commission of Christ to preach and teach and win at home and abroad as no single church alone could possibly dream of doing.

The Cooperative Program is one of the world's most inclusive and far-reaching "You Are There" programs. It is not a part of the Marshall Plan, the Peace Corps or the American Red Cross. It is Southern Baptists' answer to the compelling command of our Lord, "Go ye into all the world, and preach the gospel to every creature." It is the chief support of missions.

But let us turn the microscope of our investigation even more carefully upon the Great Commission in modern application.

The Cooperative Program is not finally or totally measured in dollars and cents. It is measured in reality in the everyday life situations of preaching the gospel and ministering in the name of Christ at home and around the world, and we are made to realize that the ministries and services of the Cooperative Program are so diverse, far-flung, and wide-spread that, in reality, they defy description.

We come, then, to these real-life situations to see and understand the Cooperative Program. They are all about us—happening every day!

Alaska Baptist Convention which he shares with our readers:

"Dear Brother Sanders: . . . The Baptists of Alaska are most grateful for the generous contribution you good Kentucky people have made to earthquake rehabilitation and relief here. Your contribution of \$1,000 is thankfully acknowledged. The thaw brought with it news of another church here in Anchorage damaged to the extent of about \$7,000—this was not apparent at the time of the quake. Your contribution will help a lot."

Recently our Convention shared two members of our staff to assist in the Training Union and Sunday School work of Alaska, and Dr. Hansen had this good word to say about them. "I have been wanting to tell you, too, how much we appreciated the good work James Whaley did here this spring. It was a real stimulus. Thanks, too, for sending Roy Boatwright to be with us earlier. We are getting to feel real close to Kentucky."

Kentucky Southern College Adds New Faculty Members

Dr. Rollin S. Burhans, president of Kentucky Southern College, Louisville, announces the appointment of Dr. Donald Packard and Dr. George F. Parker to the faculty of the Baptist School.

Packard, who will teach in the music department, received his B.A. degree from New York State Teachers College and his M.A. and Ph.D. degrees at the Eastman School of Music, Rochester, New York. He has served as chairman of the music department at Furman University, professor of music at William Carey College, and chairman of theory and composition department in the Warren M. Angell School of Fine Arts, Oklahoma Baptist University. From 1947 to 1957 he served as professor of music for the school of church music, Southern Baptist Theological Seminary.

Parker will be professor of philosophy at the college, effective September, 1964. He holds an A.B. degree in philosophy and history from Boston University, a M.A. degree in history of Christian Thought from Yale University, and the Ph.D. in philosophy from the University of Pittsburgh.

The new professor has been teaching in college for more than 19 years. He was a teaching assistant at Yale, assistant professor of philosophy for Fisk University and Evansville College, and association professor of philosophy and church history at Crozer Theological Seminary.

As a part of his teaching responsibilities, Dr. Parker will provide instruction for sections of Kentucky Southern's

Ermon French, pastor of Newtown Baptist Mission here and a senior at Clear Creek Baptist School, was the student chosen to receive the president's medal. Given annually by this theological school for adults, the medal is the highest honor given to a student by Clear Creek, and is presented by the president, D. M. Aldridge.



program of interdisciplinary studies. He is one of a team of professors who provide lectures and group discussion leadership in the program referred to as the Interrelation of the Disciplines. The program spans the entire academic period and allows students to gain a comprehensive unified understanding of the knowledge discovered in the natural sciences, social sciences, and humanities.

Immanuel Baptist, Paducah, Calls William Holland

William E. Holland has accepted the position of minister of education at the Immanuel Baptist Church, Paducah.



William Holland

Holland begins his work on June 21. He succeeds A. Brantley Harwell, who resigned to become minister of education at First Baptist Church, Marietta, Georgia.

Holland is a graduate of Belmont (Baptist) College, Nashville, Tennessee, and a 1964 graduate of Southern Seminary, School of Religious Education. In his latter months at the seminary, he served as minister of education at the West Broadway Baptist Church, Louisville.

Holland and his wife, the former Mary Jo Sain, have two sons.

Just before the Southern Baptist Convention met in May, Immanuel had Gregory Walcott, actor and producer of motion pictures and television shows, as evangelist for a revival. At Atlantic City, Walcott was elected second vice-president of the Southern Baptist Convention. He was a speaker at the Kentucky Baptist Convention Youth Rally in Owensboro in 1962.

