



WESTERN

RECORDER

AUGUST 20, 1964

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The Clear Creek Spring



GLEANINGS FROM THE FIELD

LAST WEEK'S GLEANINGS carried an item concerning Norman and Martha Lytle, missionaries to Israel. The article incorrectly referred to them as Yocums, the maiden name of Mrs. Lytle.

PASTOR AND MRS. FRANKLIN OWEN have just observed their 10th anniversary at Calvary Baptist Church, Lexington. The church honored them with a special afternoon service and reception on August 2. Dr. Robert Mills, president of Georgetown College, was the speaker. Dr. Owen is vice-president of the Kentucky Baptist Convention.

R. W. GROBE, minister of music for the past eight years at First Baptist Church, Madisonville, has resigned to accept a similar position with the Park Street Baptist Church, Columbia, S. C. He completed his work in Madisonville August 17.

WILLIAM AND LAVERNE ARNOLD, missionaries to Ghana, arrived in the States this month for furlough. They may be addressed at 3632 Windward Way, Louisville, Ky. 40220. He is a native of Louisville; she, the former LaVerne Hutchens, was born in Bowling Green but moved to Louisville as a child.

T. W. WILLIAMS, 217 North East Second Street, Hallandale, Florida, is re-entering the field of full-time evangelism.

GUY M. DEANE, JR., has resigned as pastor of the Northside Baptist Church, Morganfield, and assumed the pastorate of the First Baptist Church, Jenkins, on August 16.

DR. ELMER MILLION, director of the department of schools and colleges for the American Baptist Convention, Valley Forge, Pennsylvania, delivered the commencement address to the 88 graduates at Georgetown College, August 14. The class is the largest summer graduating class in the school's history.

FIRST BAPTIST CHURCH, Wheelwright, will observe its tenth anniversary on Sunday, September 6. The church was constituted in 1954 when Bert C. Caldwell was pastor. The church now has facilities to care for 250 people. Pastor James E. Casey, Jr., invites all members, former members and friends of the church to be present.

The Cover

The Clear Creek Spring is remembered by many Kentuckians who have attended the encampments on this campus in recent years. The 1964 graduating class gave the school a concrete-slab for the top of the spring. Engraved in the concrete were the words of John 4:13-14.

THE EXECUTIVE BOARD of the Baptist General Convention of Oregon-Washington set a Cooperative Program budget proposal for 1965 of \$211,200. This state convention is classified a pioneer mission area for Southern Baptists.

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

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CHARLES AND ELIZABETH EVANS, missionaries to Kenya, left the States in July to return to their field of service. Mrs. Evans is the former Elizabeth Young of Balkan, Kentucky.

DR. JOSEPH R. ESTES, secretary for Christian Education Advance for the Kentucky Baptist Convention, delivered the commencement address to the approximately 160 graduates at Cumberland College August 15. Like Georgetown College, this was the largest graduating class during the summer in the school's history.

ROBERT AND MAVIS SHIVER, missionaries to Japan, arrived in the States in late July for furlough. He is a native of Logan County, Kentucky.

SPAIN has "broader religious toleration" now than at any time since the country's civil war (1936-39), John D. Hughey, secretary for Europe and the Middle East of the Southern Baptist Foreign Mission Board said after a visit there.

THE BAPTIST SUNDAY SCHOOL BOARD will have a representative this fall at each of the 28 annual Southern Baptist state conventions. Dr. W. L. Howse, director of the education division office, will be the Board's representative November 11-13 at the Kentucky Baptist Convention at the Walnut Street Baptist Church, Louisville.

AVAILABLE IN OCTOBER will be "A Book Study of the Bible" by Robert L. Bishop, making a complete course of study in the Weekday Bible Study Series for ages nine through sixteen.

JOE H. MILLER has resigned the presidency of Truett-McConnell Junior College in Cleveland, Ga. He had served since 1950. Official action of the trustees in accepting the resignation came more than a month after reports the Baptist institution had an acting president. The entire faculty had resigned in a dispute with the administration. It was then that Miller's resignation was offered.

THE SOUTHEASTERN Baptist Religious Education Association has established what it believes to be the first code of ethics for workers in the field of religious education. The code seeks to summarize the belief of the religious education worker concerning his calling, his place of service, his fraternal relationships and his personal conduct.

ADDRESS:

Of What Use Is History?

In 20th century America, what is the importance of history? In a western tradition overlaid with the culture of science and shadowed by the spectre of annihilation has it anything of special significance to say to Americans, to Christians, to Southern Baptists? There are those who say that history is only a pleasant pastime for specialists. They would agree with Henry Ford that history is "bunk." Some students study history for one reason and one reason alone—it is required for an academic degree.

UNTIL RECENTLY, history has been a secondary concern of Southern Baptists. We are a practical people. Our genius has been in promotion, evangelism, and missions. We do things on a large scale and do them well. Theological and historical interests have not been paramount. We have been so busy making history we have forgotten to record it and have neglected its lessons.

The past thirty years have seen a growing interest in our history. In 1936, under the leadership of Dr. Rufus Weaver a "Committee on the Preservation of Baptist History" was set up by the Southern Baptist Convention. At the convention in Richmond, Virginia, in 1938, the Southern Baptist Historical Society was organized to preserve and interpret our past. In 1947, the Society became the Convention's agency for history. Out of the Society came the Historical Commission, to which the Society is an auxiliary. In this story, several names should be added to Weaver's: Carver, Cox, Woolley, leaders in the Convention; Barnes and Lumpkin, historians of Southern Baptists.

What the Commission and Historical Society do is supplemented and strengthened by the teaching of Baptist history in our seminaries. It is required in most of them. Our Baptist colleges should require it. I don't see why we should be apologetic about our history. Our Roman Catholic friends are not. The future of Baptist history is bright because there are bright young professors in our seminaries with particular interest in Baptist history: Howe, New Orleans; Estep and Baker, Southwestern; Wamble, Midwestern; Carleton, Golden Gate; Steeley, Southeastern; Patterson and Hinson, Southern. There is a growing interest in Baptist history by graduate students in our seminaries.

What accounts for this growing interest in our history? In the first place, we are realizing more and more that

Dr. St. Amant, dean of the school of theology at Southern Seminary, delivered this address at the meeting of the SBC Historical Commission, Nashville.

an understanding of our past helps us to understand ourselves now and is an important resource in planning for the future. History is more than a description of what is finished. It can be easily corrupted for partisan purposes. But it can be a resource for the present and a guide for the future. Allan Nevins has said truly that history should provide not only information but inspiration. Carl Becker said: "The value of history is, indeed, not scientific but moral; by liberalizing the mind, by deepening the sympathies, by fortifying the will, it enables us to control not society but ourselves,—a much more important thing; it prepares us to live more humanely in the present and to meet rather than to foretell the future."

We may not altogether believe that "those who know no history are doomed to repeat it." But for our plans history provides indispensable warnings. It points up factors to be considered and suggests possible courses of action. President Graeson Kirk of Columbia University has said, "To recall past

by

C. Penrose St. Amant

solutions is to throw new light on our problems today."

A second reason for this growing interest in history is that it provides perspective which can save us from extremes. "It brings us perception in depth. It deals with the flow of things and makes plain that nothing ever can stand still. To those caught up in the moment, swept along by mass passions or blinded by the sudden glare of new dangers, it offers the sovereign antidote of perspective. Men have survived troubles before."

HISTORY CAN TEACH us that diversity is not necessarily dangerous. Sometime ago I was dealing with the diversity that marks Baptist history. A student, caught up in this concept, blurted out: "If Baptists ever get together they will cease to be Baptists!" That's an exaggeration, of course, and yet it suggests an important point. There has been and is a good deal of diversity among us. This is not dangerous in itself—it becomes dangerous when it is detached from a common body of loyalties.

There is a third reason: historical understanding can teach us what the essentials are and help us generate positive not negative policies. A Mississippi Riverboat pilot was asked if he knew where the sand bars were. He replied, "I do not but I know where the channel is." What immense energies we possess as Southern Baptists! We must not dissipate our resources in bypaths and

negations. We can keep the ship in the channel through disciplined historical understanding.

A recent biography of Douglas Fairbanks by Brian Connell shows the danger of energy detached from discipline. "He spent fifty years triumphantly surmounting every obstacle in his path only to find in the last decade that he had not equipped himself with the qualities of character to sustain success when the energies which had provided it began to flag." Fairbanks went to pieces because he lacked the disciplines of character and self-understanding.

THIS HAPPENS IN HISTORY. What immense vitality we have as Southern Baptists. I am more grateful than ever for it since I have seen the lethargy of much European Christianity. And yet this very vitality is facing a real test. What will we do with it in this nuclear age? Will we channel it creatively against the background of perspective or make snap judgments in this or that crisis?

Let me turn now to our past as Baptists and see how Baptists at their best confronted their time. One notes a sense of humility. In the quaint words of that time, a group of Baptists in 1646 declared: "We confess that we know but in part and that we are ignorant of many things which we desire and seek to know; and if any shall do us that friendly part to show us from the Word of God that we see not, we shall have cause to be thankful to God and them." Baptists believe in an open mind and an open Bible.

