



  
**WESTERN** RECORDER  
FEBRUARY 10, 1966



## GLEANINGS FROM THE FIELD

**AN UNUSUAL RESPONSE** to the Lottie Moon Christmas Offering is reported by Mrs. Harold Scott, church secretary for the Little Flock Baptist Church, Route 2, Shepherdsville. With a goal of \$822, the congregation gave over \$1,000. Southern Baptist Missionary John McGee presented a tremendous challenge to the Little Flock congregation on a visit in December.

**THE CORRECT ADDRESS** for Missionary Marshall Phillips is P.O. Box 2925, Mombasa, Kenya.

**PAUL M. STEVENS**, director of the SBC Radio and Television Commission, Fort Worth, received the highest of 18 awards presented by the Georgia Association of Broadcasters in January when they held their 21st annual Radio and Television Institute which met at the University of Georgia in Athens.

**ROBERT WADE**, fourth child of James and Betty McKinley, missionaries to Pakistan, was born January 16 in Manila, Philippines. Mrs. McKinley has been in the Philippines since September, 1965, when Southern Baptist missionary women and children were evacuated from Pakistan because of the fighting between that country and India. McKinley joined her there recently. Both are Kentucky natives, he of Nora and she of Louisville.

**BETHLEHEM BAPTIST CHURCH**, Louisville, ordained Bob Frank, Vernon Moser, Paul Lloyd and John Stigler as deacons on January 30. Ercil Barker is pastor at the church.

**PASTOR WILLIAM R. NAVE** of the Crabtree Avenue Baptist Church, Owensboro, reports that "although three inches of snow fell Saturday (Jan. 22), 271 people came out for the Sunday morning Bible study and 143 came for the Sunday evening study. Dr. George W. Redding taught the book of John at his usual high spiritual performance."

**SAM J. ERVIN, JR. (D)**, senior Senator for North Carolina, has been named recipient of the 1966 Religious Liberty Citation from Americans United for Separation of Church and State. The award, presented each year for distinguished service to the cause of religious liberty and the separation of church and state, will be given in Nashville February 22 during the 18th National Conference on Church and State.

Ervin is a sponsor of a bill pending before the second session of the 89th Congress which would provide for judicial review of the constitutionality of grants and loans under certain acts of Congress.

**W. D. SHARP**, pastor of the Elkton Baptist Church, has been called as pastor of the East Williamson Baptist Church, Williamson, West Virginia. A graduate of Carson-Newman College and Southern Seminary, Sharp assumed his work in Williamson about the first of February.

**FIRST BAPTIST CHURCH**, Shepherdsville, has started an inspiration telephone call system. On a recent Monday in seven hours time there were 589 calls for words of inspiration. The number in Shepherdsville is 543-6000. Bruce Hartsell is pastor.

**MRS. L. M. BRATCHER**, emerita Southern Baptist missionary to South

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

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### WESTERN RECORDER

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Brazil, may now be addressed at Box 935, Kingston, Tenn. The former Artie Porter, Caneyville, she served as a missionary for 40 years before retiring in 1958.

**J. L. HART**, a deacon for 45 years in the Vine Grove Baptist Church, died in December, 1965. He served as clerk, Sunday School superintendent and teacher for many years. He united with the church in 1908 and was 96 at the time of his death. He is survived by his wife, Rosa Lou Shacklette Hart, and four children. W. H. McGinnis is pastor of the church.

**GARY BRADLEY**, student at Southern Seminary and BSU director on Centre College Campus, has resigned to accept a similar position at Lincoln Memorial University for this semester. Appreciation for Bradley's work at Centre was expressed in the bulletin of Lexington Avenue Baptist Church, Danville.

**JOHN DILLION** of the Billy Graham Association will be in Lexington April 12 to discuss proposed plans for a Grady Wilson Crusade in 1966 and a 1968 Billy Graham Crusade with the Central Kentucky Billy Graham Committee. More than 100 churches from fifteen denominations and twelve counties have voted to participate in the crusade.

**JOHN G. DICKINSON**, minister of education for nearly seven years at the First Baptist Church, Mayfield, has resigned to accept a similar position at the First Baptist Church, Marietta, Georgia. His resignation becomes effective February 15. John C. Huffman is pastor of the Mayfield Church.

**MRS. J. L. BLEDSOE**, the mother of former Kentucky Pastor John Bledsoe, was killed instantly in an automobile accident January 8. Mr. Bledsoe was critically injured. Presently the pastor of the First Baptist Church, Calhoun, Ga., Bledsoe was pastor of the Greenup Forks Baptist Church, Long Ridge Baptist Church in Owen County and the First Baptist Church, Clay.

**MRS. D. M. ALDRIDGE**, wife of the president of Clear Creek Baptist School, was the missionary speaker at eight associational WMU meetings in Georgia during January. She traveled with Miss Betty Lynn Cadie, state YWA director. Another week is planned during February.

FROM VIRGINIA

## The 'White Noose' Loosens Slowly

by Elmer S. West, Jr.

This is the account of the way some members of a Southern Baptist church responded to an unchristian situation in their community. The church is Ravensworth Baptist, in Annandale, Virginia, a suburb of Washington, D.C. More than 90% of our members are from the South. Members from each of the states of North and South Carolina and Georgia outnumber Virginians.

It is a much publicized fact that suburban areas of southern Maryland and northern Virginia form the "white noose" around the neck of the District of Columbia. However, our members were surprised when a Christian layman spoke to our Training Union and told us that the percentage of Negroes in the total population of metropolitan Washington has averaged a variation of only five points during the past 150 years! It has stayed between 25 and 30 percent. Other interesting but disturbing statistics indicate that the percentage of Negroes in the suburban population has dropped from 9% in 1950 to 6% in 1960.

In the summer of 1964 the ministers of 35 Annandale churches prayerfully sought to face up to the problem of segregated housing in our community. We felt we had to confront ourselves and our white congregations with the unchristian conditions into which we had drifted.

We agreed to sponsor a Fair Housing Campaign through all the churches whose ministers would participate. It was agreed that no pastor would ask for an endorsement from his church. He would request his official board the privilege of sending to each adult member a personally written letter giving background information, a statement signed by all the participating ministers, and a card which said, "As a committed Christian I believe that every person has the moral right to purchase or rent a home anywhere without regard to race, religion, or national origin. I encourage financial institutions, home builders, apartment owners and real estate brokers to do business without discrimination. I will do my part to be a good neighbor to anyone moving into my community."

There was a place for the member to sign his name indicating his agreement with the statement. There was a place for him to check if he was willing for his name to be used publicly.

Pastors of 29 of the 35 churches participated. The last week in September

*Elmer S. West, Jr., formerly of the Foreign Mission Board, is pastor of Ravensworth Baptist Church, Annandale, Virginia.*

February 10, 1966

the cards and letters were mailed. Members were asked to bring their signed cards and present them during morning worship the following Sunday. On that day we were observing the Lord's Supper. I preached on the subject, "And who is my neighbor?" (Luke 10:25-37) I entered the pulpit that morning with much prayer and more anxiety. I felt perhaps one in ten "heads of households" in the church would respond positively, but I had deep concern about those who would react negatively. To our surprise, approximately one-third of the adult members signed the card affirming their Christian conviction against discrimination in housing. More than half of those signing indicated that their names could be used publicly. Two persons recorded their disagreement. One new member called a deacon to know if this was church policy. He was told that no vote of the church would be taken since this was felt to be a matter of personal soul-searching and decision.

The bold witness of a few spread, even as in the first century. By the spring of 1965 the Northern Virginia Committee on Fair Housing, noting what had happened in the Annandale churches, launched a far broader campaign to confront the citizens of the area with the unchristian and undemocratic situation of which all of us were victims.

