



**WESTERN**

# RECORDER

AUGUST 11, 1966

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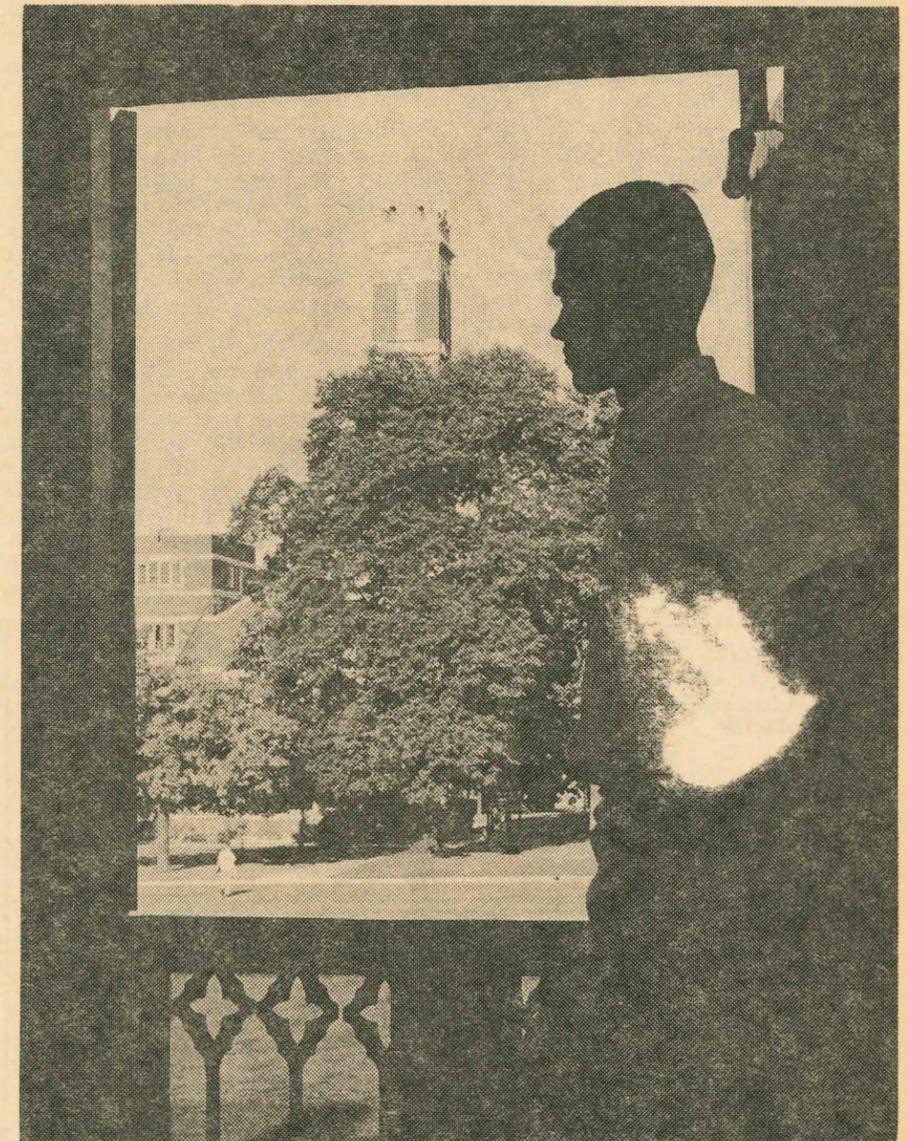
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On-To-College Day on August 28 will find many Kentucky Baptist Churches planning helpful services for their college students. See Page 8 for one Baptist student's ideas of today's opportunities for Christian service by college youth.

BSSB Photo



## GLEANINGS FROM THE FIELD

**FIRST BAPTIST CHURCH**, Burnside, has redecorated the interior of the church auditorium. Improvements also include a new furnace, new front steps and a ramp at the rear of the church as well as additional parking for 30 cars.

**MISS JOYCE LYNN HALL**, Metropolis, Illinois and Carroll Hubbard, Jr., Mayfield, will marry August 20 at the First Baptist Church in Metropolis. Miss Hall was the 1962 Illinois State Fair Queen and served as organist of the First Baptist Church of Metropolis. Mr. Hubbard, young attorney and Baptist lay-speaker, is the son of Dr. Carroll Hubbard, now pastor of Central Baptist Church, Oak Ridge, Tennessee, and formerly a Kentucky Baptist pastor for 35 years.

**EUGENE QUINN**, secretary of the KBC music department, has been selected a trustee of Southwestern Seminary, the first graduate of the school of music of that seminary to serve on its board of trustees.

**TRUMAN AND WANDA MAYS**, Southern Baptist missionaries recently appointed, left the States about July 1 and may now be addressed at the Baptist Hospital, Ogbomosho, Nigeria, West Africa. Truman is a native of Corbin and Wanda lived in South Williamson, Ky.

**W. G. POTTS**, retired pastor, supplied the pulpit of the Rock Haven Baptist Church, Salem Association, on July 24. L. V. Cantrall is the pastor at Rock Haven.

**HICKMAN FIRST BAPTIST** Church celebrated the retirement of the church debt by burning the note on June 12. The new auditorium cost \$50,000 with furnishings and the entire cost was paid in a little over four years. Pastor Robert H. Dills commends the people for their dedication in building the sanctuary and reports the church is making plans for a new educational building.

**MISS JOY HALL**, missionary to Nigeria, arrived in the State for furlough in July. She may be addressed c/o Elbert Hall, Box 374-A, Rural Route 1, Elizabethtown. Miss Hall was associate promotional secretary for the Mobile (Ala.) Baptist Association at the time of her mission appointment in 1963.

**MIDLANE PARK** Baptist Church, Louisville, celebrated the third anniversary of the congregation with special programs in the morning and evening worship services June 26. A mission of Buechel Park Church, the Midlane Park Church had slightly more than 100 members when constituted in 1963. Pastor Doyle L. Wetherington reports continued progress in the church which adopted goals for membership and

growth at the third anniversary celebration. Those sharing in the program that day included Harold G. Sanders, L. C. Ray, and Chester Igleheart.

**WALTER H. ST. CLAIR**, Johnson City, Tennessee, is beginning his fourth year in full time evangelism. He is a graduate of Carson-Newman College and Southwestern Seminary and served as pastor for fourteen years before entering full time evangelism.

**WILLIAM AND NOVELLA BENDER**, Southern Baptist missionaries to Nigeria, arrived in the States in July for a year's furlough. They may be addressed at 482 Sandalwood Drive, Lexington. Mrs. Bender is the former Novella Chism, born in Bagdad and reared in Frankfort.

**THE BALDROCK** Mission and the Swiss Colony Baptist Church, London, were engaged recently in revival meetings. Several additions were made to the church by letter, and there were 20 professions of faith.

**WILLIAM E. HOLLAND**, minister of education at the Immanuel Baptist Church, Paducah, has resigned to assume a similar position at the First Baptist Church, LaGrange, Ga. He assumes his new work August 14. T. L. McSwain is pastor of the Immanuel Church.

**THE RUTH BIBLE** Class of the 23rd and Broadway Baptist Church, Louisville, will hold a reunion at the church on September 16 at 6:30 p.m. The class was organized in July, 1930 and in the past 36 years, more than 400 women have been associated with the class. All members and former members are urged to come. Reservations can be made by calling Louisville (502) 774-2381. Mrs. DeMonbrun is the present teacher.

**NEW MISSIONARIES** in Eastern Kentucky include Sherman Long and Curtis Monday. Long has accepted the pastorate of the Warfield Baptist Church, Enterprise Association. He was formerly the pastor of the Central Baptist Church, Hawesville. Monday is the new communities missionary in Powell County. He will work with the Stanton Baptist Church where Thomas Beard is pastor. Long is a native of Kentucky and attended Campbellsville College and Kentucky Wesleyan. Monday is a native of Tennessee and a graduate of Clear Creek Baptist School, Pineville.

## The Church and a New Member

by John Dunaway, Pastor, Eaton Memorial Baptist Church, Owensboro, Ky.

One of the most pressing problems of our day as Southern Baptists is what to do with our new members. For soon they become "old" members and some way or other get lost in the crowd.

We as Baptists believe, we say, that church membership means an involvement in the life of the church. It further means that through our behaviour we prove ourselves worthy of being a part of the only institution our Lord founded. Yet the statistics quoted by Dr. Earl Waldrup in his book on church membership states that most of our church members make little if any contribution to their church. One out of seven is in Training Union. It takes 29 Baptists to lead another to Christ. The per capita giving is \$55.00. These statistics are frightening.