Another earmark is the spirit of charity in passing judgment. Baptists at their best have propagated the Gospel as they saw it, stressing the great affirmations of our heritage. A letter dated 1703 from Baptists in the county of Buckshire states: "It is contrary to the genius and spirit of Christianity to brand every error of judgment with the hard name of heresy."

A third trait is our historic emphasis upon freedom. Religious liberty, separation of church and state, and freedom of conscience are precious values. Because we believe in freedom we reject creeds. Because we believe in personal faith, we reject infant baptism. Because we believe in democracy, we reject an ecclesiastical hierarchy. We have never sanctioned persecution of those who disagreed with us, within or without the Baptist fold. Bizarre ideas and practices have appeared and disappeared, such as the Two-Seed-in-the-Spirit Predestinarian Baptists.

Another point stressed is the will to maintain fellowship with each other. In the quaint language of the 17th century, the Baptists of London wrote as follows to the Baptists of Stoney Stratford, from whom they were estranged: "Since it is both good and pleasant for brethren to

(Continued on Page 15)



Programs Can Never Replace Persons

A recent observation of a very discerning Kentucky Baptist deserves some reflection. This veteran observer ventured the opinion that the alleged ballot stuffing at recent Southern Baptist Convention sessions was an expression of resentment by some messengers for so many high level decisions handed down to them from above. He described the feeling that all is cut and dried and that a few men behind the committee room walls call the shots for ten million Baptists.

This observer is not irresponsible nor immature. He probably knows as much about the grass roots thinking of Baptists as any man in Kentucky. What he says seems to be a rather widespread feeling which is detrimental to the morale and cooperation of the masses of Baptists.

Is this observation correct? There may be some truth to it but as an honest observer of Southern Baptist policy making for the past seven years inside as well as outside of the committee rooms, it is the conviction of this editor that we have few among us who want to throw their weight around and impose their will among fellow Baptists. There is more appearance than reality to any such charge. Rather what we have is an inevitable result of ten million Southern Baptists trying to work together while trying to hold to their individual freedom and full equality.

An important task then for Baptists in this period is to remove any such conduct as well as wrong impressions of such behavior. There are several things we might consider which would help achieve this objective.

One of these is the recovery of Southern Baptist Convention sessions for more deliberation and participation by the messengers. This was the original intention of the convention sessions. Nowadays, however, business matters are crowded between other items. Recital of statistics, addresses, presentations of many sorts and other program items dominate every session. Agencies and institutions zealously guard their places on the program and plan more than enough to fill the allotted time.

Too many times important convention business has to be dispatched without due deliberation because some dignitary is scheduled for an appearance. Television cameras are set up, reporters are on hand and the show must go on whether or not convention business is urgent.

Most messengers who attend the convention are interested in the business at hand. Baptists have been taught from childhood that each one counts and has

an equal voice in policy making. They come to the convention for this purpose and they're frustrated when they feel they are denied this right. They tend to strike back by voting against so-called official recommendations.

The committee on order for the convention should note that the sessions are filled for business periods that immediately afterwards the exodus begins as speakers and denominational leaders resume their monopoly and drone away. The planners for our convention sessions should keep the interest of the messengers in mind and not merely serve as referees for those vying for choice places and times on the program. Unless more opportunity is given for individual participation in Southern convention sessions, more resentment and reaction will be seen. What goes for the Southern Baptist Convention goes also for state conventions.

Another important factor in the attitude of individual Baptists toward denominational leadership is the impression left by the conduct of these leaders. It's easy to leave the impression of being high-handed and dictatorial and this is disastrous. The truth is that with rare exceptions our leaders are humble and unselfish. However, position and prestige are a heady wine for some and fellow Baptists are not reluctant to cut them down. Leaders should never forget they are man-chosen and not God-appointed. Their function is not to stand between God and fellow Baptists to announce God's plan but to sit with their brethren to learn together God's will.

At this point it needs to be observed that Southern Baptist Convention Executive Committee Secretary Porter Routh is an example of humility and gentleness rarely found in a man of such prestige and influence. If his spirit is followed by all denominational leadership there will be little if any room for criticism.

Still another danger to avoid if a wholesome and trustful atmosphere is to be enjoyed by Southern Baptists is a tendency to judge pastors and churches by the degree of their use of the denominational program. As Southern Baptists we boast of no hierarchical control and prize ourselves for our local church autonomy. We do not even impose upon ourselves a rigid orthodoxy but leave room for considerable variety in doctrinal detail. But unconsciously we have come to regard churches as Southern Baptists or not Southern Baptists by the methods they use rather than the doctrine they teach. And so we sometimes are more prone to judge a church by its response to a denominational method like the Cooperative Program than by its practice of a New Testament doctrine like

believer's baptism or the priesthood of all believers.

The important thing is to keep the Southern Baptist Convention person centered rather than program centered. This is difficult for a ten million member organization but it must be done.

Here's an example. From a Kentucky district association three pastors and their families have recently gone as foreign missionaries. The remaining pastors meet each week in an early morning fellowship to pray for these and other missionaries. Their hearts are deeply stirred and in turn they communicate their concern and zeal to their congregations. Mission giving has greatly increased as a result. This could never have been done by promoting programs but comes only as persons with confidence in and love for each other join hearts and hands in the ministry of reconciliation given to God's children. Methods then become means rather than ends and persons make use of programs rather than programs using persons.

The Staggs Enrich Kentucky Baptist Fellowship

Dr. Frank Stagg and his family are an extremely valuable and welcome addition to the Kentucky Baptist fellowship. They have come from the New Orleans Seminary faculty to Southern Seminary where Dr. Stagg will teach New Testament. They are not exactly strangers in Kentucky since he spent several years in Louisville getting theological training at Southern Seminary several years ago.

The first Kentucky Baptist group to benefit from Dr. Stagg's talents was the 250 young people who composed the first Kentucky Baptist Youth Conference at Cedarmore August 3-7. His presentation each evening was unusually able and helpful. He identified easily with the group and handled profound theological truths and Biblical insights in a clear and penetrating manner. In a question and answer period following discussion in small groups of the content of his message each evening, Dr. Stagg fielded all questions with understanding and helpfulness.

Mrs. Stagg and the two children still at home, Bob, 18, and Ginger, 15, were also participants in the conference. They seemed to be at home with Kentucky Baptists from the first day.

Other Baptists in our state will come to know and love the Staggs as time goes by. Dr. Stagg will be preaching in Kentucky churches and rendering other services as occasions and time from his teaching permit. From his reputation as a scholar and teacher it was always understood that he would be a valuable addition to the seminary faculty. To have him and his family as such a warm and helpful addition to the Kentucky Baptist family is an added blessing.

Kentucky Churches Queried On Race Policies

A questionnaire has been sent to each church in the Kentucky Baptist Convention in order to determine policies and practices concerning other races. The churches are asked to answer the questions contained in the questionnaire on a voluntary basis and return as soon as possible to the Kentucky Baptist Public Affairs Committee, Baptist Building, Middletown, Kentucky.

The survey was authorized by the 1963 Kentucky Baptist Convention in Lexington. The Convention messengers instructed the Kentucky Baptist Executive Board to appoint a fact-finding committee and to report their findings to the 1964 Kentucky Baptist Convention.

The Executive Board in turn delegated the responsibility to the Public Affairs Committee which has prepared and mailed the questionnaires. Public Affairs Committee Chairman Edwin F. Perry, Louisville, has emphasized the voluntary nature of the survey with assurances of no intention to violate the local autonomy of any church. At the same time churches are urged to cooperate in order to gain a clear picture of existing policies and practices.

The questionnaires are addressed to the pastor and deacons of each church. In churches which have no pastor at this time, the deacons are asked to provide the information.

The convention action also provided for a survey of Kentucky Baptist institutions as to race policies. A separate set of questions is being prepared to mail to Kentucky Baptist hospitals, schools, assemblies and children's homes.

BAPTIST FORUM



An Intolerable Situation

Following the meeting of the Southern Baptist Convention in Atlantic City, Dr. Joe Burton, secretary of the convention, issued a statement in the Baptist press in which he said, "The sickness of heart which I felt as I drove away from our recent Southern Baptist Convention sessions in Atlantic City is difficult to describe, perhaps impossible to exaggerate.

A nausea like a black cloud blanketed my spirit. It was due to evidence of 'stuffing the ballot' in convention voting. Heretofore I had steadfastly refused to believe that any in our Convention would stoop so low. Confidential reports have now convinced me that it was done in Atlantic City and also the previous year in Kansas City."

The Western Recorder of August 6,

1964, quoted a statement from Dr. Wayne Dehoney, president of the Southern Baptist Convention, to the *Jackson Sun* in which Dr. Dehoney declared his belief that the charges of Dr. Burton "were untrue and without grounds". Dr. Dehoney is also quoted as saying that "The statement was impulsive and irresponsible and was issued as a result of Dr. Burton's disappointment over the outcome of the voting. There is no evidence from any source that the charges have foundation. . . ."

