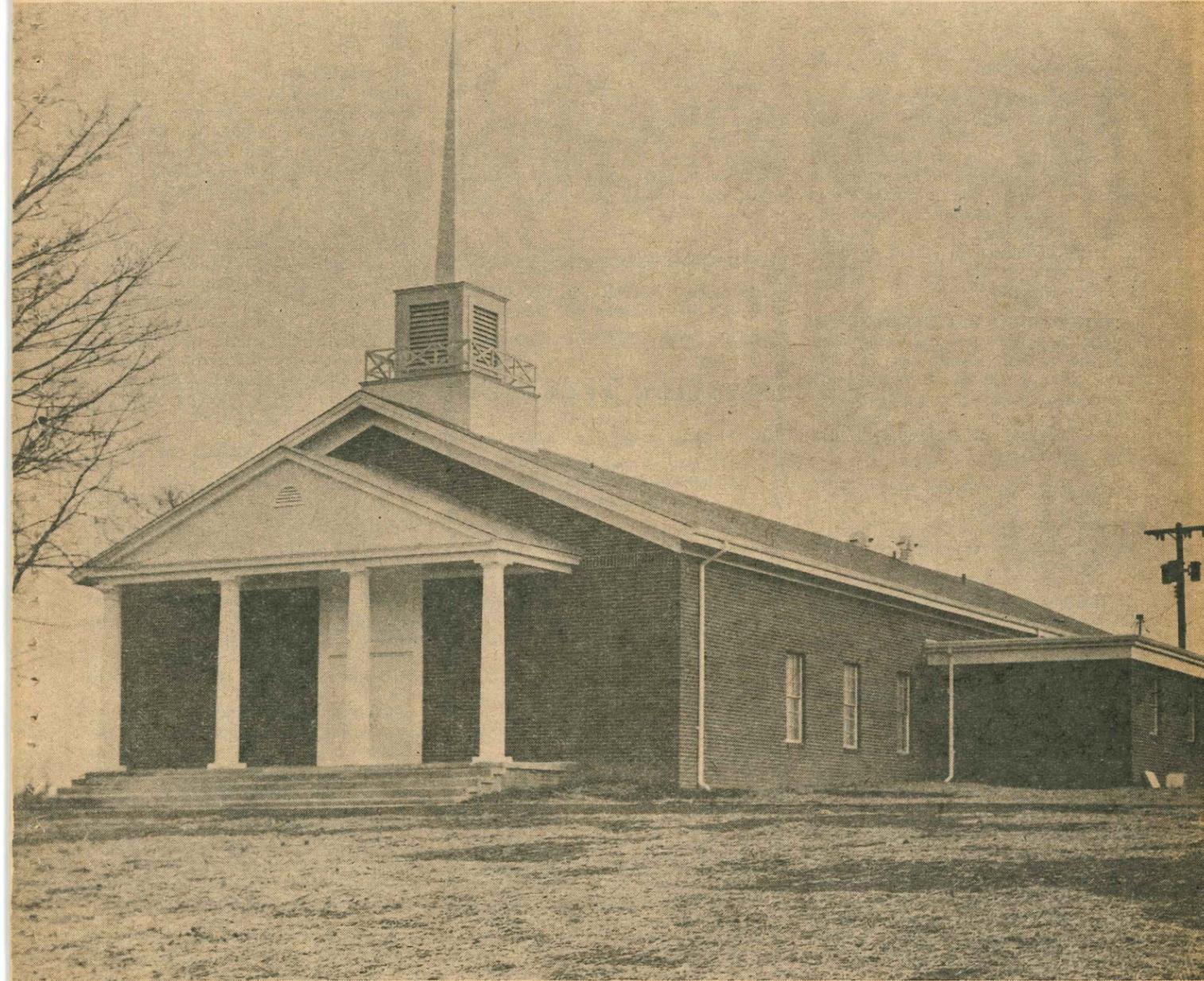




WESTERN

RECORDER

JANUARY 21, 1965



FIRST BAPTIST CHURCH, Clinton, Kentucky, recently dedicated this new sanctuary. Of colonial design, the building is located on a two-acre site, providing parking space for 100 cars. John Redden is pastor.



One Peril of the Great Society

It could be providential that the January Bible Study of Southern Baptists for 1965 and the state of union message from President Lyndon B. Johnson came the same week. The speech of the prophet Moses in Deuteronomy and the speech of President Johnson to the American nation both have a description of a great society. One is God's Great Society; the other is America's Great Society.

The pictures of affluence painted by Moses and President Johnson sound somewhat alike. Moses in Deuteronomy reminds the Israelites that "God is bringing you into a good land, a land of brooks of waters, of fountains and springs flowing forth in valleys and hills, a land of wheat and barley, of vines and fig trees and pomegranates, a land in which you will eat bread without scarcity, in which you will lack nothing, a land whose stones are iron, and out of whose hills you can dig copper. And you shall eat and be full . . ." (Deut. 8:7-10)

This description of the Promised Land sounds much like America. But the speech of Moses has a section which was noticeably absent from the state of union message by President Johnson. It goes like this:

"Take heed lest you forget the Lord your God . . . lest, when you have eaten and are full, and have built goodly houses and live in them, and when your herds and flocks multiply, and your silver and gold is multiplied, then your heart be lifted up and you forget the Lord your God. . . . Beware lest you say in your heart, 'My power and the might of my hand have gotten me this wealth.' You shall remember the Lord your God for it is He who gives you power to get wealth; . . ." (Deut. 8:11-18)

The American dream of plenty and prosperity is not evil in itself. Its danger is in the tendency to forget the source of our blessings and to fail to share them with our needy neighbors around the world. History reveals that nations are strongest in periods of adversity and softest in periods of prosperity.

Who is the god of our nation? Is it the Lord God who brought our forefathers to these shores when they were mostly dispossessed of worldly goods but looking for a land of liberty and freedom where they could worship their God? Or is the Lord of America the god of plenty and pleasure?

Have we forgotten God when we spend many times more for strong drink than for all efforts to declare the gospel in America and in the rest of the world? What is the meaning of the fact that most

Americans are overweight while the majority of the world's people go to bed every night hungry?

Moses had a warning for God's people of old. "And if you forgot the Lord your God and go after other gods and serve them and worship them, I solemnly swear you this day that you shall surely perish". . . (Deut. 8:19)

This warning should be a part of our talk about America's Great Society.

The Great Irony

The recommendation of President Lyndon B. Johnson for government aid to education is another peril of the Great Society, and is a classic irony. Baptists, for the most part, strongly opposed John F. Kennedy for United States president in 1960. The opposition was on the ground that as a Roman Catholic he would not respect the American Constitutional provision of separation of church and state. As president for three years, Kennedy lived up completely to his promise not to advocate federal aid to parochial education saying that he believed it was unconstitutional.

In 1964 Baptists largely supported Lyndon B. Johnson who had deep evangelical roots, including a Baptist preacher who served as president of Baylor University, the Baptist college in Texas. Now Johnson has included federal aid to parochial schools in his 1.6 billion dollar legislative proposals for education.

Johnson, fearing the wrath of non-Catholics if he advocated direct aid to parochial schools and the wrath of Roman Catholics if he left these schools completely out, took the route of expediency. He has recommended special programs of education for federal assistance in which public and parochial schools are invited to participate. The programs are so broad and numerous that in the end almost every public and parochial school will be included. Thus the end result is about the same as if direct aid were recommended.