What is the problem? Is it that the person who is now a member of our church never really had an experience with the Lord? In a great many cases this is true. But it is also true that a part of the responsibility must rest with our local churches for we have, in most instances, ceased really to care for the new member. This does not mean we have failed to teach him, for many have tried through new members classes. But the problem is that we have not shown concern beyond the walls of the church and as a result many have seen our indifference and failed to respond to the teaching they had heard. If the ministry of Christ is one of caring for those whom He has won as followers then our relationship toward our younger brethren in Christ and the church must also be one of loving concern.

The new member has certain needs to be met which are:

First, the new member needs to be taught the meaning of conversion, of church membership and the basic beliefs of Baptists, and of the Lordship of Christ.

Second, the new member needs the security of being wanted in the church, and experience the love and care of the church.

How can we best meet the needs of our new members? One way is through the period of indoctrination in a group study such as a pastor's class. Another step would be for the pastor or another qualified person to discuss personally all the matters one would discuss in the new members class with the new member. But it is doubtful in most cases that such time would be available. There must be more, and there is. When we

observe those who have become the most involved in our church life and bear a radiant witness to Christ we find they have had a close relationship to one or more families who also deeply love the Lord and the church. It is safe to conclude that caring for new members means the relating of the families of the church to the new member in care and concern. This involves more than the customary shaking of hands after the member has made his public decision. If the new member is to feel a part of the church then the concern of the church must go beyond the walls of the church building.

This was the whole idea of the *koinonia* of the Book of Acts. There was a loving concern expressed toward the church in terms of a fellowship in the home which created a deepening love for Christ and the church. Concern for the new member recognizes the importance of the person as one made in the image of God and for whom Christ died.

As a move in the direction of meeting this need a dedicated Christian family can be assigned to the new member or new family in the church to function in a concerned sponsor relationship.

This family would do the following:

First, have fellowship with the new member in the home and involve the new member in a friendship relationship with others in the church. This is more than the handshake on Sunday morning.

Second, help the new member to grow spiritually by discussing spiritual truths, and through one's personal dedication help involve the new member in the total life of the church, even to personal witnessing. A dedicated Christian is salt and light, and a loyal Christian family influences others to a deeper spiritual experience in the church. One Christian is led to give himself, time, talent, and tithe because he sees a friend give himself in this way.

Third, show concern for and make others aware of the joys and sorrows of new members.

Would this bring an end to the indifferent attitude of the membership toward the church? No, but it would be a step toward involvement by creating an expression of concern toward another. It would lead the new member, ideally, into a deeper spiritual relationship with the church. This approach would bring the church back again to

a love and concern toward its own and such love for its own will produce a greater love for Christ. It is when love becomes more than a word spoken that we know how to care for new members in the church which is the body of Christ.

## On Ordained, Inactive Clergymen

by Duke K. McCall, president

The Southern Baptist Theological Seminary

It is a waste of time to discuss whether Baptist clergymen should dance the Watusi or not. I do contend that those who can and do should not be listed as "inactive." But now that the Moyers tempest-in-a-teapot has passed, I want to use it to call attention to some unorthodox Baptist sacramentarianism.

Baptist clergymen, to protect themselves, have perpetuated a bit of heresy with reference to the sanctity and permanence of their ordination. It is assumed that the approval of the presbytery, the action of the church, and the laying on of hands confer in ordination something that otherwise would not be there. I contend that the only thing it confers is the questionable privilege of purchasing a clergy permit and claiming one's residence as exempt from taxes.

Properly, ordination simply recognizes what God has conferred in the call to the gospel ministry. The church, in ordination, confirms publicly its conviction that God has so acted.

What then about the man who ceases to function as a minister of the gospel? Is he then an ordained minister because of that "sacramental" church rite? Indeed not! He may be a disobedient Christian who has truly found what God wants him to do. But once he ceases to function as a minister of the gospel, his ordination is publicly declared—by his action—to be cancelled.

This is true whether the ordaining church does what it should do or not. That church ought to take formal action to rescind the ordination. Properly the man himself should request such action but it should be taken with or without his request.

I have only commendation for the man who, following the will of God, seeks to make effective his Christian convictions as a politician, farmer, insurance salesman or something else. If, however, he continues to pose as an ordained clergyman, he will inevitably embarrass himself and his church. Even greater censure, however, lies at the door of the church which continues

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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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Two Generations and Two Deacons

The Deacon-Pastors Retreat recently held at Cedarmore offered a rare opportunity to witness classical examples of two generations of Baptist deacons. Both of the deacons gave their testimonies on the same day at the retreat. One was 86 years old. The other was 59 years old. One was a man who had lived out his many years in one community and one country church, the other had lived and served in three states. One is greatly loved by his fellow community members but mostly unknown in far-away places, the other is widely known and is one of the prominent Baptist laymen of this generation. These two deacons, so different in many ways and so separated in years, demonstrate the qualities which constitute the hope of Baptists.

Brother Herbert Foushee of New Highland Baptist Church near Brandenburg has been a deacon for more years than many of us have lived. In these years he has served almost every conceivable office in the church and the church organizations. He has often supplied the pulpit in the absence of the pastor and his home has been the home for the pastor and the visiting evangelist through the years. Now he lives alone, his lovely mate having gone on in recent years to await him in glory.

Papaw, as Brother Herbert is known to his loved ones and friends, has always been a gentle soul but has grown even more tender with advancing years. He keeps himself well groomed and stands as erectly as he did at the age of 20. He not only cooks and keeps his own house but has a large garden, cans and freezes fruits and vegetables from his farm and reluctantly gave up his milk cows only in recent years.

Papaw's unrehearsed testimony at the retreat gave a deeply spiritual tone to the session. No criticism, cynicism, complaints or pessimism could be detected in his words. He has faith in God and his fellow Baptists.

The other deacon whose prepared testimony powerfully influenced his hearers was Dr. Robert Mills, president of Georgetown College. Here is a man whose dimensions exceed measurement and whose greatness of soul defies description. There are those rare souls who tower above their fellows in spiritual height and Bob Mills is one of these.

Dr. Mills is one of the recognized educational figures in America. His talents are many and his commitment is deep. He speaks with clarity, openness and power. His simple but profound Christian faith shines

through all he does and says.

Only other Baptist college presidents could know the problems of Dr. Mills since taking the Georgetown reins in 1959. His disappointments and discouragements could have broken a lesser man and made him sharply critical and bitter. This has actually happened to some college presidents recently but not so with President Mills who has brought Georgetown College to her greatest glory in the 137 years of her existence.

Many things about this deacon impress those who know him. His rare ability, his training, his accomplishments in education, his example as a husband and father, his churchmanship, his respect for others in their convictions and his most pleasing personality make him a man of rare stature. But all of these are surpassed by another quality. This is his truly Christian humility. That he lives close to the Lord shows in every experience and relationship with him.

Sometimes a deacon dishonors the office just as an occasional wayward preacher brings shame upon the ministry, but deacons and preachers are not to be judged by these phonies. Rather we have real reason for optimism because of two generations of deacons like Herbert Foushee and Bob Mills.

Sunset Today, Sunrise Tomorrow

An editor ordinarily does well to write from his head with a touch of his heart. There are times, though, when his heart cries to be heard without much help from his head. This is such a time for this editor.

After a three day retreat at Seneca Falls with Ohio Southern Baptist pastors, I rushed to the Baptist Building to meet this editorial deadline. Through the office window the sun was setting in golden splendor. The crimson glory on the Western horizon was without a blemish save for a few smoke colored wisps of clouds and these only made for an imperfect beauty more lovely than perfection. A few minutes' meditation and it was gone, the sunset, its soul-filling glory and all. Darkness had settled upon the world. The summer stars were already shining and an August moon in silver splendor would soon softly lighten the night and tomorrow's sun was eventually to come but now it was dark.

A quick glance at the mail and a darkness darker than the sunless and moonless world filled my soul. The news was of man's inhumanity to man. A Baptist church had voted to deny in its worship services fellowmen made in the image of God.

I was transported across the miles and years to

college days at Mercer University. An unforgettable part of these formative years was experience in a church that stood by the college chapel. Here I struggled with the call to preach and talked and prayed about it with an understanding pastor named Lewis Wright. Here I thrilled to the peerless preaching of those who came that way like Leo Green, Chester Swor, Clyde Turner and Louie Newton, to mention but a few. This church I could but always remember with deep love and much affection.

This church was the one in the news. A majority of its members had voted against permitting Negroes in its services. For me the sun had set and darkness covered the earth.

But the stars are already out and the tomorrow's sun will surely rise. A pastor and a minority of the members did not agree to the night and will somewhere, sometime meet the dawn of God's new day with his people called Baptists. Indeed, this day has already come for many of them.

BAPTIST FORUM



"Board" Of Deacons

Dear Editor:

Occasionally an article giving biographical information will state that a man is a member of the "board" of deacons of a Baptist church. The term is being used more and more in recent years. Have we not been taught better? Have we drifted into the use of a term unconsciously which is neither Baptist nor New Testament (actually all Baptist beliefs and practices should be New Testament)? Do we have "boards" of deacons in Baptist churches? How much power rests in the deacons?

