



**WESTERN**

# RECORDER

MARCH 11, 1965



**HOME MISSIONARIES** preach, teach, personally win many to Jesus Christ. Your prayers and Annie Armstrong Offering support and enlarge this ministry. See page 12 for a story of Home Missions in action among the Indians.



## GLEANINGS FROM THE FIELD

**MRS. BERTHA LOWRY**, a member of the Temple Hill Baptist Church, Monroe Association, died December 8 after a stroke. She was the wife of H. H. Lowrey, a charter member of the Temple Hill Church. A Sunday school teacher, she was a charter member and president of the W.M.U. of the church. Appreciation has been expressed for her Christian life and dedication.

**PATRICK MORRISON**, a student at Kentucky Southern College, Louisville, has received a fellowship in art from the Helene Wurlitzer Foundation of New Mexico. The grant will allow Morrison, a Louisvillian, to pursue his art career with a subsidy for six months, beginning March 1.

**CENTRAL BAPTIST**, Winchester, held a Laymen-Led Revival in February. Speakers included Garrett Brown, John Worrell, John Bowser and Don Ross. Dr. William Snowden conducted the final services. According to Howard M. Sharpe, Brotherhood secretary, the meeting was enthusiastic, responsive and well attended.

**THE CARLISLE BAPTIST CHURCH** celebrated the 146th anniversary of the church on February 21. Founded February 25, 1819, the church celebrated this year's anniversary by burning the note for money borrowed to build an educational building. Those who have been members 25 years or longer were recognized. A church history was read along with greetings from six former pastors. Pastor at Carlisle is August C. Peters.

**PIONEER MISSION POINTS** are in need of young men capable of leading music. Many universities in the northern areas make it possible for students to work in the churches while going to school. North Prospect Baptist Church, 1400 N. Prospect, Ypsilanti, Michigan, is in need of a music director. Anyone interested in a music ministry in pioneer missions in Michigan can write Jerry Moore, 718 Charles Street, Ypsilanti, Michigan, or Fred D. Hubbs, executive secretary of the Baptist State Convention of Michigan, 2619 Cass Avenue, Detroit 1, Michigan.

**JAMES T. STIVERS**, pastor for 17 years in the Daviess-McLean Baptist Association, has become pastor of the Olivet Baptist Church in Christian County Association. His new address is Route 1, Oak Grove, Kentucky.

**SOUTHWESTERN SEMINARY**, Fort Worth, Texas, dedicated a new \$1.2 million student center on March 2. The building houses all food services, reception and recreational area, book store, post office, theater, commuters room and several lounges. Robert E. Naylor is president of the school.

**I. L. BAUGHN**, pastor of the First Baptist Church, Morganfield, has undergone several tests for the back ailment that has persisted for many months. The latest report is that he is improving.

**BOONE'S CREEK BAPTIST CHURCH** is planning a Stewardship Conference March 15-19 with a different speaker each evening. The speakers will be former members of the church who are now serving in other places as pastors.

**THE SCHOOL OF NURSING**, Kentucky Baptist Hospital, Louisville, will have a Religious Emphasis Week, March 14-18. Program personalities include Tom Cortes, a student at Southern Baptist Theological Seminary and Bill Hornbuckle, minister of music at the Eighteenth Street Baptist Church, Louisville. On the program also will be local physicians, nurses, seminary professors and students. All activities are planned and promoted by a steering committee composed of student nurses.

**DEWEY AND ELIZABETH MERRITT**, Southern Baptist missionaries in Nigeria have resumed their work after one year furlough. They serve in Kaduna, where he is principal of the Hausa Baptist Pastors' School. Mrs. Merritt is the former Elizabeth Cooper, a native of Louisville.

**JONATHAN A. LINDSEY**, a graduate student at Southern Seminary, has written a series of picture stories on worship for the *Baptist Student*, a Christian collegiate magazine, published by Southern Baptists.

**THE CAMPBELLSVILLE BAPTIST CHURCH** dedicated its new organ in February. James W. Good of Southern Seminary presented a technical and inspirational program of varied selections. The organ was built by Schantz. It has 39 ranks and 2,379 pipes. Construction in Orrville, Ohio, took about two years and installation in the Campbellsville Church required about six weeks.

**PHILLIP T. CARD**, student director for the Colorado Baptist General Convention, Denver, was elected president of the Baptist Student Director's Association at their annual meeting, held this year at Cedarmore Baptist Assembly in Kentucky.

**IRVINE FIRST BAPTIST CHURCH** was given a new piano by Mrs. W. H. Doutaz and her daughter, Mrs. Cordelia Crawford. The piano was given in memory of W. H. Doutaz.

**WAYNE DEHONEY**, president of the Southern Baptist Convention, has called on President Lyndon B. Johnson to call a White House conference on public morals to allow the churches of America to lay the spiritual foundation necessary for the success of the President's "great society."

U. S. A.:

## The Southern Baptist Dispersion

by Floyd D. Crenshaw

The word "dispersion" or diaspora" usually refers to the scattering of the Jews throughout the world. At the beginning of the Christian era, there were more Jews living outside of Palestine than in it. This dispersion, which has continued to the present day, has been of great significance for both religious and secular history. There is another dispersion, however, which is of crucial importance for an understanding of the contemporary religious situation in America. This may be called "the Southern Baptist dispersion."

Various influences have resulted in the dispersion of Southern Baptists from their traditional Southern homeland. Changing economic and social conditions have caused many Southern Baptists to seek better opportunities in the Northern and Western sections of the United States. The demands of military service have resulted in others moving to distant places throughout the world. In short, an era of rapid change has produced a mobile and scattered population. Those with roots in Southern Baptist churches have been transplanted to less familiar soil.

There has been much discussion of this twentieth century social phenomenon. Steps have been taken to meet the spiritual needs of those who have moved to new areas. But there is one particular aspect of the Southern Baptist dispersion which has not been given sufficient consideration. I refer to the dispersion which has been taking place among the potential leadership of Southern Baptist churches. A large number of young men who have been trained in Southern Baptist colleges and seminaries for the pastorate or other church related vocations have decided not to spend their lives in this type of service. There is a growing awareness that the decline in the number of ministerial students has its parallel in the growing number of graduating ministerial students who enter non-pastoral and non-denominational vocations.

Perhaps no statistical survey could ever tell the complete story of this development. Most informed Baptists can call the names of some who belong to this group. Among them you will find an assistant to the President of the United States, representatives in Congress and in state legislatures, members of the diplomatic corps, volunteers in

*Floyd Crenshaw is a graduate of William Jewell College, Southern Baptist Seminary and Vanderbilt University Graduate School. He now teaches philosophy at Randolph Macon Woman's College, Lynchburg, Virginia.*

the Peace Corps, professional athletes, business executives, salesmen, teachers in public and private schools, and others in nearly every conceivable occupation. Furthermore, it should not be overlooked that some who do remain in church-related vocations choose to serve in other denominations. Nearly every major Protestant denomination has welcomed some former Baptist ministers to their own ministry.

The facts concerning this Southern Baptist dispersion are fairly well known. The only serious question is the interpretation which should be given to those facts. No doubt many will say that even this is not a difficult problem. Obviously, those who turn aside from their call to the Baptist ministry are backsliders, at best, or perhaps even apostates. They have "put their hands to the plow and looked back." Thus "they are no longer fit for the kingdom of God." They are contemporary "Jonahs," trying to flee to Tarshish. Like Demas, the companion of Paul, they have forsaken their calling because of their love for the present age.