Immanuel has just completed a building fund campaign in which they raised \$122,000 in three-year pledges to build a new sanctuary.

Following the SBC meeting in Atlantic City, Pastor and Mrs. T. L. McSwain went to Europe and the Holy Land.

Bicknell Pastor Going To Florida Pastorate

Carl Townsend, president of the Long Run Baptist Ministers' Conference, resigned as pastor of the Bicknell Ave. Baptist Church, Louisville.

He will become pastor of the East Gate Baptist Church, Tampa, Florida, on July 1.

Townsend, 45, a native of Dixon, Ky., is a graduate of Howard College Birmingham, and Southern Seminary, Louisville. The Florida pastorate will be his first outside of Louisville.

He has served the Bicknell Church nine years. Last year the church dedicated a \$125,000 sanctuary and education building. A new pastorium was completed three years ago.

Townsend is married to the former Crystal Wilerson of Evansville, Ind. They have five children, including one set of triplets.

Owingsville Burns Note

On May 24, the Owingsville Baptist Church celebrated the liquidation of the debt on the church property. The services of the day included a morning worship service with Pastor Kenneth Walters preaching, dinner at noon and the afternoon service when Brother Elmer Lee brought a message in recognition of the retirement of the debt. A word of appreciation was expressed to all who had a part in the life of the church and the construction of the building.

KENTUCKY BAPTISTS AT WORK

Baptist Student Union

U.K. Baptist Student Choir On Tour

by Barbara Sutton

Final examinations were over and another school year had ended at the University of Kentucky. While most students were scattering to their homes, thirty-seven BSU'ers were excitedly boarding a bus for a nine-day choir tour. Covering 1,800 miles, the tour included Owensboro, Ky.; Henderson, Ky.; St. Louis, Mo.; Tulsa, Okla.; Stillwater, Okla.; Little Rock, Ark.; Beaver Dam, Ky.; and Elizabethtown, Ky.

This tour was the culmination of many months of preparation. In September the choir had started practicing their music and saving money in anticipation of the trip. Twenty-five dollars had been contributed by each member to underwrite the cost of the bus. The group felt that this was their opportunity to present a worshipful experience for others.

Ten sacred concerts were given in six churches and three universities. At each service a student gave a testimony expressing his Christian faith. The "Worship in Song" program was com-

posed of church anthems, spirituals, and religious selections from various countries. The choir was under the direction of Richard Baker, a recent graduate of the University.

A special quality distinguished this choir. A deep concern about each other and an unusual closeness grew among the members. Working together for their common goal brought a new understanding of Christian fellowship. When the final notes of "The Lord Bless and Keep You" were sung at the last concert, there was not a dry eye in the group.

Sunday School

Train Your Workers At Cedarmore

by Roy Boatwright

"Is it possible for churches to grow any more?" We need better church members, not more. "Let's strive for quality, not quantity." "Sunday school workers just won't visit any more." "The times are against us, let's try to hold our own."



Charles Treadway

Such statements, often heard, come as a result of a slow-down in Sunday school growth in most of our churches.

It is not necessary that we give serious attention to such negative thinking for we are confident that Sunday schools can grow both in

quantity and quality today as in the past.

We need however, a spirit of enthusiasm, interest and dedication on the part of the leadership of our churches. Such dedicated leadership could stimulate Sunday school teachers to devote themselves more thoroughly to the God-given opportunity which belongs to them as teachers of spiritual truths to their pupils.

It is true that the greater number of Sunday school teachers are experienced and many of them are doing excellent work, however, we must keep in mind that approximately one-third of all Sunday school teachers and officers are new. Many of them have had little or no experience. Many also have had very little formal training.

We urge all pastors, superintendents,

ministers of education to urge teachers and officers to take advantage of one of the greatest Sunday School Conferences that is offered in Kentucky for training Sunday school workers to become more efficient in dealing with God's word and human lives.

Cedarmore Sunday School Conference, August 12-14, 1964, will provide for Sunday school workers that which they need. We have an excellent faculty, among whom are: Dr. Allen Graves, dean of the School of Religious Education, Southern Seminary and Dr. Charles Treadway from the Vacation Bible School Section of the Sunday School Board.

There will be someone selected to take care of small children, five years of age and under.

Please send your reservations to Marvin Byrdwell, Cedarmore Baptist Assembly, Bagdad, Kentucky.

