



WR

**WESTERN** RECORDER

FEBRUARY 4, 1965



WILLIS A. BROWN, secretary of the ministries to military personnel for the Southern Baptist Home Mission Board has announced the release of a booklet which will assist in the moral and spiritual preparation of youth for military service. The booklet is available from the Division of Chaplaincy, Southern Baptist Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303.

KEITH D. LaGESSE assumed his duties as associate pastor and minister of music at the Erlanger Baptist Church in January. Formerly the associate pastor of the Rock Hill Baptist Church, St. Louis, he has several years experience in preaching, teaching and promotion of Baptist work. Charles L. Garringer is pastor at Erlanger.

DEDICATED VOCATIONS WEEK will be observed during February at nursing and business schools, junior and senior colleges, universities, denominational and state schools. Under joint sponsorship of the student department of the Baptist Sunday School Board, local and state Baptist student work forces, and the Convention's vocational guidance director, Lloyd Householder, special study will be directed toward God's leadership in occupational choices.

DR. FRED T. MOFFATT, Sr., Executive Director of the Kentucky Parole Board, is scheduling conferences with ministerial groups throughout Kentucky to present the responsibilities and privileges of churches in the rehabilitation of parolees from Kentucky penal institutions. Dr. Moffatt, former pastor, First Baptist Church, Frankfort, reports encouraging process in rehabilitation efforts among Kentucky parolees. Ministerial and other groups are invited to contact Dr. Moffatt at the Department of Corrections, Frankfort.

VADE BOLTON resigned in January as associate minister of the Richland Baptist Church, Paducah, where he has been serving while going to school. He will now devote his full time to studies. Larry Maddox is the pastor.

MERCER ASSOCIATION'S Executive Board has passed resolutions of appreciation for Gilbert Shely and E. A. Somers, pastors in the association that have resigned to accept other churches. Shely was pastor in the association for 23 years and resigned at Shawnee Run Baptist Church to accept the pastorate of

the Clear Creek Baptist Church, Versailles. Somers was pastor at Bethel Baptist Church and he has accepted the pastorate of Sesser Baptist Church, Sesser, Illinois. Otto M. Spangler, pastor of Burgin Baptist Church, is moderator of Mercer Association.

OAKLAWN BAPTIST CHURCH, Paducah, reports over 100 additions last year with nearly half of these by baptism. Offerings have increased over 20 per cent and the congregation is thinking of a new auditorium in the near future. R. E. Sasser has been the Oaklawn pastor since December, 1963.

BELFRY FIRST BAPTIST CHURCH, Chester P. Culver, pastor, had the services of Charles W. Holland as evangelist.

Homer Jackson of East Williamson Baptist Church, Williamson, West Virginia, led the singing. Pastor Culver reports 6 professions of faith, including the star basketball player of Belfry High School, Earl Varney, one restoration and many rededications. Holland, pastor of the Porter Memorial Baptist Church, Lexington, has been invited to come back to the Belfry Church in 1966 for another revival.

CHARLES SMITH has resigned as pastor of the Walnut Grove Baptist Church in Bethel Association to accept the call of the Hawesville Baptist Church. He began his work at Hawesville in February.

MT. TABOR BAPTIST CHURCH, Liberty Association, began a full program of work in January. Garnet R. Martin is pastor. The Martin's new address is 321 Lexington Drive, Glasgow, Kentucky.

THE BULLITT LICK BAPTIST CHURCH, Route 1, Shepherdsville, is selling church bonds to finance the construction of a pastorium to replace the one lost in the flood last spring. Anyone interested in investing in such bonds is encouraged to contact Pastor James E. Maddux, II, Box 203, Shepherdsville, Kentucky. Call collect Shepherdsville 543-2503.

WILLIAM CARMAN CARTER, member of the First Baptist Church, Tompkinsville, died at Jewish Hospital in Louisville of cancer on December 29. He had been church clerk for 15 years, was a deacon and Sunday school teacher. In addition to his wife, he is survived by one daughter, Mrs. Wyman Copas, whose husband is pastor of the Park City Baptist Church and a student at Southern Seminary.

R. W. AND DALE TERRY are serving under appointment by the Foreign Mission Board of the SBC in Keflavik, Iceland. The church has a full program of work and serves many of the military personnel who are stationed there. Families and friends of those stationed there are requested to make known the ministry of the church. The address is Keflavik Baptist Church, Box 37, Navy 568, FPO New York, New York 09571.

ADULT THRUST MEETINGS have attracted 36,695 persons in 80 metropolitan areas of the Southern Baptist Convention.

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

Vol. 139 No. 5

WESTERN RECORDER

Kentucky Baptist Building  
Middletown, Ky. 40043

Owned and Published by the  
KENTUCKY BAPTIST  
CONVENTION

C. R. Daley Editor  
R. G. Puckett Asst. Editor  
Robert L. Pogue Bus. Manager

Board of Directors: J. Bill Jones, chairman, Harold Wainscott, vice-chairman; Clarence R. Lassetter, secretary; Norman Allen; Earl Hohman; C. Carman Sharp; Winn T. Barr; Dan C. Moore; Jack D. Sanford; W. Lloyd Birch; John A. Wood; Elvin L. Clark.

Harold G. Sanders, executive secretary-treasurer, Executive Board of the Kentucky Baptist Convention.

Second-class postage paid at Middletown, Kentucky.

Cost of making cuts must be borne by those sending pictures for publication. When making change of address, please send a recent label from your paper and the new address.

SUBSCRIPTION RATES — Individual subscriptions, \$2.25, plus 3% Kentucky Sales Tax, total \$2.32. Foreign, \$2.50. Church Budget rate (every active family), \$1.44 per year. Club rate (10 or more) \$1.80 per year. All Subscriptions except Church Budget accounts payable in advance. Church accounts must have a tax exemption number otherwise they are subject to the 3% Kentucky Sales Tax.

CONVENTION ADDRESS:

Christian Education... Why?

Methodist Bishop Gerald Kennedy tells of a meeting of the Friars' Club, a club of actors and entertainers from across the country, which was held once in California. At the meeting old friends were exchanging reminiscences of past experiences and the spirit of fellowship was high. At one point, George Burns suggested that they sing the old song, "There's No Business Like Show Business," which they did with gusto. When they had finished the song, Georgie Jessell, with characteristic enthusiasm, cried, "The show must go on!" Whereupon, Groucho Mark raised the question, "Why?" They were all so non-plussed that the question should have been asked, and, as a matter of fact, no one had ever thought of questioning the self-authenticating truth of the old bromide before, that they became greatly incensed. The more they thought about it, and the more obvious became their inability to give an intelligent answer, the more they resented the fact that Groucho should have raised the question at all. In retaliation they called a special meeting of the Friars' Club for the purpose of excluding Groucho from its membership. Somehow, Groucho got word of it before the action was taken and wrote a letter of resignation in which he said, "I refuse to be a member of a club that would have me in its membership."

HOW OFTEN have we stopped to ask ourselves "why?" with regard to a great many of the things we so fervently and intensely support? We might be surprised to find that we don't have any really good answer to give. In fact, much of the cant and pretense which sometimes pass for "pure religion and undefiled" might pass by the wayside if we raised that simple, searching question. Surely, in a day when everyone who is at all thoughtful is exercising honest and open, or sometimes skeptical, criticism of the Faith, and when the Church, the bastion of Truth, is being subjected to its most telling criticisms in history, from both "within" and "without," it behooves us as servants of the Lord to be equally honest in recognizing the validity of honest questioning and criticism. The Faith "once for all delivered to the saints," if indeed it is the truth of God, will not be destroyed by such criticism. On the contrary, faith will be enhanced and strengthened by it.

Well might we ask ourselves regarding Christian education, "Why do we

Joseph R. Estes, secretary of Christian Education Advance, delivered this address at the KBC annual meeting in November and by convention action it is printed in edited form in this paper.

have such a thing?" There is a significant number of people in our day, many of them educators, some perhaps in church-related institutions, that raise the question as to whether a Christian education program as the Church has traditionally conceived it, and, in particular, as Kentucky Baptists have sought to express it, has any significant role to play in contemporary society. More specifically, the question is put: Assuming that Christian education in the form of "church-related" schools has played an important role in church and educational life in the past, is this any longer true? Ought we not to abandon our Baptist schools in favor of some other approach to making the Gospel relevant to academic and student life?

Certainly much can be said for broadening our Christian education program so as to include other means of relating to public education. However, it will be a sad day in the history of American education when the independent Christian college ceases to exist.

At the present time, the only direct means we have of influencing the full spectrum of public education with an "officially" Christian academic life remains the independent Christian school— independently supported by those who

by

JOSEPH R. ESTES

believe that the Christian Faith is a relevant factor, indeed the supreme factor, in the acquisition of true knowledge. The independent Christian school is the "leaven" which leavens the "whole lump" of public education. Christian education is not in "competition" with public education; rather the truly Christian school serves the public education program.

IS THE CHRISTIAN FAITH relevant to education and human society? Christian education answers, "Yes".

I. First, Christian education declares that the Christian Faith is relevant to human culture as the one most significant factor in the development of meaningful intellectual and artistic expression.

The relevance of the Faith to meaningful cultural development is not self-evident to everyone. Not too many years ago John Dewey, whose utilitarian pragmatism has been the single greatest influence in American education, wrote his little volume entitled *A Common Faith*, which has become the creed of many. In it he suggests that the crisis of the twentieth century is that we are suffer-

ing from a loss of meaning in cultural expression. Doubtless anybody at all sensitive to what's going on about him would have to admit a cultural degeneration is evident in our century. Most of us can remember when "long-haired music" referred to Bach, Brahms, and Beethoven; now it refers to "the Beatles," or something equally frightful.