These flatly contradictory statements, published to the world by the two leading officers of the Southern Baptist Convention, create a situation which is

(Continued on Page 12)

July Becomes Highest Income Month In 1964

NASHVILLE (BP)—July was the largest month of year in terms of Cooperative Program income for Southern Baptist Convention agencies.

SBC Treasurer Porter Routh reported here receipts from state Baptist offices amounted to \$1,833,300. The previous monthly high was January, with \$1,828,157.

July, 1964 receipts also compare favorably with June receipts of \$1,564,701 and July, 1963 income of \$1,575,123 through the Cooperative Program, the undesignated giving program of Southern Baptists.

Total July funds from the states was \$2,255,044, counting the \$421,743 worth of special designations for SBC agencies.

Not included in the \$2¼ million figure are the approximately two-thirds of church offerings from the Cooperative Program which the states keep to support their own work. Nor are designated funds for state convention institutions included, either.

July's Cooperative Program receipts for Conventionwide agencies bring the seven-month total to \$12,072,247. This is nearly \$1 million more than at the seven-month mark in 1963, a gain of 9.03 per cent.

Designated receipts for the year reached \$14,920,875, up 5½ per cent over the July, 1963 year-to-date mark.

Disbursements for July were heaviest to the Foreign Mission Board, the agency which receives more Cooperative Program income month by month than any other. The July figure of \$1,099,047 for foreign missions brought the year-to-date in disbursements for this cause to \$17,805,624.

Home missions has received \$5,399,281 so far this year, including \$580,885 in July. Both the foreign and home missions figures include special mission offering receipts as well as Cooperative Program support.

Pilot Advertising Latin Crusade Killed

SAN ANTONIO, Tex. (BP)—An advertisement for a Texas Baptist-sponsored Latin American Evangelistic Crusade turned to tragedy here when a plane pulling a banner promoting the crusade crashed, killing the pilot.

The pilot was George M. Force, a Dallas bank vice-president and airplane enthusiast who had built a sideline business pulling advertising banners.

His wife and 10-year-old daughter watched from the ground as the plane sputtered during take-off, and crashed on its back. Force was pinned beneath the wreckage.

The plane was pulling a 136-foot banner advertising "Cruzada Bautista

Nueva Vida," the Latin American Baptist New Life Crusade, slated Aug. 30-Oct. 11, and sponsored by the Baptist General Convention of Texas.

The plane had previously pulled the huge banner without mishap over four other Texas cities—Corpus Christi, Alice, Houston and Galveston. Force was also scheduled to fly the banner over Austin, Dallas, Fort Worth and several other west Texas cities.

Ironically, Force had two days earlier used the same plane to save the life of a San Antonio skydiver who parachuted accidentally into a nearby lake.

Force was flying over the lake when he saw two skydivers go into the water. Landing at a nearby airport, Force got an inflated inner-tube and flew it to the floundering skydivers.

One of the parachutists, Mike Mullins, grabbed the inner tube and was saved. The other, Robert Despres, became tangled in his parachute lines and drowned.

A television cameraman from WOAI-TV in San Antonio was shooting film of the heroic pilot at the time of the tragic crash.

The cameraman filmed the takeoff, but stopped shooting film just prior to the crash when he had to duck as the 400-foot nylon rope pulling the banner swung toward him.

The bi-plane plunged about 50 feet to the ground. The victim's daughter raced to the plane, screaming "Daddy," "Daddy."

Mrs. Force administered mouth-to-mouth respiration, to no avail. The pilot died apparently of head and internal injuries.

Force, a Methodist, was vice-president in charge of public relations and development for Grand Avenue Bank and Trust Co., Dallas.

Baptist Advance Answers Questions

NASHVILLE—Where can I find information that will tell me about the "Landmark Baptists?"

The church librarian who can refer one to a single volume that will give adequate information on the Landmark Movement will be a real resource person for the pastor, Training Union member, Woman's Missionary Union program chairman, or anyone who is looking for information about Baptists.

One of the features of the 544-page "Baptist Advance" is the complete index. The index was worked out on the basis that the key ideas and thoughts in the book would be of help to all Baptists. Such an index is a helpful tool in this volume of up-to-the-minute Baptist materials.

Every church library needs a copy of "Baptist Advance." Many pastors will

have a copy, but the pastor's copy will not be made available to the members-at-large in the churches. The members will want to find answers to their questions in the resource center of the church, and "Baptist Advance" will answer many of these questions without having to refer to two or three different books.

The original arrangement on this work was for pre-publication sale and distribution as part of the Baptist Jubilee Advance registration packet only. Because BJA registration was far less than had been anticipated, the balance of the books is being made available now to the public generally.

If you have not obtained your copy of "Baptist Advance," a paperback issue is available at Baptist book stores for \$1.95. A limited number of clothbound volumes are available at the Historical Commission of the Southern Baptist Convention, 127 Ninth Avenue North, Nashville, Tennessee, for \$4.00 prepaid.

Work of BSSB Photographer Selected for "Best of the Pros" Print Exhibit

NASHVILLE—Robert L. Jackson, Sunday School Board photographer, has been honored for his photographic skills by the Professional Photographers of America, Inc., the national association.

His work was selected to hang in the PP of A's National Print Exhibit August 2-7 at Chicago's Conrad Hilton Hotel during the group's 73rd exposition of professional photography there.

The photographs in the exhibit were selected by a judging panel as the very best work done by professional photographers during the past year. More than 4,700 entries were submitted as their best work by photographers from every part of the country.

Jackson's accepted work is entitled "Three Cents a Day."

BWA Executive Committee Meeting in Hamburg

The Baptist World Alliance Executive Committee is holding its annual meetings at the Baptist Seminary, Hamburg-Horn, August 17-21.

The Alliance's four study commissions, representing international Baptist thought on religious liberty and human rights, evangelism and missions, Bible study and membership training, and doctrine, also will be meeting during this time.

Josef Nordenhaug, general secretary of the BWA with offices in Washington, D.C., said that an attendance of 110 is expected for the two groups of meetings. Dr. Duke K. McCall, president of Southern Seminary, Louisville, is among those present.

Testimony:

CEA At Pinckard Baptist Church

by Wallace A. C. Williams

When the early brochures about Christian Education Advance first crossed my desk, I had mixed feelings. Most of them were negative. I had graduated from Georgetown College and knew its needs even before they were highlighted by this campaign. While a teaching fellow at UK, I was active in BSU and knew its needs. Heretofore, I had partly salved my conscience by token contributions to my alumni fund; however, I deeply felt that this was not enough. Neither did I, at first impression, think that CEA was the answer. It looked too big; there were too many gimmicks; and it appeared as too much of a panacea. I could only envisage weeks of unpleasant work, partial success toward our gigantic goal, and finally resorting to drawing heavily from our church treasury. No alternative seemed really feasible. In my congregation the mothers, as well as the fathers, work long hours each day, and there was no truly convenient time for anybody to work at this task. Moreover, we were asked to raise ten times the amount of our annual Cooperative Program goal for this one educational drive. I strongly felt our small rural church would never entertain such a notion, much less meet its goal.

A guilty conscience, prayer, and attendance at the Youth Night at Lexington in November all combined to give me sufficient courage to approach my deacons timidly one Sunday and meekly suggest we might at least try to reach this impossible pledge. My own negativism and faithlessness were met by reciprocal negativism and faithlessness. I had forgotten that an essential element in persuasion is enthusiasm. If I were not truly sold on it myself, how could I sell my church members on it? There was evidence on every hand of the needs. But I rationalized by saying that Pinckard Baptist Church was one of the smallest in our association of "big city churches", and that we just did not have the financial resources of the others. In addition, we had a rather large building debt because of extensive remodeling done the year before.

Meanwhile the CEA literature kept flooding my desk. According to the schedule I was weeks behind, and my university and church schedules became even more demanding. My frustration and pessimism rose. Deep down I also knew that CEA would never catch fire at Pinckard Baptist until I did. Our neighboring churches could give no en-



KENTUCKY YWA's ATTEND CEDARMORE CONFERENCE—Over 175 YWA's from all parts of Kentucky enjoyed a weekend of workshops, conferences, missionary messages, recreation, and fellowship at Cedarmore YWA Weekend July 17-19, 1964.

couragement; they were tellingly silent about their intentions. It was up to me.

Somehow I changed my mind. Maybe it was the influence of the associational rally I went to. Maybe it was my visit to my alma mater, or my thinking about the future education of the young people in my church. Perhaps it was a combination of all these that produced the final impetus to make me give an honest effort. I have always preached that each person should do his assigned task in church endeavors. Is this not true concerning each church in KBC work? At any rate I knew I was the chief obstacle to CEA success in my church. If I, as a Baptist college and BSU graduate, were not truly concerned, how could I expect my rural church to be remotely interested?