FROM KENTUCKY:

## A Live God in Baptist Pulpits

by Paul Sullivan

In a desperate hour of uncertainty when a confused world is looking for a bedrock as an anchor, the church and its pulpit seem at times to be as lost at sea as the rest. Voices raised to their highest pitch cry out that the church is irrelevant and God is dead. The paradox of this is that it is not the outsider pointing a finger of accusation, but the minister standing on the door step proclaiming that he is a physician having no value.

Do we have a place in the modern society in which we live? Is it true that we are only an opiate to deaden the senses of hurt people so that they cannot feel their pain? Let's look at the facts. If the pulpit deals in uncertainties and answers questions with question marks, it probably is irrelevant. The worshiper has come to worship God and find strength. He has lived in a confused world all week; in the church and its worship service he has sought out his last stronghold of verities.

He will be confused if you tell him he should experience "Koinonia," but he will recognize true fellowship and make

### The Cover

Remember the young men and women in Kentucky by observing Christian Education Advance Sunday, February 20, 1966.

With limited financial support given sacrificially by many people the campaign got under way. March 5 was designated "Fair Housing Sunday." The newspapers, sniffing a developing crisis, gave full coverage. This was to be a dramatic confrontation. The following weekend canvassers would ring thousands of doorbells and present the fair housing pledge card asking for a signature on the spot. We were counseled not to be drawn into a debate but simply seek a straight "yes" or "no" on the issue.

On Fair Housing Sunday one hundred forty ministers preached on the subject, calling for commitments, for volunteer canvassers and, in a few cases, contributions were requested for the purchase of literature. On that day 1,500 persons volunteered to help take the canvass and \$5,000 of support was given. Final tabulations indicated that 2,500 canvassers visited 74,000 homes in Northern Virginia and received affirmative signatures from 40,200 adults living in those homes.

Many had to face up to something they had conveniently ignored. The conspir-

(Continued on Page 11)

his contribution if it is there. You don't have to explain it to him or tell him it is present. He knows little about the new concepts of theologians and generally he cares less! He is living life practically and not theoretically. He is the father of a new son and he is happy and wants to share his exuberance with others and find the faith and strength to help him believe that he is not merely raising a son to die in some far off jungle. Or he is sad. Death has taken a loved one and he has come to worship to re-establish his faith in the midst of his sorrow.

Have the Baptist minister and the pulpit a place in our society? A young mother gives birth to a beautiful child and then learns it is very mentally retarded. Her world has collapsed but a loving pastor and a worshipping church help her adjust to the situation and find joy in adversity. A business man is faced with a moral decision in his business and through worship finds the strength to do the right thing.

A teenager understanding that she is

(Continued on Page 11)



### Making the New Order a Reality

Sunday, February 13, is Race Relations Sunday for Southern Baptists. It behooves us to come to grips with what our religion has to do with race relations. In our own state we have reason for optimism.

Thursday, January 27, was a truly historic day in Kentucky. The signing of the Kentucky Civil Rights Bill by Governor Edward Breathitt made Kentucky the first Southern state to pass strong civil rights legislation. Coupled with the national civil rights legislation, the Kentucky legislation leaves little to be desired in the way of laws.

In a few brief years the race revolution has made remarkable strides in America. We are too close to it to realize it fully, but doubtlessly the twentieth century revolution of oppressed peoples of the world will be judged even more significant than the American Revolution or the French Revolution.

The old order had to go in America as it has in other parts of the world. The dream of equality had grown in the womb of the black race for many years. Like a child when the time of birth comes, this freedom dream could not be held back. The birth pains have been severe but birth must come even if the mother dies in labor.

And so the new order has appeared. The biggest task, however, is still ahead. This is to make the new order a reality in spirit and truth. Legislation can never do this though it is a necessary part of the process.

The true realization of the dream of justice and equality is a matter of men's hearts and hearts are never changed by law. Only God can change hearts and only the love which results can make perfect the new order. *Rights* may be gained by law but *right* prevails ultimately only by love.

This gives reason for hope, especially in the South. The number of whites and blacks in the South who have sincere trust in God is legion and there is no reason not to believe they will learn to live in the new order on the level of Christian love. Whites and blacks in the South worship and love the same God. They have in the main loved one another though they differed on God's plan for the Negro in this world.

The new order must say goodbye to the kind of peace based on a paternalistic attitude of whites toward blacks. This is gone forever though many whites look back on it as the golden age and many blacks were satisfied with it and still are. An attitude of condescension is not real love.

Real love is based not on the worth of another, to say nothing of his color, but upon the fact that he was made in God's image and is redeemed by the blood of Jesus just as I am. When this love comes, both white and blacks can truly sing "We Have Overcome."

### A Bit of Heaven on Earth

One of the most heavenly experiences on earth is a New Testament church where the pastor and people love each other and work together in doing the work of the Lord. As a denominational worker, I have the privilege of visiting many Baptist churches and occasionally my heart is set to singing by the heavenly experience I find. There are many of these that will never be reported in denominational publications but surely are on God's choice list.

I found one of these happy situations recently. Arriving on late Monday afternoon in Walton to join Pastor Joseph Tackett and members of the First Baptist Church in a study of John's Gospel I had some concern about how many might show up for the first session. My concern was deepened when the pastor appeared almost nonchalant about it and seemed to assume we would have a good response.

Walking into the sanctuary at the appointed hour, I was almost overwhelmed to see what looked like a Sunday morning congregation. The numbers increased during the week and a deep hunger for the solid meat of God's word was clearly present. It was a teacher's dream. Classes for younger groups were equally or more successful.

On Wednesday night 200 came to eat together and study. The family night at Walton has been going strongly for three years and why not with fried chicken and all the trimmings for 60 cents for adults and half price for children? And the supper pays its own way, according to the reports.

How is such success at Walton explained? Surely several factors must contribute. For one thing the pastor is capable and also committed to the task. He is an example of what the Lord can do for anyone who is willing. Answering the call to the ministry after marriage and starting out for college and seminary training with a wife and three children require dedication and determination. A rural background in Owen County, a genuine experience with the Lord, an efficient and dedicated wife are all part of Tackett's resources.

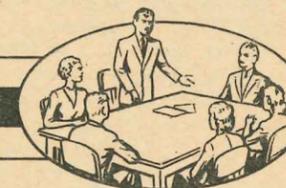
Most important of all in the success at Walton is the involvement of many laymen and laywomen in the work of the church. The pastor had to turn to his

people several years ago when he almost lost his health from overwork. This was the turning point at Walton. Now such things as the January Bible Study are directed by laymen and the pastor is left free to do other things. Training Union Director, Franklin Breeden, a mechanic, handled the January Bible Study

as efficiently as any trained religious education minister could.

What is happening at Walton's First Baptist Church is a bit of heaven on earth and leads to the conclusion that churches can be more effective today than any-time in history in spite of prophets of doom.

## BAPTIST FORUM



### Only A Man

Reverend Jack Gullidge's article (Nov. 18) on the pastorate entitled "Five Talent Demands from One-Talent Men" contained some sobering thoughts. The truth of his words should cut deep into the heart of every church member!

The New Testament exhorts assemblies to be of "one accord," yet we somehow often fail in this. My heart goes out to the many fine ministers of God who are long-suffering and serve with patience. It seems that an all too common expression is heard among church members and it is: "I really like our pastor BUT. . ."