THIS CULTURAL LAG is a many-faceted phenomenon. The prize-winning works of art (including Picasso's) which grace the walls of today's studios and museums suggest a deterioration in the pictorial arts. There, on canvas, one finds a motley assortment of blobs, shapes, and masses of unnamed things before which bewildered people stand in rapt contemplation, neither honest nor candid enough to confess that they are confused by what they behold. One is driven to agree with the Soviet Union, in one respect at least, when they "officially" single out only one contemporary American painter for praise— Grandma Moses! At least she conveyed something intelligible and meaningful in her paintings. When one turns to literature and drama the story is much the same. Only rarely, does one encounter ennobling purpose and true human dignity portrayed. The reader of a play by Tennessee Williams or Samuel Beckett or Arthur Miller or Albert Camus, for example, has to admit that so far as their view of human life is concerned "meaninglessness" dominates. If there is any view of God at all it is more like a vague, hazy, oblong blur. The inescapable conclusion is that our authors and artists are more concerned with form than with content, for the simple reason that they have no significant message to deliver. Cleverness and scintillating parlor talk have been substituted for wisdom. Contemporary cultural expression is marching resolutely toward what Paul Tillich calls "the void," a yawning gulf of meaninglessness like a bottomless pit.

If this situation can be called a "cultural crisis," one has to agree with Professor Dewey that it is upon us. But when he further asserts that the Christian Faith is actually irrelevant to any recovery of cultural fertility since it is, like all religious faiths, bound to dogmatic supernaturalism, this is basically non-intellectual—even anti-intellectual—we are forced to disagree. The revelation of God in Christ is "non-propositional," but neither non- nor anti-intellectual. As a matter of historical record, wherever the Christian Faith has gone, there has been fostered the best of human cultural and intellectual life and institutions which engender these. More significant, however, is the fact that the Faith provides the needed content for human cultural expression by which it may escape the "meaningless

(Continued on Page 10)



Independent of What?

A Baptist institution of higher learning is often referred to as an "independent Christian college". This is an interesting designation for our Baptist colleges and will bear examination.

What is an independent Christian college? Obviously it is first of all a college. This means it is an institution of an academic level and respectability that befits its designation as a college.

It is also Christian if it lives up to its name. This does not mean that every teacher and student are saints or that every class is a worship service and every chapel hour a revival. It does mean that Christian principles and a Christian atmosphere characterize the whole life of the school from the dormitories and the athletic field to the chapel. Our Baptist schools strive for this and succeed in a large measure.

But what does "independent" mean? Independent of what? A Baptist college should be independent of some things but not independent of other things.

Generally speaking, we mean a school is independent when it does not depend upon state or federal government for its financial support. It could not be independent if it looked to government sources for its finances and its control. This is why government funds for church schools are out if they intend to remain independent.

The best minds in American education contend that we must continue to have these independent educational institutions to go along with state-sponsored schools. And most Baptists feel that we must keep our colleges for our own welfare.

But a Christian college is not independent in the absolute sense, nor should it be. The fact that it claims to be Christian means it is not independent of Christ. By its name it has declared its dependence upon Christ for its motivation and its purpose. Its primary allegiance to Christ means it cannot allow any other force to enter its life that might be a rival for the primary control of Christ.

Just as a college is not independent of Christ, it is not independent of the denomination which gives birth to it and sponsors it. We can't have Baptist schools which are independent of Baptists. Yet this is a possibility that always faces us. Witness Wake Forest College, a North Carolina Baptist school. When the North Carolina Baptist Convention refused to grant requests for non-Baptist trustees and go-ahead on government aid, some students of Wake Forest demonstrated with shouts of "to hell with Baptists"

and wore labels saying "we can't wait to disaffiliate". This sounds more independent than Christian. President Harold W. Tribble of Wake Forest rightly apologized for the conduct of these few students.

How can we help to keep our schools as independent Christian colleges? First and foremost is the necessity of providing enough support so they can be independent of government and other sources of support that would threaten their independent Christian status. This we have not adequately done so far.

Then we can provide counsel and direction for these schools. This does not mean that Baptist individuals who are not familiar with current educational policies and problems should dictate specific programs and policies for these schools. It does mean that through responsible trustees, administrators and teachers we guarantee for our generation and the coming generation schools that can be called independent Christian colleges in the true sense.

Let's Be Honest

There is one place in Baptist life where a strain is put upon the simple Christian virtues of honesty and truthfulness. This is in the introduction of dignitaries and other speakers to congregations. This offense is especially noticeable in Baptist conventions, state and southwide.

It's all done with the best of intention but is none the less improper if not actually wrong. The introducer is trying to be kind and nice, but often goes too far. He means well but often actually doesn't believe all he says about the one he is introducing.

The practice actually serves no one. It reflects upon the sincerity of the one resorting to it. It generally embarrasses the one being introduced. The congregation is unimpressed, amused or downright disgusted.

Why should we resort to praise for one another which is beyond reality? The congregation either already has an evaluation of the speaker or will judge him by his performance and not by the introductory words.

Flowery introductions are designed to make the speaker feel good, but they seldom accomplish this. If a speaker desires such a flowery introduction, he generally doesn't deserve it; if he deserves it, he generally doesn't want it.

Exaggerated introductions take different forms. Generally they are characterized by superlatives of one kind or another. One of the most often used ways to get the job done is to doctorate the speaker. If

the speaker has no doctor's degree, which is often the case, he is embarrassed. If he has such a degree, he doesn't care to parade it.

While on this subject, how about let's calling a halt to the growing practice of using Southern Baptist conventions for personal recognitions and for bestowing all kinds of honors and awards. It wasn't always the way it is now. Once recognition and presentations were few enough to be meaningful; now they're becoming a dime a dozen as everybody and every institution seems to want to get into the act.

The recognition of fraternal messengers and others for special reasons are appropriate. But the line should be drawn somewhere. Where anyway did the practice begin of presenting family members of convention officers? Everyone appreciates those who are precious to our leaders and who have shared sacrificially in their ministry to Southern Baptists, but it is doubtful if they want to be paraded before the convention.

If we persist in taking more and more time in convention sessions for presentations, recognitions and award bestowing, we should inaugurate an honors banquet for this purpose and save what little time we have left in the convention sessions for convention business.

And let's be careful with our superlatives in presenting speakers. The speaker is likely to be more grateful and our own reputation for honesty and truthfulness will be enhanced.

Kentucky National Legislators

For the sake of the readers who want to communicate with Kentucky congressmen and senators concerning current educational aid proposals and other matters, here is a list of those serving in the National Congress from Kentucky in 1965.

Senators

- Honorable John Sherman Cooper, Senate Office Building, Washington, D.C.
- Honorable Thruston B. Morton, Senate Office Building, Washington, D.C.

Representatives

- Honorable Frank A. Stubblefield
- Honorable William H. Natcher
- Honorable Charles Farnsley
- Honorable Frank Chelf
- Honorable Tim Lee Carter
- Honorable John C. Watts
- Honorable Carl D. Perkins

The address of all the members of the House of Representatives is House Office Building, Washington, D.C.

BAPTIST FORUM



Baptists and Baptism

Dear Editor:

Christ's baptism at the hands of John the Baptist had the approval of God the Father, God the Son and God the Holy Spirit. Was it from heaven or of men?

Let me remind you there is a baptism of men and such is foreign to the scriptures. To accept such baptism is to accept the ordination of the baptizer. To accept his ordination is to accept the heavy heresy of the heretical church to which he belongs. To accept their heresy is to deny the faith once delivered to the saints. We cannot admit the validity of their baptism without admitting that they are true and scriptural churches. Such an admission would unchurch ourselves. *God never set up but one authorized church.*

Dr. George W. Truett said, "Baptism must be administered by a proper administrator. This ordinance, as well as the Lord's Supper, has been committed to the church. The church alone can legally administer it."

Dr. B. H. Carroll said, "So baptism was committed to His church, to be administered by officers of its own appointment, until the end of the world.

... No organization can stand which leaves to aliens the administration of its laws."

There are some things essential to scriptural baptism. A scriptural act, a scriptural subject, a scriptural qualified administrator, a scriptural design, and, of course it must be administered by the vote of a scriptural church. Any immersion lacking one of these essential elements should be repeated.

The great Commission was given to Baptists (they were the only ones back there to get it). It was given to make Baptists and loyal Baptists. Therefore, we should listen to Paul and keep the ordinances as he delivered them to us. Ashland, Ky. W. K. Wood

A Christless Inauguration

Dear Editor:

When Jesus was born in Bethlehem of Judea, there was no room for Him in the inn. Though the sky resounded with the chorus of the angels singing "Glory to God in the highest, peace on earth, and good will to men," and later the wise men of the east came with their presents of gold, frankincense and myrrh, He lay in a lowly manger in the stable outside the inn.

We have witnessed a great inauguration. The captains and the kings were there. The dignitaries of earth occupied seats on the platform, rode in limousines along Pennsylvania Avenue between cheering throngs of spectators. At the podium three clergymen offered petitions to God for His blessing and divine favor. Yet in all the prayers the name of Christ was not mentioned. There was no room for Christ at Bethlehem, no room for Christ at the inauguration.

Christ's words are plain: there is no approach to God except through Christ. "I am the way the truth and the life. No can can come unto God except by me." I am wondering about the prayers of those clergymen. Was Christ left out voluntarily, or were they instructed to leave Him out? Is it their rule to leave Christ out in their prayers in their churches? Lexington, Ky. W. M. Nevins

Questions Johnson

Dear Editor:

As I remember before our November presidential election, you were very kind to present personal replies from Johnson and Goldwater on the issues of Federal aid to private and parochial schools. If I remember correctly, Johnson said He was in favor of separation of church and state and said federal aid to private and parochial schools is unconstitutional. Well, that was before the election. Now, he feels very differently about it. In fact he has already presented a bill

(Continued on Page 9)

## Richmond Church Admits Two Nigerians

by Theo. Sommerkamp

RICHMOND (BP)—The First Baptist Church of Richmond has made an exception to its 125-year-old policy on Negro members and voted full membership to two Nigerian students who asked for it.