Baptist churches have no boards. We could not say that the trustees are a board because they act in legal matters only upon the instruction of the local congregation. They cannot act independently of church action. By signing, handling, and filing all legal documents they are not a "board".

What is a "board"? A "board" is a group which is the legal head of an organization or institution and can make decisions without the approval of any other group. A "board of directors" at a bank directs the affairs of the bank. They "run" the bank. They make decisions and their decisions are final.

Deacons act in the best interest of the church but their actions are **recommendations** to the local church. The church runs its own business; only the church can speak for the church.

The correct designation, therefore, is **body of deacons**. A Baptist church elects a deacon body, not a "board" of deacons. Too much that is implied in the use of the term "board" is carried over into some deacons' meetings.

A deacon occupies an important place in the life of a church. A deacon's role is extremely valuable. The real usefulness of a deacon is seen in its proper New Testament setting. The word "board" must be dropped for the good of the body.

L. H. Coleman Pine Bluff, Arkansas  
Pastor, Immanuel Baptist Church

Colleges Should Have The Responsibility

Dear Editor:

There is one real gem of wisdom in the substitute motion being brought to the special convention on June 27. The part of the motion which seems to be of greatest value is that part which allows each school to borrow its own money.

The way things look today, it will not be long before some of our schools will be forced to seek release from Baptist control in order to secure support elsewhere. It is a generally accepted fact among many Kentucky Baptists that some of our schools are already thinking to themselves about just such a move. The amount of money we are proposing to borrow or allow our schools to borrow is only a drop in the bucket compared to their real and pressing needs. When these schools do decide to sever their relationship to our convention, if they have negotiated their own loans, then they will retain the obligation to repay these loans. However, if, as a convention, we borrow this money and allocate it to the schools and one or more of the schools were to leave the Baptist fold, then we would still have the responsibility of paying off the loan. This within itself seems to be reason enough to validate the wisdom of allowing each school to borrow its own money and negotiate its own loan.

There is also a real danger inherent in this motion. As Baptists we cannot afford to borrow money from the government and be true to the principles of our heritage. This is especially true when the loan represents a government subsidy. Money borrowed at 3% when it costs the lender 3 1/2% is certainly a subsidy and is all that is needed to invite government controls. Therefore, in allowing our schools to negotiate their own loans, we must make it clear that if the schools intend to continue to receive Baptist support they must turn

away from government subsidies. In other words, our schools cannot and must not be allowed to receive tax money and tithing money.  
Owensboro, Ky. T. A. Prickett

Objects to the Editor's Viewpoint

Dear Editor:

It is with great interest and deep concern that I have read your recent editorial entitled: *Shall Churches Pay for Public Services?* I am compelled to take issue with you because of some explicit charges, and some very deadly and dangerous implications that you make in the article.

First, you state explicitly that in the matter of "cooperation and mutual respect . . . the state has lived up to this understanding more faithfully than the church." In all fairness to the churches you ought to be specific in your statement and let it be known in just what instances the churches have not lived up to this understanding.

Second, you imply that the churches are "free-loaders" in that they "have accepted more and more services from the state as they have become available and usually without paying for them." Again one is disposed to ask for specific instances in which the churches have done these things. Surely you do not wish to make a charge as serious as this without giving definite instances to substantiate your claim. Your statement sounds very dangerously close to the ideology that is so widespread in the world today that seeks to put the churches and all Christianity in the category of the useless, irrelevant, and the outdated agencies that suck the lifeblood of the state. I do not want to believe that the editor would wish to aid and abet the most implacable enemy that our churches face in this modern day.

Third, you suggest that some "proper arrangements" could be worked out for the churches to pay for these services received from the state. It is difficult for me to separate any sort of "arrangements" of this kind from the idea of bribery. To me it is unthinkable to

(Continued on Page 12)

**Worshiping In Vietnam Not "Matter of Habit"**

"Tom, where did you have services last Sunday?" Mrs. Rondal D. Merrell, Sr., a Southern Baptist missionary from Tulsa, Okla., asked Southern Baptist Chaplain Tom Collins, on duty in South Vietnam with the U.S. Marines.

"I had three," he replied. "One in the mess hall, one in a tunnel, and one under an old bridge. Worship was best under the bridge. There were only 13 men present, but we were really blessed."

An old Vietnamese Christian who had just fled her home in the country because of nearby fighting told Mrs. Merrell: "I thank the Lord that as soon as the American soldiers helped get that hill secured they put a chapel up there and began meeting every week to worship their God."

"Vietnamese Christians in Viet Cong-held zones find that assembling themselves to worship their God becomes more precious as chapels are destroyed and as life becomes more difficult each day," Mrs. Merrell says.

In a refugee settlement, the Vietnamese worship under a large parachute given by Americans.

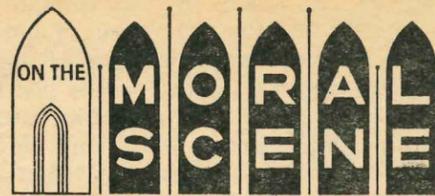
In an area surrounding a Special Forces camp, there are chapels for worship, though the Christians spend their nights in underground bunkers. A U.S. colonel told a colleague: "Never in my life will I forget 65 ragged children and the way they sang Christian hymns."

War restricts the assembling of people as a matter of habit, says Mrs. Merrell. Yet these examples indicate that Christians in Vietnam are finding ways to get together for meaningful worship experiences.

In Dalat, the established place of worship for Baptists is over their reading room in the center of the city. However, when Southern Baptist missionaries to Vietnam gathered at Dalat recently for their annual Mission meeting, they found the business section off limits to Americans because of civil strife.

So on Sunday, the 43 members of the Mission family worshiped at the language center for new missionaries, located in a residential area, while the Vietnamese Christians met at their accustomed place.

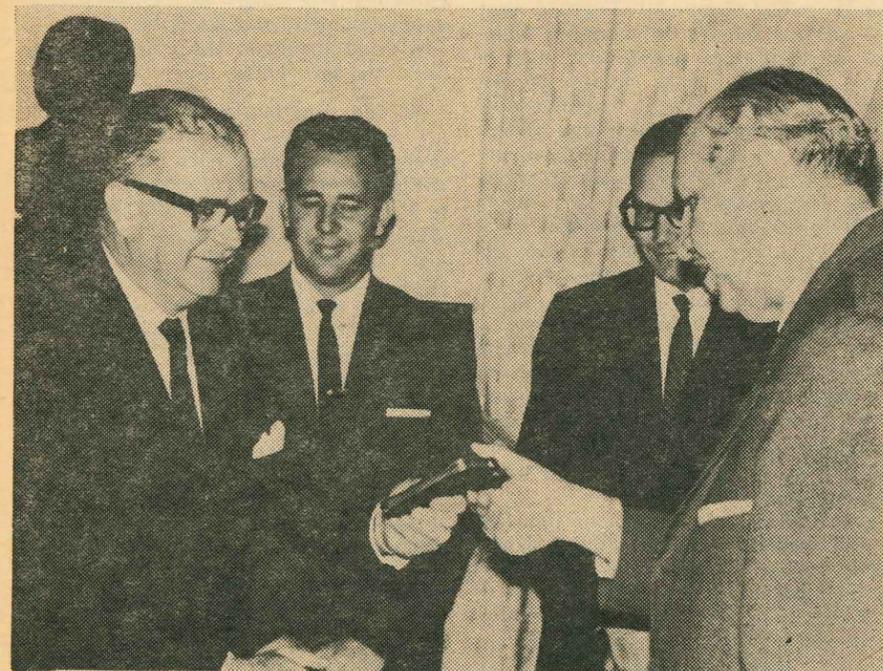
"The Holy Spirit's presence was evident among us that day," says Mrs. Merrell, "and in the 'upper room' downtown another Vietnamese soul was born into the kingdom of God."



CHRISTIAN LIFE COMMISSION, SBC

... A bill to require state licensing of TV repairmen may be recommended by attorney general William G. Clark. A secret three-month survey of TV repair shops in eight Illinois cities found that repairmen were charging for repairs that were not made, replacing parts which were in perfect condition, and, in some cases, deliberately damaging parts which could then be replaced at mark-ups as high as 800%. The attorney general's investigation used 40 TV sets which were put into perfect condition by a professor of electrical engineering. Damaged tubes were installed which could be replaced for from \$5 to \$15. The dishonest bills ranged as high as \$45.70. A public hearing was ordered to give the companies involved an opportunity to defend themselves.

... The National Association of Theater Owners has warned theater managers against showing advertisements of adult pictures at kiddie matinees or family attractions. In a newsletter this practice was called "criminal negligence." The newsletter warned that "to many vocal and influential parents, a theater manager can commit no greater crime than to entice their children to attend a kiddie program and to then show them scenes from an adult film. Such irresponsibility is probably even more of a crime against the film industry because it provides powerful ammunition to those who want to censor our screens. And it is certainly sheer stupidity to try to sell adult films to an audience of children."—Variety, June 1, 1966.