Woman's Missionary Union

Cooperative Program Sunday - June 21

by Mrs. Geo. R. Ferguson

Cooperative Program Sunday provides a wonderful opportunity to present world missions in your church and to help the members understand how their gifts go "into all the world" through the Cooperative Program.

WMU Presidents, WMS members and youth leaders should talk with your pastor about the importance of this day and its meaning. If your church is not giving regularly through this channel this is a marvelous opportunity for you to begin to do so with a special offering. Or maybe because of other special emphases your church has gotten behind in its regular giving through the Cooperative Program. Use this opportunity for a "Catch-up Sunday".

If your church members are not interested in and giving through the Cooperative Program it is surely because they do not know about or understand this very fine plan which enables every Baptist to carry out our Lord's command to go into all the world and preach and teach the good news of salvation through Jesus Christ.

June is a good month to give special emphasis to our basic objectives and electives on Aims for Advancement in all WMU organizations, presenting the Cooperative Program and urging all members to give.

Be a faithful steward. Share your possessions through the Cooperative Program.

Church Music

Musical Drama Featured At State Music School July 27-31

by Eugene F. Quinn

Musical drama will be initiated at the State Music Leadership School this year. Mr. Jack C. Duvall, Minister of Music of the First Baptist Church of Bowling



Jack Duvall

Kentucky's Music Leadership School to guide music leaders in combining music and drama for church youth.

Green, will conduct a class daily who will produce a musical drama during the Leadership School July 27 - 31. The drama will be presented at 7:30 p.m. on Thursday, July 30, at Georgetown.

The drama entitled "Life of Christ" will be the first effort of

One Plateau Reached--Where to Now?

(Continued from Page 3)

strong rural churches in the land. With people moving to the cities and joining larger churches, these churches membership are being constantly depleted, with-out anyone to take the places of these departing members.

Rural pastors are being almost completely overlooked and ignored in associational, state and national meetings of Southern Baptists. Subsequently these pastors are attending such meetings infrequently. Officers of such groups are almost always elected from the great city churches. Committees and speakers are selected from this group as well, with the rural pastors left to chew their nails in their seats with their viewpoints not asked for or ignored on major subjects. It can also be said that under the present system, that unless a man is a seminary graduate, preferably with a doctor's degree, either earned or honorary, he is not fit to preach the gospel.

Yet, the question is continually being asked: Why do pastors of rural churches stay away from such meeting and seem "uncooperative"? The answer should be

evident to anyone who would dig deep enough into the problems.

Certainly in the above statements, controversy has been raised and will bring some criticism. Some will say that we should not say such things, that we ought to keep such thoughts to ourselves. However, when problems are present they cannot and should not be hidden. Hiding such things only add to the problems. We need to recognize our problems and shortcomings as well as our strength. We need to join together in prayer about these matters and allow the Lord to guide us out of the wilderness into the light and off the plateaus of complacency and on to greater heights for the Kingdom of the Lord here on the earth.

Southern Baptists have through the years been the leaders in advancing the Kingdom and can continue to do so if we really desire to do so and will put our combined energy and efforts in the right direction. We were able to lead the spiritual world without huge organizations, big churches, liberal leadership and wild ideas divorced from the scriptures. We became spiritual leaders with the "sword of the spirit", God's Holy Word as our guidebook; honest, earnest intercessory prayer and a complete dependence upon the Holy Spirit as our personal and group guide in any matters pertaining to the Lord's churches and their advancement. We led by "pure" gospel preaching, unadorned by all the fancy frills of a social and economic gospel; by placing ourselves, both pastor and people at the total disposal of the Lord in all matters.

When we get back to the "Word of God" perhaps then the "Word" will reach the multitudes that so desperately need the gospel. May this occur soon before Baptists drift into the way of other "liberals" who have sought the easier paths to so-called greatness, leaving God out of things.

It should never be the desire to divide our people but to unite them under one leadership; the leadership of Jesus Christ, who must be LORD of EVERY life as well as the SAVIOUR of EVERY soul. We MUST be willing to take up our Cross and follow Him, not man, in every area of life.

WHERE DO WE GO FROM HERE? We need to go with the Saviour, the Holy Spirit and the Word of God.

May Receipts Bring Year Past \$20 Million

NASHVILLE (BP)—Income for the year to Southern Baptist Convention agencies passed the \$20 million mark in May, according to a report from SBC Treasurer Porter Routh here.

Kentucky Baptist School Directory

Oneida Institute

Oneida Institute, school in the heart of the Cumberland Mountains, for the purpose of building high moral character through Christian education among children of the Kentucky Mountaineers.

