



WESTERN RECORDER

APRIL 15, 1965



GLEANINGS FROM THE FIELD

NEWMAN R. McLARRY, former associate director of the SBC Home Mission Board Division of evangelism, has accepted the call as pastor of the Northwest Baptist Church, Oklahoma City. He assumes his new work on Easter Sunday.

JOHN HOWARD GRIFFIN, a white Texan whose exploit of traveling through four Southern states in 1959 in the guise of a Negro, lectured in Louisville April 9. Author of the book which was the result of his travels, *Black Like Me*, Griffin was brought to Louisville by the local chapter of LINKS, Inc., a national civic and service organization for women.

HEART DISEASE increased its pace as the number one killer of Southern Baptist ministers and denominational employees in 1964. According to statistics released by the Southern Baptist Annuity Board in Dallas, heart trouble claimed 70 per cent of the 115 deaths of persons enrolled in the Protection Program.

A COMPLETE and unabridged miniature edition of the *Baptist Hymnal* will be published by Convention Press and released May 15 through Baptist Book Stores.

THOMAS SCOGGINS, JR., of Florence, S. C., on May 15 will assume the position of editor of beginner-primary music materials in the church music department of the Sunday School Board. He has been minister of music at Florence First Baptist Church for the past six years.

DURING Southern Baptist Vacation Bible Schools in 1964, 59,700 juniors and intermediates made professions of faith. This is about 25 percent of those enrolled in the schools that indicated they were unsaved.

CUTIS MONDAY has been ordained to the ministry by the Jeff Baptist Church, Jeff, Kentucky. A second-year student at Clear Creek Baptist School, Jeff is a native of South Carolina and pastor of the Jeff Church.

HAROLD WAYNE ALLEN began his pastorate at the Twelfth Street Baptist Church, Paducah, on February 28. He came to Paducah from the First Baptist Church, Ziegler, Illinois. A native of

The Cover

Rev. 21:5 "Behold, I make all things new." The bright, new world that we hope and pray for can be reached only as we lead men to become new creatures in our risen Lord.

Illinois, he is a graduate of Southern Illinois University, Carbondale and Southern Seminary, Louisville.

W. MORGAN PATTERSON, associate professor of church history at Southern Seminary will study at Oxford University in England while on sabbatical next year. He received a \$4,000 grant from the American Association of Theological Schools. His research project will be a study of Baptist beginnings in England and the relation of Baptists there to the Anabaptist movement in Europe. In addition to Oxford, he will study at

the British Museum in London and at research points in Switzerland and Holland.

HUSTONVILLE BAPTIST CHURCH observed Men's Day with the men of the church sharing in the Sunday services. Except for the preaching by Pastor J. G. Floyd, the men had charge of the morning service and that evening Lee Graham, Rodney Jeter and D. O. Moberly spoke. Music included a quartet and a choir of nearly 30 men.

C. RUDOLPH FOWLER, a mid-term graduate of Southern Seminary, has resigned as pastor of the New Bethel Baptist Church in Breckenridge Association. He is now pastor of the Rocky Hill Baptist Church, Toccoa, Georgia.

JOHN ARNETT, a pre-med student at Oklahoma Baptist University, was elected president of the Student Government Association for the coming year. He is a native of Louisville, the son of Mr. and Mrs. Walter Arnett, 127 Hillcrest, Louisville. John is a graduate of J. M. Atherton High School.

DARRELL C. RICHARDSON, pastor of the Auburn Baptist Church, has been elected president of the Auburn Ministerial Association.

MRS. HUGO CULPEPPER, WMS director for the Kentucky WMU for the past 6 years, will become the GA director for Georgia Baptists on September 1. Her husband is the director of the division of missions of the Home Mission Board. Dr. Culpepper was professor of missions at Southern Seminary before he succeeded Arthur Rutledge who is now the executive secretary of the Home Mission Board.

LEWIS MYERS, JR., missionary to Vietnam and former pastor of the New Bethel Baptist Church, Breckenridge Association, held a revival in the church March 21-28. In addition to his preaching, Myers shared with the church his work in Vietnam.

JAMES ADWIN DAVIS has accepted the pastorate of the First Baptist Church, Mousie, Kentucky. He and his wife, Janice, moved to the field March 15. A native of Illinois, he received his B.D. degree from Southern Seminary. While a student, Davis served the Tolleboro Mission of First Baptist Church, Vanceburg.

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

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CHRISTIANITY TODAY:

Ecumenism: What It Really Is

by Henry A. Buchanan and Bob W. Brown

THE ecumenical movement is shaking the foundations of the churches with a violence they have not experienced in over a century. As a result, confusion reigns. Confusion about the meaning, the goal and the purpose of ecumenism. Confusion about the identity, the history and the integrity of the churches themselves. Even a confusion of tongues, of words and of terms used to describe the ecumenical movement. Gathered about this twentieth century Tower of Babel are Roman Catholic and Orthodox ecumenists, Protestant church unionists, and Baptist "dialogueists," all working feverishly on the grand scheme to erect a single, unified church that will reach to the ramparts of heaven and exercise dominion over the earth.

In the mind of such Protestant ecumenists as Martin Marty, associate editor of the ecumenical weekly *Christian Century*, the movement goes back to the Edinburgh World Mission Conference of 1910. Others would see its beginnings in the World Council of Churches in 1925. The Catholic Church viewed the Protestant Reformation as heretical, schismatic and sinful from its beginning, and the abortive Council of Trent—1545-1563—was aimed at healing the breach through reunion with Rome. But the real impetus came suddenly in 1961 when Pope John XXIII surprised the Catholic Church and the whole world by calling the second Vatican Council with unity as its expressed goal. Dr. Eugene Carson Blake, chief executive officer of the United Presbyterian Church, U.S.A., speaking from the pulpit of Episcopal Bishop James A. Pike, gave church union another powerful thrust forward when he proposed a union of Methodists, Episcopalians, Presbyterians and the United Church of Christ.

NOW THE SEEDS of ecumenism sown forty years ago by the World Council of Churches seem ready to bear fruit, and it may be a bitter harvest for Baptists and others who have cherished their independence, autonomy and doctrinal distinctiveness through four centuries of struggle for religious freedom.

What is the ecumenical movement? Ecumenism really means belief in one church filling the whole world, invalidating the claims of all others who call themselves churches. The ecumenical church presupposes a structural organization along authoritarian lines. It implies a common creed, a body of doctrine accepted as binding upon its members. And it necessarily requires an executive officer in whom the authority is vested, whose word is the final expression of the beliefs commonly held. Church union—or reunion—is that process

by which the diverse and separate churches abandon their distinctives in order to dissolve their differences and become one church with a single understanding of its mission to the world. Dialogue is discussion aimed at achieving this reunion. When the representatives of the various churches talk about their peculiarities with the avowed purpose of achieving sufficient agreement for union, that is ecumenical dialogue.

And that is precisely what the honest-to-God ecumenists mean when they use these terms. Catholic ecumenists have never meant anything but reunion with Rome, and the Orthodox Church has undertaken discussion with this precondition clearly in mind. In the words of Pope Paul VI:

"It is our dearest wish to embrace them (the separated brethren) in a perfect union of faith and charity. But . . . it is not in our power to compromise with the integrity of the faith or the requirements of charity . . . The Catholic Church will not cease by prayer and penance to prepare herself worthily for the longed-for reconciliation . . . We

PREACHING:

When A Gospel Gun Shoots Blanks

by C. DeWitt Matthews,
Professor of Preaching

Midwestern Baptist Theological Seminary
Kansas City, Missouri

I don't want a preacher to show his strong emotions all the time he is preaching, for some emphases do not merit such response from the preacher or the congregation. Besides, straining to be emotional is highly artificial. But a speaker should sound as though he is fully identified with the subject he is discussing.

