



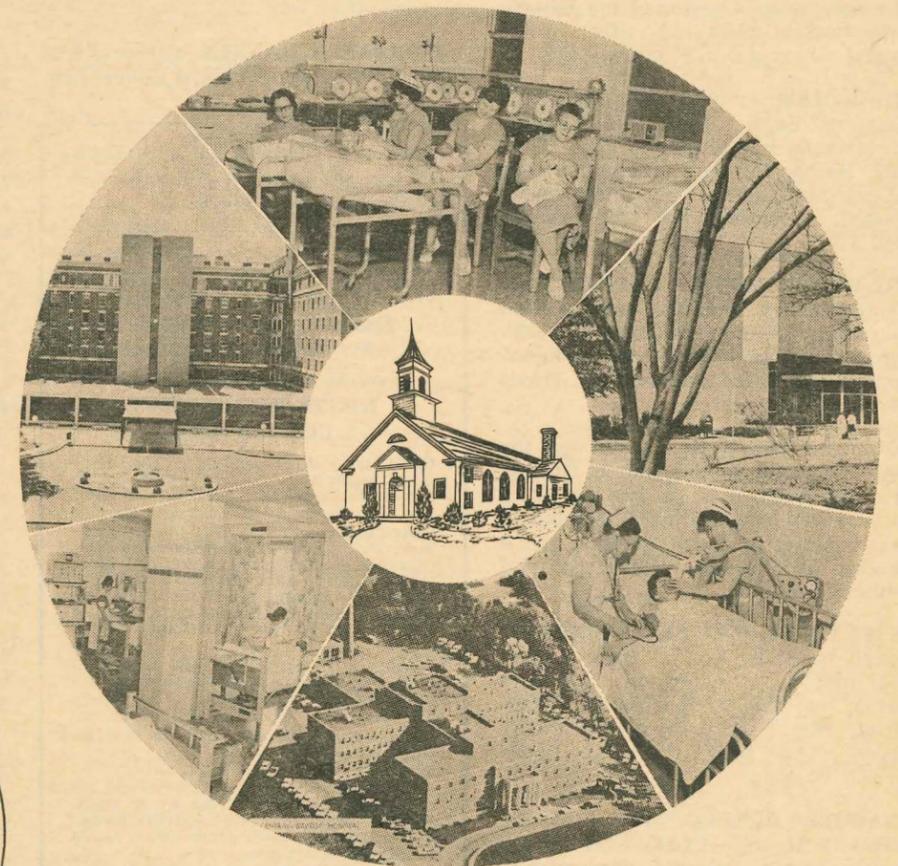
WESTERN

RECORDER

APRIL 28, 1966

SUNDAY SCHOOL OFFERING

FOR
HOSPITAL
CHARITY



MOTHER'S DAY
May 8, 1966



GLEANINGS FROM THE FIELD

HENRY PARROTT, missionary for Tate's Creek Association and Rockcastle County Association, was seriously injured in an automobile accident April 11 in Casey County. In rain, his car struck a cattle truck. He was hospitalized at Central Baptist Hospital, Lexington. Doctors have taken him off the critical list but his condition is still regarded as serious.

GARNETT PUCKETT, former Kentucky pastor now in Mobile, Alabama, suffered a heart attack April 4. He was hospitalized in Mobile and reports indicate he is steadily improving. He is the son of the late William J. Puckett, a pastor in Kentucky for many years. Mrs. W. J. Puckett lives in Magnolia and a Brother, Roy, is pastor of the Eastern Parkway Baptist Church. Other brothers and sisters are in Kentucky also.

DICK HAM, minister of music at the Immanuel Baptist Church, Lexington, has assumed a position in Pine Bluff, Ark. He has served at Immanuel four and one-half years. The church had a farewell reception for the family April 17.

GLASGOW BAPTIST CHURCH hopes to enter the new sanctuary May 1. Plans are underway and construction is expected to be completed, according to announcements in their bulletin. R. Trevis Otey is pastor.

GUY LAWSON, Jr., pastor of the mission of Third Baptist Church, Owensboro, has resigned to become pastor of the Memorial Baptist Church, Frankfort. He is a native of South Carolina and a graduate of Furman University and Southern Seminary.

SHEPHERDSVILLE BAPTIST Church, has called Tommy Pack as part-time minister of education. He is a teacher in the Shepherdsville High School. Mrs. Pack is the former Penny Bergen. They have one child. Bruce Hartsell is pastor.

HAROLD BUTLER, pastor of the Hedgeville Mission of Lexington Avenue Baptist Church, Danville, has resigned to become pastor of the Middle Creek Baptist Church, Coalfield, Tenn.

DAVID W. CRICK was ordained by the Cave Spring Baptist Church, Muhlenberg Association, on April 17. He is pastor of Paradise Baptist Church.

W. VORIS HOWARD, minister of music for the Latonia Baptist Church, Covington, was honored by the church in recognition of five years of service. Russell Bennett is pastor of the church.

NEW LIBERTY BAPTIST CHURCH, New Liberty, has sent a letter of appreciation to the *Western Recorder* for the ministry of George R. Cartwright, pastor there 1963-1966. Cartwright was moderator of the Ohio County Baptist Association. He has become pastor in Muhlenberg County.

JERRY D. OAKLEY, assistant pastor of the Beechmont Baptist Church, Louisville, has been called to be pastor of the Youngers Creek Baptist Church near Elizabethtown. M. D. Morton is pastor at Beechmont.

WILLIAM H. HANSEN, executive secretary of the Alaska Baptist Convention,

has resigned, effective May 8, to become pastor of the Calvary Baptist Church, Anchorage. He succeeds John Canning, who died in February during a preaching mission in Seattle, Washington. Allen Meeks, religious education secretary of the convention, has been asked to serve as interim executive secretary.

W. DAVID LOCKARD, Southern Baptist missionary to Rhodesia, was elected director of missionary orientation by the Foreign Mission Board during its full spring meeting, April 11-13, in Richmond, Va. Plans call for a new program of orientations to begin in the fall of 1967. For a number of years missionaries of the Board have received from eight to 10 days of intensive training before going overseas.

MISS DELPHA HOWLAND, a doctoral student in the School of Religious Education, has been named New Orleans Baptist Theological Seminary Dean of Women. She will assume her duties June 1, replacing Mrs. Gordon C. Ussery. Miss Howland was dean of women at Georgetown College and church secretary at the Parkland Baptist Church, Louisville.

FINDLEY B. EDGE and Ernest J. Loessner, professors at Southern Seminary, will be speakers at Ridgecrest Baptist Assembly during Sunday School leadership conferences. Edge will speak the week of July 28-August 3. Loessner will speak August 4-10.

THE JAMES A. LUNSFORDS, Southern Baptist missionaries to South Brazil, arrived in the States in April for furlough. They will make their home in Abilene, Texas. He is a native of Paducah, Ky.

A SOUTHERN BAPTIST native of Mississippi has been nominated as deputy chief of chaplains for the U.S. Air Force, effective September 1, 1966. He is Chaplain (Colonel) William L. Clark, also nominated for the temporary rank of brigadier general. He is a graduate of Mississippi College and New Orleans Theological Seminary.

RICHARD AND BARBARA CLEMENT, missionaries appointed for Ecuador, plan to leave the States late this month for language school in Costa Rica. He is a native of Mortons Gap, Ky., and she, the former Barbara Hargrave, was born in Hawaii, but spent most of her childhood in Florida.

ECUMENICAL TIDES:

Are Southern Baptists Different?

by Robert Witty

Will Southern Baptists join the ecumenical movement? Are there danger signals to Southern Baptist spirituality? Do Southern Baptists have an effective program of doctrinal instruction? Are Southern Baptists actually Fundamentalists? Do Southern Baptists have doctrinal uniformity?

ANSWERS to these disputed questions now face factual challenge. Charles Y. Glock, director of Survey Research Center, University of California at Berkeley, collaborated with its research analyst, Rodney Stark, to uncover the facts. The original survey, involving a random sample of church members in four metropolitan counties in Northern California, was repeated on a national sample. Rand McNally recently published the survey results in their book, *Religion and Society in Tension*. One summary was published by *Trans-Action* and a shorter one by *The National Observer*. Fairness demands a just evaluation to this scholarly research.

First, Southern Baptists do hold to a basic doctrinal uniformity. Compared with 41% of Congregationalists or 71% of all Protestants, 99% of Southern Baptists believe in God. Compared with 21% of Congregationalists, 34% of Methodists, and 57% of all Protestants, 99% of Southern Baptists believe in the virgin-born, miracle-working Son of God, Jesus Christ. As these researchers see it, "The Southern Baptists remain rockbound in their faith in Jesus for all questions." 97% of Southern Baptists believe in a life beyond death and 92% in the real existence of the devil; 97% also hold that belief in Jesus Christ is necessary for salvation. No major denomination displays greater doctrinal uniformity.