DAVID C. JACKSON, President
Oneida, Kentucky

Baptist Bible Institute

Mayfield, Kentucky

Bible centered and approved by the General Association of Kentucky Baptists. A work of faith and thoroughly Southern Baptist.

For information write to:

O. C. MARKHAM, President
P. O. Box No. 601

Mayfield Kentucky

Clear Creek Baptist School

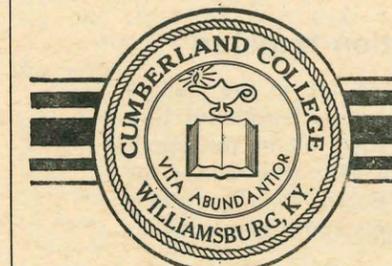
A Three-Year Certificate Course for mature persons preparing for the Gospel ministry and other church vocations.

D. M. ALDRIDGE, President
Pineville, Kentucky

Cumberland College

Williamsburg, Kentucky

A school recognized for its emphasis on liberal arts and pre-professional education in a religious atmosphere. Costs moderate. A well rounded program of extra-curricular activities.



J. M. BOSWELL

President



Left to right: Choir president, Dennis Weaver, Louisville, and Judy Warren and Diane Conrad, Owensboro.

Pendergraph Preaches In Lambert Mission Revival

The Lambert Mission of the First Baptist Church, Wheelwright, Ky., where James E. Casey, Jr., is pastor, closed a revival with G. R. Pendergraph as evangelist, on May 31, 1964. Bro. Pendergraph preached nightly to more than 100 people in this small remote mountain mission. Some of the people that came heard the gospel message for the first time in their life. This mission will be constituted into a church June 20, 1964. A number of people came forward saying, they wanted to be charter members of this mission. Harve Johnson is the mission pastor. The mission was started in 1955 with a small group meeting in a one room school house and has grown to more than 35 members

and an average attendance of 75 in Sunday school. The State Mission Board has helped with the construction of the building. They look forward to starting a mission of their own as soon as they become a church.

Cumberland Baptist Church Experiences Great Revival

Edward S. French, pastor of the Cumberland Baptist Church, reports a revival in which 81 decisions were made. This total included 47 professions of faith, 6 additions by letter, 5 for special service and 23 rededications.

Jim Bergman of the Student Department of the Kentucky Baptist Convention had planned and participated in a Youth Rally in which 39 decisions were

made. The revival immediately followed this rally with Harper Shannon, pastor of the First Baptist Church, Dothan, Alabama, as the evangelist. Eddy Nicholson of Lubbock, Texas, was the director of music.

There have been 163 professions of faith in the Cumberland Church in the past year.

The sanctuary was completely renovated and a new educational building completed in time for the revival meeting.

W. O. Spencer Begins Pastorate At East Baptist, Paducah

After 12 years as pastor of the Hall Street Baptist Church, Owensboro, W. O. Spencer resigned to become pastor of the East Baptist Church, Paducah. He began his ministry at Paducah on June 1.

While at Hall Street Church, a new auditorium was constructed. The church approved a statement of appreciation for the Spencers which stated, "We . . . commend, without reservation, Brother and Mrs. Spencer to the East Baptist Church, Paducah, as faithful and fruitful Christians and leaders in the vineyard of Christ as soul-winners and prayer warriors, and our sincerest prayer is, God speed the Spencers!"

BAPTIST FORUM

(Continued from Page 3)

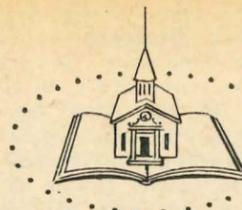
wondrous blessings upon it for the last 120 years.

There has never been a time in the history of our Convention when we have gone on record as denying the equality of all men "before God in Jesus Christ." We do not have to prove our stand on this point by staging civil rights demonstrations in the aisles of our churches.

Please, just one more thought. The suggestion by innuendo that the W.M.U. Headquarters in Birmingham was in some way responsible for the race riot in that city is to be deplored. It has the same nebulous foundation under it as the accusations hurled against the citizens of Dallas because the infamous assassination took place in their city.

Our Southern Baptist Armada may have some leaky vessels in it and some giddy headed skippers, but under the Flag of the Great Commission and under the orders of our Great Commander we are sailing in the right direction, albeit, the seas are stormy and the enemies formidable, we believe the objective is worthy.

