



WESTERN RECORDER

JULY 29, 1965



GLEANINGS FROM THE FIELD

KYLE M. YATES, distinguished religion professor at Baylor University in Waco, Texas, suffered a severe heart attack in Los Angeles, California. He was in California for a series of speaking engagements. His condition is reportedly critical.

JACK LOWNDES, former pastor of the Erlanger (Ky.) Baptist Church and now pastor of the First Baptist Church, Brunswick, Georgia, is serving as evangelist at First Baptist Church, Paris, Ky., for a week of revival July 25-August 1. M. Dan Stone is pastor.

GEORGETOWN COLLEGE has been awarded a \$2,000 grant by Minnesota Mining and Manufacturing Company in the form of Audio-Visual equipment and supplies for the Education Department. Ray Alexander, head of the Educational Department, says this equipment added to present equipment, will enable student teachers to gain experience with the very latest teaching methods.

W. PEYTON THURMAN of Southern Seminary was evangelist with the Columbia Baptist Church. There were nine additions by baptism, two by letter and one by statement. A. H. Phillips is pastor.

MRS. LUCY STOVALL MILLER, age 73, died in April, 1965. He was a member of the Mill Creek Baptist Church, Radcliff, Kentucky. She had been a member since 1906 and was active in all the church life. Pastor Ferrill Gardner writes, "Mrs. Miller was loved and appreciated by the old and young. She was faithful to her Lord and His church until death."

LEE DAN GRUBB, Middlesboro, Ky., was the only Kentuckian among the 114 students who graduated July 23 from Southwestern Baptist Theological Seminary, Fort Worth. Grubb received the master of religious education degree.

SECOND BAPTIST CHURCH, Hopkinsville, held a youth revival July 18-25 with Larry Maddox, pastor of the Reidland Baptist Church, Paducah, as evangelist and Desmond Hargis as song leader for the Junior and Concord choirs. Marion T. Duncan is pastor.

TRINITY BAPTIST CHURCH, Lexington, has called Bob Lancaster as minister of music. A native of Lexington, he is a graduate of the University of

Kentucky and Southern Seminary. He is now a graduate student at the University. Lancaster formerly served Porter Memorial Church and South Elkhorn Church in Lexington and was on the staff at Walnut Street and Hershey Davis Churches in Louisville.

BAPTIST CHURCHES in Kentucky number 13 that have taken advantage of a free Brotherhood book offer during May. As an encouragement to churches to start new libraries, the Brotherhood Commission offers 11 free books on Brotherhood and Royal Ambassador work. The offer is still in effect. For more information, write the Brotherhood Department, Baptist Building, Middletown, Kentucky 40043.

GLENN CUMMINS, son of Mr. and Mrs. Malcolm C. Cummins, Owensboro,

Kentucky, has been elected president of the select choir of the staff at Ridgecrest (N. C.) Baptist Assembly. Glenn is a student at Kentucky Wesleyan College.

KENTUCKY BAPTISTS sent \$88,740 for the Cooperative Program of the Southern Baptist Convention for the month of June. This was an increase of 14% for the same month in 1964.

MAXWELL AND BETTY SLEDD, Southern Baptist missionaries to Nigeria, left the States July 8 following furlough in this country. They will study the Igbo language as a part of their work in Nigeria. Sledd is a native of Gilbertsville, Kentucky.

WILLIAM CROPPER, pastor of the David's Fork Baptist Church, Lexington, reports a revival in the church with C. R. Daley, editor of the *Western Recorder* as evangelist. Cropper describes the results of the meeting as "A true revival in the best understanding of the word."

ELDON AND JO ANN STURGEON, missionaries to Mexico, have returned to their work following furlough in the States. Both are Kentuckians. He is a native of Milton and she, the former Jo Ann Ferguson, of Sonora, Kentucky.

RANDALL GREEN, pastor of the First Baptist Church, Franklin, Ky., reports that John and Bobbie Landgraf, a husband and wife team from Detroit, Michigan, conducted a successful weekend Youtharama Crusade at the Franklin church. There were 11 professions of faith, four additions by letter and 34 rededications of life. The pastor writes that the spirit of revival continues among the young people and he commends that Landgrafs for their work with young people.

C. OSCAR JOHNSON of Oakland, California, was presented the 1965 E. Y. Mullins Denominational Service Award by the Southern Baptist Seminary, Louisville. John has been a Baptist minister for 60 years. He has served as president of the Baptist World Alliance, president of the American Baptist Convention and vice-president of the Southern Baptist Convention. Before his retirement in 1958, he served as pastor of St. Louis' Third Baptist Church for 25 years.

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

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ECUMENICITY:

Christian Unity and The Christian Witness

by B. H. Sizemore, Jr.

In this century, a current of concern about sectarian division within Christianity has swept like a tidal wave across the Christian world, and has produced a persistent demand for a recognition of the indivisibility of the body of Christ. For many brilliant and devout Christian leaders, particularly within Protestantism, and increasingly so among Roman Catholics, the movement toward unity has become a passionate crusade. Developing ecumenicity is a vital and demanding force, both in terms of widespread loyalty to it, and in terms of practical influence within the various ecclesiastical structures. Its Protestant organizational expression has much to say about the Christian image throughout the world, since its organs and leaders are often taken by non-Christian society as authoritative spokesmen for all Protestant Christianity; its cooperative organizations have much to say about the nature of a large share of Christian missionary enterprise; and the movement has the ear and the interest of the great centers of Christian education. Ecumenism will be a basic, and perhaps definitive force within empirical Christianity for years to come.

Hindrances To Unity

The ultimate goal of the enthusiastic ecumenist is the unity of every branch of Christianity within an encompassing whole. Such an ideal faces real difficulties, whether the ecumenist desires an organizational unity or a less clearly defined spiritual unity. There are two basically different areas in which these hindrances to unity must be faced. One of these is the restoration of unity between the Protestant and Catholic communities, and the other is the question of unity within the Protestant community itself. The greater of these difficulties is the Protestant-Catholic separation, and recent overtures and expressions of good will on both sides have done nothing to remove certain basic differences between the communities.

The possibility of Protestant-Roman Catholic unity must be examined not in the light of deeply ingrained bitterness, nor even in the light of rigidly different ecclesiastical systems, but in terms of the theological presuppositions of the two major bodies within Christendom. An examination of these different expressions of the Christian faith reveals a basic difference in approach which renders significant unity unlikely without a major surrender of principle by one of the communities. This dif-

B. S. Sizemore, Jr., is professor of Old Testament at Georgetown College.

ference centers in the opposing concepts of priesthood, and consequently, the manner in which the individual enters into a meaningful experience with God and then gives expression to that experience. At the core of Protestant theology is the belief that the encounter between God and the individual is personal and immediate. The individual yields himself to God's redemptive grace, and God makes the salvation experience a reality. The Spirit of God may use human institutions to bring about this encounter, but in the essential experience, the individual acts as his own priest. This priesthood of the believer has as an inevitable consequence the freedom of the believer to behave in accordance with the nature and implications of his experience. Protestantism has placed one basic limitation on this individual priesthood. This limitation has been the recognition that the Scripture provides the only final test for the validity and propriety of the individual's religious experience and behavior.

A Fundamental Difference

The Roman Catholic Church, on the other hand, sees salvation as a mediated experience. The church, through the administration of Sacraments, preaching, and in other ways, constitutes the principle intermediary between the individual and God. In contrast to the Protestant belief that the individual, having known an unmediated salvation experience, has the right and the responsibility to interpret his own Christian approach demands a recognition that the church as the means of grace has the absolute authority to determine the manner in which the individual shall bear witness to the Grace of God which he has received through the church. The final authority on the nature and purpose of God's redemptive grace thus cannot be the Scriptures, but must be the divinely ordained living church.

Despite a tremendous variation within both camps with regard to the rigidity with which these differing principles are to be applied, the fact remains that they are basically different and irreconcilable approaches to the fulfillment of humanity in encounter with a redeeming God. They are not so different but that Christian brotherhood can be acknowledged between individuals within the systems, but a union of the two seems exceedingly remote, if not impossible, without some serious and basic compromise on the part of one or the other.