The early reliable estimates put the parochial share of the 1.6 billion at 1.5 million at least. This would be in the form of direct aid to parochial elementary and high schools where so-called poor children attend. Indirect aid to parochial schools would include library and text books, pre-school projects for culturally deprived students, education centers and services for students with special needs and such education provisions as science laboratories, math and foreign language facilities to be used jointly by parochial and public school students.

President Johnson apparently means to avoid the experiences of former President Kennedy who recommended government aid for public schools only and brought upon himself the wrath of his fellow Roman Catholics. It is obvious he hopes also to avoid the wrath of public school champions by letting his recommendations call for indirect rather than direct aid to parochial schools.

It is too early yet to know just how the details of the President's proposals will work out. Their direction, however, is plain and the early reaction of two groups verify this direction.

The national church-state watchdog organization, Protestants and Other Americans United for Separation of Church and State, has attacked the proposals saying they "slink under, around and about the Constitutional barrier against public subsidies to church schools".

On the other hand, Fredrick G. Hochwalt, spokesman for the National Catholic Welfare Conference, praised the plan. This same spokesman and organization criticized President Kennedy's educational proposals.

The National Education Association also supports the Johnson proposals though earlier this organization had taken a strong stand against federal aid to parochial education. Apparently this organization is re-

sorting also to expediency, feeling the help is worth the compromise.

The prospects for heading off this further breach in the church-state wall of separation is dim. There are two chances. One of these is that the president's proposals will not get by Congress. This is unlikely considering the apparent strength of Johnson on Capitol Hill. The other is that the courts and especially the Supreme Court would rule any such legislation unconstitutional. This is also unlikely since some types of fringe benefits to parochial schools have already passed the Supreme Court test.

Many of us are in sympathy with the benevolent ends involved in the president's Great Society. Surely, few of us but strongly favor increased education opportunities for all Americans. It is not the end, but the means used to realize these ends that concern us. To sacrifice moral principles and circumvent constitutional safeguards is too high a price to pay for anything, even education.

Once again defenders of church-state separation will have to let their voices be heard. We should communicate our concern immediately and directly to our Kentucky congressmen and senators. The struggle will be even harder now that Roman Catholics have replaced Methodists as the religious group with most congressmen and senators in Washington.

BAPTIST FORUM



Questions Concerning Glen Dale Farm Sale

Dear Editor:

It has been my understanding that Glen Dale Children's Home belongs to all of Kentucky Baptists. The reasons for the steps taken by the Kentucky Baptist Executive Board in stopping the sale of the Glen Dale farm should be shared with all of us. It is reported that the halting of the sale will cost Glen Dale approximately eight thousand dollars (\$8,000.00). Where will Glen Dale get the money to pay this cost?

There are several phases of the action of the Executive Board that disturb me. It seems that several questions need to be answered by both Glen Dale trustees and the Executive Board who opposed the sale of the farm. Was the opposition from Baptists all over the state, or from one locality?

The decision to sell the farm was well advertised many months before the annual meeting of our convention last November. The action of the Executive Board just prior to the beginning of the convention made it impossible for the convention messengers to know of the opposition to the sale of the farm, or of

the decision of the Board to intervene. Why was the matter decided upon that particular time? When the committee of the Executive Board reported its action to the Convention, why is the cost of their decision to Glen Dale not mentioned?

It is my understanding that the trustees of our Baptist institutions have full and complete authority to administer the affairs of their respective institution. The men serving as the Glen Dale trustees have struggled with the farm problem for many years. Some of the men know farming both from a practical and a theoretical viewpoint. Some of them are successful business men. On what basis and by what authority did the Executive Board act? I am sure that the decision to sell the Glen Dale farm was not made hurriedly by the trustees. If, after due deliberation, the trustees decided that it would be wise and proper to sell the farm, I am curious to know just what means were used by the Executive Board to persuade the Glen Dale trustees to agree to stop the proposed sale. I am also wondering if this has set some kind of a precedent that could affect the in-

ternal affairs of other Baptist institutions.

I realize that I have asked several questions and that some people may feel that I am meddling. I am just asking for facts. I believe it will be good for Kentucky Baptists if these facts are provided at the earliest possible date.

Winchester, Ky.

A. Dalton Leath

It Has Happened

Dear Editor:

Suppose: A man worked all his life to accumulate a fortune, never giving a thought of his obligation to "GOD". This financial giant passed away, leaving all his money and worldly goods to his relatives. They lovingly rushed in where they had been afraid to tread there-to-fore, to claim their inheritance. This being divided equally among them, they hasten out to buy all the worldly goods they could envision, never giving thought to their obligation to "GOD".

In a few years all their money and worldly goods were squandered away. Old, feeble, and destitute, they turn to "GOD" for their inheritance. Our Lord, knowing the weakness of human nature and craving for worldly things, forgave and received them unto Himself. "Jesus Christ" shed His Blood for their cheap lives. They have not shed a drop of blood or a tear for Him. But, in fear of death, they bring their sorry lives to Him for cleansing by His Blood and to receive His Grace.

Louisville, Ky.

Claude W. Finch

Twin Perils In The President's Proposals

by Glenn L. Archer
Executive Director of POAU

The proposed program of Federal aid to education is one that needs to be examined with the greatest caution. It is to be hoped that Congressional Committees will not merely rubber stamp the program but will subject it to the complete legislative process. The legislation as presently drafted would appear to pose two dangers.

First: it would seem to threaten the public schools. The Federal school bureaucracy which it envisages would, in effect, create a new school system. Because of the vast sums to be expended by these officials, and the immense power which they would possess, they might well supersede local boards of education as the effective agency of control. This burgeoning of competitive educational bureaucracies would make for confusion and inefficiency in local communities. Proposals to provide aid for schools which co-mingle public and church control would add to the confusion. Such an arrangement would,

moreover, tend to reduce public schools to institutions for vocational and manual training.

The Federal agency could effectively override state laws and constitutions in regard to educational policy. The kind of aid-to-education projected here would tend to undermine and destroy the American public school system.

Second: the educational program which the Administration proposes would erode the United States tradition of separation of church and state. The plan seeks to slink under, around and about the constitutional barrier against public subsidies to church schools. It would even make possible under some circumstances the setting up of public agencies on the premises of churches or their schools.

The legislation would seem to provide specific methods whereby Federal funds could be channeled to parochial schools. It is true that these would not be general grants to the school, but

rather in the form of allocations for specific purposes deemed to be in the public interest. The effect would be the same, however. The school is aided. A financial tie between state and church is established. Once this kind of procedure is begun, experience shows that it tends to expand and develop until separation of church and state disappears altogether.

Pertinent questions need to be asked as Congress analyzes this legislation. Will these proposals undermine the public schools? Is this Administration succumbing to sectarian pressures in making provision for public assistance to parochial schools? Is the Administration embarking upon a policy of providing Federal aid to parochial schools in ways designed to circumvent the Constitution? What safeguards does the proposed legislation carry against such results?

Spain's "Liberty Chill" Alarms Italian-American Minister

WASHINGTON (POAU)—The fear that the Roman Catholic Church may never recognize the right of all men to religious liberty has been expressed by an Italian Baptist minister who is a naturalized American citizen.