Action came on a three-point recommendation from the deacons two weeks after the students, both sons of Nigerian Baptist ministers, presented themselves for membership at the 11 o'clock worship service.

The policy, dating to 1840 when African slaves asked to leave the First Baptist Church to set up their own house of worship, stated that Negroes from that year on would be members of their own churches and not of the First Baptist Church.

Any exception to that policy had to be discussed by the deacons for their recommendations to the church. When the two Nigerian students presented themselves it marked the first time the policy had been tested since its adoption, church officials said.

Theodore F. Adams, pastor of the church since 1936, explained to the church and the students that under the policy, he would have to refer their applications for membership to the deacons. He made a personal appeal they be accepted.

The deacons took two votes on the matter before coming in with their recommendations. On the Monday night after the students applied, deacons voted by an unannounced figure—but a close margin—to deny their applications for membership.

A few days before the church's annual business meeting, however, at which the membership question was on the agenda, the deacons changed their recommendations to:

1. Make an exception to established policy and let the two students be accepted "under the watchcare of our church."

2. Authorize a deacon-directed study of up to six months of the established policy on Negro members and "procedure of accepting church members in light of changed world conditions."

3. Defer any further exceptions to the established policy until this study had been finished and had been acted on by the church.

The estimated 1,800 persons present for the church business meeting made only one change in the deacons' recommendations, but it was a significant amendment. They struck the words, "under the watchcare," and substituted "into the membership" which gave the students full membership standing.

The students are Adedokun A. Oshoniyi and Gideon S. A. Adegbile, both juniors at Virginia Union University, a Baptist school here originally established for Negroes by the American Baptist Home Mission Society.

Officially the pair come into the church by transfer of letters. Oshoniyi comes from the First Baptist Church of Ishokum, Oyo, Nigeria. Adegbile belonged to the Baptist Chapel at Ibadan, which is a mission of the First Baptist Church of Ibadan, Nigeria.

The business meeting was closed to non-members of the church and to the press. After the four-hour night meeting, Adams called reporters into his study for an informal press conference at which he and the chairman of deacons answered some questions.

They declined to disclose the vote counts. Presumably the three-point deacon recommendations were voted on item by item, with discussion pro and con on the floor by church members on each point.

Members of the church disclosed to a Richmond newspaper the ratio was 8 to 6 on the vote to amend the recommendation from watchcare to membership, and 7 to 5 on the vote to pass the recommendation as amended.

The decision of First Church, Richmond on the membership applications has been watched with interest throughout the Southern Baptist Convention because of the unique position of the 4,200 member church.

It has what is considered to be an outstanding giving record to missions. Of its total 1965 budget of \$420,000, half goes to some form of local, national and world missions.

It gives \$125,000 a year to the Cooperative Program, the unified budget plan of Southern Baptists. Another \$18,500 is allocated to the Richmond Baptist Association of churches. It allots \$25,000 to start new chapels in the area—and it has started six. It makes other gifts to a local Baptist home for women, the state Baptist home for the aged and other denominational institutions.

In recent years, the church has given more to outside missions and benevolences than it has given to its own current expenses, Adams said.

Another significant fact about the church is that it is the closest Southern Baptist Church, geographically, to the office of the Southern Baptist Convention Foreign Mission Board, which sponsors the work in Nigeria where the two students were led to Christ.

It's about one mile down Richmond's famous Monument Avenue, from where a statue of Stonewall Jackson hovers over a traffic circle adjacent to the church to the site of the mission board office.

About 15 of the professional staff officers of the Foreign Mission Board and their families belong to First Baptist Church.

Still further down Monument Avenue is Virginia Baptists' state office location.

The third significant point is Theodore Adams himself. He is a former president of the Baptist World Alliance with a continuing interest and participation in affairs affecting Baptists around the globe.

The First Church of Richmond also is the largest in Southern Baptist membership in Virginia.

Watchcare ties to the First Baptist Church of Richmond are not rare, especially for college students. Many students leave their memberships in churches back home and ask only for a watchcare relationship, which does not carry voting privileges.

But the church also takes many other students into full membership. In fact they are assumed to be asking for full membership unless they specify a watchcare relationship. The two Nigerians wanted full membership.

The 1850 policy applied only to Negroes. Adams told the Baptist Press the church has accepted into full membership through the years people of all other races and nationalities.

The pastor did not indicate immediately what influence, if any, he would attempt to have while the 69 active deacons undertake their study of up to six months. He said he will work with the board as they do it. Adams said he was "gratified" the church voted the way it did on the recommendations.

Adams said also, "for the next six months (the study period) we are in the same place we have been since 1840."

Although the church conducts an annual business meeting each January, and does not have regular monthly business meetings as do some Baptist churches, presumably it will call a special business meeting when the deacons are ready to report.

## Oklahoma Lay Baptist Leader Mashburn Dies

OKLAHOMA CITY (BP)—E. V. Mashburn, widely-known Oklahoma Baptist leader, died January 15 in an Oklahoma City hospital which he had helped to build. He was 79.

Mashburn, an insurance executive here, had been hospitalized for a week after suffering a stroke.

A native of Bloomer, Ark., Mashburn

was founder and president of the Baptist Layman's Corp. which sold bonds to finance construction of the Doctor's Medical Building adjacent to Baptist Memorial Hospital here.

## Bush Named Alabama Sunday School Head

MONTGOMERY, Ala. (BP)—A Southern Baptist Sunday School field worker, Ellis Bush, returns February 1 to his home state here to assume the top Sunday School post in the Alabama Baptist State Convention.

Bush, coordinator of field services for the SBC Sunday School Board's Family Life Department, has been elected Sunday School secretary in Alabama, announced state Baptist executive secretary George E. Bagley.

Bush was a Baptist pastor in Alabama, Indiana, and Kentucky before joining the Sunday School Department of the SBC Sunday School Board in 1956 as editor of materials for young people. He is a graduate of Howard College (Baptist) in Birmingham, Ala., and Southern Baptist Theological Seminary, Louisville, Ky.

A native of Alabama, Bush is the son of the late W. M. Bush Sr., pastor in Alabama for many years, for whom the Bush Memorial Baptist Church in Troy, Ala., was named.

## Waters Asks Home Board For Early Retirement

ATLANTA (BP)—Leland H. Waters of Atlanta, executive assistant at the Southern Baptist Home Mission Board, asked the agency for early retirement because of poor health.

Waters, 62, suffered a stroke two years ago and has been under periodic doctor's care since then.

Board president William A. Duncan of Atlanta said the resignation, effective February 1, was accepted with regret and his salary paid through the first quarter of this year.

Waters, a native of Statesboro, Ga., came to the mission agency in 1953 to develop a ministry to juvenile delinquents and broken homes. At the time he was superintendent of missions for the Richmond Council in Virginia.

As an executive assistant, Waters has worked in the area of investments, wills, and bond purchases with the board.

He was educated at Massey Business College in Richmond, the University of Richmond, and at Southern Baptist Theological Seminary in Louisville.

Waters responded to the call to the ministry after a business career which included newspaper, selling, and tourist service.

He was pastor of the Hopeful and North Run Baptist Churches in Dover Association, Va.

## Cooperative Program Observes 40th Year

NASHVILLE (BP)—The Stewardship Commission of the Southern Baptist Convention voted here to make the 40th anniversary of the Cooperative Program a major part of its activity in 1965.

The Cooperative Program, a joint state Baptist-Southern Baptist Convention unified budget plan to support a wide range of denominational work, was adopted by the 1925 Southern Baptist Convention in Memphis.

When the Stewardship Commission makes its annual report to the forthcoming SBC session in Dallas, emphasis will be placed on this being the 40th anniversary year.

The 40th anniversary will also be part of the emphasis during Cooperative Program Month observed next October.

The Commission also endorsed the "Tithe . . . Now" campaign. The goal of this campaign is to enlist more tithers, that is, people giving at least 10 per cent of their earnings to the local church.

## Urban Fringe Study Finds "Friction Stage"

ATLANTA (BP)—A seminary-directed research project which studies the church in the rural-urban fringe reports a "friction stage" in the development of churches.

According to the report, the friction resulted in a clash between the culture of old established residents of a small community with noticeably rural characteristics and the culture of newcomers who are predominately urban in culture and outlook.

Carl A. Clark of Fort Worth reported the project findings to the annual meeting here of the Southern Baptist long range rural church committee.

Clark, professor of pastoral ministry at Southwestern Baptist Theological Seminary, directed the study as a joint project of the seminary and the Urban-Rural Department of the Southern Baptist Home Mission Board.

The project studied 100 churches in urban fringe areas to determine the effect of the mass influx of new families.

Clark, a recognized authority in rural church matters, led students to gather information by interview and by questionnaire.

Some friction in urban-rural churches, coming with a rapid influx of people, was called normal. The type of cultural pattern in the old community seemed to determine the degree.

The more wealthy and class conscious the "old-timers", the more likely they were to resent the "installment buying" of the newcomers. The friction was less if both groups were of the same background.

The report found if the growth of an

The officers of the commission were reelected. W. C. Ribble of Albuquerque, executive secretary, New Mexico Baptist Foundation, is chairman. Preston H. Callison, Columbia, S. C., layman, is vice-chairman and William H. Pitt of Nashville is recording secretary.