Thank you.
Mt. Vernon, Ky. J. William Hall



SUNDAY SCHOOL LESSON

By H. C. Chiles



THE WORLD FELLOWSHIP OF CHRISTIANS

(This Lesson for Sunday, June 28, 1964)

Ephesians 2:11-22

The Epistle to the Ephesians was written by Paul while he was a prisoner in Rome. Although he was chained to a soldier, he was not depressed and did not complain about his lot. It appears that, due to his circumstances over which he did not have any control, he was even more keenly aware of the grace and goodness of God than ever before. While waiting for death at the hands of the Romans, Paul wrote very pointedly about the provision of salvation, the plan of salvation and the purpose of salvation. He emphasized the fact that people are saved by grace through faith, and that good works are always in evidence that one has been saved. Fully conscious of the mutual animosity and contempt which the Jews and the Gentiles had for each other, Paul stressed the fact that both groups were alike in their need of the Saviour, and that none within their ranks could be saved except through a personal faith in Christ.

In the second chapter of this epistle Paul reminded his Christian readers that in their former condition, before they had received Christ as their Saviour, they were dead in trespasses and sins, disobedient to God, deserving of wrath, without Christ, without a place among God's people, without a share in God's covenants, without hope and without God. They had been in darkness and despair. They had been helpless and hopeless. Even though the world was teeming with evidences of God's wisdom, love and power, they had lived without any real knowledge of Him. It is a fearful thing to think of anyone living without Christ, and yet that was the condition in which all were prior to their being saved.

From this passage of scripture we learn that it is a good thing for all Christians to recall their former condition when they were helpless, Christless, hopeless and godless. How marvelous that, while we were in that terrible condition, God loved us and made provision for our salvation! Due to the atoning sacrifice of Christ on the cross, we have been saved, we are now able to approach God and to enjoy a wonderful fellowship with Him.

As Christians, we should be grateful

for the wonderful change which has been wrought in us. The means by which this change was wrought was the blood of Christ. No other means could have effected such a change. Moreover, the blood of Christ does away with the barrier between Christian Jews and Christian Gentiles. It is a well-known fact that the unsaved Jews were exceedingly scornful and contemptuous of the Gentiles, and that the Gentiles naturally had a bitter hatred toward the Jews. However, after they had been gloriously saved by the Lord Jesus Christ, their attitude toward each other was changed completely. This great change proved that Christ does abolish alienation, remove bitterness and unite contending forces in Christian love. His saving work on the cross placed both the Jew and the Gentile on the level in need of the salvation which He alone can supply. Every spiritual blessing that any believer receives comes through Christ.

It is through Christ that we are able to approach God. "For through him we both have access by one Spirit unto the Father." God the Son provides the way into the Father's presence. In John 14:6 Christ said, "I am the way, the truth and the life: no man cometh unto the Father but by me." Christ wrought out our redemption and the Holy Spirit works it in us. The Holy Spirit conducts the Christian into the presence of the Father. The plan of redemption originated with the Father; from Him the love and grace that gave the Son proceeded; then back to the immediate presence of the Father comes the saved.

Christ broke down the wall that separated the Jews and the Gentiles. The good news is that Christ has made peace with God for both Jews and Gentiles through the shedding of His precious blood on the cross of Calvary. Through the gospel of Christ salvation is offered to Jews and Gentiles alike. When people are right in their relationship with God they enjoy a harmonious relationship and have a delightful fellowship with each other.

God's Word refers to those of us who have been saved as saints, which is simply God's name for believers in

Christ. We are set apart and dedicated to Him. As members of God's family, we are the center of His love and life. In addition to the superb fellowship which we have with God, it is truly wonderful to have fellowship with those who have become members of God's family, and to remember them when we pray unto our heavenly Father.

Those of us who are God's children should think of ourselves as being the Lord's temple and the habitation of the Holy Spirit. When Christ returned to the Father's side, the Holy Spirit was sent to earth, and He came claiming believers in Christ as His abiding place. How wonderful it is to have the Holy Spirit indwelling, directing and empowering us in our service for Christ!

Echo II Triggers Dynamite Charge

FORT WORTH (BP)—Echo II, United States satellite circling the globe in a north-south orbit, helped to break ground on the earth for the new studio and offices of the Southern Baptist Convention Radio and Television Commission here.