Rev. Giole Settembrini of Washington, D. C., director of youth activities for Protestants and Other Americans United for Separation of Church and State, said here, "The recent liberty chill in Spain makes us wonder if the Catholic Church ever will officially concede religious liberty to all men everywhere."

Mr. Settembrini is a native of Italy, the son of a Baptist pastor there. The young preacher claims to speak with some authority on the coercive powers of clericalism because both the father and the son have been jailed in Italy for their evangelical preaching. The younger Settembrini came to this country 10 years ago. His father still serves as pastor of a small Baptist church in Italy.

"Protestants were badly shaken when they learned that the proposed law in Spain which would result in more freedom for Protestants has been postponed until the Vatican Council sees fit to adopt some kind of a religious liberty document," Mr. Settembrini said.

When Eugene Cardinal Tisserant, head of the Council's 12-man presidency, announced to the Council delegates in Rome that a vote would not be taken until the fourth session, which possibly might not convene until 1966, Spain suddenly stopped action on a law granting more liberties to Protestants there. (It was this incident to which Mr. Settembrini referred.)

Mr. Settembrini said: "I'm afraid they are putting religious liberty back into the deep freeze."

The Revelation of God and the Bible

by Fred L. Fisher

Can scientific study of the Bible and Christian faith live at peace in the same person? I have found that they can. In my spiritual pilgrimage from the naive faith of my youth to my present position, it has often seemed that scientific study of the Bible would come into conflict with warm, evangelical faith. However, a more mature understanding of the nature of the Bible and the role it plays in our faith has enabled me to maintain my faith without surrendering the gains to be found in careful, critical, historical and scientific study of the Bible. Perhaps my understanding of the Bible will help others to keep their minds open to the findings of modern biblical study without fear that such findings will destroy their faith.

WE MUST REMEMBER that there is a vital relationship between the Bible and the self-revelation of God. This may be said in three related statements: behind the Bible is a revelation; in the Bible is a record of that revelation; through the Bible we may come to a personal sharing of that revelation. Let us look at these three statements.

First, to say that *behind the Bible is a revelation* is to recognize the difference between religious knowledge and other forms of knowledge. Most human knowledge is gained by study and discovery. Man is the actor, the learner. In science, economics, sociology, history, medicine, psychology, etc., man receives knowledge by research, by experiment, by study, by discussion etc. Not so is our knowledge of God. John says, "No man has ever seen God" (John 1:18). God is transcendent; he is invisible to man. No man has ever discovered God, nor can. If we are to know God at all, he must reveal himself to us. God must be the actor, the giver; man can only be the recipient.

The Christian faith is based upon the belief that God has graciously made such a revelation. Before the coming of Christ, he revealed himself in his mighty acts, such as the deliverance of Israel from slavery, and through the words that he spoke through his prophets. Jeremiah asserted, "The word of the Lord came to me" (Jer. 16:1). God spoke through him and thus revealed himself to the people. But these revelations were partial and preparatory. The final and complete revelation of God came in the person of Jesus of Nazareth. Jesus said

Fred L. Fisher is professor of New Testament at Golden Gate Baptist Theological Seminary, Mill Valley, California (near San Francisco).

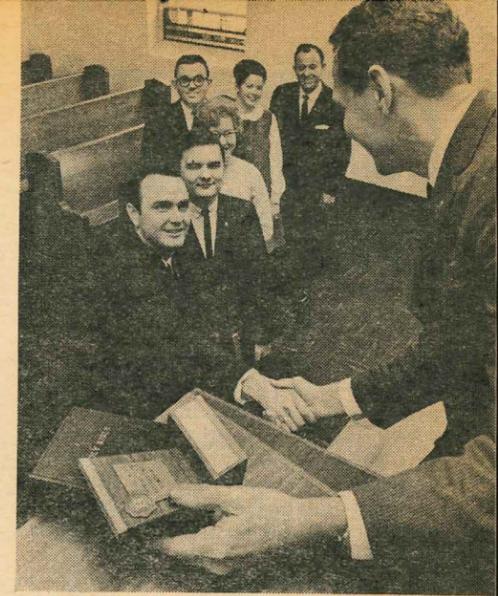
to his disciples, "He that hath seen me hath seen the Father" (John 14:9). The Christian believes that God is like Christ, that when we come to know Christ, we come to know God in reality and truth. This is what we mean when we say that behind the Bible is a revelation.

In the Bible, we find a *record of that revelation* which preserves it for our time. The Bible is not a revelation of God; it is a record of that revelation. To say this is not to belittle the Bible; it is only to recognize it for what it is.

However, we must assert that the Bible is not a faulty record! it is inspired of God. "All scripture is inspired of God" (2 Tim. 3:16). What does this mean? To me it means that God led the writers of the Bible to write in words, thought forms and literacy forms which would make the revelation of God most understandable and acceptable to the people for whom the Bible was originally written. We must remember that each of the original books of the Bible had an audience as well as an author. Inspiration means two things:

1. It means that the Bible is a true record; it does not need to be corrected; it needs only to be understood. All other books need correcting, whether they be books of science, mathematics or history. Human knowledge keeps expanding and new findings must be incorporated in old books, sometimes changing them entirely. Not so with the Bible; it does not need correcting; it is true.

WHEN I SAY THIS, I speak of the spiritual record of the Bible, its record of God's self-revelation and the way of salvation. The Bible is not a book of science, history or psychology. Though there may be statements in the Bible about nature and history, these are only the framework of the spiritual message. Scientific and historical statements reflect the knowledge that men had of the world in that day; such settlements may be in error; they are subject to the judgment of facts. But they are only the framework; they do not constitute the heart of the Bible. To admit that they may be in error does not disturb the faith of the Christian; if they are proved to be in error, faith still retains its strength. For instance, Luke tells us that Quirinius was governor of Syria when Jesus was born. Many historians have challenged this historical statement and a final decision on its accuracy is impossible. I think the record is accurate, but this must be decided on historical evidence. The point is that the accuracy or inaccuracy of this statement is not vital to our faith. It is not



FOR OUTSTANDING CHRISTIAN SERVICE—The service of laymen will be spotlighted January 24 in thousands of churches throughout the Southern Baptist Convention where Baptist Men's Day is observed.

Brotherhood Commission Photo

a part of the spiritual message of the Bible. Our concern is not with Quirinius; it is with Jesus. Was he the Incarnate one? Did God become man in him? We believe that he was and that God did. This is the spiritual core of the birth story. Luke, we believe, was led by God to record this truth and his record is true.

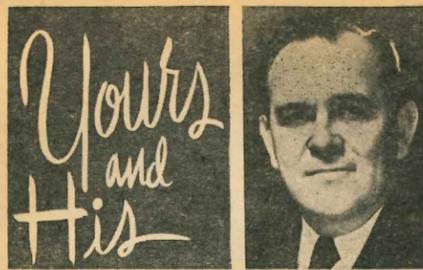
2. Inspiration means that the Bible does not need to be supplemented; it is sufficient for our spiritual knowledge. Writings of men such as Barth, Bultmann, or even Fisher, do not need to be added to the Bible. The role of biblical students is to help us understand the Bible, not to add to it. God's revelation of himself was complete in Jesus Christ. The record of that revelation which we have in the New Testament is sufficient for all our religious needs.