I studied closely the CEA campaign booklet, made a few adaptations for my church, and set up a schedule. Again and again I worked at educating the people about the facts of this campaign. Within six weeks we had raised \$4,456 toward our goal of \$3,364—132% of our goal raised within the confines of our 148 members. The pledge system was a big selling point; even a nominal gift adds up to a substantial sum over a forty-five month period. We pushed hard for a pledge from each person. The enthusiasm, dedication and work of my men's chairman, women's chairman, and deacons were also very helpful. Personal solicitation and personal letters paid off. Of course, each worker felt much more involved and enthusiastic after making his own personal pledge. A steady stream of publicity through sermons, testimonies, and bulletins was very helpful. Even though there were rumblings of discontent from some at

the outset, I am thrilled to report that there have been no damaging after-effects. On the contrary, our attendance has remained high, our building fund is nearly paid for, and our total revenue is running at a record high. We did not suffer for participating in CEA, but rather miraculously prospered—in spite of, or perhaps, because of our rising to meet this challenge in faith.

Ours is a small church, and there are many more like us in our convention. It is my prayer that others may identify with our success; as well as sympathize with our problems. I seek to receive no praise for our church, but to give encouragement to those who think they are too small and too inadequate to make a contribution to Christian Education Advance in Kentucky. We are deeply involved in Christian education and desperately need to stay in it. It is a sobering thought to remember the sacrifice of preceding generations for our welfare. Are we honestly willing to let posterity label our generation as one having little foresight and even less commitment to a noble cause?

Furman Elects Blackwell

Gordon Williams Blackwell, president of Florida State University, Tallahassee, has been elected president of Furman University, Greenville, South Carolina. He succeeds John L. Plyler who is retiring.

Dr. Plyler will be available for consultation until Dr. Blackwell assumes his duties February 1, 1965. The new president is a native of Timmonsville, S.C., and a 1932 graduate of Furman.

He earned a master's degree at the University of North Carolina and a Ph.D. from Harvard.

Yours
and
His



Kentucky Baptists

Roy L. Puckett Marks Twenty Years At Eastern Parkway, Louisville

The Eastern Parkway Baptist Church, Louisville, celebrated the twentieth anniversary of the pastor, Roy L. Puckett, on August 2. This being the nearest



Roy L. Puckett

Sunday to his coming as pastor of the church, there was a surprise reception and a gift. The presentation and reception were following the evening service.

Puckett came to be pastor of the church in 1944 from the First Baptist Church, Mt. Washington. The son of a Baptist minister, W. J. Puckett, Roy has a brother, Garnett, who is also a pastor in an Alabama church.

A Letter of Testimony About West Coast Crusade

Dear Bro. Sawyer,
"God was in this crusade." "I've never been so greatly blessed." "We should have another Laymen's Crusade soon as possible." "Two of the finest men I've ever seen." "I've never seen any meeting quite like this." "They're a challenge to me to do more for Christ." "We MUST get a Brotherhood to going here!"

These are a few of the many statements heard in Chabot Baptist Church of Castro Valley, California. Each statement was made by a man in our church. They had to do with the WEST COAST LAYMEN'S CRUSADE in which our church was the happy host to two lay-

Attention

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On Those Received
Before November 15

**WESTERN RECORDER
Baptist Building
Middletown, Kentucky**

men from Louisville, Kentucky—Bro. Harold T. Hood and Bro. Robert L. Lloyd. These two men visited, counseled, led conferences, preached, sang, testified—and on and on. Five days went by like one day.

However, most joyful of all words and most precious of all moments was the brief moment when on Sunday night, July 26, at about 10:00 p.m., the "farewell fellowship" being nearly ended, we looked into two brown eyes yet wet with rolling tears, and heard the words, "I want to thank you again for all you've done." These were the words of a young mother of four, whose 30 years have been under the influence of a religion made up of ceremony and ritual, whose heart was resentful and full of resistance, and whose husband is an ex-convict who just three months ago turned to Christ in repentance and faith. We watched her as she stumbled, with her hand before her eyes, to the front of the church and knelt in prayer. We watched her husband walk and kneel beside her. We saw on her face "the joy our Salvation brings."

It is my deep conviction that Jesus Christ of Nazareth stood in command of that vast army of laymen who made the WEST COAST LAYMEN'S CRUSADE a reality. "Thanks be unto God for His unspeakable gift."

I wanted to write to you this letter, but let me add also that several men in my church have urged me to do so.

Sincerely,
Glenn E. Price

Former Kentuckian Moves From Florida to Oklahoma

Philip R. Lambert, minister of music and youth at the Miami Springs Baptist Church, Miami Springs, Florida, has resigned to accept a similar position with the Immanuel Baptist Church, Tulsa, Oklahoma. In Florida he was associated with Pastor H. F. Parker, former Kentucky pastor. In Tulsa, he will be serving with Pastor E. I. Enlow, former pastor of the Bethany Baptist Church, Louisville.



The Lamberts have been in Florida since 1959, following graduation from Georgetown College. While in college, Philip was minister of music at Mt. Sterling, Kentucky, and also the Grace Baptist Church, Lexington. Before his ministry at Miami Springs, he was with the Miami Shores Baptist Church in the Miami area.

The Lamberts have two children, Laura and Mark.

Zion Church, Ohio County Assn., Calls Brock Watson

On July 16, Brock Watson assumed his duties as pastor of the Zion Baptist Church, Ohio County Association.



Brock Watson

Watson and his wife are natives of Arkansas and served the Winslow Baptist Church, Winslow, Arkansas, prior to accepting the call of the Zion Church. They are graduates of the University of Arkansas and have one son, Jayson, 17 months.

At Zion, Watson succeeds Norman F. Lytle who was appointed, along with Mrs. Lytle, as missionary to Israel. During orientation of the missionary appointees by the Foreign Mission Board, Lytle met William H. Jones and his wife, Dottie. Jones was pastor of the Zion Church prior to Lytle's ministry there. The Jones couple was appointed by the FMB to serve in Northern Rhodesia.

Corydon Baptist Chapel Organized Into a Church, August 9

Sponsored by the Carlisle Avenue Baptist Church of Louisville, the Corydon (Indiana) Baptist Chapel was organized into a church on August 9, 1964, in an afternoon service.

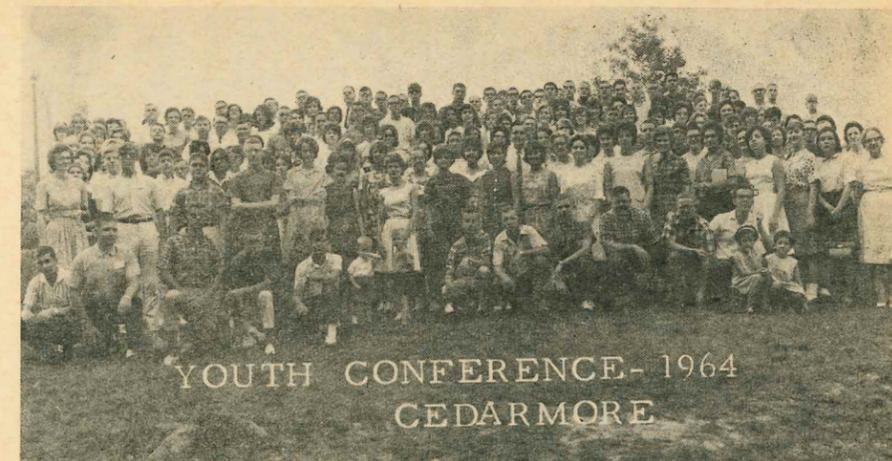
C. E. Wiley, area missionary for the Southern Baptist state convention in Indiana with which the new church will be affiliated, brought words of greetings from Indiana Baptists and led in prayer. Dr. A. W. Walker, pastor of Carlisle and the newly elected secretary of Annuity for Kentucky Baptists, brought the message. Tommy Taylor is the pastor of the Corydon Church.

Spring Valley Church, Bethel Association, Ordains Deacons

The Spring Valley Baptist Church, Bethel Association, had deacons ordination on August 3, 1964. James Stratton and George Goodwin were ordained to the office of deacon.

The examining council was composed of 27 deacons and ministers. Glen Sullivan, pastor of the First Baptist Church, Russellville, served as moderator. Raymond Rich, pastor of the church, served as interrogator with Guy P. Hall bringing the message. Reed Rushing, missionary in Bethel Association, led in the prayer of ordination prayer.

Kentucky Baptists



THE FIRST YOUTH CONFERENCE at Cedarmore Baptist Assembly was held August 3-7. Sponsored by the Training Union and Student Departments of the Kentucky Baptist Convention, the conference was well attended. For more details, see the Training Union article by James Whaley on page 15 of this issue.

Russellville First Baptist Calls Carley Glenn Sullivan

The First Baptist Church of Russellville, Kentucky, welcomed their new pastor, Carley Glenn Sullivan, on July 19. He succeeds John Wood who re-



C. G. Sullivan

signed to accept the pastorate of the First Baptist Church, Paducah. Sullivan, a native of Mississippi, is a graduate of Mississippi College and Southern Seminary. During college he was listed in *Who's Who in American Colleges and Universities* and was granted a U.D.C. Historical scholarship.

Before coming to Russellville, he was pastor of the Tellatoba Baptist Church in Mississippi, Dawson Baptist Church, Philpot, Kentucky and First Baptist Church, Sulligent, Alabama.

Mrs. Sullivan is the former Danny Faye Jones, also a graduate of Mississippi College.