Within Protestantism itself, there is, for the most part, unity around a basic

theological principle, but there are still problems which hinder a real bond of fellowship. Much of the difficulty is ecclesiastical. The early years of the ecumenical movement saw firm commitment to unity within diversity, with no plan for the integration of ecclesiastical structures. With an ever increasing enthusiasm, however, many leaders of the ecumenical movement have insisted on progress toward ecclesiastical unity. This growing concern for a union, characterized by a monolithic church structure, has brought sharply into focus some doubts which have troubled large segments of Protestantism, particularly more conservative groups, from the beginning of the movement.

Doctrinal Compromise

The most important of these concerns has centered around the possibility, or even likelihood, of doctrinal compromise. Is it possible to redefine and reinterpret cherished ideas so that they can be recognized as being compatible with ideas which have long been considered antithetical? What is the purpose of baptism? Who should be baptized? What is the meaning of the Lord's Supper? What is the nature and function of the ministry? Would a monolithic church be episcopal or congregational in ecclesiastical structure? The term "superchurch" with all its emotional connotations has been used a bit too freely, but there is nonetheless a justifiable anxiety about the degree of sensitivity to individual needs and differences which an overarching church organization could maintain. Many have also expressed a fear that a monolithic church would have a debilitating effect on Protestantism, by depriving it of a creativity and flexibility which have been closely associated with diversity. These fears and many others like them must be considered in any evaluation of ecumenism.

Despite real hindrances to unity, and a persisting concern about certain directions ecumenism has taken, the ecumenical spirit represents a vital desire to recognize a unity within the body of Christ. In a very real sense, it is a desire found even among Southern Baptists. We have been reluctant to become involved in any kind of formal connection with this movement which is sweeping Christianity, but there are certain ways in which we have become a part of it. In many areas within our convention, doctrinal disputes and sectarian preaching have become a thing of the past. No longer do we define a major portion of our task as being an effective polemic against the heresies of other sects and denominations. A Baptist apologetic is no longer heard in most Baptist circles. Scarcely any trained Baptist minister now thinks in terms of a "Baptist" theology. In our

(Continued on Page 14)



Needed: New Men

The teams of denominational workers that toured Kentucky recently to present the program for church advance known as "Church Programing" had some interesting experiences. The most interesting part of the conference for this participant was the reactions of the pastors and laymen in the discussion periods.

There was little or no argument with the plans as presented. Most thought the idea had real merit. Furthermore, they thought it would not be too difficult for the church to determine what it felt the Lord wanted it to do, how much it would do, when it wanted to do it and what help it needed to do it. The recurring problem raised was who in the end would actually be willing to do it.

Of course, Church Programing proposes to get to this later in the assignment of responsibilities. The most apparent outcome is that eventually the Sunday School, Training Union, W.M.U., Brotherhood and other church organizations will be assigned a specific task. Again the assignments can be made fairly easily.

Sometime or another, however, someone must actually apply himself to this specific task. This is where the water hits the wheel. It's not the what, how much, or when, but the who that is the problem.

It is not that we don't have the man power, but that we don't have the motivation. How many church members actually want to do much more than attend the services? How many had rather increase their gifts to pay for professional help than to do the jobs themselves? Is not the attitude too often how much one can get out of instead of how much one can get into in today's churches?

Motivation then, rather than methods is our critical need. Without motivation no methods can do much. With motivation most any method will do. Motivation has to do with the inner man and herein lies our problem as Baptists. The inner man shows little sign of having been changed from self-centered to Christ centered.

As long as this is so we can go on dreaming up and launching new plans and methods, but until we come to be new men with new motivation, the outlook will be no brighter. The world's methods used by worldly men can add to our physical numbers, but not to our spiritual strength. Someone has rightly said long ago, "Man is always looking for better methods. God is always looking for better men."

The stock answer to this observation is that we assume God's people want to do God's work and methods

are only to help them do what they already want to do. But can we assume this? Not as long as most Baptists say, "Find someone else, please," rather than say, "Here am I, Lord, send me."

Pastor Bill Rogers of Louisville's Melbourne Heights Baptist Church was altogether right when he said in a Baptist Building prayer meeting recently that the only hope today for Baptists is conversion within the church. Then we will have the new men to make meaningful our new methods.

Appreciation Should Be Expressed

Occasionally people of a church do such a gracious thing that it should be pointed out as a worthy example for other churches. Such a thing the members of the Harrodsburg Baptist Church recently did.

Wallace and Anne Carrier, Harrodsburg pastor and his wife, are now abroad for a tour of the Bible lands. This wonderful experience was provided by Harrodsburg Baptists in appreciation for the nearly eight years of devoted ministry of the Carriers.

The idea for the trip came about in an interesting way. A few of the church members were sitting around one night and someone mentioned the intensely busy schedule of church activities in recent months. Someone else said, "If you think we're tired, what about our pastor and his wife? They have done all we have and more."

Another followed by suggesting that some special appreciation be made to the pastor and his wife. Then was born the idea of a trip to the Bible lands. The church members were given the opportunity to make a contribution rather than to take the money from the church treasury. In a matter of days enough was contributed to send both the pastor and his wife.

This is a very wholesome way to do such a thing. Not all churches who send their pastors on such tours are led to do it this way. Sometimes a church is approached by an outsider on behalf of the pastor. When the pastor knows about such an approach, and he generally does, the approach amounts to at least some pressure upon the church. This is very questionable.

Other churches have developed a feeling of status which leads them to feel they should keep up with whatever any other church does. And so they do for their pastor anything any other church does for their pastor. In such a case, the church is serving itself more than expressing its true love and appreciation for the pastor.

There is a real place for expression of gratitude by churches to their pastors. Too often a church never

gets around to it or waits too late. The pastor labors faithfully and really wonders if anyone other than the Lord really cares. Then comes an invitation from another church and the preacher considers it. Faced with the possibility of losing their pastor, the church which has shown little appreciation in the past falls all over itself trying to do everything that might keep

the pastor from moving. This is unfair and makes it more difficult for the pastor to determine the Lord's will.

One thing is sure. If church members don't appreciate their pastor, they will let him know it. If they do appreciate him, why not let him know this also?

BAPTIST FORUM



No Surface Problem

Dear Editor:

We are all deeply concerned about the racial problem in our country. It is not a surface problem, but one that reaches into the very depths of our characters and consciences. The American Negro is largely what the American white man has made him.

In 1620, the first Negro slaves were sold to Virginia tobacco planters in Jamestown, Virginia, from a Dutch ship from the coast of Guinea. The first Englishman who engaged in this hateful traffic was Captain John Hawkins.

The English slave traders went into Africa and snatched these black people from their homes and their loved ones, brutally hoarded them on ships, where many died during the trips, and brought them to America. They were brought as slaves to work the tobacco and cotton fields and to do other work.

Let's look into God's Word. "Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap." (Gal. 6:7) It has taken some three hundred years or more for this sin to catch up with us; however, we did pay, and paid heavily in the Civil War, and we are paying again.

Being a native Kentuckian, I consider myself a Southerner. One of my grandfathers fought bravely for the Confederacy, and I honor and revere his memory. He fought for the cause he believed right and just at that time.

I visit in the deep South often, and I love the wonderful people there. I realize that the white people there have problems as well as the colored people, and it is hard for outsiders to understand these problems. One of the white man's problems in the South is the large number of Negroes. In some places they outnumber the whites. Also many, many of these Negroes are uneducated and some of them dirty, shiftless and irresponsible.

But who is responsible for all this? Who has controlled the advantages and the disadvantages of the Negro in the South, and elsewhere in our country?

Yes, I say again that the American

Negro is largely what the American white man has made him. His destiny was in our hands from the beginning for he was helpless to control his own destiny. Through the years, a few have struggled and reached the top, but the greater number of them has remained bogged down in the mire of poverty and injustice.

