



WESTERN

RECORDER

AUGUST 13, 1964

THIS WEEK

SUFFERING, EVIL AND
CHRISTIANITY
Page 3

THE DIFFERENCE OF
ONE WORD
Page 3

EDITORIALS
Pages 4, 5

BAPTIST FORUM
Page 5

KENTUCKY BAPTISTS
AT WORK
Pages 14, 15

ON TO COLLEGE DAY

CONFRONTING THE CAMPUS WITH CHRIST



GLEANINGS FROM THE FIELD

THE WOMAN'S COMMITTEE of Southern Seminary has presented its third annual \$500 scholarship to Miss Miriam Jeanise Floyd to Huntsville, Texas. Miss Floyd plans to enter the Seminary's school of religious education in September to study under a recently-established joint program for a master of religious education degree from the Seminary and a master of science in social work degree from the University of Louisville.

MORE THAN 1500 American and international students, including college, graduate and high school students, are expected to attend the annual student conference at Glorieta (N.M.) Baptist Assembly August 20-26. Theme for the week is "Encounter . . . Commitment."

THE LARGEST freshman class in Georgetown College's history will report for the 136th session of the college when it opens September 11. A freshman class of 535 members will represent 30 states, including Alaska and Hawaii. Kentuckians will make up 70% of the class. Four foreign countries will be represented in the class also.

A CORRECTION in the May 25, 1964, financial statement of the Kentucky Baptist Convention has been released by Garnett B. Morton, business manager. In the report, Southside Baptist Church, North Bend Association, was reported as having Cooperative Program gifts of \$560.00 and designated gifts of \$1,149.61. The correct figures are \$5,108.00 and \$1,149.61 respectively.

BULLITT LICK W.M.U. had a Jubilee Program in commemoration of the 150 years of organized Baptist life in America. Held on Wednesday evening at Prayer Meeting time, each of the auxiliary units had a part in the service. Pastor James E. Maddux brought the message. At a fellowship immediately following the service, the Madduxes were presented a Victorian marble top end table as an expression of the people's love and appreciation. Mrs. Carolyn Sadler is president of the W.M.U.

BLANKET CREEK BAPTIST CHURCH, Falmouth, Kentucky, has expressed appreciation for the life of Archie Edwon Ammerman. He died March 5, 1963, and in June, 1964, his widow, Mrs. Mildred Ammerman, gave the church some property that joins the

church and a gift of money. The property and money will be used as a memorial to Mr. Ammerman.

NORMAN AND MARTHA YOCUM, missionaries to Israel, left the states July 28 for their assignment. Mrs. Lytle is the former Martha Yocum of Louisville.

DORA WOODS, wife of Dewey Woods, a former employee of the Home Mission Board, died after open heart surgery in Louisville. The family attended Fairdale Baptist Church, Long Run Association. In addition to the husband, there are three children, ranging in ages 12 to 3, surviving. She was 31 years old.

MAXWELL AND BETTY SLEDD, Southern Baptist missionaries, arrived

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

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in the States August 1 for furlough following their first term of service in Nigeria. He is a native of Gilbertsville, Kentucky.

DOUGLAS F. SIMPSON, a student at Golden Gate Seminary, has been called as pastor of the First Baptist Church, Toul, France. He stopped in Louisville with relatives while enroute to his new work. He preached at Victory Memorial Baptist Church, Louisville, on August 2. Several generations of his family have been active in the Victory Memorial Church. He plans to finish his seminary work at Ruschlikon-Zurich, Switzerland.

HILLCREST BAPTIST CHURCH, Frankfort, ordained deacons Sunday afternoon, August 2. The six men ordained were Donald Sheets, Charles Rutledge, Billy Duvall, Douglas Quire, Simon Petrey, Jr., and Roscoe Rogers. Ministers sharing in the program included Homer Brewer, Al J. Gisler and C. M. Rutledge. J. Alvin Hardy is pastor of the Hillcrest Church.

WAYNE AND MARY LOU EMMANUEL, missionaries to Japan, are returning to the States for furlough. Mrs. Emanuel is the former Mary Lou Massengill of Middlesboro.

MRS. CHARLES B. JEFFRIES, a member of Gilead Baptist Church, Glendale, received a citation from her church in recognition of the 50 years of uninterrupted service as a teacher. Mrs. Jeffries taught the first girl who entered the Glen Dale Baptist Children's Home.

THE PROGRESS REPORT of the "30,000 Movement" indicates Kentucky Baptists have organized 197 churches and 462 missions since the inception of the program in 1956. For all states and areas of the Convention, the totals are 6,093 churches and 16,875 missions.

DR. JOHN E. BARNES of Hattiesburg, Mississippi, has been elected president of the Baptist Sunday School Board. Election took place at Ridgcrest (N.C.) Baptist Assembly where the Board met in its semi-annual session. Barnes is pastor of the Main Street Baptist Church in Hattiesburg.

FIRST BAPTIST CHURCH, Mayfield, entered and dedicated their new education building August 9. Wayne Dehoney was the speaker and John Huffman is pastor.

A DOCTOR WRITES:

Suffering, Evil and Christianity

by Dr. Richard E. Mardis

Two questions have been in the minds and on the lips of civilized man for centuries. These questions come to the forefront in times of strife and disaster and when personal tragedy and suffering overtake an individual. The first question is generally stated, "Why does God permit evil and suffering to exist in the world?" The second question is more specific, "Why does the righteous man as typified by Job in the scriptures suffer in this life?"

The answers given by several of the leading religions in the world do not agree and many avoid the issue. For example, Brahmarism, totally negative and pessimistic towards life teaches mortification of the flesh, extinction of the will to live, withdrawal from worldly activities. Buddhism, an outgrowth of Brahmanism but more moderate in its philosophy, desires the passionless state, avoids extremes and excesses, strives for absence of desire and eventually hopes to obtain Nirvana, literally a "blowing out" or extinction of conscious life processes as we know them. Zen Buddhism, somewhat like the ancient Chinese philosophy of Taoism, strives to rise above the struggle of life; to float like a bubble on the sea of existence, denies that things are either good or evil. Atheistic existentialism affirms that there is no moral force in the universe, no plan and no purpose, no ultimate or fixed values and offers man no hope and no future. This philosophy teaches that man first exists, then must create himself in whatever pattern he chooses without help or hope from infinite wisdom.

What does our faith hold to be the answer to these questions? Christians do not agree that these questions have been answered fully or satisfactorily. To a certain extent everyone must seek the answers himself. "Ask and it will be given you; seek and you will find; knock and it will be opened to you." (Matt. 7:7)

How can we who believe in a wholly righteous, omnipotent, omniscient God be so presumptuous as to question God's motives or methods. "Shall a fault finder contend with the Almighty?" "Will you even put me in the wrong?" (Job 40:2, 40:8) "What is man that thou are mindful of him?" (Psalm 8:4) O the

Editorial Note: Dr. Richard E. Mardis is a medical doctor and serves as a deacon in the Bethany Baptist Church in Louisville. His article provides unusual theological insight into the universal problem of human suffering and evil. The Scripture references are from the Revised Standard Version.

depth of the riches and wisdom and knowledge of God! How unsearchable are his judgements and how inscrutable his ways!" (Rom. 11:33-34) "Who has directed the spirit of the Lord or as his counselor has instructed him? Whom did he consult for his enlightenment, and who taught him the path of justice, and taught him knowledge, and showed him the way of understanding? Behold the nations are like a drop from a bucket, and are accounted as the dust on the scales; behold he takes up the isles like fine dust. Lebanon would not suffice for fuel, nor are its beasts enough for a burnt offering. All the nations are as nothing before him, they are counted by him as less than nothing and emptiness." (Isaiah 40:13-17) "For who has known the mind of the Lord so as to instruct him? **But we have the mind of Christ.**" (I Cor. 2:16) Thus we see that according to the teaching of the scriptures it would be presumptuous for us to question God's ways in the world except for the fact that the regenerate man has the spirit of God working in him to search out the answers to all things.

In reply to the general question of "why does God permit evil and suffer-

CIVIL RIGHTS BILL:

The Big Difference of One Word

by C. Emanuel Carlson

Executive Director
Baptist Joint Committee on Public Affairs

"... No person in the United States shall, on the ground of race, color, or national origin, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any program or activity receiving federal financial assistance."