This interpretation may satisfy those who feel secure in the self-righteous realization that they have remained

C. E. A.:

## The Vital Difference Is Apparent

by H. C. Chiles

Among our Baptist forefathers in Kentucky were those who thought of education as the process of discovering and eliciting the latent powers of the mind, body and spirit of man, and training them for harmonious and effective action, thus making for a complete and full-orbed personality. To them Christian education was unquestionably the most valuable and fruitful type of education, as it is in our day, so they established and maintained our Baptist schools in order that the interests of the kingdom of God might be advanced. Through the years the ultimate goal of our schools has been intellectual awareness and spiritual discernment. These schools have inculcated into thousands of students the Christian philosophy of life and have motivated many of them to an unswerving devotion and loyalty to Christ.

Our Baptist schools in Kentucky have certainly proved their value through the capable, efficient and successful leaders they have given to society. Their largest contributions have been made through the strong characters that have gone out from these institutions to take their places of service for the glory

faithful to their ordination vows. This judgment may also express the sense of guilt and failure felt by many members of this dispersion. Regardless of whatever degree of truth may be present in this evaluation, however, it is not adequate. In the first place, it is unable to account for all the facts; in the second place, it is too negative to make much of a constructive contribution.

Then why do some Baptist ministerial students and seminary graduates turn to other vocations? The answer to that question may be as varied as the personalities of the men involved. There are considerations, however, which suggest that it cannot be entirely a lack of dedication to Christ. We are not discussing superficial and hyper-emotional adolescents who abandon their calling a few days after making a public decision. These are men who have often made great personal sacrifices in order to attend four years of college and three years of seminary. Some have even remained at a seminary for three or more extra years in order to earn an advanced theological degree. It is not easy to ignore the dedication and determination which enabled them to persevere during those long years of training. Why, then, after all those years, did they decide to turn their lives in a different direction? Was it the appeal of a larger income from a secular vocation? But some would be earning more money

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of God and the welfare of society. We should be deeply grateful for the contributions which these schools have made to those who have studied in them and through their students and alumni to our churches, our state, our nation and the world.

When the denominational school is operated and conducted properly, the vital difference between it and the secular school will be apparent when one enters its campus, will become more evident as he walks through its halls, and will be still more evident in its classrooms and chapel exercises. It becomes even more noticeable as one follows the graduates into their various walks of life and fields of service. The ultimate success of a denominational school must be measured by the Christian attitudes, interests and activities of its graduates.

There is a greater need for our Baptist schools in Kentucky today than ever before. If our civilization is to survive and improve, it will be through the light and influence of Christian faith. Therefore, it behooves us to train and provide religious, educational,

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

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### Rotation Is Carried Too Far

Some things that appear good turn out not to be so good, once they have been tried. It is not the easiest thing to say, "I was wrong", but I am saying this about something I strongly favored a few years ago. This is the rotation plan which puts a limit on how long one can serve on Baptist committees or boards.

It sounded great at first. It would bring in new blood and new leadership. It would involve many whose abilities had not been utilized. It seemed in keeping with the democratic ideals of the Baptist way.

Besides it has another attraction which we recognize but don't always admit. It helps remove the undesirables as well as bring in the desirables. When applied to the deacons in a local church, it removes the deadwood. When applied to Southern Baptist Convention and state Baptist boards and committees it removes some persons who have monopolized key places year in and year out and in some instances are more liabilities than assets.

The rotation plan has been good in many ways. Not many churches that use the rotation plan for deacons would return to the old way. Denominational and institutional agencies have benefited in many respects from the plan.

All of the effects, however, have not been beneficial. As the rotation plan has become fully implemented, extremely valuable board and committee members have departed often leaving their tasks to inexperienced hands. By the time one learns to be of great value to the institution, he is rotated off the board. Theoretically he can come back on after one year, but in practice it seldom works this way. Either he is grabbed up for another assignment where he has to start learning his job all over again or he is bypassed to give another person an opportunity to serve.

The Kentucky Baptist Convention has gone further than the Southern Baptist Convention and most state conventions in the rotation idea. We limit trustees and directors of Kentucky institutions and other agencies to two terms which is the same plan used by the Southern Baptist Convention. This is all right, though there ought to be some exception to this rigid rule. Where we have gone too far and further than the Southern Baptist Convention is in our state Executive Board. We limit members to one three-year term. Southern Baptist Convention Executive Committee members can serve two three-year terms.

Considering the rather complex working of the

Kentucky Baptist Executive Board and the fact of only two meetings a year, it takes about two years for a new member to learn where the ball is. About the time he is ready for valuable service, he is jerked from the game and a new man has to go through the same training. This enables a lot of men to get a look at the inner workings of Kentucky Baptist affairs, but gets mighty little other help out of them. Of necessity most of the work of the Executive Board has to be done by its professional staff and by committees of the Executive Board not effected by rotation.

In some respects the rotation plan makes for exactly what it was intended to prevent. It would appear that rotation would keep too much power from residing in a few people, but actually it works the other way. A rapid turnover which sends away informed board members and brings in uninformed ones plays into the hands of a highhanded administrator. Actually, his power is multiplied because only he has continuity.

It is time to take another look at the rotation principle. Maybe we could come up with a modified plan to insure new blood but at the same time provide for some continuity on boards and committees. We could allow a small percentage of each board and committee to be exempted from the rotation rule.

A good start for Kentucky would be a two-term instead of a one-term limit on Executive Board membership. Since the Kentucky Baptist Convention president is by virtue of his office also the Executive Board chairman, he should be permitted two one-year terms or one two-year term, instead of the present one term of one year. In one year he is out before he can be of much value.

Our present use of rotation is too much of a good thing.

### What About the Education Bill?

The tracks appear greased for the quick passage by Congress of the 1.3 billion dollar federal aid to education bill. Already cleared by the House of Representative Subcommittee on Education and by the full Committee on Education and Labor, the legislation seems headed for early passage.

This education proposal has succeeded in gaining almost universal approval from groups which heretofore could not agree. The National Education Association favors the bill as do most other educational organizations in America. Even the Roman Catholic educational spokesmen sanction the proposal.

What position are Baptists to take? Our great concern has been to prevent government aid from going to church schools. We believe it is wrong as well as unconstitutional. When President Johnson first outlined his education proposals to Congress, it appeared church related schools would share heavily in the benefits. Baptist editors and other spokesmen quickly reacted with opposition.

By now we have looked more carefully at the proposals and have a better understanding of their provisions. Committee hearings have resulted in a number of safeguards written into the bill so that it is much more acceptable from the church-state separation standpoint.

The lion's share of the aid would go to public schools. More than one billion dollars would be distributed to public schools only. The allocations would be on the basis of the number of students from families with less than two thousand dollars annual income. The rest of the money would go for library books, text books, other instructional tools and special educational facilities like language and science laboratories. All of these would be available to parochial as well as public school pupils on the shared time basis.

One of the safeguards guarantees that all these educational materials and projects will remain under public ownership and control. They may be used by parochial pupils, but cannot belong to parochial schools.

The result would be that parochial pupils could share with public school pupils in the use of science laboratories and other facilities. The books provided for parochial pupils under this program would be the same as those used by public school pupils.

There is no doubt that parochial schools would benefit under this plan, though it would be indirect and small in comparison with aid to public schools. Those of us who have stood firmly against any government aid to parochial education are now hard put to resist. To do so would be to oppose greatly needed aid to public education. Since the distribution will also be made mainly on basis of the financial needs

of pupils, to oppose it is to appear to be against the needy.

In taking a position on these proposals we must be true to our convictions. We are obligated to learn as much as possible about the proposals before we take a stand. Then we should let our congressional representatives know our views.

In writing our congressmen and our senators we should use the most effective means. One personally written letter is worth more than several petitions or a form letter signed by a number of people. Letters should be brief and to the point. They should also be courteous and complimentary whenever possible. For example, Kentucky congressman, Carl Perkins worked hard as chairman of the education subcommittee to get church-state separation safeguards in the present bill. He should be thanked for this and asked along with his colleagues to continue efforts to keep government funds from church schools.

Most of us have reservations about some features of the education bill. We should never compromise on principle, but we always do well to be realistic. If the legislation is passed as it now appears certain, we must exert every effort to make it as acceptable as possible.