Our third main statement is that *through the Bible, we may receive a revelation of God*. This is the purpose of all Bible study. If God does not speak to us through the Bible and reveal himself to us in our situation, the Bible is useless and mute. This means that the Bible is a means to an end, not an end in itself. It is an instrument, the instrument *par excellence*, through which God continues to speak to men today. While in Europe, I traveled quite often by train. Therefore, I purchased a book of train schedules. This book enabled me to catch my train; it never took me anywhere. So it is with the Bible; it enables me to come face to face with God, to know him, to be saved by him, to be led by him. The Bible

(Continued on Page 10)



NASHVILLE—WILLIAM N. McELRATH, Southern Baptist missionary appointee to Indonesia, and a native of Murray, Ky., is shown presenting a Sunday School Board "Convention Normal Course" diploma dated February 1, 1913, to Miss Helen Conger, librarian of Dargan-Carver Library. Dr. H. E. Ingraham, director of the Board's service division of which the library is a part, looks on. McElrath, who until December 15 was editor of junior lesson courses in the Sunday school department, discovered the diploma while deciding which articles to take to the mission field. The diploma was awarded to his grandmother, Mrs. Fannie Nold McElrath, a Murray resident for many years who was nearly 100 at the time of her death in 1951.



Hand To The Plough

It is time for us to put our hand to the CEA plough—again, or for the first time. Our Baptist schools, BSU Centers and Missionary Camps must be given the facilities they need for this great day or demand an opportunity in Christ's name and work.

Perhaps your church was one of the several hundred which did much of the fine work last year which brought about \$3-million in pledges and cash in the Christian Education Advance Campaign—we are grateful to God and to you for this concern and assistance. Now is the time to "put the plough in a little deeper", or, to change the figure, to plough a little more human ground in the hearts of your people. We must pledge the additional \$6-million soon. A time and a plan are set now.

Perhaps your church, for some good reason, did not start last year—now is the time to put the point of the plough into the ground for CEA. We have set up a time to make it easier. We have a plan to assist you with your church people.

February 21-March 7

CEA leaders, under the direction of Joseph R. Estes, have designated the two-week, three-Sunday period of February 21 through March 7 as "Christian Education Revival" time. February 21 is "Baptist College Day" throughout the Southern Baptist Convention. We have set March 7 to climax the CEA revival, as Christian Education Advance Sunday. Will you pray about this? Talk to the pastor, and pastor talk with the people. Talk to the Lord about your church's part. Talk to him about your personal part.

Pastor and Leaders

The pastor is God's chosen leader for the church. The church has also elected certain responsible members as Sunday School superintendent, Training Union Director, WMU president, Brotherhood president, and music director.

How can you help? Pastors can lead in working out the plan, and preach on Christian Education and Missions. Sunday School leaders can use special lessons on those Sundays, and Training Union leaders can study special programs for those Sundays—such materials will be sent to your church in time. The

WMU and Brotherhood, if you have them, will also have a special program for their monthly meeting. A filmstrip can be used. Pledge cards for each family will be sent to you. **Will you help?**

Harold G. Sanders

Church Programming Briefing Held

Preceding the Evangelistic Conference in Louisville, missionaries and pastors of 50 sample churches throughout the state met at the Puritan Hotel for a briefing on Church Programming.

The pastors present represented the 50 churches which have been invited to take the first step in long-range planning. The Executive Board in its meeting last December 4 authorized a concerted effort in long-range planning, to culminate in the observance of the 200th anniversary of the first Baptist preaching in Kentucky, which was at Harrodsburg in April of 1776 by Rev. William Hickman and Rev. Thomas Tinsely.

The first step is for the 50 sample churches to establish five-year goals for 1966-1971. This is to be done this winter and early spring. Each church desiring so will have the assistance of its district missionary and a staff member of the Kentucky Baptist Convention at its first planning meeting.

In August of this year, all 2,200 churches in the state will have an opportunity to develop goals and plans.

Guidance materials will be furnished the 50 sample churches, and these will be revised and refined after first-time use for the benefit of other churches using them in August.

Once the churches have "spoken" in the form of mapping what they want to do in the next five years, then all denominational agencies will map their programs to help the churches achieve their objectives. The associations, the state convention, and Convention-wide agencies will all share in providing the materials and methods the churches request.

Retired Western Recorder Bookkeeper Dies

Miss Joyce Letitia Thompson, retired bookkeeper of the *Western Recorder*, died January 12 while waiting for the start of a concert by the Louisville Orchestra. Death was caused by a heart attack. With her at the time of her death was George R. Jewell, retired editorial assistant of the *Western Recorder*.

Born at LaGrange, Kentucky, she was with the Kentucky state Baptist paper nearly 40 years. She was a graduate of the Old Louisville Commercial High School and a member of the Highland Baptist Church.

Survivors include two sisters, Mrs. John P. Coleman and Mrs. Major Riddle, with whom she lived.

Services were held at 11:00 a.m. January 15, at the Arch L. Heady and Son Funeral Home. Interment was in Cave Hill Cemetery.

Religious Affiliation of Americans By Major Groups

From Yearbook of American Churches
1965 Edition

Buddhists	60,000
Old Catholics, Polish National Catholics, and Armenian Church of America, Diocese	497,527
Eastern Orthodox	3,094,140
Jews	5,585,000
Roman Catholics	44,874,371
Protestants	66,854,200
TOTAL MEMBERSHIP	120,965,238

U.S.A. Membership Statistics

Of 15 Largest Protestant and Eastern Orthodox Church Bodies

1. Southern Baptist Convention	10,393,039
2. The Methodist Church	10,304,184*
3. National Baptist Convention, U.S.A., Inc.	5,500,000
4. Protestant Episcopal Church	3,336,728
5. United Presbyterian Church in the U.S.A.	3,279,240
6. Lutheran Church in America	3,227,157
7. National Baptist Convention of America	2,668,799
8. Lutheran Church—Missouri Synod	2,591,762
9. American Lutheran Church	2,468,407
10. Churches of Christ	2,250,000
11. United Church of Christ	2,023,611
12. Christian Churches (Disciples of Christ)	1,920,760*
13. Church of Jesus Christ of Latter Day Saints	1,787,896
14. American Baptist Convention	1,559,103
15. Greek Orthodox Archdiocese of North and South America	1,550,000

* Latest figures obtained after the Yearbook went to press.

Church Membership Increased In 1964

NEW YORK, N.Y., Jan. 15—Membership in American churches and synagogues has broken a relatively static trend of two years' standing and jumped ahead of the population increase to a new record percentage, latest figures published today by the National Council of Churches reveal.

According to the Council's 1965 Yearbook of American Churches, published today, church membership increased 2.6 percent during 1963, while the country's population grew 1.5 per cent.

The annual compilation of statistics shows that membership in the nation's religious congregations ran neck-and-neck with the population in 1962 and lagged behind in 1961, following 1960's gain of 0.2 per cent for a previous all-time record percentage.

In actual figures, the Yearbook records that 120,965,234 Americans are now members of churches, synagogues or other places of worship. They represent 64 per cent of the total population, as compared with 63.4 per cent a year ago and 63.6 per cent in 1960.