That sentence is quoted from Title VI of the Civil Rights Bill as it was passed by the House of Representatives and acted upon in the Senate. I quote the sentence because of a word that it does not contain. The word "religion" is missing in the sequence of bases which are ruled out in this title forbidding discrimination in "federally assisted programs."

In most of the other titles of this bill, discrimination is prohibited on four bases, "race, color, religion, or national origin." This is true of Title II which proposes "injunctive relief" for persons suffering discrimination in "places of public accommodation."

The same four points are the bases for Title III which looks toward the "desegregation of public facilities," and

ing to exist in the world?" it can be said that man, perfectly created in the image of God as a free moral agent capable of making choices, needed something to choose between, and that man, did make and continues to make wrong choices, accounting for evil and its tragic consequences in the world today. "Choose this day whom you will serve. . . ." (Josh. 24:15)

We consider ourselves rational beings living in a dependable universe and realize that all things are defined by contrast with their surroundings. We know by virtue of reason and self evident fact that two mountains cannot exist side by side without a valley interposed. We are familiar with the proposition that opposition is necessary in all things and accept it as reasonable. We are all familiar with such contrasts as black and white, hard and soft, cold and hot, high and low. Why then should we reject such contrasts as good and evil or suffering and joy?

The scriptures also teach clearly that God has permitted evil to show his own power and to enact the realization of his own omnipotence. "What if God desiring to show his wrath and to make known his power has endured with much patience the vessels of wrath made for destruction in order to make known the riches of his glory for the vessels of mercy. . . ." (Rom. 9:22-23) Christ recognized the necessity for

(Continued on Page 10)

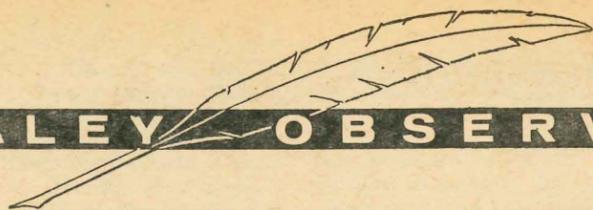
in Title IV dealing with "desegregation of public education." Title VII, which provides for "equal employment opportunity," forbids discrimination on five bases, "race, color, religion, sex, or national origin." Only in Title VI, dealing with federally assisted programs, does the prohibition of discrimination on the basis of religion fail to appear.

Reports are that the initial drafts of Title VI did include the word "religion" but it was removed because federally assisted church-related programs would find this a difficult principle to accept.

Church-related institutions, such as hospitals, colleges, and homes for the aging, which have been built with some support from public funds may assume that the absence of the word "religion" in Title VI means they may continue to discriminate in admissions, in staff employments, in institutional policies.

Such assumptions, however, ignore the provisions of the Constitution, specifically as it protects the rights of people in the 1st, the 5th and 14th

(Continued on Page 10)



Youth and College Opportunities

Within the next several weeks the faces of thousands of youth will be turned toward the colleges in Kentucky and our nation. If the 250 young people who recently participated in the Kentucky Youth Conference are typical, the prospects for future leadership are great. These youth refute the popular notion that our world is going to the dogs and our young people are leading the parade.

Our Baptist colleges in Kentucky are serving to their maximum. Georgetown College will have the largest freshman class in history and already more students are enrolled than can be housed on the campus and many applications have been declined. Kentucky Southern, in its third year of operation, expects around 500 students this fall which is amazing. Campbellsville expects about 800 which is the limit for the facilities and Cumberland will have as many as can be handled.

Many other thousands of Baptist youth will be at state schools in Kentucky. These schools will not have the same religious atmosphere as our Baptist schools but on all their faculties are dedicated Christian teachers, many of whom are Baptist. In addition there are Baptist Student Unions on each state school campus to help relate students to local churches and otherwise assist them in finding proper religious adjustment in college life.

The higher education opportunities of American youth are not found anywhere else in the world. There's really little excuse for any young person capable of higher training not getting a college degree. Even those whose parents cannot provide the expenses should not be discouraged. With all the scholarships, work opportunities, loan funds, etc., the young person who really desires college education can have it.

Once in college a student should take full advantage of opportunities. There is always the temptation to try to find crimp courses and to drift through instead of sincere application. There is no substitute for hard study and the student who pays the price for difficult courses is best prepared for future opportunities.

A student doesn't have to know exactly what he wants to do in life before going to college or even finishing college. He proceeds on a belief that there is something worthwhile in this world for him to do. It's the experience of those who come prepared that the Lord opens doors for the use of their training.

Young people with a vital religious faith need not fear losing this faith as a result of higher education. Their religious faith only has an enlarging and en-

riching development when they relate it properly to truth in other fields.

The religious experience which fits a 10 year old junior in a Baptist Sunday school won't suffice for a college geology or philosophy course anymore than fourth grade arithmetic will solve a college physics problem. This does not mean the earlier religious experience was not valid. It only means that one's comprehension of God and His relationship to the universe grows as does elementary arithmetic advance to algebra, geometry and calculus.

The more one learns about the rocks of the geological ages the more awe, reverence and worship he has for the Rock of Ages. The greater the universe becomes through scientific discovery, the greater the God responsible for it becomes in our understanding. The more one learns about man, his behavior, and his needs, the more he praises the God who chose to reveal himself in man to redeem man and to bring him to his intended destiny.

College days are happy and meaningful days. Don't miss them or short change them, for an alluring job offer. Learning how to live is far more important than earning a good living and truly you only pass that way but once.

West Coast Experience Helps Laymen

What the West Coast Layman's Witnessing Crusade did for the Baptist churches of the far west may not be fully determined for years to come. But one thing is sure. It did something to the men who participated which will change their home churches. This appeared certain for the First Baptist Church of Princeton which heard first-hand on a recent Sunday evening from three of their men who were in California on the Crusade. William B. Martin, J. B. Hodge, Sr., and Harold Cameron related their experiences to the Sunday evening congregation.

When the call came for Kentucky Baptist laymen to join laymen from other states for this effort, Pastor J. Bill Jones and his congregation saw in it not only an opportunity to share their laymen with this needy area but also the possibility of spiritual revitalization of their own congregation. They provided the funds for these three men to go to California and it turned out to be a good investment.

The reports of these men indicated they learned much about the difficulties as well as the challenges of the Baptist witness in America today. In California they encountered the secularism and materialism which are sweeping our land. They ran into many

Baptists who no longer even profess interest in the affairs of the kingdom. A good paying job, two automobiles, a fine house, a beautiful wife, a boat and a week-end for playing are the ultimate for millions on the west coast. In Kentucky we may not be quite that far along but the same materialism and bent for pleasure are challenging our strong religious traditions.

These laymen gained a new insight into the burden their pastors bear. They experienced first-hand the difficulty of leading the unsaved to the Lord and those

supposedly saved demonstrate any concern for others. They saw multitudes of sheep without a shepherd and witnessed the great fields ripe for harvest but laborers few and far between.

The Baptist laymen who went to the west coast learned as much or more from their failures as from their successes. They will be stronger witnesses in their home community and this is the hope of Baptists in Princeton and everywhere else.

BAPTIST FORUM



Non-Commitment Is Tragic

I am vitally concerned about the future of Christianity in America. If Christianity is to have any real meaning to our society, then our respective churches must prove the way of Christ has a real meaning for everyday life as well as ultimate death.

Passive non-commitment to the current Civil Rights chaos has earmarks of a tragic Christian period. It would seem the guiding spirit of churches, that of Christ, has been shoved back into a corner for the easy answer.

Inaction at this period labels Christianity as insipid, fraudulent and hypocritical. Negroes have said, "Thank the Supreme Court", not "Thank God for the Supreme Court".

We can be sure that if the Twentieth Century Christian church were meeting today's man in the street, rather than in the coffin, Civil Rights would have been solved ten years ago. Without undue exaggeration, we must realize Christianity as a world force is facing a "test of fire".

Guilt, of course, blankets the spectrum of Christian churches where the ranks of clergy and lay people have turned pious heads while Negro brothers suffer hideous persecution.

Overt action aiding the cause of Civil Rights is a risky course. So was early Christianity. Today's churches are so fat and contented in their wordy structures and pacified congregations that they cannot envision or contemplate "rocking the boat".