One of our more prominent Bible expositors has said that he receives countless letters each week from disgruntled people who report that the pastor did this or said that and they inquire how they can get rid of him. He was therefore prompted to send an expedient reply to one and all. Here is what he wrote:

Five Ways of Getting Rid of Your Preacher—

1. Be attentive to his preaching; say "Amen" once in a while and speak an encouraging word of appreciation. He'll preach himself to death in a short time!
2. Overlook his faults—think of his good points and pat him on the back instead of punching him in the nose. He'll work himself to death after that!
3. Raise his salary and give him a living wage. He may be starved. Provide adequate food and he'll overeat, get fat and have a stroke in due time!
4. Do some personal work—pick up some children for Sunday School; round up a car full of people, take them to church and win them for Christ. Your preacher will drop dead of shock!
5. Get down in earnest to pray for your pastor and he'll soon be such a mighty preacher that some large church will call him and you'll finally be rid of him!

The apostle Paul wrote, "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." (I Tim. 5:17).

Dear Lord, help us to remember that

"When our preacher is doing the best that he can, we should pray for him and help him, for he's only a man. . ."

Amen.  
Sadieville, Ky. Mrs. Walter T. Lee

### A Tribute to a Peacemaker

Dear Editor:

I feel as though I have lost a father. Since seminary days Dr. W. R. Pettigrew has been a close friend and counsellor in the ministry. My acquaintance with this spiritual giant originated when I led the singing and he was the evangelist at the Versailles Baptist Church in 1950. During the demanding days of seminary discipline, even though I was not a member of his church but served as pastor of a rural Kentucky church, Dr. Pettigrew was generous in his encouragement and guidance.

In 1957 after a serious automobile accident, a stream of communications via telephone, telegraph and personal note provided spiritual stimulation to seek a meaning even though all seemed tragic. One such telegram carried these words, "We are always in the forge, or on the anvil; by threats God is shaping us for higher things."

These were also momentous days in the life of Kentucky Baptists as we had reached a critical juncture in our denominational life. The brethren turned to Dr. Pettigrew for leadership and during the stormy sessions of 1957 in Harlan and in 1958 in Elizabethtown, he gained the undying respect of Baptists in Kentucky for his masterful handling of highly emotional matters. It became obvious to all that this was God's man serving in the role of peacemaker. In every potentially explosive issue which our Convention has faced, W. R. Pettigrew has been a peacemaker.

This man of God has left an indelible impression upon my life. A strong identifying mark of his Christian devotion was his burning desire to "maintain the spirit of peace." No more pungent tribute could be penned than the one expressed by Patrick Henry when he spoke of peace, "Peace is the proper result of the Christian temper.

It is the greatest kindness which our religion doth us, that it brings us to a settledness of mind, and a consistency within ourselves."

Harlan, Ky. Earl S. Bell

### A Teenager's Thoughts

Dear Editor:

Baptist adults often tell the younger generation to set good examples. The young people think back and say, "I remember only a couple of days ago I heard you tell a dirty joke on the front porch of the store. Then I heard you use God's name in vain."

Baptist people also tell the younger generation not to put anything before God and God comes first. But what about the company you have for Sunday dinner and you can't make it to church that morning. And what about that big fish tale you men heard and you just happen to see the fish biting on Sunday morning?

Some Baptists say we need a visitation program in our churches and everybody will agree until it is brought up in business meeting. Then what excuses do you hear? Sometimes a teacher may see her pupils at the store and say we missed you Sunday but then she starts talking about something else. In the first place a teacher should visit the pupil at home instead of saying something in front of a group of people.

Baptists tell young people to visit the old folks because when they get old they will want someone to visit them. But how many Baptist adults visit the older ones?

So please, Baptist people, let's start to work. Let's set good examples before others. Let's don't put other things before God.

This is written for both young and old. I am young myself and so set good examples for me and other young people to follow. Good examples are passed on even after you're gone from this world. Ten Mile Baptist Church

Warsaw, Kentucky An Intermediate

### Dollar a Month for Christian Education

Dear Editor:

I believe that if every Kentucky Baptist would give \$1.00 a month to our Baptist colleges, there would be no need for federal aid to supplement our Baptist college educational program.

I am willing to give \$1.00 a week to our colleges and I hope our pastors and

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## Civil Liberties Groups Sponsor Religious Cases

WASHINGTON (BP)—Eighteen cases affecting religious freedom or separation of church and state are in various stages of progress in the courts of ten states, according to reports from civil liberties organizations.

These cases are sponsored in some instances by the American Civil Liberties Union, in others by Protestants and Other Americans United, in others by The American Jewish Congress, and in others by individuals or groups not connected with any of these organizations. In some cases these civil liberties organizations are joint sponsors.

Bus transportation for parochial school pupils at public expense heads the list in a number of cases. There are six cases in four states (Michigan, Minnesota, Ohio and Pennsylvania) pending on this problem.

Special services by public authorities for pupils in parochial schools are involved in two cases. Challenged in Missouri is the practice of supplying special speech therapy classes to children in parochial and other private schools. In Michigan a new law requiring public schools to provide for private schools the same auxiliary services that are given for public schools is being challenged.

In Maryland, two cases involving tax exemption for churches have been filed. One has to do with state property tax exemption and the other involves federal income tax exemption for churches.

Rhode Island has a law authorizing school committees of every county to lend textbooks to all elementary and secondary school pupils. This provision is similar to that included in the Federal Elementary and Secondary Education Act of 1965. This is being challenged on the ground that the state law was passed for the specific purpose of aiding parochial schools in violation of the United States and the state Constitutions.

An appeal to the Maryland Court of Appeals is pending on the constitutionality of grants from state tax funds for construction of buildings on the campuses of four private colleges in Maryland. The circuit court of Anne Arundel County ruled that the grants do not violate the constitution on the ground that the buildings were not to be used for sectarian studies but for secular studies.

The practice of conducting "Head Start" programs for pre-school children in the war on poverty in facilities of parochial schools when public facilities are available is being challenged in Mis-

souri. This case is now inactive pending the possibility of further "Head Start" grants.

In Chicago, Ill., the "shared time plan" is being challenged. The plaintiffs in this case assert that a dual enrollment program which would permit parochial school children to use the public high school facilities for instruction on a part-time basis violates the United States and Illinois Constitutions. They also allege that the compulsory school Attendance Law is not satisfied by part-time enrollment in two school systems.

In Ohio a charge of religious domination in public schools has been taken to the courts. Among the practices challenged are: (1) close co-mingling of programs in the three public schools with religious instruction in adjacent church buildings, (2) segregation of Catholic children in the district in three of its four public schools, and (3) permitting nuns to teach in clerical garb.

A case is in progress in New York "To vacate the sale of land to a religious organization at a public auction." City officials limited the sale of the property to a non-profit corporation to be used for "religious and educational" purposes. The complaint is against this "bidder classification." It charges that the sale of land on the condition that it be used for religious purposes violates the United States and state Constitutions.

## We Tried Race Relations Sunday

By Robert J. Hearn, Pastor  
Second Baptist Church, Lubbock, Texas

We tried Race Relations Sunday last February and had a never-to-be forgotten experience!

The congregation of the New Hope Baptist Church was invited to join us for worship. Their pastor, A. L. Dunn preacher and our choirs joined together for the special music.

After the service of worship, a fellowship was held in the church parlor. All the folk who stayed for the fellowship period were not able to get inside. There was a genuine spirit of worship and fellowship! Members of both congregations seemed unwilling to leave, having enjoyed the experience so much.

One of our high school students who sang in the combined choir testified: "It was a wonderful experience to sit with Negro Christians, singing and worshipping together."

We feel that Race Relations Sunday did much toward understanding and fellowship between our congregations. We highly recommend its observance in your church next February 13. This day was one of our most significant Sundays.