Laurel River Association Reports Revival Results

The tent revival sponsored by the Laurel River Association of Baptists has resulted in 34 professions of faith, 31 of these uniting with churches in the association. There were 10 rededications and one person surrendered for a church related vocation.

According to Ray Stewart, associational missionary and chairman of the effort, the joint-effort by Laurel River Baptists has sparked other revivals in local churches. Reports indicate 70 or

more professions of faith in churches during the month of July. The Swiss Colony Baptist Church continued revival services past the intended closing because of the concern of the people.

Ray E. Roberts, executive secretary of the State Convention of Baptists in Ohio, was the evangelist. A native of North Carolina, Roberts is a former Kentucky pastor. He is a graduate of Southern Seminary and received the Doctor of Divinity degree from Georgetown College. He is much in demand for revivals and acknowledged as an effective speaker.

Music was directed by Al and Ivy Walsh, husband and wife evangelistic musicians. They make their home in Atlanta, Georgia.

The Executive Board of the Laurel River Association has voted to hold another tent revival in 1965.

Former Kentuckian Helps Dedicate New Building

The First Baptist Church of Effingham, Illinois, where John M. Snawder is pastor, dedicated a new building on August 2. The total cost of the new educational unit was \$157,000.

Snawder was pastor of the Ralph Avenue Baptist Church, Louisville, until 1960 when he resigned to accept his present position.

Some members of the Ralph Avenue Church attended the dedication services in Effingham.

Brother Snawder was succeeded at Ralph Avenue by Charles Devine who is now pastor of the West Side Baptist Church, Paducah.

The present pastor of Ralph Avenue is Louis Walters, former pastor of the Fourth Avenue Baptist Church, Louisville.

Church Programing

The idea is old, but this phrase is new, and will be seen around a lot in the days, months and years ahead—*Church Programing*.

What is it? What the name implies—it is the process or planning in detail the activities of your church programs—that is, the programs of Sunday School, Training Union, Music Ministry, Woman's Missionary Union, and Brotherhood. (Didn't I mention stewardship, evangelism, missions, etc.? No, but they all come into the programs of the church!)

How did we come to feel the need for better planning of our programs in the church? The merry-go-round of church activities, the lack of coordination among organizations, the lopsided programs built around strong or weak leaders—yes, these figured. Also, the need of a lost world calls for better churches and church programs. We are not winning our neighborhood to Christ and the church—let alone the big world!

WE NEED TO PLAN

Churches need to make long-range plans, set goals for 5, 10, 15 years in advance. These goals, of course, would be subject to review from time to time, but they would "set the sails" of a church and help to accomplish goals worthy of a New Testament Church. Such goals would include not only the growth of the church in membership, building, stewardship, and organizations, but also in new missions, etc. With planning and praying, churches would do greater things to honor Christ, to win the world, and to find joy in their salvation.

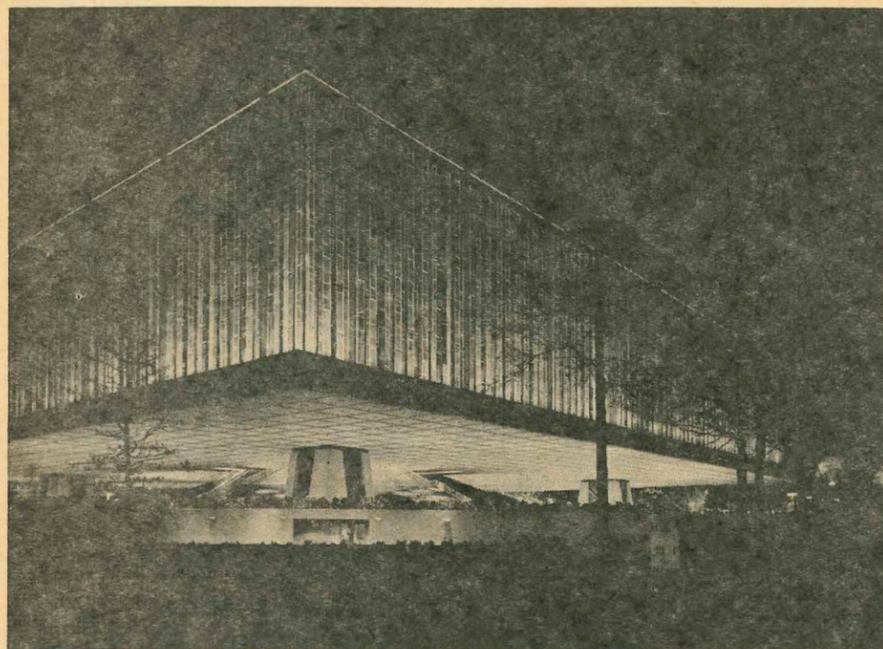
KEEP YOUR EYES OPEN

"Church Programing" is now appearing in your Baptist literature everywhere. Clip the articles. Read the *S.S. Builder* (January 1964); see the September 1964 *Church Administration* magazine.

Get the study course book "A Church Organized and Functioning" by W. L. Howse and W. O. Thomason.

In July many leaders attended the "Church Programing Conference" at Ridgecrest. September 14, Dr. Howse and a "State Strategy Planning Team" from our denomination will confer with our State Staff—and you will be hearing more and more! This is good news.

Yours and His,
HAROLD G. SANDERS



THE YOUTH CHOIR of Ninth and O Baptist Church, Louisville, Ky., sang in the Special Events Program at the United States Pavilion pictured above on August 10, 1964. The choir is on tour and will give concerts in New York City, Poughkeepsie and Madison, New Jersey. All appearances will be in Southern Baptist churches. The choir is composed of 53 young people under the direction of Warren J. Valine, minister of music. Lewis A. Drummond is pastor.

CHURCH - STATE:

Study Group Clashed Over Religion

WASHINGTON (BP)—A Baptist seminar study group could not agree on the way religion is to be practiced in public schools. One of the group severely criticized Baptist leaders and conventions that supported the Supreme Court decisions barring required Bible readings and prayers in public schools.

The conflicting opinions were expressed in a study paper prepared by six Baptist ministers from Pennsylvania and New Jersey. This is one of several papers being prepared by seminar groups across the country for the Religious Liberty Conference here October 7-9. The conference, sponsored by the Baptist Joint Committee on Public Affairs, will be on the theme, "The Meaning of the Free Exercise of Religion."

The writers of the paper included John Nichols, pastor, Woodlyn (Pa.) Baptist Church; A. Scott Hutchison, executive secretary, Philadelphia (Pa.) Baptist Association; Herbert C. Cottrell, pastor, Oak Lane Baptist Church, Philadelphia; Bryan F. Archibald, pastor, First Baptist Church, Haddonfield, N. J.; Melvin M. Forney, pastor, Roxborough Baptist Church, Philadelphia, and O. John Eldred, pastor, Levittown (Pa.) Baptist Church.

A. Scott Hutchison said the 1963 Su-

preme Court decision outlawing required devotions in public schools "points up the government cannot approve nor order religious exercises, neither can it deny those performed on a voluntary basis."

Many questions remain unanswered because there has been no real case testing the "freedom clause" of the first amendment, he said.

Hitting at the court decisions against required devotions, Melvin M. Forney said such expressions of religion are needed to "remind the children that we are a God-fearing nation and that we recognize divine guidance."

The American Baptist Convention, Southern Baptist Convention, Baptist General Conference and North American Baptist General Conference in their meetings this year supported the Supreme Court decisions. The resolutions passed by these bodies reaffirmed their faith that genuine religious experiences must be "voluntary."

Forney criticized Baptist leaders for their support of the court decisions. The Baptist position of church-state separation "has not been inconsistent" with Bible reading and prayer in public schools, "even if, as in some states, it was compulsory," he said.

He charged that the Baptist leadership and Convention positions on the matter are not the same as that of church members and pastors. Possible reasons for the "difference" could be, he said:

1. Denominational leaders may say they are taking the right position and exert leadership to bring others to their point of view;

2. Denominational leaders deal with "different people, not necessarily those committed to the Christian faith and through dialogue accept a different position";

3. The "Madison Avenue" technique of getting support from the "top" before the idea is "well-aired before the public."

Expressing a different view, Bryan F. Archibald wrote: "It cannot be said too often that the task of the public schools is not to teach religion. Religious instruction belongs to the homes and to the free churches of the land."

Archibald faced the problems in teaching religion in public schools, the observance of religious holidays, objective courses in religion and in provisions for students to be excused from religious participation. "The customs, morals and ideals of American life can be taught in the public schools, but not as religion," he said.

In seeking a solution to the religion-school problem Archibald appealed for "a real neutrality of openness and respect" on the part of the schools. This, he pointed out, should allow "to those free institutions of home and church their proper functions as the molders of religious convictions in our nation."

Herbert C. Cottrell said maximum freedom for all people, in the practice of religion, is provided in the Constitution of the United States.

"It must therefore be acknowledged that any state law prescribing religious exercises for use in public schools constitutes a contradiction and a violation of the principle of maximum freedom," he stated.

He said existing constitutional amendments and resulting court decisions relative to religious exercises "do not exclude reference to or information about God" but they oppose religious ceremony prescribed by public authority. However, he said there is a danger that continued testing and interpretations may preclude all religious influence in public schools.