For the convenience of our readers, we list again the Kentucky congressional delegation.

#### 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



### Still More on Baptism

Dear Editor:

In response to the letter entitled "Appeals to Scriptures for Baptism Teaching" in the *Recorder's Forum* on February 18, I would suggest that Baptists do have Scriptural reasons for their position on baptism.

In the first place Baptists do not have

to refer to history to prove the perpetuity of the church that Jesus built. Jesus Himself promised its perpetuity: "And I say also unto thee, that thou art Peter and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Mt. 16:18). Church history merely proves that the promise of Jesus has come true.

In the second place the church that Jesus built was commissioned to immerse those who were made disciples. (Mt. 28:19, 20). Some people say that when Jesus gave the commission He was talking to the disciples as individuals. If that were true then the commission would have died with those men. Why should we be so inconsistent as to say that the first part of the commission concerning making disciples is the duty of the church, but the second part of the commission concerning Baptism refers only to anyone who wants to "immerse a believer"?

In the third place the Church that Jesus established had the same doctrines

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**ADVISORS**—New officers of the Advisory Council of Southern Baptists for Work with Negroes are from left Ress Coggins, Nashville, SBC Christian Life Commission, chairman; Harold G. Basden, Richmond, Foreign Mission Board, vice-chairman, and Roy Jennings, Memphis, Brotherhood Commission, secretary. The Advisory Council meets annually in Nashville to discuss cooperative work with Negro Baptists and matters of Christian race relations.

## Speakers Say SBC Has Duty On Race

NASHVILLE (BP)—Southern Baptists need to put aside provincialism and narrow thinking and consider their contribution to solving the nation's race problem.

This was stated here by Arthur B. Rutledge, Atlanta, who this year became executive secretary of the Southern Baptist Convention Home Mission Board.

Rutledge told the annual meeting of the Advisory Council of Southern Baptists for Work with Negroes that Baptists "are a significant group in the life of the nation (and) have a very heavy responsibility."

"Do we really mean it when we say our objective is to win men to Jesus Christ?", Rutledge asked. He cited an instance where, during a revival, a church did not consider unsaved among the large Latin American population in the city to be prospects. He also called attention to failures to include Negro areas in a community census.

At the same council meeting, a retired seminary professor of Christian ethics said that attention on success, the democratic process in church government and the prevalence of lower income classes in Southern Baptist churches are among reasons why the denomination has a problem on the race issue.

T. B. Maston of Fort Worth said the Southern Baptist Convention still retains "a greater percentage of the lower income classes than any other of the larger Protestant groups. These are the very people, who, because of the economic threat of the Negro and their own insecurity, are generally the most prejudiced against the Negro."

Speaking of Baptist democracy in church affairs, Maston added, "A different type of ecclesiology might enable us to make more progress in a shorter period of time."

"Obsession with success" has made the denomination, "to a distressing degree, more concerned with our prestige in the world than in our impact on the world," Maston went on.

"Men with administrative responsibility in local churches and in the denomination . . . seem to want peace and quiet at any price, fearful of the effect of any difference of opinion or disturbance on the growth in numbers or the increase in financial support of the church or agency," the former professor at Southwestern Baptist Theological Seminary said.

As signs of progress in race relations in the SBC, Maston pointed to the 1954 action of the Southern Baptist Convention "commending the Supreme Court

for its decision" that year on public school segregation. He pointed to actions at subsequent Convention sessions.

"Another area where Southern Baptists have made a considerable contribution to race relations has been in the field of literature," he said. He pointed to material published by several Convention agencies.

Another evidence of progress has been the challenge from missionaries to Southern Baptists in the United States "to change their attitudes toward and their relationships with Negroes," according to Maston.

He referred to associations of churches in the SBC which have extended fellowship to Negro Baptist churches. "The ultimate test in the area of race is on the local church level. The victory will not have been won until it is won there." He mentioned "real victories" and defeats in actions by churches on the race issue.

Summing up, Maston said, "Real progress has been made and is being made, but when we compare what we have done with what we should have done it seems mighty little. Entirely too many of our people who claim to be 'a people of the Book' continue to show partiality as they 'hold the faith of our Lord Jesus Christ.'"

## Students Get Special Offer On Church-State Booklet

ALEXANDRIA, LA. (POAU)—Every Baptist student director in Louisiana has been presented by that state's Department of Student Work with a copy of *Church-State Relations: The American Way*, according to Mr. Udell Smith, state director of student work.

The small book, published by Protestants and Other Americans United for Separation of Church and State, has been made available to students, student workers, and churches at a special price by Mr. Gioele Settembrini, director of Youth Division for Americans United.

"During February and March, when Baptists are studying church-state relations in Training Union" said Mr. Settembrini, "is an ideal time for Baptist students to become acquainted with the contents of this book."

"There has been great demand recently for these booklets from all over the country," Mr. Settembrini said.

Mr. Settembrini said the booklet which sells regularly for \$1 is available to student workers for 50 cents by writing to him at Americans United, 1633 Massachusetts Ave., N. W., Washington, D. C. 20036.

## Praise, Criticism Greet Race Relations Sunday

By the Baptist Press

Some said "Praise the Lord" but others regarded it as evil when the Southern Baptist Convention observed its first Race Relations Sunday, February 14.

Reaction ranged from thankfulness for an opportunity to consider Christian obligations in race matters, to sentiment for abolishing the Christian Life Commission of the SBC for helping foster the observance.

One angry member stalked from an Atlanta church as the pastor preached on "doctrines" supporting a Christian approach to race relations.

The pastor, in his sermon, said, "If God does not exclude men, we cannot exclude men. If God does not draw a distinction, we must not draw one. If God does not reject, we must not reject. He has accepted me! And so, praise God, I will accept my brother!"

To help churches observe the Sunday, the SBC Home Mission Board and Christian Life Commission sent out a packet of materials throughout the Convention.

The packet contained a joint letter from Arthur B. Rutledge, Atlanta, executive secretary of the mission board, and Foy Valentine, Nashville, executive secretary of the commission.

There was a poster for the church bulletin board or library window. Suggestions for specially emphasizing the Sunday, and a list of resource materials were in the packet too. The Christian Life Commission tract, "The Bible Speaks on Race," and a pamphlet supplied by the SBC Foreign Mission Board, "Your Missionaries Speak," were also in the packet.

One Birmingham pastor wrote a six-page letter when he sent back the packet. "I am also happy to say that, 'We do not want any of your literature, or mailouts regarding this evil promotion which I received this week and I am taking great pleasure of returning it to your office.'" Most of the words were in capital letters for emphasis.

Another Alabama church rejected Baptist Bulletin Service bulletins for February 14. The picture on the front of the bulletin showed a group of people, seen from the back, kneeling at the foot of a large cross. Written material on the back page of the bulletin called attention to Race Relations Sunday.

This same church secretary had returned bulletins for December 6 during a time when Southern Baptists were receiving their annual Lottie Moon Christmas Offering for Foreign Missions. The picture on the cover was of a white missionary and a group of African

children. The back cover article was on "Malnutrition and Missions".

In a Georgia city, the bulletins got a warmer reception. "Please permit me to congratulate and thank you for using the bulletin for February 14 in connection with Race Relations Sunday," the pastor wrote.

An associational leader in Alabama wrote, "Let me add my voice to the perhaps small group that says, 'Praise God from whom all blessings flow' in response to your race relations Sunday material. . . . It has afforded me the opportunity to speak to some (church officers) and help them to get a new and fresh viewpoint on the matter of race and Christian responsibility!"

A Tulsa, Okla., church invited the choral group and pastor of a Negro Baptist Church to lead the evening worship service February 14.