There is little difference between secular organizations and the church. Church organizationitis, the disease of being consumed by and for the sole existence of an organization, is hiding the purposeful figure of Christ. Well-heeled hatemongers who finance a number of our churches are obviously shrewd enough to deviate the church from the leadership of Christ. However, it is not in ourselves, but in the

miracle of salvation, through Christ, that the answer lies.

Civil Rights is a matter of the heart rather than of laws. Salvation is a matter of the heart, rather than the law. Sinners do not need centuries to attain the status of Christians. It is an instantaneous matter of God, Christ and the Holy Spirit in union with the heart and mind of man.

A simple solution for Christians would be one question. "What would Christ do?" Interpreting your own approach through His leadership can only lead to a full and equal respect of Negro rights. This opinion, when it is manifested, will prove to the world Christian America applies to all man, regardless of color.

I would pray an immediate focusing of this problem by the Kentucky Council of Churches. We need to pray for them, that their courage be as great as Christ's at Calvary and the actions as forthright and noble.

Frankfort, Ky. Quentin D. Allen

Welcome Arrangements

I have noted your editorial, "Protection Needed from Gougers."

You will be happy to know that the Baptist World Alliance, working with the Miami Beach Convention Bureau, has entered into agreement with Miami hotels for maximum rates during meetings of the Baptist World Congress in June 1965.

Conrad Willard, chairman of the local arrangements in Miami Beach, reported to the Baptist World Alliance Administrative Committee in March that contracts have been made for 6,500 rooms in 55 hotels. The largest number of rooms are twin-bedded. The cost for such a room would average \$10.00 a night or \$5.00 per person. Rates go up to \$16 for two people in the more sumptuous rooms, which would be \$8.00 per person. Four thousand five hundred rooms are in the general category of \$5.00 to \$6.00 per night per person. All rooms are air-conditioned.

A modified American plan is available to the guests in the various hotels, whereby they secure the breakfast and dinner meals on a contract basis of \$4.50 per day. These meals will be so generous, two meals is all a fellow needs!

Hotels which will not agree to the special convention rate are not being approved by the Convention Bureau and the Alliance. Out of the Miami area's 400 hotels we have more than enough already contracted to take care of our crowd.

You will be interested to know also that these Miami and Miami Beach hotels have removed all color barriers, so that Baptists of all colors and all geographic origins will be welcome. This is a requirement for any city before it is selected for a meeting of the Baptist World Congress.

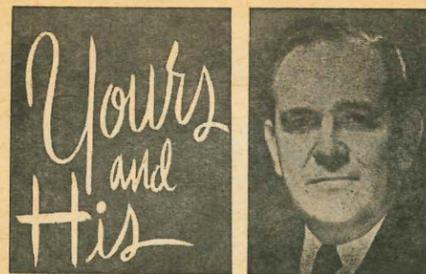
Washington, D.C. Cyril E. Bryant
Director of Publications
Baptist World Alliance

It Is Past Time

Southern Baptists are to be congratulated for their vision in establishing six graduate schools to train pastors and other workers for our churches: namely, Southern Baptist Theological Seminary, Louisville, Kentucky; Southwestern Baptist Theological Seminary, Fort Worth, Texas; New Orleans Baptist Theological Seminary, New Orleans, Louisiana; Golden Gate Baptist Theological Seminary, Mill Valley, California; Southeastern Baptist Theological Seminary, Wake Forest, North Carolina; and Midwestern Baptist Theological Seminary, Kansas City, Missouri. There is no question but what these schools have been responsible for the growth of Southern Baptists, and they will determine our growth in the future. We put millions of dollars each year into training thousands of our fine young people to minister in and through our churches.

Southern Baptists have been late in seeing the need to put money into the training of dedicated young men and women who want to teach in our Baptist colleges. We do not need one large Baptist university to train all of our prospective teachers for our Baptist colleges, but we do need hundreds of thousands of dollars to help Baptist young people go on with graduate work

(Continued on Page 12)



Of Men and Money

In "Whatsoever Things", a little monthly booklet of Stetson Baptist University, I read the following article which I would share with all Kentucky Baptists who believe in their youth:

"A wise philosopher of ancient China once said, 'Not to enlighten one who can be enlightened is to waste a man'. Now, many centuries later, this truth is finally beginning to sink in. Thoughtful people are realizing the tremendous loss the world has experienced in its neglect of the potentials of individual human beings.

"How tragic—and yet how challenging—this situation is! True, nothing can be done about years lost, but what an inspiring vista is revealed—at tardy last!

"To embrace this new old opportunity, to make it possible for mankind to take this next long step in its eternal march, we shall need thousands of young men and young women to take the initiative, to achieve a degree of progress never envisioned before. It is to the colleges and universities that we must look to discover and train these leaders.

"It is to people who have vision and means to match it—that we must look to provide the moral and financial support that shall make this moment in history the exciting era of man's enlightenment it can become. Their encouragement, their gifts, their bequests will identify them as the inspired of their generation."

Investment In Our Youth

Yes, "Of Men and Money" hits the spot, highlights the need, and lists the persons who will be used of God in the drama of human destiny in the will of God.

Youth of vision and dedication!

Baptist Colleges to give them the best in quality Christian Education!

Baptist laymen and women, with money to give and devotion to give it for Christian Education—these are the characters in the divine drama of our day. Does that sound like CEA? I hope so! Pledge and give today—investing in Kentucky Baptist youth!

Yours and His,

Harold G. Sanders

Kentucky Baptists

Ky. Cooperative Program Receipts Up \$155,000

Cooperative Program receipts for the first eleven months of the 1963-64 budget year totaled \$2,598,035, according to reports released July 25 by Harold G. Sanders, executive secretary and treasurer of the Kentucky Baptist Convention.

This is an increase of \$155,891 over the same period last year, and marks a percentage gain of slightly more than 6 percent. However, this figure is \$14,465 below the goal to date, since a higher budget objective was set for this year.

The 1963-64 budget year ends on Tuesday, August 25. All churches are urged to send remittances in time to reach the Middletown office by that date to count on this year's goal. If the goal is reached, it will mark the third straight year Kentucky Baptists have attained their Cooperative Program objective.

Through July 25, twelve associations were already 100% in churches contributing: Bethel, Central, Daviess-McLean, Mercer, North Bend, Pike, Taylor, Twin Lakes, Whites Run, Logan, Breckenridge, and Crittenden.

Seventeen associations lacked only one church being 100%: Campbell, Franklin, Henry, Monroe, Red River, Shelby, Sulphur Fork, Union, South Union, Christian, Fulton, McCreary, Ohio Valley, Salem, Simpson, Ten Mile, and Anderson.

Seven associations lacked only two churches: Elkhorn, Nelson, Owen, Sevens Valley, Green Valley, Ohio River, and Russell.

During this eleven-month period, 1,737 churches made one or more gifts through the Cooperative Program, while no gifts were received from 462 churches.

Kentucky Laymen Serve In Western Churches

Fifty-one Baptist laymen and fourteen Baptist pastors from Kentucky have just returned from participation in the West Coast Laymen's Crusade in the states of California, Oregon, and Washington.

The crusade, which was held the week of July 22, attracted more than one thousand men from throughout the nation who gave of their time in helping to strengthen the Baptist work in this three-state area.

The Kentucky delegation, headed by state Brotherhood secretary Forrest R. Sawyer of Middletown, worked with churches in the San Francisco area. The men were assigned to churches in pairs. At night, they conducted special services and during the day visited prospects and indifferent members on the church field.

Most of the Kentucky group went by chartered plane from Louisville. They were joined on the same flight by men from South Carolina and Tennessee.

Southern Baptist work on the West Coast is relatively new, and the men who participated in the crusade went at their own expense and gave their time without remuneration. In some instances, the home churches assisted with the expense.

"Our men from Kentucky achieved a great deal of personal satisfaction from this trip," said Mr. Sawyer. "They saw some of the problems and opportunities in church work in the rapidly growing western states. They participated in mission work first hand. For many, it was an experience of personal involvement not frequently experienced in our older, established churches.

Campbellsville College Offers Evening and Saturday Classes

"You can work and still go to college," was the declaration of Dr. John M. Carter, president of Campbellsville College, in a conference of the college administrators held recently.