Dr. Rubens Lopes (left), Brazilian Baptist leader, explains plans for the 1969 Baptist-sponsored Crusade of the Americas and presents a copy of the New Testament to President Clemente Yerovi Indabru, of Ecuador. Looking on (left to right) are Rev. Archie V. Jones and Rev. Stanley D. Stamps, Southern Baptist missionaries to Ecuador. Dr. Lopes' visit to Ecuador in May is just one stop on his promised round to various countries of North, Central, and South America to promote the crusade. (Photo by Hernan Rosero)

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**Leepers Begin Work In Ankara, Turkey**

Rev. and Mrs. James F. Leeper, Southern Baptists' first missionaries to Turkey, arrived in Ankara June 5 to begin their work among English-speaking people there. Now the capital of Turkey, Ankara is the ancient Ancyra, capital of Galatia in biblical times.

The Leepers were welcomed by members of the Baptist congregation in Ankara, led by Thomas B. Harris, III, of Odessa, Tex., an oil company executive. Scheduled for a six-week stateside leave shortly afterward, Mr. and Mrs. Harris opened their home to the missionaries and their three small daughters until they can find permanent quarters.

Also on hand for the welcome was Rev. Fon H. Scofield, Jr., associate secretary for visual education for the Southern Baptist Foreign Mission Board, who was in Turkey on a photographic mission at the time.

The Baptist congregation was begun more than two years ago as a Christian fellowship, drawing its members primarily from U.S. military personnel in Ankara. One of the leaders in its organization was Sergeant M. E. Shelley, a Southern Baptist from Dothan, Ala.

Since mid-1965 Southern Baptist missionaries in Lebanon have gone to Ankara once a month to assist the congregation. With the arrival of the Leepers, the members are expected to organize into a church.

The American community in Ankara numbers about 10,000, including 2,000 civilians. Another point of Christian witness among them is a community Sunday School organized by military chaplains. The new superintendent is Captain Donald E. Cliborn, who was instrumental in organizing the Southern Baptist church in Lincroft, N.J. Mr. Harris teaches an Adult class, and several other Southern Baptists also have positions of leadership.

Mr. Leeper is a native of Houston, Tex., but he moved to Dayton, Ky., with his family when he was nine. Mrs. Leeper is the former Jean Davis, of Battle Creek, Mich. They were appointed for Turkey by the Foreign Mission Board in December, 1965, just three months after they returned to the States from Bamberg, Germany, where he was pastor of an English-language Baptist church for three years.

**Changing City's Problems Seen By Seminary Journal**

In 1790 only one in twenty Americans lived in a city; today, 14 of every 20 do.

Viewing the growing urban life in the nation, the faculty journal of the Southern Baptist Theological Seminary has



Rev. and Mrs. James F. Leeper and their three daughters (Tracy, four, Kelly, three, and Kerry, one) arrived in Ankara, Turkey, on June 5 to begin their work as Southern Baptists' first missionaries to that country. They were welcomed by Thomas B. Harris, III (right), leader of the Baptist congregation in Ankara. (Photo by Fon S. Scofield, Jr.)

devoted its summer issue to "The Church and the Changing City."

Writing for this issue of *Review and Expositor* are Kenneth L. Chafin, Billy Graham evangelism professor, who recently returned from a year in New York City; Christian ethics professor G. Willis Bennett, who authored a recent Home Mission Board study of the inner city; social work professor Walter R. Delamarter, who is currently completing doctoral studies in Pennsylvania; and sociology professor Murray H. Leiffer of Garrett Theological Seminary in Chicago.

In addition, articles include a pastors' symposium on downtown churches and an annotated bibliography on urban church programs. An added feature is the recent inaugural address of D. Swan Haworth, professor of psychology of religion, "Education and Therapy for Christian Family Living."

Copies of the summer issue are available from *Review and Expositor*, 2825 Lexington Road, Louisville, Kentucky.

**W. F. Badgett Retires In Indiana**

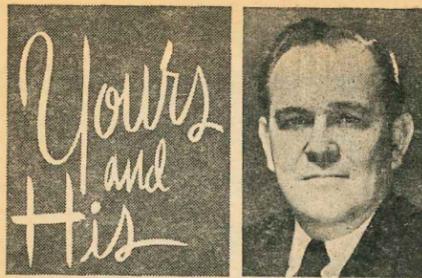
W. F. Badgett, pastor of the First Baptist Church in Richmond, Indiana, for the past 17½ years will retire on October 1. He will make his home at 55 South 17th Street, Richmond, Indiana.

Badgett is a native of Somerset, Kentucky and was educated at Cumberland College, Georgetown College and Southern Baptist Seminary.

He was pastor of the Clear Creek Baptist Church near Versailles for four years and served in Hazard, Kentucky for five years.

A new church building for the Richmond congregation was constructed in 1958 under Badgett's leadership and additional pieces of property have been acquired. The church became debt free at the beginning of 1966 and now has a resident membership of 885.

The former Kentucky pastor indicates he will visit Kentucky friends during the period of his retirement.



## Kentucky Baptists

### A New Approach To Campus Witnessing

by Stanley Ousley, Jr.

(Stanley Ousley, Jr., is a sophomore political science major at the University of Louisville and a member of Highland Baptist Church in Louisville. His article contains views widely heard among Baptist youth today to which Baptist adult leadership must react creatively. —Editor)

Recently many Baptist adults have expressed concern over the surrender of our college youth to the increasing forces of secularism. The church leaders have sought ways to appeal to today's young through such channels as the Baptist Student Union. Long discussions have been held on what road this organization should take in order to provide stimulating religious projects and activities. Yet there seems to be little evidence that these leaders have seriously studied what their sister denominations are doing on the campus. As a sophomore at the University of Louisville, I would like to report on recent trends among non-Baptist college groups. It is my contention that if these trends are ignored, Baptists will fail to inspire the loyalty of many of their future adult leaders.

At U. of L., the Presbyterian, Christian, Methodist, and Episcopal churches have united their collegiate organizations to form the United Campus Ministry (UCM). The ministers who head this organization have examined carefully the attitudes of contemporary youth. They have noted the zeal for reform, the desire for action, and the need of challenge. And a program has been formulated which meets these needs.

Perhaps the UCM's biggest appeal this past year was the Appalachian projects. Large groups of students found a vent for their pent-up energy in these service activities. Instead of the annual Florida escapades during spring vacation, many of us traveled to Hanging Rock, Kentucky, where we installed a floor in a one-room school, leveled a large gravel area to serve as a playground, and stayed up until the wee hours of the morning painting the school and constructing woodwork. The four Appalachian trips were well supplied with volunteers, and several students were introduced and led into UCM through these projects.

Accustomed to the traditional attitude of much talk but little action, students welcomed these "where the action is" activities. Similar projects included a tutorial program to assist potential high school drop-outs and inner-city service projects at Plymouth Settlement House, John Little Presbyterian

Center and The Wesley Community House. There was also a door-to-door campaign for "open occupancy" and a program to help those starving in the Indian famine overseas. As a UCM pamphlet says: "For *agape*—the Christian Love—to be real, it must be made concrete in realistic action—not words, but deeds."

The progressive-minded UCM has not ignored other means of effective Christian witness, either. Thrice-weekly luncheons and other activities have served to attract new members. And the UCM, in perhaps its boldest new project, is now operating "THE OPENING," a coffee house near the campus. Coffee houses are "in" now, and "THE OPENING" has provided a means for communication through dialogue and the fine arts. Music programs, plays, and poetry recitals by UL students have done much to interest local and dorm students in our organization.

Another relevant witness has been the "Encounter Seminars," led by faculty members and dealing with contemporary problems of Christianity and society. These seminars have provided us a welcome relief from the traditional Bible studies.

The UCM offers a new approach to campus witnessing. What is discouraging is that Baptists have often failed to utilize these new methods in their own organizations. As a Baptist young person, I am embarrassed over the lack of concern. We Baptists must be willing to try new ideas and revolutionary approaches. Our generation is not soft! We yearn for tough and demanding challenges. We are not contented with the "blah" and unappealing programs of the past. We want to follow our Master as he works in the Appalachian hills, witnesses to the impoverished in the inner-city, and marches for human rights in Selma, Alabama, and across the nation. How long will Baptist adults ignore the implications of Atomic Age Christianity? We, your youth, are trying the best we can to make you see the inadequacy of past approaches to witnessing. We have the zeal and the energy. Will you give us the challenge?

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### Guthrie Calls Jack Palmer

The Guthrie Baptist Church has called Jack Palmer to serve as pastor. Mr. Palmer has been pastor of the Oral Baptist Church in Lenoir City, Tennessee for the past two and one-half years.



Palmer

He is a native of St. Petersburg, Fla., and a graduate of Stetson University and Southern Baptist Theological Seminary. He served in the United States Navy during 1945-1948.