Surely God has created all men equal and who are we to set aside the mandates of God. What is the solution to all this? I certainly am not wise enough to say.

Legislation may help, but I doubt if that will completely bring it about. But, I do believe that if enough people on both sides will think as a Christian, act as a Christian, LOVE as a Christian, the solution will finally come. Would that Southern Baptists would lead the way—the way of Christian LOVE.

Lexington, Ky. Mrs. Margaret Drake

An African Friend in Louisville

Dear Editor:

You would remember that about two years now I wrote a letter to Mrs. Kuhl of 3115 Widgeon Avenue, Louisville, Kentucky, thanking her for her continuous sending of old Christmas greeting cards to me in Nigeria for use in our Sunday School Department and in Vacation Bible School.

Thank you again for the publication, for it has helped a great deal. Many

The Cover

Editor C. R. Daley shows a copy of the *Western Recorder* to Arthur Rutledge, executive secretary of the Home Mission Board, Herschel H. Hobbs, pastor of the First Baptist Church, Oklahoma City and chairman of the Committee on State Baptist Papers, and Wayne Dehoney, pastor of the First Baptist Church, Jackson, Tenn., and president of the Southern Baptist Convention. The *Western Recorder*, founded in 1825, is the second oldest state Baptist paper in the Southern Baptist Convention. Editor Daley begins his ninth year as editor in August.

individuals and organizations of the church have sent these cards, and others continue to come in.

I should like to say that at present I am now in this country of United States of America to take a special course in Religious Education for a year before I go back to Nigeria to help with the promotion of Sunday School work. In light of this, I would like all packages of such Christmas greeting cards to be addressed to Miss Ethel Harmon, Sunday School Department, Baptist Building, P.M.B. 5113, Ibadan, Nigeria, West Africa.

I am two weeks and two days old today in the country, and I have enjoyed every minute spent here. It is my hope that I shall be able to meet many of these Christian friends who have not been to Africa, but are so interested.

I attended the Baptist World Alliance and it was from there I came here on Thursday.

Louisville, Ky. David O. Idowu

Speaking from Experience

Dear Editor:

In reading the editorial on the C.B.S. telecast on Monday night, May 24, of the much heralded "Driver's Test," all that I can add to your answer is the question: "Why are there not more viewers who are willing to stand up and be counted?"

I am horrified to think that our liquor interests have such a tragic hold on our American way of life that we can no longer raise our voices against such multiplied lies as those set forth in the four choices mentioned, namely:

1. Take familiar roads home.
2. Reduce speed to twenty miles per hour.
3. Take only one drink before driving.
4. Drink three cups of coffee before driving after drinking.

If any sane person is willing to accept either, or any, of these choices, my sympathy goes out to them, and their stay on earth may indeed be short, with perils both here and hereafter.

Total abstinence is the only answer and faith in God as evidenced by the redeemed from the curse, show that it is absolute folly to try to back the temptation of today's world without that shield. Yes, the C.B.S. does owe an apology to the American public, and most of all they need to have bended knee repentance for having directed so many to the downward path of destruction.

Bowling Green, Ky. Etta M. Thomas

Mountain Missions: The Right Combination of Preacher and Place

Clear Creek Baptist School and the Pineville First Baptist Church have been working hand-in-hand in a unique missions program for over 25 years.

The program is simply this: the church supplies the preaching point and the school, the preacher.

In the summer of 1949, before the mountain decline in population due to the slackening coal industry the program reached perhaps its finest hour. That summer there were 10 missions and 20 vacation Bible schools operating, all headed by Clear Creek students.

According to Mrs. E. B. Wilson, the wife of a Pineville attorney and a member of the First Baptist Church for over 40 years, the church has always been mission-minded. Founded in 1889, it began its first real emphasis on missions in 1913 under its then pastor, W. C. Sale.

Pastor J. A. McCord continued to develop interest in missions from 1915-19. It was under L. C. Kelly, who became pastor in 1920, that the business of establishing vacation Bible schools throughout Bell County began.

In 1923, Kelly started the Clear Creek Mountain Preachers Bible School, which later became Clear Creek Baptist School. He began using Clear Creek students, called to the ministry as adults, as preachers for various missions established by the church.

Then in 1946, the "golden era" of missions for the church, supported by Clear Creek, came into being. Wayne Dehoney, now president of the Southern Baptist Convention, was pastor. The chairman of the Missions Committee of the church D. M. Aldridge, professor of missions at Clear Creek, and the man who succeeded Dr. Kelly as school president.

DEHONEY AND ALDRIDGE decided more people in Bell County needed to be reached by the gospel of Jesus Christ. Their first step was to hold a summer revival at the church, with the proceeds going to buy a large tent.

With this tent, a three-week revival was held in Newton, a nearby community, and 15 professions of faith were

recorded with Aldridge preaching. The big push was now underway.

Next, the tent was moved to the Dorton Branch community. With Aldridge still preaching, 27 professions were made. This resulted in a mission, and later developed into the Dorton Branch Baptist Church. That fall Aldridge began going into various communities, such as Ely's Hollow, where a Sunday School and preaching station were begun in a schoolhouse.

Eventually, 10 such preaching stations were established, with Clear Creek students bringing the messages.

THE WINTER OF 1946 was spent in active planning. In the summer of 1947, with Mrs. Milton H. Lewis assisting, three Baptist student Union college girls were brought in from Tennessee, Virginia, and North Carolina to work in Bible schools.

In the spring of 1948, a three-week Bible school and tent revival was held at East Pineville. This led to a preaching point and Sunday School at Bell County High School. This point was moved to the Idle Hour building, formerly a dance hall and beer joint, and later developed into the East Pineville Baptist Church.

Dehoney then began thinking about simultaneous Bible schools. The thought this would involve more church members in work as well as Clear Creek students.

The summer of 1948 saw a plan to start 10 Bible schools in needy communities using a Clear Creek student as principal and two assistants from the church as teachers. Twelve schools were actually started, and a mass rally was held the Sunday before they opened. Over 600 students enrolled in the Bible schools.

Mission fervor spread through the church. The interest developed into the financing of a foreign missionary through an offering which aimed at \$1,200 but which raised over \$1,500. A home missionary was also financed. During this period, the church also voted to give \$100 to any Baptist church

in the association that needed help in building.

Twenty vacation Bible schools was the goal for the summer of 1949. Dehoney had left for Immanuel Baptist Church, Paducah, and Charles A. Jolly became pastor.

The goal was reached, and 1,556 children were enrolled over the county. In addition, there were about 300 enrolled in a vacation Bible school in the First Baptist Church. There were 78 professions of faith recorded that summer in the schools. The Sunday following the closing of the schools, an evangelistic rally was held for the parents at the First Baptist Church. Over 100 persons could not get inside due to the crowd.

Mission help was given to the struggling West Pineville Baptist Church in the form of a \$6,000 donation from the treasury for a new church building start. The pastor was furnished by Clear Creek and his salary paid for a year by the First Baptist Church.

A 25 per cent drop in population in Bell County from 1950-60 forced some missions to close their doors. But four are still strong today, and a fifth is being discussed. The four left today are Coldiron, Newtown, Cary and Whipple.

CHARLES JONES, pastor since 1959, describes the relationship between the church and Clear Creek as "wonderful."

"Without it (the school) we would not be able to exist in our missions program," he said. "This is the key. We have a constant supply of pastors."

Aldridge, Clear Creek president since 1954 and a member of First Baptist, cites four assets of the joint work:

1. The program has strengthened the church, in that it has involved members and given them practical work.
2. It helps students at Clear Creek to gain experience.
3. It has helped small, struggling Baptist churches to get vacation Bible schools and use them in their programs.
4. Most important, it has enabled the church to win many more people to Jesus Christ.

FOREIGN MISSIONS:

"You'll Find Your Lives," Journeymen Told

They bounded into Richmond, Va., with all the cockiness of youth, aware that they are making mission history. "Sure," said a tanned young man from Florida when a reporter asked for his picture. "We'll sign autographs, too."