In one south Georgia community, a critic declared, "You do not seem to know the attitude of the vast majority

of Southern Baptist (sic), and as far as I can learn only a few of you fellows holding responsible places on our Convention want to forse (sic) the mixing the races which if successful (sic) will lead to no race at all, but a bad mixture. . . ."

And in South Carolina, one response was "The Bible does not say that even the Southern Baptist Convention, or its agencies, can abrogate the purpose and plan of God . . . of creating men in different colors . . . (and) in determining the times and bounds of their habitation. . . ."

"Facts are that our social habits and customs have changed so much that now anything is the norm. Family deterioration, divorce, drinking, sex looseness, illegitimacy has become regular routine. Social (sic) unlimited intergration (sic), as you are advocating is the final step to miscegenation," this critic continued.

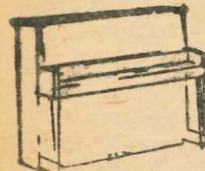
Nothing in the packet of material on Race Relations Sunday observance advocated intermarriage of the races, Valentine pointed out.

Two Louisiana pastors responded un-

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Oneida, Kentucky

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P. O. Box No. 601

Mayfield Kentucky

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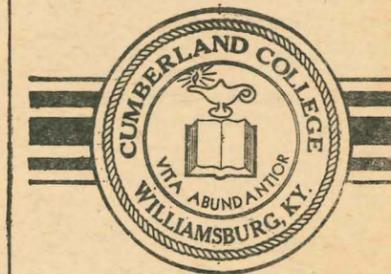
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**J. M. BOSWELL**  
President



**On Behalf Of Two Billion**

On behalf of two billion lost persons in our world, let me thank you for the growing concern of our Baptist people and churches for your gifts to world missions through the Cooperative Program: for the first six months of this year, ending February 25th, our Baptist churches have sent in \$1,505,045 to this office for the Cooperative Program—this is \$5,045 above the \$1.5-million Operating Goal. This time last year you had sent \$1,420,031. So, this represents an increase of \$85,014, or nearly 6%. If you continue at this pace, and other churches give something, we should reach our \$3-million goal by August 31. However, once the goal has been reached, the excess—our Capital Funds budget of \$100,000—will bless our Kentucky program at our State Assembly. How greatly we need this. We have made a good start with the Boone Lodge and some of the main lines of water and sewage for the development of our Master Plan. On behalf of all Kentucky Baptists, on behalf of our Lord, on behalf of the 2-billion lost people who yearn for the salvation which only Christ can give, thank you. Thank you.

**Annie Armstrong Offering**

Now, we observe another "Week of Prayer and offering for Home Missions" in our churches, led by the W.M.U. of our state. Advance on the home front depends upon (1) the Cooperative Program, and (2) this annual offering. "America Must Be Christian", says H. Cornell Goerner in that great book. Arthur B. Rutledge, new secretary of the Home Mission Board, rightly states that Home Missions well done is the best route to a great Foreign Mission advance tomorrow. True. We must penetrate American life with the saving Gospel of our Lord. We must strengthen our home mission base in order to insure a strong base for world conquest. So, if you have given worthily, thank you; if not yet, do so in your church now. We await your gifts in this crucial struggle "To Change the World" with the transforming message of our risen Lord.

Yours and His,

*Harold G. Sanders*

**Kentucky Baptists**

**Kentucky Baptists Ahead Of Goal At End of Six Months**

Kentucky Baptist churches sent \$1,505,045 in Cooperative Program funds for the six month period ending February 25, according to figures released by Harold G. Sanders, executive secretary and treasurer.

This is \$5,045 above the goal to date, which is the first time in several years that receipts have exceeded the goal so early in the budget year.

Receipts were \$1,420,031 this time last year in contrast with the \$1,505,045 received so far this year. This represents an increase of almost 6 percent or \$85,014.

Should receipts continue at the present rate, the annual goal of \$3 million will be exceeded before the end of the budget year this coming August 25. However, once the \$3 million goal is reached, there is an additional challenge goal of \$100,000 for capital funds.

Leaflets showing how this year's \$3 million budget is being used may be secured free from the Stewardship Department, Baptist Building, Middletown.

Sunday, June 20, will be Cooperative Program Day in Kentucky. This will give all churches an added opportunity to inform their members of the worldwide ministry of the Cooperative Program.

**Dry Forces in Russellville Win Local Option Election**

Walter C. House, executive director of the Temperance League of Kentucky, has released figures of the local option election in Russellville. The Dry Forces won with 1,485 to 877. This win of 608 votes continues Russellville's 24-year ban against the legal sale of alcoholic beverages.

The Drys carried all six precincts, including one in which there were reports of many votes bought.

The win in Russellville is the fifth straight in a little more than a year in Kentucky for the Dry forces. Victories include Elkhorn City, Harlan, Middlesboro, Central City and Russellville. Dr. House reminds Kentucky Baptists that the League is always willing and able to help in local option elections.

**Dawson Springs First Baptist Ordains Thomas L. Hopper**

Fairview Baptist Church, Kelat, Kentucky, requested the ordination of Thomas L. Hopper by the First Baptist Church, Dawson Springs. Hopper grew up in the Dawson Springs Church, active in every organization.

The ordaining council was composed of pastors and deacons of the Little

Bethel Association. Gifford Berry served as chairman, A. C. Ausenbaugh, clerk, and George Park, interrogator. Jesse S. Bell, pastor of the Dawson Springs Church, preached the ordination sermon. Roy Lambreth gave the charge to the church and minister. Dave Blalock presented Hopper with a Bible from the church and the congregation gave him the right hand of fellowship.

**Marion T. Duncan Assumes Hopkinsville Pastorate March 14**

The pastor of the Oakland Avenue Baptist Church, Catlettsburg, for the past 9½ years has resigned to accept the call to become pastor of the Second Baptist Church, Hopkinsville. His resignation was effective March 7 at Catlettsburg.

At Hopkinsville, he succeeds Herschel Maddox who served Second Baptist as pastor for 19 years before he retired February 1. Duncan is a graduate of Southern Seminary,

January class of 1955. He attended Georgetown College and graduated with the B.S. degree from Western Kentucky State College in 1951.

Active in civic and denominational affairs, Duncan served as chairman of the Dry Forces in two victorious local option elections (1956 and 1962) in Catlettsburg.

**South Side, Covington, Dedicates New Building**

Franklin Owen, pastor of the Calvary Baptist Church, Lexington, and president of the Kentucky Baptist Convention, was the speaker at the dedication services of the new educational building at South Side Baptist Church, Covington, on February 28.

The church choir presented "The Sound of Singing", by John W. Peterson. Charles L. Garringer, pastor of the Erlanger Baptist Church and a former pastor of South Side, led in the prayer of dedication.

The new building provides rooms for five departments, three new offices, library, kitchen and a full size gym. This space will be used throughout the week for a full week-day program. Already in operation is a kindergarten, and a day care program that cares for babies and children of working mothers.

Pastor William L. Hodge writes, "Harold Clayton, a dedicated Christian

and a trustee of South Side Baptist Church, was the contractor. Because of his love for his church and the Lord the building was built at a tremendous savings."

**W. G. Humphrey Accepts Lancaster Pastorate**

W. G. Humphrey, missionary and pastor of the Inez Baptist Church, has been called to Lancaster Baptist Church as pastor. He began his ministry there in January.



**W. G. Humphrey**

Gail and Robert William.

Humphrey is a graduate of Southern Baptist Theological Seminary, class of 1957.

A native of Lexington, he is the son of Mr. and Mrs. J. E. Humphrey. His wife is the former Elizabeth Ann Walker, also of Lexington. The W. G. Humphrey's have three children: Donna Jean, Cynthia

A highlight of the convention came when YWA's were given the opportunity to visit with missionaries from each area and to see curios and slides from each area. In the Home Mission area Dr. Arthur Rutledge and seven Home Mission Board Summer workers met those visiting this area and shared experiences and slides with them. Dr. Rutledge brought the morning message making very real to those present the needs in our homeland.