Merrill D. Moore of Nashville is Executive Director under commission employment.

## Ten Ways Women Kill Revivals

by Hal D. Bennett  
Baptist Bible Institute  
Graceville, Florida

There are at least ten ways that you, a woman, can help kill a revival in your church, according to Ben Borders, for eight years a full-time evangelist. He is now on the administrative staff of Baptist Bible Institute, Graceville, Florida. Here follows some points he has made:

1. When your son or daughter asks questions about salvation, either hedge or don't answer. The pastor is seldom

(Continued on Page 12)

area or a church is slow and the "old-timers" have time to see what is happening, they often plan to combat it.

But if the growth is rapid, there is less friction because the older residents become a minority before they realize what has happened.

The "friction stage" cited by the report appeared to be a key to the growth of the church.

Churches with friction while making the transition from a rural to an urban community reported poorer ratios of membership to baptisms and to growth through additions from other churches.

Churches could avoid friction, the study found, by preparing the church for the influx of new people.

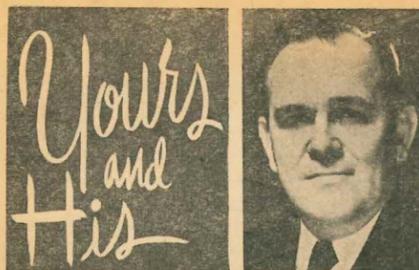
"None of the churches made specific plans to enlarge their program when the subdivision was being built," the report indicates. "Therefore, they were not ready for rapid growth."

Contrary to some popular opinions, and even the opinion of some pastors of churches studied, these rapidly growing rural-urban fringe churches are not growing as fast as the communities.

The basic fault pointed out by the study was the churches failed to plan long range and build in units that can be added to later.

New churches established in the rural-urban area did not report hardships in transition, and thus show better growth records.

The report found other problems for the rural urban fringe church, including lack of sufficient leadership, inadequate finances, the impersonal nature of the church.



### Plan For Boys, Girls

What is your boy and girl (Juniors and Intermediates) doing this summer? Stay at home and do the chores, play, get in your hair? The older ones work? Go to grandma's? Loaf?

Why not plan for at least one week at our new RA Boys' and GA Girls' Camps at Cedarmore? About \$15.00 will do the trick. The value cannot be computed by the calories they take in or the energies they put out—but add to eating and playing the valuable results of sleep, study, social growth, spiritual strength. They will study the Bible, get acquainted with God and their fellows, and study God's works—nature. They will sing, play, swim and ski, fish and hunt (without guns). They may hear God's call to a life of love and service—in or out of the ministry. They will grow in grace.

**Why not write today**—Mr. Forrest Sawyer, Baptist Building, Middletown (boys); and Mrs. George R. Ferguson, Baptist Building, Middletown (girls)? They will send you full dates and rates.

This summer—the new camps and tents (boys) will be in use! Twice the number of weeks, and twice the number of boys and girls may come—will yours come? Start now—to earn the money, to make your reservation!

#### A Wit To Win

What is the world's greatest problem? Is it arms race? Colored race? Job race? Science? Automation? Communism? No. None of these as such, but all are involved.

The issue is clear: "Our world is involved in a race between love and hate. If hate wins, we will have another war—and the Lord knows what else. If love wins, we might build a world of peace and prosperity." . . . But wait! *this may also be said of our homes, our churches, our schools, our business.*

What is hate? Anger, criticism, quarreling, name-calling, stubbornness, snubbing, withdrawing, indifference—these lead to murder of body and reputation.

**What is love?** Concern, sharing, peace, joy, long-suffering, being helpfully meddlesome, godlikeness: "For God is love". These lead to life—body and spirit.

Do we have the "wit to win" by love? All else is sin and inanity.

*Harold G. Sanders*

### Proposed Textbook Loans Termed "Unconstitutional"

WASHINGTON, D.C. (POAU)—At least two of the education bills introduced during the first week of the 89th Congress were termed unconstitutional here by a former educator who is now the executive secretary of a national church-state organization.

Glenn L. Archer, a public school superintendent, National Education Association official, and law school dean before assuming the directorship of Protestants and Other Americans United for Separation of Church and State, said the bills introduced by Rep. John E. Fogarty (D., R.I.) and Rep. Hugh T. Carey (D., N.Y.) violate the First Amendment of the Constitution.

"The Supreme Court," he said, "has ruled that the First Amendment prohibits aid to one religion or aid to all religions, and both bills would provide textbook loans to pupils or schools, both public and private."

Mr. Carey, a member of the House Education Committee, introduced a bill the first day of Congress to provide Federal funds for the purchase of textbooks for all children in elementary and secondary schools. Texts would be limited to the critical areas of science, mathematics, history, civics, geography, and modern languages.

Since the books would remain government property on loan, would be in non-sectarian categories, and would be made directly to students, Mr. Carey declares there would be no aid to religion involved.

Mr. Archer stated that the Supreme Court has ruled out indirect aid as well as direct aid to religion.

"The Court has made it clear," he

said, "that what the Constitution forbids directly may not be done indirectly."

Two days after the introduction of Mr. Carey's bill, Mr. Fogarty introduced a bill which would provide \$650 million for a Federal program of textbook loans to schools, both public and private. The program would provide for loans of textbooks to all elementary and secondary schools, with priority being given in needy areas.

The appropriation asked for would be for the first year of a four-year program.

### Supplementary Materials Offered For Church-State Study Unit

WASHINGTON (POAU)—To supplement their unit of study during February and March on "Separation of Church and State," members of Southern Baptist Training Unions have been offered free supplementary literature published by Protestants and Other Americans United for Separation of Church and State.

During these two months some 15,000 Southern Baptist churches will be involved in the study. Available will be pamphlets and sample copies of *Church & State*, the monthly publication of Americans United. Films and booklets have been offered at a nominal price.

Glenn L. Archer, executive director of Americans United, has pointed out that the same service is available to other church groups at any time.

A list of available materials can be obtained by writing to the organization's Literature Division, 1633 Massachusetts Avenue, N.W., Washington, D.C. 20036.



**CHURCH PROGRAMMING**—Kentucky missionaries and the pastors of 50 sample churches met at the Puritan Hotel on January 11 to discuss goal-setting procedures. The 50 sample churches will set preliminary goals this winter, and all Kentucky churches will have an opportunity to do so in August. Pictured here is one of the smaller groups as they divided up to set dates and schedules. Left to right, Charles N. Wilcox, Alfred Jones, James H. Whaley, R. A. Slinker, M. A. Reese, and Lynn P. Robbins.

### Baptist Forum

(Continued from Page 5)

before congress asking for money for private and parochial schools. Don't you think people have a right to know this? If you cannot depend upon a man's word, on what can you depend?

I think you should write again and let everyone know how he feels about this issue now. Urge everyone to write their congressmen about it.

Brandenburg, Ky. Mrs. Wayne Worley

#### Sees One Flaw

Dear Editor:

The very interesting article by Fred L. Fisher in your January 21 issue, "The Revelation of God and the Bible," reminds me of the classic definition of a literary hero as "a noble individual with one tragic flaw which proves his undoing."

It is grand to know that intelligent people with modern training can still be committed Christians. There are, in fact, more such people than we are sometimes led to believe. Professor Fisher rightly affirms that "the Bible is a true record; it does not need to be corrected; it needs only to be understood." Amen!

But the tragic flaw enters in the next paragraph. This "neo-orthodox" position is, in its way, as harmful to the cause of Christ as the attacks of unbelievers. The notion that all other ancient records are to be preferred to the Bible as history, that recent and rapidly changing theories of scientific and psychological thought are to be preferred to Biblical statements on the same subjects, is a flat contradiction of Brother Fisher's earlier affirmation. To admit error in the record of God's revelation to man does disturb the faith of this Christian.

Why should the Christian scholar accept the challenge of secular historians or scientists who lack the insight of the Holy Spirit (I Cor. 2:14-15)? How can God be glorified by the affirmation of secular "facts" to the exclusion of Scriptural facts?

R. Charles Blair

#### Lottery Proposal Opposed

Dear Editor:

The people of Kentucky are faced with a proposal that calls for some serious moral questioning and examination. I speak of the proposed sweepstakes on the Kentucky Derby that has been presented by State Senator C. W. A. McCann of Louisville. For several years now Mr. McCann has been proposing a lottery in Kentucky for various causes. In the past he never got to "first base" and usually his idea was met with a "shrug of the shoulders". However, this time he seems to struck a resounding chord and has received a responsive hearing. This is because he now sug-



**NASHVILLE**—HOYT A. MULKEY, music secretary for Arkansas Baptist State Convention, is shown receiving the first special recognition certificate for completion of I-MAP—Individual Music Advancement Program—from Dr. W. Hines Sims, secretary of the Sunday School Board's church music department. Mulkey submitted his application November 30, 1964, becoming the first person to complete the program which began in January 1964. I-MAP, a plan for personal development in music study each month, will continue through 1965. Each month a book in the church study course, usually from the category of music principles and methods, is recommended for home study. Alternate books are suggested which correlate with Southern Baptists' monthly emphases. Book awards are granted according to the regular home study plan of the church study course. Although I-MAP is designed to help individuals grow musically through home study each month, group study awards also apply if they are part of an individual's 12-month I-MAP sequence.—BSSB Photo

gests that the profits from the lottery (est. \$40 million annually) would go to meet the financial crisis in our public and parochial schools, with a portion going for mental health, senior citizens, state and county fairs.

Already much newspaper space, radio and television time have been used in presenting the lottery to the general public. A Kentucky Sweepstakes Committee, Inc., has been formed for promotion of the idea. Some prominent citizens are supporting it, and our governor has been non-committal.