The tabulation of church statistics in the Yearbook, its compilers in the National Council's Bureau of Research and Survey pointed out, is based on reports by official statisticians of 253 religious bodies of all faiths for the 50 states and the District of Columbia. The figures recorded in the 1965 issue are mainly for the calendar year 1963 or for a fiscal year ending in 1963.

A Yearbook feature showing Protestants and Roman Catholics as percentage of total population indicates that while Protestant enrollment lagged slightly behind in 1961 and 1962, moving ahead by 0.6 per cent in 1963, Roman Catholic membership has increased by 0.2 per cent each year since 1961.

Thus, in the last year of report (1963), the proportion of membership increase for the Protestant churches exceeds that

of the Roman Catholic Church by two to one.

On the other hand, a separate table prepared by the American Institute of Public Opinion and included in the Yearbook shows church attendance—by a national sample of adults for one Sunday—off one per cent since 1962 from the previous figure of 47 per cent, which was constant from 1959 to 1961, and off three per cent from the all-time highs of 49 per cent in 1955 and 1958.

Another table in the Yearbook traces church membership as percentage of the population since 1850, when it was 16 per cent. The percentage rose to 23 per cent in 1870, recovering only in the last decade of the century. The figure for 1890 is listed as 22 per cent and for 1900 as 36 per cent.

The largest increase in any decade of the current century was registered in the war-dominated 40's, when church membership grew from 49 per cent in 1940 to 57 per cent in 1950. By contrast, there was no increase in the decade of the first World War, when church membership remained fixed at 43 per cent from 1910 to 1920.

Hardinsburg Baptist Church Contracts For New Building

The Hardinsburg Baptist Church, Raymond W. Farrar, pastor, has let the contract for construction of a new children's building and restoration of the present church building.

The new building will be of concrete block construction with brick facing. It will be completely air-conditioned and will contain 3,100 square feet.

Farrar will mark his fourth anniversary as pastor of the church in February. With a resident membership of 236 in 1964, the church dates back to 1841.



ROBERT LYONS, chairman of the building committee of the Hardinsburg Baptist Church, broke ground on December 20, 1964, for the new children's building. Members of the church look on. Raymond W. Farrar is pastor.

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The Revelation of God and the Bible

(Continued from Page 7)

does none of these things; it is only a means by which God may become a living and dynamic reality in my life.

THUS, we understand that the Bible is not to be worshipped. The words of Jesus to Satan apply equally to the wrong attitude to the Bible. "You shall worship the Lord your God, and him only shall you serve" (Luke 4:8). Bibliolatry is idolatry. For instance, when I write a check on my bank account, some would say that the check authorizes the banker to pay out my money. Not so. I do that and only I can do it. I can countermand the check if I wish. So it is with the Bible. The Bible expresses God's authority, but God is the authority and it is authoritative only when God actually speaks to us through it.

CLASSIFIED ADS

Advertising under these headings is only nine cents per word including initials and addresses.

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This means that God speaks to us through the Bible only when it is rightly understood. This is the reason for Bible study. This is the place that scientific study of the Bible can be our religious servant, strengthening our faith. Not that we must accept the conclusions of all biblical scholars; men of the greatest learning are subject to mistake, but so are we. Most of us have had to say at one time or another, "I used to think the Bible taught this, now I do not believe that it does." You see, this is an area where all men must humble. We must leave our minds open to accept new understanding of the Bible. Scientific study is a method that can help us; we must not reject it.

The purpose of Bible study is not to hear men, ancient or modern, speak, but to hear God speak. Some scholars have forgotten this and have approached the Bible with skepticism. Such skepticism has led some men of faith to reject the whole method of scientific study of the Bible. But this same problem arises with naive study as well. Many people read their prejudices into the Bible and hear only the echo of their own voices. For instance, men of sincerity and devotion were misled into thinking that the Bible taught that World War I heralded the end of the world. You see, it is not the method that counts, but the sincere effort to let God speak to us in our own day. This is why we must take advantage of all methods of Bible study.

But understanding is not enough; the Bible must be lived as well as learned. It must be translated into action. The Bible is not a cold, intellectual book for the study of spiritual dynamics and metaphysics. Though reason is involved in its study, it cannot be comprehended by knowledge alone. Only as we pray can

we really come to understand the teaching of the Bible about prayer. Only as we have faith can God become a living reality to us. Only as we live out the meaning and teaching of the Bible in our daily lives can God truly speak to our hearts through it.

A Narcotic? . . . Yes

by R. Paul Caudill, Pastor

First Baptist Church, Memphis, Tennessee

In dealing with the problem of beverage alcohol, let us not overlook one basic fact: beverage alcohol is a narcotic! At least that is what Dr. Robert V. Seliger, M.D., Fellow of the American Psychiatric Association; of Johns Hopkins; and Chief psychiatrist, The Neuropsychiatric Institute of Baltimore, Maryland, has to say about it in his booklet, "It's Smarter Not To Drink". In the brief medical discussion, Dr. Seliger says, "Beverage alcohol, that is, ethyl alcohol, is pharmacologically listed as a drug, narcotic, and anaesthetic since, when it is taken internally, it directly affects the central nervous system of animals and human beings" (p. 7). A colorless liquid composed of carbon, hydrogen, and oxygen (C₂H₅OH), ethyl alcohol has many important uses in science and industry, but it should have no place in man's life as a beverage. In the words of Dr. Seliger, "Drinking doesn't add up to much—except losses." And how could one expect it to do more when it is a narcotic just as morphine is a narcotic . . . and marijuana . . . and opium!

FMB Receives \$1,278,211 In Advance Program Funds

On January 4, the first work day of the new year, the Foreign Mission Board received a check from the Executive Committee of the Southern Baptist Convention representing the remainder of the Board's share of the 1964 Advance Program funds. It brought the total in this category to \$1,278,211.07.

This represents 75 percent of the money received by the Executive Committee since December 8 when the Southern Baptist Convention's operating and capital needs budgets for 1964 were met. This money is called Advance Program funds and this year was divided between the mission boards, with the Foreign Mission receiving 75 percent. This is the first Advance Program funds the boards have received since 1960.

Before the Advance Program section of the Convention budget was reached the Foreign Mission Board had received from the Cooperative Program \$7,550,000 for operating expenses, \$1,725,000 from the capital needs section of the Convention's 1964 budget, and \$367,870 to cover deficits in the Foreign Mission

Board's capital needs budgets for 1961, 1962, and 1963.

The amount of money received by the Foreign Mission Board from the Cooperative Program in 1964 was \$10,-921,081.07, or 52.27 percent of the total.

Porter Routh To Appear On NBC-TV Sunday, Jan. 31

Seldom does an individual have the opportunity to present a Christian witness to another and have an audience of 15 to 20 million people looking over his shoulder, hearing that testimony.

But that's precisely what will take place on Sunday, January 31, at 1:30 p.m. EST, when Dr. Porter Routh of Nashville, talks to Ben Grauer, veteran National Broadcasting Co. announcer, in another of the television "conversations" for which Southern Baptists and NBC-TV are becoming well-known.

This is the fifth conversation on some facet of the Southern Baptist denomination to be telecast by the National Broadcasting Co. Each has been produced in cooperation with Southern Baptists' Radio-TV Commission in Fort Worth, Texas.