**PASTOR PROUD OF ALL STAR:** Pastor Arthur Patterson (left) of the First Baptist Church of College Hill in Cincinnati, Ohio, proudly shows pictures of the National Basketball Association All-Star Game to Adrian Smith, a member of his church, who won the most valuable player award at the game. Smith is a guard on the Cincinnati Royals' professional basketball team. (BP Photo)

## Roberts To Succeed Jones As S. C. Editor

GREENVILLE, S. C. (BP)—S. H. Jones, editor of *The Baptist Courier* since 1948 will retire March 1. Succeeding him will be John E. Roberts, who joined the staff last July 1 as associate editor and business manager.



Roberts

the actual date."

A native of South Carolina, Jones was president of Southwest Baptist College, Bolivar, Mo., before assuming the *Courier* editorship. Prior to that, he held pastorates in Mississippi and Alabama and was a professor at Judson College (Baptist), Marion, Ala.

Roberts was editor of *Charity and Children*, publication of the Baptist Children's Homes of North Carolina for five years before moving to the *Baptist Courier*. He is a native of Shelby, N. C., and a graduate of Gardner-Webb College (Baptist), Boiling Springs, N. C., Furman University (Baptist), Greenville, S. C., and holds the master of arts degree from George Peabody College, Nashville, Tenn.

Trained and experienced in religious journalism, Roberts was director of public relations at Gardner-Webb for six years before becoming editor of *Charity and Children* in 1960.

He was a member of the Southern Baptist Inter-Agency Council.

The *Baptist Courier* was founded in 1869 and has a current circulation of 78,000. "We must strengthen our news coverage and editorial policies," said Roberts in looking ahead to his new responsibility, "in an effort to become the best possible Baptist publication."

The retiring editor was president of the South Carolina Baptist Convention in 1965 and president of the Southern Baptist Press Association in 1961-62. He served on the board of trustees of New Orleans Baptist Theological Seminary for 10 years and was chairman of the committee which recommended to the board the current president of that seminary, H. Leo Eddleman.

Announcement of the change appears in the Jan. 27 issue of the *Courier*, along with the statement of the board of trustees and an editorial comment on his plans by Jones.

"I have been contemplating this move for several months," said Jones, "but I did not want to announce it until near



**BAPTIST PUBLIC RELATIONS ASSOCIATION OFFICERS:** Newly-elected officers of the Baptist Public Relations Association are (left to right) Program Vice President Joe Abrams, of the Mississippi Baptist Convention news service; President David A. Morris, public relations director for the Alabama Baptist Convention; Newsletter Editor Floyd Craig, communications director for the Southern Baptist Annuity Board. Other officers (not pictured) are Secretary-Treasurer Floyd North, editor of the Commission magazine; and Dick McCartney, BPR representative on the Inter-Agency Council. McCartney is public relations director for Texas Baptists. (BP PHOTO)

## Senator Says 'Conflict' Is Necessary and Good

WASHINGTON (BP)—A United States senator charges his colleagues to examine the "moral obligations" imposed upon them by the "inevitable" conflict of life.

Addressing the Senate prayer breakfast on "The Inevitability of Conflict," Sen. Wallace F. Bennett (R., Utah) said that opposition is a necessary good. Without opposites there could be no choice, and without choice there could be neither freedom nor happiness, he said.

The prayer breakfast is a weekly meeting of interested Senators, with each one speaking to the group at some time. Sen. John C. Stennis (D., Miss.) has spearheaded the gathering for a number of years. The group promotes an annual prayer breakfast, usually attended by the President.

Looking at the position they fill as members of the United States Senate, Bennett called attention of his fellows to some "obvious" moral obligations:

1. Each has the responsibility for developing the highest possible standard of personal values, both temporal and spiritual.
2. Each has the responsibility, to himself and to God, to be "active rather than passive in the inevitable conflict."
3. As seen in the Revelation refer-

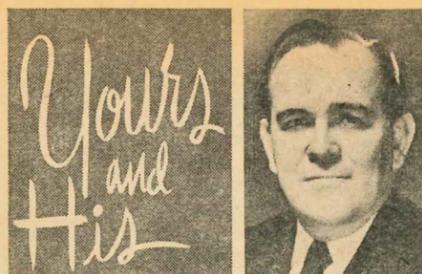
ence to being "neither cold nor hot," it is not enough to engage in good causes. "We must also be concerned with the depth of our commitment."

4. The tendency of the American people, in their abundance, to "take their ease," similar to the Biblical account of the rich man, could possibly mean that their "soul—our existence as a nation" is also in danger.

5. The question of motive, recognizing that "ultimate opposition is between selfishness and unselfishness" and that "we never react from either motive purely."

Bennett said that international conflict and war reflect the inner struggle of every man. Before one can ask how the battle goes in Viet Nam or how the program goes in Congress he must find out "where he stands in the conflict that is taking place in his own heart," he continued.

Until the majority of men can swing the balance of their separate internal personal battles to the side of the ultimate values of the great spiritual truths contained in the gospel of Christ, there can never be any hope for a time when all conflicts will be waged to show who can do the most for human progress rather than for power and domination over mankind," he said.



**"Pay Day Some Day"**

Dr. Robert Greene Lee, famous preacher from Memphis, has a famous sermon with this title. God has a time of reckoning for every good and evil thought and deed. The "wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

This is applicable universally. God is not mocked, says the scripture, "Whatsoever a man soweth, that shall he also reap." It works both ways. Sow good, and reap good—God will guarantee it. So with evil—God will guarantee it—and only His mercy keeps every man from eternal punishment.

**Pay For Christian Education Some Day**

Baptists believe in Christian education. Our long history proves it. Our colleges, schools, seminaries prove it.

We believe in separation of church and state, too. Our spilled blood proves it. Our resolutions prove it.

Put these two together and you have this MUST: *Baptists must pay for Christian education—sometime!*

Yes, if we are to have Baptist Schools, Student Centers, missionary education camps, we must pay for them.

"Payday some day!" Why not now? We needed (1963) \$9-million for the necessary buildings and equipment for our schools, student centers and RA-GA camps. We launched the CEA (Christian Education Advance) Campaign for the \$9-million. We now have in pledges-and-cash over \$3-million thus leaving \$6-million needed.

Why not pay now? Thousands of individual Baptists could make a cash gift—small and large now. Thousands could make a pledge for 3 years, \$1 to \$100 a month. Why not do it? Let's pay for Christian Education. Let's prove that we believe in both Baptist schools and separation of church and state.

**Christian Education Day, February 20**

Let's talk about it, preach about it, tell the folks about it, ask God to make us willing. We are able. On Sunday, February 20, TAKE A CASH OFFERING in your church for CEA—bless all our schools, student centers and Camps in one gift—CEA. Envelopes are available to all pastors.

*Harold G. Sanders*

**Kentucky Baptists**

**Fire Destroys Lone Oak Baptist Church Building**

The \$350,000 building of the Lone Oak Baptist Church, Paducah, was destroyed by fire Sunday, January 30.

Pastor Isaac McDonald discovered the blaze about 8:00 a.m. when he rushed next door to the church after receiving a phone call from a neighbor who had seen something that looked "like steam or smoke" boiling from the building. The church is located just outside Paducah.

Three fire departments from nearby communities fought the blaze in near-zero cold.

McDonald said that the blaze apparently started "away from the furnace" in the building's educational unit. However the cause had not been determined.

The destroyed structure was built in 1925 and remodeled in 1956-57.