But beneath their banter were the serious questions, dedication, and, yes, reservations that characterize the 46 young people training as the first missionary journeymen of the Southern Baptist Foreign Mission Board.

"I'm scared," admitted one, though she quickly added that she's eagerly anticipating the two years' service overseas.

"We really don't know what to expect because there's no one we can ask," explained another. "We're the first."

They have all the questions and qualms of any young person entering the business world from college or changing jobs—compounded by the fact that their jobs will be overseas. Each knows his general assignment: to be a teacher, youth worker, secretary, librarian, agricultural adviser, commercial artist, nurse. But how?

"How do you teach teachers in Nigeria?" asked a young woman facing that job after experience as a children's worker for an Alabama church. "You have to teach according to the objectives of your culture. I don't know the Nigerian culture, and I won't be able to talk to the people in their language."

This and other questions are why the journeymen trainees are spending eight weeks on the University of Richmond campus. The 10-hour-a-day training schedule, which began June 21, includes area studies to introduce them to the cultures, vocational studies to teach the purposes and methods of their specific jobs, and language studies to familiarize them with the major tongues of the 25 countries to which they will go.

BIBLE STUDY, with special emphasis on 1 Corinthians, is designed to enrich their spiritual lives and place their jobs on a scriptural base. Studies in evangelism and missions will prepare them for effective Christian witness overseas. Discussions on world affairs, race relations, comparative religion, personal development, and health will further help them adjust to the world outside the United States.

Two physical education sessions a day will increase their own physical fitness and teach them to direct games and sports.

"We want the young people to learn that it takes more than a warm heart to go out and witness," says Dr. W. F. Howard, head of the Texas Baptist student department, who is directing the journeyman training for the Foreign Mission Board. "They also need some

skills, which they must develop to their fullest potential."

For example, the skill of language is one that will receive continuing emphasis throughout the eight weeks. Richard M. Styles, of Virginia Intermont College, Bristol, is coordinating this phase of the program and directing the individual study of a total of 16 languages. Four of the journeymen will need to be proficient in Spanish in order to work effectively; the others can work in English, but some knowledge of the languages will help them do their jobs better.

Mrs. Styles, a former high school and kindergarten teacher, is directing vocational studies for the 26 who will teach; Dr. Howard is introducing the eight student and youth workers to objectives and resources; and various specialists are helping the rest prepare for their assignments.

For the most part, the training school is staffed with a rotating faculty: theological seminary professors, other leaders in Baptist denominational life, furloughing missionaries, Foreign Mission Board staff members, and specialists in linguistics and world affairs. Coordinator of the training is Rev. Louis R. Cobbs, an associate secretary for missionary personnel for the Board, who directs the Missionary Journeyman Program and the selection of its participants.

The climax of the eight weeks will



MISSIONARY JOURNEYMEN talk with Louis R. Cobbs (second from right) during a break from their training sessions on the University of Richmond (Va.) campus. They are (left to right) Philip N. Caskey, Stillwater, Okla.; Janet Davis, Owensboro, Ky.; and Bertha Seitz, Berryville, Ark.

come August 10 when the young people are dedicated to their tasks in a special service. They will leave Richmond August 14, have a few days for personal preparation, and arrive on their fields by September 1.

There they will work alongside career missionaries for two years, freeing them from routine jobs or helping them establish new work. From this beginning with 46, the Foreign Mission Board hopes to eventually have 200 journeymen.

(Continued on Page 11)



BETTY EASTON of Georgetown (Ky.) College (right) and Sylvia Chambless (center) of Montgomery, Alabama, watch Esther Cummings, a linguistic specialist, demonstrate the pronunciation of a consonant. There were 46 young people training as the first missionary journeymen of the Southern Baptist Foreign Mission Board.

**EVERY BAPTIST LEADER A
WESTERN RECORDER READER**



Let's Work Together

Each church is invited to begin Church Programing this fall and to work together with other churches in the thrilling adventure of finding God's will for his church.

During the next twelve months, each church will be planning its own long range goals, but all will be working together with the assistance provided by our Convention in terms of materials and conferences. Materials may be secured from our office.

Biblical, Baptist

Church Programing is biblical. We look in the Word and look on the fields and hear Jesus say, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matthew 28:19-20. We must have a re-birth of the New Testament church today.

Church Programing is Baptist

It gives first place to the local church as God's instrument for world evangelization. The church is first in relation to its own organization: all goals are church goals.

The church is first in relation to the denomination: to the association, state, and Southern Baptist Convention. They exist to help the church realize its full mission in the world.

Find God's Will

In Church Programing, the pastor leads the leaders to open the Bible, to pray, to "look on the fields; for they are white already to harvest", and decide what God wants our church to do—and when. This means "goals." Later the church will decide how? This calls for "strategies." Still later, the church plans organizational action—assigns the tasks to reach the goals to its organization.

Convention Help

The Kentucky Baptist Convention helps your pastor and church council leaders in this program, which usually takes one year. Goals are set for five and ten years. We provide material and

Kentucky Baptists

come to your area for conferences before each of the three steps is taken by your church. It will be explained at your annual associational meeting.

Would you like to know more? Write me for materials to start Church Programing.

Harold G. Sanders

G. C. Sandusky Returns For Monticello Revival

The Sandusky Chapel Baptist Church, Monticello, held a homecoming revival recently with retired pastor G. C. Sandusky, Owensboro as the evangelist. Results included 40 additions with 34 for profession of faith and baptism. The Sandusky Chapel Baptist Church was organized in 1914 under the direction of G. C. Sandusky. The church was named in honor of the Sandusky family.

The revival was the first in the new church building. Anson Perkins, the present pastor, is highly commended by Sandusky for his dedication and hard work.

Glennville Baptist Calls Pastor and Celebrates Centennial

The Glennville Baptist Church, Rt. 1, Utica, Kentucky, celebrated 100 years of church life and dedicated a new educational building on July 25. There were all day services with dinner served at the church.

The church was organized in 1865 with members from Mt. Liberty and Brushy Fork Baptist Churches. The present building was erected in 1904. Earl Collings was the builder and lumber and labor was donated by families in the community. The total cost was \$2,000.

With 450 members now, the church maintains a full program. The new education building is 40 by 100 feet with two floors. Sunday school attendance averages 170 and Alton McElwain is superintendent. Richard Wilson is Training Union director and average attendance is 87.

One of the ministers ordained by the 100-year-old church is John W. T. Givens, now 95 years old and living in Bowling Green, Kentucky, with his daughter and her husband. Givens attended the centennial celebration.

L. C. Gray, pastor of the Oak Grove Baptist Church in Logan Association, Russellville, Ky., has been called as pastor and will arrive on the field in August. Charles E. Parks has been serving as interim pastor of the church.

Death Claims Beloved Clinton Baptist

Mrs. Flora Martin Williams died on May 24, of this year after more than 73 years of service in the First Baptist Church of Clinton. She joined the congregation by letter in 1892 and held many offices in the Sunday School, Woman's Missionary Union and other organizations.

She was best known for her work as church hostess. Many visitors remembered her genial welcome. She was the widow of the late W. Henry Williams, a well known Baptist minister in Western Kentucky, and former pastor of the Clinton congregation.

Madisonville, First Baptist Calls Minister of Music

Wayne Bickers of Dallas, Texas, has been called as minister of music for the First Baptist Church, Madisonville, Kentucky.

A native of Texas, Bickers has been serving in musical exangelism for several years. He has some commitments to fulfil and will arrive in Madisonville to take up his ministry there August 29.

Harold J. Purdy is pastor of the church and Harold Lee is minister of education. Lee recently joined the staff of First Baptist Church, Madisonville, coming to the position from a similar one at First Baptist Church, Bowling Green.

There's A New Title Added Now

To thousands of Kentucky and Southern Baptists who read the *Western Recorder* regularly, the editor is known simply as Dr. C. R. Daley.