Routh, in his capacity as secretary-treasurer of the Executive Committee of the Southern Baptist Convention, will discuss with Grauer "Baptist Life and Growth." During the "conversation" he gives insights into what Baptists believe, his thoughts on why the Southern Baptist denomination is the fastest growing Protestant faith in the United States, the place of the Bible in Baptist life, and the small difference between laymen and clergy from Baptist viewpoint.

Routh is a native Texan, and a graduate of Oklahoma Baptist University, which presented him with the honorary LL.D. degree in 1950. He has held his position since 1951, serving before that as head of the Department of Survey and Statistics for Southern Baptists' Sunday School Board.

POAU Notes Three Dangers For Separation

In a 9-page annual assessment of the current church-state situation prepared for its Board of Trustees, the staff of Americans United for Separation of Church and State noted three principal dangers to separation: (1) a drive to obtain public financing for parochial schools; (2) proposals to amend the U. S. Constitution so as to enable religious ceremonies and exercises in the schools; and (3) the possibility of chipping away the wall of separation through general welfare programs which include churches.

There is a "pincers movement" which seeks to obtain public funds for parochial schools, the report asserts. One of the pincers is the effort in Congress where

Cardinal Spellman through his control of key votes is able to halt any general aid program for the schools unless parochial schools are included. The other end of the pincers is the drive to amend state constitutions so as to permit use of public funds for the support of church schools. Leader in this effort, the report said, was a predominantly Roman Catholic group known as Citizens for Educational Freedom.

Americans United warned that "by the device of public aid to parochial schools we are in peril of creating a religious establishment and taxing all citizens to support it."

The organization predicted that there would be pressures in the 89th Congress to amend the Constitution so as to permit religious ceremonies in the schools. If the effort were to succeed, the First Amendment would be undermined, the report charged. "It is evident that (in that case) the entire basis of relationships between church and state built up by the decisions of the Supreme Court in recent decades would be overturned."

New Evangelism Handbook Based On Class Lectures

A handbook on evangelistic preaching has resulted from the class lectures of V. L. Stanfield, professor of preaching at New Orleans Baptist Theological Seminary.

Entitled *Effective Evangelistic Preaching*, the recently-published book contains sections on the nature, construction and delivery of evangelistic sermons. Dr. Stanfield gives much emphasis to the evangelistic invitation and concludes the book with examples of evangelistic sermons by six Baptist leaders.

A seminary professor of preaching for more than 17 years, Dr. Stanfield was on the faculty of Southern Seminary before coming to New Orleans in 1959. He has held numerous revivals and spoken in church conferences throughout the Convention. Dr. Stanfield is author of two other books and a frequent contributor to such periodicals as *Review and Expositor*, *Baptist Program*, and *Church Administration*.

The *Effective Evangelistic Preaching* handbook may be obtained for \$1.50 by writing Dr. V. L. Stanfield, 3939 Gentilly Boulevard, New Orleans, Louisiana, 70126.

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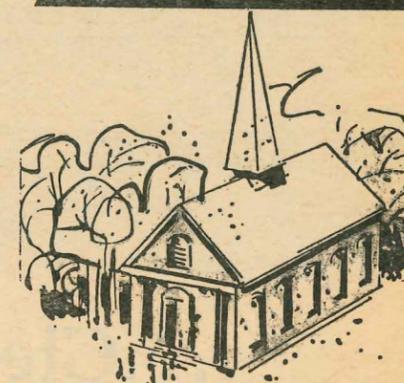
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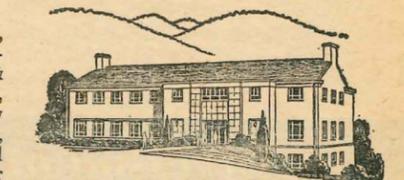


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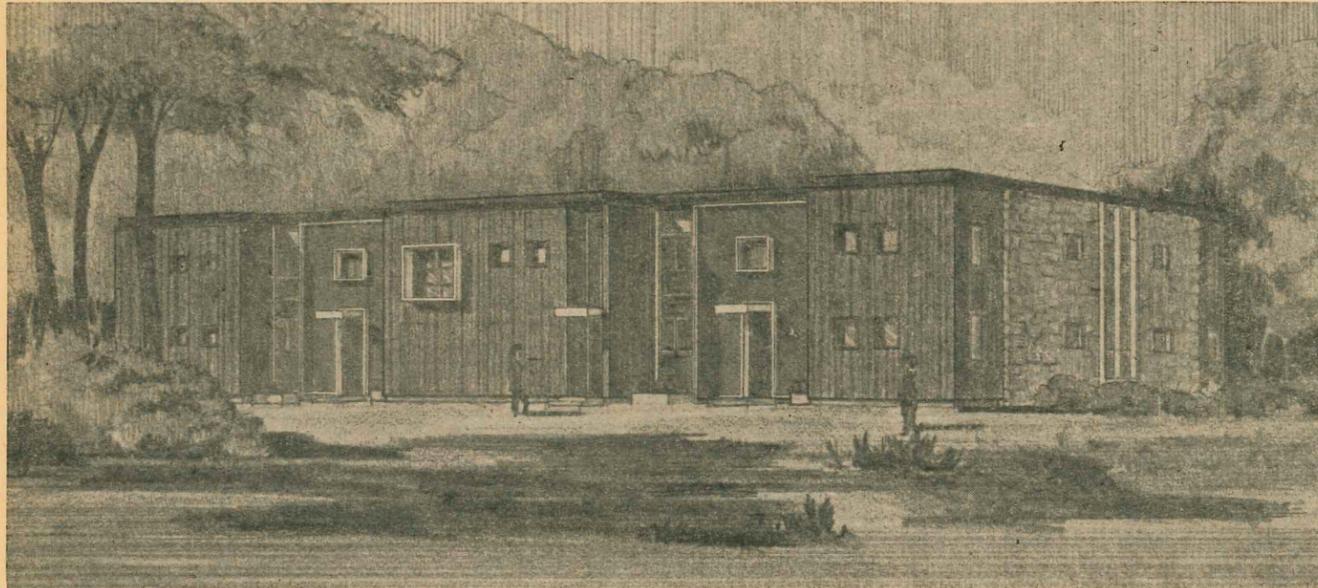


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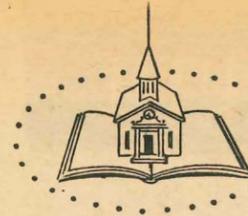
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SUNDAY SCHOOL LESSON

By H. C. Chiles



JUDGMENT AND INVITATION

(This Lesson for Sunday, January 31, 1964)

Because John the Baptist condemned the sins of the wicked king, Herod Antipas had him incarcerated in the fortress of Machaerus near the Dead Sea. After considerable time had elapsed, his friends were permitted to visit him, whereupon they discovered that his long imprisonment in that dark, damp and deserted dungeon had sapped his courage and he was sorely depressed. To encourage him, they told him about the wonderful works of Christ, but their report caused him to wonder.

Inasmuch as Christ was not doing the things John the Baptist had expected him to do, he sent two of his followers to inquire if He were really the Messiah for Whom he had been looking. Pointing out the fact that the blind were receiving sight, the lame were being enabled to walk, the lepers were being cleansed, the deaf were being enabled to hear, the dead were being raised, and the poor were receiving the gospel of Christ, our Lord commanded the messengers to go back and tell John the Baptist that His words and His works were sufficient proof of His Messiahship. Christ did not criticize the forerunner for seeking evidence to dispel his doubt, but He spoke of him and his greatness in glowing terms.