In fact, authorities in the field of preaching know-how are unanimous in claiming that when the idea presented is matched by the emotion the words contain, preaching is compelling. But if the word spoken says one thing and the preacher's emotion conveys something different, then the emotional thrust is what inevitably gets through to the people. Consequently, the ideal combination is for the words and the emotions to say the same things at the same time.

But what are we to do with men who, though they prepare sermon material well and put it together for preaching acceptably, somehow, never reveal that they are emotionally involved when delivering it?

For instance, when some ministers I know describe a thrillingly exciting event in a sermon, they are as calm

as the separated brethren to consider . . . that without the Pope the Catholic Church would no longer be Catholic . . . without the Supreme, efficacious and decisive pastoral office of Peter the unity of the Church of Christ would utterly collapse."

DeEcclesia (His Church) The First Encyclical Letter of Pope Paul VI.

It seems crystal clear to us that what the Roman Church plans is to tidy up its house, let a little fresh air in the windows, even re-arrange the furniture and then invite us all to come back home. Much to the surprise of Protestant ecumenists who have been expecting drastic doctrinal changes on such sensitive issues as the papacy, religious liberty, marriage, birth control and the role of Mary, this same Mary will be presiding over the house as the "Mother of Unity." In fact, Pope Paul VI recently promised the separated brethren that

" . . . a great joy is in preparation for the day of their integration into the sole Church founded and willed by Christ. This is the joy of rediscovering Mary, humble and most high in the place assigned to her by God in the design for our salvation."

Protestant ecumenists, hoping for too

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while doing it as though they were commenting on the time of day. This is not preaching! It's more like a "gospel gun" playfully shooting blanks, rather than a real man of God fully involved in matters of life and death. Admittedly, manufactured emotions are unreal and they sound phony. Nevertheless, congregations need to hear and see their ministers "catch fire" when they preach.

Unless emotions are stirred, no high committal is forthcoming. Furthermore, emotions stir emotions. In short, truth and the logic of its presentation need the additional persuasiveness that comes from the speaker being personally involved in his subject.

For example, when describing sadness, the minister must be truly sad; when telling of joy, he must be joyful; when relating an amusing incident, he must be merry; when recounting intrigue, he must be sinister and threatening; and when presenting dramatic events, he must himself be dramatic. In other words, he must sound like what he is talking about. Otherwise, he is not convincing.

I know some ministers of long experience who occupy prominent positions but still don't "catch fire" when they preach. When I hear them I usually recall that old adage: "The bigger the gun, the larger the bore."



Do We Expect Too Much Of Our Schools?

We have a responsibility to recognize and appreciate the contribution of our Baptist colleges. We also have a right to criticize our colleges when the criticism is just. College administrators and teachers appreciate criticism which is meant to be helpful but they should not be subjected to unfair and unwarranted criticism.

We do not have a great deal of criticism directed toward our Baptist colleges in Kentucky. The little which we hear is sometimes based on a mistaken idea of what to be expected of our colleges.

What should we expect of our Baptist schools? Surely we expect them to be Christian. But what makes a school Christian? Because a college is financed and controlled by Baptists doesn't necessarily make it Christian. Nor do teachers who are Baptist, compulsory chapel attendance, required Bible courses, and opening classes with prayer guarantee that a college is Christian.

A college is Christian when the teachers and students join in a community of learning while recognizing the Lordship of Jesus Christ and striving sincerely to follow this Lord. This means the school has standards in keeping with the revelation of Christ for man's conduct.

This, however, doesn't mean our Baptist schools are like heaven any more than our Baptist churches are like heaven. When a thousand or more students and a hundred or so faculty and staff members are placed together, some behavior short of ideal is bound to occur.

For example, our Kentucky Baptist colleges do not permit drinking but drinking sometimes occurs on Baptist college campuses. What else is to be expected? Many of our Baptist boys and girls now learn to drink in high school. Some of them see drinking in their own home. Do we expect enrolling in a Baptist college automatically and suddenly to reform a young person completely?

Our Baptist colleges hold up and demand a high ideal. After reasonable efforts to render a redemptive ministry to those who refuse to live up to this ideal fail, there is nothing left to do but exercise discipline and send the student home. A Christian school is not one where drinking never occurs but one where it is not tolerated.

Sometimes Baptist college teachers are criticized for what they teach in their classes. Any teacher in a Baptist school who belittles the Bible or scoffs at

religion should be removed immediately. On the other hand, a college professor is not a Sunday school teacher in a junior department so far as methods are concerned. He must present the knowledge and conflicting theories of this modern scientific age. This, rather than hurting the student, enables him to give reason for his faith in Jesus Christ and his acceptance of the revelation of the Scriptures.

Our Baptist colleges ought to be Baptist and that without apology. In every place possible we should have Baptists as teachers. When qualified Baptists cannot be found, those employed should at least be sympathetic with Baptist tenets.

We should expect much of our Baptist colleges but we should not expect them to do for our children what we have not been willing or able to do for them in our homes and in our churches before we send them to college.

A New Leader For The Temperance League

A news story in this issue announces the resignation of Walter House as executive director of the Kentucky Temperance League and the employment of Delbert Butts as the new director. This is a significant announcement in light of the past services of this organization and the place for it in the future.

By many standards Walter House has done an outstanding job during his tenure as leader of the dry forces in Kentucky. His aggressive leadership has resulted in one of the finest records for any temperance organization in the country.

Walter House was especially effective in two areas. These were local option campaigns and influence with state officials in the General Assembly. When his leadership was followed few local option elections were lost to the liquor crowd and House is one of the main reasons Kentucky has one of the finest records in this respect in the nation. He knew his way around Frankfort and many favorable liquor legislative proposals were headed off by his efforts and through his influence.

We are most fortunate in securing Delbert Butts to lead Kentucky's dry forces in the future period. An able and popular Baptist pastor, Butts has the ability and experience to handle the job.

One of the big problems in the past for the league has been finances. The league has to raise its own money. The major method for doing this has been the sending of temperance speakers to local churches

and taking free will offerings. Lately these offerings have dropped noticeably and the practice of having outside speakers is becoming less popular with many churches.

Maybe it is time to consider another way to provide the expenses for this effort. If so, Baptists will have to take the lead though other groups cooperate with

and support the Kentucky Temperance League. Whatever it takes, we should be ready to provide. The liquor traffic is always with us, therefore we can never cease to oppose this enemy.

Let us rally around our new leader, Delbert Butts, providing him the prayerful and financial support necessary for the task.

BAPTIST FORUM



A Call To Action

Dear Editor:
It is not often that a religious body finds itself at a crucial moment when its actions can literally alter the course of history. Southern Baptists stand today at just such a moment.

There is only one overriding religious movement sweeping throughout our land today. By whatever name it is designated, it is the movement towards the securing of equality in all areas of human rights for the Negro population of our land. This movement has sociological, economic, and political dimensions, but it is above everything else a supremely religious phenomenon. And it is precisely for that reason that Southern Baptists find themselves at the most significant moment of their history. The problem involved in the civil rights movement is not a Negro problem, it is a white problem.