SECOND, on the basis of doctrinal position, Southern Baptists, whether we like it or not, receive the label of Fundamentalists. "The Fundamentalists include," declare Glock and Stark, "the Missouri Synod Lutherans, the Southern Baptists, and a host of small sects." Southern Baptists, I believe, prefer the small rather than the capital "f".

Third, such uniformity in essential doctrines demonstrates the effectiveness of the teaching and preaching program developed by Southern Baptists. Even our negative positions are uniformly held. Only 15% of Southern Baptists hold that drinking liquor, only 5% that practicing artificial birth control, only 16% that discriminating against other

racess, only 10% that being anti-Semitic would definitely prevent salvation. Southern Baptist methods have succeeded in setting a uniform doctrinal pattern.

Fourth, certain danger signals should arouse active concern. For example, only 61% of Southern Baptists believe that "holding the Bible to be God's truth" is absolutely necessary. Does this indicate a growing doubt concerning the foundation of our faith? Only 41% believe that "being completely ignorant of Jesus as might be the case for people living in other countries" would definitely prevent salvation, this leaves 20% who seem to believe in a possible salvation apart from Jesus. Does this indicate a growing doubt concerning a unique salvation? Are influences at work among Southern Baptists to undermine our doctrinal position?

FIFTH, ECUMENICITY cannot thrive among Southern Baptists. Doctrinal chasms separate Southern Baptists from the liberal advocates of church unity. The liberal denominations cannot accept the Southern Baptist theological positions nor can Southern Baptists renounce their faith. So far, as Glock and Stark declare, Southern Baptist "commitment to traditional Christian theology has been virtually impervious to change." Without drastic doctrinal change Southern Baptist ecumenicity is a fantasy.

On the basis of these factual answers, certain steps are suggested:

First, Southern Baptists may improve but should not drastically modify its time-proved program of teaching and preaching Christian doctrine.

Second, Southern Baptists should evaluate factors which cast doubt upon the infallibility of the Bible and upon the necessity of salvation in Christ only.

Third, Southern Baptists should accept the implications of their fundamentalist position and propagate their historic faith.

Fourth, Southern Baptists, recognizing their doctrinal unity, should concern themselves with increasing their use of God's spiritual dynamics for the effective propagation of their message.

Fifth, Southern Baptists, through the Research and Statistics Department of the Sunday School Board, might profitably undertake a more comprehensive survey to provide its own factual analysis of the important issues raised by the research made by Glock and Stark.

Dr. Robert Witty is pastor of the Central Baptist Church, Jacksonville, Fla.

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

Vol. 140 No. 17

WESTERN RECORDER

Kentucky Baptist Building
Middletown, Ky. 40043

Owned and Published by the
**KENTUCKY BAPTIST
CONVENTION**

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R. G. Puckett Asst. Editor
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Second-class postage paid at Middletown, Kentucky.

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

SUBSCRIPTION RATES — Individual subscriptions, \$2.50 plus 3% Kentucky Sales Tax, total \$2.58. Foreign, \$2.75. Church rate, \$1.50 per year. All subscriptions except Church Accounts payable in advance. Church accounts must have a tax exemption number to be exempt from 3% Kentucky Sales Tax.

The Office And The Man

by T. B. Maston

The Southern Baptist Convention will elect a new president when it meets at Detroit. Will the office seek the man or will someone be elected who has sought the office? It should be the former; if some of my friends inform me correctly, there is a possibility that it may be the latter.

Spiritual democracy is threatened when men are elected to office in the local church or in the denomination who have consciously and deliberately sought the office. If Baptists become generally enough convinced that this is being done, they will lose their faith in the democratic process which has been one of the most distinctive characteristics of our Baptist way of life.

This danger is rather clearly recognized in most local churches. It is considered inappropriate if not positively wrong for any man to seek to be elected as a deacon or as any other officer of the church or its organizations.

Furthermore, the vast majority of church members believe that a church should seek a pastor, under the leadership of the Holy Spirit, rather than for a preacher to seek the church. Few things will destroy more readily the faith of church members in a preacher than for them to become persuaded that he uses "political methods" to get recommended as the pastor of a particular church. If they ever believe that this is commonly done by preachers, they will tend to lose their faith in the leadership of the Lord in the work and life of both the preacher and the church.

The office should seek the man not only on the local church level but also on the denominational level. This should include the association, the state convention, and the Southern Baptist Convention. The preceding does not mean that men will not be pleased and feel honored when elected to some office. It does mean, however, that they will not seek, however tactfully or adroitly, to be elected. They will not encourage their friends to put on a campaign for them. They will certainly not pull any tricks or make any trades in an effort to get elected. In so far as any of these things are done, our spiritual democracy is conforming to the patterns of the political order. In this area as well as others, we should not be conformed to this world but should be transformers of it.

May our heavenly Father help us to cherish and preserve our democracy in the local church and in the life of our denomination. One way to do so is to decline to "run" for any office. Let the office seek us if it will, but let us never seek the office!



Religious Liberty a la Costa Rica Style

Today in America we are seeing new things under the sun in Roman Catholic—non-Catholic relationships. In the sweet spirit of ecumenism Baptist pastors and Roman Catholic priests are officiating jointly in funerals and other religious services.

But this thaw in Catholic—non-Catholic relations has not reached everywhere. In some places it is the old spirit of Romanism which has been the religious plague of the centuries. This is especially true in backward Roman Catholic dominated Latin American countries.

A glaring example is the attitude of the Archbishop of San Jose, Costa Rica toward the recent Costa Rica Baptist Crusade. A copy of his communication to Roman Catholics in Costa Rica relative to this religious event sounds like the old Roman Catholic line.

Archbishop Carlos Quiros brands the newspaper advertising of the Baptist Crusade as "protestant propaganda" and describes his reaction upon seeing it as a "deep sadness". He feels it is his pastoral duty to clarify "this error" and then he proceeds to instruct all Roman Catholics in a most papal fashion not to have anything to do with the Crusade.

The following excerpts from his communication reveal that for at least a part of the Roman Catholic hierarchy the highly publicized religious liberty pronouncement of the recent vatican council has no meaning. The position of Archbishop Quiros is as medieval as Hildebrand.

"We must tell our parishioners that it is absolutely prohibited to take part in such open acts organized to spread error in our republic that is constitutionally Roman Catholic and in our villages which live in a peaceful possession of their Catholic faith.

"On many occasions, the Roman Church has censured that all religions are good. There is only one truth. The Roman Church possesses all the truth. Therefore, in the field of truth, the Roman Church must not be intransigent to the error. It must defend itself of those who have the error. Error has no rights. Propagating the error is combating the truth.

"In a profoundly Roman Catholic nations, as is Costa Rica, where its constitution in article 67 constitutes the Roman Church as the official religion of the State, where the state helps to support the church, it is not possible to tolerate religious error which seriously disturbs the public well-being. It would be a contradiction for the State to permit religious error while giving help to the official church. It would be absurd in a Democratic State to permit subversive

propaganda, such as Communism, which is against the established power.

"Once again we remind our faithful that it is absolutely prohibited to take part in these religious services as announced. Parents must guard the children about such prohibition."

We must not judge all Roman Catholics by Archbishop Quiros anymore than Baptists would want to be judged by the attitude and words of one Baptist pastor. At the same time we cannot consider as very meaningful the Vatican Council statement on religious liberty as long as a monarchial system like Romanism permits this kind of suppression of freedom. It's a very peculiar kind of religious freedom which grants non-Romans the right to be wrong and believe "protestant propaganda", but forbids Roman Catholics and their children even to hear what Baptists believe is the truth.

Are We A People of the Book?

Is the saying, "Baptists are a people of the book", a vain boast? Are we as faithful today to the Bible as we have been in the past?

Baptists do love and follow the Scriptures today. We know our allegiance to the Bible is the explanation for whatever we have done for the Lord. We probably have more preachers and church leaders equipped to handle the Scriptures rightly today than ever before.

There's always a danger, however, of forsaking the living water and forgetting the rock from which we were hewn. Therefore eternal vigilance is the price for preservation of our faithfulness to the Bible.

The Bible is our touchstone. All we do in our churches, in the denominational programs, in our mission boards and in our educational institutions must be constantly judged by the written revelation.

It is possible to worship the Bible instead of worshipping Jesus to whom the Scriptures lead us. This was the mistake of the Jews whose misuse of the Old Testament led them to reject Christ rather than accept Him. While a few Baptists might be guilty of Bibliolatry, more of us are not near so prone to worship the Bible as we are to forsake it.

For the pulpit the Bible must remain the heart and soul. Social issues, personal problems and political matters have a place in the pulpit only as they are presented in light of the revealed word. Indeed, when the Bible truth is proclaimed, these matters are covered without any strain.

This doesn't mean all so-called Bible expository

preaching lives up to its claim. A topical sermon saturated with Biblical content can have much more of God's truth than a verse by verse exposition by one who has not paid the price of study and interpretation.