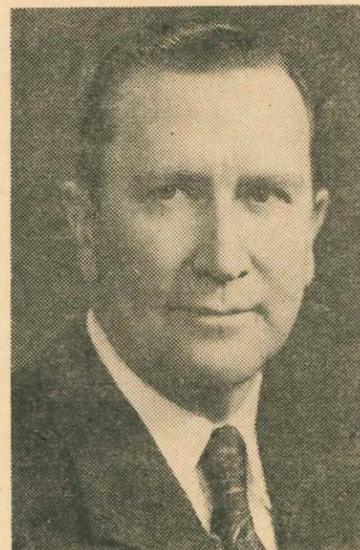
The congregation held a meeting Sunday night in the Lone Oak Elementary school to discuss the fire and start plans for a new building.

**Ira C. Prosser Moves From Calvary to Gardenside, Lexington**

The assistant to the pastor of the Calvary Baptist Church, Lexington, has resigned to accept a similar position with the Gardenside Baptist Church in the same city.

He is Ira C. Prosser who will begin his work at Gardenside on February 15. Mrs. Prosser has resigned also as a secretary at the Calvary Church.

Gardenside has voted to start a new mission in Lexington, to be known as the Eastland Park Baptist Mission. Mr.



Ira C. Prosser

Prosser will assist Pastor Ed Orberon in the services and work of the new mission as well as at Gardenside.

Mr. George Young of Young Industries has given land for the new mission site.

**Estill T. McGrew, Sr. Ordained to Ministry**

Manley Memorial Baptist Church, Louisville, ordained Estill T. McGrew, Sr., to the ministry on January 23, 1966.

Members of the examining council came from Long Run Association. Ben T. Mitchell, superintendent of missions for the association, served as moderator.

Joe R. Hampton, pastor of the Pleasant Hill Baptist Church, Campbellsville and former pastor of Manley Memorial for 13 years, delivered the sermon.

McGrew is interim pastor of the Manley Church.

**Rock Haven Church, Salem Association, Breaks Ground**

Construction is under way for a new building for the Rock Haven Baptist Church, Vine Grove. Ground was broken late last fall.

Charles A. Blanc, former pastor, brought the message at the ground breaking services. First shovel of dirt was removed by Ernest Meadows, senior deacon in the church.

Lowell V. Cantrall is pastor of the church.

**Georgetown Pastor Goes To Sunday School Board**

NASHVILLE—Newest staff member in the Sunday School Board's church administration department is Brooks Faulkner of Georgetown, Ky., who began work January 4 as a consultant.

Faulkner went to the Board from Faith Baptist Church, Georgetown, where he was pastor since May 1963. Earlier he held pastorates in Bardstown, Ky., Louisville, and Elizabethtown, Ky., and was associate pastor of a Missouri church.

He has contributed articles to numerous periodicals including "Church Administration," monthly magazine of the church administration department. He has written guidance materials for adult Training Union quarterlies and is a Training Union writer for the new Life and Work Curriculum.

A Kennett, Mo., resident for a number of years, Faulkner received a bachelor of arts degree from Southeast Missouri State College, Cape Girardeau, and a bachelor of divinity degree from Southern Baptist Theological Seminary, Louisville.

**Investment In Youth: Our Responsibility**

Ross Coggins, director of communication, of the Christian Life Commission, in his book, *To Change The World*, has expressed very graphically what many have tried to say, "The course of modern history will be directed by those who know what they believe and where they are going. We must make up our minds."

What a tremendous responsibility we have to invest in youth. What an opportunity we have to help them know what they believe and where they are going. We can do this as we minister to them personally in our churches. We can do it as we provide financially for our schools and campus ministries.

Many Kentucky Baptist Churches will observe Christian Education Advance Sunday on February 20. This will give an opportunity for many members who have not already done so to make a pledge. Others will give a special offering. Will we support Christian Education?— "We must make up our minds!"

—Mike Speer

**Baptist Forum**

(Continued from Page 5)

other leaders will put this idea before Baptist constituency. I have talked to several people concerning this including one college president and they all seem to believe it will work.

One man who is not a member of any church said to me, "Preacher, I will be glad to donate \$1.00 a month." The college president reminded me that since we have about 650,000 Baptists in Kentucky, \$1.00 a month from each of these would amount to \$7,800,000 a year.

Dayton, Ohio Edward D. Baker

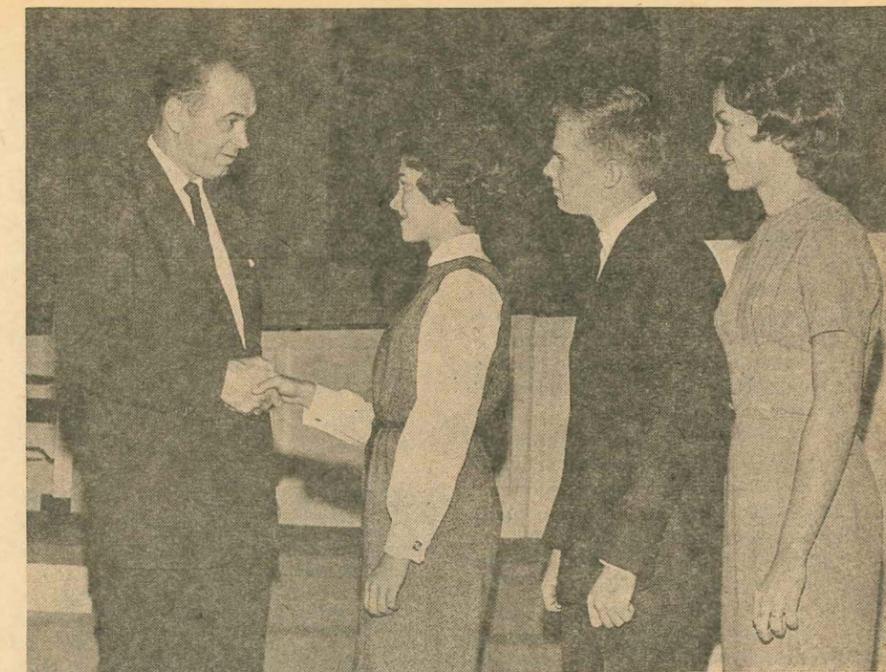
**Why Southern Baptists Should Remain In Higher Education**

Dear Editor:

There are three reasons why Southern Baptists should remain in higher education.

1. The optimum of education places a demand upon us as a convention. The optimum in Higher Education is to afford the best conditions for growth physically, mentally and spiritually. It is during college, university and seminary days that the body, mind and spirit of the young man and woman reaches maturity and dedication and sets out to help make or break, build up or destroy the society about them.

2. Education as a whole is concerned with reality. The unfolding of the future, as has the past, needs Baptist interpretation. Our higher educational system can in the future, as it has in the



**INVESTMENT IN YOUTH.** A pastor welcomes college students into his church—the very beginning of the church's ministry to them and their service to the church.

past, produce Christian men who are not afraid to look back of the amoeba and the atom. We can, because we remain in the higher education field, give the youth who believe that God is the "first cause," an opportunity to cooperate with God in exploring and fulfilling such awesome words as "subdue" and "replenish," as found in the Book of Genesis.

3. Because of specialization. Specialization has in its structure such words as differentiation and particularizing. It has in its mobility such words as

plodding and timelessness. Specialization is aware of the actionist whose process lies within the immediate grasp. Our message is a special message.

Higher education in Baptist owned institutions can continue to produce men with body, brain and heart power for every field of learning and professional skill. It is time for Baptists to remember the "pit from whence we were dug" or our Baptists in generations to come will be sent back to that quarry.

Pineville, Ky. J. W. Lester

**THE CHURCH AND THE ORDINANCES**

*By Buell H. Kazee*

"A tremendous piece of work."  
Wayne Ward, S. B. Seminary

"Best treatise on this subject in many years."  
E. S. James, *Baptist Standard* (Texas)

"Very important book. . . . Worthy of wide reading."  
Joe T. Odle, *Baptist Record* (Miss.)