It needs to be pointed out that Southern Baptists are not the key to the success of the civil rights movement. That movement will succeed even if it has to roll over us like a steam-roller. It will succeed because it is morally and religiously right. It will succeed because it is the most concrete manifestation of the will of God to be seen anywhere in the world today. But Southern Baptists are the key to the *problem* involved in the success of the civil rights movement. It is not without significance that the geographic area in which the rights and the dignity of the Negro population has been systematically denied and suppressed has been the area where Southern Baptists have been for the past one hundred years the predominant religious force among the white population. God only knows the amount of violence, intimidation, suppression, and bloodshed which can be laid at our doorstep. But

(Note: The author is pastor of the Woodland Baptist Church, Rt. 2, Morganfield, Ky. He is also a candidate for the Doctor of Theology degree at Southern Baptist Theological Seminary, Louisville, Ky. He is 36 years old, married, and the father of two children.)

we can now go a long way towards redeeming our denomination and our souls.

For altogether too long now we have been aiding the cause of injustice, bigotry, and prejudice by our silence and hesitancy. While other major denominations and the federal government have come out openly and strongly for the cause of right in this issue, we have remained largely silent. In fact, while a world wide tidal wave of sentiment and conviction has arisen for the cause of justice, we have been the leading "silent partner" in the camp of the enemy. The word "silent" is not without significance. The greatest tool in the hands of the forces of evil in this issue is our silence and inactivity. By remaining silent and inactive we have lent tacit approval to every act of violence and hatred that has occurred in the very geographic area of our greatest influence. The time has come for action.

To speak out is important but unless our speaking is accompanied by action our speech will be of little value. The world has little reason to put much faith in our mere words regarding the civil rights issue. We must not only speak, but also act. And the speaking and acting must come at the *denominational level*. Contrary to the recommendation adopted at the Convention in Atlantic City in 1964 the solution of this problem does not lie at the level of the local church. To be sure it must be implemented at the local level, but if it is ever to be effective it must originate at the denominational level and have the full force of the denomination behind it. It must be a full-fledged denominational program. The denomination has the machinery, the talent, the leadership, and above all—it surely is evident by now—the divine imperative to do so. Such a program should include at least the following goals:

1. The reception into the membership of our churches of any and all Negro Christians who wish to join.
2. The active participation of the membership of our churches in the effort to secure equal rights and opportunities for the Negro popula-

tion in the areas of voting, education, housing, employment, public accommodations, and all others areas of human relationships.

No denomination can pass through a crucial moment and remain unchanged. Historians will look back at Southern Baptists and record this day as "their finest hour," or as the day when they met their Kadesh-Barnea and broke faith with their Lord. The choice is ours. The time is now.
Morganfield, Ky. Vernon R. Mallow

Pastor's Paragraphs

Are We Losing Wednesday Nights?

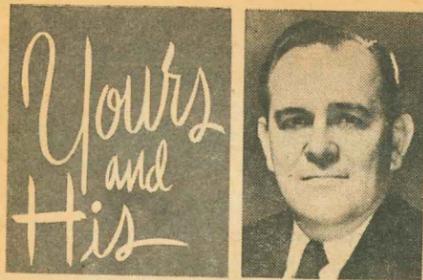
It just occurs to me that we, as church members, do not have the grip on Wednesday night that we thought we had. Could it just be that in the past people have honored the fact that the mid-week prayer service was held on Wednesday night and they steered clear of that time but now we have misused that hour to the point of forsaking it and that others realizing this have begun to make use of it for secular affairs? The world has too many hours reserved for itself now.

I well remember one of the television executives speaking to a group of ministers upon an occasion and he said that when the station first began advertising beer they did it with the idea of curtailing it if the protest was too great. The result of public reaction was that the commercials were steadily increased. We, the Christians, did not object.

By our haphazard attitude toward Prayer Meeting we just may lose that time to other things now. Someone has well said that people go to the Sunday morning worship hour for themselves; we go on Sunday night for the sake of the preacher; and we go on Wednesday night for Jesus' sake.

God forbid it should ever come to this: "Mrs. Prayer Meeting died recently at the First Neglected Church, on Wordly Ave. Born many years ago in the midst of great revivals, she was a strong, healthy child, fed largely on testimony and Bible study, soon growing into world wide prominence. For the past several years Sister Prayer Meeting has been failing in health, gradually wasting away until rendered helpless by stiffness of knees, coldness of heart, inactivity and weakness of purpose and will power. At last she was but a shadow of her former happy self. Her last whispered

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Wagon Train - RA Style

Two weeks ago I told you I would talk about the new Boys and Girls Camps being built at Cedarmore for use this June, July and August. I forgot it last week, so here goes a little to whet your appetite for camping for your boys and girls.

The boys camp is being built on top of the ridge in Beaver Dam Bend, surrounded on three sides by dragon lake, about 140 acres of virgin woodland and cedars, of course.

The basic camp is made of cedar logs, 4- by 8-inch timbers, grooved. The dining-kitchen building will be about 96 feet long, 32 wide, to feed over 200 boys, and containing a large shower and toilet room for boys staying in covered wagons and tents. Also, the "cabins" are of this western cedar—but we can build only one this summer. It will house ten boys and two leaders. But we are providing an exciting housing for about 100 other boys—the Wagon Train, covered wagons, with bunks, and canvas tops. Eight boys to the Wagon, placed in the woods near the dining-kitchen lodge; also two tents for other boys. You will like these! They may be popular—we will not build as many cabins as planned in the future.

WHEN TO COME: Starting June 14, for eight weeks! Twice as many weeks as last year. Send \$1 registration fee to Brotherhood Department, Baptist Building, Middletown, Ky., NOW!

Girls Camps—More Cedar

We are building the same type cedar-wall buildings for the girls camps on the next great hilltop back of the tabernacle, on 80 acres of new land, in a most beautiful setting atop the crest!

We will probably end up with the dining-kitchen building, and five (5) cabins for girls. These are a little larger than boys cabins, housing 12 girls and counsellors.

SINCE SO MANY GIRLS want to come, we will also use the present camp buildings in addition to the new cabins! And, **more weeks, too!** Starts **June 28**, for eight straight weeks. Send \$1 registration fee now to WMU Department, Baptist Building, Middletown, Ky. One or more weeks! See the complete schedule in this issue of the Western Recorder!

Harold G. Sanders

Earl Wilson Resigns Highland, Shelbyville

Earl Wilson, pastor of the Highland Baptist Church, Shelbyville, for the past 4 years, has resigned to accept the call of the City View Baptist Church, Knoxville, Tennessee.

A native of Tennessee, Wilson is a graduate of Carson-Newman College and Southern Seminary. Prior to his Shelbyville pastorate, he was pastor of churches in Tennessee.

Under Wilson's leadership, the Highland Church paid off its indebtedness and has purchased property for a relocation of the church. Growth necessitated the establishment of an extension of the church in a school building. The Sunday school attendance has doubled and the budget of the church more than doubled in the last three years. There were 97 additions by baptism and 153 additions by letter.

Wilson has served as president of the Shelby County Baptist Pastors' Conference and is presently president of the Shelbyville Ministers' Conference.

The Wilsons moved to Knoxville this week and will begin their ministry there on April 18.

Special Accident Enrolment Period Extended for Pastors

The enrolment period for the Special Accident Insurance for the Board plan has been extended to include requests for enrolments received through June 30, 1965. This will be based as follows:

All applications received in April will be considered in the initial enrolment.