All of our church methods and practices must conform to the Biblical revelation. There is no need nor any way to reenact first century details of worship as primitive Baptists attempt to do. Those who insist on covered heads and silence for women in modern day church services have trouble going on to greeting each other with a holy kiss or washing each other's feet. At the same time those of us who discard these non-essential first century details must be careful to measure every twentieth century method of the world of business before it is brought into the church for holy use.

Likewise all that our denomination employs as methods to get its tasks done must be in accordance with Biblical principles. This is not always easy as we are tempted to get the job done with whatever method will work.

What is the place of the Bible in our colleges and seminaries? Surely they begun and continue today because of the concern of Baptists for Biblical truth, but the temptation is always to let the Bible slip to a place of subordination.

In our seminaries such important disciplines as philosophy of religion, psychology of religion and even

the study of theology should not be quite equated with the study of the Bible itself. The modern critical study of the Bible adds much light to our understanding but is it possible to approach the Bible in such a way as to know all the questions about it but find few of its answers? It is possible to be equipped with all the critical apparatus with which to study the Bible but actually never get around to its contents.

How important is the Bible in our Baptist colleges? Are our schools known for their strong Bible departments or do they excel more in other areas? Is our fame for teaching the Bible or for teacher training, instruction in the sciences, in music and athletic departments? What share of instructional expense goes to the Bible departments in our Baptist colleges? Compare the number of teachers of Bible and religion in most of our colleges with the number who teach music, education, etc.

This is no plea to make out of our Baptist seminaries and colleges Bible schools which ignore other important and necessary areas of learning. To meet or to excel the recognized academic standards and accreditation requirements is very important. The plea is that we exalt the place of the Bible in our educational institutions even though accreditation standards do not require us to do so. Let us continue to be a "people of the book" in our pulpits, churches, denomination and denominational institutions.

BAPTIST FORUM



More Than Experts Needed

Dear Editor:

Most of your premises in the editorial "Who Speaks for Christ?" I would heartily second. But in that same piece I also read some alarming thoughts. Your hint that decisions on foreign policy be left to the experts worries me. This is the very kind of thinking a fascist state desires in its people.

It is my feeling that we make a mistake when we abandon the molding of future foreign policy to the "experts." We all operate with limited knowledge, but ours is the responsibility of putting to good use whatever knowledge we do possess. Many months ago the President's advisors were urging increased involvement in Vietnam. Other voices, men and women of different skills, in my town and yours, were urging avoidance. Does it take a career foreign service diplomat to realize that any so called war for the "liberation" of a people can hardly be called a war for freedom if those people themselves do not desire the "benefit" of that war?

But even beyond the right of all citizens to seek to influence our country's

foreign policy, there is the need for a specific Christian "expert" witness and proclamation directed toward our nation's leaders. There are very real questions of righteousness, justice, morality, mercy and love that need to be faced in our present war situation.

May the Christians pray. May the Christians petition. But God grant that we may also be an active, radiating force in our country, an influence on behalf of peace—not only peace petitioners but peacemakers. I get the idea from the Sermon on the Mount that Christ expects this of us. Jamestown, Ky. Kenneth E. Burke, Jr.

Convention Name Suggestions

Dear Editor:

I've read your column on a name change for S.B.C. Also I've read what

Letters of 250 words or less on issues of concern to Baptists are solicited. Letters should deal with issues and not personalities and must be signed though writers' names may be withheld from publication upon request. The editor reserves the right to edit all letters.

Charles Chaney wrote in Home Missions. Now, of course, I can't voice my selection at the convention but I'm interested just the same. I can't get away from the name you chose a few years ago, and I just want to tell you I like it better than the one you and Mr. Chaney have come up with now. It is Missionary Baptist Convention, U.S.A.

You know we have so many different types of Baptists and we should be proud of our name "missionary". I would like to see it printed on, or somewhere near every Baptist church. Now I realize we have even in our own Baptist churches those who do not show much missionary zeal but on the other hand we have so many that do.

So my vote on the name change of S.B.C. is Missionary Baptist Convention, U.S.A.

Centertown, Ky. Ava Snodgrass

Dear Editor:

Since reading in the last *Western Recorder* that you submitted the name "United States Baptist" for our Convention name, I thought that I would like to make an entry.

I would like to submit the name "Universal Missionary Baptist Convention." I believe that the name is good because, (1) we accept the command of Jesus "Go ye therefore, and teach all nations" Matthew 28:19A; (2) we have missionaries and mission work connected with our

(Continued on Page 12)



Youth In Crisis

by Harold G. Sanders

"Young people should feel important—their elders are always fighting over them. No single item causes as much debate between husbands and wives as 'How to raise the children'. No single problem causes so many furrowed brows among church officials as, 'How can we hold the young people?' And one of the oldest questions of history is, 'Is the younger generation going to the dogs?' However, common as these questions are, they are beside the point. The problems lie not with the youth but with the elders." (editorial, *Watchman Examiner*, January 27, 1966).

Three Questions

The hour is late, but still time for church leaders to ask three questions and get straight answers: (1) What religious values are there in our culture which ought to be preserved? (2) How are these values to be passed along to young people? And (3), Are there problems peculiar to today which might affect relevancy and emphases?

Three Answers

1. **VALUES.** Youth ought to know the Baptist faith and message—from the Bible, from Christian missions, from history. They should know **WHAT** God requires, **WHAT** the Bible teaches, and **HOW TO PRACTICE** Christ's teaching.

2. **TRANSFERENCE**—we have values of supreme worth to pass on to youth—**how?** Will they read us? The only way to transfer the Bible is to **teach** it—in the home, in the church, in the college and (for the leaders) Seminary. Catechisms, "books about", and social implications are **SECOND HAND**. They need the pure water, the living fountain, the Bible itself. Beyond the home, the young people must have Bible teaching—preaching in the college and college-church—the two places most vulnerable, Athenian-like, to spend "**their time in nothing else, but either to tell or to hear some new thing**" (Acts 17:21).

That's why we need **CHRISTIAN COLLEGES**: To declare, and to share the essential Christian values and truth to a new generation! Lose these, and you lose. **No matter the cost.**

3. **PECULIAR PROBLEMS**—a lawless age, a liberty-license age, a smart age—knowledge doubling in the next 5 years! This calls for disciplined, free, and smart leadership in church and school. No duds, no doubters, no dabblers for leading youth! Christian homes, churches, and schools alike **must have a new and better breed of parents, pas-**

tors, and teachers if we successfully pass on the Christian values to problem-plagued but power-packed **YOUTH!** Are you ready? Ready to pray and pay?

Hobert Reynolds Serves At Wing Avenue, Owensboro

The former pastor of the Caneyville Baptist Church is now serving as pastor of the Wing Avenue Baptist Church, Owensboro. He is Hobert N. Reynolds, a native of Hart County, Kentucky, and a graduate of Georgetown College and Southern Seminary.

An addition to the six-and-one-half years he served at Caneyville, Reynolds has served four other central Kentucky pastorates.

Mrs. Reynolds is the former Virginia Nunn of Munfordville. They have one son, David, who lives in Louisville.

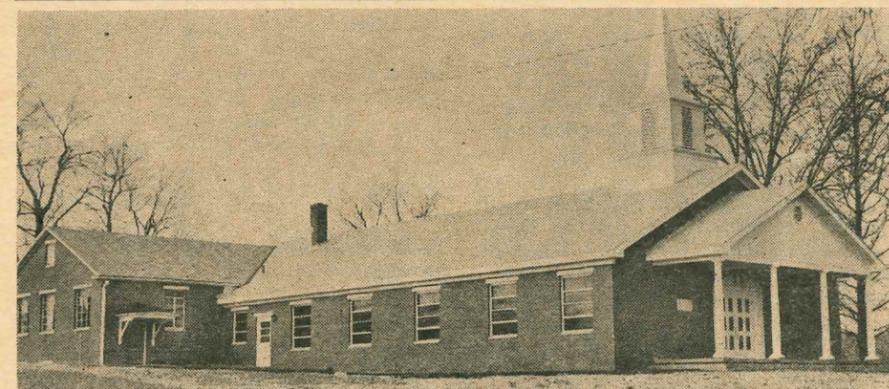
Greenville Second Baptist Dedicates New Building

The new sanctuary and educational facility of the Second Baptist Church, Greenville, was dedicated on April 10.

The 17-year-old church has been served by six pastors, all of which were present and had a part in the dedicatory services.

The present pastor, Odell Leigh, presided and the former pastors that brought messages (in the order they served) were: J. H. Lyon, W. W. Johnson, Charles Jones, Nolan Shepherd, and Randall Green.

Four services made a full day of dedication. The first baptismal service in the new building was held in the sunrise service. A crowd of 451 filled the 450 capacity sanctuary for the 11:00 a.m. service. The noon meal was served at the church and the afternoon service



UNION BAPTIST CHURCH, Marion, dedicated this new building December 12, 1965. Organized in 1810, the congregation has worshipped in three buildings, two of them log, prior to building this new \$40,000 sanctuary which has wall-to-wall carpeting. Leon Oliver has been pastor of this congregation since August, 1964. The church began with interested people in a home in 1806. It is affiliated with the Ohio River Association of Baptists.