"Best argument for this position we have seen."  
C. R. Daley, *Western Recorder* (Kentucky)

**AT BAPTIST BOOK STORES**

## Only One State Snags on Textbook Program

WASHINGTON (BP)—Plans for the distribution of \$100 million to states for textbooks and library materials for public and private school pupils are well underway, according to Harry L. Phillips, an administrator of the federal program.

The story was developed by Gerald Grant, staff writer for the Washington Post. A Baptist Press call to Phillips confirmed the correctness of the following information. (Later the findings of a more detailed study by the Baptist Joint Committee on Public Affairs will be released.)

To date, 42 states have submitted plans for sharing textbooks as provided under the Elementary and Secondary Education Act of 1965. Of these plans, 19 have been fully approved by the U. S. Office of Education. Oklahoma has been the only state to refuse to distribute books to Catholic school children. The State Constitution has been interpreted as prohibiting this practice.

As a result the U. S. Office of Education will designate a private agency within the state to allocate about \$50,000

worth of books to 113 private schools in Oklahoma. The cost of administering this program will be deducted from the state's allotment.

Flexibility has been practiced by the states in their efforts to be fair to private school pupils, according to Phillips.

For instance, the law requires that the books used by parochial school pupils must be approved by the public agency. But only about 10 states have interpreted this narrowly, publishing a list from which the parochial schools must choose books.

Virginia has adopted this method, but North Carolina follows a more common pattern.

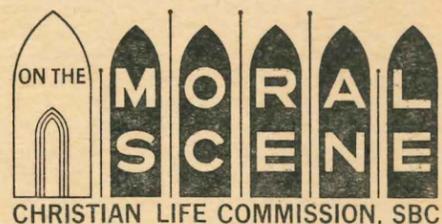
In North Carolina, the public agency reviews the requests by parochial schools to see that no books are purchased that would be used to teach religion.

The books are allocated to private schools roughly in proportion to their share of the total school population. If 15 per cent of the state's school children are in nonpublic schools, they get approximately 15 per cent of the books. This will vary according to need, how-

ever, with poorer schools getting more books.

The law stipulates that public agencies hold title to the books. Plans for making them available to nonpublic (mostly Roman Catholic) schools fall into two major categories, according to Phillips.

Under one plan, books will be stored in central depositories with both public and private agencies borrowing them each semester. Under the other plan, the books will be sent directly to parochial schools on a loan basis, subject to reallocation. The terms of this plan are worked out on the local level.



... The British government believes its propaganda against cigarette smoking, now three years old, is beginning to make an impact on the nation's thinking. "We believe we have partly demolished the thought barrier which saw cigarette smoking as a natural and harmless function," said a spokesman for the Ministry of Health. The tobacco industry in Britain admits that reports linking cigarette smoking and cancer have affected cigarette consumption. The industry contends, however, that the major reason for diminishing sales is the higher cost of smoking due to increased taxation.

... Seventeen Moscow youths were recently convicted of "surrendering to the brainwashing propaganda warfare of the West which is trying to destroy all that we believe in." Their crime: thronging together in a public square to listen to Beatle music or transistor radios. Meanwhile, back in the US, some anti-communist crusaders were labeling such music as a communist plot.

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## Do You Want To Be A Nurse

**Applications are now being received and considered for the September 1966 Class at Kentucky Baptist Hospital School of Nursing.**

The School of Nursing is accredited by the National League for Nursing and the Kentucky Board of Nursing Education and Nurse Registration and is affiliated with Kentucky Southern College, Louisville, Kentucky, Central State Hospital, Anchorage, Kentucky, for Psychiatric Nursing and Children's Hospital, Louisville, Kentucky, for Nursing of Children. The School of Nursing is a member agency of the National League for Nursing in the Department of Diploma Programs. The School of Nursing offers to Christian young women a program in professional nursing education, in preparation for ministering to the spiritual and physical needs of the sick as a professional registered nurse.

**Admission:** A new class of approximately 70 students is admitted to the School of Nursing in September of each year.

**Admission Requirements:** An applicant must be single, female, and 17 years of age. She must be of good Christian character and possess good mental and physical health. Characteristics of honesty, dependability and good moral conduct are essential. The applicant must be a graduate of an accredited high school, pass the pre-entrance and physical examinations. It is recommended that she have satisfactorily completed the following courses: English 4 units, Science 2 units, Mathematics 2 units and Social Science 2 units. The cost for the full three-year diploma program is \$1,350.00 plus pre-entrance charges of \$10.00 for an aptitude test and \$10.00 for physical examination. This provides for books, uniforms, residence facilities, food, laundering of uniforms, and tuition at Kentucky Southern College. This does not cover personal expenses while in school.

**Scholarship Loans are available to students who wish to borrow complete or partial amounts for tuition.**

Application for admission should be made to:

**Director, School of Nursing  
Kentucky Baptist Hospital  
Louisville, Kentucky 40204**

**Telephone: Area Code 502 583-4841 Ext. 293**

... Playboy Magazine, according to its annual "Statement of Ownership Management and Circulation," prints 3,478,037 copies of each issue and sells 2,920,265 of them—which is considerable exposure, by any standard.

## Church and Fair Housing

(Continued from Page 3)

... acy of silence was broken! Some canvassers witnessed a poignant "struggle of the soul" by those whom they visited. Some struggled and fled the challenge by refusing to sign. Others faced up to themselves and their prejudices, coming through to victory. The Christian witness was born again and again. One man who wanted to be president of his civic association risked what he assumed to be certain defeat by serving as a canvasser along with his wife. He stated the fact publicly just prior to the election, pointedly relating his action to life in his local church. Incidentally, he won the election in an all white area by a 5 to 3 majority! A Negro family has since purchased a home in the community where he leads the citizens.

Discussions have taken place in community gatherings, schools and churches. Many have had to take a deeper look into themselves and their Bibles. Two Southern Baptist churches in the Mt. Vernon Association have accepted Negroes into full fellowship.

The "white noose" loosens ever so slowly! Negro population in the area is inching upward. Negro families are moving into predominantly or totally white neighborhoods at the rate of one family per week—twice the rate of a year ago. Snail's pace? Yes! But even snails move. There has been no crisis, no violence, no block busting, no panic selling and moving.

Only the naive would say the problems have been solved. Only the fuzzy-minded would underestimate the baffling complexity of issues and feelings. But, by God's grace, a beginning has been made. Biblical words haunt us, "If you have faith . . .", "Inasmuch as you have done it . . .", "But seek first his kingdom . . .", "Which . . . proved neighbor to the man . . .?"

## A Live God

(Continued from Page 3)

God's crown of creation develops the moral fiber to keep herself clean and pure. Preaching against the sock hop didn't cause her to make such a decision but understanding God's purpose for her life did.

A father commits his life to Christ and goes home to establish a Christian home and raise his children in the nurture and admonition of God.

All of these things happen every week

in Baptist churches that relate themselves to the real world in which we live. We may have many faults and we may need many improvements, but we are not irrelevant to our society. May we be so faithful to the cause that even if the people go away into a far country and spend their all in riotous living, they will find bread enough and even to spare when they return to our table.

When Jack Sanford was teaching at Bethel College he used to say to his students, "Remember the cross is ver-

tical and horizontal." It is true the cross is vertical and points to Christ. Christ proclaimed and accepted changes, attitudes, ideals and actions. This change then becomes horizontal in that the gospel applied makes men better. When people attend a service where the Spirit of the living God is present, they do not ask if God is dead, and when they leave with their lights shining, a dark world does not ask, "Is God Dead?"