Cottrell questioned whether legislation would be a solution to the problem or a cause for continued controversy among varying religious groups.

"The only reasonable solution appears to be an accelerated and improved system of religious education in the home and church," he said.

IN EVANGELISM:

Quality Sacrificed For Quantity

by Fred Hood

Great concern has been demonstrated recently over the decline in baptisms during the past several years. A number of reasons has been cited for the causes of this decline, and an equal number of solutions have been proposed. The present situation, however, invites a consideration of matters of far greater consequence; namely, the nature and purpose of our denomination's ministry to the world and how this can be accomplished.

The large majority of Southern Baptists has been and is greatly concerned with statistical growth. As a result, we have been more occupied with increasing our church membership than with effectively presenting the Gospel to the world. That is, we have ministered more to our own needs than to the needs of the community. That this is the case is illustrated by a number of our approaches to evangelism. We have taken advantage of the sensitiveness of children and have brought great numbers of them into the church at an age when a decision of such importance is questionable. In an effort to secure members we have used many emotional and persuasive methods, and have exerted all the pressure that we could command. At the same time we developed in our preaching the most simple and least offensive "plan of salvation" that we could devise. In short, in our concern to bring as many as we could into the fellowship of the church, we have been like salesmen who point out the attractive features of their contract in an effort to make a sale before the fine print can be read. We have preached salvation without demanding regeneration.

As a result of these methods we have in our churches today a large number of persons who have no idea of what it means to follow Christ. This can be easily demonstrated by the host of non-resident members, or unaffiliated Baptists. The more alarming illustration, however, is the quality of life of the majority of our active members. Here is the heart of our present dilemma. Whether we are aware of it or not, the general non-Christian community recognizes that there is a vast difference between the ethics of Christ and the life of the average Southern Baptist.

It is from this non-Christian community that we seek to gain converts. The time is rapidly passing when emotional or sentimental appeals can sway individuals in this community. What do

[Fred Hood, a native of Harrodsburg, Ky., is an honor B.A. graduate of Georgetown College and has a M.A. degree from Oklahoma State University. He is now a third year student at Southern Seminary.]

we as Southern Baptists have to offer? We are large, powerful, and rich, but General Motors or the Ku Klux Klan can claim success in similar terms. The question is, in what distinctively Christian qualities do we excel? Are our people standing in the forefront of the battle for the freedom and dignity of all men? Are our members noticeably more honest in business than non-Christians? Can one see in Baptists a greater love of God and neighbor than is demonstrated by others in the community? It seems that we have been able to rationalize enough to either avoid these questions or to respond favorably, but the non-Christian community is convinced that we are little different from it.

Our decline in baptisms, then, cannot be explained in sociological terms, or passed off as part of a national trend. We are the cause. The sickened condition of our moral and spiritual lives is an obstacle to evangelism that no promotional gimmick can overcome. Our concern for quantity rather than quality has taken its toll. We can no longer effectively minister to the world because we are too much a part of it.

Our present situation may help us to see some of these shortcomings and take a more solid approach in the future. Basic to a new approach is an understanding of the nature and purpose of the Church. The Church is that community which has responded positively to the absolute demands of Jesus Christ. This means absolute allegiance to the person of Christ marked by the surrender of self-will. This means a willingness to live a life patterned after the ethical teachings of Jesus. This means a willingness to take up a cross upon which to die. Christ accepted followers on no other terms than His own. The purpose of the Church is to make that kind of disciples.

There is no way that the Southern Baptist practice of evangelism in the recent years can be reconciled to the example of Christ, nor is there any justification for our over-emphasis on quantity. Our denomination today is the product of this concern. This has resulted in the neglect of many other aspects of the Christian life, so that the great majority of Southern Baptists today are not firmly grounded in the Christian faith. We have sacrificed any validity that our ministry might have, and we have brought shame and reproach on the name of Christ.

All this does not mean that our denomination can no longer serve Christ. It does indicate that we need to redirect our efforts if we want to do so

effectively. It seems that our immediate, but temporary, concern ought to be the restoration or creation of an integrity of Church membership. New member classes are encouraging signs,

(Continued on Page 12)

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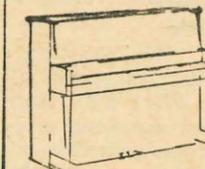
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(Continued from Page 5)

intolerable. Southern Baptists, and the public as well, have a right to know the facts.

As one Southern Baptist, interested in our beloved Convention and concerned for its reputation before the world, I respectfully suggest that the Executive Committee make a complete investigation of the situation behind the conflicting statements of the two officers of the Southern Baptist Convention and follow the investigation with appropriate action, including a statement of facts through the Baptist state papers. Falls Church, Va. Walter Pope Binns

The Omniscient Congregation

Another Baptist Heritage will be written in history too—
The culmination of freedom—the priesthood of all of you.
For now the men who speak for God, sit silently in solid pews
While the manager and moderator is still allowed to stand
Behind the sacred desk, as if he were God's man.
But his words and actions must reflect what you and I believe
If not, he can quite easily from his duties be relieved.
For he is just an employee of the local congregation—
A representative, mind you, of our cumulative negations.
He simply should be bonded—there's no need for ordination.
So I recommend such a motion, to officially recognize
The ministry's contribution to this great enterprise.

A Baptist Poet wishing to remain anonymous

Answers Silence Article

Mr. Daley's article, "Why Are Baptists Silent?" should be commented on. First, they were not silent with their votes at the convention and I am positive they will not be silent come November. Second, genuine concern over the extreme liberalism, modernism and shift to the left by much of the professional ministry as dramatically illustrated recently by a high English churchman's condemnation of capitalism. The "ministers" jailed for trespassing in the South are almost exclusively those who deny the virgin birth and virtually deny the necessity of individual spiritual rebirth preferring a form of social salvation. Third, it is the trend toward making the Southern Baptist a northern Baptist, a trend toward dangerous conformity an ever accelerated trend to-

ward a council of faiths with no faith, that is so alarming. Today the author of untruths is saying, "if you don't bow to this prevalent race and property philosophy you are a race hater."

God's people have always been a separate people, a peculiar people and I stand with 150 years of Baptist heretics who believe the Bible belongs to the nation and our spiritual guidance still comes from above rather than the Supreme Court. Incidentally, I have proclaimed the gospel many times at integrated services in the jails. Louisville, Ky. John R. Sampey, III

Appreciation For Kentuckians In California

The West Coast Layman's Crusade has come, but not gone. Our two men from Kentucky brought to our church a warm-hearted love for people that filtered through the ranks of our membership. Through months of assiduous preparation our people were ready. The Spirit took over and the usually routine of redundant announcements was not necessary. The plans we had made became only a skeleton upon which the revival sprang to life. Spontaneously, without any drum-beating or prearrangement, homes opened for after-service fellowship groups. The people laughed together, sang together, and over a cup of coffee traded back-home stories. Is this any way to operate a revival? It certainly is! This was a church revival in the truest sense.

At these fellowship groups, people planned for calling on friends and loved ones. Calls were made which had not been given out on prospect cards (although numerous calls were made from prospect cards). Precious souls of whom the church office had no record were won to Christ. Men, without any prearranged signal from the pastor, gathered for prayer after the services. These were not formal plans—issuing from the pastor's study. Our people called, prayed, and witnessed, not out of revival routine, but out of genuine concern which overflowed from a reawakening spiritual glow. Indigenous prayer meetings became so numerous that the planned, coaxed, and almost coerced prayer periods were not needed.

Too often, our preacher-led revivals have been too program-bound. We have endeavored to whoop up revivals like car dealers hawking their wares on television. We found that the Spirit is not regimentated through plans alone, nor is the Spirit's power released by frenzied garrulity with push-button pre-

cision. Could it be that God adds to our plans the relaxed, loveable, consecrated personality of men and through this combination releases spiritual power? Have we been so number conscious that visiting evangelists are too tense to be effective? I am not advocating that our proved plans for revival be discarded in favor of haphazard chance. Perhaps, our metropolitan churches need a revival of friendly fellowship through which to channel our programs.

We had a revival of spiritual love and concern. For us, the West Coast Laymen's Crusade was a great success. We thank the fine people of Kentucky, the Southern Baptist Brotherhood Commission, and our Heavenly Father for sending these two men to us. The Crusade has officially ended, but we are just beginning. Our men are talking of calling and witnessing with new interest. We will reap the fruits of the Crusade for many months to come.

Dr. A. Maurice Norton

QUANTITY OR QUALITY

(Continued from Page 11)

but what of the old members? The times will not allow a renovation of the traditional Baptist practice of church discipline without serious consequences—possibly a schism. Our teaching and training programs are beneficial, but far from adequate.

The foolishness of preaching, however, is not outdated. In order to put the issues of the Christian life before the people, we must no longer preach to meet their desires but to meet their needs. We must fear God more than men. We must become prophets as well as priests. The Holy Spirit can take the proclaimed Word and use it to renew the life of the Church.