Kentucky Baptists

was well attended. Training Union and the evening service rounded out the day.

Started by First Baptist, Greenville, Second Baptist invited Roy Gabbart, pastor at First Baptist when Second Baptist was organized, and Curtis Erwin, present pastor of First Baptist, to participate in the services.

Investment in land, building and equipment, including a new Baldwin organ and grand piano, amounts to \$205,000.

Danville Church Ordains G. T. Cocanougher

The Lexington Avenue Baptist Church, Danville, ordained George Truett Cocanougher to the ministry April 3.

C. R. Hill served as moderator of the council; Thurman Harris, clerk; and Austin Roberts, interrogator. Roberts, pastor of Lexington Avenue Church, brought the charge to the church and William L. Kaufman, pastor of Valley Station Baptist Church, brought the message of ordination. Ordination prayer was by C. R. Hill and Dr. John Baird, chairman of deacons, Lexington Avenue Church, presented the Bible to Cocanougher.

Job Prepares For Eighth Season

The Book of Job, a religious drama directed by Orlin Corey, will again be presented this year at Pine Mountain State Park, Pineville, for the eighth summer season. The drama originated at Georgetown College under the direction of Corey and has gone all over the world receiving wide acclaim.

Professor Corey, who now teaches at Centenary College in Louisiana, reports that while in Kentucky this summer he

will be available for pulpit supplies on Sunday and for Brotherhood or other church appearances during week nights. Corey plans to take the Book of Job and Romans by St. Paul to British cathedrals in October of this year. Any honoraria received by Corey from churches inviting him will be used to provide air fare for the company players on their British trip. Arrangements before June might be made with Professor Corey at Centenary College, Shreveport, Louisiana, and during the summer he might be reached in care of Book of Job, Pine Mountain State Park, Pineville, Ky.

W. L. Chelf Retires From 32-Year Pastorate

W. L. Chelf resigned in December, 1965, after 32 years as pastor of the Franklin Cross Roads Baptist Church, Cecilia.



Chelf

During these years a new sanctuary and nine classrooms were built and dedicated. A note for the indebtedness was burned in December, 1965.

Gordon Sather has been called as pastor of the church. He began his ministry there in February of this year.

Revival Reports

From church bulletins or reports from pastors, the following revival reports are given:

EUBANK Baptist Church had Kit Yeaste, pastor of the Bardstown Baptist Church as evangelist. Ernest Martin is the pastor of this Pulaski County Assn. church.

WHEELWRIGHT First Baptist closed a revival March 30 with James E. Wallace, Paintsville, as evangelist. There were 13 professions of faith, 5 rededications and the largest crowds and best interest in the revival of any in recent years, according to pastor James Casey.

ALTON Baptist Church had a revival April 11-17 with Robert H. Mizell, evangelist and Jim Bruce as music director. Neal Bowman, Jr., is pastor.

W. D. SHARP, pastor of the East Williamson Baptist Church, Williamson, West Va., was the evangelist in a revival at the Shady Grove Baptist Church, Cherryville, N. C. There were over 25 decisions, eight of which were professions of faith. Marvin Willis is pastor of the Cherryville church.

TOMPKINSVILLE First Baptist Church reports 10 additions by baptism and one by letter in a March layman

Kentucky Baptists



CHURCH PROGRAMMING study resulted in the decision to have a weekday program at the Immanuel Baptist Church, Louisville. Ground was broken for a new activities building March 20. Kneeling is Edwin Jackson, chairman of the building committee and (left to right) standing are Cecil Hall, J. B. Wisheart, William Smith, Herman Hood, Andy Lester, Granvil McCoy, Norman Pawley, William Turner (pastor) and Norman Nicholson. Inauguration of the new program is expected this summer.

revival. The first week of the meeting, men in the church preached each service. The second week Robert L. Pogue, business manager of the *Western Recorder*, preached. Noble Cottrell is pastor.

H. CURTIS ERWIN, pastor of the First Baptist Church, Greenville, was evangelist for a revival April 11-17 at the First Baptist Church, Pineville. Doyle Searcy, minister of music at First Baptist Church, Leitchfield, Ill., was music evangelist. Charles Jones is the pastor of the Pineville congregation which is now meeting in the high school auditorium since the church building burned.

GREAT CROSSING Baptist Church, Georgetown, reports a revival with Gene B. Waggoner, pastor of the Stithton Baptist Church, Radcliff, as evangelist. Paul Beasley, a professor at Georgetown College, directed the music. Janet Tackett committed her life to missions during the revival. She was the first person to follow through with such a commitment in the 180-year history of the church, according to Eugene Reynolds.

THOMAS HICK SHELTON, secretary of evangelism for the Kentucky Baptist Convention, preached in the Memorial Baptist Church, Murray, and served as crusade director for the simultaneous crusade in Blood River Association. T. A. Thacker, associational chairman of evangelism and pastor of Memorial Church, commends Shelton for "... dynamic, inspiring and compassionate preaching. . . ." The success of the associational effort this year will probably result in another such crusade, next year, according to Thacker.

PORTER MEMORIAL BAPTIST, Lexington, held a revival with Lloyd Bardowell as evangelist. Reports include good attendance, 17 professions of faith, five additions by letter and 85 other decisions of dedication. Charles W. Holland is pastor.

SAM GASH, assistant to Dr. Ramsey Pollard of Bellevue Baptist Church, Memphis, Tenn., will be the evangelist at Northside Baptist, Mayfield, May 7-13. Robert Moore will direct the music and Bob C. Jones is the pastor.

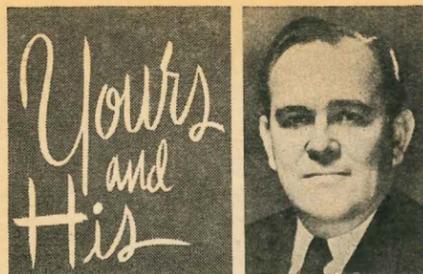
Cedar Creek Church, Long Run Association, To Observe 175th Year

The Cedar Creek Baptist Church, Fern Creek, will observe the 175th year of the church in June, 1967. It was organized June 16, 1792.

William D. Martin has been pastor of this church, the oldest Baptist church in Jefferson County, since 1946. The church has grown from a membership of 182 in 1946 to 1,021. There have been 1,548 additions to the church in the past 19 years with 950 of these by baptism.

The church was unable to build in the days of World War II because of government restrictions on materials but soon afterward built a sanctuary on top of the basement used in the early 1940's. In 1962 they built a new sanctuary, across the road from the former location. An educational building will be added later to the 1,000-capacity sanctuary.

One deacon, Clyde V. Eldridge, has served in the church 42 years.



Kentucky Baptists

Georgetown To Visit India This Fall

Althea Cassity, West Liberty, senior at Georgetown College will be visiting India this fall as an International Farm Youth Exchange student.



Conducted by the National 4-H Foundation the IFYE program 'exchanges' young people of the United States with young people from other parts of the world for four to six months.

Miss Cassity, daughter of Mr. and Mrs. Herbert Cassity (both teachers in Morgan County) plans to enter Peabody Teachers College, Nashville, to do graduate study following her trip to India.

Academically she has 3.556 average for 3½ years (including 4.0 standing for the first semester of her senior year). She has been on the Dean's list both her Junior and Senior years and was awarded the Freshman Academic Medal.

Carl Wright Resigns Lawrenceburg Pastorate

Carl E. Wright, pastor of the First Baptist Church, Lawrenceburg, for the past several years has resigned due to physical disabilities.

The pastor was injured in an automobile accident two years ago and a back injury has become increasingly worse.

On the advice of an orthopedic surgeon and a medical doctor, Wright resigned as pastor of the church on April 3.

He indicates that he will be located in Owensboro or Henderson area and will be available for supply and evangelistic work.

Four Get Doctorates At Georgetown College

GEORGETOWN, Ky. (BP)—A former vice president of the Southern Baptist Convention and a Southern Baptist Home Mission Board worker are among four selected to receive honorary doctoral degrees at Georgetown College (Baptist) here.

They are Gregory Walcott, motion picture and television personality who was second vice president of the Southern Baptist Convention in 1964-65; and W. Wendell Belew, program secretary in the department of pioneer missions for the SBC Home Mission Board, Atlanta.

Also named to receive honorary degrees were Culbert Rutenber, professor at Andover Newton Theological Sem-

nary, Newton Centre, Mass.; and John Gordon Mein, Ambassador to Guatemala.

Mein, Rutenber, and Belew each attended Georgetown College, Belew receiving the bachelor of arts degree in 1943. Belew is also a graduate of Southern Baptist Theological Seminary, Louisville, Ky.

Walcott is currently working on producing a movie of the life story of Dr. Bill Wallace, a martyred Baptist missionary to China.