[Paul Sullivan is pastor of the Edgewood Baptist Church, Hopkinsville.]

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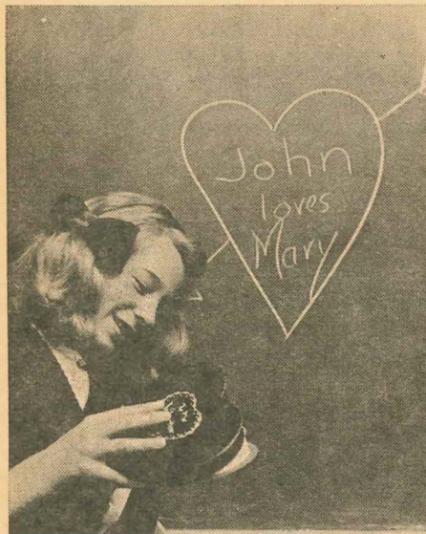
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John 13:34: "A new commandment I give unto you, That ye love one another..."



(NOTE: These are excerpts from a message delivered by one of Southern Baptists' greatest preachers and leaders, at the launching of the new Atlanta Baptist College by Robert Greene Lee, used by permission—HAROLD G. SANDERS)

Long ago, Martin Luther wrote: "I am much afraid the universities will prove to be the great gates to hell, unless they diligently labor to engrave the Holy Scriptures upon the hearts of the youth."

"We must give students Christ above all else," he said. "When commencement time comes, can our school faculties look upon the students in academic robes and with diplomas in their hand, say what Wesley said: 'I gave them Christ?'"

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**Tragedy Without Christ**

"According to WHO'S WHO, half of the top leaders in Red China were educated in the United States—and many went forth with minds imbued with the seeds of Communism, with no conviction that Jesus Christ was the Son of Man without sin and Son of God with power—no conviction that if ever we have a better world where freedom is a reality and not a dream, it will be entirely arranged around Him.

"For instance, Chou En Lai, Premier of Red China, went to Paris for his education and was converted to Communism. The personal secretary for Chou En Lai was trained at Harvard University. Chu Teh, Commander in Chief of the army of Red China, was turned to Communism during his Berlin studies. Gunawardens, a government leader of Ceylon was won to Communism at a university in the United States. Narayan, leader of India's Socialist Party, turned to be a Communist at one of the universities in the U.S.A."

**J. Edgar Hoover**

J. Edgar Hoover of the F.B.I., warned college presidents of "an organized attempt by foreign money to disrupt the universities and colleges of America. . . . Many colleges have provided some avowed Communists with a platform from which to espouse their godless ideology. . . ."

**Christian Education Necessary**

"Even as might without goodness is violence, so education without Christ means moral and racial suicide. What profit have we if, in study, we find not God in His most glorious manifestations?"

"We need a Standard. There is only one, and that is Jesus in whom the Father God dwells bodily and in whom is the divine example of the highest possible character. He is the one perfect pattern and abiding standard. He came to save—no matter what. You cannot save an age except by saving the people of that age. And you cannot save any people except by giving them Jesus—Son of Man without sin, God of God with power."

**SBC President Speaks At Brazilian Meeting**

The president of the Southern Baptist Convention, Wayne Dehoney, delivered the closing message in Sao Paulo, Brazil, at the Brazilian Baptist Convention during which a gigantic hemisphere-wide "Crusade of Americas" was officially launched.

Dehoney spoke to more than 40,000 Brazilians in the evangelistic rally that lasted four hours during intermittent rain showers. Reports indicated only a few people left.

Immediately following the message by Dehoney, the host pastor, Rubens Lopes of Sao Paulo, announced that the closing session of the convention marked the official launching of the crusade.

Slated for 1969, the crusade will be an all-out coordinated effort of Baptists in South, Central and North America.

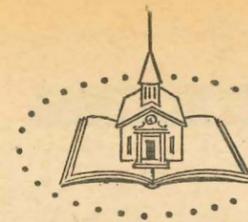
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**SUNDAY SCHOOL LESSON**

By H. C. Chiles



**MAN IS A SINNER**

(This Lesson for Sunday, February 20, 1966)

God created the first man and the first woman. At first they enjoyed an unbroken fellowship with Him. Then, in direct violation of the specific command of God, they, of their own volition, decided to disobey their Creator. In so doing they became sinners, and thereby brought defilement and the sentence of death upon themselves and upon all their posterity. From the fall of the first couple until the present God has dealt with all men as sinners, "for all have sinned, and come short of the glory of God."

**Mark 7:20-23**

According to the Jews in the first century, defilement was contracted through external contact, but Christ censured them strongly for placing the emphasis in that realm and ignoring the far more important matter of the condition of their hearts.

With a genuine longing to help the multitude, Christ called them around Him and told them that the things which defile a person are not from without, but rather from within. Defilement is not a matter of the food which has been consumed, but of the thoughts, motives, and intentions of the heart, which find their expression in words and in deeds. As always, He emphasized the importance and great value of right motives and attitudes. One must be right in his mind and heart, or at the center of his life, before he can be right at the circumference. The condition of the heart determines the quality of the life. This accounts for the command: "Keep thy heart with all diligence; for out of it are the issues of life."

One can certainly be guilty of sin in thought and in desire even though neither is ever translated into a deed. That which is within a person is what defiles his thinking, speaking and acting. Therefore, if one's life is to be useful in the Lord's service, it must be clean on the inside, and fully dedicated to Him.

**Romans 1:18-21**

Romans deals with man's need of a righteousness which he does not possess, and which he is incapable of producing. If he is to come into possession of this righteousness, which makes him right

with the Lord and with his fellows, it must be imputed to him. Man has the choice between the righteousness of God which was revealed in the gift of His Son and the wrath of God which must fall upon those who refuse to believe on Him. If a man refuses to accept the righteousness of God, which is offered to him as a free gift, then there is nothing else available to him except its counterpart, which is the wrath of God. The wrath of God involves His displeasure with sin and His determination to judge it according to its desert.

Paul tells us that the two forms of sin which God hates are ungodliness and unrighteousness. The former is the absence of conformity to the will of God, and the latter is living in the wrong relationship to God and to one's fellowmen. Unless ungodliness and unrighteousness are confessed and forgiven the wrath of God will abide upon those who are guilty of them. The wrath of God is the just desert of sin. This wrath was revealed in the law of Moses, as well as many of the other Scriptures that were written thereafter.

Since the marks of divine craftsmanship are on all that He has made, many evidences of His power have been visible to men since their appearance on earth. Inasmuch as God made us and all that is around us, He certainly has different claims upon us—the claim of creation, the claim of preservation, and the claim of redemption. God has revealed Himself to men through creation, nature, conscience, the Scriptures, and Christ. No depth of moral degradation can ever completely blot out man's knowledge of God.

Man began on the high plane of a clear knowledge of God, but verse twenty-one traces his degradation to indifference, ingratitude, and intellectual pride. This was due to man's unwillingness to yield himself to God. Consequently, because of his refusal to accept, the truth and to walk in the light, man has wandered in the darkness, and for this folly he is inexcusable.

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

**I John 1:5-10**

If glorious fellowship with God, Who is light and in Whom there is no darkness, is to be maintained and enjoyed, it is necessary for us to walk in the light. We cannot walk with God and in darkness at the same time. As we walk in the light, it reveals our transgressions and causes us to seek for cleansing therefrom.

When one has personally received Christ, God's Son, Who is the manifestation of God's person, the redeemer of God's people, and the ruler of God's dominions, he readily understands that He is the One Who supplies peace to the mind and satisfaction to the soul.