At the closing session methods presentations were presented and the BSU Choir of Western Kentucky State brought several selections before the final message.

Rev. Royce Calhoun of Fort Worth, Texas, brought the final message drawing together many of the experiences of the convention and vividly making plain to those present that our responsibility for sharing Christ begins where we are at this moment.

Plans are now in the making for the 1966 convention. As soon as the place and program arrangements are completed announcement will be made in the *Western Recorder* and the *Quarterly Notes*.

**Frankfort First Baptist Honors Church Secretary**

The First Baptist Church, Frankfort, honored Mrs. D. F. Reinhardt, church secretary, for thirty years of service. Special recognition with a gift was given in the morning worship service on February 28.

The church bulletin had her picture on the front and described her as "... a person of most commendable characteristics ... efficient, understanding and thoughtful. Her influence in the life of our church has enriched the lives of many."

Herman M. Bowers is pastor of the church.

**YWA Convention, Bowling Green Registers 1,034**

by Sydney Portis

Counselors, directors, and YWA members attended the annual YWA Convention at First Baptist Church, Bowling Green, 1,034 strong on February 19-20.

There were 1,250 present for the opening session as the theme interpretation was presented and as BSU summer missionaries shared their experiences. Dr. Cornell Goerner brought the message for the opening session. Mrs. Royce Calhoun, writer of "Window Shudders" in the YWA *Window* presented a delightful and entertaining fellowship after the Friday evening session.

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# The Southern Baptist Dispersion

(Continued from Page 3)

and enjoying a higher standard of living in the pastorate.

A thorough analysis of this problem would require deep probing into the life of Southern Baptists. It might demand an agonizing reappraisal of our local churches, our colleges and seminaries, and the present image of the ministry. There is not space here to make this detailed analysis, but this is no great loss. Perhaps, as some have suggested, we are already suffering from the "paralysis of analysis." A further analysis might be limited to the same negativism as the judgment rendered by the self-righteous or the guilt-ridden. The challenge is to discover some constructive insight into the situation.

It seems that the dispersion of God's people has always been a part of His providential purpose for the redemption of the world. Thus the Jewish dispersion prepared the Graeco-Roman world for the message of Christ. The scattering of the early Christians throughout Palestine resulted in the rapid spread of the gospel from Jerusalem. In a similar way, it may be that the dispersion of potential Southern Baptist leadership is being used by God to confront today's world.

There has been a tendency for Southern Baptists to become isolated behind the walls of our own institutional life. A consuming preoccupation with the promotion of church programs may have made us unaware of much that is taking place in the world. Sensitive pastors have wanted to move out into the arena of conflict, they they have often felt chained to the demands of their church organization. Some have wanted to take a more active role in the movement toward Christian unity, but they have feared that it might weaken their own denominational ties. Thus there is the danger that Southern Baptists will fail to keep in step with the movement of God in His Church and world.

Meanwhile, an infinitely wise heavenly Father has found a way to lead Southern Baptists into a wider area of service. He called some of our finest young men to His service. He impressed upon their hearts the importance of securing the best possible training. Then, after completing years of training, God has thrust many of them out into the world. Much to their surprise they have found themselves in places quite different from where they had planned to be. Instead of preaching God's word from a pulpit, they stand in a classroom, an office, or at some other post in the world. At first the discovery that-

change in role had taken place may have come as a shock. This may have been at the moment when someone first asked, "Why did you decide to leave the ministry?" The reply may be made, at least silently, "I did not know that I had decided to leave the ministry." At this point feelings of guilt may come. But there are also those moments of joy when new opportunities of witness and service are presented. The very fact that people no longer think of this person as a minister may make them more willing to come with their religious problems. The members of the dispersion finds wonderful opportunities to use his special Christian training.

The constructive attitude toward the Southern Baptist dispersion should be one of thanksgiving for the providence of God. When a seminary graduate becomes a professor of history, sociology, political science, psychology, philosophy, or some other subject, rejoice that Christians with theological training are found in departments other than religion. Nor should there be too much disappointment if that professor is in a state university, or some other non-Baptist college or university. It may be that they are located on the most important mission field in America.

This constructive approach can produce some dramatic changes in our churches and other church leaders will become less judgmental and less disappointed when their ministerial students do not enter the pastorate. Prayers will be offered for our missionaries in government, business and schools, as well as those on foreign fields. This approach will also have beneficial results in the lives of the dispersion. Energy which has been wasted on guilt and remorse can be directed to a positive Christian witness. There will be less looking back to see if one should return to the pastorate, and more exploitation of the unique opportunities of a witness in the world. The fact that pastors are less critical of them will lead the "scattered brethren" to a more sympathetic understanding of the problems of the pastor.

It is not the purpose of this article to argue that all seminary graduates should follow the example of those who have turned from the pulpits to posts in the world. The ministry of the Jewish dispersion was dependent on the presence of a strong Jewish community in Palestine. When the Christians were scattered abroad, they continued to look to the apostles in Jerusalem for leadership. In a similar way, strong pastors are needed in order to challenge and guide those who are sent by God into

the world. Neither is this article meant to suggest that only seminary graduates are representing Christ in secular vocations. Each Christian, regardless of background or training, is called to be a Christian witness. An attempt has been made to call attention to a particular segment of Southern Baptist life. No doubt the concentration upon this group is due to the situation in which the author finds himself. This article is sent forth as an epistle from the Southern Baptist dispersion.

## Difference Is Apparent

(Continued from Page 3)

social, political, professional, business and civic leaders for the various communities into which our graduates may go in the years ahead, who are endowed with concepts of righteousness and inspired by the principles which were practiced and enunciated by Christ when He was here in the flesh.

Our schools must maintain the highest academic standards if they are to command respect as educational institutions. We do not have a worthy basis of appeal to intelligent youth unless the instruction which we offer is the best that well qualified teachers and modern facilities can provide. If our schools are to meet the greatest challenge that has ever been presented to them, they must have more buildings, better equipment and larger incomes.

Kentucky Baptists are now confronted with the greatest opportunity and the most challenging responsibility in their history. It is our God-given duty to support our schools in such a worthy manner that they will be enabled to glorify the Lord Jesus Christ and to render an invaluable service to mankind. Our people need to be brought to the realization that a Christian denomination will not survive long without its own schools.

The current Christian Education Advance Campaign presents to Kentucky Baptist both a challenge and a promise to which we should make a worthy response. We need our schools and they

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need and merit our support. Each of us should count it a privilege to invest through this channel in the training of our young people for Christian service.

## Circulation of SSB Publications Over 25

NASHVILLE — Circulation of Sunday School Board publications during the fourth quarter of 1964 was well over 25 million copies.

"The publications in the four categories represent an annual average weight of material shipped of 15,852,025 pounds, or 1,500,000 packages," said James W. Clark, manager of the church literature department.

The Board distributed 23,407,167 copies of periodical literature. In this category are 55 publications including 11 monthlies.

In other categories, distribution figures are: graded literature, including 45 publications, 1,687,013; supplementary materials, including eight periodicals, 426,917; and special study materials, including nine publications, 310,877 copies.

Among the new publications are "Prospect Cultivation Leaflets" for use in church visitation, which were intro-

duced in October 1964. Already 317,000 copies have been circulated.

Also new is "La Fe Bautista," the Spanish edition of "Training Union Quarterly Simplified," which is the Board's first foreign language publication.

Other new publications of significance are recordings of the music sections in "The Church Musician" and "The Junior Musician" was introduced in October 1963 with a circulation of 81,832. Circulation has increased to 87,165.

The Board's story papers—"Upward," "Adventure," and "Storytime"—have increased circulation at the rate of 5 percent a year, circulating 661,000 copies during the fourth quarter. These publications are a continuation of the "Kind Word Series" first published in 1866 and transferred from the Home Mission Board to the Sunday School Board when it was established in 1891.