With the continued increase of interest in adult education the college administration determined to make it possible for every person who desires a college education to get it. "It is not too late to go to college," said President Carter as he pointed out that any individual can hold down his regular job during the daytime and earn as many as 12 college hours in night and Saturday classes.

Three hours credit may be earned Tuesday evening, three hours Thursday evening and six hours on Saturday morning. Each class meets only one period per week in the Saturday and evening schedule. Thus one may earn either 3, 6, 9, or 12 hours.

Courses will be offered for beginning Freshmen as well as other students. Courses will be offered in Art, Bible and Religious Education, Business, Education, Psychology, English, Health and Physical Education, Mathematics, Music, Natural Science, and Social Science. Specific courses expected to draw large numbers are such subjects as: Business Mathematics, Speech, Freshman English, Art Appreciation, U. S. History since 1865, Biblical Introduction, Typing, Folk Games, Shorthand, and American Literature.

Dr. Carter pointed out that business executives could send employees to pick up business information on income tax and Blue Cross computation. Pastors, Sunday School teachers and church workers could take courses in Biblical information, typing, shorthand, etc.

The college registrar pointed out that at present 336 new students have enrolled at Campbellsville for the fall semester. This is one hundred more than have enrolled in any previous year by this time of year. The President urged those students desiring to attend Campbellsville College to enroll without delay to assure their admittance. Dormitory space will be at a premium but the administration expects an increase in drive-in students from nearby counties.

Trinity Baptist, Newport, Calls Jerry Keese

Jerry William Keese began his ministry at Trinity Baptist Church, Newport, on July 5.

He came to the church from a four-year pastorate in the Guston Baptist Church, Guston, Ky., where the church experienced considerable growth.

A native of South Carolina, Keese is a graduate of Furman University, Greenville, S. C., and Southern Seminary, Louisville. He was ordained by the First Baptist Church, Anderson, South Carolina, in 1958.

Graceland Mission, New Albany, Constituted on August 9

The Graceland Baptist Mission was organized into a church on August 9. It was a mission of Beechmont Baptist Church, Louisville. This was the second mission of the church to be constituted into a church in recent months. The South Park Baptist Church, Long Run Association, was sponsored by Beechmont and was organized into a church earlier this year.

The Graceland Church will be affiliated with the Indiana convention of Southern Baptists. Dr. E. Harmon Moore, executive secretary of that convention, was the speaker. Others on the program were Ben Mitchell, superintendent of missions for Long Run Association, and Eldon Jones, area missionary for Southeastern Indiana. M. D. Morton is pastor of Beechmont and he also shared in the program.

Pastor of the new church is Elvis Marcum, a native of Kentucky. Marcum has been pastor of the mission one year. He is a second year student at Southern Seminary. He served as pastor of churches in Kentucky prior to his coming to Graceland.



Pictured here are a number of Kentuckians who attended the first conference on Church Programming at Ridgecrest the week of July 16-22. Several were not available when the photograph was made. Leaders of the conference said it was the largest gathering of Southern Baptist officials in the history of the denomination for the purpose of planning and programming. More than 1800 participated. The object of the conference was to establish patterns whereby churches may select goals based on their most critical needs. In turn, its educational organizations will select program goals which will aid in reaching the church goals.

3 Kentuckians Write For Southern Baptist Magazines

Three Baptist church workers from Lexington, Middletown, and Louisville have written program plans and articles appearing in the August issues of "The Sunday School Builder" and "The Baptist Training Union" magazine.

Mrs. Rose Knisley McKee, junior teacher at Rosemont Baptist Church, Lexington, wrote program plans entitled "Junior Weekly Officers and Teachers' Meeting" for this issue of "The Sunday School Builder."

Two other Kentuckians, Mr. James Whaley, Training Union secretary Kentucky Baptist Convention, Middletown, and Dr. Allen W. Graves, dean, school of religious education, Southern Baptist Theological Seminary, Louisville, wrote articles appearing in the August issue of "The Baptist Training Union" magazine. Mr. Whaley wrote "Creative Leadership—Clues to Resourcefulness," and Dr. Graves wrote "Making Learning Appealing."

"The Sunday School Builder" is a monthly publication of the Sunday School Board's Sunday school department, Nashville. "The Baptist Training Union" is a monthly publication of the Board's Training Union department.

Lawrence Baldrige Ordained By Garrett Baptist Church

Three associations were represented when Garrett Baptist Church, Enterprize Association, ordained Lawrence Baldrige to the gospel ministry.

Rush Sloane, pastor of the Garrett Church, served as moderator of the examining council. Billy Phillips was elected clerk.

After questioning the candidate, the council recommended ordination. J. S. Bell, pastor of the Hindman Baptist Church, brought the message. Floyd Titsworth brought the charge to the candidate and Billy Phillips brought the charge to the church.

NBC Radio Show Depicts Special Church Program

FORT WORTH (BP)—The National Broadcasting Co. (NBC) will broadcast September 6 a radio program showing how a Baptist church ministers to the special needs of the mentally retarded, the blind, the deaf, dope addicts and other people with special problems.

The program, produced jointly by NBC and the Southern Baptist Radio and Television Commission here, will explain how the First Baptist Church of New Orleans has met special needs of citizens in that community.

The church maintains two schools for mentally retarded children jointly with the local mental health society. J. D. Grey, pastor of the New Orleans church, will outline in detail the church's program.

The program also includes other interviews and discussions about organized religion's responsibility to meet the needs of people with problems.

Harold Crane Takes Michigan Position

DETROIT (BP)—Harold Crane, minister of music and education for Morningside Baptist Church, Shreveport, La., has accepted the position as secretary of Training Union, church music and student work for Michigan Southern Baptists.

Crane, a graduate of Eastern Michigan University, Ypsilanti, and Southwestern Baptist Theological Seminary, Fort Worth, was to join the office of the Baptist State Convention of Michigan here August 15.

Pritchell Hall Dedicated To Reaching the Lost For Christ

RIDGECREST—"Today we dedicate this building to the use of reaching lost people around the world for Jesus Christ," said Dr. Wayne Dehoney, president, Southern Baptist Convention.

The statement was made during the dedication ceremonies of Pritchell Hall, the new Hotel-Administration Building at Ridgecrest (N.C.) Baptist Assembly, July 29.

Dr. Dehoney continued to say that it is right for Southern Baptists, the largest evangelical denomination in the United States, to convert their material resources into spiritual realities and assets.

In referring to Ridgecrest Assembly Dehoney said, "It is here our people come to be inspired, motivated, and sent out to reach, teach, and win people to our Lord as well as to train them in resources into spiritual realities and churches."

Pritchell Hall is a four story structure of white brick with steel frame. In addition to the Assembly's administrative offices, the building houses spacious lounges, an infirmary plus 105 guest bedrooms.

During the dedication service, Dr. James L. Sullivan, executive secretary-treasurer of the Baptist Sunday School Board, Nashville, predicated benefits the new building would provide. He said, "Pritchell Hall will enable us to offer better conferences, which will give stronger churches an expanded ministry that together will glorify God to whom we dedicate this building today."

Others participating in the dedication service were Dr. T. L. Holcomb, former executive secretary of the Baptist Sunday School Board, Dr. W. Perry Crouch, executive secretary, Baptist Convention of North Carolina, Raleigh, Willard K. Weeks, manager, Ridgecrest Baptist Assembly, Ridgecrest, N.C., Dr. H. E. Ingraham, director, service division, Baptist Sunday School Board, Nashville, and J. Robert Smith, Statesboro, Ga., president of the Sunday School Board's elected Board.

Ridgecrest Baptist Assembly hosts nation-wide leadership conferences each summer for organizations of Southern Baptist churches. The assembly is owned and operated by the Sunday School Board, Nashville.

Missouri May Have New Offices Built

ROACH, Mo. (BP)—The Missouri Baptist Convention executive board has approved plans for a new Baptist state office building in Jefferson City.

The convention will pass on the board's recommendations when it meets in October. The proposal is to begin work on the new office building within three years. It will cost \$1 million to \$1.5 million to construct.

The new building would be located on U. S. Highway 54 across the street from a large motel. Missouri Baptists have owned the 17-acre building lot for two years.

The present Baptist Building, erected in 1948 in downtown Jefferson City, is considered to be seriously outgrown.

