



WESTERN RECORDER

AUGUST 25, 1966





GLEANINGS FROM THE FIELD

DONALD L. BURNETT, pastor, First Baptist Church, Drakesboro, since 1961, has resigned to become pastor of the Eastern Heights Baptist Church, Jeffersonville, Indiana. He began his Indiana ministry on August 14. Burnett is a graduate of Campbellsville College and attended Southern Baptist Theological Seminary. He has also served in Warren Association, Logan County Association and Gasper River Association in Kentucky.

G. T. MOODY has concluded six years of service as minister of education of the First Baptist Church, Murray. On August 1, he began his work in a similar position at Florissant Valley Baptist Church, Florissant, Missouri, where W. M. Thorlakson is pastor.

FIRST BAPTIST CHAPEL, Murray, became Grace Baptist Church on July 3. It was organized with 86 constituent members who received their letters from First Baptist Church. Brother L. D. Wilson has been the pastor at the Chapel since September 20, 1964 and is now the pastor of Grace Church. Twelve Baptist ministers in Calloway County assisted in constituting the church.

SAMUEL SPENCER CRUME, 73, Botland, died August 12. His funeral was held at Mann, Greenwell & Arnold Funeral Home, Bardstown, August 14, and

burial was in Mill Creek Cemetery. Mr. Crume was a brother of Dr. T. C. Crume, Baptist evangelist, Florence, Ky. He leaves his wife, Mrs. Lois Briney Crume, two daughters, Mrs. Ralph Ash, Phoenix, Ariz., and Mrs. Randall Lange, Honolulu, Hawaii, and 5 grandchildren. He is also survived by two sisters, Mrs. Ezra Parrott, Botland; and Mrs. Robert Batchelder, Louisville.

NEW KENTUCKY LIBRARIES.—There were two Kentucky Baptist churches registering new libraries in July. There were the First Twelve Mile Church, California, Ky., with E. R. Cunningham, pastor, and Mrs. Nora Milburn, librarian; and Caney Church, Pippa Passes, Ky., with Lawrence Baldrige, pastor, and Mrs. Lawrence Baldrige, librarian.

THE SUNDAY SCHOOL BUILDER will have its pages increased to 84 commencing with the October issue, in order to devote eight more pages monthly for program and teaching aids for adults and young people, according to announcement made by the Baptist Sunday School Board, Nashville.

PASTOR E. P. WHITT has resigned his pastorate of the New Salem Baptist Church, Pittsburg, Ky., effective July 25. He has accepted a call from the Rose Hill Baptist Church, Rose Hill, Va., and took up his new work there July 26.

The **J. EDGAR HOOVER GOLD MEDAL** award for outstanding law enforcement work has been conferred upon Police Chief Dan S. C. Liu, an active Southern Baptist layman, Honolulu. The award is made up of three component parts—a medal, a citation, and a \$1,000 grant to cover expenses of sending a law enforcement officer named by the winner. At present he is participating as one of 40 police chiefs selected from the U. S., on a seminar on law enforcement administration at Harvard University. He is a Sunday school teacher in the Olivet Baptist Church, Honolulu.

OTIS STRICKLAND has resigned his 16-year presidency of Decatur Baptist College, which two years ago was removed and transplanted to Dallas, where it has become the Dallas Baptist College. He expects to return to pastoral and evangelistic work. He had been a pastor and evangelist in Texas fourteen years before going to be head of the school. His last pastorate before that was at the First Baptist Church, Cisco, Texas, which covered a four-year period. Under his leadership the school has grown from a student body of 80 to an expected enrolment, according to present calculations of 1,500. Last year they had 1,170 enrolled.

KENNETH KERR is the new business manager for Midwestern Baptist Theological Seminary, according to announcement made by President Millard J. Berquist, Kansas City, Mo., succeeding Eugene C. Bryant. He has been an accountant in Kansas City for nearly 20 years.

GLENN MORRIS, president of the Baptist Theological Seminary in Bangkok, Thailand, and **KENNETH R. WOLFE**, teacher of Hebrew in the Baptist Seminary at Rio de Janeiro, Brazil, will both be visiting professors at Midwestern Baptist Theological Seminary in Kansas City during the coming year.