In describing those who were so highly privileged as to observe His life and works, Christ declared that many of the Jews were so perverse and foolish that they refused to be pleased with what was done no matter who did it. They refused to heed the urgent call of John the Baptist to repent because he was entirely too righteous and strict to suit them. On the other hand, because Christ associated with and ministered to sinners, they classified Him as a sinner also, therefore, they had nothing for Him but harsh criticism.

I. Responsibility. Matthew 11:20-24.

Contrary to the belief of most people, God's division of mankind is based on their attitude toward and relationship to Jesus Christ. It is an absolute certainty that God will not deal with those who reject His Son like He will with the ones who receive Him as their Saviour and enthrone Him as their Lord. Without any hesitation whatsoever,

Christ rebuked the citizens and pronounced a terrible judgment on those cities which had been honored by His presence and favored by His great, beneficent and miraculous works but had rejected both the Messenger and His message. He taught the abiding truth that judgment will be in proportion to opportunity. People who are reared with all the gospel privileges and reject Christ will have a far greater responsibility in the day of judgment than those who have not received these advantages.

Chorazin and Bethsaida had enjoyed numerous and wonderful gospel privileges, whereas Tyre and Sidon had not, but the citizens of the former were willful rejecters and stubborn unbelievers. Judgment would naturally be more severe for them than for those in the cities of Phoenicia who had been deprived of these privileges. Christ also declared that Sodom would fare much better in the day of judgment than Capernaum, where He had resided and performed so many wonderful works and still the people would not believe and receive Him. This passage teaches plainly that there will be different degrees of punishment. Let us never forget that the greater the privileges the greater the responsibilities.

II. Revelation. Matthew 11:25-27.

Here we have a prayer of thanksgiving and praise which our Lord Jesus offered unto His Father. When was it that His heart was filled with such deep gratitude? Instead of it being at a time of great victory, unusual joy and remarkable blessing, it was in the midst of a season of spiritual declension when He was about to turn His attention away from Israel as a nation after He had sought to win the people and they had spurned His love. But even then He was exceedingly grateful to the Father. He thanked Him for the revelation of spiritual truths to the humble in heart. God's revelation is hidden from those who are wise in their own conceits and too proud to come to Him in genuine humility, repentance and faith. He reveals Himself to those who will receive Him and His truth.

One is greatly encouraged by the fact that the opportunity is given to the simplest believer to trust God, to take

the revelation of God's truth in His Word, and to impart it to others through the power of God with far-reaching results. Moreover, it is no ordinary message which God's messengers carry for Him. It is a far more important and valuable message than any mere earthly ambassador could ever hope to carry. One can never reach the acme of spiritual growth until he recognizes the truth which Christ taught in verse twenty-seven, namely, that no one can ever know the Father except through the mediatorship of His Son Christ Jesus.

III. Rest. Matthew 11:28-30.

Hoping to find peace of mind and conscience, the people to whom our Lord was speaking were laboring diligently to keep the law of Moses, but they had not been able to do so. But the more they labored, the more dissatisfied they became. There was the suggestion of hopelessness in their labor, and they had succumbed to a perpetual weariness.

This refers to those who try to earn their salvation by what they do. Isn't it strange that after nineteen centuries of gospel preaching that there should still be some people who think that salvation can be obtained in that way, when nobody has ever been saved in that way and when God's Word emphatically declares that such is an utter impossibility? Ephesians 2:8-9.

Christ would have all to cast off the yoke of the law, accept Him as their personal Saviour, experience forgiveness of sin and deliverance from the fear of judgment, become His disciples, learn from Him, and work with Him. Learning from Christ involves more than just following His example. There must be a real submission to His will, instruction and guidance.

Christ promised that His yoke would be easy and His burden would be light. A yoke is made for two, and as this expression is used in this passage, it is eloquent with the fellowship of the believer with his Lord. It is not always easy for the Christian to serve Christ, but being yoked with Him, He makes the burden light for His yoke is padded with Divine love. Those who are yoked with Him move easily, for His will is sweet and He carries the heavy end of the burden. Working with the Lord, we find rest in service from keeping step with Him and being submissive to His will.

KENTUCKY BAPTISTS AT WORK

Woman's Missionary Union

Annual State Meeting

by Mrs. Geo. R. Ferguson

The annual state meeting of Kentucky Baptist Woman's Missionary Union will be held at Harrodsburg Baptist Church, Harrodsburg, April 13-15, 1965.

The program will feature such speakers as: Miss Alma Hunt, Executive Secretary, Woman's Missionary Union, SBC; Dr. Baker James Cauthen, Executive Secretary, the Foreign Mission Board, SBC; Dr. A. B. Rutledge, new Executive Secretary, Home Mission Board, SBC; Mrs. Allegre LePrairie of the Sellers Home, New Orleans; Mrs. J. Eldon Sturgeon, missionary to Mexico; Miss Virginia Ely, author of devotional books for women.

Watch this column for details concerning the program, conferences and other plans. A list of motels and hotels with rates and the name of the chairman of reservations in homes was given in the Kentucky Notes for Jan.-Feb.-Mar. and will be repeated here soon.

Representation

According to our By-laws representation is as follows:

Messengers to the annual meeting shall be: (1) members of the Executive Board, (2) regional youth directors, (3) associational representatives not to exceed five, (4) local WMU representatives not to exceed six (5) former state presidents.

You will want to arrange for your representation to be divided between the WMS and the youth organizations insofar as is possible.

The great majority of those attending the meeting will register as visitors. Visitors enjoy all the privileges of the meeting except voting which is reserved for messengers.

Credential Cards

Credential cards will be prepared in the state office for messengers. Please make your request early to allow time for preparation of these cards. Cards will then be on file at the registration desk at Harrodsburg Baptist Church, in accordance with the requests mailed to us, within the limits set by the By-laws.

If one person will write for the cards for all the representatives of your church or association it will greatly facilitate the work in the office. When requesting cards be sure to give name, address, church and association. Requests must

come to the state office in advance to save time and confusion at the registration desk in Harrodsburg. Visitors are also urged to register on cards furnished at the registration desk.

Remember to pray faithfully for this important meeting. Bring a large group from your church.

Sunday School

Library Conference, Cedarmore

by Roy Boatwright

A very helpful program on Church Library work has been planned and will be held at Cedarmore, February 8-10, 1965.



James Rose

The faculty will consist of James Rose, Glynn Hill and Miss Jacquelyn Anderson from the Church Library Department of the Sunday School Board and other qualified library workers.

The program will start at 1:30 p.m. Monday and will conclude at 12:00 noon Wednesday. In addition to general messages there will be conferences led by Sunday School Board personnel.

It would be helpful to every church to have their librarian, or some interested person in attendance.

Send reservations to: Marvin Byrdwell, Cedarmore Assembly, Bagdad, Kentucky. Boone Lodge—\$9.00 per day per person including meals for one in a room; double room \$8.00 per day per person and \$7.00 per day per person for three in room, including meals.

Stewardship

Elsmere Church Shifts To Unified Budget

by Robert J. Hastings

The Elsmere Baptist Church (Erlanger post office) of which Paul Howerton is pastor, began operating on a unified budget the first of January. Elsmere Church was organized in 1922, and has been accustomed to three separate treasuries and three treasurers. Duplex envelopes were used, and separate accounts kept for the Sunday School, church, and

missions. Members designated the portion they wished to give to missions, to local expenses, etc.