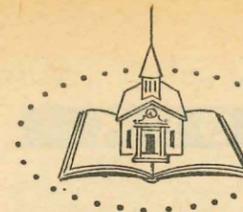
Before we as Southern Baptists can be effective in evangelism, we must first make our churches islands of Christianity which will be recognizable in the sea of sin and despair. This does not mean withdrawal from the world, but purposeful activity in the world which will make our evangelistic liferafts more meaningful to those who are perishing.

Church Ordains Woman To Pastoral Ministry

DURHAM, N.C. (BP)—Miss Addie Davis, a 1963 graduate of Southeastern Baptist Theological Seminary in nearby Wake Forest community, has been ordained to the gospel ministry.

Watts Street Baptist Church of Durham was scene of the ordination service. Warren Carr is pastor of the church. Two Southeastern Seminary professors took part in the ordination service.

Miss Davis has been called as pastor of the First Baptist Church of Readsboro, Vt., affiliated with the American Baptist Convention.



By H. C. Chiles



POSSESSING THE PROMISED LAND

(This Lesson for Sunday, August 30, 1964)

Realizing that the time of his departure was near, Moses, God's great leader of the Israelites, was very solicitous about their future. He was concerned that a capable, trained and qualified successor be named as their leader before he left the scene of action. As an evidence of his unselfishness, freedom from jealousy and nobility of soul, Moses earnestly besought God to provide a leader who would honor Him and be a great blessing to His people. In answer to his prayer, God appointed Joshua and Moses was divinely instructed to ordain him as his successor, and to charge him to be faithful in the performance of his numerous duties.

God said to Joshua, "Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel." Separation, service and satisfaction were involved in this call. In meeting the conditions attached to possessing the Promised Land God was their enabler. Joshua was assured the same protection and power that Moses had. God said, "As I was with Moses, so will I be with thee: I will not fail thee, nor forsake thee." With the duty which is divinely imposed there inevitably comes the power to discharge it, for God will never fail His own.

I. The Advance. Joshua 1:10-11.

Immediately upon receiving his commission from God, Joshua called his officers together and issued his orders to them with dispatch. His orders were clear and concise. He commanded his officers to go among the people and tell all of them to prepare an adequate supply of food for their journey into the Promised Land, as it would be impossible for them to do any baking on the way. He placed a limitation of three days on the time which they would have for their preparations. Joshua believed that the victory which God had promised His people had to be preceded by faith and obedience on their part. While the Jordan River was a barrier between them and their inheritance, Joshua firmly believed that God would make possible their crossing and their acquiring of the land of Canaan. Therefore, his only requirement of his people was

that they follow the divine instructions to advance.

II. The Advice. Joshua 23:1-9.

Long after the Israelites had entered the Promised Land, the career of Joshua, the courageous, seasoned warrior and the experienced, governmental administrator, was approaching the end. Calling all the officials and leaders of the nation together as the representatives of all the people, the aged Joshua delivered a farewell address to them. In this address Joshua emphasized the fact that it was God Who had made possible their possession of the land. We admire this humble and godly man for refusing to take unto himself any of the glory that belonged to God for the things that had been accomplished.

Joshua strongly advised the Israelites to remain true to God in spite of all temptations to do otherwise. He assured them that, if they did remain true to Him, God would enable them to complete the conquest of the territory which was yet occupied by the tribes which would constitute a constant menace to their faith in God. Mingling with the worshipers of idols, and perhaps intermarrying, would result in their being deprived of the blessings of God. Joshua strongly advised them to refuse to compromise with the remnants of the tribes that were continuing in their worship of idols. He urged them to recognize and to serve only the God Who had given them such remarkable victories. He advised them to cleave unto the Lord and to obey Him no matter what happened. By doing so they would most assuredly enjoy God's presence, protection and power.

III. The Appeal. Joshua 24:14, 16.

In his farewell address to the Israelites Joshua summarized their history since the days of Abraham, pointed out the remarkable way in which God exercised oversight of them during their stay in the wilderness and stressing the fact that he had enabled them to conquer Canaan. After rehearsing God's dealings with His people, Joshua reminded them of their dealings with God—recalling their unjustifiable murmurings, reluctant service and frequent revolts.

Aware of the fact that many were pretending to serve God and at the same time were secretly worshipping the ancient idols of their Mesopotamian ancestors, Joshua refused to tolerate such double-mindedness. He knew that by their idolatry they were violating the first commandment of the decalogue and were incurring the displeasure of God. Joshua frankly told them that their attempt to serve Jehovah and other gods at the same time was an utter impossibility; therefore, in view of God's faithfulness to them, he urged them to abandon all of the false gods and to be whole-hearted in their allegiance to the true God. Joshua stressed the fact that God would never consent to their divided allegiance, for He has never been willing to be worshipped as one among many. Their only safety, said he, lay in their abstaining from the heathen practices of those about them and in their being loyal to God.

What God had done for the Israelites should have prompted them to be faithful and loyal to Him and to serve Him in sincerity and in truth. The fact that God had brought them safely into the Promised Land placed them under an abiding obligation to be true to Him. Only as they were loyal and true to God did they have any right to expect His help and blessing in the subjugation of the remaining tribes or parts thereof.

Out of his great faith and mature experience came Joshua's earnest appeal to the people to respect and revere Jehovah to such an extent that they would be afraid to offend Him and incur His displeasure, to serve Him in reality and entirety, to put away completely and forever all their idols and to serve Jehovah exclusively and enthusiastically.

In response to the example of Joshua and his earnest and urgent appeal, the Israelites promptly acknowledged the grace and mercy with which God had dealt with them in bringing them out of Egypt, miraculously preserving them through the wilderness and bringing them safely into the Promised Land. Moreover, they boldly declared their determination to repudiate all false gods and to serve Jehovah faithfully. However, as Joshua detected, in their quickly spoken commitment there were indications of a superficial apprehension of the full meaning of what they were saying.

KENTUCKY BAPTISTS AT WORK

Stewardship

Lewisport Church Takes Long Look

by Robert Hastings

Standing in the dinner line at the annual meeting of the Blackford Association in July, I had an interesting conversation with pastor Charles Riggs of the Lewisport Baptist Church. Lewisport is a town of 600 on the Ohio River above Owensboro. This little town has been in the spotlight recently with the construction of the new fifty million dollar Harvey Aluminum Rolling Mill nearby. By mid-1966, this plant will employ 1,000 men and later up to 3,000 men.

But long before this new plant was started, the Lewisport Church adopted a five year financial program. The plan started in 1961, and climaxes in 1965. Before 1961, the church did not have a budget, use envelopes, or canvass for pledges. Mission giving followed no set pattern. Instead of trying to do everything at once, the congregation took these steps, a year at a time:

1961—distributed envelopes for the first time and started keeping a record of each person's contributions. Receipts about \$11,500. Gave 10% through the Cooperative Program.

1962—adopted a budget for the first time, continued with envelopes, and increased Cooperative Program to 12%. Total income up to \$14,000.

1963—received pledges for the first time, although did not canvass in the homes. Emphasis was on explaining the meaning of a pledge. Offerings jumped to \$17,000 and Cooperative Program to 14%.

1964—will have an adaptation of the Forward Program, including a canvass in the homes. Cooperative Program now up to 16%, and gifts expected to total \$24,000 this year.

1965—will use the full Forward Program, including congregational dinner, and will again increase Cooperative Program by two percentage points.

Why was this church, founded in 1859, so long in adapting proven church finance methods? "It was all a matter of education," explained pastor Riggs. "When the people understood, they were for it."

Lewisport is expecting an upswing in its economy and population, and the Baptist Church is getting ready for it.

Writers' Conference August 24-26

There is still time to register for the first public relations and writers' conference at Cedarmore Assembly. Conference sessions will be held in the new, air-conditioned Boone Lodge. Those attending will also be housed in the new Lodge, and have their meals in the beautiful, carpeted dining room overlooking Dragon Lake.

A package price of \$20 includes two nights in the Lodge, seven meals, and a chartered bus trip to the Courier-Journal and Times Building in Louisville. For reservations, write or call Marvin Byrdwell, Cedarmore Assembly, Bagdad, Ky., telephone 747-8877.

Sunday School

Better Sunday Schools Through Teaching Training

by Roy Boatwright

Many churches are indicating a renewed interest in church study course training.

A letter received from the First Baptist Church of Lebanon, Kentucky, Rev. Herman Rowlett, pastor, written by Mrs. Wallace Brady, Secretary and Superintendent of Training, tells of the successful training program of the Lebanon Church during the past year.

During a special Recognition Service twenty-five received diplomas and/or seals. Five people earned the gold seal on the Christian Training diploma and three earned the gold seal on the Approved Workman diploma. There was one who had received credit for 70 books, while another received credit on 80 books and still another for 100 books. There were 66 trainees that earned at least one award during the past year.

We offer congratulations to the First Baptist Church of Lebanon for the excellent training program and also express our appreciation to the many other churches in Kentucky who are engaged in a similar program.



Roy Boatwright

Woman's Missionary Union

Week of Prayer for State Missions—Sept. 14-18

by Mrs. Geo. R. Ferguson

Opportunity knocks again! Yes, for us who live in Kentucky opportunity is again knocking on the heart's door of every member of Woman's Missionary Union asking us to **Plan . . . Prepare . . . Present . . . and Pray . . .** for mission causes. We hope the entire church will join us in study and in prayer during the W.M.U. Week of Prayer for State Missions in our churches in Kentucky.