Kentuckian To Train For Work Overseas

Linda Rollins, native of Kentucky, has been invited to enter training June 18 as a missionary journeyman of the Southern Baptist Foreign Mission Board. After an eight-week training period in Bristol, Va., she expects to serve for two years as a librarian in the Philippine Baptist Theological Seminary, Baguio, Philippines.

She is among 49 young men and women who today were approved by the Foreign Mission Board for journeyman service, contingent upon their completion of training. Journeyman are single college graduates with talents and training needed for specific jobs in overseas mission work.

Miss Rollins is now an elementary librarian in the Paducah schools. She majored in library science at Western Kentucky State College, Bowling Green, where she graduated last year.

A native of Wickliffe, she graduate from Ballard Memorial High School, Barlow, in 1961. She attended Georgetown (Ky.) College and Paducah Junior College before transferring to Western State College.

She traces her interest in missions to membership in Girls' Auxiliary. At 13 she decided either to become a missionary or enter some other church-related vocation and dedicated her life to Christian service.

Journeyman training this summer will be held on the campus of Virginia Intermont College, Bristol. Curriculum will include Christian doctrine, Bible, missions, evangelism, area studies and world affairs, language study, training for special skills, health and personal development, and physical education.

The Foreign Mission Board's Missionary Journeyman Program is designed for young men and women who have dedicated their talents and vocations to Christ and want to serve overseas for two years, though at this point they are not committed to career missionary service. Under the direction and supervision of career missionaries, they share their Christian faith and perform specific jobs, thus freeing the missionaries for other responsibilities. The first 46 journeyman were sent out last year.

FMB Girds For Future Growth

In its three-day spring meeting, April 11-13, the Southern Baptist Foreign Mission Board provided for both vertical and horizontal advance in its overseas mission work. Among its actions are the following:

1. Invited 49 candidates for the Missionary Journeyman Program to enter an eight-week summer training program. Upon successful completion of training they will be employed as missionary journeyman. (Journeyman are single college graduates under the age of 27 who go overseas for two years.)

2. Appointed 23 career missionaries. They and the new journeyman bring the Southern Baptist overseas mission staff to 2,146 (including 1,993 career missionaries and 153 persons in various categories of short-term employment).

3. Committed itself to a two-year pilot project of extended stateside orientation for newly appointed career missionaries. Beginning in September, 1967, this expanded program will provide for two 16-week periods annually to be held at Ridgecrest (N. C.) Baptist Assembly. (Each missionary will take a full 16-week course.)

4. Elected Rev. W. David Lockard, missionary to Rhodesia, an associate secretary for personnel responsible for the direction of missionary orientation.

5. Elected Dr. Ralph L. West, missionary to Nigeria, regional personnel representative for the southeastern area of the United States. He is the second of six regional personnel representatives to be located in areas of heaviest concentration of mission volunteers, candidates, and prospects.

6. Voted to apply for permission to begin mission work in Bechuanaland (a British protectorate in southern Africa scheduled to become independent Botswana in September) and asked the personnel committee of the Board to seek candidates for appointment to the country.

7. Authorized the Board's secretary for Africa and a missionary couple now in East Africa to make a survey trip to Ethiopia with a view toward possible transfer of the missionaries to that country following their upcoming furlough.

8. Appropriated \$4,883,689.63 (more than \$4,500,000 of it from the 1965 Lottie Moon Christmas Offering) for the operation and expansion of Southern Baptist missions overseas. Among the interesting small allocations are \$10,000 for famine relief in India (to be administered through the Baptist World Alliance), \$20,000 for television evangelism in Latin America, and \$20,000 for church property in Vienna, Austria.

Along with reports of results and need, courage and frustration, but most of all the call for reinforcements in missionary personnel came the jubilant news that Rev. and Mrs. James F. Leeper, of Dayton, Ky., appointed in December as the first Southern Baptist missionaries to Turkey, have been granted visas for entering and working in that country. They expect to minister to English-speaking people in Ankara, the capital.

The appointment of the 23 new missionaries took place in the overflowing sanctuary of First Baptist Church, Richmond, Va. Before they gave testimony to the Lord's leading to this summit experience, the congregation heard Dr. W. Wayne Dehoney, president of the Southern Baptist Convention, declare that God is alive for he has in recent days and months witnessed his acts and felt his presence in Latin America, Africa, and the Orient.

Dr. Baker J. Cauthen, executive secretary, expressed gratitude to Southern Baptists for sustained financial support for an ever increasing number of missionaries and constantly expanding mis-

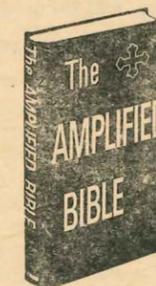
sionary outreach. At the present rate of advance, he said, the operating budget of the Board must be increased by at least \$2,000,000 annually.

"We always look to the Cooperative Program for basic financial reinforcement for all our missionary labors," he continued. "And we rejoice in the ingathering of the 1965 Lottie Moon Christmas Offering, which as of this meeting has reached a total of \$12,387,840."

Dr. Cauthen said that approximately 93 percent of all money received by the Board (\$26,362,214 last year) is expended overseas. The remaining 7 percent is used in the States for administration, bringing missionaries for appointment, and sharing information on missions with Southern Baptists.

He paid tribute to the life and stewardship of Miss Ann Oldham, of Abilene, Tex., who before her death on March 25 made provision for her wealth to provide Bibles for the peoples of the world outside the United States. She left with the Baptist Foundation of Texas an estate in excess of \$2,000,000, the earnings of which will come to the Foreign Mission Board for the distribution of Bibles.

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Harold G. Sanders

Baptist Agency Opposes Rules Of Education Act

WASHINGTON (BP)—The Baptist Joint Committee on Public Affairs has adopted a resolution saying that the United States Office of Education has not followed the intent of Congress in certain sections of the administrative regulations and guidelines of the Elementary and Secondary Education Act of 1965.

"We recognize that there is difficulty involved in properly administering this pioneering act, and, therefore, we have exercised caution in the complaint just voiced," the resolution said.

It continued, "However, we note a pattern in the regulations and guidelines which defines the scope of federal aids so that they become benefits to non-public schools. The effect is to violate the 'child benefit' theory as it has been developed in the courts and as it was expressed in the House and Senate 'reports,'" when the bill was reported to Congress for approval.



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As a result of its findings the Baptist Joint Committee "opposes a four-year extension of the authorizations for the act until these administrative problems have been solved."

In addition the Baptist group urged "the appropriate agencies of the Baptist convention to engage themselves in the local and state educational problems in an effort to achieve the needed extension of public education without violation of the Constitutional principle involved."

These actions were taken at the semi-annual meeting of the Baptist Joint Committee on Public Affairs. C. Emanuel Carlson is executive director.

It was explained that the Baptist Joint Committee has never taken a stand on the "child benefit" theory as it is related to the first amendment. However, in the light of earlier court decisions and the legislative provisions of the Elementary and Secondary Education Act, the committee assumes the Constitutional soundness of this principle.

The Elementary and Secondary Education Act is up for legislative review and extension this year.

Hearings are being concluded before the General Subcommittee on Education of the House Committee on Education and Labor. The Baptist Joint Committee will present testimony at this hearing and ask for a correction of the administrative regulations and guidelines.

Volkswagen Offers Free Bus Use For Convention

DETROIT (BP)—A fleet of 20 Volkswagen busses will be available for Convention use when Southern Baptists meet for their annual sessions in "Motor City USA" here May 24-27.

Most of the busses will be used for tours, emphasizing growth of Baptist missions work in the Detroit area.

Three main tours are planned: one for Woman's Missionary Union Convention participants on Sunday afternoon before the convention; one for laymen beginning at 6:00 a.m. Tuesday, May 24; and a general tour for all interested on Thursday afternoon, May 26, when no convention sessions are scheduled.

They will also be used to transport Baptists to church services on Sunday before the convention, to take pastors' wives to their meeting, and to transport persons into the residential areas on Thursday afternoon as part of a "witnessing program."

A Baptist deacon who operates a motor company, George Melton, conceived the idea of Volkswagen of America rendering a service to Southern Baptists during their 1965 convention.

260 Revivals Set For Operation Penetration

By the Baptist Press

Southern Baptists in Illinois, Indiana, Wisconsin and Minnesota have launched the second phase of "Lake Michigan Operation Penetration," with the beginning of about 260 revival meetings at Southern Baptist churches in the Lake Michigan area.

The simultaneous church revivals follow a Sunday School Witnessing Campaign conducted March 17-23, in which the churches used the Sunday School organization in an effort to discover and reach prospects.

Second phase of Operation Penetration, the revivals in local churches, was scheduled April 17 through May 1.

Simultaneous revivals during that period were slated by 115 churches in northern Illinois, and 125 churches in northern Indiana. An additional 19 Baptist churches and missions in Wisconsin and Minnesota will conduct revivals at a later date, May 15-22.

Just before the revivals, about 190 Baptist churches in the four states conducted Sunday School Witnessing Campaigns in preparation for the revivals.