COLEMAN WHITE, 58, Durham, Mo., superintendent of missions, Wyaconda Association in Missouri, collapsed with chest pains while at Glorieta Assembly, N. M., and died at the Santa Fe Hospital August 8. Funeral was held at Carpenter Street Baptist Church, Moberly, Mo., August 12. His wife is Mrs. Ethel White.

EDUCATION PICTURE:

Crises For Baptist Colleges

by DOAK S. CAMPBELL

Coordinator for the Findings of the Baptist Education Study Task

1. Perhaps the crisis that first comes to mind relates to the lack of financial support. Practically all of our institutions find themselves in some measure of distress in this regard.

Sources of income are not yielding sufficient funds to provide for even a reasonably limited program of instruction. Most of our institutions find themselves uncomfortably near the margin of creditable quality, due in considerable measure to the lack of current funds.

Income from annual allocations from the state conventions does not increase in proportion to the necessary increase in the cost of operation. Income from endowment funds is not increasing substantially. There is imperative need for new and larger sources of income. Direct requests for gifts from individuals and organizations are being pressed with greater and greater vigor. There are not many instances of anything like adequate results from this source.

Is it true that the question of survival is actually threatening many, or even some of our institutions? There are many knowledgeable persons who believe that this is true. Despite the fact that the Danforth study finds that "most church institutions are appreciably better off today than they were ten years ago" (page 20), the question remains regarding adequacy of financial support.

2. Lack of understanding of the needs of our institutions is apparently critical. This lack often includes board members, presidents, faculty, church constituencies and the public generally. To be sure, the needs of our institutions are presented in season and out of season. However, evaluated in terms of responses as objectified in final support, student patronage, and moral support, there is much to be desired. Are our institutions really considered by our Baptist constituency as a vital component of our whole denominational program? Do our people—preacher and laymen—really believe that Christian education is essential to the survival of our organized Christian service? There is considerable evidence of critical shortage on this point.

3. Related to the points previously mentioned is the position that our Baptist institutions occupy in the overall area of American higher education.

Basic to this problem is the necessity for clear and concise statement of the nature and scope of an institution's program and the extent to which it is prepared to achieve the objective to which it is committed.

Does the institution have these things clearly in mind? Are its accomplishments sufficiently impressive to its constituency?

It appears that many institutions need to redefine their place and function, and to provide achievements that will compel sympathetic understanding and enthusiastic support. The Danforth study concludes "that there is a lack of philosophical depth. The church institutions are floundering in this respect as is higher education at large" (page 23).

4. In this connection, there is critical need for exploration of possible better ways of organizing and executing more effective educational programs. Careful analysis of a number of institutions reveals a real problem here both as to effective educational and fiscal management.

5. Critical study and analysis is called for to indicate the extent of the effectiveness of our institutions in meeting the objectives of Christian education. Such study should indicate the extent to which our institutions render distinctive services—the extent to which they are different from other types of institutions. In some instances marks of differentiation are difficult to discern. Just what is the difference between a Baptist college and another college?

6. While much is heard about the critical shortage of competent professional manpower, the nature of this problem is not generally understood.

That this problem is directly related to adequacy of financial support is unquestionably true. The supply of qualified teachers is limited. In relation to demand it is growing more limited each year. Most of our institutions, because of low salaries they can pay, are in unfavorable positions in the highly competitive market for professional talent.

7. Are the various organizations and agencies of our denomination contributing as effectively to the promotion of Christian education through our Baptist institutions as they could do if our work were properly coordinated? Leadership in every agency of our conven-

tions must rely heavily upon the products of our colleges. Many of them can provide assistance through their own normal activities to the support of the colleges and seminaries. Conscious effort toward coordination of efforts should be made.

8. In considering redefinition of purpose and objectives there are numerous specific areas of study.

For example, it appears that many institutions need to examine the whole question of the kinds of students they propose to serve. In an effort to maintain "status" in academic circles some institutions endeavor to choose their students from "the upper ten percent" of the high school graduates, or some other "select" group. Can our Christian institutions properly maintain such admission policies?

It is a matter of grave concern that in many Baptist colleges so many students who enter fail to graduate. Indeed, attrition seems to set in immediately after the opening of school and it continues at a distressingly high rate. Causes for this condition are not generally understood, either within the institution or by the constituency generally. Immediate study and analysis at this point is strongly indicated.