The commission's radio department and a tracking station in adjoining Dallas bounced a beam off the satellite as it passed over the area. The radar signal, relayed to the groundbreaking site, set off a small dynamite charge.

More than 300 persons witnessed the unique groundbreaking at 6350 West Freeway, about 1½ miles from the outgrown offices the commission is using at present.

Use of the satellite symbolized the Radio-TV Commission's plans to have some of its programs broadcast worldwide by means of one or more such space vehicles, commission Director Paul M. Stevens said.

The three-level, two-unit communications center will be built at an approximate cost of \$600,000. The building will be ready for occupancy about October, 1965. Dedication services, however, will be held in June, when the 1965 meeting of the Southern Baptist Convention is held in Dallas.

Keynote speaker at groundbreaking was Harold W. Seever, pastor, Dauphin Way Baptist Church, Mobile, Ala., and chairman of the Executive Committee of the Southern Baptist Convention.

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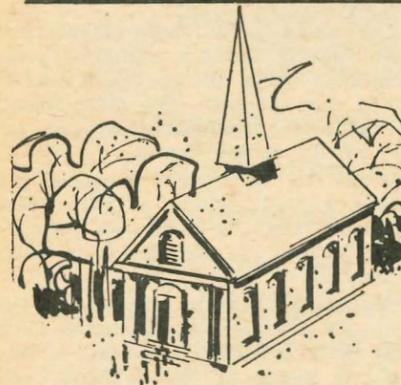
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Baptists Should Study Church-State Status

(Continued from Page 3)

just possible that the Supreme Court will ultimately rule that all properties owned by churches, denominations, and other private bodies, such as non-state-supported schools, should not be tax-exempt. This will raise a "hue and cry" all across the land, but in the minds of many, this writer included, this would be a just decision. After all, the tax is no abridgement of religious freedom; it is simply a means by which civil service and protection for all community property and its owners are made available. And, even more certainly, in the areas where private organizations are engaged in competitive business pursuits, such as the manipulation of rental property and the making of commercial products such as wine, the tax would be no more than just. In fact, one wonders if such a tax should not be retroactive to the day the Constitution was ratified.

Although it seems unlikely that the military chaplaincy could be termed unconstitutional, it is indeed possible that the present courtroom oath as well as the use of the Bible in administering all oaths could be termed unconstitutional. In the case of the chaplaincy it can probably be said that since military service often deprives the serviceman of an opportunity for formal worship in the church for long periods of time, the government must furnish him with this privilege in order not to prohibit his free exercise of religion, which prohibition is forbidden in the First Amendment. It could perhaps be argued that only the draftee, who may be in service against his will, should be availed of the services of a chaplain, while the enlisted man, who knows "what he is getting into" in advance, should not. In any case, the court will certainly be called upon to decide in this matter—and probably soon.

However, in the matter of oaths it must be noted that not even the oath taken by the president of the United States (as prescribed in Article II of the Constitution) makes any reference to God. Nor, in fact, is mention made of God anywhere in the Constitution, just as the use of the Bible in administering oaths is nowhere prescribed. Also, while the Congress is given the power (Article I, Section IV) to coin money and regulate its value, it is not instructed to inscribe anything specific on the coins—certainly nothing of a religious nature, such as "In God We Trust."

And, it is not too far-fetched to say that income tax credit on church contributions is recognition of establishment of religion, especially since the contributions, in the main, go to estab-

lished churches. Further, such tax credits can conceivably be construed as discriminatory in that non-believers are forced to pay taxes, besides getting no tax-relief comparable to that of the church donor, which could be lowered if the government did not allow these millions of dollars to be refunded, or kept by, church-supporting taxpayers.

Here seems to be a paradox. While the writer does not believe in some of the majority-approved, civil programs carried on by the government, his tax payment supports them, whether he likes it or not. It would seem, then, that "atheists" should not be too disturbed if some of their tax payments subsidize churches, in which the majority of adult citizens have membership. However, the former element is a civil matter which Congress is specifically given power to handle (or mishandle), while the latter is conceivably a recognition of the establishment of religion, which Congress is expressly forbidden to have. Thus, while the writer has no recourse but to support unacceptable civil programs which are acceptable to the majority, the non-believer has a definite right to inveigh loudly against the government, and successfully, even though he be in a very pronounced minority. It should be remembered, however, that the genius of government according to the U.S. Constitution is justice and protection for all, not just the majority. Recent rulings relative to race problems prove this amply.