With all of this in mind, we have reason for concern. We cannot allow

this or any other form of gambling to become a basis of support for our public schools and institutions. We cannot build a moral society on an immoral basis.

We plan for the Christian Life Committee of our Kentucky Baptist Convention to prepare and present a study paper on this subject, seeking to inform our people of the facts concerning gambling and lotteries.

What can we do? First, we must aid our leaders in seeking more positive solutions to our school and social problems. Also, we must inform our state senators and representatives (many of whom are in the process of filing for the May primary) of our convictions in this matter.

This "bill" will be presented to the next session of the General Assembly. We cannot presume because a lottery has never passed, it never will. For the first time the idea has an organization formed to push it, and has received more public support than ever. This is all with a year of promotion to go. We must not be caught napping, but act now!

Lawrenceburg, Ky. Louis J. Twyman,  
Chairman,  
Christian Life Committee

### LEE E. CRALLE CO.

#### Funeral Home

LEE E. CRALLE, JR., President

Phone

MElrose 4-3646

MElrose 4-3647

1330 South Third Street

Louisville, Ky.

**Little Giant Hotomatic**  
Gas Water Heater No. 3  
Will supply all the hot water  
needed for Baptisries, Church  
Kitchens, Rest Rooms. Heats  
450 GPH, 20° rise in tempera-  
ture. Write for free folders on  
water heaters, Fiberglass Bag-  
pistries, spires and crosses.  
**LITTLE GIANT MFG. CO.**  
807 7th Street, Orange, Texas



**Your Church. . . .**

and nowhere will you find  
furniture at this low price,  
with the grace and beauty to  
match the love you feel for  
your Church.



Write for  
FREE  
CATALOG

**CLEAR CREEK  
FURNITURE FACTORY**  
PINEVILLE, KENTUCKY

This is neither an offer to buy nor sell these securities  
That offer is made through the prospectus

## SIX (6%) PER CENT INTEREST

Invest in **OUR BAPTIST GROWTH**

FIRST MORTGAGE, SERIAL, SINKING FUND BONDS

Interest Paid Semi-Annually

Denominations — \$100.00 \$250.00 \$500.00 \$1,000

Now Offering Investments in Kentucky Baptist Growth

Maturities Every Six Months from 1 Year to 13½ Years

For Information Write:

**GUARANTY BOND AND SECURITIES CORPORATION**

Ed and Jere Huey, Directors

Suite 117 — 1717 West End Bldg.

Nashville, Tennessee

## Christian Education... Why?

(Continued from Page 3)

void." Such contemporaries as Thomas Mann, Ingmar Bergman, and Denis de Rougemont, have clearly seen this and have, each in his own way, sought to recover the "content of faith" in artistic expression.

**II. SECOND, CHRISTIAN EDUCATION** declares that the Christian Faith is most relevant to human society because it interprets aright man's proper self-understanding. A proper understanding of the dignity and degeneracy of human nature is essential to truly human society.

Today, a majority of the earth's population live in a society the prevailing philosophy of which has reduced man to a mere product of the material world. In the middle of the last century, German idealism came to its climax in the thought of Wilhelm Friedrich Hegel. When Hegel's disciples began to re-think his philosophy, one segment of them, the so-called "left-wing Hegelians," decided that Hegel was profound but profoundly wrong. Man is not, as Hegel said, a manifestation of a "cosmic Spirit" but rather Man is the author of such a Spirit. Ludwig Feuerbach said that God did not make man in His image; rather, the reverse is true: man made God in his image. All theology is merely anthropology; man is the product of the material world, and his thought the result of his self-alienation. His judgment was, "Man is what he eats." (The German pun cannot be properly rendered in English: *Der Mensch ist, was er isst.*) The natural result was the "dialectical materialism" of Karl Marx, et al. In this philosophy, true "human-ness" is lost, not only because man is considered to be the mere product of the material world, but also because all individualization is ultimately

destroyed. The individual man is fully subordinated to a mythological "Mass Man"; the "Super Man" is the species, and the species is mere matter. This view of human nature is sometimes "aided and abetted" by scientific materialists in the Western world.

Little better is the view of certain anthropologists who make man nothing more than the highest expression of animal development. When viewed merely from the standpoint of his animal nature, man is just the highest of the primates with a more elaborate nervous system and a ganglia at the end of his spine called a brain. He is "homo sapiens" or "pithecanthropus erectus," but still merely animal. Certainly, man is this, but, equally certain, he is not merely this.

Only when man views himself in relationship to God is his distinctive "human-ness" apparent. Man is truly man only when he knows himself to be addressed by God, responsible and response-able to Him. God's supreme address to man is in Jesus Christ; and Man truly responding to God is Jesus Christ. Here alone is perfect ground for man's self-understanding. Moreover, only in relation to the God who addresses him in Jesus Christ is there proper ground for man's relations with his fellow men. Truly human society is the concomitant of divine communion. Christian education is the organized affirmation in academic life of this human possibility and its correlative understanding of human nature.

**III. THIRD, CHRISTIAN EDUCATION** expresses the conviction that the Christian Faith is the one basic principle of coherence in all human knowledge. The formation of a college or university of liberal arts and sciences, with many disciplines related in one structural whole, testifies to a dimly felt-after faith that a principle of coherence for diverse sciences exists. The formation of a Christian college or university of liberal arts and sciences bears witness to the conviction that the true principle of coherence is the truth of God in Jesus Christ. An unfortunate fact of American education has been its movement away from this original orientation of knowledge in the Christian Faith.

In the Spring of 1964, Dr. George Buttrick visited one of our Baptist colleges and reminded us that Harvard University, where he has served as a distinguished professor, was originally founded as an institution for the training of young men for the Gospel ministry and the providing of business and professional men to society who were informed by the Christian Faith and dedicated to its propagation. When Increase Mather (father of Cotton Mather,

well known in American evangelical life) was the president of Harvard, he devised the official college seal which bore its motto, "Veritas pro Christo et Ecclesiae," meaning, "Truth by, with, in and for Christ and the Church." (Incidentally, the first, and perhaps finest, president of Harvard was Henry Dunster, a Baptist who was fired from his office because he refused to have his infant child christened.) Unfortunately, although Harvard was in many respects an extension of the life of the Church and was therefore called a "militia Christi" (a militia of Christ), influences came into Harvard's academic life which denied status to the Christian Faith. The department of religion was separated from the rest of the scholastic life, becoming the first of many "schools of theology" to be isolated from the academic community of the liberal arts and sciences. Then the original seal was changed and of Harvard's original motto there remains, to this day, only the innocuous and ill-defined "Veritas," truth. (See George H. Williams, *The Theological Idea of the University*, for a complete account of Harvard's development in this respect.)

**WHAT IS TRUTH?** Pilate was manifestly right, you know, when he insinuated what the Greco-Roman "confusion of tongues" proved, that apart from some absolute standard and norm the concept of Truth dwindles away into sheer relativism. No matter how many "facts" a man may have at his disposal in one or another or many areas of human knowledge, if they are not related to an ultimate point of reference, to One Ultimate Truth, his sense of truth is not whole. Without a coherent principle, education becomes a kind of intellectual cafeteria down which one passes taking a bit of this and a bit of that, following a diet that may be high in academic cholesterol and loaded with intellectual calories, sufficient to cause mental obesity but not to nourish the spirit at the true Fount of Truth. Education must become more than the pouring of a plethora of facts into pupils' minds like potatoes into a bin.

As a matter of fact, the uni-versity is in danger of becoming a multi-versity. C. P. Snow, the famous English author, has called to our attention the fact that there are two worlds: the world of the physical scientist and the world of the "layman." They don't use the same language; a chasm separates them so far as understanding is concerned. They simply cannot talk to each other. They live in "two separate worlds." Actually, Snow's description is a bit too simple. There are many worlds—as many worlds as there are academic disciplines and specialties within these disciplines. Each of these disciplines and specialties, with its own kind of knowledge, tends to become an isolated island unrelated, ex-

cept superficially, to the great land mass of human life and knowledge.

Now, what is to be the principle of correlation for all the disciplines of human knowledge, the Ultimate Truth to which all truths are to be related? An intellectual abstraction might be attempted at this point, but, in fact, all such attempts have finally failed. In Christian education the matter is settled: the Ultimate Truth, serving as the principle of coherence, is that Truth of God revealed in Jesus Christ. As John's Gospel puts it, Jesus Christ is "the way, the truth, and the life." He who came "in time" manifests the Truth of all eternity; to this Truth all academic truths are to be properly related.

**IV. FOURTH, CHRISTIAN EDUCATION** affirms that the revelation of God in Jesus Christ is the basic epistemology, that is to say, revelation is the means by which we know. All acquisition of knowledge is a form of revelation. One doesn't "discover" truth—truth "discovers" the seeker. Columbus didn't discover America, you know. America discovered Columbus. He began with a prior "faith," it's true. But what he actually discovered was not what he sought. So in all areas of human knowledge, a man "believes in order to understand." (*Credo ut intelligam*) Man begins with the faith that there is truth to be found, he begins to gather "facts" and to tabulate, evaluate, correlate, and interpret these facts, but finally, in the providence of God, the truth "dawns" upon him.

Christian education declares that the true God is the God of all truth, and that the truth about God and about all that God has made comes to men as revelation.

**V. FINALLY, CHRISTIAN EDUCATION** declares that the Christian Faith—more properly, the Christ of faith—is the only proper norm for moral life.

Who among us can help being aware of and affected by the "moral revolution" going on in today's world? With dizzying rapidity old and respected standards of decency both public and private, are being discarded; thoroughgoing relativism in morals reigns; self-gratification becomes the summum bonum. Even where attempts are made at establishing some moral norm, often the human ratio is the final court of appeal and ethical subjectivism is the end result.