Orientation meetings have also been held in an effort to prepare church leaders in conserving the results of the evangelistic crusades and in dealing with new church members.

In the Illinois revivals, 95 Baptist preachers from 19 states paid their own expenses to participate in the evangelistic effort. Also in Illinois, 63 music directors from eight states came to direct the music.

Students from Southwestern Baptist Theological Seminary in Fort Worth and from Hardin-Simmons University in Abilene, Tex., were to participate in "Operation Penetration," their expenses underwritten by the Panhandle Baptist Foundation, Inc., an independent organization established to support world-wide missions.

The name "Lake Michigan Operation Penetration" was given the project as a result of a speech at the Southern Baptist Convention last year by SBC President Wayne Dehoney, who challenged Southern Baptists to launch evangelistic efforts in the highly-populated areas of the north and east.

The project is jointly sponsored by the Illinois Baptist State Association, the State Convention of Baptists in Indiana, the Baptist General Convention of Texas which sponsors Baptist missions work in Wisconsin and Minnesota, the Baptist Sunday School Board, and the Home Mission Board of the Southern Baptist Convention.

Indiana Baptist Paper Goes Weekly

INDIANAPOLIS, Ind. (BP)—The Indiana Baptist, official publication of the State Convention of Baptists in Indiana, has published its first weekly issue.

The publication, formerly a semi-monthly, began weekly production with the issue of April 6. The Indiana Baptist, which began in 1959 as a monthly, has been issued semi-monthly for the last year and a half.

Editor is Alvin C. Shackelford, who became editor last October. E. Harmon Moore had served as combination editor and executive secretary for the state convention since its first publication in 1959.

Shackelford said that publication of an editorial page, Sunday School lesson commentary, devotional column, letters-to-the-editor column, and use of improved paper grade were the major new features of the weekly paper.

"Weekly publication will make it possible for the Indiana Baptist to better perform its task of informing, enlightening, and inspiring Baptists in Indiana," Shackelford said.

The Indiana Baptist will continue its 8½ x 11, eight-page format, but the weekly publication will double the amount of material carried.

Annuitants Luncheon Set For Detroit Convention

DETROIT (BP)—The seventh annual annuitants luncheon, sponsored by the Southern Baptist Annuity Board, will be held at 1 p.m., Thursday, May 26, in the Pick-Fort Shelby Hotel in Detroit.

J. D. Stoneham, director of the relief and annuitants service department of the Annuity Board, said about 150 persons who receive a benefit from one of the plans the board administers are expected to attend.

Stoneham said reservations can be made at the Annuity Board booth at the Southern Baptist Convention meeting in Detroit, May 24-27.

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Florida Baptist Board Asks Federal Grant Delay

JACKSONVILLE, Fla. (BP)—The State Board of Missions for the Florida Baptist State Convention voted unanimously here to request trustees of Stetson University to reverse their decision to accept a federal grant until after completion of a state Baptist study on church-state relationships.

Trustees of the Baptist school in DeLand, Fla., had voted in February to use a \$501,926 federal grant to reduce the amount of an already-approved federal loan of \$1.2 million for construction of a science building.

The Florida Baptist convention state board, which has no official control over the Stetson trustees, wants the school to delay its action until after November of 1966.

A 15-member committee headed by Malcomb B. Knight of Jacksonville, Fla., is currently studying the church-state separation implications of acceptance of federal funds by Baptist institutions. The committee will report its findings and recommendations to the convention in Miami, November 8-10.

Regardless of the committee's recommendations and actions of the convention, the Stetson trustees would not be legally bound to reverse their decision. Stetson, a Baptist school, is governed by a private, self-perpetuating board of trustees, three-fourths of whom are Baptists.

The president of Stetson University, J. Ollie Edmunds, said that the Stetson board of trustees will seriously consider the request from the Florida Baptist State Convention board at its next meeting, May 20.

Edmunds pointed out, however, that the Stetson trustees decided that they must accept the federal grant before a time limit set by government requirements ran out in February. He said a government restriction requires that any application for a grant must be made within 18 months after a loan for the same project had been approved.

Edmunds said that the trustees must decide in May whether or not to stand by their earlier decision, or to forever lose the \$501,926 grant. Because of the time limit, the decision could not be delayed until after the November state convention.

The vote by the Florida Baptist state missions board came following adoption of a resolution by the Pinellas Baptist Association's executive committee, which requested the state Baptist board "to negotiate with the trustees of Stetson" to reverse their action on the matter until after the convention. The resolution, which was referred to the study committee, also asked the board to

establish a convention policy whereby any institution accepting such funds would automatically cease to receive Cooperative Program budget money.

The week before the action of the Florida convention's board, an editorial in the convention's week newspaper, the *Florida Baptist Witness*, said that reaction to the Stetson decision was varied.

"Some are delighted, others are relieved, some are disappointed, others are angered, a great many are indifferent, others are hurt, but we believe . . . that the great majority of us are at least saddened by this action," wrote Editor W. G. Stracener.

The editorial deplored "the association of the Baptist name with the acceptance of grants from public tax funds which were collected from citizens of every religious persuasion and none."

Pointing out that Stetson is technically not a Florida Baptist Convention institution but rather a private institution, the editorial said however that "in the eyes of the general public, a 'Baptist' institution has broken with the time-honored position of Baptists, breached the wall of separation, and in so doing has weakened the voice of all Florida Baptists on this important issue."

"Our fear is . . . that the ultimate loss will be greater than the immediate gain," the editorial concluded.

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The Baptist Forum

(Continued from Page 5)

convention in at least 60 countries around the world; (3) we would never have to change our name again even if we went to another planet because it still would be a part of the universe.

I realize that we do not have missions and missionaries in every country associated with our convention; however, we could hope and pray that the day would come when we could have money and missionaries.

Middlesboro, Ky. James R. Pinkley, Jr.

Dear Editor:

After reading your editorial on name suggestions to replace "Southern Baptists," a name has occurred to me that you did not mention which is "Universal Baptists."

Danville, Ky. Addie Shewmaker

Unite Then Change the Name

Dear Editor:

Your article concerning changing the name of the Southern Baptist churches was very interesting.

There is more of a challenge than the changing of the name to consider. First each year at the Baptist Convention, there is a vote to unite the various Baptist groups that would ultimately re-

sult in a name change. Each year some minority group always votes to remain separate; however, the majority would rather unite.

The state motto of Kentucky is "United we stand, divided we fall." We as Baptists should unite our efforts such as many other Protestant denominations have done in the United States. Then and only then would your choice name of "United States Baptists" be suitable.

Consider the impact we would make on Baptists throughout the world if we first united in the United States. Jeffersontown, Ky. C. C. Lesley

Guest Editorial

The Next SBC President

Who will be the next president of the Southern Baptist Convention? Let us hope that at this point he is known only to God. We pray that his election, whoever he may be, is the result of the leading of God's Spirit and not the result of politicking and maneuvering by any one man and a few of his friends. For many months there has been talk in various circles of "candidates" for the office and men who are said to be "running" for the office.

We do not have a candidate to propose or oppose, but would like to focus your attention upon the office itself and the kind of man it should take to fill it well. Baptists' highest elective office must be filled by a person who is the living epitome of Baptist belief and practice. This man will represent Baptists to the nation and to the world. Whether we like it or not, and whether he likes it or not, his every word and action will be given some official Baptist connotation by the news media. He will be the public image for Baptists for the next year, or two years if he is re-elected in 1967.

What kind of image do we want portrayed by our convention leader who must live in the public spotlight as the number one Baptist? If he fairly represents our Baptist faith he must be marked by the qualities of humility and modesty. Spiritual depth and maturity are essential also. Whether layman or pastor—and laymen ought to be elected offener—he ought to be known for his service in his local church as well as his interest in the larger horizons of our Baptist cooperative ministry to the world.

Let the spiritual stature of the man and his record of service speak for themselves. The man needs to be big enough to need no press agent type buildup. He should be endowed with enough of the power of the Holy Spirit to make a spiritual impact without relying upon novel speech, bizarre methods or flamboyant manners to gain attention. Hopefully, he will be sufficiently committed to following God's leadership in his life that his election to the presi-

dency of the SBC will be more of a surprise to him than to anyone else. Fresno, Calif. J. Terry Young

California Baptist

Kentucky Teenager Wins Award In Competition Sponsored by Baptist Board

Ann Everal Callis, 16, of Pendleton, has been named a second award winner in the fiction category of the 1966 creative arts competition sponsored by "Upward" magazine published by the Baptist Sunday School Board here.

In the competition sponsored by the monthly magazine for high school youth, 181 entries were submitted. Other categories were poetry, essay, and pen and ink drawing.

Award-winning entries will be published in the October 1966 issue of "Upward." Miss Velma Darbo of the BSSB's Sunday School department is editor of the magazine. Ann's story is entitled "Tad Loves Penny."