To hundreds more who sat in his classroom at Georgetown College, he is affectionately called "Prof."

To those who work with him or fish with him, he is at various times called "Doc", "Chaunce" or "C. R."

But a new name has been added as of 4:40 p.m., July 21, 1965. It's Grandpa Daley!

Gil, the oldest of four sons in the Daley household, and his wife, Carolyn, are the parents of a new girl. She was born at Baptist Hospital in Louisville. The new daughter weighed in at 6 pounds, 7 ounces and measured 19½ inches. She is the first Daley daughter in three generations.

Most of the Daleys predicted the new grandchild would be a boy but Editor Daley, with his rare insight, insisted it would be a girl. For the time being, editorials, roses and fishing are all in second place in Grandpa's life.

—R. G. Puckett

Parkland Baptist Sells Property, Relocates

The Parkland Baptist Church has sold the property at 1349 Catalpa St., Louisville, to the Long Run and Central District (Negro) Associations. The facilities will be used for an integrated day care program operated by the Baptist Fellowship Center. Some of the building will be used as office space for the Central District Association.

The Parkland Church is relocating in the Okolona area in suburban Louisville. Services will be held in the Smyrna Elementary School until a building can be erected. A site has already been purchased and construction of the building will begin as soon as possible.

Organized in 1886, first services for the Parkland Baptist Church were held in an old car barn with seven members. John Adams was the first pastor of the congregation which remodeled the car barn into a place of worship. Later, in 1891, the congregation bought property on Catalpa Street and built a one-room brick building. A new auditorium was dedicated in 1909. In four years, 300 people were added to the congregation and in 1915, Parkland led the Long Run Association in professions of faith. In 1921 the church gave \$40,402 to missions. The Sunday School attendance was 700 in 1922.

PARKLAND has always been known as an evangelistic and missionary-minded church. While H. Leo Eddleman was pastor (1942-1952), many referred to the church as the "lighthouse of Louisville." At one time the church supported the Connely Mission School in China. Many of the members of the church have become missionaries, pastors and workers in other church-related vocations. Several couples are serving as missionaries in other countries.

Five churches have been organized from this church. They are Eighteenth Street Baptist, Chapel Park Baptist, and Virginia Avenue Baptist. Membership of the Parkland Church reached 2,500 at one time.

The present pastor is Donald Zuberer who came to be pastor in 1963. The church voted to relocate and property was secured for relocation.

Final services will be held in the present building on August 22. Dr. Eddleman, now president of the New Orleans Baptist Theological Seminary, will bring the message. That evening, a service symbolizing the new use of the facilities will be held. Superintendents of Missions Mitchell and Browder of Long Run and Central Associations respectively will share in the service. I. M. Whitlow and John Schere, realtors who

have assisted the sale and relocation will be present.

FIRST SERVICES in the Smyrna Elementary School will be August 29.

Pastor Zuberer writes, "It is the prayer of Parkland Baptists that the vision, the strength, the dedication, and the zeal of this great church will never diminish, but shall continue to flame and burn for the glory of God. Under the leadership of God, Parkland Church has accepted the greatest challenge of her history—to relocate and seek to serve the Lord in a new area and with a new opportunity."

Don Carroll Resigns Paris Central Baptist

Donald R. Carroll, pastor of the Central Baptist Church, Paris, for the past eight years, resigned July 4, 1965, to



accept the call to become pastor of the Brentwood Baptist Church, Houston, Texas. His last services at the Paris church were July 25th. The Brentwood Church is a young mission church only six months old. Located in south Houston, the director of city missions for Houston Baptists has described it as one of the most challenging works in that area.

Kentucky Baptists

While at Paris, Carroll led the church to erect a new building, costing \$180,000. It was dedicated in 1963. Other facilities were remodeled to accommodate approximately 600. The church membership has grown from 590 to nearly 1,000. The church budget has doubled and nearly 500 have been baptized in the eight years.

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Cedarmore Baptist Assembly — August 23-25, 1965

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Needed: A Mother for A Baptist Mission

by Eddie Henson, Pastor
Southern Baptist Chapel, Welch, W. Va.

A mission is about to come into existence near Gilbert, W. Va. But the church which is responsible for this event is not in a position to provide for the mission financially in an adequate way. So, to assure it a more rapid development and a more fruitful ministry, it needs a foster mother.

For the past two summers the Isaban Baptist Church has sponsored a Vacation Bible School on Horse Pen Creek near Gilbert. The response last year was promising. This summer it was almost spectacular. The enrolment reached 164 with an average attendance of 119. It was a thrill to see Isaban's dedicated pastor, Bro. Coy Joyner, with his handful of dedicated workers and a host of energetic youngsters fill the tent for the joint worship service. And what a sight a short time later: 15 to 20 beginners sitting on improvised benches under a gracious shade tree, under another maple 30 to 35 primaries, still another playing host to 15 to 24 intermediates while 40 to 55 juniors remained under the tent.

Some of these children attend a Sunday School, but the vast majority do not. Almost 100 of them indicated they would attend a Baptist Sunday school if there were one in their area.

Within recent months a few families from the Isaban Church have moved into this area. Just a couple months ago Bro. Joyner baptized a young married lady who lives there. A dedicated

elderly couple with Southern Baptist background and living in this area are anxious to see a real evangelistic work established on Horse Pen.

There is every evidence that the time is here. A birth is about to take place. But Isaban, as any good mother, wants the best for her child, and she has to admit she is not able to provide this. The folks at Isaban recently bought a church bus to enable them to reach more of the people for whom they feel responsible. This placed a financial burden upon them that they were willing to bear. But worse happened. The bus is accomplishing its purpose. So their attendance has increased considerably. The already overcrowded Sunday school rooms are now more than overcrowded. The church is forced to consider building additional educational space.

Where does this leave Horse Pen? Ready to be born, but to a mother who is unable to provide for her. The Isaban Church, being mission minded, will, of course, do all she can. But if a sister church would offer to help with the financial burden of sponsoring the new mission and getting it off to a healthy start she would be most grateful as would a lot of folks in the Horse Pen area. Or if a church would like to assume sponsorship of the mission arrangements could be made for this. Here's a real mission opportunity for someone. How about it?

Three New Staff Members Added by Radio-TV Agency

Three new staff members have been employed by the Radio and Television Commission of the Southern Baptist Convention to fill newly created positions within the organization, it was announced today by Dr. Paul M. Stevens, agency director.

The new employees are Claude A. Hicks of Abilene, James Bursleson of Mt. Vernon, Ill., and C. Edward Shipman of Columbia, S. C.

Hicks is former director of student aid and placement for Hardin-Simmons University. He is currently coordinating the details of moving into the agency's new Communications Center at 6350 West Freeway. He will join the Department of Market Development and Research in the fall.

Bursleson, until recently minister of music and education at Logan Street Baptist Church in Mt. Vernon, will serve as director of community relations in the Public Relations Department. He was director of public relations for Ouachita Baptist University, Arkadelphia, Ark., for five years.

Shipman, who was public relations director of Columbia Bible College, has joined the Market Development and Research Department. He will assist in the Commission's growing station relations program.

Vietnam Mission Asks For More Missionaries

A pastor for English-language Trinity Baptist Church in Saigon and numerous couples for general evangelism are the most urgent needs listed by Southern Baptist missionaries in South Vietnam.

Gathered in their fifth annual Mission meeting in Nhatrang, June 14-18, the missionaries concentrated action on implementing their program of outreach in the country. They had reaffirmed the program earlier this year in spite of the crucial political and military situation.

"Throughout the sessions the continual sound of airplanes and the low rumble of distant mortar fire were a constant reminder that the hour may be late and not a moment can be wasted," says Samuel M. James, who was elected mission chairman. Other officers are William T. Roberson, vice-chairman, and Walter A. Routh, Jr., secretary.

"Reports from the mission stations unfolded thrilling stories of the outpouring of the Holy Spirit upon this war-torn land," James says. "We closed the meeting with a spirit of confidence that the door to Vietnam has just opened and we stand on the threshold of a great harvest of souls."