Pastoral experience includes serving in Mississippi, Florida and Indiana as well as Tennessee. He has also served as a BSU director and a part-time instructor in Bible in a junior college.

Mr. Palmer is married to the former Gloria Bearse of St. Petersburg. The couple has four sons, one of whom is a sophomore at the University of Tennessee.

### Miss Emma F. Jordan, Private Duty Nurse, Dies In Kentucky Baptist Hospital

Miss Emma F. Jordan, 69, for forty years a private duty nurse, died in the Kentucky Baptist Hospital, following several heart attacks and other recent illnesses on July 16, 1966, at 2:30 a.m.

Miss Jordan was a native of Ekron, in Meade County, Kentucky, where her family has been prominently identified in the activities of the Ekron Baptist Church and the Salem Baptist Association. As a young woman she came to Louisville and soon became secretary to the late Dr. Calvin M. Thompson, Sr., then executive secretary-treasurer of the Executive Board of the General Association of Baptists in Kentucky (now the Kentucky Baptist Convention). She resigned that position in 1926 to enter the School of Nursing at the Kentucky Baptist Hospital, and was graduated from that institution in the class of 1929.

Miss Jordan was a dedicated nurse, always deeply interested in the welfare of her patients. Blessed with robust health herself, she was always ready to expend herself for others in their suffering.

Miss Jordan at the time of her passing was a member of the Walnut Street Baptist Church, Louisville. Her funeral service was conducted by Assistant Pastor Robert A. Young, of the Walnut Street Church, at the Arch L. Heady & Son Funeral Home, Shiller and Oak Sts.,

Louisville, and a second service was conducted at the Buck Grove Baptist Church, Brandenburg, in which Pastor Robt. R. Hale-Cooper also participated. Burial was in the Buck Grove Cemetery, July 18.

The deceased is survived by two sisters—Miss Elvene Jordan, 1126 Eastern Parkway, Louisville (with whom she resided); and Mrs. E. C. (Morene) Masden, Williamsburg, Ky.; and by five brothers—J. English ("Ted") Jordan, LaFayette, Ind.; Donald Jordan, Atlanta, Ga.; Kenneth Jordan, Brandenburg, Ky.; Robert Jordan, Bellevue, Mich.; and Lovell Jordan, Terre Haute, Ind.

### Archie Allison, Jr., Dies Unexpectedly

Archie W. Allison, Jr., 20, only son of Pastor and Mrs. Archie W. Allison of Owensboro, died on July 29 after a very brief illness. Doctors said his death resulted from brain abscess meningitis.

He was attending R.O.T.C. Camp at Indiantown Gap Military Base near Valley Forge, Pennsylvania when stricken. His illness was not considered serious at first.

Allison was a junior at the University of Kentucky where he had served as president of the U.K. Baptist Student Union. His funeral services were conducted on Monday, August 1, at Owensboro's Buena Vista Baptist Church where his father serves as pastor. E. Keevil Judy, pastor, First Baptist Church, Henderson, conducted the service.

Another funeral service took place on August 2 at Mayslick Baptist Church, Mayslick and burial was in the Mayslick Cemetery. Calvin Zongker, Baptist Student Director at University of Kentucky, conducted the memorial service.

Pastor and Mrs. Allison requested that expressions of love and sympathy take the form of contributions to be used for Baptist Student work at the University of Kentucky. The Buena Vista Baptist Church, Owensboro, is handling all such contributions.

### Eight-Day Revival Has Ten Preachers

The Howard's Mill Baptist Church of Montgomery County, Kentucky, has finished an eight-day revival in which ten visiting preachers were used. The revival was planned by Pastor Maurice L. Bates who recommends this type of revival for small churches.

Visiting preachers included Arlon Davis, pastor of Northside Church, Winchester; Earl Barnett, pastor of Powell's Valley Baptist Church; G. R. Henson,

## Kentucky Baptists

Boones Creek Associational Superintendent of Missions; William A. Curl, pastor of First Baptist Church, Mt. Sterling; Ed D. Houghton, pastor of the Jeffersonville Baptist Church; H. C. Zachry, pastor of Central Baptist Church in Winchester; Lloyd Mahanes, pastor of Boones Creek Baptist Church; Kenneth Mahanes, recently ordained son of Lloyd Mahanes; and J. R. Prince, pastor of the Emmanuel Baptist Church in Winchester.

Each of the preachers preached on one of the ten commandments and several brought musicians with them for special music. A Gospel of John was presented as a gift to each person who attended the revival for the first time.

Pastor Bates reports that three were baptized following the revival.

### Kentuckians Write About Gambling Menace

*The Gambling Menace*, a book released Aug. 1 by Broadman Press, contains three chapters written by Kentuckians.

A chapter entitled "Biblical Insights" was written by Nolan P. Howington, Professor of Christian ethics at Southern Baptist Theological Seminary in Louisville.

Sociological factors involved in the gambling problem are examined in a chapter written by Dr. G. Willis Bennet, associate professor of Christian ethics at Southern seminary. "Rehabilitation of the Gambler" is the topic discussed by Dr. Henlee H. Barnette, who is also a professor of Christian ethics at Southern.

*The Gambling Menace* was compiled and edited by Ross Coggins of Nashville, director of communications for the Christian Life Commission of the Southern Baptist Convention. Coggins says, "This book is an effort to view gambling in total perspective, with a view to motivating in Christian citizens a realistic response to the gambling problem."

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### Annual Associations

We were privileged to attend Russell County—the first Annual Associational meeting—at Liberty Church, July 20-21, and what fine fellowship it was! I wanted to stay over for the second day at Mt. Calvary Church to see if the ladies brought as many plates of those delicious deviled eggs as the Liberty ladies! The Liberty Church, under the leadership of Pastor Simpson B. Rowe, was beautifully decorated and air-conditioned. In one day they invited me to speak three times—so, I had a great time!

#### 34-TO-GO THIS YEAR

I hope to attend 34 annual meetings this year—hoping to visit the last of 83 associations for their annual meeting! It has taken five years to do this. I look forward to being with the saints in the following Associations: Bell County; Booneville; Boone's Creek; Christian County; Crittenden; Daviess-McLean; Freedom; Fulton; Graves County; Green Valley; Greenup; Irvine; Jackson County; Laurel River; Logan County; Long Run; Lynn Camp; Middle Fork; Mt. Zion; Muhlenberg; Nelson; North Bend; North Concord; Ohio River; Ohio Valley; Pine Mountain; Red River; South Union; Ten Mile; Upper Cumberland; Warren; Wayne County; West Kentucky and West Union.

#### PLEASE SEND MISSION GIFTS

August 31 ends our Convention year—and we hope to reach our **Cooperative Program Goal** for the fifth straight year. Your church's gifts should reach us on or before August 31 to count this year. The final time is to have your checks dated in August and **postmarked** not later than **August 31**.

A special effort must be made by all churches to reach this year's goal. We were running a little more behind this year than last. If you have some extra Lord's money, send it for preaching the Gospel in Jesus in Kentucky and around the world! Check with your treasurer now!

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**Hospital Requests Freedom To Accept Federal Grants**

LITTLE ROCK, Ark. (BP)—The Arkansas Baptist Medical Center here has requested the Arkansas Baptist State Convention to sever its ties with the hospital in order to free the medical center to accept federal grants and loans.

In a lengthy statement issued by the hospital's board of trustees, the hospital said it will lose a minimum of \$150,000 per year as a result of Medicare and that the only alternative is to accept federal grants.

The hospital trustees recommended four possible solutions, and the operating committee of the Arkansas Baptist State Convention's Executive Board has already approved one of the alternatives.

The full Executive Board meeting August 23 will consider a proposal that a non-profit, private, self-perpetuating association composed of present and past members of the hospital's board of trustees be created, and that official ties with the state convention be severed.

The association, composed entirely of Baptists, would meet annually and elect a board of trustees to operate the hospital, if the recommendation is approved by both the Executive Board and the state convention, which meets in November.

It is apparently the first time that a hospital owned by a Southern Baptist Convention-affiliated state Baptist body has asked that it be freed from convention control to accept federal grants.

Earlier this year, a Baptist hospital in Miami, Fla., asked that its ties be severed with the Miami Baptist Association, but the hospital was owned by the association rather than the state convention.

"The crisis which has existed in the operation of Baptist hospitals for the past 20 years has now been intensified by the implementation of Medicare," said the statement from the Arkansas hospital's board of trustees.

The trustees cited income from hospital patients as providing 85 per cent of the \$500,000 monthly cost of running the hospital, and said only one per cent comes from the state Baptist convention.

They proposed that the convention, in relinquishing control of the institution, transfer the \$85,000 to \$100,000 annual appropriation to the hospital to other Baptist causes.

Medicare, which went into effect July 1, has "drastically reduced" the income from patients as a result of the cost formula which the government is using to pay for Medicare patient hospitalization, the trustees said.