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SUNDAY SCHOOL LESSON

By H. C. Chiles



JUSTICE ESTABLISHED IN JUDAH

(This Lesson for May 8, 1966)

II Chronicles 19:4-11

Upon the death of his father, Jehoshaphat, the son of Asa and Azuba, ascended the throne at the age of thirty-five, and reigned as the fourth king of Judah for more than a quarter of a century. The name given to him by his father means "Jehovah judges," and Jehoshaphat lived as though he recognized the fact that Jehovah does judge. He proved to be one of the good kings who ruled over Judah. His reign was one of the very best in all Judah's history.

Asa had set a good example for his son in many respects, and especially in his strong effort to rid Judah of the worship of Baal. Nevertheless, Jehoshaphat had to make his own decisions as to what he would do. With a sincere desire to do right and to make a good ruler, it is not surprising that he sought to imitate the best in the lives of his royal ancestors, David and Asa. As a man and as a monarch his life was characterized by obedience to God. This commendable virtue, shining like a bright light, caused his mistakes to pale into insignificance. Because of his obedience to God he won a high place among his contemporaries and in the annals of history. However, it must be admitted that he did wrong when he made an alliance with Ahab through the marriage of his son Jehoram to Athaliah, the daughter of Ahab and wicked Jezebel, for which sin he was rebuked by the prophet Jehu.

Of Jehoshaphat's pious and God-fearing father it was written: "And Asa did that which was right in the eyes of the Lord his God" (II Chronicles 14:2). What an unspeakable blessing to have been born to and reared by such a godly father! Blessed is any child who has a godly father and who has the good judgment to follow in his steps of obedience to God. Jehoshaphat wisely resolved to carry on the commendable work which engaged the attention of his father during his reign, namely, the restoration of the worship of Jehovah. What a pity that so many lives have been wrecked because a son forsook his father's God and chose to walk in his own ways! Not only did Jehoshaphat pursue the good work which Asa had begun, but he endeavored to consolidate the gains of his father. To this end he wisely adopted

a policy of protection, being thoroughly convinced that the first and immediate need was the strengthening of the defenses of the nation. Inasmuch as various cities along the northern border had been regained from Israel not long before, it was an act of wisdom to protect them lest the enemy might regain them.

While firmly believing that a nation's true strength comes from its allegiance and obedience to God, Jehoshaphat did not neglect the military security. He perfected a great military organization, placed strong forces in the cities, set garrisons at strategic points, and fortified the frontier in Ephraim, thus guaranteeing the retention of the places taken from Israel by Asa and his forces.

Having set garrisons in all of the exposed cities of Judah, Jehoshaphat gave God the preeminence in his life, openly took his place on God's side, prayed for His guidance, and sought to do His will. He boldly and courageously resisted the seductive errors of his day and tried his best to remove idolatry from his realm. Refusing to compromise in the least, or to become entangled in idolatrous affiliations, he stood for the pure worship of Jehovah. He sought to remove those things which would interfere with the realization of God's presence in his life and in the lives of his people. Knowing this, we are not surprised to read, "The Lord was with Jehoshaphat." This statement explains why none were able to withstand him. The man who has God with him need never fear anybody or anything. What came to pass in his case reminds us of the scripture, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him" (Proverbs 16:7).

As a result of his obedience to God, the king prospered in material things. His kingdom was established and all Judah brought him gifts until he had riches and honor in abundance. Doubtless there was a close connection between his godliness and his gain, his piety and his prosperity. He honored God and God honored him, as He has promised to do for any or all of His obedient children. God's favor was upon him because of his obedient walk. It always pays to live for God and to serve Him faithfully. While such living may not always bring material prosperity and worldly honor, it will never fail to re-

sult in spiritual riches and eternal honor. What a joy just to know that one is in the center of God's will! In this position one can always be sure of the Lord's blessing upon him in what he is doing. A true Christian can always find encouragement in the right place—not in changeable circumstances, but in the unchanging God Who doeth all things well.

Jehoshaphat destroyed the groves and images of the gods of the heathen which had been imported. Being a man of discernment and wisdom, he understood full well that it was not enough merely to remove the bad, but that it was his duty also to replace it with the good. He was not entirely satisfied with the destruction of the high places and the false gods, but, knowing the need for the study of God's Word as the proper basis for the right kind of national life, he proceeded to inaugurate a splendid program of teaching it to the people. He was determined that God's Word should have its rightful place throughout his nation.

Believing that religion and morality constituted the foundation of civilization, Jehoshaphat carefully selected a sizeable group of competently trained teachers and sent them forth on a vast campaign of systematic teaching. The only textbook used in the instruction of the people was the law of God as recorded in the first five books of the Bible. The people listened attentively to their instructors and great numbers of them became apt learners of God's truth. Consequently, their work did much to check the corruption which had been undermining the foundations of their beloved nation.

Jehoshaphat could not tolerate the perversion of justice. Turning his attention to the administration of justice, he appointed a number of judges and instructed them not to render their decisions with a view to pleasing the people, but on the basis of the will of God. They were charged to see to it that there not be any favoritism, but that all receive fair treatment. Any respect of persons was forbidden. Bribery and corrupt practices were not to be countenanced. The king also created a higher court in Jerusalem, somewhat like our court of appeals. He required all judges to win the respect of their fellow citizens through high character and right decisions.

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. "To preach the acceptable year of the Lord."

—Jesus quoting Isaiah (Luke 4:18-19)



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World Missions Week Cedarmore, June 20 - 25

by Mrs. Geo. R. Ferguson

Something new has been added to the calendar of Kentucky Baptists—World Missions Week at Cedarmore. This significant week has already been proven a success in other states and can do much for world missions in Kentucky.

Woman's Missionary Union has had such a week at Cedarmore for years. This is an attempt on the part of Woman's Missionary Union, the Brotherhood and the State Missions Department of our Kentucky Baptist Convention to bring missionary information and inspiration to all of the members of the family—men, women, boys and girls.

An unusually fine program is planned with many foreign, home and state missionaries in attendance, music by church choirs, Bible study, missionary dramatics, goods of other lands, camp fire devotions, etc., etc.

Plans include special provision for children of all ages so that all of the family can come. Make your reservations now for the entire family to attend.

Send reservations for GA's ages 9-15 (\$1.00 registration fee) to the WMU Office and reservations for RA's ages 9-17 (\$1.00 registration fee) to the Brotherhood Department, Kentucky Baptist Building, Middletown.

The week begins with registration Monday afternoon and closes Saturday morning after breakfast. Price for GA and RA campers, \$17.00, including Saturday morning breakfast.

Reservations for other members of the family are to be sent to Rev. Marvin M. Byrdwell, manager, Cedarmore Baptist Assembly, Bagdad, Kentucky.

You can help make missions history by attending World Missions Week at Cedarmore this year.

Foundation

Tribute To Foundation Directors

by James C. Austin

The Foundation operates an endowment agency for Baptist Institutions and Causes. The Foundation affairs are conducted by a Board of nine Directors. These Directors are elected by the Kentucky Baptist Convention. An Execu-

tive Committee of three officers exercises the power of the Board in the routine business of the corporation.

The nine Directors now serving the Foundation are: Mr. C. Wells Burr, President, Louisville; Mr. Thomas E. Pfau, Vice-President, Louisville; Mr. William Baker, Secretary, Louisville; Mr. J. T. Wilson, Somerset; Rev. Norman Ellis, Cadiz; Mr. Paul B. Massey, Franklin; Mr. J. Ray Binford, Versailles; Mr. Joseph K. Beasley, Harlan, and Mr. W. D. Edmiston, Danville.

We feel that we have the finest investment counsel available anywhere. These truly outstanding Christian businessmen will be assisting you with your business affairs if you establish a trust fund with Kentucky Baptist Foundation. This is investment counsel many can't buy.

The Foundation serve any and all agencies officially sanctioned and controlled by any church, association, convention or Baptist groups cooperating with the Southern Baptist Convention.

Your specific instructions given the Directors of the Foundation through your will or the living trust instrument are forever binding on our Board of Directors and will be carried out.

Annual audits of the Foundation are made by certified public accountants.

The Board members are men of highest moral integrity. They serve without compensation. That is, no compensation other than the joy of being of service in the greatest cause of all time, the preservation and on-going of the work of God's Kingdom. Our job is to assure that the realities and dreams of Christian people will not perish.

The Executive Secretary-Treasurer and the Directors of the Kentucky Baptist Foundation will help you conserve and consecrate your wealth in life and in death to the lasting glory of God and to the betterment of mankind.

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Direct Missions

"May Their Tribe Increase"

by G. R. Pendergraph

It is a refreshing experience to hear a layman say to his pastor, "Pastor, I want you to go with me to witness to one of the men whom we have on our prayer list." This is happening at Roland Memorial Baptist Church in Muhlenberg Association where Brother Marvin Freeman is pastor, "This," said Brother Freeman, "is becoming a common occurrence." It is being done times other than a revival or evangelistic effort. This is as it should be. If more church members became interested in seeing souls saved, our land would not be moving so rapidly in the direction of paganism. Because so few church members seem interested, it is a fact that more people are reaching the age of accountability each year than are being won to Christ by all of the churches put together.