9. In most of the Baptist institutions physical plant needs are critical. On many of the campuses there are striking contrasts—a few modern, attractive, functional buildings situated among other facilities that are outworn, unattractive, and ineffective. We are in a weak competitive position in the midst of highly impressive physical plants of the tax-supported institutions. Their resources from local, state and federal funds have produced large and impressive physical plants. A critical test presents itself to our Baptist constituency: Are we willing to provide the substantial funds that are necessary to develop effective physical plants?

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

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C. R. Daley, Jr. Editor

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Time for Christians to Demonstrate

This is the greatest day of public protests and demonstrations in the history of mankind. Almost everybody is protesting against something or demonstrating for something.

There are protests against the United States involvement in Vietnam and demonstrations for our involvement there. There are demonstrations for voting rights, equal opportunity in education and employment, open housing, black power, white supremacy and other causes in the area of civil rights.

Students demonstrate against college policies and faculty members publicly protest university administrative philosophy. Even public school teachers have resorted to demonstrating for higher pay. Everywhere one looks someone is demonstrating for something.

There is one area where public demonstrations are absent. This is in courageous Christian protest against evils all around us that grow bolder and bolder every day. To be sure many present protests against social injustice are a strong Christian witness but we are overlooking many opportunities for bold and dramatic protests against things that are equally harmful.

Consider the degeneracy of Hollywood movies. The lewdness of many pictures shown in the most respectable theatres is shameful. Yet hardly a protest is heard from Christian forces. An example is the new film, "Who's Afraid of Virginia Woolf", one of the boldest and sexiest ever to come out of Hollywood. According to Variety Magazine (June 13) there has been very little public reaction or protest and Warner Brothers who produced it, reports a total absence so far of the expected protest letters. In this day when it is a practice to protest by marching, why shouldn't those concerned for decency and the welfare of youth set up protest demonstrations in front of the theatres showing such pictures?

A refreshing exception to the rule of silence of Christian conscience on vulgarity and obscenity in movies was the recent public protest in Nashville against the showing of "Virginia Woolf". Led by a Nashville policeman who is a Baptist, about 300 people staged a protest meeting on a Sunday in front of the Nashville theatre showing the movie. The policeman's case against the theatre was thrown out of court and he is the defendant in a damage suit brought by the theatre. This is a reflection upon the low ebb of the modern moral conscience.

What about the drug store where our prescriptions are filled? Are its magazine racks full of trashy

pornography offered for sale? Why shouldn't concerned parents set one Saturday morning to stage a protest march in front of this drug store?

Does the grocery store asking for our business sell beer? Why not face the management personally about the evils of alcoholic drinks and, upon the failure of a private protest, organize a public demonstration in front of the grocery store?

This probably sounds fanatical and beneath respectability to some who claim to possess convictions against these evils. But what would first century Christians have done in a world like ours? Judging by the account in Acts, they would have demonstrated for their convictions at the risk of being considered fanatical. They might have lost their respectability but no one would be in doubt of where they stood and this is more than can be said for many of us. We use respectability to hide our apathy.

Education Problems Demand Study

The decision of the Christian Education Committee to study the problems and consider the future of Baptist higher education in Kentucky makes sense. (See Page 9.) Indeed, this should be a continuing function of this committee considering the complexity of this problem for Baptists in Kentucky and in every state which has Baptist schools.

Interest and concern for our denominational educational problems continue to dominate the thinking of Kentucky Baptists. The editor's mail is heavy on the subject and the three articles related to the subject used in this issue are not out of proportion to the volume of material received.

The idea of a study of education problems has a familiar ring and is wearisome to some. Periodic studies have been made through the years but most recommendations coming out of these studies have been turned down by the convention messengers. We have refused to face up realistically to education problems and have kept putting off and putting off difficult decisions. Emotion has often replaced reason and short-range expediency has overruled long-range welfare.

But this is no time to become weary or to give up. Too much is at stake. It is almost certain that the fate of Baptist higher education in Kentucky will be decided in the next decade.

To follow the lines of the Southern Baptist Education Study Task (BEST) is as good as we can do. But each state will have to grapple with its own particular problems and come up with its own solutions.

The states because of desperation are looking for miracles from BEST which are not likely to be forthcoming. The best to be expected from this national study is a pinpointing of the problems and some alternate approaches toward solutions. It will then be up to the states to take or leave the BEST recommendations. For example, the BEST Conference next June will likely express a majority of opinion for government loans for Baptist colleges, but we have already decided against this plan. We have yet to come up with a plan for adequate financing of our schools.