"The formula does not make sufficient provisions for charity or bad debts, the purchase of equipment, the remodeling of existing buildings, the payment of mortgages, or the construction of new facilities," said the statement.

"The government's position is that the formula should not include in its payment of hospital bills an amount for capital expenditures since provision is made under the Hill-Harris Act (formerly Hill-Burton) for these needs."

"With income continuously reduced by Medicare patients and our inability to accept federal grants, Baptists of this state cannot continue to operate this hospital at its present standards," said the statement.

Citing a moral obligation to maintain modern equipment and buildings as well as competent technical and professional personnel, the hospital asked that the convention free the hospital to accept federal grants.

It acknowledged that accepting federal grants "would not be acceptable to some Arkansas Baptists," and cited two reasons for opposition to federal grants—fear of control of the federal government, and "a matter of conscience in regard to the principle of separation of church and state."

In answering the arguments, the trustees stated that "this hospital is now controlled with government regulations exactly in the same manner as those institutions which have accepted federal grants.

"These controls include policing of civil rights to the extent of forbidding the administration to transfer patients even at their request, regulation as to

the square feet in patients' rooms, the number of nursing hours per patient, authority to regulate the type of construction, and a close scrutiny by the government of the level of medical practice in existence within the institution.

"The denomination has lost its ability to maintain separation of control even though it has not accepted federal grants," the trustees said.

"On the matter of conscience, it is felt by many Arkansas Baptists that the hospital is not a church but an institution which serves the public in a community and state in the name of Baptists. For this group, it is felt that accepting federal grants to enhance the care given to the community and state is not a violation of the principle."

Four possible solutions to the dilemma were suggested by the trustees: (1) allowing the trustees permission to accept federal grants as a state convention institution; (2) setting up a private corporation which would own the hospital and accept federal grants, with the convention leasing the hospital from the corporation; (3) releasing convention control to the present board of trustees which would become a private, self-perpetuating board; (4) creating the "association" which would elect the trustees and own the hospital.

All but the first of the solutions suggested that the convention relinquish ownership and control of the hospital. The trustees said that many favored the first suggestion since it would not disturb the relationship of the hospital with the denomination, but added that this plan "would not be acceptable to some Arkansas Baptists."

In an editorial in the Arkansas Baptist Newsmagazine, weekly publication of the convention, Editor Erwin L. McDonald said he favors permitting the hospital to accept federal grants without relinquishing convention ownership and control.

McDonald said he did not see this "as a violation of the letter and spirit of the First Amendment" to the Constitution because he believes the hospital is cooperating with the government "and would receive federal funds as payment for services rendered—services which the government feels are essential to the welfare of its people."

The final decision will be made by the Arkansas Baptist State Convention when it meets in Little Rock, November 7-9.

The convention is in the midst of a one-year committee study of the principle of separation of church and state, and the committee is scheduled to bring a report to the convention in Little Rock "setting out guidelines concerning this problem."

**Baylor Names New VP For Medical School**

WACO, Tex. (BP)—Dr. Raymond D. Pruitt has been named vice president for medical affairs and chief executive officer of the Baylor University College of Medicine, located in Houston.

Dr. Pruitt's appointment was announced by Joe L. Albritton, chairman of the Baylor medical school's board of trustees, following the creation of the vice presidency position by the Baylor University board of trustees in Waco, Tex.

"The board is confident that under the leadership of Dr. Pruitt, Texas' only private medical school will continue to provide excellence in medical education, research and community service," said Albritton.

A native of Wheaton, Minn., Dr. Pruitt came to Baylor University College of Medicine in 1959 as professor and chairman of the department of medicine.

He served previously as professor of medicine, chief of medicine for medical education of the Mayo Foundation Graduate School at the University of Minnesota; and from 1954 to 1957 was associate director of the Mayo Foundation.

Dr. Pruitt received a bachelor of science degree from Baker University in Kansas in 1933 and a bachelor of arts degree as a Rhodes scholar at Oxford University in 1936. In 1939 he received his degree in medicine from Kansas University and later achieved a master of science degree in medicine from the University of Minnesota in 1945.

In 1956 Dr. Pruitt was awarded an honorary doctor of science degree from Baker University, and in 1964 was selected alumnus by the University of Minnesota.

**Illinois Baptist Decry Race Riots**

CARBONDALE, Ill. (BP)—An editorial in The Illinois Baptist published here has deplored racial violence in Chicago, saying that such riots hurt rather than help the Negroes' quest for freedom and civil rights.

"This lapse into street fighting takes the Negro from the role of the underdog striving through legitimate means to secure rights, and casts him into the role of the lawless," the editorial said.

"No one volunteers to march with him down this road," wrote L. H. Moore, editor of the weekly publication of the Illinois Baptist State Association (Southern Baptist).

Moore said that the Negro movement, before Watts and Chicago, Cleveland and New York, had "won the sympathy of a great many Americans in all sections of the nation."

"Much of this sympathy was dissipated as the mobs of lawless Negroes took to the streets in rioting," he said.

"Violence is the same whether it is in rural Mississippi or in Chicago's West Side," the editorial said. "It can end only in death and destruction."

Moore charged that the riots were "triggered by irresponsible and lawless elements," and observed that the violence "negated much of the gains won by Negro leadership."

The editor also observed that the riots "cast some doubt upon the understanding on the part of such Negroes of the real issues involved."

"If the Chicago riot could be cooled off by the installation of water sprinklers on fire hydrants and the promise of swimming pools and parks, one wonders how serious is the cause they espouse.

"After all, generations of Americans have been reared without sprinklers, swimming pools and parks, and have achieved a good place in life despite this privation."

"One thing is certain, the violence that is sweeping these cities is not good for America," the editorial concluded. "It is still true that those who take the sword shall perish by the sword, whether they be white or black."

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**An Ordained, Inactive Clergyman**

(Continued from Page 3)

to proclaim him as an ordained gospel minister for fear that failure to do so will "hurt" him.

There are hundreds of men who have been ordained to the ministry by some church who today are *bona fide* laymen whose ordination has never been formally cancelled by the church. To our shame, let us acknowledge that — and insist that their actions have cancelled their own ordination. However, failure of the church to take formal action opens the possibility that from time to time "an ordained Baptist minister" will be charged with high crimes, inappropriate conduct, indiscreet activity, and so forth. This is not a little matter.

All Christians have a Christian service or ministry, but either Baptist churches should give up ordination of those they believe God has called into special service or they should limit this ordination to those who have given and continue to give evidence of God's hand upon their lives in a special way.

The elements in the call to the gospel ministry are:

- (1) the call to be a Christian;
  - (2) the providential call by which God equips his servant with capacities for a special ministry;
  - (3) the inner call by which the individual is convinced that he is God's special instrument;
  - (4) the ecclesiastical call by which a church is led of the Holy Spirit to seek the individual's service as its minister.
- Ordination should never take place until these four facets of the call to the gospel ministry are in evidence.

Finally, ordination should be to the gospel ministry and not to such limited vocations as minister of education or music, if participants in these vocations are ordained.

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**Objects To Editor's Viewpoint**  
(Continued from Page 5)

attempt to buy the privilege of remaining exempt from taxation. Far better would it be to suggest that any church wishing to do anything in this matter ought to waive its right under the constitution of our state (section 170) to be exempt from tax and have its property placed on the assessment rolls in order to pay its fair and proportionate share of local and state government. It is my candid opinion that such "arrangements" would actually be illegal.

I believe that we ought to be honest and consistent. If the churches are morally and legally bound to pay "their reasonable share of the cost for such public services," the only legal way for them to do so would be to accept the assessments of their properties at the same rate of taxation as that on all other properties. Anything short of this, to my mind, would be a form of preferential treatment, which is the very thing that the editor seems to abhor so much. Perhaps it is needless to say here that such a move, as far as Baptists are concerned, would deal a veritable death-blow to all our mission activities. But let us face up to it and not try to sidestep any moral and legal responsibilities that may be ours. In this matter let then, every church-owned and controlled agency, school, home for children, home for the aged, hospital, or any other church-related institution waive their rights to tax exemption and place their properties on the tax rolls of the state.

Fourth, you charge outright that arguments concerning the contribution of churches to "community service" are questionable. You thus imply that any contribution of a church to community service is of such insignificance that it does not deserve to be exempt from taxation. If this is true then it is nothing less than sheer hypocrisy for a church to offer a sum, any sum of money as a bribe to the state to insure that the state will live up to its responsibility in providing the opportunity for any church to exist and operate without interference. If a church makes no contribution to the life of the community and the state then it deserves to be forced out of business and ought to die, even a death by taxation.

I believe that your entire thesis is wrong, untenable, reprehensible, ill-timed, and ill-advised.  
Georgetown, Ky. Ellis M. Ham

**Parliamentary Procedure Questioned**  
Dear Editor:

At the recent called meeting of the Kentucky Baptist Convention, a properly authorized messenger moved the previous question. The chair ruled him out of order and declared that if he had known that the messenger would make such a motion he would not have recognized him. I consider such conduct on the part of the chair a violation of the word of the convention.