Admittedly, these problems and alternatives are greatly oversimplified here. The fact is that there are no easy solutions. Involved, no doubt, will be an effort on the part of the courts, particularly the Supreme Court, to determine the spirit as well as the letter of the Constitution. By this is meant that the courts will have to decide if the founding fathers, perhaps by the very absence of reference to God, assumed the all-pervading presence of Almighty God themselves, and the surety that all people, or at least the vast majority, worshipped Him in one way or another.

If indeed this is determined as the spirit of the Constitution, then it may be seen in the "bill of rights" that God is to be recognized as "God of the nation;" but, that the government is to respect no particular doctrine of God or mode of worship, or, in other words, no denominational frame of reference. In light of this, any official recognition of the "One God," such as is found on coins, official documents, or in oaths, could be assumed constitutional; while, any deference to a particular "doctrine of God," i.e. "an establishment of religion," could be ruled unconstitutional.

This would outlaw such things as federal funds to denominational enterprises as well as required public school religious observances, such as prayer.

Of course, inherent in this matter is the fact that God is a vastly different being to various groups and individuals. The Jew and the Christian have greatly differing views of God. Similarly, the Buddhist and the Christian Scientist could hardly share a view of "One God," either with each other or with Christians. Since this, doubtlessly among many other thorny issues, is the case, the Supreme Court will have an almost impossible task, and no decision it makes will be universally popular.

Thus, in light of this certain future turmoil, it is imperative that Christians determine now their philosophy in matters of church and state. This also will not be an easy task. But to remain indecisive is to be in a constant state of varying reactions, and thus, having no predetermined "stabilizer," be somewhat impotent as far as significant spiritual and civil progress in home, community, and church is concerned.

Perhaps the initial step in determining this philosophy is the recognition that government has indeed subsidized, and still does, the propagation of religion. A second step could be the realization that subsequent court rulings will drive an even deeper wedge between church and state. A third step might be to learn to rejoice, instead of "pushing the panic button," in this fact; and, a fourth step would involve the determination to make the home and the church do what God intended them, and not government, to do, viz., be responsible for the salvation and Christian education of the world.

Even as Jesus recognized the distinct but compatible elements of spiritual and civil life in His declaration that Christians are to render to Caesar his due, and to God His due; so must the Christian recognize this principle today.

**Cooperative Program
Sunday Set For June 21**

Hundreds of Kentucky Baptist churches will be observing June 21 as Cooperative Program Sunday. The third Sunday in each June is traditionally set

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aside for study, prayer, and emphasis on the ministry of the Cooperative Program.

In many churches, the pastors use this day as an opportunity to preach on missions, explaining how funds given through the Cooperative Program are used to make possible mission work in the associations, in the state, and in home and foreign missions.

"The Cooperative Program Speaks Volumes" is the theme of this year's material. Posters, bulletins, brochures, etc., are available without charge from the stewardship department, Baptist Building, Middletown. Churches which have not ordered material may still do so, and observe Cooperative Program Sunday on another day later in the summer.

It is not necessary for churches to receive a special offering in order to promote observance of the day. Churches which do not give regularly through the Cooperative Program are urged, however, to receive an offering for this purpose. Special envelopes are available.

However, the main purpose of June 21 is to share information with every member of the church through messages, assembly programs, and printed materials.

BAPTIST MINISTERS IN SURVEY

(Continued from Page 7)

benefits and other related data, Chaffin said.

He said all replies to the questionnaire are mailed by the minister to an independent research firm and all answers remain anonymous.

The survey is being conducted because of widespread interest shown by laymen and ministers concerning pastors' compensation, Chaffin said.

The names of Baptist ministers were selected by the research and statistics department of the Baptist Sunday School Board. This selection includes ministers in all states and in various size churches, Chaffin said.

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Mt. Zion	Owen County	198%
First, Williamsburg	Mt. Zion	173%
Montgomery Creek	Three Forks	141%
Leitchfield Crossing	Lynn	134%
Big Creek, Combs	Three Forks	133%
Pinckard	Elkhorn	132%
Augusta	Bracken	129%
Irvington	Breckenridge	126%
Bewleyville, Irvington	Breckenridge	126%
Mt. Vernon, Jamestown	Russell County	125%
North Fork	Franklin	122%
Fonde	Bell	118%
Cloverport	Breckenridge	115%
Chevy Chase	Elkhorn	114%
Mays Lick	Bracken	113%
Hill Grove	Salem	109%
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