There is no man among Kentucky Baptists more qualified to direct such a study of education problems than Edwin F. Perry, chairman of the Evaluation subcommittee of the Christian Education Committee. No man has worked harder, seen the problems in the past more clearly and has been more forthright in his observations and recommendations. Some day we will agree to follow carefully wrought out education policies, if we are not already out of the education business.

The Parable of the Jail

The interesting little story out of Liberty, South Carolina (page 7 of this issue) is a Baptist parable. Now that the congregation is moving to a new location, the old Baptist church building in Liberty is to become the city hall, a fire station and a jail. This is hardly news for in a true sense many Baptist churches have become city halls, fire stations and jails without the congregation ever moving. This is the problem.

Consider the business meetings and other affairs of many local Baptist churches. The ways of the city hall prevail more than the way of the Lord. The same considerations of what's good for the town economically, the same prejudices, political factions and personal feuds that characterize the affairs of the city hall too often shifted to the church. The pastor is the mayor who is expected to make a pretty speech on every occasion, have answers to every problem including the budget and out-do every past mayor in popu-

larity and progress. The deacons are the city councilmen who are to see to it that the wishes of their electorate are made into church policy. Both the pastor and the deacons, like the mayor and the councilmen, must please the people or be voted out.

The idea of a church being used for a fire station is intriguing and disturbing. If it is taken in the sense that the church is to put out the fires of destructive and evil forces in a community, every Baptist church should be such a fire station. On the other hand fire in the spiritual sense is the business of the church. The church started by setting aflame the world and through the centuries God's servants have put the torch to the religious, economic and social conditions that oppress mankind. Today, like few days in the history of humanity, these oppressive conditions exist and the world is being set aflame with fires of emancipation, freedom and justice.

The critical question is whether in such an hour of history we are encouraging the flame or trying to put it out. It will not redound to our honor that many Southern Baptist churches have been fire stations to douse the flames of human freedom and social justice while non-church organizations have set the fires and fanned the flames.

What a strange sound! The Liberty Church is to be the jail. The very words liberty and jail are paradoxical. Yet there is reason to fear too many Baptist churches have served as prisons for the good news of God and for those who should bear it far and wide. Often the gospel has been confined to the four walls of the church and the members have been imprisoned in church organizations and inside church jobs. A real church is everything but a jail.

In the New Testament jails became churches like the one in Philippi but churches never were jails. Judging by the progress indicated in the report, the First Baptist Church in Liberty, South Carolina in spirit is everything but a city hall, fire station and a jail though its old building may be used for these. May it be so with every Southern Baptist church!

ply to the four senior colleges which Kentucky Baptists support.

It seems to this writer that the time has come for us to examine the relationships which we have with our colleges and to seek a new and better relationship if possible.

Our colleges resent, and rightly so, control by a convention which gives them inadequate support — a control that cuts them off from sources of support which would relieve some of the financial burden and pressure that has been so much a part of the way of life of Baptist colleges. Our convention resents and resists any effort on the part of a Baptist institution which appears to be aimed at telling the convention what to do. In short, the colleges dislike convention control without adequate support, and the convention fears domina-

(Continued on Page 12)

BAPTIST FORUM



Is It Time to Consider A New Relationship?

The Kentucky Baptist Special Convention of June 27 is history. Enough has already been said about its accomplishments. However, we must face the fact that whatever was done was certainly not enough. Our schools need assistance — far more than we are giving and much more than we plan to give.

Some of the real issues of the Kentucky Baptist education problem emerged briefly at the special convention.

But they were soon buried beneath an avalanche of emotionalism, pseudo-Biblical reasoning, and counter-suggestions.

It is quite obvious that **no one** has all the answers. But it is also obvious that unless we seek together some constructive solutions to our educational problems, Kentucky Baptist educational institutions will continue to face a grim future if not extinction.

What this writer is about to propose has no bearing for Oneida or Clear Creek. What he would suggest does ap-

Walnut Street, Louisville, Is 18th Largest in S.B.C.

NASHVILLE (BP)—Walnut Street Baptist Church in Louisville ranked 18th in membership among Southern Baptist churches in 1965. The Louisville congregation was 15th in size in 1964.