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## The Bread Returns - An Hundred Fold

by Earl S. Bell

"Cast thy bread upon the waters; for thou shalt find it many days after." (Ecclesiastes 11:1) For Baptist Mission work among the Papago Indians this is literally true. In 1874 the Papago Indian Reservation was created by the Department of Interior and placed under the control of the Dutch Reformed Church. Later the responsibility was passed to the Presbyterians by the Reformed Church and Charles C. Cook became the first Protestant missionary to the Pima and Papago Indians.

Southern Baptists did not begin a work among the Papago Indians, the largest reservation in Arizona, until the decade of the 1940's. The Marvin Sorrels organized the first work among this tribe in Sells, Arizona. The work was slow because of the influence of the Roman Catholic Church and a Protestant work had been established for almost 80 years. The first convert was a young married mother, Mrs. Minnie Mackett.

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For several years she prayed for the conversion of her husband and her son, Robert Mackett, Jr.

In young manhood young Mackett gave his heart to Christ, after a terrific struggle. For by this time he had already become known as the "wild man of Sells". He drank excessively, was rowdy in conduct and generally a public nuisance. Often he spent entire week-ends in the local jail. But when young Bob became a Christian he became as zealous for the Lord as he had been devoted to Satan. Bob often remarked that the prayers of his mother and the patience and love of Brother Sorrels overcame his rebellion.

Bob Mackett, Jr., became the interpreter for the missionary and travelled into the reservation speaking in as many villages (there are 120 in which the 7,000 Papagos live) as the Tribal Council would permit. An illness to Mrs. Sorrels forced the resignation of the Missionary couple in 1959 and the Sorrels returned to their former work among the Cherokees in Oklahoma, near a Baptist Hospital where necessary surgery was performed. In the providence of God, Bob Mackett was appointed as the pastor of the First Papago Baptist Church, Sells, Arizona. This work has become a ministry to both the Anglo and Papago peoples.

During this time Bob Mackett served his community as a member of the Tribal Council, which is made up of representatives from various villages. He gained the respect of all his people. He commanded the admiration of the Department of Interior as he demonstrated sound judgment and excellent leadership. The little Baptist church grew and ministered to the entire community which served as the hub for life on the reservation. There was a government hospital and school which attracted trained personnel, Mackett was the liaison between the Indian officials and the Papagos.

In the year 1965, Bob Mackett, Jr., was elected president of the Papago Tribal Council, the highest administrative post in the Papago Nation. It became necessary for Bob to resign his work as pastor of the Baptist Church in order to devote his full time to the administration of his people's government. For the first time since the reservation was established in 1874, Baptists have entered into the organic life of the Papago Nation. The offerings given through Annie Armstrong Offering made possible the work of the Sorrels, and the conversion of the Macketts, also the building of a Baptist church in Sells, located in the center of Papago land.

It is as Ecclesiastes said, Cast your bread upon the waters, and it will return to you at a later date.

Earl S. Bell, pastor of Harlan Baptist Church, is a former chairman of Mission Committee, Tucson, Arizona.

### Baptist Forum

(Continued from Page 5)

as our Baptist churches today. For the Scriptural references I refer you to the Statements of Faith adopted at the 1925 and 1963 Southern Baptist Conventions. Because of lack of space I cannot list them here. If I did not believe that Baptists hold the correct doctrinal position according to the Scriptures, I would join a church that holds the correct position, and if I found none then I would organize a Scripturally sound church.

In the fourth place, the proper subject and the proper mode are not the only Scriptural qualifications for Baptism. Baptist Baptism is "Believer's baptism", but it is also "Scriptural baptism." The Bible teaches, and Baptists believe, that there must also be a proper authority. A believer may be immersed without this authority and he has not been Scripturally baptized. The church at Jerusalem believed and practiced this. In Acts 2:41 "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."

Can Baptists receive Catholic baptism? They believe in a "Works Salvation" and practice sprinkling for baptism. Can Baptists receive Lutheran or Presbyterian baptism? They have unscriptural forms of church government and sprinkle for baptism. Can Baptists receive Methodist baptism? They teach "falling from grace", practice an episcopal form of church government, and baptize three different ways. Can Baptists receive Church of Christ baptism? They preach baptismal regeneration. The Bible teaches salvation precedes baptism. When the Eunuch asked Phillip for baptism, Phillip replied, "If thou believest with all thine heart thou mayest." Missionary Baptist Church J. T. Parish White Plains, Ky.

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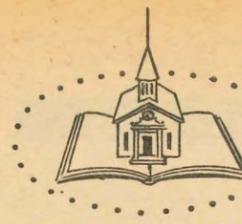
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## SUNDAY SCHOOL LESSON

By H. C. Chiles



### DANGERS OF SELF-RIGHTEOUSNESS

(This Lesson For Sunday, March 28, 1965)

Matthew 23:13-24, 37-39

Christ's enemies among the influential religious leaders frequently and repeatedly sought to entrap Him. Knowing that they bitterly hated Him, and that they wanted to get rid of Him at the earliest date possible, Christ exposed a number of their weaknesses, denounced their hypocrisy, assailed their bad influence over the people to whom they ministered, and then cautioned His hearers not to be like them.

#### I. The Woes Pronounced.

Matthew 23:13-24.

No longer addressing His disciples and the people in general, Christ turned to the scribes and Pharisees and in this chapter pronounced on them a series of eight mournful woes, five of which are in today's lesson. It is doubtful if our Lord ever used more scathing and severe words of denunciation. In the case of each woe which He pronounced, which was both a solemn warning and an expression of real pity, there was a special form of wickedness in His listeners which constituted the basis for His stern denunciation of them.

In this case, as in all others where the same condition prevailed, it was hypocrisy which drew the scathing denunciation of Christ. What is hypocrisy? It is pretending to be something one is not. It is a profession which lacks a possession. Hypocrisy is always extremely obnoxious to Christ, no matter in whose life it may be found.

The scribes were quite proud of their knowledge of the law, and did not hesitate to let that fact be known. They were intensely antagonistic to our Lord and His teachings. They made the tragic mistake of thinking that their traditions were of greater importance than the Word of God. They spent much time in telling others what to do, but they did not have any interest in personal obedience to Christ. Preaching without practice has never had much sanctifying influence, and has seldom, if ever, influenced anybody to live a godly life.

The Pharisees were noted for their orthodox creed and their punctilious observance of the Jewish ritual. They were proud, exclusive, boastful of their good deeds, strict adherents to traditional beliefs and precise in their worship. For

their hypocrisy our Lord severely condemned them. His most bitter denunciations were addressed to those whose outward lives were respectable and whose religious professions were often the loudest.

Instead of setting the proper example for others by entering the kingdom of heaven, the scribes and Pharisees refused to do so and then actually did their utmost to prevent others from entering. Hating Christ, they denied that He was the Messiah. They rejected His teachings. They tried to destroy His influence, which was an utter impossibility. They worked diligently at the task of keeping others from accepting Him as their Saviour and enthroning Him as the Lord of their lives. To all who imitate their example this woe is just as applicable as it was to them.

Pretending to have a great interest in the poor and a genuine friendship for the sorrowful and distressed people who had lost their loved ones by death, those despicable scoundrels induced gullible widows, and those without business experience, to commit the management of their property and financial matters to them as executors and then defrauded them. After these covetous and dishonest hypocrites obtained the money from their victims under false pretenses, they proceeded to make long prayers for the purpose of trying to avert suspicion, but they failed in their attempt. Oh, the length to which some people will go for the sake of filthy lucre! But, none should ever forget that there will be a day of reckoning.

These scribes and Pharisees, for whom our Lord expressed His holy indignation, were so zealous and fanatical that they would resort to almost anything if thereby they might gain a proselyte to Phariseism for self-glory. May God have mercy on the poor deluded souls who today follow in their train!