Into this chaotic situation, the Christian educator injects the "saving" word: the Lord of Truth is the Lord of life. The norm for conduct is the direct, undelimited Lordship of Jesus Christ, who is "the life." In Christ, God claims us as His own, and sets forth what we are to be in Christ. No catalogue of "do's" and "don't's" will suffice to make the life right. The gift of life in Christ, the

quality of life which His Lordship effects, alone will suffice. Amidst changing and conflicting moralities, one thing alone remains constant: the Lordship of Christ.

**CHRISTIAN EDUCATION** involves the affirmation of the Lordship of Christ in every life situation. He alone may dictate our behaviour. This is why we may believe in Christian education.

One word more. It's one thing to profess our belief in Christian education. It's quite another to manifest by our action that we believe in it. Our record of giving all but belies our profession. One example: Kentucky Baptists, through our Convention receipts, provide only 12½ cents of every dollar that Georgetown College spends to educate our youth! The rest has to be gotten from somewhere else . . . or they do without! It's really surprising that our schools haven't said to us long ago: "You go your way. We can get along better without you than you can without us." Do you know why they haven't? It's because they believe in the Baptist way of life, in Christian education.

## WRITERS

N. Y. publisher wants books on all subjects, fiction, nonfiction. No fee for professional opinion. FREE: Brochures that show how your book can be published, publicized, sold; tips and article reprints on writing, publishing, contracts. Write Dept. 41-B

EXPOSITION 336 Park Ave. So., N. Y. 10

When in Louisville or Middletown

Jimmy Lynn Invites You to Stop

at

## JERRY'S RESTAURANT

U.S. 60 at Kratz Lane, Middletown, Ky.

Phone 245-8833

Serving All Religions  
prices to satisfy every preference and need

AIR  
CONDI-  
TIONED

PARKING  
AREAS

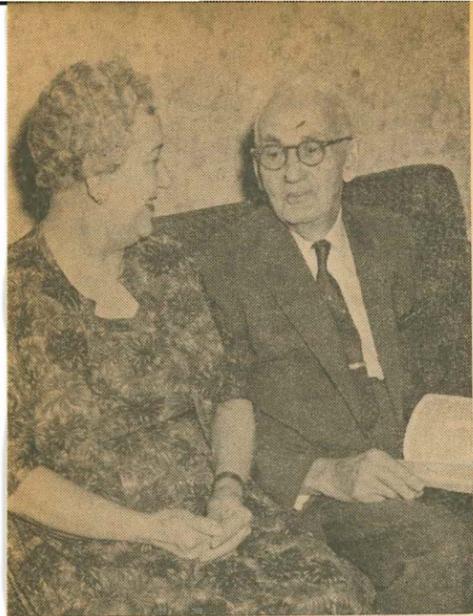
Since 1848

149  
Breckinridge  
Lane  
TW 6-0349

1310 S.  
THIRD  
ME 4-3628

**PEARSON FUNERAL SERVICE**  
Louisville, Ky.

MEMBERS OF THE NATIONAL SELECTED MORTICIANS  
BY INVITATION  
MEMBERS OF THE KENTUCKY FUNERAL DIRECTORS  
BURIAL ASSOCIATION



**JOHN WESLEY TYLER GIVENS** sits with his daughter, Mrs. Bruce Hudson, and examines a Bible sent him as a birthday gift from Dr. J. D. Grey, pastor, First Baptist Church, New Orleans, Louisiana.

## John W. T. Givens Notes 95th Birthday In Bowling Green

On January 22 John Wesley Tyler Givens was saying, "I became a citizen of the United States 95 years ago today."

The Baptist minister with a Methodist name was born near Glenville in Daviess County, Kentucky, the son of Phoebe Ann Givens and Joseph Simpson Givens.

His ministry of 72 years has included pastorates in several Kentucky churches and revivals in many of the larger cities. He has seen more than 3,000 conversions to Christ under his ministry. He has served as an author, editor, hymn writer and poet. One of his better-known poems is "Albert Stone and Mable Grace . . . A Legend of Love."

A student at Bethel College, Russellville and Southern Baptist Theological Seminary, Louisville, Givens was licensed to preach in 1887 by the Glenville Baptist Church. He was ordained one year later in a dual ordination service.

Making his home at 1006 Nutwood, Bowling Green, with his daughter and her husband, Brother Givens celebrated his birthday with the reception of friends and a birthday dinner. He considers one highlight of his career the conversion of 12-year-old J. D. Grey, now the pastor of First Baptist Church, New Orleans. Dr. J. C. Wells, serving in a school of missions in Warren Association, visited Brother Givens and presented him a Bible from Dr. Grey.

A member of First Baptist Church, Bowling Green, Givens has missed only two Sunday services since returning from Ohio last November.

## Special Needs Cited In Baptist Churches

MIDDLETOWN, Ky.—Kentucky Baptists are making slow but determined progress in providing ministries for two groups often overlooked by churches: the deaf, and the mentally retarded.

William N. Goble, director of special ministries for the Kentucky Baptist Convention, estimates there are 2,000 deaf persons in Kentucky. They are found in every section of the state, but are concentrated in Frankfort, Lexington, Danville, and Louisville. Estimates of the number of mentally retarded vary from 80,000 to 95,000.

Ten Baptist churches in the state now have systematic ministries for the deaf, including Sunday school classes and sign language interpretation of the worship services. Four churches are known to provide special Bible classes for the mentally retarded.

Beginning in early April, simultaneous training courses will be held for five successive Saturday nights in nine com-

munities. These include Bowling Green, Owensboro, Paducah, Louisville, Lexington, Danville, Prestonsburg, Covington, and Williamsburg. These will be open to the general public without charge, and non-Baptists as well as Baptists who are interested in a church or family ministry to the deaf are welcome. Those interested may write for details to William N. Goble, Baptist Building, Middletown, Kentucky.

## Ten Ways Women Kill Revivals

(Continued from Page 7)

the first to learn of a child's seekings after God; the mother is.

2. Get used to sin, and have no concern when you have lost relatives living under the same roof with you. A woman should weep over her household even as Jesus wept over Jerusalem.

3. Manage to lose yourself in the congregation, and don't acknowledge your responsibility to your home, to your church, or to your God. The Bible meant women, too, when it said that every man shall give account of himself to God.

4. Let every little community organization, bake sale, or cat fight, take priority over the Kingdom of God. The Bible says: "Seek ye first the Kingdom of God and his righteousness."

5. Don't bother to pray. Lack of fervent prayer dries up the springs of righteousness in women. Scores of Bible women pray fervently, and with great effect.

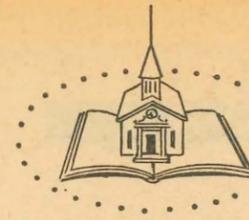
6. Be sure to keep your school-age children home at night during the revival services. This will really strike a death blow; most children this age make public professions of faith after three successive nights of revival preaching.

7. Insist on holding to that old, worn-out tradition that a child should neither be saved nor join the church until he is 12 years old. This doctrine is blasphemous; it quenches the Holy Spirit.

8. Artfully change the subject when the pastor or evangelist visits you and gives the plan of salvation in your home. A woman will do this because she is ashamed.

9. Plant the idea around your house that we "can't go to the services tonight; by the time we get through supper we will all be too tired." Don't admit that you are merely too lazy. The sin of slothfulness goes unnoticed among many women today.

10. Stuff the pastor and visiting evangelist until they can hardly stay awake, much less visit and preach. Show just a little offense when they turn down second helpings. Hospitality is Christian, but the breaking of bread during revivals should be carefully controlled.



## SUNDAY SCHOOL LESSON

By H. C. Chiles



### TRADITION AND CHRISTIAN DUTY

(This Lesson for Sunday, February 14, 1965)

Throughout His earthly ministry Christ encountered corrupt religious leaders who despised Him and, at every opportunity, assailed Him with bitter hatred and malicious design. As His popularity increased, due largely to the miracles which He wrought, the opposition of His enemies became more intense and satanic.

#### I. The Delegation. Matthew 15:1-2.

Scribes and Pharisees from Jerusalem, having heard of the miracles which Christ performed in Galilee, came to the place where He was for the purpose of hearing what He was saying, seeing what He was doing, and asking Him questions. They came in the hope of ensnaring Him by their clever questions and quibblings, thereby discrediting Him in the eyes of the people and increasing their own popularity.

As is true of most formalists, these scribes and Pharisees dealt with small matters. They were concerned primarily with the "tradition of the elders," meaning the many rules and regulations transmitted orally from the most famous rabbis of the past. In fact, they considered these requirements more binding than those of the Word of God. It was their custom to show the greatest reverence for and to ascribe the most extravagant praise and commendation to these unwritten traditions, the oldest of which had the greatest weight.

These critics spied upon Christ to see if all that He and His disciples said and did complied with their traditions. With them the matter of chief importance was that of ceremonial observance. Seeking for an opportunity to embarrass Christ, the Pharisees charged that His disciples had neglected to wash their hands before they ate bread, and this was quite offensive to them. While their accusation was brought directly against the disciples, they sought to blame Christ indirectly for their failure to observe ceremonial washing. They tried to hold Him responsible for the conduct of His followers.

#### II. The Declaration. Matthew 15:3-6.

Without saying a word about whether it was right or wrong to eat bread without washing the hands, Christ asked them the pointed question, "Why do ye also transgress the commandment of God by your tradition?" If His disciples were guilty of what they were

accused, they had only violated a human precept, whereas Christ charged the accusers with being guilty of the breach of the command of God, which was far worse. This is another example of what history repeatedly reminds us, namely, that wherever tradition has been placed on a level with the Word of God, sooner or later it has been exalted above the Scriptures.