World Council of Churches Dedicates \$3 Million Building

The Ecumenical Center, Geneva, Switzerland, headquarters of the World Council of Churches and location of offices of ten other international church bodies, was dedicated July 11. The center is located at 150 route de Ferney, in the Geneva suburb of Grand-Saconnex.

The dedication service was scheduled to coincide with the opening of the five-day semi-annual meeting of the WCC's 14-member Executive Committee.

The center, built at a cost of \$3,000,000 contributed by the WCC's member churches around the world, has been occupied by the staff since Easter, 1964, when office sections of the building were completed. Formal dedication, continent-wide televised, was delayed to coincide with the meeting of the Executive Committee and pending completion of the chapel.

Memorial Aid Fund Honors Dead Student

NEW ORLEANS (BP)—A memorial student aid fund has been established at New Orleans Baptist Theological Seminary here in honor of Bobbie Joe Thompson, who was killed in an automobile accident a few hours after spring graduation.

Seminary President H. Leo Eddleman made the first contribution to the fund to be listed in the student's name.

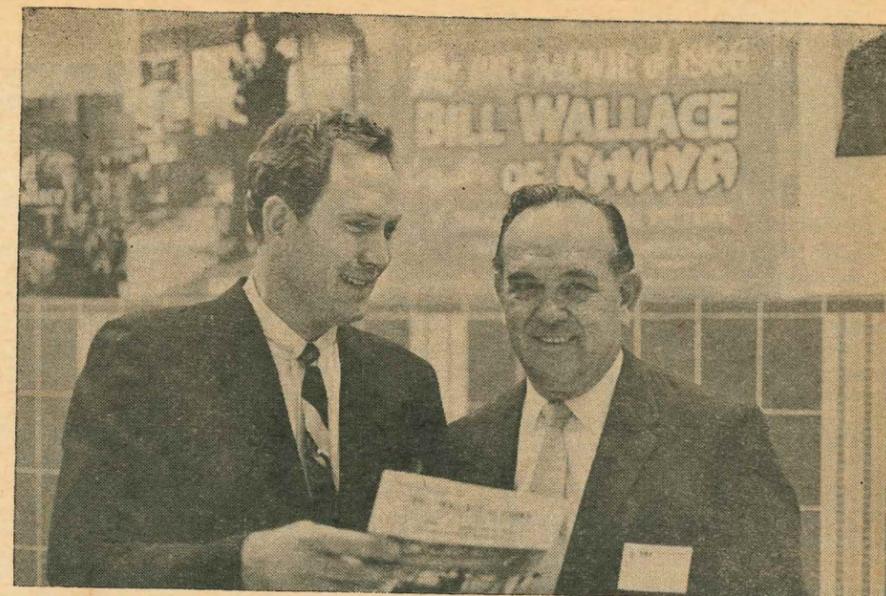
Thompson, 34, who received the diploma of theology in morning commencement exercises at the seminary, was passenger in a car involved in a three-car collision at 6:00 p.m. the same day.

Stearns Baptists Celebrate Fiftieth Anniversary

First Baptist Church, Stearns, Ky., celebrated fifty years of church life with special services on July 4. The pastor, Lee Mason, spoke in the morning service. Dinner was served at the church for members and friends.

The anniversary service took place at 2:00 p.m. with former pastors Isadore Childers and R. E. Connelly present and participating in the service. A history of the church was read and letters from other former pastors who could not attend were presented.

Testimonies were given by members of the church. A period of silence in memory of those "asleep in Jesus" was observed. The service was ended with a prayer for the future ministry of the church, led by Roy Lewis, associational missionary.



PRODUCER GREGORY WALCOTT, and Harold G. Sanders (right), executive-secretary of the Kentucky Baptist Convention, discuss plans for the forthcoming production of "Bill Wallace of China." The men were in Miami Beach, Florida, at the time of their discussion of the movie based on Jesse Fletcher's biography of the Tennessee medical missionary who served and died at Communist hands in China.

"You'll Find Your Lives," Journeyman Told

(Continued from Page 7)

men on the mission fields at all times, Mr. Cobbs says.

Why are these young people—all of them college graduates under the age of 27—postponing further study or careers in the U.S. to give two years overseas?

"Because there's a job to be done," answered one. "And young people are capable of doing it. Maybe not as effectively as the mature missionaries, but we don't have enough of them."

"I hope we can be a shot-in-the-arm to the missionaries," said another.

Many do not know what course their lives will take after these two years. They see journeyman service as a testing ground. "It brings youth into mission work while they are still unsettled in what they want to do, still single and without family responsibilities," a young woman explained. "If I decide missions is not for me, I won't regret the experience."

The group were reassured in their first Bible study class by Dr. Edward A. McDowell, Jr., from Southeastern Baptist Theological Seminary. "You're beginning right," he told them. "You are going to the mission fields to lose your lives in love and service. Don't worry; you'll find your lives."

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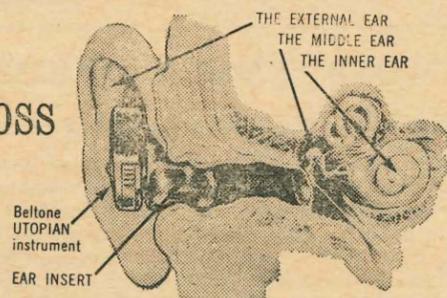
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TEAR OUT THIS AD!

Southern Baptists Serving in 57 Countries

Forty-five persons and one country were added to the Southern Baptist overseas mission program during the July meeting of the Foreign Mission Board. This brings the total overseas staff to 2,033, under assignment to 57 countries.

Twenty-nine persons were appointed for career mission service and four were reappointed, bringing the total in that category to 1,932. Twelve were employed for limited periods of service, giving the Board 101 persons with short-term status.

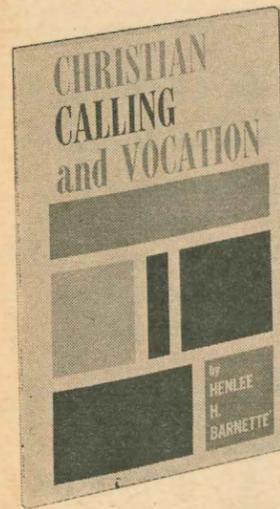
The newest area of mission assignment is Libya, in North Africa, added when the Board employed Rev. and Mrs. Harold L. Blankenship, of Hickory, N. C., for a four-year term as missionary associates in English-language work

there. Mr. Blankenship will be pastor of First Baptist Church, Tripoli.

This three-year-old church is the only Baptist church between Melilla, on the Moroccan coast, and Egypt, Dr. John R. Hughey, secretary for Europe and the Middle East, told the Board. Its aim is to reach as many as possible of the 10,000 English-speaking civilians and the thousands of American military personnel stationed in Libya. Approximately a third of the 200 church members are with the military; most of the rest are with oil companies.

"THE TRIPOLI congregation has also gone on record as being ready to 'support any work among the Muslim Libyan population should the opportunity present itself,'" Dr. Hughey said.

A thoughtful new book for young people and youth leaders, by the author of An Introduction to Communism



CHRISTIAN CALLING AND VOCATION by Henlee H. Barnette

Life takes on new meaning and motivation when we understand that God calls every Christian with a holy calling and for a definite purpose. It also gives a new and deeper appreciation of the diversity of gifts God has bestowed on man. This gives point and meaning to Peter's admonition, "As each has received a gift, employ it for one another, as good stewards of God's varied grace."

This book was prepared by a preacher and teacher, for his students. It is admirably suited for this purpose. But it is equally suitable for the instruction and inspiration of ministers in the field.

The author is Professor of Christian Ethics at Southern Baptist Seminary, Louisville, Kentucky.

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Dr. Baker J. Cauthen, executive secretary, told the Board that response of missionary volunteers, growth of missionary giving, and a deepening concern for a greater world task give "every reason to believe that Southern Baptists are girding themselves for a larger undertaking on a world scale in the remaining decades of this challenging and perilous century."