Christ pronounced a woe on those whom He accused of spiritual blindness and moral stupidity. They had developed a rationalized system of lying which was notorious and abominable.

These punctilious Pharisees were careful to tithe every edible product, but they were not so scrupulous about their ethical and moral duties. Christ made it plain that neither the minute nor the weighty matters are to be neglected.

Being very careful in small matters and extremely lax in the weighty ones is ridiculous.

#### II. The Wish Proclaimed.

Matthew 23:37-39.

After pronouncing this series of woes upon the scribes and Pharisees, in accents of great compassion and genuine pity, our blessed Lord proclaimed His yearning for the people in the city of Jerusalem, whom He loved so dearly. Not only had they stoned the prophets, slain many others whom God had sent to them with His message, but now they were about to put to death the Son of God Himself. Through the centuries with tremendous patience and great love God had sought to win and save the people from their sins, but most of them rejected His offer of salvation and refused to put away their sins, self-righteousness and self-will.

Thinking of their many past offenses and their numerous rejections of God's mercies, Christ pictured the people in Jerusalem as a brood of chickens which refused to be gathered under the wings of the hen for safety, warmth and comfort. As the hen wanted to shelter the chicks under her wings, even so, and to a far greater degree, did the Lord Jesus Christ want to gather the sinning people of Jerusalem under the protecting wings of the Saviour's love, but they were not willing to be gathered. In spite of everything that He had sought to do for them, they had refused to accept Him as their Saviour and to enthrone Him as the Master of their lives. He had a deep and abiding love in His heart for them as He uttered this sad lamentation over them. Inasmuch as He would soon be leaving them, He was reminding them that they had spurned His love for them, their opportunities were gone, and their impending desolation had not been necessary but now was inevitable because of their unwillingness to receive Him.

Because of their attitude toward Christ and their rejection of Him, our Lord warned them that their house would be left unto them desolate. Oh, the tragedy of rejecting Christ! Even though He warned them of their impending punishment, the people little dreamed of such a dire calamity as the destruction of their beloved city within forty years, but such actually took place under Titus in 70 A.D., when the sixty-thousand soldiers in the Roman army captured and razed the city.

# KENTUCKY BAPTISTS AT WORK

## Kentucky Baptist Foundation

### Advantages of A Life Income Contract

by James C. Austin

There are many wonderful advantages of a gift that will obtain a Life Income Contract.

The donor can transfer money or property to the Kentucky Baptist Foundation. The Foundation will invest the principal amount, or proceeds of the gift, and pay the entire income received by the Foundation to the donor (and/or another) for life. Thereafter the income will go to the Baptist Cause designated by the donor.

Here are the major advantages of such a gift:

1. The donor can witness to the Lordship of Christ in his life and extend his Christian Witness for all time to come. Remember, he designates the beneficiary!
2. The donor can memorialize himself or a loved one through such a gift.
3. He can take advantage of tax laws which encourage voluntary support of non-profit educational and religious organizations; charitable deduction on income tax, eliminates capital gains tax, reduces estate taxes.

4. He avoids financial responsibilities in the management of the property. He actually receives investment management by the finest and most skilled professionals.

5. His property is less vulnerable to attacks by disgruntled and selfish heirs.

6. He can escape the publicity of a will probate and be assured of privacy regarding his gift.

7. Such a gift removes property from donor's estate, thus reducing or eliminating probate or administration fees and expenses.

8. A Life Income Contract with the Kentucky Baptist Foundation is a fine way to get out of "locked-in" market investments.

9. The donor can diversify his investments, as this gift can be pooled with large funds making it similar to a mutual fund.

The Executive Secretary of the Kentucky Baptist Foundation will be pleased to connect with you personally about a Life Income Contract. Contact him at: Kentucky Baptist Building, Middletown, Kentucky, 40043, or telephone: Louisville 245-4101.

## Direct Missions

### "Word for Word"

by G. R. Pendergraph

James E. Wallace of the First Baptist Church, Paintsville reports:

"I am very happy to report the following results of the November Church Survey:

1. Prospects were found who were

very interested in attending Sunday School but had no regular transportation. Therefore we planned and began a regular church bus route.

2. As a result of the visitation in the actual census-taking, our Bridgeford Mission attendance doubled during the month of December. Since December the attendance has leveled off. At the present time, our mission attendance is 50% higher than it was before the census was taken.

3. Possibly the greatest contribution the survey has made to our work is in connection with our visitation program for the unenlisted. Following the census, a visitation program was started designed to reach every unenlisted person in our city. A total of thirty-two people pledged themselves to make a visit every week. The assignments are directed from my master copy of the census and posted in the vestibule for the people to pick up each Sunday. We have been visiting by age groups; exhausting one complete list before going to the next one. Since the first of December, we have made over 300 visits to the unenlisted.

Besides these benefits and others, the horizon of our responsibilities has been widened."

## Woman's Missionary Union

### Harrodsburg Church Welcomes W.M.U. Annual Meeting

by Mrs. Geo. R. Ferguson

The Harrodsburg Baptist Church is pleased to welcome the 1965 convention of Woman's Missionary Union.

There has been preaching by Baptists in Harrodsburg from earliest times, but there was no Baptist church in the town until 1839.

The first sermon in Harrodsburg was preached by the Reverend Squire Boone, a Baptist preacher and brother

of Daniel Boone, an ancestor of Dr. W. C. Boone.

The 125-year history of the Harrodsburg Baptist Church shines brightly with the names of notables in Kentucky and Southern Baptist life.

The ladies in our church have been enthusiastic in their planning for your coming. I believe you will find a genial spirit in our church and among the townspeople.

We want you to be comfortable and to have a profitable convention. There is a message to be proclaimed; we know the message; we must be diligent to inspire and to challenge the deliverance of that message.

Welcome to Harrodsburg!

—Wallace H. Carrier, Pastor



Mrs. Fallis

We are delighted that the Baptist women of Kentucky are coming to visit us at the annual State WMU Convention, April 13-15, at Harrodsburg Baptist Church, Main and Office Streets in Harrodsburg.

All of our facilities are at your disposal. We are sure the entire city will join us in helping to make your stay here an enjoyable and worthwhile one.

Our meeting will be a time to greet old friends and meet new ones, but we truly hope this convention will especially be a time of spiritual refreshment for each of us.

Mercer Associational WMU and Harrodsburg Baptist WMU welcome you!

Mrs. Davis B. Fallis,  
WMU President

The word "Welcome has several definitions, all of them tending towards the thought of gladness, kindness and hospitality. Our welcome to you includes all of these.



Mrs. Morris  
General Chairman

We are delighted to have the opportunity of entertaining the sixty-second annual session of Woman's Missionary Union. On behalf of our local WMU, our church, the people of the community, I extend to you a most cordial welcome. May you enjoy every minute while here and take away with you happy memories.

We are looking forward to your coming with great pleasure.

Mrs. W. B. Morris,  
General Chairman

## Church Music

### A Heartening Letter

by Eugene F. Quinn

"Dear Mr. Quinn,

"I realize the music ministry is continuing in many churches of which you have not been informed. I do hope what I have to say may truly lift your heart.

"I have been in mission work for more than a year. With the little knowledge of music I have, we have an Intermediate choir at this mission (Jack's Creek). This Sunday we will present fourteen (one year) choir pins to the Intermediates who have faithfully served in music. They are learning to read music and count time. Some do very well while others seem to be gifted in remembering a song after they have heard it. They are a wonderful group to work with and the blessings I and others have received could never be measured.

"We hope to attend the music festival in our region. . . . I wish them to experience this wonderful evening of music. I am hoping it will encourage several of them to continue in music. We have encouraged several to enter the chorus at the high school.

" . . . Pray for us, for I believe in prayer and its power."