Those received during May will be enrolled effective June 1.

Those received during June will be enrolled on July 1.

Any received after that date will have to be held until the next enrolment period.

The next enrolment period will be determined later. If you contemplate participating in this plan, please take time now to complete the application card and individual card immediately and mail in the self-addressed envelope which was provided you with the original material.

Temperance Director Resigns, Successor Named

Delbert Butts, pastor of the First Baptist Church, Mount Sterling, for the past five years, has been named to succeed Walter C. House, retiring executive director of the Temperance League of Kentucky, Inc.

A native of Kentucky, Butts assumed his new responsibilities on April 5. Prior to his Mount Sterling pastorate,

he was at Carlisle, Ky. He is a graduate of Southern Seminary and Georgetown College.

Mrs. Butts is also a native of Kentucky. They have two sons.

House has been asked by the Executive Committee of the League to serve as consultant for several months. He has agreed to do so with the statement, "I will serve as consultant as long as Brother Butts feels he will need my services."

Offices of the League are at 2309 Taylorsville Road, Louisville, Ky.

Harold Mauney Goes To Stanton Baptist

The pastor of Pigeon Fork Baptist Church, Shelby County Association, has accepted the call and moved on the field as pastor of the Stanton Baptist Church.



Harold Mauney

He is Harold Mauney, a native of Corbin, Kentucky, and a graduate of the University of Kentucky and Southern Seminary.

Mauney was pastor of the Calvary Baptist Church, Corbin, for four years. He became the pastor of the Pigeon Fork Church in March, 1960. The church showed marked increase in offerings and attendance. A new parsonage was constructed and extensive repair was done to the church building.

Mrs. Mauney is also from Corbin. A graduate of University of Kentucky, she taught school in Shelby County.

Church Making Plans For Air Cars, Heliport

JACKSON, Tenn. (BP)—If the West Jackson Baptist Church here fulfills its dream for the future, you can land your air car or jet helicopter on the roof of the church's own double-deck parking lot to help the congregation celebrate its 100th birthday in the year 2006.

The heliport and air car landing facilities are part of a long-range goal connected with the 100th anniversary, according to David Q. Byrd, pastor, and former president of the Tennessee Baptist Convention. So is the proposed double-deck garage for automobiles.

A shorter time away for the 2,119-member church includes a goal for 1,200 in Sunday school and 600 in Training Union each Sunday by 1970. Other goals include those for new converts and for giving to the church budget.

FIRST, PADUCAH

The Same Yesterday, Today and Tomorrow

by R. G. Puckett

"Preachers have come and gone; audiences once assembled here have passed out into the silence of the years, but God's everlasting truth is still the vital life of the people who worship here. It remains the only authority to control our worship, to inspire our devotions, and to govern our activity."

These stirring words were heard twice by the congregation of First Baptist Church, Paducah. The first time was May 24, 1914 when Pastor Selsus E. Tull preached them in the last service in the building that had served the church since Civil War days. Nearly 51 years passed and Pastor John A. Wood preached them again in the last service in the building that was erected on the same site. On February 28, 1965, last services were held in this building before the congregation moved to a new building at 3000 Broadway.

THE SERMON continued: "Through many religious controversies and debates of shifting religious schisms and sentimentalities, through a period that has been marked by the mightiest assaults of criticism and infidelity, never has there been a moment for the world to doubt the loyalty of this pulpit to the 'faith once for all delivered to the saints.'

"... the grand lesson for our hearts in this last hour of worship in this old building is that we must never linger to cherish the past, however sacred, nor hesitate before the task we face, however difficult. The imperative call of the kingdom of God demands that we march on."

When the cornerstone of the Fifth and Jefferson building was opened, Wood found the copy of Tull's sermon that had been placed there. So impressed with the appropriateness of the sermon for the 1965 event, Wood memorized it and preached it word for word except for an introduction.

Tull, 87 and retired in Pine Bluff, Arkansas, was invited to share in the "Farewell" services. Pastor of the Paducah church 1911 to 1915, he heard Wood preach his sermon. He has witnessed three buildings in the life of the church and believes this is rare, if not a record.

IN THE EVENING service, Tull preached. The choir was composed of those who sang in the last service in the old building. The organist in 1914, Mrs. Ortance Long, played an organ prelude. The clerk of the church in 1914, J. W. Watts, suggested Tull's sermon be print-



SUNDAY MORNING worship services drew more than 800 people to the new sanctuary of First Baptist Church, Paducah, on March 7. This picture was taken after the service in which John Wood, pastor, preached in the \$1 million building.

ed and placed in the cornerstone. He was present to hear Wood preach it and to welcome Tull to the services.

Paducah First Baptist was organized in 1839 as a mission of New Bethel Church and was constituted with 21 charter members in 1940. The first building stood at 300 Broadway and served until 1860. A new building was started and while incomplete, served as a hospital during the Civil War. Tull preached the sermon in this building before it was razed to make way for the building that is now to be sold to the Post Office for expansion.

The new building at 3000 Broadway was entered on March 7 with more than 800 people attending the services. A Sunday school goal of "707 on March 7" was exceeded by 4. Ground for the near \$1 million building was broken on Mothers Day, 1963. The church held a 4:30 p.m. Sunday service in the building when it was about 60% complete in 1964.

The contemporary styled building features eight enormous stained glass

windows, some eight feet wide at the floor and rising nearly 40 feet to the ceiling. The entire structure is finished with a light colored rock-face brick.

TULL ARRIVED in Paducah by bus (at his insistence though other modes of transportation were offered) on Friday. He and Wood toured the city, looked through the new building and met acquaintances of many years.

Moved by the significance of the occasion, Tull donated to the building fund of the church and described the whole affair as the "... time of my life. I have seen people I baptized, some that I married when I was here. This has been a most wonderful experience."

But he really said it best 51 years ago: "... the grand lesson for our hearts ... is that we must never linger to cherish the past, however sacred, never hesitate before the task we face, however difficult. The imperative call of the kingdom of God demands that we march on."

John Wood said, "Amen!"



LOCATED at Fifth and Jefferson Streets, this building will be razed to make way for an expansion of the post office. Completed in 1915, this building stands on the same site of one constructed during the Civil War.



PLAN TO JOIN
Dr. Page H. Kelley
on the
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TO SOUTH AMERICA
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Departs July 1, from Miami

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Administration Of Hospitals Changed

George D. Caldwell, president of the Hospital Commission of Kentucky Baptists, announced today an overall organizational change in the three Kentucky Baptist hospitals. The Hospital Commission of Kentucky Baptists was established by the Kentucky Baptist Convention in 1951 to assist in completing and operating Western Baptist Hospital in Paducah as well as Central Baptist Hospital in Lexington. These hospitals began construction under the local Baptist associations but were opened in 1953 and 1954 under the direction of the Hospital Commission. Prior to this time Kentucky Baptist Hospital in Louisville, opened in 1924, was the only healing ministry institution of Kentucky Baptists.

H. L. Dobbs, administrator of Kentucky Baptist Hospital and executive director of the Hospital Commission, will become the executive director of each of the three local hospitals as well as continue in his present role as executive director of the Hospital Commission. H. L. Dobbs came to Kentucky Baptist Hospital as administrator March 1, 1935. During this time he has guided the work of these hospitals to their present positions of medical excellence as well as lend guidance and leadership to the field of hospital administration throughout the state and nation. In his new role he will be able to give more

guidance and leadership to these three hospitals than before.