In our own Baptist ranks, only one-third of the church members attend church with any degree of regularity. This means that we have at least 7,000,000 of the over 10,000,000 members that are not doing anything for our Lord. Only 3% of our church folk ever try to win a soul to Jesus. Half of our church membership is not enrolled in Bible study.

Would you repeat with me in unison, "May the tribe of laymen who are willing to witness and work increase?"

Church Music

Ten Kentuckians On Ridgecrest Music Faculty

by Eugene Quinn

The 1966 Ridgecrest Music Conference faculty contains ten Kentuckians. Half of the Kentuckians are Seminary faculty members. They include Dr. Kenneth L. Chafin as conference speaker; Phillip Landgrave, Hugh T. McElrath, John N. Sims, and James M. Wingate as music instructors during the conference.

The other five Kentuckians are Miss Jane Barnett, minister of music and education at Buena Vista Baptist Church in Owensboro; Eugene F. Quinn, State Music Secretary; Daniel B. Tilford, of Georgetown College music faculty; and Mr. and Mrs. Grover S. Waller, minister of music and organist, respectively, of the First Baptist Church of Owensboro.

Glorieta Has Two Kentucky Music Faculty Members

Two Kentuckians are also on the music faculty at the Glorieta Conference this are James W. Good of the faculty of Southern Seminary in Louisville and Walter O. Dahlin of the School of Music of the University of Louisville.

To date, Ridgecrest has 130 reservations from Kentucky for Music Conference, and Glorieta has 5.

Brotherhood

Deacons' and Pastors' Meeting In July

by Forrest Sawyer

Dr. G. Allen West, Jr., a former pastor of the Bethany (Sturgis) and Bagdad (Ky.) churches will be one of the featured program personalities when Deacons and Pastors (wives invited) RETREAT to Boone Lodge July 18-19-20 and July 21-22-23.

The RETREAT will be in two (2) sections. The first section begins with supper at 6:00 p.m., EST, on Monday, the 18th and closes at noon the 20th. The second section begins at 6:00 p.m. on Thursday and closes at noon Saturday. Each section will be the same except for personality changes.

The program will feature Dr. Sanders; Dr. Robert Naylor, President of Southwestern Seminary, Ft. Worth; Mr. Elvin Reeves, Nashville; several Kentucky men, and Dr. G. Allen West, Jr.

While Dr. West (SBTS—1942) was in Louisville he met, wooed, and married Katherine Bugg. They have two children.

Dr. West has been pastor of the Woodmont Church in Nashville since 1942. He has held scores of local, associational, state and denominational offices. His travels have taken him to virtually



G. Allen West, Jr.

every mission field where Southern Baptists have work.

The second session (July 21-22-23) will find Dr. West serving as the "preacher" for the Deacons'-Pastors' RETREAT.

Dyer D. Edwards, who has been the Associate Secretary in the Brotherhood Department of the Executive Board of the Kentucky Baptist Convention for the past two years resigned April 2. Mr. Edwards plans to return to his home state of Georgia.

Louisville Baptist Seminary Professor Has Article Published In Magazine

NASHVILLE—Dr. Frank Stagg, professor of New Testament at Southern Baptist Theological Seminary, Louisville, is author of an article in the May issue of "The Baptist Student," a Christian collegiate magazine.

In "Speaking in Tongues . . . A Biblical Interpretation," Dr. Stagg interprets this phenomenon as experienced in the New Testament era. He raises questions and calls for a careful study and application of the New Testament teachings.

"The Baptist Student" is published for the nine months of the school year by the Baptist Sunday School Board, Nashville, Tenn. The theme of the May issue is "The Christian Student Considers the Home and Homemaking."



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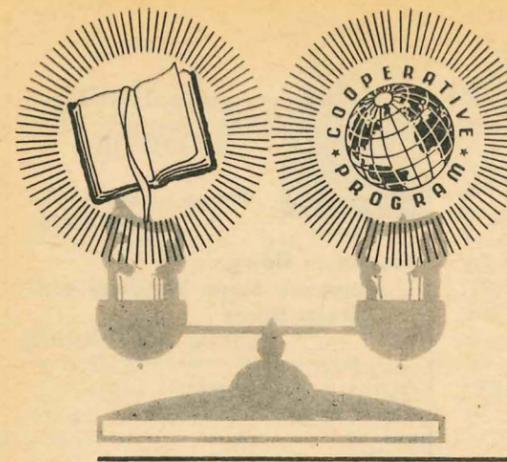
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a true partnership in the gospel plan

by W. E. Grindstaff

"Mr. President, Mr. President!" Three voices spoke almost as one. "Mr. President, do I have the floor?"

The president's gavel hammered vigorously. "The Chair recognizes Brother Stealey."

"Mr. President, we must settle this evolution issue at once," Clarence Stealey said. "Let the messengers to this annual session of the Southern Baptist Convention vote now. It's the most pressing matter before us in 1925. Brother Burts' money report can come later."

"Mr. President!" shouted Bronson Ray taking advantage of Stealey's pause, "the editor from Oklahoma may think other matters are more important than money. But that's because he doesn't have our problems. He doesn't have the foreign missionaries looking to him for their salaries. He doesn't have debts piling higher every month and precious little money coming in to pay them. I tell you we're in a bad way. This Convention must do something before it leaves Memphis. . . ."

The gavel beat out an insistent interruption.

"Gentlemen, Gentlemen!" said President McDaniel. "Let's go on with the order of business. Brother Charles Burts has been standing here for ten minutes to give his report. We shall hear him now."

Burts' eyes moved over the big room and then back to the paper in his hand. He read slowly, his voice lifting slightly as he accented certain words and phrases. His was the first annual report of the Future Program Commission, of which he was general director. The report set forth and named the new unified budget of the denomination.

"From the adoption of this report it shall be known as the Cooperative Program," read Burts.

The report was adopted in routine fashion by messengers anxious to get

on with debate on evolution. With that action, the Cooperative Program was launched May 13, 1925, at the Southern Baptist Convention in Memphis, Tennessee.

The Cooperative Program was almost overlooked in the beginning. State papers were concerned with debts and debate. Few messengers paid attention to it or caught its significance. Three men revealed the attitudes of more messengers (*Religious Herald*, May 28, 1925).

"Happiness of former Conventions was not evident on the faces of delegates," said C. W. McElroy. "This was due, perhaps, to the depressing effect of our huge debts."

"The Convention was the least satisfying of all I have attended in twenty-five years," T. C. Skinner agreed.

"The Convention struck no high tide," Frank L. Hardy said. "We seemed not to be together."

These men, great as they were, evidently did not grasp the historic significance of what the Convention had done when it voted for a plan called the Cooperative Program. Many 1925 Convention-goers returning home probably would have been at a loss if they had been asked, "What is the Cooperative Program?" It is unlikely they would have been able to explain that it is the voluntary way Southern Baptists work together to spread the gospel. It is a plan that can be controlled by the churches, by those who brought it into existence. We can hardly criticize them now for lacking the perspective only history can give.

Only time could prove the new financial plan to be a democratic, flexible, inexpensive way to get a job done. Only as time passed would it come to be acclaimed as the unified budget of state conventions and the Southern Baptist Convention. Over the years, it would become a united and continuous appeal

for many causes, cutting out the need for many special offerings, and giving day-by-day support for most work.

Simply stated, the Cooperative Program would become the unified mission budget of each state convention affiliated with the Southern Baptist Convention, as well as the Southern Baptist Convention itself. What the unified budget would become to each church, the Cooperative Program would be to each state convention and the Southern Baptist Convention.

The Cooperative Program is a voluntary plan of cooperation in world missions which Southern Baptists created in 1925 and still control.

A practical plan for meeting human need, the Cooperative Program is democratic in design, flexible in nature, and economical to operate.

As a budget for most denominational work, the Cooperative Program is the main channel for financing state convention and the Southern Baptist Convention work.

As an appeal for most denominational causes, the Cooperative Program has eliminated numerous special offerings. It is the best means for regular and continuing financial support of all cooperative enterprises.



. . . *Drinking and Deviant Drinking USA, 1963* is the title of a study by Harold A. Mulford, Ph.D., for the Rutgers University Center of Alcohol Studies. This study revealed that an estimated eighty million American adults drink. The rates of trouble-due-to drinking varied from lows of 2% in women and the widowed to highs of 19% in the divorced; 16% in men, the unmarried, those with less than eight years of school, and Baptists; 15% in members of "small" Protestant denominations; and 17% in the next-to-highest status occupations. Heavy drinkers occur most frequently in the northeastern regions of the nation while the southern states have the lowest rates of heavy drinkers. A majority, in most cases, a large majority, in all except a few major social segments of the nation's population are drinkers. The exceptions, in which drinkers are in the minority, include the East South Central and West South Central regions of the country, persons over eighty years of age, persons who have completed less than eight years of school, and Baptists.