He reported on the participation of Board members and staff in a number of recent meetings. One was a consultation on foreign missions held at Miami Beach, Fla., June 30-July 3, with nationals, missionaries, and Southern Baptist Convention leaders taking part. The full Foreign Mission Board will study the consultation findings when it meets August 18-20 at Glorieta (N. M.) Baptist Assembly.

"Those who shared in the recent gatherings are impressed by the depth of concern in the hearts of Baptist people both in this country and throughout the world for a greater outreach of Christian witness in the days ahead," Dr. Cauthen said. "The consultation deepened the sense of involvement on the part of strategic leaders."

DR. CAUTHEN said Southern Baptists were challenged by Dr. Rubens Lopes, president of the Brazilian Baptist Convention, "as he called for an evangelistic effort in 1969 embracing all the countries of this hemisphere."

Dr. Lopes termed it the "Crusade of the Americas" and emphasized the theme, "Christ, the only Hope," used for the nationwide Baptist crusade in Brazil earlier this year. (He was president of the steering committee for the Brazilian crusade.)

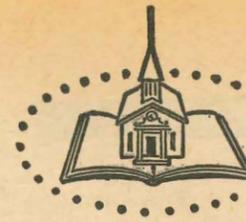
The proposal for a hemispheric Baptist crusade fits into the plans Southern Baptists were already making to devote 1969 to evangelism and missions, Dr. Cauthen said.

Dr. Frank K. Means, secretary for Latin America, reported that Dr. Lopes plans to visit the various countries of that area soon in order to share with Baptists there his dream of a "Crusade of the Americas."

"If they respond with the same enthusiasm as Brazilians and Southern Baptists, a long step will have been taken in the direction of this great effort," Dr. Means said.

He also reported that the two Southern Baptist men missionaries who have remained in the Dominican Republic through most of the crisis expect their families to be able to rejoin them soon. "Worship services have been conducted in homes there and in a new mission point established three weeks before the crisis began," Dr. Means said. "Some 40 people attended services at the mission last Sunday."

Dr. Means left the day after the Board meeting for a month's visit with missionaries in South America.



SUNDAY SCHOOL LESSON

By H. C. Chiles



CHRISTIANS GROW THROUGH WORSHIP

(This Lesson for Sunday, August 8, 1965)

Worship is the proper recognition of the worth of God, an adoration of His person, and a veneration of His name. It means to honor with love and submission. It is giving to God the homage of an enlightened understanding and the love of a regenerated heart. It is an art which requires time, thought, love, and practice. Worship is a glorious opportunity, a supreme privilege and a solemn duty. True worship is a tremendous factor in Christian growth and spiritual development. It enriches personality and strengthens character.

I. Worship In The Life Of Christ. Mark 1:35.

Both by example and precept Christ taught the importance and value of worship. Even in the midst of His most strenuous activities and the performance of His major tasks, our Lord deemed it wise and necessary to withdraw from the presence of the crowds and spend time in quiet communion with the Father. On the occasion mentioned here Christ arose before the day broke, went out of the house in which He was a guest, and out of the city, departed into a solitary place to avert any distractions or interruptions, and there renewed His strength through prayer to God. If He, the Son of God, needed to spend time in prayer, how much more do we, as His followers, need to get alone with God! Certainly we need the grace and power, which prayer alone can bring, far more than Christ did. Our spiritual development and effectiveness in the Lord's service depend greatly upon earnest prayer and Bible study. Each of us needs daily communion and fellowship with the Father for renewal of spiritual strength. If we are to follow the example of Christ, and thereby enjoy Christian growth, we will not neglect public worship, for it was His custom to attend regularly the public services also.

II. Worship In The Early Church. Acts 2:46-47.

Following Peter's sermon about three thousand people were added to the church. Regardless of their circumstances and hardships, those church members remained steadfast in the things of the Lord. They were eager to receive instruction from the apostles,

who had been taught by Christ. When the apostles instructed them in the things of Christ, they gladly accepted what they were taught and promptly put the instructions into practice. A faithful teaching ministry is one of the crying needs in our present-day church life.

Those early Christians continued in intimate fellowship with God. Bound together by the unbreakable ties of Christian love, they enjoyed a wonderful fellowship. Instead of indulging in criticism of one another, they prayed for and encouraged each other. True brotherly love prevailed among them.

The first church was a worshiping church. As an active, working, and aggressive group of Christians, they daily and regularly went to the temple for the public worship services, since they did not have a church building. They did not do as so many church members do in these days, limit their public worship services to once a week or even less. Aware of the value of congregational worship, they also assembled in the Christian homes for the purpose of worshiping God together. They were steadfast in the breaking of bread. This expression is frequently interpreted as having reference to their observance of the Lord's Supper. None of them refused to obey the dying command of their Lord. What a pity that so many church members today act as if the command, "This do . . . in remembrance of me," had never been uttered!

They also continued in the attitude and spirit of prayer. Their prayers indicated their reliance upon God. Had they failed to pray their efforts would have been fruitless, but as a result of their praying they were powerful and influential. They were reverent, whereas many of our church services are characterized by the lack of reverence. They were very generous and sacrificial because of their love for their Lord and their love for others.

They were happy in the Lord and in their work together for Him. Their gratitude to God for His blessings upon

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

them found expression in praise to Him. Their spirit, fellowship, attitude, conduct, testimony, labors, and service won the admiration, esteem and love of the unsaved around them, and resulted in the salvation of many precious souls and their addition to the church. They wanted the peace and joy which characterized the church members. Fellowship with those who know the Lord and truly love Him is one of the most glorious privileges which God gives to His children. As they together devote themselves to the doing of His blessed will, He delights to fill their souls with joy, to bless them, and to win others through them.

III. Worship In The Lives Of Christians Today. Hebrews 10:19-25.

Every Christian has the priceless privilege of direct access to God through Christ. This has been made possible through the grace and by the gift of God. He can freely and confidently go to God for himself. Just as certainly as his privilege is that of access to God, so his duty is that of approach to Him. The Christian draws near unto God when he engages properly in the solemn exercises of private devotion and public worship. Every person worships somebody or something. Christian worship is a personal acknowledgment to God of one's reverence for and homage to Him.

Christians are urged to be true to the avowal of their faith in Christ on the ground of the faithfulness of God in fulfilling His promises. We are challenged to put our minds to the task of taking thought of others—their beliefs, needs, and longings. Let us so incarnate the spirit of Christ in our lives that our conduct will cause others to want to live the kind of life and do the kind of works they see exemplified in us.

God's Word enjoined and His son practiced public worship. While it is possible for the Christian to worship God in solitude, it is incumbent upon him to join his fellow-Christians in public worship. We are urged not to forsake the assembling of ourselves for Christian worship. We should go to church to worship God, to hear Biblical instruction, to enjoy Christian fellowship, to receive spiritual inspiration, to prepare for service, and to set a worthy example. If Christ has the pre-eminence in our lives, we will not neglect to worship publicly and regularly.

KENTUCKY BAPTISTS AT WORK

Church Music

Proclaim The Word Cantata: July 30, 7:15 P.M., Cedarmore by Eugene F. Quinn

The new cantata entitled *Proclaim the Word* is presented at Cedarmore on July 30 at 7:15 p.m. The entire Music Leadership Week choir under the direction of A. Ray Baker of New Orleans Seminary will present the cantata.

Outstanding tenor and baritone soloists will work with the choir in presenting the cantata, accompanied by an instrumental ensemble in addition to the keyboard instruments.

Pike Association Features Hymn Sings With Special Purpose

The quarterly hymn sings of Pike Association are helping the churches and their choirs in special ways according to reports from A. Y. Hodge, Jr., their associational music director.

"Developing a Better Church Choir" was the theme of the hymn sing the first quarter of 1965. The main objective was to give particular attention to singing parts in the congregation and choirs. One hundred sixty-two people from 7 churches attended.