Christ then gave a striking illustration of the way in which some used tradition to evade their God-given responsibilities and to avoid doing their duty to those who gave them birth. Even though God had said, "Honour thy father and mother," which commandment is binding through life, Christ said there were those who were so selfish, stingy, and greedy that they refused their responsibility to support their aged and needy parents, who had reared them to manhood and womanhood. Far too many of their kind live in our nation now.

Under a pretext of seal for God, those unworthy creatures simply made a vow to give to Him that which their parents, in their old age, poverty and distress, might ask of them. Under the guise of devotion to God, they evaded their duty to their aged parents who lacked the bare necessities of life by declaring that their property had been dedicated to God and, therefore, could not be used for their support. Those who took that position and followed that course uttered the formula "Corban," meaning "it is a gift dedicated by vow to God." However, these shrewd and greedy legalists were at liberty to use such possessions for themselves, or in any other manner that seemed desirable to them. Thus they put the traditions of men above the written Word of God and made His commandment ineffective. Such dishonesty and deceit merited the condemnation of Christ and all other right-thinking people. Surely none are more despicable in God's sight than those who pretend to be pious when they have nothing genuine within.

#### III. The Denunciation. Matthew 15:7-9.

Such selfish and heartless conduct was made all the more despicable by the fact that it was done in the name of religion. The scribes and Pharisees were very strict in their religious devotions, but only for the purpose of an outward show. Such inconsistency and

hypocrisy were not at all acceptable to God. In reprimanding and denouncing these hypocrites Christ quoted God's description of those who lived in the time of Isaiah, "This people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me" (29:1). All such pretense is abominable in the sight of the Lord. He will never accept lip service in the place of the love of the heart and the devotion of the life.

Christ bluntly denounced the sham and hypocrisy of these faultfinders who were merely acting the part of religious men, but were striving primarily for the praise of men. They did not love God and were not interested in His glory. They pretended to honor Him with their lips, but their hearts were far from Him. Our Lord boldly denounced their heartless and vain worship. Formal and unreal worship is always in vain.

#### IV. The Defilement. Matthew 15:10-20.

Realizing that it would be useless to say any more to the obstinate and perverse scribes and Pharisees, whose minds were closed to all reason, and who resented so strongly and bitterly His exposure of their hypocrisy and the fallacy of their position, Christ turned to the multitude of common people standing close by. With a genuine longing to help them, Christ called them around Him and told them that the things which defile a person are not from without but within. That which enters the mouth and stomach does not render a person loathsome and odious in the sight of God. Defilement is not a matter of the food which has been consumed, but of the thoughts, motives, and intentions of the heart which find expression in words and in deeds.

All sinful imaginations, carnal reasonings, lustful desires, and wicked deeds are devised and take their rise from the corrupt heart and are expressed by the lips or performed by some outward action, thereby defiling the individual. That is why Christ emphasized the importance and great value of right motives and attitudes. One must be right in his mind and heart or at the center of his life before he can be right at the circumference. The condition of the heart determines the quality of the life. That accounts for the admonition: "Keep thy heart with all diligence; for out of it are the issues of life." That which is within a person is what defiles his thinking, speaking and acting.

## CLASSIFIED ADS

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

Minimum charges, \$1.00. Since the above rate covers only the mere cost of publishing we ask that payment in full accompany each order, thus eliminating the cost of postage.

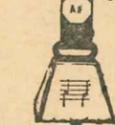
PONTIACS AND CHEVROLETS, also all makes used cars and trucks. Call BILL WIGGINS, Cooke Pontiac, Fifth and York, Louisville. 989-9151, Residence TW 5-3724.

PIANO TUNING, REPAIRING. MUSIC SCHOOLS taught in your church. (State approved worker.) Roger Oldham, 1729 Virginia Ct., Owensboro. 683-2140.

LIKE SWEET ONIONS? NEW BLUE RIBBON ASSORTMENT. 600 sweet onion plants with free planting guide. \$3 postpaid fresh from Texas Onion Plant Company, "home of the sweet onion", Farmersville, Texas 75031.

### MUSICAL COW BELLS, SLEIGHBELLS

Choral Concert Glasses—Played By Rubbing The Rims  
Chorded Cluster Bells—New Or Used



THE MYSTERY THEREMIN  
Played Without Being Touched  
No Reeds, Keys, Pipes Or Strings

ARNOLD CARL WESTPHAL  
1401 Ohio Street  
Michigan City, Indiana

## HERBERT C. CRALLE FUNERAL HOME

Herbert C. Cralle, Jr.  
Edwin R. Hillock Wallace C. Hatler

Phone TWinbrook 3-5223

Frankfort and Peterson Avenue  
Louisville, Kentucky

# KENTUCKY BAPTISTS AT WORK

## Foundation

### Tax Laws Actually Reduce Cost of Charitable Gifts

by James C. Austin

A contributor's deduction always reduces the cost of the donation you make. Congress has made laws which allow substantial deductions and consequent tax savings for gifts to educational, religious and charitable causes. Our Government actually encourages private giving to these causes by making more money available to them. These laws allow up to 30 per cent deductions in personal income tax and up to 100 per cent estate tax deductions for such gifts made through wills.

### INCREASE SPENDABLE INCOME OF DONOR OR HIS FAMILY

There are a number of ways that these tax benefits can be secured while at the same time providing more adequately for your dependents. As a Christian you will seek expert guidance in your estate planning to achieve the desired ends by making thoughtfully, prayerfully, planned gifts. Thereby you can:

- ▶ Reduce income taxes;
- ▶ Eliminate a capital-gains tax;
- ▶ Save estate and inheritance taxes; and
- ▶ Increase spendable income of loved ones

A well-conceived and properly implemented estate plan (periodically reviewed) will result in your being able to do more for your loved ones and more for Baptist Causes which honor Christ. The laws of descent and distribution in Kentucky make no provision for the

Cause of Christ. The last will and testament is the fundamental instrument in any estate plan. For Christians, making a will which remembers Christ is a God-given opportunity to bear witness to their Christian faith in a tangible way. Of course, bequests to Baptist Causes should be proportionate to one's resources and his responsibilities to others.

Careful estate planning which involves the writing of a will is the proper function of an attorney. There are certain aspects of advance planning with regard to establishing testamentary trusts or living trusts to benefit loved ones and Baptist Causes which should be discussed with the Executive Secretary of the Kentucky Baptist Foundation. He will be happy to discuss with you, at your convenience, your own stewardship aspirations, confidentially and without obligation.

Remember, you can create more spendable income by making a charitable gift in trust to the Kentucky Baptist Foundation—during life or through a bequest in your will. If you are considering a gift or bequest to any Baptist Cause, contact the Foundation to find out how this gift can be combined, by means of a living trust, with provisions for the care of your family or other dependents.

## Direct Missions

### "The Proof of the Pudding Is in the Eating Thereof"

by G. R. Pendergraph

A layman said this to me not long ago: "It is a waste of time to make a church community survive." He then went on to give his reasons for such a

statement. Really, they were not reasons but stock excuses for not wanting to participate personally in an effort to find the lost.

Recently, I was engaged in a church survey with Rev. Abe Watson and his church here in Louisville. Bro. Watson returned after working a section of his field and in his hand was a paper bag half filled with offering envelopes. Some dated back to 1962 and others were undated.

This was his story: "I found one of our members who had not been contacted by our church in ten years," he said. "When she learned that I was her pastor she brought out this bag of envelopes containing her offering for several years. She did not make any offering last year, because the church did not send her any offering envelopes."

Bro. Watson also found a family—all of whom were members of his church but the church had no record of them. In this family there was a member who was in the hospital.

It is easy for people to go unnoticed in a metropolitan area where "Cross The Crowded Ways of Life" and a community survey is the only way of locating them.

Oh, I forgot to say that Bro. Watson also found one-thousand prospects for his church.

## Stewardship

### Greatest Response To Any Offer

by Robert J. Hastings

We have had a bigger response regarding the "Tithe Now" kits than for anything we have promoted in the past. The response has been overwhelming, as churches write in asking for the kits.

At first, we planned to mail the kits as the orders were received. But the postage costs were almost prohibitive. So we are holding all the orders, and will make a bulk shipment about the middle of February.

So if you thought your "Tithe Now" kit should have arrived, be patient. It will in a few days.

If you have not ordered yours, drop

me a card today. The kit—easily worth \$4—is yours free. A color filmstrip is included, also free.

Each church is entitled to one kit. Churches with ministers of education are entitled to two.

## Christian Education

### "The Widow's Mite"

by Joseph R. Estes

Repeatedly, there come to me from interested pastors stories of inspiration concerning the gifts of their members to Christian Education. One of the most



J. R. Estes

moving came to me from Brother Ira Singleton, pastor of Ferguson Baptist Church, Ferguson, Kentucky. Says Brother Singleton, "When I preached the special CEA sermon, Mrs. Alma Denham called me to come to her home. She was living with her sister here in Ferguson. Mrs. Denham is 89 years old. As memory serves me, she said, 'I have been burdened by what you said about the need of our Baptist schools and I am sorry that we haven't been able to see how we can do what some think we should. I try to put in the special mission offerings a little above my tithe but I have so little income I can't do much (at this point, she explained the source of her little income and it is little). Ever since the sermon this morning I have been trying to figure out how I could do something to help. There are so many expenses that I can't cut out but I have decided that if I can buy more carefully, I can save about 25 cents a week on what I spend for groceries.'"

Brother Singleton continues, "I must add that very few of our families give regularly (to CEA) but Mrs. Alma Denham HAS! If the month has five Sundays her offering is \$1.25 instead of the usual \$1.00. When her son in Florida died, her son in California insisted that she move to his home. She did. Mrs. Denham also moved her church membership but each month our church receives a letter from her with her \$1.00 or \$1.25, as the case may be."