Three churches in Texas were listed as the largest in the Southern Baptist Convention, with two churches in West Texas moving into the second and third place spots for the first time.

The 13,538-member First Baptist Church of Dallas continued as the largest church in the denomination, a tabulation of the largest churches in the SBC by the research and statistics department of the Southern Baptist Sunday School Board here disclosed.

Ranked second was First Baptist Church of Lubbock, Tex., with 8,153 members, and listed as third was First Baptist Church of Amarillo, Tex., with 8,143 members reported—a difference of only ten members.

Bellevue Baptist Church in Memphis, Tenn., which for many years had been the second largest church in the convention, dropped to fourth in total membership, with 8,110 reported.

Seven of the ten largest churches in the convention are located in Texas, and all seven Texas churches rank from first through eighth, with the Memphis, Tenn., church in fourth spot.

Eighteen churches in the denomination, the largest Protestant church group in the nation, reported memberships exceeding 5,000.

Listed in order of total membership behind the Dallas, Lubbock, Amarillo, and Memphis churches are:

- First Baptist Church, San Antonio, Tex., 7,529 (5th)
- First Baptist Church, Beaumont, Tex., 7,267 (6th)
- First Baptist Church, Wichita Falls, Tex., 6,847 (7th)
- Cliff Temple Baptist Church, Dallas, 6,433 (8th)
- Dauphin Way Baptist Church, Mobile, Ala., 6,051 (9th)
- First Baptist Church, Atlanta, 6,041 (10th)
- First Baptist Church, Tulsa, Okla., 6,024 (11th)
- First Baptist Church, Oklahoma City, 5,881 (12th)
- South Main Baptist Church, Houston, 5,860 (13th)
- Travis Avenue Baptist Church, Fort Worth, 5,717 (14th)
- First Baptist Church, Midland, Tex., 5,416 (15th)
- First Baptist Church, Baton Rouge, La., 5,288 (16th)
- Broadway Baptist Church, Fort Worth, 5,251 (17th)

Walnut Street Baptist Church, Louisville, Ky., 5,202 (18th)

Only a few changes in rank were noted in a comparison between the list of the SBC's largest churches in membership for this year and the list reported last year.

The biggest change was the move of the Lubbock and Amarillo churches from third and fourth to second and third, with the Memphis church dropping to fourth in rank.

Dauphin Way Baptist Church in Mobile, Ala., and First Baptist Church of Atlanta, ranked ninth and tenth in membership this year, swapped places during the year.

First Baptist Church, Midland, Tex., moved from 17th place last year to the 15th largest SBC church, and Walnut Street Baptist Church in Louisville, Ky., dropped from 15th last year to 18th this year.

Broadway Baptist Church, Fort Worth, moved up one slot from 18th to 17th in rank in the latest figures reported.

The statistics released by the SBC offices here were tabulated from the churches' 1965 church year reports.

Judicial Review Passes Senate, No House Action

WASHINGTON (BP)—A bill providing for tests in federal courts of the constitutionality of certain grants and loans to church-related agencies has passed the United States Senate. Such court procedure is called "judicial review."

The bill is now in the hands of the House of Representatives and is referred to the House Judiciary Committee. As yet no judicial review bill has been introduced in the House, and the Judiciary Committee has scheduled no action on the Senate bill.

As passed by the Senate, the bill is a revision of one introduced earlier by Sen. Wayne Morse (D., Ore.). Sam J. Erwin (D., N. C.), chairman of the Constitutional Rights Subcommittee which handled the bill, was among the co-sponsors.

The bill is in fulfillment of a promise made by Sen. Morse during the debate on the Elementary and Secondary Education Act of 1965 when unsuccessful attempts were made to include constitutional review.

Senator Morse opposed this provision at that time, saying that it would endanger passage of the education bill. However, he promised to introduce separate judicial review legislation later.

At hearings in March of this year, C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, while favoring judicial review of the constitutionality of certain

acts of Congress, said he was unable to support the bill under consideration at that time.

The Baptist leader made alternate suggestions to Congress as to how to achieve judicial review. Others who testified, representing various civil liberties and legal organizations, likewise made suggestions for changing the proposed bill.

The bill as finally passed by the Senate took into account the many suggestions made to the subcommittee, and is a substitute for the original proposal.