In other action at the board's meeting at Windermere, state assembly here, it adopted a 10-year projection of financial receipts. Total church receipts in Missouri are anticipated to be \$50.5 million in 1973. The Cooperative Program would receive 15½ per cent of total church income, compared with 10½ per cent of total gifts now.

The board okayed a Cooperative Program goal for state and national work of \$3¼ million for fiscal 1965. This is \$250,000 over estimated 1964 receipts.

Of this, 35 per cent would be sent to the Southern Baptist Convention for national and world activities, and 65 per cent would remain for Baptist work in Missouri.

Expansion of Windermere Assembly was approved as was a loan of \$650,000 to put up a combination library-science building at Hannibal-LaGrange College, Baptist junior college in Hannibal, Mo. No government loan-funds are involved.

896 Laymen Deliver Message On West Coast

FRESNO, Calif. (BP)—A band of 896 visiting laymen "revived" West Coast Baptists and took the Christian message into the homes of thousands of non-believers during an intense five-day witnessing campaign.

Jack Stanton, Dallas, director of the West Coast Laymen's Crusade, reported 6,109 decisions of all types.

Most of the decisions—4,347—were rededication of life by Baptist laymen. They felt a new compulsion to share the gospel more effectively with neighbors and fellow workers, Stanton explained.

However, 1,205 professed faith in Christ in their homes or during church services.

The 29,141 visits made by the laymen during the five-day project surprised crusade leaders.

The men came to the Pacific Coast with a desire to witness and that's the way they spent almost every available moment, Stanton said.

A surprising 161,481 attended worship services at the 600 churches in California, Oregon and Washington while the laymen preached and gave their Christian testimonies.

The high number of rededications reflected deep interest by West Coast Baptist laymen, and men outside the churches also were impressed by the visitors, Stanton said.

"Non-Baptist laymen found it difficult to understand why men would use their vacations and pay their travel expenses round-trip to the West Coast out of concern for them," Stanton said. Stanton is with the division of evangelism of the Southern Baptist Convention Home Mission Board.

The men worked in teams of two and sometimes singly under the direction of individual churches and followed no crusade-wide program.

However, several associations in the urban areas conducted testimony and report luncheons or breakfasts daily.

In the rural areas, laymen often took a religious census in the afternoon, spoke at the evening worship service and visited prospects afterward.

The laymen, who represented 26 states and the District of Columbia, went

to the West Coast to help Baptists bolster their work there.

They found Southern Baptists in the great minority—one out of every 100—in contrast to some areas of the South where every third man is a Baptist.

Sponsoring the crusade were the Brotherhood Commission and Home Mission Board, agencies of the 10-million-member Southern Baptist Convention.

Indiana 1965 Budget To Expand State Work

INDIANAPOLIS (BP)—The State Convention of Baptists in Indiana will be asked to adopt a budget of \$323,897 for 1965, including \$196,000 from the churches in Cooperative Program funds.

The convention's executive board approved the increase after hearing Executive Secretary E. Harmon Moore report here that he expects the 1964 Cooperative Program goal of \$162,500 to be exceeded.

The convention, at its annual meeting this fall, will give the final say on the 1965 budget. The fiscal and calendar years coincide.

In addition to Cooperative Program receipts, the total budget includes appropriations from Southern Baptist Convention agencies for jointly sponsored home mission and religious education activities.

The proposal is that 26.4 per cent of Cooperative Program receipts be forwarded to support Southern Baptist Convention work nationally and worldwide in 1965. The remainder would be used within Indiana.

During 1964, Indiana Baptists have been sending 26.1 per cent of Cooperative Program receipts to the SBC.

The increased budget is expected to permit, effective July 1, 1965, the creation of a new convention department of evangelism and Brotherhood. A new secretary of evangelism and Brotherhood would be called to administer the department's work.

Moore is currently handling executive secretary duties, evangelism responsibilities and editorial work for the Baptist state paper. Brotherhood is combined with missions and church finance under another staff worker.

Effective January 1, the convention would employ an editorial assistance for the state paper. No change in size or frequency of publication is expected, however.

The board approved a recommendation to the convention that a committee be created to work out closer cooperation with Negro Baptists in Indiana.

Carver Tinsley, Hammond, Ind., minister, is new board chairman, succeeding W. R. Davenport, layman of Indianapolis, who moved out of state.



Dr. Robert J. Hastings of the state convention office and W. E. Grindstaff of the Stewardship Commission discuss the need to pray for Cooperative Program causes. All churches are asked to distribute tracts about the Cooperative Program and to pray for the causes as budgets are prepared for the coming year. Tracts may be obtained by writing Kentucky Baptist Convention, Baptist Building, Middletown, Kentucky.

To Prevent Government Underwriting

by E. S. James

A reporter for the secular press stated that Mr. Justice William O. Douglas of the United States Supreme Court told a Dallas audience that the court's ruling on prayer in public schools was to prevent the government from underwriting any religious sect. He is quoted as saying, "The ruling does not mean we are opposed to any religion or prayer. We favor both, but there are religious sects that would like to fasten their creed on a community. This is what we are trying to avoid."

When the court ruled against the New York Regents' Prayer and against religious devotions in the public schools of Pennsylvania and Maryland there was a violent reaction across the country. Many mature persons seemed to think the highest court had driven God out of the country, as if that were possible. Other grownups acted like children whose playhouses had been tumbled over by a west wind. Even in the

national Congress there was a tumultuous uprising against the Justices, and some 150 bills were introduced to amend the First Amendment in such a manner as to undo the court's decision.

The Standard submits that the people of the United States are fortunate to have a government which provides for checks and balances. At this particular time when so many in government want to pay the bills for the churches and so many in the churches want the government to pay them, we should be thankful that the judicial department has "prevented the government from underwriting any religious sect."

The national Constitution provides for separation of church and state, and perhaps most of the men and women in government really believe in the principle; but those who obtain and retain their office by the vote of the people know the votaries are divided on the

(Continued on Page 12)

Suffering, Evil, And Christianity

(Continued from Page 3)

stumbling blocks for he said, "Woe to the world for temptations to sin. For it is necessary that temptations come but woe to the man by whom the temptations come!" (Matt. 18:7)

It is easier to accept the evil and suffering in the world that obviously comes as a result of deliberate wrongdoing than it is to accept the terrible suffering that befalls innocent children and men and women who endeavor to live righteously. What consolation then can be offered those so afflicted? What consolation can we ourselves find, since none of us shall escape a similar fate? Let us search the scriptures.

In the first place we have the thought of suffering as a testing. "... though now for a little while you may have to suffer various trials so that the genuineness of your faith, more precious than gold which though perishable is tested by fire, may rebound to the praise and glory and honor at the revelation of Jesus Christ." (1 Pet. 1:6-7) Beloved do not be surprised at the fiery ordeal which comes upon you to prove you as though something strange were happening to you. But rejoice insofar as you share Christ's sufferings that you may also rejoice and be glad when his glory is revealed." (1 Pet. 4:12-13)

Many honest people, including numerous saints of old, have the idea that suffering has the ability to purify and to cleanse. This idea has been pursued to the point where bodily torture has been inflicted and suffering sought out as a goal in itself. However beneficial the result of suffering may be upon some individuals under certain circumstances, I find no scripture which instructs one to punish himself, to neglect his body, or by any means to invite deliberately circumstances which would lead to pain or suffering. Paul says, "Do you not know that you are God's temple and that God's spirit dwells in you? If any one destroys God's temple God will destroy him, for God's temple is holy and that temple you are." (1 Cor. 3:16-17)

Suffering does come, however, uninvited, undeserved, and unexpected. The scriptures teach us that these things prepare the redeemed for the glories to come. "It is the spirit himself bearing witness with our spirit that we are children of God and if children then heirs, heirs of God and fellow heirs with Christ provided we suffer with him in order that we may also be glorified with him." (Rom. 8:16-17) "So we do not lose heart, Though our outer nature is wasting away our inner nature is being renewed every day. For this slight momentary affliction is preparing

us for an eternal weight of glory beyond all comparison." (2 Cor. 4:16-17)

The scripture is very plain that Christ's followers are to share in his suffering. Christ said, "The cup that I drink you will drink. . ." (Mark 10:39) Also we find "... always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies." (2 Cor. 4:10) "But if you take it patiently, you have God's approval. For to this you have been called, because Christ also suffered for you, leaving you an example that you should follow in his footsteps." (1 Pet. 2:20-21)

We are also taught that suffering enables us to give more effective witness to the grace of God. "For it has been granted to you that for the sake of Christ you should not only believe in him but should suffer for his sake. . ." (Phil. 1:29) "... not having a righteousness of my own, based on law, but that which is through faith in Christ, the righteousness from God that depends on faith; that I may know him and the power of his resurrection and may share his sufferings becoming like him in death. . ." (Phil. 3:9-10)

In summary, Christian faith admits the fact of evil and suffering in the world, accepts the challenge of life rather than deny the value of life, knowing that God has revealed himself in love through Jesus Christ who, though sinless, suffered all the guilt and penalty of sin for all creation. We are not alone, for the Master has walked the way before us. "Lo, I am with you always." (Matt. 28-20)

The Christian, having in Christ been identified with the spirit and purpose of God, faces all suffering with firm resolution, knowing that the will of God will reconcile and justify all things for himself.