Homer D. Coggins, administrator of Central Baptist Hospital since May 12, 1955, will become the new administrator of Central Baptist Hospital in Lexington.

James V. Dorsett, Jr., assistant administrator of Central Baptist Hospital since August 31, 1962, will become the new administrator of Western Baptist Hospital in Paducah.

These moves will become effective July 1, 1965.

English-Language Church Organized In West Berlin

An English-language Baptist church, with 19 charter members, was organized in West Berlin on Sunday, March 7, following a service in the basement of the Evangelical Free Church Union house of worship in Berlin-Steglitz.

Forty-five persons, mostly American servicemen and members of their families, attended the service, which was conducted by Rev. Lewis M. Krause, Southern Baptist missionary. Mr. Krause, who lives near Heidelberg, Germany, and pastors of other English-language churches in Europe will supply the pulpit until the Berlin church can secure a pastor.

Many members of the Evangelical Free Church Union congregation in Berlin-Steglitz are Baptists, and Pastor Werner Klein gives full cooperation to the English-language church. On Wednesday evening after the organization service the two congregations met together for a fellowship service.

"The friendship manifested between the congregations promises for the future a very rewarding experience of Christian fellowship," says a representative of the new church.

First Church, Houston, To Hold World Conference

Dr. Winston Crawley, secretary for the Orient for the Southern Baptist Foreign Mission Board, will be among speakers at a world evangelism conference at First Baptist Church, Houston, Tex., April 11-18.

The week-long conference, which will close Easter Sunday, will include morning and evening services each day except Saturday, panel and group discussions, and musical presentations.

Southern Baptist missionaries scheduled to speak are Dr. James D. Belote, president of Hong Kong Baptist Theological Seminary, Oscar K. Bozeman, Jr., treasurer and builder for the Korea Mission (organization of Southern Baptist missionaries), Rev. Billy B. Tisdale, of the Philippines, and Rev. Harold P. Reeves, of Thailand.

Dr. K. Owen White is pastor.

Another English-Language Service Started In Spain

Three Southern Baptist missionaries—Joseph W. Mefford, Jr., Gerald A. McNeely, and Russell B. Hilliard—are taking turns preaching for Sunday morning English-language worship services at a Baptist church in Barcelona, Spain.

There are two English-language Baptist churches in the country, Immanuel Church, in Madrid, organized in October, 1961, and Faith Church, in Rota, which was given permission by the Spanish government to organize last year. Both minister primarily to American military personnel.

Mr. Mefford writes that the first service of the Barcelona congregation attracted 25 persons—"and this without our having done any advertising other than by word of mouth." He adds that invitations are now being printed and that advertisements will appear regularly in the American newspaper in Barcelona.

Easter Paintings On Display

In preparation for the Easter season, there will be a showing of symbolic, contemporary, religious paintings on the Passion of Christ by Tom Lee. The showing will open in the foyer of the Southern Baptist Theological Seminary Chapel on Good Friday, April 16. The paintings deal symbolically with the Last Supper, The Betrayal, The Crucifixion, and The Resurrection.

The theme of symbolic contemporary paintings are coordinated with the music and scriptures of David H. Williams' cantata, "On the Passion of Christ". The Easter music service will be presented by the choir at Highland Baptist Church on Thursday evening, April 15, at 7:30 P.M. The paintings will be used in the Easter music service before the showing at the Seminary April 16.



MIAMI ORANGE BOWL, a site for football and other sport spectacles, will be used for four night sessions of the Baptist World Congress which meets in Miami Beach, June 25-30. The stadium will provide seating for up to 72,000 delegates and visitors. Evangelist Billy Graham will speak at two of the sessions—Saturday and Sunday evenings. (Southern Baptist Foreign Mission Board Photo by Robert Hart).

Anyone desiring more information concerning the availability of these drawings for bulletins or church services should contact Mr. Lee at Southern Seminary.

W. C. Tyler Dies In Mississippi

W. C. Tyler, president of Blue Mountain College in Mississippi, died in Blue Mountain April 7. Prior to becoming president of the college for girls and ministerial students, he taught Bible for many years at Blue Mountain.

Services were held in the Blue Mountain Baptist Church April 9. His wife was for many years the recording secretary for the Woman's Missionary Union, auxiliary to the Southern Baptist Convention.

The Tylers have a daughter married to Timothy Townsend, son of Mrs. C. C. Warren. The Townsends are students at Southern Seminary in Louisville.

Dr. Tyler was a graduate of the Louisville seminary.

Time Running Out For Reservations

Forrest Sawyer, Brotherhood secretary for Kentucky Baptists, reminds pastors and others going to the SBC annual meeting in Dallas that time is running out to make reservation on the charter flight from Louisville to Dallas.

Arranged with American Airlines, the flight will depart the Louisville airport on May 31 and fly non-stop to Dallas. It will return on Saturday, June 5.

A maximum of 80 people can go on the plane and the round-trip cost will be \$75 if 80 go.

If you, or your friends plan to go, call Mr. Sawyer by April 19.

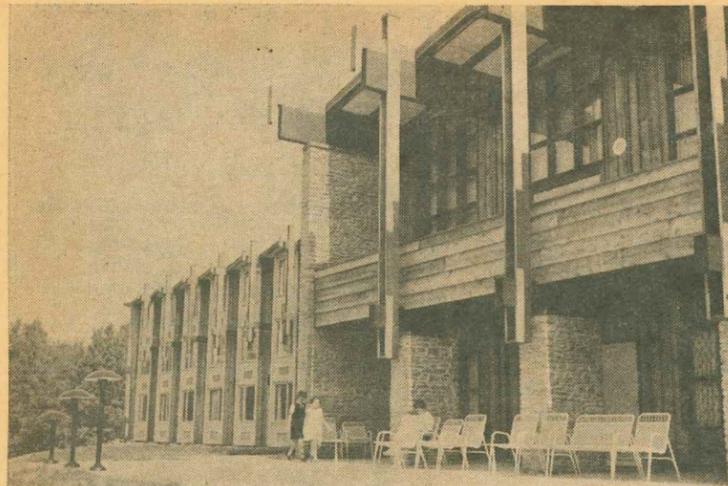
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The Protestant Minister: His Ordeals and His Triumphs

What is the role of the Protestant minister in America Today? Is he preacher, fund raiser, healer or man for all seasons? To find the answer, The Saturday Evening Post interviewed and watched today's new breed of ordained men who must make meaningful the mystery of the risen Christ. How can the American minister relate Christ's teachings to a country of people who feel their very existence is empty! How can he challenge people who want therapeutic sermons, a sincere smile and an assurance that "God loves you"? What is the most formidable task facing the minister today? Is the Church becoming too institutionalized? Learn what ministers across America are doing to provoke complacent congregations. How they are working to break down a stereotype image. What they are doing to expand the mission of the Church in America: Read a report of vital importance, "The American Minister" in the April 24 issue of The Saturday Evening Post—on sale now.

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THE NEW BOONE LODGE will be the center of activities as Cedarmore Assembly enters its 1965 summer and fall season.