The new unified budget with one envelope and one offering a Sunday call for \$595 weekly. 15 percent will go through the Cooperative Program, and 5 percent for associational missions. Should the annual goal of \$30,950 be reached before the end of the year, any excess will go into an Advance Phase. This Advance portion will be divided 25 percent for Cooperative Program, 10 percent for CEA, and 65 percent for indebtedness.

Brother Howerton came to Elsmere last July from Middletown, Ohio. He is a graduate of Georgetown and Southern Seminary. He grew up in Pikeville, where his father, E. L. Howerton, was pastor for 32 years (1921-53). He died in 1963, but Mrs. Howerton still lives in Pikeville.

We salute Elsmere Church, and the forward step they are taking in unifying their financial program, believing that in the long run they will do more for all causes concerned.

Training Union

Another Kentucky First

by James Whaley

February 8-10 at Cedarmore Assembly, the Training Union Department and Broadman Films of the Baptist Sunday School Board will sponsor an Audio-Visual Conference. The purpose of the conference is to provide training in the utilization of Audio-Visuals which can improve the total church program.

It is anticipated that pastors, educational directors, church and associational audio-visual directors will take advantage of the opportunity to have both the basic and advanced training to be offered. Mr. Earl Lee Murphy, manager of the Baptist Film Center and Broadman Films Department will have charge of the sessions which will begin with lunch on Monday and close with lunch on Wednesday.

Read this section next week for detailed outline of the program. See you at Cedarmore!

A Study In Worshiping

by Mike Speer

One of the annual churchwide studies promoted by the Training Union is Church Membership Study Week. The area of study for this year is one that is

vital to each of us—a study in worshiping. This week is a part of the 1965 overall emphasis on worship by the Southern Baptist Convention. The suggested date for this week is April 19-23, but whether you plan to observe the week in April or sometime later in the year, you will be interested in the Teacher Training Clinics.

During the week of March 1-5 Teacher Training Clinics will be held in five areas of the state. These clinics will be approximately two hours each and will be designed to help the people who will be teaching these books in their church or association. Teaching outlines, resource materials, suggestions for learning aids and other helps will be available at these clinics. Churches will want to secure their teachers for each of the age groups well in advance of these clinics so that they may attend one. The schedule is as follows:

March 1—
First Missionary, Benton7:00 p.m.
March 2—Beaver Dam7:00 p.m.
March 3—First, Somerset2:00 p.m.
March 4—First, Winchester.....7:00 p.m.
March 5—Florence7:00 p.m.

Separate conferences will be held for each age group with specific suggestions for teaching each book nursery through adult. The suggested books are: Adult—*The Christian Worshiping*; Young People—*Reality in Worship*; Intermediate—*What is Worship?*; Junior—*When We Worship*; Primary—*The World We Live In*; Beginner—*God's Care in Spring and Summer*; Nursery—*When I'm at Church*.

Baptist Student Union

Outreach Through Involvement

by J. Chester Durham

Frequently a college graduate will say to me, "During the first year at college I just didn't get involved in the Baptist Student Union. Later I did and now look back with regret on all I missed." These testimonies have a happy ending. They get involved before graduation and many of them serve as officers in their BSU.

Are these really happy "endings" or happy "beginnings"? Each year in the lives of thousands of Kentucky Baptist students the discovery of the Baptist Student Union is truly the start of newfound meaning and growth in Christian discipleship.

The key in each instance is that the student became involved in one or more of the six core areas: churchmanship, worship, witnessing, study, missions, and Christian fellowship.

But, this is only one dimension of the story. And this dimension is world-wide in its scope. Let's call it "outreach"—the outreach of the local Baptist Student Union.

From the undramatic outreach to the unsaved student down the hall to the more dramatic outreach to the black youth in Africa, the yellow child in Asia, the copper-colored Indian in South America or the Anglo teener in the northwest . . . BSU provides for every Baptist student the opportunity to get involved with Christ in a global witness during college days.

Let's take as one example the core area of missions. In his BSU the student finds (1) opportunities for mission education; (2) mission participation, and (3) the possible call to mission service. He is awakened, alerted, and made more sensitive to the meaning of Christian commitment. He meets missionaries personally. He begins to work in local BSU-sponsored mission points. He gives his resources to send fellow students into summer missions service. He feels deeper concern for his church's and denomination's mission commitments. Through all of this God is speaking to him and claiming more and more of his life. He may go as a volunteer. He may not. But, it begins to dawn upon him that "to be a Christian is to be a missionary".

This is "outreach through BSU involvement". And it is happening every day on nineteen campuses in Kentucky. Thank God for it. No, God hasn't "left the college campus". And neither will Kentucky Baptists!

Church Music

Register Early For Regional Music Festivals

by Eugene F. Quinn

Registering now for your Regional Music Festivals will help you in at least two ways, namely, (1) set the sites of you and your groups and individual musicians on preparing early to participate, and (2) give your Regional Music Director an idea of the scope of plans which he will need to make for various events and judges for his festivals. The Regional Festivals Directors may be contacted as follows:

William B. Williams, First Baptist Church, Paducah, for festivals meeting April 30 and May 1 at Paducah; Dewey Kyle, Third Baptist Church, Owensboro, for March 26 and 27 at Owensboro and Henderson respectively; Herman May, First Baptist Church, Russellville, for festivals February 26 and 27 at Russellville and Bowling Green respectively; Gus Kalos, 4574 S. Third, Louisville, for festivals February 26 and 27 at Louisville and Elizabethtown.

W. Voris Howard, Latonia Baptist Church, Covington, for Adults Choirs March 26, Youth Choirs April 2, and Children's choirs April 3, all meeting at Georgetown College Chapel; J. P. Jardine, Campbellsville College, Campbells-

ville, for festivals February 26 and 27 at Campbellsville; Ronald Sholar, Harlan Baptist Church, Harlan, for festivals May 7 and 8 at Pineville; James L. Clark, First Baptist Church, Ashland, for festivals March 26 and 27 at Ashland and Prestonsburg for both dates.

Please note change of date for Western Regional Music Festivals at Owensboro and Henderson to March 26 and 27.

Those who have not received a festival folder explaining the simple rules for the festivals should contact E. F. Quinn, Kentucky Baptist Building, Middletown, for a folder.

FOURTH BROADMAN ANTHEM COMPETITION ANNOUNCED

The Church Music Department of the Baptist Sunday School Board at Nashville is sponsoring its fourth Broadman Anthem competition from November 1, 1964, through April 1, 1965.

Anyone who is interested in learning the rules for preparing and submitting an anthem in this competition may secure a folder from Broadman Anthem Competition, Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville, Tennessee, 37203.

KENTUCKY REPORTS 236 MUSIC AWARDS

For October and November of 1964, Kentucky has earned 236 music awards, recorded as follows by associations: Long Run, 46; Bethel, 30; Elkhorn, 25; Daviess-McLean, 19; Salem, 18; Upper Cumberland, 17; Franklin, 14; Nelson, 13; and North Bend, 11.

Nine other states have reported more awards than Kentucky for this first two months period of this new associational year. Let us train our people for better music for Christ!

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