THE LONG RUN ASSOCIATION Youth Revival held in Iroquois Amphitheater each evening at 7:30 p.m. will continue through Saturday, August 15. Evangelist for the 8-day effort was Terry Davis, Nashville. Others leading in the services are (left to right) William Hornbuckle, minister of music at Eighteenth St. Baptist, choir director; Ann Burns, pianist; William Probus, organist at Melbourne Heights Baptist, organist; and Ferrell Brakefield, minister of music at Fern Creek Baptist, song leader. Special nights were scheduled for neighboring associations.

THE DIFFERENCE OF ONE WORD (Continued from Page 3)

amendments. The rights of people are rooted in the Constitution rather than in acts of Congress. The omission of a word in a particular bill will not affect the longer term outcome of that legislation.

It was 1946 when the Congress wrote the Hill-Burton Act with its paragraph approving "separate but equal" facilities for various population groups. It was 1962 before that principle was struck down by the Fourth Circuit Court of Appeals as unconstitutional, a finding which in 1964 the U. S. Supreme Court refused to review. The Fourth Circuit Court concluded that two "private" hospitals in North Carolina were too "public" in character to practice discrimination, and the Supreme Court agreed.

The "public" character of the hospitals had been taken on when they were built as part of a state survey of need for health facilities and as part of a federally assisted program to meet those needs. While technically the finding applies only to the fourth district and to the Hill-Burton institutions, it obviously has much wider implications.

How "private" must an institution be in order to properly discriminate between population elements so as to attain its "private" religious goals?

There is no one simple answer to that question. In all probability scores of court cases will deal with the specific issues as they are raised by people who feel the pinch of discrimination. In this process many "private" institutions will undoubtedly find themselves to be primarily "public," and therefore bound by a word that was omitted from Title VI.

Some have urged that the word "religion" should be replaced in Title VI as a "sign" for all to read. Such a sign, they say, would make policy-making

easier for college presidents, for school principals, for home and hospital administrators. Others, including most of the congressmen, have obviously felt that this sign is not needed.

Are Baptists for or against religious discrimination in publicly assisted institutions? Only the future can tell!

The Proposed North American Baptist Fellowship

by W. Ross Edwards

Pastor of Swope Park Baptist Church
Kansas City, Missouri

Since the First Baptist Church was begun on this continent in 1639 many thousands of Baptist churches have been constituted. These congregations formed themselves into district, state and general conventions. Without the control of any general convention, state conventions were formed. Without the control of state conventions, district associations were formed. Each looks to the local churches for representation, control and support. That seems to be in keeping with the "grass roots" concept of Baptists. Why depart from this practice in the proposed North American Baptist Fellowship?

In 1905 the Baptist World Alliance was formed in London, England. Up to the present time we do not have a meeting of any kind that embraces all the Baptist bodies in North America. This continent seems to be the "missing link" in our world-wide Baptist fellowship. There seems to be serious disagreement as to whether or not this "link" should be supplied.

If the NABF is to be formed, why should it be under the Baptist World Alliance? It might be the part of wisdom to follow such a course in Africa, Asia and Europe where Baptists are so few, but why this approach in North America, where there are 20,900,000 Baptists (more than eight out of ten in the world)? Making the NABF a step-child of the BWA would hardly seem the best way for Baptists in North America to sound forth their distinctive democratic principles.

What about the cost of the new "fellowship"? Directly or indirectly, it will cost Southern Baptists. Of the \$118,468.46 General Budget of the Baptist World Alliance in 1962 Southern Baptists paid \$70,000.00 from the cooperative program. Therefore, if the NABF becomes a part of the BWA every Southern Baptist Church that supports the cooperative program will be financially involved. If the NABF is formed by those that desire it, only those people would be involved. The Baptist denominations that participated in the Bap-

tist Jubilee Advance might take the lead in setting a time and place for due consideration to be given to the question of forming a fellowship of Baptists in North America. That would delay us in the formation of the "fellowship". A little delay ought not to hurt.

It is surely not too late to form the NABF outside of the BWA. According to Dr. Bradbury in the *Watchman-Examiner*, "With Southern Baptists taking a holding action, the other bodies were forced to do likewise." The special committee to report on this matter next year is the same as the standing committee that was recommended to the convention this year. It is composed of some of our finest people. We look forward to their report in Dallas.

Pastor Blocks Burglary When Daughter Screams

FORT WORTH (BP)—A prominent Baptist pastor here, J. P. Allen, foiled a burglary attempt at his home by knocking the villain flat on his back in a head-on collision.

Allen's daughter, Joan, returned home

early from a date and found a man hiding in her closet.

She screamed. Allen, pastor of Broadway Baptist Church, dashed into the room, and the thief bolted towards the same door Allen entered.

The resulting head-on collision knocked the fleeing burglar flat on his back but he leaped up only to be knocked down again when he collided with French doors leading to a balcony.

The housebreaker then dived through the glass-paneled doors, and landed head-first on the balcony.

Again he got up, and stepped onto a ladder he used to gain entrance to the house. He slipped. This time he fell 15 feet to the ground, landing on his back.

He got up again, dashed across the yard, plunged into the Trinity River, and swam to the other side.

Police arrested him not far from the river bank. He was still clutching his loot—two one-dollar bills.

Moral (at least in this case): Don't try to rob a Baptist preacher's house. It just isn't worth it.

Kentucky Baptist School Directory

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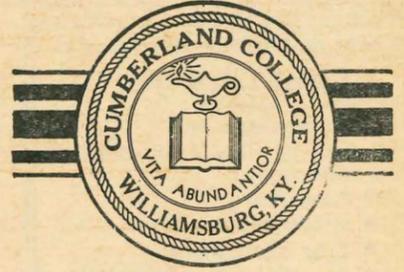
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J. M. BOSWELL
President



(Continued from Page 5)

in the many fields in which they will teach.

There is no reason why we should not help a young Baptist man or woman to complete his doctor's program in science, history, English, etc., if he would agree to teach a certain number of years in one of our Southern Baptist colleges. This program could be headed up in

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the office of the Education Commission of the Southern Baptist Convention.

We need to wake up to the seriousness of the need for dedicated Baptist professors in every department of our colleges. The demands for Baptist teachers with doctorates in the fields in which they teach are already beyond supply, and this will become more acute in the next decade. It is time that we show some of the same vision in relation to this problem that we have to the need for training ministers in our six seminaries.

Eugene N. Patterson
President,
Grand Canyon College

Phoenix, Arizona

Appreciation For Article

Thank you and Dr. W. W. Stout for the excellent article entitled "Straightening Out Some Distorted History" which appeared in the July 16, 1964 issue of the *Western Recorder*. This writer is among those who know only about the era of Prohibition from what he has read in books, but he has read sufficiently to know that many partisan and conflicting views and appraisals of the Prohibition era have been set forth. Dr. Stout's factual presentation is a very fine corrective to much of what we read. Moreover, it is good to see one of our state papers giving space and attention to an aspect of one of the most baffling and tragic problem areas in our society today.

Thomas A. Bland
Southeastern Baptist
Theological Seminary
Wake Forest, North Carolina

This Innovation Merits Praise

All praise to James L. Sullivan and the Sunday School Board which will give two-thirds of its time in the 1965 convention to answering questions from the messengers.