The By-Laws of the Convention state, "Any question that is not provided for the foregoing rules shall be decided according to Kerfoot's Parliamentary Law." Kerfoot says, "As soon as anyone thus properly moves the previous question, the chair must stop all other proceedings, and say 'The previous question is called for; shall the main question be now put?'" (page 51). According to Kerfoot it is not the province of the moderator to dictate to the members of the body either the motions that they shall make or the purpose for which they secure the floor.

When the Convention violates its word and gives such authority into the hands of a single man, they transform him from from a moderator into a dictator. Such conduct is hardly good for the health of a democratic body.

Similar incidences have happened in other recent meetings of the Convention. Perhaps the Convention would do well to ponder the course that it is following. Our constitution intends for the chair to moderate the discussion of the brethren

ren according to parliamentary law, not to dictate to the brethren according to personal whim. In all fairness to the lowly members of the Convention as well as the more influential ones, the Convention might well elect a competent parliamentarian to protect the rights of all concerned and to lessen the danger of dictatorial power.  
Covington, Ky. Russell Bennett

**Lynn Baptists In Area Revival**

A revival sponsored by the churches of the Lynn Association began at the Hart County Fair Grounds in Munfordville, Kentucky, on August 8 and will continue through August 28. Services are being held every night at 7:00 p.m. CST.

Associational leadership has been planning the revival for several years. The evangelist will be Nobel Cottrell, pastor of the First Baptist Church in Tompkinsville and native of the Munfordville area. The music will be under the direction of Cosby Dobson, pastor of the Mt. Tabor Baptist Church in Buffalo, Kentucky. The revival team will also include Mrs. Haskell McCubbins as pianist and Miss Karen Gibson as organist.

It is anticipated that the revival will attract large crowds from the area as well as many visitors. Munfordville is located a few miles south of Elizabethtown, Kentucky, on Interstate Highway 65.

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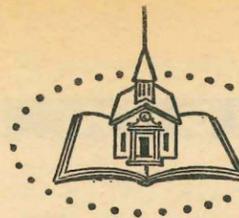
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**SUNDAY SCHOOL LESSON**

By H. C. Chiles



**PERSONAL PURITY**  
(This Lesson for August 21, 1966)

A pure heart is one that is absolutely sincere in its desire to love, to serve, and to glorify God. Purity of thought, purpose, desire, motive, affection, speech, and conduct should characterize every child of God.

The lack of moral purity has undermined and wrecked countless lives and homes, and has toppled great nations into the grave of oblivion. We have come upon a time when the marriage vows are but lightly regarded, and when the sacredness of the great institution of marriage is flippantly and arrogantly ignored. Because of the prevalence of sensuality and immorality and the widespread divorce evil, it is appropriate that we should have a lesson dealing with the necessity of clean thinking and right living. Since our bodies are God-given, we do not have any right to misuse or abuse them by sinful living.

**Exodus 20:14.**

When God established the institution of marriage, He intended that there should be one man for one woman, and that this relationship should be permanent. Any violation of the divine plan for the marriage of one man and one woman is contrary to the Word of God. Unless marriage is held sacred the home will be destroyed. With God the home is a sacred institution. To trifle with the sanctity of the home is to disregard the expressed will of God. Faithfulness to each other, on the part of both husband and wife, is one of the foundation stones of a true home.

This commandment, "Thou shalt not commit adultery," strikes at an evil which is growing with frightful rapidity in these days. Adultery is the breaking of a union established by God. Much is said in the Old Testament about adultery, and the seriousness of this sin is seen when it is noted that death by stoning was the penalty for it (Deuteronomy 22:22). The prohibition of adultery still stands. Whoever violates God's law in this regard is certain to reap distress and misery, sooner or later.

Whatever varying standards men or the state may establish, monogamy has been fixed as the marriage law for the Christian, and the union once made is inviolable until "death do us part."

**Matthew 5:27-28.**

Marriage is God's plan for the union of one man and one woman whereby the two become one in the sight of God. This tie is not to be dissolved at will, or on some purely legal ground. The only scriptural justification for divorce is that act of unfaithfulness which is such a breach of the holy union as virtually to destroy it.

According to the words of our Lord, adulterous thoughts and desires are sinful. God will not overlook them or excuse them. Christ taught that adultery is a thing of the heart, and the lustful look is simply a revelation of its presence there. Sin originates with a thought and is culminated by a deed. Therefore, in order to avert a sinful deed, one must be careful not to think evil or desire to do wrong. Evil thoughts, impure motives, unholy desires, and wicked ambitions hidden in the heart will ultimately result in overt acts of ungodliness, unless that heart is regenerated and made clean. Let every Christian put aside all lustful thinking, sinful desires, and wicked purposes.

Contrary to the notion of some that adultery takes place only in the act itself, Christ emphasized the fact that this despicable sin originates in the heart or mind. When the thought life is not controlled by the Holy Spirit, it will be influenced by Satan. Christ knew, as we do, that some abstain from the act of adultery for other reasons than that of cleanliness of thought and life. Let us not be guilty of this sin in thought, desire or deed.

**John 8:3-11.**

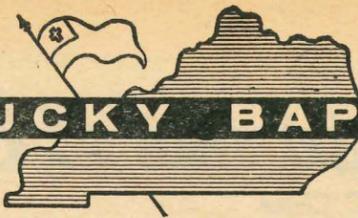
While Christ was at the temple in Jerusalem, the scribes and Pharisees, who diligently sought opportunities to take advantage of and ensnare Him, brought to Him a woman who had been taken in the act of adultery. According to the law of Moses (Deuteronomy 22:23-24), such a person should be stoned when her sin was attested to by two persons. These critics asked Christ if the law of Moses should be administered in this case or would He propose another rule for them to go by? Really they were not concerned about this sinful woman, but they were vitally interested in finding some basis on which to bring both religious and civil

charges against Christ. They rejoiced in this opportunity of presenting Christ with this dilemma. In the event that He should say that she should not be stoned to death, they would accuse Him of being an enemy of Moses and charge Him with breaking his law, which prescribed the death penalty. If Christ should agree with Moses and declare that the woman should be executed, He would then be in trouble with the Roman government, whose officials had the sole authority to impose the death penalty upon the inhabitants of Jerusalem at that time.

Christ did not reply to His hypocritical questioner, but stooped and wrote with His finger in the sandy soil. Since nobody knows what He wrote, any speculation on our part is unnecessary and unwise. Undaunted by His ignoring them, and thinking that perhaps they had puzzled and perplexed Him to such an extent that He did not know what to say, His questioner pressed for an immediate answer. Christ stood erect, removed Himself from the dilemma in which they had placed Him, cut through the tangled web of their hypocrisy, and replied in a way which was different from anyone else. Knowing that they wanted to murder the Messiah, while pretending that they were shocked by the adultery of this woman, Christ exposed the unfitness of these men to be sitting in judgment on her. He confounded them by saying, "He that is without sin among you, let him first cast a stone at her." How appropriate that remark was! Christ was willing for any of them who had never committed adultery in their hearts to stone the woman for her sin. Again, Christ stooped and wrote on the ground. Realizing their lack of qualification for executing the woman, beginning with the oldest, all of the thoroughly humiliated critics withdrew themselves with the least possible notice from others.

Standing erect again and observing only the sinful woman, Christ said, "Woman, where are those thine accusers? Hath no man condemned thee?" She said, "No man, Lord." Then, the merciful and compassionate Saviour refused to condemn her, but called her to repentance and commanded her not to repeat her sin. He wanted her, and all who read this story, to know that by the grace of God sin can be forgiven, and that sinful habits can be overcome through the power of God.

# KENTUCKY BAPTISTS AT WORK



## Training Union

### Joe Burton Guest Expert at Family Life Conference

by Eldon Boone

Dr. Joe W. Burton, Secretary, Family Life Department, Baptist Sunday School Board, Nashville, will be one of two guest experts chosen to serve at the Family Life Conference to be held at Cedarmore Baptist Assembly, August 22-26.



Joe W. Burton

Dr. Burton will serve as a resource person in certain areas of the conference. (For a list of areas covered in the conference see the July 21 issue of the *Western Recorder*.)

Editor of "Home Life," the Baptist Sunday School Board's Christian family magazine, Dr. Burton is a native of Texas, reared and educated there. He holds degrees from Hardin-Simmons University, Southwestern Baptist Theological Seminary, and has done special study at the University of Missouri's School of Journalism. He is also the author of five books on missions and family life.

The structure of this first state-wide Family Life Conference will be different from most conferences. The entire conference will be divided into two Theme Assembly Groups. In turn each Theme Assembly will be made up of four or five Work Groups. A Work Group will have from eight to fifteen members. Each Work Group will make a detailed report as to their findings. These will be printed in booklet form for those who attend. Participants will choose the Work Group covering the area of their greatest interest.