One is reminded of the incident where Jesus saw the gifts being placed in the treasury and commended the poor widow who gave her two mites, saying that she had put in more than all the others. The widow's mite is not a small gift. It is the greatest of all gifts. It is giving all that one can. Surely Mrs. Denham, likewise, is receiving the commendation of her Lord.

When she, and others like her, give so generously when they have but a little,

how can those of us who have "much" fail to give anything at all? The Christian Education Revival, February 21 through March 7, should be an occasion for renewed understanding and deepened dedication by our Baptist people to the ministry of Christian Education in all its phases. May the spirit of giving as expressed in the "widow's mite" move in the lives of our Baptist people for the sake of our youth and in the Name of Christ.

## Annuity Board

### Faculty At Cumberland College Chooses Baptist Retirement Program

by A. W. Walker

Recently I had the privilege of going with Dr. L. Taylor Daniel of the Dallas Office to Williamsburg, Kentucky, to meet the faculty of our fine Baptist College in this area.



A. W. Walker

We had a warm reception from President Boswell and all members of his faculty. According to a vote of the college trustees the faculty was free to choose from at least three different retirement programs, all of which are highly recognized. Even though the individual members of the faculty were free to choose either one of these programs, 100% of them chose to enter our Baptist retirement program. We congratulate President Boswell and his trustees in making this forward move for the college and the stabilization of the faculty. It is the part of wisdom that our Baptist schools use our Baptist retirement programs. It is our hope that all our faculty members in all our schools will make the same wise choice.

More and more of our ministers and denominational workers are availing themselves of the protection in the new Life Benefit Plan. This group term protection is at a bargain price for all of our Baptist workers. A special dispensation has been made for our ministerial students whereby they may enroll in the plan at one-half the cost. A young minister and his wife were recently killed in an automobile accident, leaving two lovely children. I am a member of the same church where they held membership. An application form was found on this young minister's desk. Had he filled it in and sent it off with \$20 and been accepted in the plan, his children would have received \$20,000 to help them through this crisis in their lives and toward their education.

I cannot too strongly recommend this plan to both our young and older ministers alike.

## Woman's Missionary Union

### Hotels - Motels - State Meeting Harrodsburg, April 13 - 15

by Mrs. George R. Ferguson

For reservations in hotels or motels write directly to the one of your choice.

#### IN HARRODSBURG:

- Aspen Hall Guest House—558 Aspen Hall Drive
- 8 units—\$11.00 double
- Bailey's Motel—814 North College St.
- 21 units—From \$6.00 to \$15.00
- Gaskins—213 South College Street
- 5 units—From \$4.00 to \$8.00
- Old Fort Motel—115 S. College St.
- 6 units—From \$6.00 to \$8.00
- Park View Guest House—202 South College Street
- 20 units—\$7.00 double
- Stone Manor Motel—584 S. College St.
- 30 units—From \$6.00 to \$14.00
- Town House Motel—584 S. College St.
- 9 units—From \$5.00 to \$10.00

#### IN PERRYVILLE (Nine miles from Harrodsburg)

- ABC Motel—Box 7, Perryville, Ky.
- 15 units—From \$5.00 to \$15.00 (\$15.00 is for 3 double beds)

#### IN DANVILLE (Nine miles from Harrodsburg)

- Danville Terrace Motel—451 W. Main Street, Danville
- Single—\$6.00; Double—\$9.00 (Twin Beds)
- Double—\$7.50 (Double Bed); Single—\$6.50 (Large Room)
- Double—\$8.25 (Twin Beds); Suite—\$15.00
- Gary Gables—Hustonville Road, Danville
- 10 units—From \$5.00 to \$8.00
- Huntwood Motel—135 E. Main St., Danville
- Single—\$5.00; Double—\$7.00 and up
- Suburban Motel—Maple Avenue, Danville

- Single—one person, one bed—\$7.21
- Double—two persons, one bed—\$8.24
- Double—two persons, two beds—\$10.30
- \$1.00 for each additional person in the double rooms
- Cribs and rollaway beds are available.

For reservations in homes write to: Mrs. James M. Keightley, 744 Beaumont Avenue, Harrodsburg, Kentucky

Rates in homes are \$2.00 per night for room and breakfast. The deadline for reservations in homes is March 25. It is important to make all reservations as early as possible.

## ATTENTION!

### Associational Vacation Bible School Leaders!

It is time for the Associational V.B.S. faculties to be enlisted for the One-day Associational Vacation Bible School Clinics to be held in all associations in the Spring. Select conference leaders for Nursery, Beginner, Primary, Junior and Intermediate. Plan to bring them with you to one of the State Vacation Bible School Clinics: First Baptist Church, Madisonville, February 25, or Immanuel Baptist Church, Lexington, February 26. Primary purpose of the state clinic is to TRAIN these faculty members. The program opens at 9:30 A.M. and closes at 3:45 P.M. The Sunday School Department defrays a portion of the traveling expenses. See your associational V.B.S. superintendent or missionary for details.

Roy E. Boatwright, Secretary  
SUNDAY SCHOOL DEPARTMENT

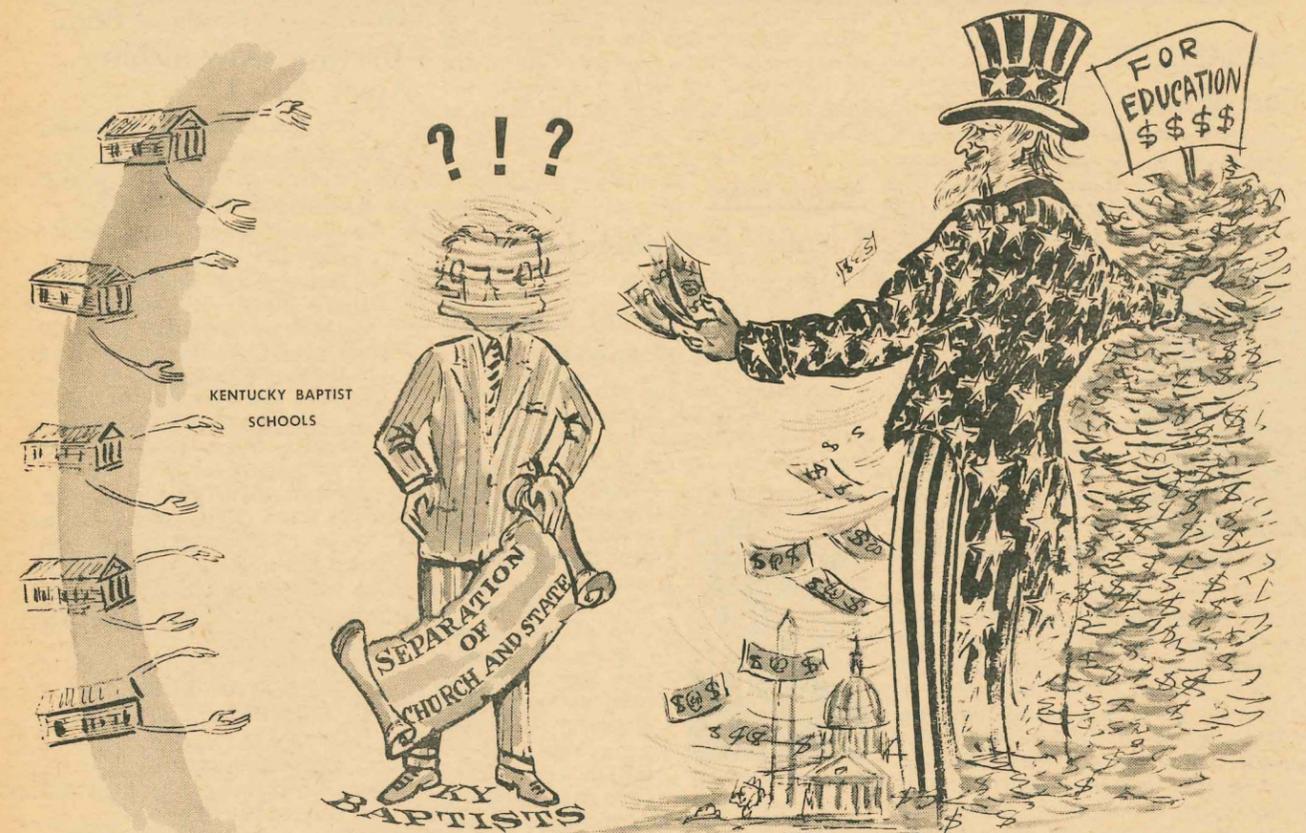


So if you thought your "Tithe Now" kit should have arrived, be patient. It will in a few days.

If you have not ordered yours, drop



# INVESTMENT IN OUR YOUTH



## Kentucky Baptists say "No" to Government Grants! Now let US put up . . . or we may have to close up!

*The vote was unanimous!* Kentucky Baptists are unequivocal on refusing Government grants to finance our schools. The vote at the Convention last November made this clear as a pike staff. This is the only time in recent history when any vote concerning Christian Education has been unanimous.

*But we also voted unanimously to secure non-government loans for the immediate needs of our schools!* This is the positive side of the proposition, and the "Committee of Fifteen" was appointed to advise the Christian Education Committee on how and where to secure these funds. This was, likewise, a mandate from the Convention in session.

*But remember . . . loans must be paid!* This means that funds that we secure will ultimately have to come from Baptist pockets. If we close the door to government funds, let's be sure to *open the door* to our Baptist storehouses and pay for our school needs.

**GIVE TODAY THROUGH CEA . . .**

For information: write Joseph R. Estes  
P.O. Box 217  
Middletown, Kentucky

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