Plan early to observe a full week of prayer.

Plan well in advance, clearing your church calendar so there will be no conflicts with other meetings during the Week of Prayer.

Plan with your pastor for the Wednesday night program to be presented before the church. Enlist the help and support of the men of your church for this program.

Prepare the entire week's program in advance. Use the material mailed to your WMS President to inform your membership of the needs.

Prepare by ordering materials and making other supplies well in advance.

Present the material in an interesting way using suggestions given. The interpretation of the theme suggests communication. Use instruments of communication in your Interest Center.

Pray—Enter each meeting of the week in an attitude of reverence and prayer. We have seen prayer change things and we know it will do it again. Take an offering each day.

As we pray, the Lord will open our hearts to give . . .

Give of our sons and daughters . . .
Give of our wealth to speed them on their way . . .
Give of ourselves to bring Kentucky, our lovely state, closer to God.

—Mrs. C. V. Burns
Chairman, 1964

Week of Prayer Committee

Watch this column next week for the List of Causes for the Week of Prayer Offering.

Training Union

Youth Conference

by James Whaley

Over 300 participated in the Kentucky Baptist Youth Conference at Cedarmore the week of August 3-7. Young People 15 and above were challenged to think and to come to personal conclusions concerning the real meaning of Christianity.

Dr. Frank Stagg, Dr. C. R. Daley, Dr. Harold Sanders, Dr. Bill Cromer, Dr. Carl Fields, Dr. Lloyd Householder, Calvin Zongker, James Bergman, Bill Hornbuckle, the personnel of the Baptist Building along with a host of counselors and other workers led and worked with the young people and youth workers that attended. The use of the new facilities at Boone Lodge contributed much to the success of the week.

Already plans are under way for a similar week next year. Many of the young people who attended have started their plans to be present next year.

(See picture on Page 9)

THE USE OF HISTORY

(Continued from Page 3)

live together in unity, let us set our hearts upon finding the most effectual

methods for its attainment and preservation."

Baptists at their best have manifested a sense of humility and have stressed the open Bible and open mind, have shown charity in judgment, stressed freedom, and exhibited a deep desire to maintain fellowship. Let the note of the authority of Scripture and the Lordship of Christ be sounded in the context of our historic freedoms and loyalties.

Historical understanding can enable us to avoid pitfalls and can inspire us by reminding us about the heroes of our heritage. We must look back if we would go forward. We are facing problems now we can resolve only in the light of our history.

Historical understanding can inspire us to assume the risks and the strange rewards of leadership. It can take us off the side lines and send us into the arena—and this is good because Theodore Roosevelt was right when he wrote:

The credit belongs to the man who is actually in the arena—whose face is marred by dust and sweat and blood . . . a leader who knows the great enthusiasms, the great devotions—and spends himself in a worthy cause—who at best if he wins knows the thrills of high achievement—and if he fails at least fails while daring greatly—so that his place shall never be with those cold and timid souls who knew neither victory nor defeat.

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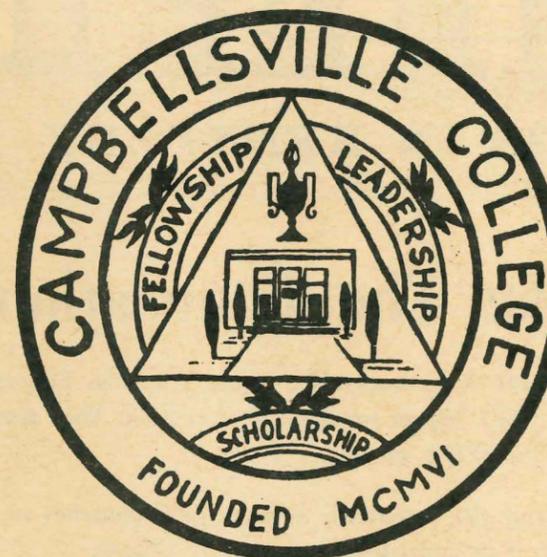
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TIME YET TO ENROLL IN—

Campbellsville College

(The College With a Heart)

FACTS FOR YOU FOR THE 1964-65 SESSIONS

- Accredited as a senior college by the Southern Association of Colleges and Schools.
- Approved by the Kentucky State Department of Education for Teacher Education and Certification.
- A Liberal Arts College offering Majors in Bible and Religious Education, Biology, Chemistry, Business Administration, General Business Practice, Secretarial Practice, English, Elementary Education, Health and Physical Education, History, Mathematics, Music and Sociology.
- Cost is reasonable. Tuition is \$225 per semester, plus meals, room and fees. Workshops and scholarships are available to students.

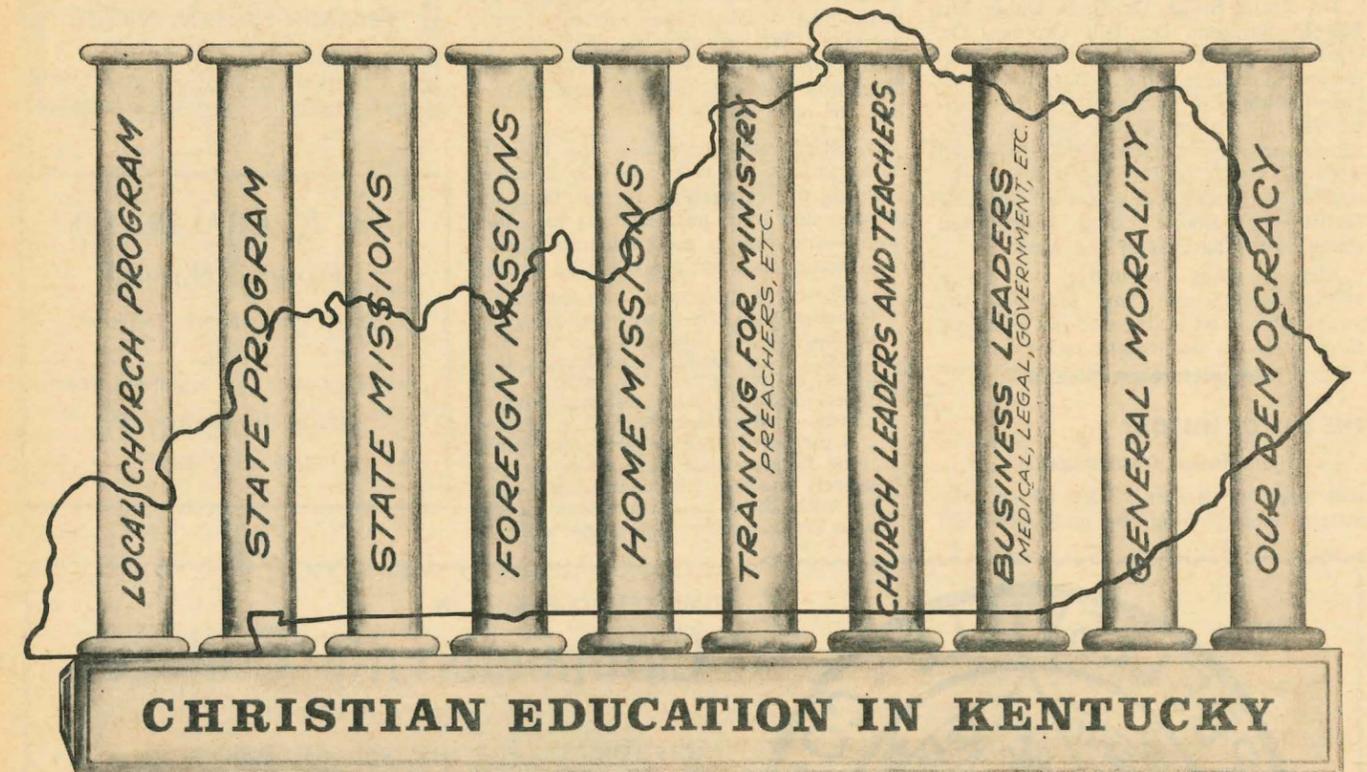
- Faculty is qualified. In agreement with accreditation standards, 40% of the faculty hold doctor's degrees.
- New air-conditioned Science and Student Union buildings are now being used.
- An institution of the Kentucky Baptist Convention.
- Located in the geographical heart of Kentucky.
- Fall semester begins September 14, 1964.

For further information write or phone—
DIRECTOR OF ADMISSIONS
Campbellsville College, Campbellsville, Ky.

C. E. A.



INVESTMENT IN OUR YOUTH



How Strong Will You Make The Foundation?

The under-girding strength of all we are and want to be as Baptists of Kentucky is a strong Christian Education program . . . strong Baptist colleges offering Christian training to ALL Baptist young people seeking it. They deserve the opportunity . . . we need the future leadership they CAN and WILL provide.

WE can't wait longer. Kentucky Baptists must give NOW . . . and give generously through their churches to the C.E.A. program to firm up this foundation of Christian Education if its superstructure is not to collapse.

Give . . . and work in your church to see that the goal is met.

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