Because many families will want to attend this conference, special morning classes will be provided for Nursery through Intermediate ages. Young People will join Adults in the Work Groups. The conference is open to any who wish to attend. Reservations may be made directly with Cedarmore.

For more information write the Training Union Department, Kentucky Baptist Convention Middletown, Kentucky, 40043.

## Church Development

### An Eye-Opener

by G. R. Pendergraph

"We have just had a Church Survey and it was an 'eye opener' for our people," says Gayle Toole, pastor of the Hebron Baptist Church, Hebron, Ky.

"We are a young church with 261 enrolled in Sunday School but the Survey revealed that we had 868 prospects or a possibility of 1,129. We have now started a visitation program.

"Two men took their vacation time to work on the Survey. One of these men became so interested that he took his family, worked from early morning until it was time for the children to go to bed.

"Our Sunday School teachers have become more enthusiastic and are seeking to follow up on the prospects for their classes.

"The Church Survey is a vital tool to challenge the church membership to go into the community and witness for Christ."

## Annuity Department

### Progress or Perish

by A. W. Walker

The following is a direct quote lifted from the Report of the Executive Secretary of the Annuity Board, Dr. R. Alton Reed, to the Southern Baptist Convention in its 1966 session. We feel that it expresses the needs of our day and the approach used by our own denominational Board to meet that need for our pastors and denominational employees.

"Progress or perish is the law of the universe; it is the law of economic life.

"America's economy today demands progress through better products and better services. Any organization must abide by this law or perish to progressive competition.

"The Annuity Board of the Southern Baptist Convention has tried to abide by the law of progress throughout its history. Our progress has been greatly accelerated during the past decade and a half.

"Fifteen years ago, the Old Annuity Fund and the Ministers Retirement Plan seemed to be sufficient to meet the needs of our people. But changing times changed that philosophy.

"Progressive changes and improvements have been made regularly ever since to make the Protection Program the Annuity Board administers more complete and more adequate for our people."

It is the purpose and responsibility of our Kentucky Annuity Department to interpret the plans and assist each individual eligible for this protection. Feel free to call on us for help at any time.

## Woman's Missionary Union

### Missionary Speaker At Cedarmore

by Mrs. Geo. R. Ferguson

Mrs. W. Bryant Hicks, recently returned from ten years' service as missionary in the Philippines, will speak during the Missions Hour each day during the WMU Conference at Cedarmore and on Saturday night and Monday morning during the Week-end Conference.



Mrs. Hicks is a Georgian by birth but spent much of her youth in the Carolinas and was graduated from Coker College in South Carolina.

She was appointed, with her husband, by our Foreign Mission Board in 1955 to serve at Baguio in the Philippines and served there until 1965 when her husband became Professor of Missions at Southern Seminary in Louisville.

During her stay in the Philippines she taught Religious Education and Kindergarten Methods at the Philippine Baptist Theological Seminary, served as its registrar, was Director of its Child Care Program and served on many mission committees. She served as a counselor for the Seminary WMS and worked with the YWA in the church in Baguio. She was also on the Board of Directors of the Y.W.C.A. in that city.

Prior to her marriage she served as B.S.U. Director at Woman's College of the University of North Carolina and as Director of Religious Education in two churches in North Carolina.

She will be teaching W.M.U. courses in the Seminary in Louisville this year.

Don't miss her stimulating and challenging mission messages daily.

## Sunday School

### Workshop at Cedarmore

by Roy Boatright

We are happy to announce the **Third Annual Sunday School Superintendents', Pastors' and Ministers' of Education Workshop at Cedarmore**, September 23-24, 1966.

We have been very fortunate in securing outstanding leaders in the Southern Baptist Convention as program personnel. Dr. Julian Pipkin, State Sunday School Secretary of Georgia, Rev. Keener Pharr, Baptist Sunday School Board, Nashville, Dr. Wayne Dehoney, pastor, First Baptist Church, Jackson, Tennessee and immediate Past President of the Southern Baptist Convention, and Howard Cook, Minister of Education, First Baptist Church, Glasgow are featured conference leaders and speakers.

There will be no greater opportunity afforded Sunday school superintendents, pastors and ministers of education than this workshop.

The meeting will start Friday night with supper and conclude Saturday afternoon at 2:30.

Send your reservation to Marvin Byrdwell, Cedarmore Baptist Assembly, Bagdad, Kentucky, immediately.

(Another Sunday School Superintendents', Pastors', Ministers of Education Workshop will be held, November 4-5. In case you do not have an opportunity to attend the first meeting, plan to attend the second.)

## Stewardship

### A Free Gift

by Michael L. Speer

Be sure to double check your July Issue of *The Baptist Program*. Stapled into the center of this issue is your copy of *A Southern Baptist Program of Christian Stewardship*. This contains material on the Forward Program which is one of three stewardship promotion programs that is available. Read this material carefully. Now is the time to make definite plans concerning your budget or stewardship promotion for this fall. "Step Forward in Faith" is the theme for this year's stewardship development emphasis. Why not go all the way with this program and challenge your church to do more than they have ever done before in stewardship commitment.

## A Free Service

Frequently we receive orders for tracts that have been sent to one of the mission boards or the Sunday School

Board. These agencies simply mail the tract orders to our Tract Room here at the Kentucky Baptist Building. We then fill the order and send it on to the church. We are glad to do this, however, it does delay the order.

Our Tract Room carries tracts from the Home and Foreign Mission Board, the Stewardship Commission, the Sunday School Board, and other tracts of a general nature. A complete list of tracts, film and film strips, may be obtained simply by writing and asking for one. We are always glad to help you in whatever way we can. It will simplify matters and speed up your orders if you will order direct from your Kentucky Baptist Convention Tract Room.

## Get Your Cooperative Program Gifts In

Remember that the convention year closes August 31. Be sure that your church gets all of its Cooperative Program gifts in before that date. Kentucky Baptists have accepted a challenge to reach the largest budget in the history of the convention. It will take every one of us pulling together to reach it. Let's get our gifts in so that every missionary activity which we support will be able to carry on all the work they have planned.

**"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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## Church Music

### Church Musicians' Workshop At Brownsville, August 12-13

by Eugene Quinn

A workshop for church music leaders convenes at Camp Joy, Brownsville, Kentucky, at 8:00 p.m., August 12 and concludes at lunch on August 13. For choir and church music leaders, the workshop presents practical, workable, usable suggestions and materials.

On Friday night, sessions on "Improving Congregational Singing," "Reaching Disciples through Music," and "New Developments and Materials in Graded Choirs" will be held.

Saturday will provide continued conferences on the above subjects, plus a session on "Practical Choral Literature."

The conference leaders include Bill Leach of Nashville, Hugh McElrath and E. F. Quinn of Louisville, and Jack Duvall of Bowling Green. Send registration of \$1.00 per person to Jack C. Duvall, First Baptist Church, Bowling Green. Meals and room cost \$4.00 per person. After August 9, call Mr. Duvall, if registration is desired.

## BILL LEACH COMES FOR JUNIOR MUSIC CAMP

Bill Leach of the Church Music Department in Nashville comes to the Junior Music Camp, August 8-12 to direct the camp choir in inspiring song.

Mr. Leach is editor of Junior Music materials and is therefore ably qualified to lead the Juniors in this area.

Other faculty members for the Assembly include James Clark of Ashland, Charles Douglas of Princeton, Eugene Coates of Nicholasville, and Bob Stewart of Covington.

Music in *Bible Times* will be the featured class this year. This class will be taught by Donald Bearfield of Elizabethtown, David Hampton of Harrodsburg, David Shreve of Versailles, and Harold Reynierson of Danville.

The camp pastor this year will be Rev. Charles G. Thompson, Jr., pastor of David Baptist Church, David, Kentucky.

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### PAYS IN ADDITION TO ANY OTHER COVERAGE YOU MAY HAVE AVAILABLE UNDER THIS PLAN

#### BASIC F63 COVERAGE

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- Miscellaneous Extra hospital expenses up to \$800.00—includes x-rays, lab service, blood transfusions, ambulance expense, drugs and medicines, oxygen, etc.
- Surgical Fees From \$10.00 to \$300.00 according to schedule.
- First Aid \$25.00 for treatment of minor injuries not requiring hospital confinement.
- Maternity Up to \$250.00 depending on plan selected.

### THIS PLAN HAS NO SIX MONTHS WAITING PERIODS

#### Optional

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- . . . . Income for Disability—Sickness or Accident—  
at Home or Hospital
- . . . . Accidental Death and Dismemberment
- . . . . Life Insurance for the whole family

#### EFFECTIVE DATES

Accidents—Noon date of issue

Sickness—Which originated more than 15 days  
after issue date.

Maternity—10 months after date of issue.  
No other waiting periods for specified  
conditions.

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