After we have been saved by Christ, we enjoy fellowship with Him and with His followers. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin." The effectual agent in the cleansing from all unrighteousness is ever the precious blood of Jesus Christ. Since the test of fellowship with God is to walk in the light, one who lives in the light knows his own frailties, and is continually availing himself of the purifying power of Christ's sacrificial death. Fellowship with Him makes it possible for us to have a sweet fellowship one with another. It is doubtful if anything is more satisfying than true Christian fellowship. David expressed a similar thought in the words, "Behold how good and how pleasant it is for brethren to dwell together in unity." Another good example of it is how the early Christians stayed together, prayed together, ate together, and had beautiful and delightful fellowship with each other after Pentecost.

Sin is such a universal fact in the lives of Christians that God's Word plainly states that anyone who declares that he is without sin both deceives himself and proves by his actions before God and his fellows that he is a liar. Rather than attempting to make God a liar by claiming sinlessness, every Christian should confess his sins to God and ask Him for His loving forgiveness and cleansing.

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# KENTUCKY BAPTISTS AT WORK

## Woman's Missionary Union

### A Sunbeam Is Peeking In Our Window

by Sydney Portis

Miss Mary Anne Forehand, Sunbeam Band Director for Kentucky, has been selected to write the "Meet the Missionary" feature on foreign missionaries for the YWA Window this year. Her first contribution will be an article on Mrs. Davis Saunders, missionary nurse to Tanzania, E. Africa and will appear in the June issue of Window.



Miss Forehand

Miss Forehand came to Kentucky WMU in June as the state Sunbeam Band Director. She has had an interest in YWA since she became a High School YWA and later as a member of an Ann Hasseltine YWA at Wayland where she attended college. She

is now a member of a career YWA at Crescent Hill Baptist Church, Louisville. She will be leading the fellowship period at the state YWA Convention, February 17-19 in Louisville.

Her interest in writing also dates back to High School. In college she had some of her poems published. While at Southern Seminary she had some writings published by the Baptist Bulletin Service. She will also be writing the state week of prayer material for Sunbeams.

She is a mission volunteer and interested in missionaries and their work. We are looking forward to meeting several foreign missionaries this year as she introduces them to us through the Window.

## Direct Missions

### Do You Know Your Community?

by G. R. Pendergraph

All too often we conclude that most of the people in our particular community are "church folk." We assume

that since most of our communities are well church-ed that practically all of the people are affiliated with some denomination and that they are all saved. This should be a correct assumption, but it is not always true. In many communities, the majority of the people are affiliated with some church and yet, many of them do not attend with any degree of regularity and they are even some who are unsaved though they belong to a church.

Just recently, it was my privilege to work with Brother James Casey, Jr., and the Wheelwright Baptist Church in making a community survey. The Wheelwright Baptist Church is located in one of the nicest coal-mining towns in eastern Kentucky. One would assume that most of the people are affiliated with some one of the eight denominations whose churches are in or near Wheelwright. The survey revealed, however, that only 242 out of a total population of 1,152 Caucasians were members of some one of these churches representing eight denominations. There were 634 unsaved people nine years of age and above. Subtracting 242 from 1,152, we find that 910 of the people in this community, which is above the average, are not church-related.

A Church Survey is often an eye-opener to people who attend their church with regularity, who are involved in its activities from time to time and do not get to know about the rest of the community. Why not take a survey and lay the facts on the line?.....

## Church Music

### African Tour Director Is Named

by Eugene Quinn

Prof. W. Wayne Johnson of Georgetown College has been secured as director of the Music Ministers Chorus for the African Mission Tour. Mr. Johnson was the first choice of the music ministers planning the tour.

With March 1 as deadline for registering a minimum of 16 persons to make the tour possible, seven ministers of music are still needed. Pastors and churches are urged to give prayerful consideration to God's will concerning sending their minister of music and to act promptly, in order to register their music minister by March 1.

## Baptist Hymnal—Workbook Is Published

A workbook for keeping a record of

all hymns and responsive readings used in the *Baptist Hymnal*, from week to week, is now available in looseleaf form at the Baptist Book Store. Entitled *Baptist Hymnal Plan—Workbook*, this material provides good planning assistance for use by the minister of music and pastor in planning the use of the hymns and responsive readings in all worship services. It is now available at \$1.00 at all Baptist Book Stores.

### Loren Williams To Assist In Festivals At Bowling Green

Dr. Loren R. Williams of the Church Music Department of the Baptist Sunday School Board will be a guest adjudicator at the Southern Regional Music Festivals at Bowling Green on February 25 and 26. Dr. Williams is well-known, having served formerly at the First Baptist Church in Owensboro. He is now director of field services of the Church Music Department in Nashville.



Williams

Kentucky Baptist choirs, hymn players, soloists and others will profit from his experience as they participate at Bowling Green. The adult and youth groups will meet at the First Baptist Church of Bowling Green at 7:00 p.m. (CST) on February 25. The junior, primary, and beginner groups will meet at 1:30 p.m. on February 26 at Eastwood Baptist Church in Bowling Green.

These festivals are the first of the eight regions to convene for the 1966 Regional Festivals.



### HERBERT C. CRALLE FUNERAL HOME

Herbert C. Cralle, Jr.  
Edwin R. Hillock Wallace C. Hatler  
Phone 893-5223  
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Louisville, Kentucky

February 10, 1966

# BE PREPARED for YWA FOCUS WEEK!

## AIMS FOR ADVANCEMENT CHARTS

Be sure to have a large poster chart with Statement of Aims for Advancement for each age group in Young Woman's Auxiliary. Order by name below. (27w) Each, 25¢

High School YWA Career Girls YWA  
Ann Hasseltine YWA

## YOUNG WOMAN'S AUXILIARY MANUAL

Provide a manual for all YWA members, counselors, and directors. These are to be used throughout the year as a reference on all phases of YWA work. (27w) Each, 75¢

## YOUNG WOMAN'S AUXILIARY PLAN BOOK

For counselors, YWA officers, and chairmen. Serves as a guide for month-by-month plans. The loose-leaf work sheets are to be distributed to those responsible for planning. Punched to fit the 5½x8½-inch YWA notebook. (27w) Each, 85¢

## YOUNG WOMAN'S AUXILIARY DIRECTOR'S PLAN BOOK

A complete guide for the YWA director and committee in planning overall YWA activities and programs in church. Punched to fit the 5½x8½-inch YWA notebook below. (27w) Each, 85¢

## YWA NOTEBOOK

A very handy notebook in dark green, vinyl-covered board, size 5½x8½ inches, with YWA emblem stamped in gold. Contains three standard one-inch rings. (26b) Each, \$1.25

## YWA MONOGRAM

Made of heavy white felt with green lettering, size 4½x5 inches. (27w) Each, 75¢

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## ATTENTION!

### KENTUCKY V. B. S. CLINICS

February 22—First Baptist Church  
Madisonville

February 24—Calvary Baptist Church  
Lexington

9:30 A.M. - 3:45 P.M.



James Chatham

Associational faculties are now being selected by the associational leadership to attend. A full faculty may consist of seven or eight persons.

## ALL V.B.S. WORKERS are invited to attend.

Two faculties for the State Clinics have been secured. One faculty will lead conferences for associational team members while the other leads conferences for church V.B.S. workers.

Mr. James Chatham of the Baptist Sunday School Board will be one of the faculty members. All faculty members are experienced in Vacation Bible School work. List of faculty appeared in January 27 Issue of the Western Recorder.

## NURSERY PROVIDED FOR PRE-SCHOOL CHILDREN

Bring sack lunch . . . drinks will be furnished

V.B.S. POSTERS have been mailed to all churches