1965 Schedule Cedarmore Baptist Assemblies

April 29-May 1	Brotherhood Retreat	Sept. 4-6	W.M.U. Weekend Conference
May 1	State R.A. Track Meet	Sept. 10-12	B.S.U. Fall Training Conference
June 10-12	Brotherhood Retreat	Sept. 10-11	Assoc. S.S. Superintendents & Missionaries Briefing
June 15-18	W.M.U. Promotional Conf. and Executive Board	Sept. 13-15	Church Administration Workshop
July 9-11	Y.W.A. Conference	Sept. 24-26	Conference for Deaf
July 26-30	Youth Music Assembly	Oct. 1-2	Pastors and Training Union Directors Conference
Aug. 2-6	Ky. Baptist Youth Conference	Nov. 5-6	General S.S. Superintendents Workshop
Aug. 12-13	Associational Leadership Conf.	Nov. 19-20	Local Church Brotherhood Presidents and R.A. Leaders
Aug. 16-20	Sunday School Conference	Nov. 26-27	Church Related Vocation Conf.
Aug. 20-21	Ambassador Conference	Nov. 29-Dec. 1	Pastors' Preview of January Bible Study Text
Aug. 23-25	Area Communications Conf. (Ky., Ill., Ind., Ohio and West Virginia)		
Aug. 23-27	"Vacation at Cedarmore" Week		
Aug. 30-Sept. 3	W.M.U. Conference		

ASSEMBLY BOARD AND ROOM RATES, PER PERSON PER DAY

Note: Prices quoted below include room, meals, linens, and travel insurance. All prices are per day, per person. In addition to the rates below, a \$1.00 registration fee must be sent in advance with each reservation (children under 9, fifty cents). Reservation is not official until registration fee is sent in, which also provides travel insurance enroute.

BOONE LODGE:

1 person in room	\$9.00
2 persons in room	\$8.00
3 persons in room	\$7.00
4 persons in room (2 double beds)	\$6.00

MOTELS, GRACEMORE LODGE:

1 person in room	\$6.75
2 persons in room	\$5.50

COTTAGES, DORMITORY:

\$4.50 per person per day

Send all reservations for Assemblies, including \$1.00 Registration - Insurance fee per person, to:

MARVIN M. BYRDWELL, *Manager*
Cedarmore Baptist Assembly
Bagdad, Kentucky

CHILDREN'S RATES:

Under 2, free; 2 and under 9, half rate; 9 and over, full rate.

MEALS ONLY:

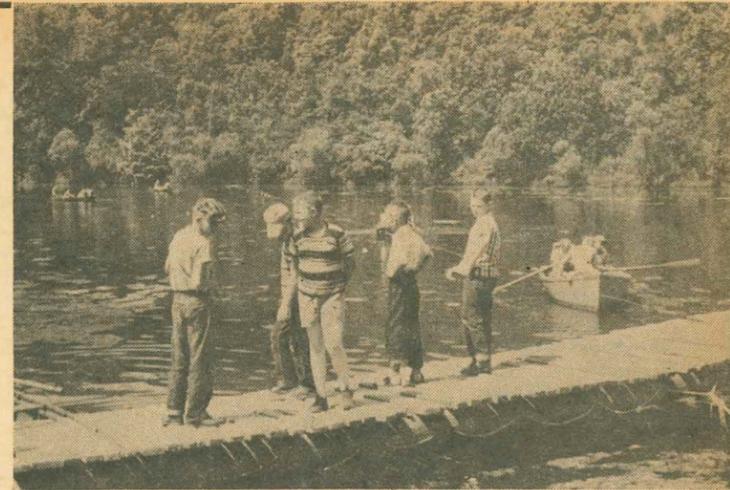
Breakfast \$1.00, Lunch \$1.50, Dinner \$1.50. Prices for banquets and special meals quoted on request.

REFUNDS:

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1965 Schedule Cedarmore Baptist Camps



DRAGON LAKE is ready and waiting for the 1965 camping season as boys and girls make plans for Cedarmore.

June 14-19	Royal Ambassador Camp	June 28-July 2	Junior G.A. Camp
June 21-26	Royal Ambassador Camp	July 5-9	Junior G.A. Camp
June 28-July 3	Royal Ambassador Camp	July 12-16	Intermediate G.A. Camp
July 5-10	Royal Ambassador Camp	July 19-23	Junior & Intermediate G.A. Camp
July 12-17	Royal Ambassador Camp	July 26-30	Junior G.A. Camp
July 19-24	Royal Ambassador Camp	Aug. 2-6	Junior G.A. Camp
July 26-31	Royal Ambassador Camp	Aug. 9-13	Intermediate G.A. Camp
Aug. 2-7	Royal Ambassador Camp	Aug. 9-13	Junior Music Camp

CAMP RATES 1965

REGISTRATION - INSURANCE FEE IS \$1.00 payable in advance, and covers your health insurance at camp and enroute from and back home.

Royal Ambassador Camps: Total cost \$17.00 Monday supper through Saturday breakfast each week. Send \$1.00 Registration-Insurance Fee to: Brotherhood Department, Baptist Building, Middletown, Kentucky 40043. Pay balance (\$16.00) at camp.

G.A. Camps: Total cost \$16.50 Monday supper through Friday lunch, each week. Send Registration-Insurance Fee of \$1.00 to: W.M.U. Office, Baptist Building, Middletown, Kentucky 40043. Pay balance (\$15.50) at camp.

Junior Music Camp: Total cost \$16.50 Monday supper through Friday lunch, in regular facilities; more in new Lodge. Send Registration-Insurance Fee of \$1.00 to: Church Music Department, Baptist Building, Middletown, Kentucky 40043. Pay balance (\$15.50) at camp.

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Baptist Forum

(Continued from Page 5)

words were inquiries concerning the strange absence of her loved ones now busy in the marts of trade and places of worldly amusements. A post mortem showed that a deficiency of spiritual food coupled with the lack of faith, heartfelt religion and general support, were contributing causes. In honor of her going, the church doors will be closed on Wednesday nights, save the third Wednesday night of each month, when the Ladies Pink Lemonade Society serves refreshments to the men's handball team." Pineville, Ky. C. F. Jones

Raises Some Questions

Dear Editor:

In Proverbs 6:19 we find that God hates those that sow discord among the brethren. If my mind serves me right and I am not beside myself; we have

more discord today in Baptist ranks than I have ever known before. Where did it originate, and from where did it come? In Psalms 133:1 we find these words, "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

For several years after I began to try to preach, I never heard of any of the following coming from men who claim to be Baptists:

1. That to be in Christ puts one into the church—that is "Church salvation".
2. That Protestants, started by men, are just as much churches as Baptists whose origin can no man establish this side the days of Christ.
3. That Protestant baptism is just as good as Baptist baptism—when if you know anything about baptism you should know that the authority for baptism is the most important thing about it.

Now to a conclusion: If the other faiths are just as true churches as Baptist churches are, why put all our money through the Baptist channel?

If a man has ten children and dresses one well and feeds him plenty and lets the others go hungry and poorly clad, what kind of a father would he be?

I am not expecting many replies from this letter any more than when I say God segregated the races when he made them—birds nor people were all made the same color and that is the work of God.

Mayfield, Ky.

L. R. Riley

**First Quarter Income
 For SBC Shows Gains**

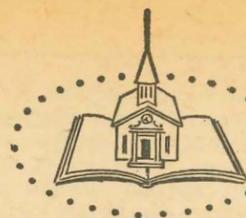
NASHVILLE (BP)—For the first quarter of 1965, Cooperative Program receipts for Southern Baptist Convention agencies are running 7¼ per cent ahead of money which came in during the first three months of 1964.

According to SBC Treasurer Porter Routh of Nashville, Cooperative Program collections for nationwide agencies has reached \$5,570,482. The figure at March 31, 1964, was \$5,193,687.