In the second quarter, the theme was "Using the Minor Hymns in Church Choirs". Featuring these hymns in minor keys allows church choirs to consider presenting a better variety of special music. The attendance was 114 people from 5 churches.

Woman's Missionary Union

WMU Week and Week-End — Cedarmore by Mrs. Geo. R. Ferguson

Week—The program opens on Monday evening, August 30, at 7:30 with a message by Mr. Daniel Bagby, son of well-known missionaries to Brazil.

Week-end—Opens with conferences on Saturday afternoon, September 4, at 2:00 p.m. There will also be conferences on Monday morning, September 6, 9:00-10:30. Mr. Daniel Bagby will speak to this conference on Sunday evening.

Week—The Bible Hour speaker will be Dr. Wayne Ward of Southern Seminary.

Week-end—Dr. Ward will speak to this conference on Sunday morning.

Week—Mrs. J. D. Franks of Europe will speak at the Missions Hour each

day. She will speak at the Sunday School time to the **Week-end** conference.

Week—The Missions Banquet will be held on Thursday night at 5:00 p.m. Northeastern Region will be in charge.

Week-end—The Missions Banquet will be Saturday night at 5:30 with North-Northeastern Region will be in charge.

Conferences—WMS Conferences will be held as follows: Plan A; Plan B; New WMS Presidents; Mission Study; Prayer; Community Missions; Stewardship; Programs. There will be conferences for: YWA Leadership; GA Leadership; Sunbeam Band Leadership and Associational Presidents.

A new feature will be that the conferences on Mission Study, Prayer, Community Missions and Stewardship will be repeated both morning and afternoon in order that those holding different offices in the church and the Association may attend two conferences.

The Program Conference will be held in the afternoon only.

Conferences for the Week-end will be the same as those for the week except that there will not be a conference for new presidents nor will any conferences be repeated. There will be a panel of conferences leaders to answer questions on Sunday afternoon.

Both programs include Vesper Services led by summer student missionaries and Prayer Retreats.

Programs begin at 8:45 a.m. during the week; 9:30 a.m. on Sunday and 9:00 a.m. on Labor Day. Evening programs will begin at 7:30 and highlight special promotional features each evening except Monday and Sunday. Conferences close Friday at noon and Monday at noon.

Christian Unity and The Christian Witness (Continued from Page 3)

seminaries, the giants of Protestant thought, and even of Roman Catholicism, are studied without any anxiety about the traditions which have produced them. This is true of theology, of biblical studies, of ethics, and every other area of theological education. Particularly in the area of systematic theology have Baptists in recent times been dependent upon great thinkers who stand outside our tradition.

Baptists Have Been Aloof

Paradoxically, while we Baptists have felt and acknowledged a growing dependence upon the thought and scholarship of men outside our circle, we have generally held ourselves aloof from any meaningful contact with other Christians, both personally and organizationally. We have played no part in the attempts of other Christians to come to know and understand one another. As a result, we have received practically nothing of what they have to give, and we have rejected a very serious stewardship of our own gifts by refusing to share them with the rest of the Christian community.

Without compromising any of our concerns about dangers inherent in monolithic church union, we as Baptists could well make certain basic adjustments in our attitudes. It is imperative that we rid ourselves of proud self-confidence which sometimes seems to be accompanied by a bit of provincialism. We have been eminently successful in increasing our numbers, in creating an effective organizational structure, and in increasing fantastically the material wealth of our church institution. We have been inclined to look a little patronizingly at other denominations, and to equate our growth with the unique presence of God's spirit and the inspired purity of our doctrine and ecclesiastical structure. We have even propagated a myth that we stand in a colossal unity ourselves, without recognizing honestly the tremendous diversity that is to be found within our own fellowship. We have never felt the need to evaluate the extent to which our success has been a sectional cultural phenomenon, and we have never really been able to see ourselves as a part of a complex world society. Even when we expand to new parts of the country, this expansion tends to be among persons of our own cultural background.

We must rise to a realization that the salvation of the world does not lie necessarily in our Southern Baptist ecclesiastical forms, nor does the presence of our name guarantee that the Spirit of God will through us call men to repentance and faith. Basically, we have spoken effectively only to our own cultural unit. As our rapid growth slows, which statistically it is doing, we are going to have to face our place within a hostile world. Our own world is going to get larger; we are going to see and to share the problems faced by others; and we are going to need the fellowship of other Christians.

As we face this process, it is very important for us to learn that the Spirit of God transcends denominational lines. Whatever our fears about church union, we are a part of the body of Christ, and with brothers who differ from us, we constitute a remnant whose task it is to give evidence of God's redemptive grace. The sooner we learn that this grace has worked in others, the more effectively we shall take our place in the total Christian community.

Baptists Can Learn

It is at this point that ecumenicity comes to have a real meaning for us as we serve in the local churches. Within our communities it will be possible for us all to cultivate a greater sharing with Christians of other denominations. We can enter into dialogue with others at the personal level, and can find that we have very much to learn. We are remiss in our stewardship if we do not take advantage of every opportunity to come to know and appreciate Christian persons no matter how different may be the systems in which we give expression to our faith. We will find our brethren willing to share with us in many things—in fact, even anxious to do so. We need them, and will need them more, and they need us.

In this kind of interaction it will not be necessary to sacrifice any of those things which are important to us. On the contrary, the necessity will be placed upon us for a careful scrutiny of our positions, and a reinforced testimony to the validity of those which we believe to be useful to the world community. Many of us have and will continue to have serious reservations about a massive church organization, and will fear any attempt to put an end to diversity, but at the same time it is imperative that we recognize that the Spirit of God is not divided. In the confused modern world there can be no justification for a refusal to confess an essential Christian unity which spans traditional barriers and draws the hearts of men together in the body of Christ.

Budget Goal Goes Over Halfway Mark

NASHVILLE (BP)—The Southern Baptist Convention for the first half of the year received \$10,304,067 via the Cooperative Program, means of support for nearly all its agencies.

The 1965 budget goal is \$20,335,060, which allows for operating and capital needs for the agencies plus \$500,000 estimated as an advance for foreign and home missions exclusively. Thus, in half the year, the convention has collected over half its budget goal.

SBC Treasurer Porter Routh reported Cooperative Program receipts were running 5.52 per cent ahead of the first six months of 1964.

Designations through June, 1965 amounted to \$15,601,543, up 7.6 per cent over the first six months of last year.

Cooperative Program funds, undesignated, go to support the various agencies according to a division voted by the Southern Baptist Convention. The Sunday School Board, a self-supporting agency through its literature sales, does not get Cooperative Program allotments.

Designated funds go only to the purposes picked by the donors.

The funds reported by Routh included

\$1,653,371 via the Cooperative Program received in June alone, and \$804,795 received during the same month through designations. None of his report includes funds kept by local churches or by state Baptist conventions for local and state objectives.



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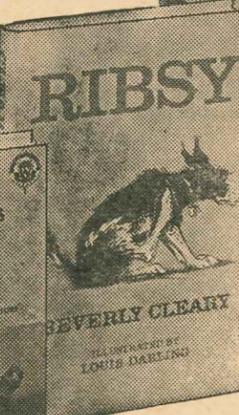
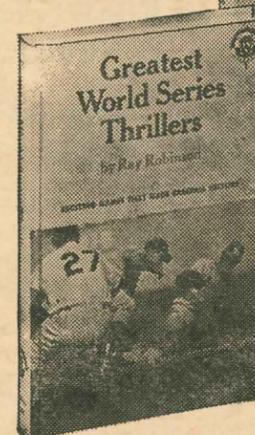
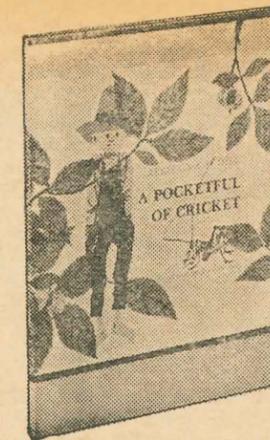
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