If enacted into law as it now stands the bill would allow constitutional tests under the religion clauses of the First Amendment grants and loans under the following. (1) The Higher Education Facilities Act of 1963, (2) Title VII of the Public Health Service Act, (3) The National Defense Education Act of 1958, (4) The Mental Retardation Facilities and Community Mental Health Centers Construction Act of 1963, (5) Title II of the Act of September 30, 1950 (Public Law 874, Eighty-first Congress), (6) The Elementary and Secondary Education Act of 1965, (7) The Cooperative Research Act, (8) The Higher Education Act of 1965, and (9) The Economic Opportunity Act of 1964.

During debate on the Senate floor, Sen. Erwin said: "Some of us who are sponsors of this bill feel there are serious doubts as to the constitutionality of many recent education and poverty programs. Others are confident that these programs meet the test of the First Amendment. But one thing on which we all agree: the courts must be given the opportunity to decide. Only then will this century-long controversy end."

Uniform Adult, YP "Teachers" Become Quarterlies

NASHVILLE—"The Adult Teacher" and "The Young People's Teacher," monthly publications in the Uniform Sunday school series, will become quarterlies beginning in October.

This change will offer a number of advantages to the teacher. Preview studies for the quarter will be easier since all the material will be in a single issue. The quarterly will provide all the teaching material at the same time the class member receives his study materials. Keeping teaching helps for later reference will be easier with the material for three months in one publication.

The format of "The Adult Teacher" and "The Young People's Teacher" will remain the same with no change in the amount of space given to each lesson. Each book has 180 pages.

Patterson Named Professor At New Orleans Seminary

NEW ORLEANS (BP)—Eugene N. Patterson, promotional secretary for Baldwin County Baptist Association in Alabama, has been elected professor of evangelism and director of field missions for New Orleans Baptist Theological Seminary beginning Sept. 1.

This is the second time Patterson has been a member of the New Orleans Seminary faculty. He was a professor for 14 years from 1945 until 1959.

He was president of Grand Canyon College, Phoenix, Ariz., for six years and accepted the Baldwin County missions position in 1965. He has also been pastor of churches in Mississippi and Alabama.

Patterson is a graduate of Samford University, Birmingham, Ala., and has a master and doctor of theology degrees from New Orleans Seminary. He has done additional studies at Union Seminary, New York, and at Oxford, Temple and Harvard Universities.

The returning professor is the second person to occupy the Roland Q. Leavell Chair of Evangelism. B. Gray Allison occupied the chair of evangelism until his resignation earlier this year to accept a position with the Southern Baptist Home Mission Board's division of evangelism.

Seminary president H. Leo Eddleman, who announced the appointment of Patterson, said his work will be in general evangelism and missions.

Baptist Church To Become Jail

LIBERTY, S. C. (BP)—Lonnie Shull, Jr. is pastor of First Baptist Church here.

He does not plan on going to jail. But if he should find himself behind bars in this town he would feel right at home.

The new town jail will be the old sanctuary of First Baptist Church.

It's an interesting story.

First Baptist Church, founded in 1780 and one of the oldest churches in its area, has during almost two centuries outgrown several buildings. The most recent was last December when the church moved to new facilities on Edgemont Avenue.

The old church building and grounds were sold to the town of Liberty. Church members and town officials were delighted by the transaction.

Too small for the growing congregation, the church in its central location was just right for the city hall, fire station . . . and jail!



BWA PRESIDENT MADE HONORARY CITIZEN: A certificate making Baptist World Alliance President W. R. Tolbert (left) of Liberia an honorary citizen of the state of Tennessee was presented during the recent meeting of the Alliance's Executive Committee in London, England. Making the presentation was Wayne Dehoney (right) of Jackson, Tenn., immediate past president of the Southern Baptist Convention. Looking on is Josef Nordenhaug of Washington, D. C., executive secretary of the BWA, and an unidentified lady. The BWA Baptist World Alliance Executive Committee will hold its next meeting in Nashville, Tenn. (BP PHOTO)

And if things go according to plan a part of the sanctuary will be razed and the remainder converted into a town jail.

Police Chief Herman Curtis says he hopes the Baptist preacher will come often to his old bailiwick, "to visit and counsel with the prisoners, of course," he adds.

Holloway Named Head Of Mary Hardin-Baylor

BELTON, Tex. (BP)—Leonard L. Holloway, vice president of development at New Orleans Baptist Theological Seminary, has been named president of Mary Hardin-Baylor College a Baptist school for women in Central Texas.