He pointed out this does not count Cooperative Program funds kept for agencies of state Baptist conventions. On a nationwide average, about one-third of church contributions through the Cooperative Program reaches nationwide and worldwide missions and other causes.

During the first quarter, special designations have run 8.93 per cent above a similar period one year ago. It is an increase from \$9,994,671 on March 31, 1964, to \$10,887,379 on the same date in 1965.

During the month of March, Cooperative Program income was \$1,843,230 compared with \$1,693,153 in February, 1965, and with \$1,597,154 in March, 1964.



SUNDAY SCHOOL LESSON

By H. C. Chiles



GOD'S PURPOSE THROUGH HIS PEOPLE

(This Lesson For Sunday, April 25, 1965)

I Samuel 12:19-25

I Kings 6:11-13

God had promised Abraham that He would make of him a great nation, give him and his people a great name, provide for them a wonderful land in which to reside, and through them reveal His will to the inhabitants of the other nations, thereby enabling them to be a great blessing to those who were less fortunate. In the light of all that God had done for them, and of all that He promised to do for them, with them, and through them, Abraham and his people and their descendants were responsible for the reception of His truth and their conveyance of it to others. God made it clear to them that He was going to hold them accountable for the manner in which they shared the divine revelation with others.

During the administration of Samuel as judge, he did his best to get his people to be aware of their covenant relationship with God. In this diligent effort Samuel contrasted God's faithfulness to the people with their unfaithfulness to Him, and then strongly urged them to be obedient to God. It should be of interest to us to observe how God perpetuated His covenant relationship with His chosen people as they made the transition from a theocracy to a monarchy.

With today's lesson we begin a series of ten covering the "golden age" of Israel during the reigns of her first three and greatest kings—Saul, David, and Solomon. These ten lessons will enable us to get a glimpse into the history of the nation becoming powerful and then declining.

I Samuel 12:19-25

Samuel had been a splendid judge. He had settled numerous quarrels and successfully guided his people in times of peace and war. Knowing that his administration would be terminated ere long, due to his advancing years, and wanting to be like the other nations which surrounded them, the children of Israel asked for a king. Displeased by their request, Samuel sought the instructions of God with reference to this matter. Although God did not want them to have any ruler other than Himself, He permitted them to do so, after

He had Samuel to advise the people against having a king, and to warn them of its consequences.

Saul was chosen as the first king of Israel. His impressive bearing commanded the admiration and respect of a nation that was fond of pomp and grandeur. Samuel summoned the people and presented Saul to them. His coronation was a brilliant affair. It marked an epoch in the history of Israel, and ended the period of the judges. The occasion afforded Samuel an opportunity to affirm the uprightness and circumspectness of his own administration, to the truthfulness of which the people readily bore testimony. Samuel reminded the people of their great indebtedness to God, and then warned them that if Saul and his subjects rebelled against God that they would feel the weight of the hand of the Lord upon them. They had the choice between the path of obedience and the way of disobedience to God. Samuel's address was truly a noble and great one. Realizing that they had displeased God and injured themselves by their insistence on having a king, the Israelites besought Samuel to pray for them and ask God to forgive them for their sin. Terribly frightened by the thunderstorm, and acknowledging that they had manifested a lack of faith in God in requesting an earthly king, the people pleaded with Samuel to pray for them lest their lives might be forfeited. When they had confessed their sin in rejecting the rule of God and substituting that of an earthly king, Samuel urged them to repent and return to God and serve Him faithfully, assuring them that He would not forsake them.

Samuel reminded the Israelites that God had been with them in the past, and had blessed them far beyond what they had deserved, and for that reason they were obligated to conform to His wishes for them. He besought them not to put their faith in an earthly king, but to trust God and obey Him. Samuel also taught them that all idols were powerless to help them, and urged them

H. C. Chiles is pastor of the First Baptist Church, 203 South Fourth Street, Murray, Kentucky.

not to forsake the true and living God and worship vain idols. He warned them that by wilful disobedience they could easily bring destruction upon themselves. Besides, when God forgives sin and restores people to fellowship with Him, they are not at liberty to go back into a life of sin. Even though the Israelites had rejected Samuel and his leadership, as well as disobeyed God, this faithful servant of God magnanimously assured them that he would continue to pray for them. It takes a devoted child of God to love and pray for those who reject or mistreat him, but Samuel was that kind of a man.

I Kings 6:11-13

Solomon, the son of David, was the third king of Israel. When he ascended the throne he asked God to give him a heart of understanding, in order that he might discern the difference between good and evil, and to do that which was right in each decision that he made. This noble request and desire pleased God very much. Solomon was given the assurance of God's blessing provided he would live in accordance with God's will.

It had been the desire of David to erect a temple in Jerusalem in which his people might worship Jehovah. Inasmuch as he had been a man of war and had shed the blood of his fellows, David was deprived of this privilege. Solomon, his son and successor, was a man of peace so he was granted the opportunity and honor of building the temple. Under instructions which he received from his father and with materials which David had collected Solomon began the construction of the temple in Jerusalem.

While Solomon was busily engaged in this worthy project, God spoke to him and assured him that, if he would continue to obey the divine commandments, the promises He had made to his father would be fulfilled in and through him. The covenant was renewed and continued, but the fulfillment of it was dependent on their faithfulness. The temple would honor God, and His presence with His people meant security and prosperity, but disobedience on their part would deprive them of the blessings which they desired, and would bring divine judgment upon them. Through the Israelites God revealed His purpose and power.

Tennessee Legislature Exempts One Parsonage

NASHVILLE (BP)—The 1965 Tennessee legislature here passed a law exempting from taxation one parsonage owned by each church or synagogue in the state.

The law, according to one of its sponsors, was the outgrowth of a legal opinion in Nashville that parsonages were taxable because they were not used for church purposes.

The opinion, given by the attorney's office for Nashville Metropolitan government, affected only property in the Nashville-Davidson County area. Parsonages had been put on the tax rolls after this opinion.

Sen. Stanly T. Snodgrass of Nashville, a sponsor, said no other counties in Tennessee were taxing church-owned parsonages. However, the law is effective statewide.

Restrictions of the new law are that only one church-owned parsonage per church is exempt. Churches owning more than one parsonage can not claim exemption on the others. Too, the parsonage must be situated on a lot containing not more than three acres.

The new law says the church's parsonage must be "used as the individual or family residence of its principal minister, priest or rabbi."

American Racial Leaders Will Speak On "Freedom, Responsibility"

MIAMI BEACH, USA—(BWA)—Two leaders in America's racial revolution will speak on "Freedom and Responsibility" at sessions of the 11th Baptist World Congress in Miami Beach, June 25-30.

They are Brooks Hays, former president of the Southern Baptist Convention, who was defeated in his campaign for re-election to the U.S. Congress in 1958 because of his "moderate" stand for civil rights for Negroes, and Gardner Taylor, pastor of the Concord Baptist Church of Christ in Brooklyn, N.Y., who was the first Negro and the first Baptist ever to serve as president of the Protestant Council of New York.

Dr. Hays and Dr. Taylor will speak on the same program, Monday morning, June 28, in the Miami Beach Convention Hall.

Dr. Hays has served as Assistant Secretary of State and as Special Assistant to Presidents Kennedy and Johnson in the U.S. government. He is one of the outstanding white religious leaders in the American South to crusade for racial justice. Threats by the Ku Klux Klan forced Louisiana sponsors to cancel a Hays speaking engagement at Bogalusa, La., last winter.