Dr. Sullivan says a third of the time will be reserved by the board for its report of the previous year and the direction for the following year. The remainder will in effect belong to the messengers with tentative plans for a division—half for questions submitted in advance and half for questions from the floor.

Dr. Sullivan is ahead of the other agencies and institutions. The messengers believe there can be a more profitable use of their time than the monopoly now held by the platform. The by-laws require a third of the time for

discussion from the floor but the gentlemen at the microphone ignore it. The Sunday School Board is being even more generous. It is keeping a third of the time and surrendering two-thirds.

There is another innovation for an agency or institutional head to take and thereby share the honors Dr. Sullivan has earned. It would be to lead in a surrender of their time-honored claim of a platform desk with three chairs for each of the agencies. We have never found one reason for this priority with its waste of space—especially since half the chairs are empty and the desks seldom used. Maybe we could swap them two rows of seats up front with a reserved sign.

Meanwhile, congratulations to Dr. Sullivan. The messengers will rise up and call him blessed.

John J. Hurt, Georgia

**May's Lick Baptist Observes
175th Anniversary**

One of the historic Baptist churches in Kentucky observed her 175th anniversary on August 9. The May's Lick Baptist Church held special services in commemoration of the founding of the congregation.

Special speakers for the day included Kentucky Southern College President Dr. Rollin S. Burhans and Dr. Elmer S. West of Richmond, Virginia. West, a leading Southern Baptist pastor, is a native of May's Lick and a product of the church. Two former pastors, Dr. George H. Moore, Charlotte, North Carolina, and Dr. Roy C. Magill, Tullahoma, Tennessee, also took part on the program.

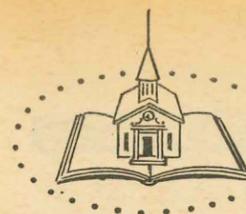
Dr. A. D. Odum, who has served the May's Lick congregation as pastor for a total of 17 years prepared a special history of the church for the occasion. The history included a reproduction of a history covering the first one hundred years, 1789-1889, written by Z. T. Cody. Dr. Odum's history covered the last 75 years.

PREVENT GOVT. UNDERWRITING

(Continued from Page 9)

subject. Consequently, they are often tempted to sidestep the constitutional provision in order to please the people "back home." The Justices of the Supreme Court are not elected by a vote of the people, nor should they ever be. There must always be one division of government free from any and all political pressure. If American people are smart they will see to it that the judicial department shall always remain free.

For the last 40 years the legislative and executive branches of the national government have sometimes sought new means for permitting something, even though it might be unconstitutional. We are fortunate that the third branch is devoted to preventing that which the Constitution forbids.



SUNDAY SCHOOL LESSON

By H. C. Chiles



A NEW CALL TO FAITHFULNESS

(This Lesson for Sunday, August 23, 1964)

Deuteronomy 6:4-17

This lesson, which is the last one in this particular series on "God Strengthens His People," is taken from the Book of Deuteronomy.

The time was rapidly approaching when the children of Israel would enter the Promised Land. Knowing the numerous and great temptations to which they were going to be exposed when they ceased wandering and settled in villages, such as being tempted to worship other gods, God instructed Moses to deliver to them a series of addresses reminding them of their glorious heritage, telling them how He expected them to live, and calling them to faithfulness in the performance of their duties to God, to their children and to others. God commanded Moses to warn them of the grave consequences which would be inevitable in the event they should forget Him and serve other gods. God wanted them to know in advance that defiance of His will on their part would result in the withdrawal of His favor and the withholding of His blessings from them.

Before entering the land of Canaan, the children of Israel were given specific instructions as to what should be their manner of life within the land. They were requested to be a peculiar people because they had a unique God. This great declaration concerning the person of God underlies all the revelations given to Israel. Jehovah, the God of Israel, is one Lord. He is the true God as opposed to the many false gods of the pagans. He is the living God, therefore, He is unlike all of the gods made by men. He is distinguished from all others in the following words: "They have mouths, but they speak not; eyes have they, but they see not; They have ears, but they hear not" (Psalm 135:16-17). Since He is the one true and living God, His supremacy must be acknowledged. Man is obligated to love Him supremely. God is entitled to our complete and constant devotion. He must be loved with all the heart, soul and might. All the capacities for thought, feeling, devotion and energy must be centered on God. Jehovah requires His people to love Him supremely. He absolutely refuses to allow anyone

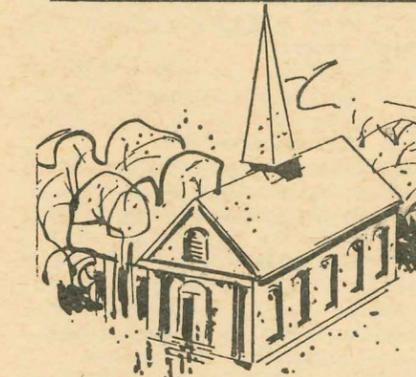
to place Him on an equality with other gods. He wants His people to love Him with the whole being. Of course, it is understood that what is in the heart will be expressed through the lips and will be demonstrated in the life.

Exaltation of God must be maintained if there is to be true religion in the home. God's Word teaches parents how to live and how to train their children. He calls upon them to study His Word, to obey it, and then to teach it diligently to their children. This involves far more than parents sending their children to Sunday School for a brief period of instruction once a week. God's Word is

to be pondered in the heart, proclaimed to the children, discussed faithfully and regularly, and published openly. It is to be taught to the children in the home, to be made the subject of conversation within numerous groups, to be borne in mind as one goes from place to place, to be meditated upon before retiring at night, and to be recalled upon arising to begin the duties of a new day. His Word is to have a great bearing upon every phase of our lives—physical, intellectual, moral and spiritual. It is to control our actions under the various circumstances of life. At morning, noon and night parents are expected to instill in the minds of their children the teachings of the Bible. Children who are deprived of of this instruction are impoverished immeasurably.

God rightfully expected the Israelites to perpetuate the marvelous story of His goodness and grace by relating to their children how He in mercy and love had delivered them from their bondage in Egypt. It was to be expected that upon hearing what He had done for their parents, the children would be filled with gratitude to God for His loving kindness and tender mercy, and would be inclined to glorify Him also.

Christian parents have a God-given responsibility today to their children, which nobody else can bear for them. They are required to instruct them in the things of the Lord. Such teaching requires thought, time, prayer and energy. If parents will perform their God-given duties in this realm faithfully, they will be able to lead their children into a saving knowledge of the Lord Jesus Christ during the tender years of their childhood. In doing this they will be laying the proper foundation for them for the highest and best things in life. However, it should be said that children more readily accept the instruction of their parents when they see them practicing what they are telling them to do.



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10 For Earl Harding

JEFFERSON CITY, Mo. (BP)—Earl O. Harding, executive secretary of the Missouri Baptist Convention here, marked his 10th anniversary in that office. Missouri Baptists presented him \$2,600 to buy an electric organ for his home, since Harding is a pianist and organist.

KENTUCKY BAPTISTS AT WORK

Stewardship

Associations Set Tithing Goals

by Robert J. Hastings

Many of the associations, in their annual meetings, are setting tithing goals for 1965-66. A conventionwide emphasis on tithing will be conducted in 1965, seeking to enlist 2 million Southern Baptist tithers.

To explain the emphasis, the following material in question and answer form has been sent to all associational stewardship chairmen:

Q. WHAT IS MEANT BY TWO MILLION BAPTIST TITHERS? A. This is an effort by all states in the Southern Baptist Convention to enlist 2,000,000 tithers between April 1, 1965, and March 1, 1966.

Q. DON'T WE HAVE THAT MANY TITHERS ALREADY? An accurate figure is not available, but estimates place it close to 1½ million.

Q. THIS WOULD BE AN INCREASE OF ABOUT ½ MILLION? A. Yes.

Q. DOES EACH STATE HAVE A GOAL? A. Yes. It is estimated there are 67,800 tithers in Kentucky now. As each association adopts a goal, these will be totaled to get the state goal.

Q. WHEN DOES OUR ASSOCIATION SET ITS GOAL? A. During your annual meeting in the summer or fall of 1964.

Q. WHAT SHOULD BE OUR ASSOCIATIONAL GOAL? A. At least 20% of your total church membership. If there are 3,000 Baptists in your association, your goal would be 600 tithers, for example.