(Signed) Mary D. Shockley  
Wheelwright, Kentucky

## Training Union

### New Approaches To Intermediate Work In Training Union

by James Whaley

Mr. Robert R. Taylor, Consultant for Intermediate work for the Training Union Department of the Baptist Sunday School Board, will present the new concepts and organization patterns for Intermediate work in Training Union at the State Training Union Convention. The Convention this year will meet at Immanuel Baptist Church in Lexington, April 7, 8 and 9.

Mr. Taylor will be leading the conference for Intermediate leadership and will also present a summary of the changes in Intermediate work to the general officers. In addition to this being done for the Intermediates, the changes that are being made for Juniors and Young People's work will also be presented in their conference.

### Moving? Send Us Your New Address Immediately

## Sunday School

### Pastor, Is Growth Your Need?

by Gordon H. Sather

The Director led Enlargement campaign is a possible solution to your growth problem. Your Sunday School department is anxious to aid at least ten associations during the year 1965-66 with an Associational Director Led Enlargement campaign. The purpose of the enlargement campaign is to aid you in the local church with materials and inspiration to motivate your workers to answer the call of service.

In keeping with the emphasis of 1965-66 of proclamation, your Sunday School department would covet the opportunity of working with other associations which might be interested in sponsoring the SUNDAY SCHOOL WITNESSING CAMPAIGN. The better results are usually obtained with this effort being an associational effort, however pastor . . . you can sponsor the Sunday School Witnessing Campaign on your own, for your local church. For guidance materials write: Sunday School Department, Kentucky Baptist Building, Middletown, Kentucky.

Pastor, how do you relate to your Sunday school? Have you studied your relationship to the Sunday school lately? May we suggest that you read, or if you have read it, re-read the leaflet entitled: **The Pastor and His Sunday School**. This can be ordered from your Sunday school department.

Lest you forget, August 16-20, 1965, is the wonderful opportunity of added specific training for your Sunday school workers at CEDARMORE. Send reservations to Mr. Marvin Byrdwell, Bagdad, Kentucky.

## Praise, Criticism Greet

(Continued from Page 7)

favorably to the packet. One, somewhat apologetically, asked that no more material be sent to him from the commission. The second said, "I am joining a group which I think will be a large one, to abolish the so called 'Christian Life Commission,' as far as I am concerned it is no longer a 'Christian' commission."

A Woman's Missionary Union president in Kentucky wrote the Home Mission Board saying, "As WMU president I have tried to lead our women to respond to the suggestions sent out on Race Relations Sunday (which is not being noted in our church proper)." She commended the same Home Missions Magazine issue which the Birmingham pastor criticized, for its articles on race.

## Request For "Tithe Now" Kit

Yes, please send me one of the free "Tithe Now" kits including the filmstrip and recording. I will recommend to our church that we adopt a tithers' goal of \_\_\_\_\_ (suggested: 25% of membership).

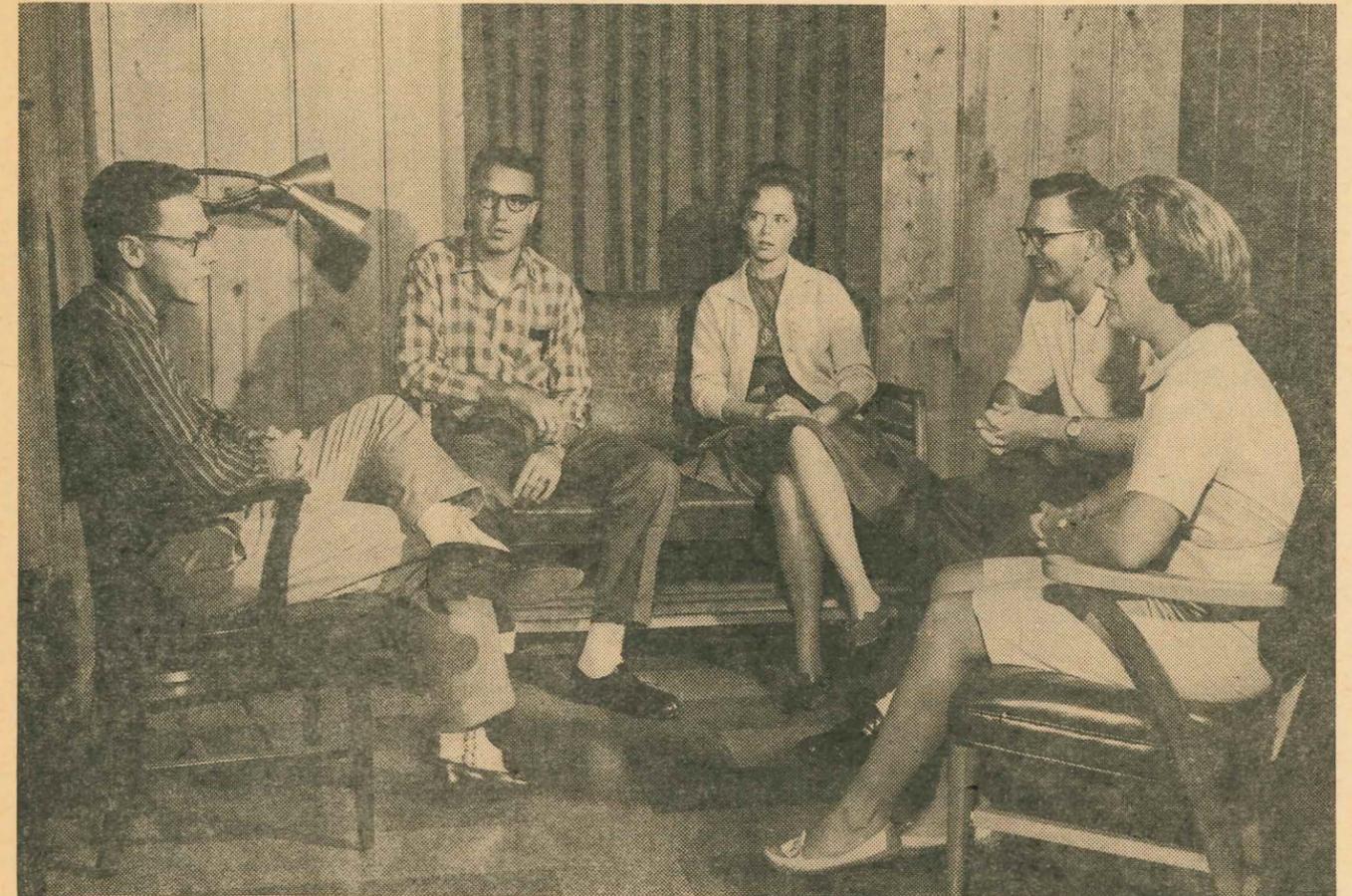
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**PASTOR AND MINISTERS OF EDUCATION:** Tear out and mail the above coupon if you have not already ordered your Tithe Now kit. Included will be a color filmstrip and record, yours free to keep. Although most churches will wait until fall for their stewardship emphasis, now is the time to order and study the kit, and to start using the filmstrip in small group meetings. Mail coupon to Robert Hastings, Baptist Building, Middletown, Ky. One kit to a church (except churches with ministers of education, which get two).



## INVESTMENT IN OUR YOUTH

C. E. A. Serves...



## Baptist Student Union

The Baptist Student Union serves Baptist students on both Baptist and non-Baptist campuses. At the non-Baptist colleges, where 83.7% of our Baptist students are enrolled, the Baptist Student Union is the only element of Christian education. Without a strong witness on the non-Baptist campus the supply of foreign missionaries going out from Kentucky colleges would be cut by more than one half, and the number of seminary students from Kentucky colleges would be cut by 38%. Adequate Student Centers are essential if this ministry is to be effective.

*Give Today . . . Through CEA*

For Information, Write: Joseph R. Estes, Box 217, Middletown, Ky.

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