Gardner



Hays

Dr. Taylor led New York clergymen in protests of discrimination against Negroes in the building trades of New York in 1963 and was twice arrested for this activity. He has traveled in many countries as a gospel preacher, and has been honored in his own country as preacher on the National Radio Pulpit in 1959 and as speaker at the Eastern Dawn worship service in Radio City Music Hall in 1961. He is presently vice-president-at-large of the Progressive National Baptist Convention.

Lottie Moon Offering Reaches \$9,798,105.88

As of March 25, the Southern Baptist Foreign Mission Board had received \$9,798,105.88 from the 1964 Lottie Moon Christmas Offering, according to Treasurer Everett L. Deane. This is \$312,852.37 more than had been received from the 1963 offering by the same day last year. The total for 1964 will not be known until the books close May 1.

World's Fair Concerts Climax KSC Chorale Tour

The Kentucky Southern College Chorale will present two concerts, one each on April 22 and 23 in the John F. Kennedy Plaza of the United States Pavillion at the New York World's Fair. The United States Commission of the New York World's Fair, the Honorable Norman K. Winston, commissioner, has invited the Chorale to participate in the Special Events Program at the United States Pavillion.

The Chorale will be engaged in its second annual tour and in addition to the World's Fair concerts, will present programs in churches in the New York City area, the New Jersey area, and the Washington, D. C., area.

The Kentucky Southern College Chorale is composed of 45 voices, including freshmen, sophomores, juniors, and seniors. The Chorale is a volunteer group and most of the Chorale members are not music majors.

Arrangements are being made to release a record of the World's Fair concerts for sale to friends of the college and as a memento of the tour. The recording is to be available to the public in late September or early October of 1965.

Kentucky Southern College is in its third year of operation and plans to enroll 700 students for the 65-66 school year. The college is engaged in a rapid development program for its 238-acre campus on Shelbyville Road.

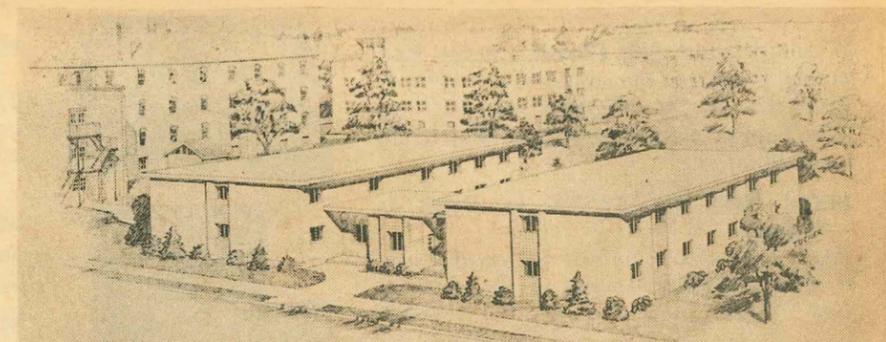
Ecumenism

(Continued from Page 3)

much, counter our arguments by saying that what Paul VI says is not representative of the new atmosphere to be found in the Catholic Church today. The Pope may not be representative but he is still authoritative, as he demonstrated in the closing session of Vatican Council II in 1964. He significantly rewrote the Schema on Ecumenism; he issued a new decree on Mary; and he sent 1,400 bishops away with their petition on religious liberty. If they needed papal clarification of their new doctrine of Collegiality, they got it!

JUST WHAT ARE the Protestant ecumenists talking about? What do the leaders of the movement mean by unity and dialogue? The Blake-Pike proposal of merger will be discussed—in closed sessions—by the Consultation on Church Union April 5-8, 1965, at the College of the Bible in Lexington, Kentucky. Dr. Blake recently called upon American churches to establish "... a united Church, truly Catholic, truly reformed and truly evangelical." This United Church apparently is not identical with Pope Paul VI's "sole Church founded and willed by Christ," for Blake concedes that "There would be major Christian Churches in this country and all the world with whom such a United Church would still ... cooperate in common witness and service to the world. The largest of these is the Roman Catholic Church."

What the Blake-Pike scheme envisions, then, is not ecumenism at all, but another denomination like the Christian Church founded over a hundred years ago by Alexander Campbell and Barton Stone, pirated from existing churches, causing a new division in all of them. For it is inconceivable that all Methodists, all Presbyterians, all Episcopalians will agree to the Blake-Pike merger.



CAMPBELLSVILLE COLLEGE has started construction on the new dormitory for girls that is to be finished by the beginning of the fall semester in September. It will be paid for by the rentals of the 80 women who occupy it.

There will still be Methodist, Presbyterian, and Episcopal Churches—and the Blake-Pike United Church is going to feel an obligation to cooperate with them. Either the Protestant Ecumenists are deceiving Rome by professing to desire union or they are deceiving the Protestant Churches by claiming they do not seek a union but only a liaison.

What do the terms "ecumenism" and "dialogue" mean to the Baptists in the Christian unity movement? They are talking about "Christians of various denominations getting to know one another," people "asking about this or that practice," participation in the American Bible Society, and exchange visits between churches of different faiths.

And this is supposed to be ecumenism? Baptists have always known their neighbors and kinsfolk in other churches. Baptists have been asking and answering questions all along. At barn-raising, ball games, and revival meetings, Baptists have met their Christian brothers from other churches on the common ground of mutual respect. They have inter-married and in some cases switched church membership. But this is not ecumenism nor dialogue because Baptists have maintained their separate identity, even when working together with others in a common cause, as they have in P.O.A.U. If this is all the Baptist ecumenists have in mind, then their objectives had been achieved long before they began their crusade. If being nice to Catholics and Jews is ecumenism, then they have already missed their train. But if "bridge-building" toward eventual reunion is what they have in mind, then they are breaking faith with the Baptist people.

THE TIME HAS COME for Baptists to make a clear-cut decision about ecumenism. For ecumenism means a return to Rome, or it does not mean anything. And it makes no difference whether we are talking about next week or five hundred years hence, a decision to go back to Rome is a betrayal of all

that Baptists believe and practice. "Ecumenical dialogue" means formal conversation aimed at the eventual dissolution of the theological distinctives that mark us out as Baptists. If it does not mean this, it is a meaningless exercise in semantics. If we do not intend to do business with Rome—or the Councils of Churches—what is the point in bargaining?



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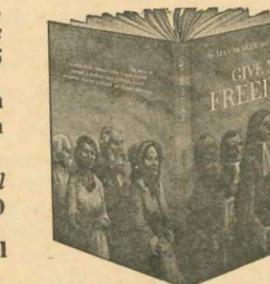
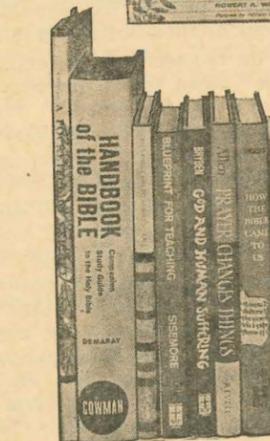
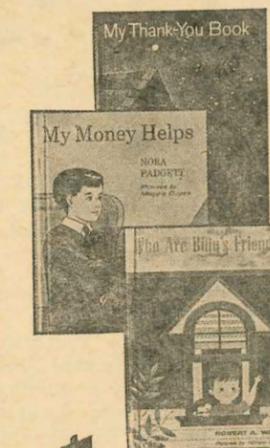
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