Q. SHOULD THE CHURCHES SET GOALS? A. Yes. See below.

Q. HOW WILL THE TITHERS BE ENLISTED? A. All 1965 materials published by SBC Stewardship Services in Nashville will emphasize tithing. Each church will be encouraged to put on some kind of tithing emphasis during 1965. Preferably, this would be the Forward or Growth Programs.

Q. CAN THE ASSOCIATION HELP? A. Yes, by putting on the Stewardship Development Program in the summer of 1965.

Q. WHAT IF A CHURCH DOES NOT WISH TO USE THE FORWARD OR GROWTH PROGRAMS? A. Other simplified materials and methods will be available.

Q. CAN YOU STATE ALL OF THIS IN A NUTSHELL? A. We'll try!

(1) At your annual meeting in 1964, ask your association to adopt a tithers' goal of at least 20% of total membership.

(2) In January and February of 1965, encourage each congregation to adopt a church goal (based on 20% of membership), and to set time later in 1965 for a tithers' emphasis.

(3) In summer of 1965, association puts on Stewardship Development Program.

(4) In late summer or fall of 1965, church puts on some kind of budget campaign, with primary stress on tithing.

Kentucky Baptist Foundation

Mr. Herbert L. Taylor Creates Trust Fund

by A. M. Vollmer, Exec. Sec'y.

Mr. Herbert L. Taylor who, for many years was superintendent of printing for the Western Recorder, went to be with the Lord on July 10.

In his will, which the writer helped to prepare, he established a trust fund equal to one-tenth of the total value of his estate, the income from the investment of which will go through the Co-operative Program.

Mr. Taylor was not only a faithful steward in life, but in his Will provided for the continuation of his stewardship after death.

Contributions in lieu of flowers have been given by a Sunday school class at Tabernacle Baptist Church and friends.

On July 27 the KENTUCKY BAPTIST FOUNDATION received a check for \$12,169.08 representing a bequest in the Will of Eugene A. Rudiger, who lived in Sturbridge, Mass. **Oneida Institute is to benefit from the bequest.**

Mr. Rudiger specified that \$5,000.00 of the amount was to be used to create two scholarships funds of \$2,500.00 each "for worthy students who are trying to be self supporting while securing an education; the only requirement shall be that the beneficiary shall be industrious, of good character and deserving of the help."

The balance of the bequest, or \$7,169.08, is to be used to form a trust, the income from which is to be applied to the payment of the salaries of the teachers at Oneida.

Grateful indeed are the trustees of Oneida and those of the Kentucky Baptist Foundation, for this manifestation

of interest in the heart of one so far removed from Kentucky.

Church Music

Kentucky Registers Over 100 In Ridgecrest Music Week

by Eugene F. Quinn

Kentucky had a large and representative group of present and future leaders at the Music Conference at Ridgecrest this year. At least 105 Kentuckians were present. They came from 31 churches in 18 Kentucky Baptist Associations.

As usual, the program of refreshing new and old music, the helpful classes and conferences, and the inspiring congregational singing, and messages by Dr. K. O. White were delightful.

Registration for 1965 begins the first of January.

A KENTUCKIAN DESCRIBES MUSIC TRAINING PROGRAMS

Dewey Kyle, Minister of Music of Third Baptist Church in Owensboro, has written a very thorough article describing music training program. The article appears in the August 1964 issue of *The Church Musician* magazine. Look for it on page 5 and under the heading "Music Training Program."

WAYNE CRAIG OF LOUISVILLE WRITES MUSIC ARTICLE

Mr. Wayne Craig, Minister of Education of Crescent Hill Baptist Church, Louisville, has an article in the August 1964 issue of *The Church Musician* magazine. Appearing on page 50, his article entitled "Music and Department Assemblies" emphasizes that young people and adults need the benefits of the proper use of music during department assemblies in Sunday School, Training Union, or any other organization.

Woman's Missionary Union

W.M.U. Week At Cedarmore Assembly

by Mrs. Geo. R. Ferguson

Pastor and Mrs. Bruce V. Hartsell of Shepherdsville will direct the music during our two WMU Conferences at Cedarmore, WMU Week and WMU Week-end, Aug. 31-Sept. 7.

Mr. Hartsell is pastor of the First Baptist Church of Shepherdsville and Mrs. Hartsell serves as organist and choir director.

Mr. Hartsell is a graduate of Wake



The Hartsells

Forest College and of Southern Seminary where he received his B.D. and Th.M. degrees. He has served as soloist and song leader in revivals and camps in Kentucky and in other states.

Mrs. Hartsell received a B.S. degree from Meredith College, Raleigh, N. C. and has done graduate study at Meredith College, Southern Seminary School of Music and University of Louisville School of Music. She is also an instructor in piano at Southern Seminary.

The Hartsells have been with us previously in this same capacity and were so well received that we are delighted that they can return.

Sunday School

Two Great Adult Thrust Meetings Planned

by Roy Boatwright

Two Adult Thrust meetings have been planned in metropolitan areas for September. Long Run Association will hold

its Adult Thrust meeting on September 8 with Rev. Alvis Strickland of the Baptist Sunday School Board in Nashville as special speaker. The North Bend and Campbell County Associations will hold their Adult Thrust meeting at Ludlow on September the 29th with Dr. Lewis White of the Sunday School Board as special speaker.

The Adult Thrust effort can be the most important phase of your work during the next several years. When Sunday school reaches adults, every phase of the church work increases.

For information write: **GUARANTY BOND AND SECURITIES CORPORATION**, Ed and Jere Huey, Directors, Suite 117 — 1717 West End Bldg., Nashville, Tennessee

Adults must provide leadership and finances for a church. Adults set the pattern for advance.

It is highly urged that every church in the area of Long Run Association and North Bend and Campbell County Associations take advantage of these two special Adult Thrust meetings.

Action Night program scheduled for September 8 in most associations will feature the Adult Thrust. The many associations that have used Action Nights in the past have been greatly elated with the excellent response. With special emphasis on Adults, Action Night attendance should double this year.

Plan now to take all of your adult workers to the Action Night program in your association.

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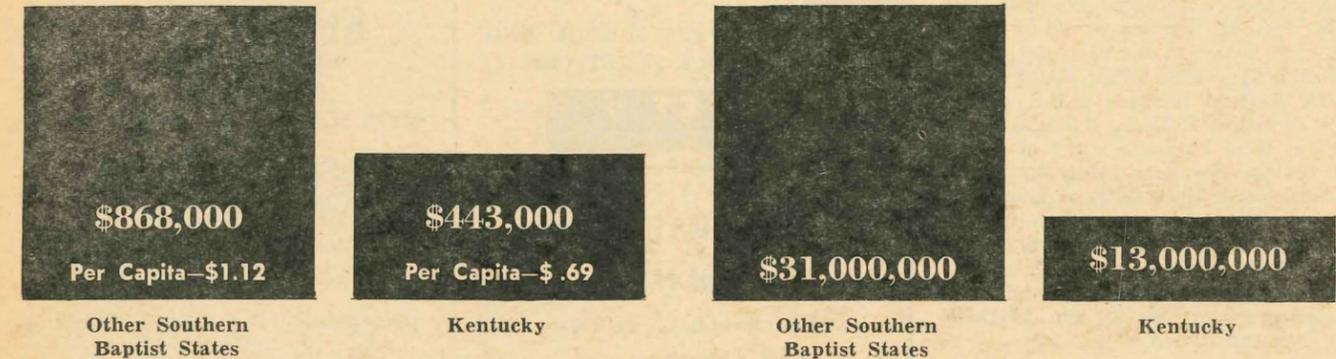


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Georgia
Florida
Virginia
Oklahoma
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North Carolina
South Carolina

Kentucky Baptists have not kept pace . . . and are not giving now in proportion to the need.

Kentucky Baptists should be ashamed of their contribution to the Christian Education future of Kentucky youth. Less than one out of eight Kentucky Baptist students attend Kentucky Baptist Colleges. Whence will the Christian leaders of tomorrow come?

If Kentucky Baptists would lift their heads with pride they must first open their eyes to the needs of our youth and the duties of our denomination . . . **give generously and see that every church meets its goal now!**

Drastic action in giving to C.E.A. is essential.

Moderation or less in providing for our youth is not sufficient!

An Investment In Our Youth Pays Big Dividends Now, and For All Eternity