Holloway, who will assume the office September 1, was elected at a called meeting of the college's board of trustees, August 9. He succeeds Arthur K. Tyson who is now president of Grand Canyon College (Baptist), Phoenix, Ariz.

The new Mary Hardin-Baylor president is a former vice president and development director for two Southern Baptist Convention operated seminaries—New Orleans Seminary where he has served for two years, and Southern Baptist Theological Seminary, Louisville, Ky.

At both institutions he was responsi-

ble for development programs, and for public relations, and at Southern Seminary he was also responsible for student enlistment and alumni relations.

Holloway, 42, has also been president of an insurance company based in Norman, Okla., and a partner in an Oklahoma City public relations and advertising firm.

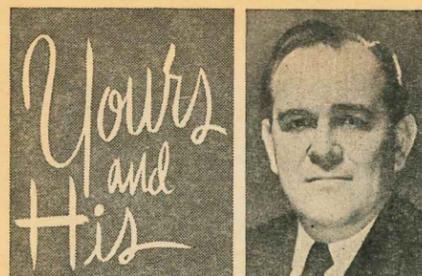
He was a member of the faculty at Wayland Baptist College, Plainview, Tex., and taught at Texas Women's University, Denton, Tex., and has lectured at Southern Methodist University, Texas.

He is a graduate of Oklahoma Baptist University, Shawnee, and holds the master of arts degree in communications from the University of Oklahoma, Norman. He has also done graduate studies in theology and economics.

The author of numerous booklets, pamphlets, and articles on church communications and lay witnessing, Holloway has also served on several Southern Baptist Convention and state Baptist convention committees, and was a member of the President's committee for refugee placement.

The Holloways have two children, Shalia Kay, age 13, and Jamio Lynn, age 7.

Mary Hardin-Baylor College, located in Central Texas, has a faculty of more than 55 members with some 1,100 regular term students.



LAST MINUTE

In athletics, the last minute often makes the difference between victory and defeat. The team that is sharp to the last split second, that does not give up but gives out — is the team that wins, whether the game or the spirit of teamwork. A team is every man doing his part, in coordination with all other team members. It is a beautiful thing to watch a real team — all for each, each for all — out to win!

LAST MINUTE STATE TEAM

Our churches are members of the State Convention "Team" out to win the world for Christ. Each year is a "game". We are in the last "minute" of the current annual game; we are behind in our score — the score is the goal of the Cooperative Program for the year. Will we win?

Each church doing its part, in coordination with all others, makes reaching our Annual Budget goal a cinch! How about you?

SEND YOUR GIFTS BY AUGUST 31

The Convention books close August 31. Gifts from the churches must reach our office by August 31—or be post-marked not later than August 31—to be counted in this year's income.

Mr. (or Mrs. or Miss) **Treasurer** — the last Sunday this month is the 28th! If you work fast, you can send the last full month's Cooperative Program gifts ON TIME! We are counting on you. Last year you did marvelously well — and in August the total Cooperative Program gifts were \$370,000—\$120,000 over the monthly goal, and we reached our Goal, plus \$113,000 for Capital Needs! This year, it's harder!

NEED \$438,199.17 IN AUGUST

July 25, we were \$75,699.17 behind the 11-month goal. The monthly goal is now \$262,500; thus we need \$338,199.17 this month to reach the **operating goal** of the Cooperative Program. We will have to do marvelous things, together, on time to reach that! Then, our over-and-above **Capital Funds** phase is \$100,000 (or more) — thus \$438,199.17 is needed by August 31 to assure complete "Team Victory"!

The Capital Funds Phase was allocated to go to the expansion of our State Assembly and Camps; but in view of our need for Christian Education, the

Kentucky Baptists

Convention June 28 voted to divide any Capital Funds this year 50-50 between Assembly and Camps and the Christian Education Reserve Loan Fund! So, we have great motivation for faithful giving — for an extra over-and-above gift from your church!

LAST MINUTE COUNTS

On August 17 we had received \$249,143.25 — these last days tell the tale! Do your part!

Harold G. Sanders

William L. Hancock Becomes Pastor of the Elkton Baptist Church

William L. Hancock has resigned as pastor of the Mt. Zion Baptist Church, Hardin County, to become pastor of the Elkton Baptist Church, Elkton.

He formerly served at Beechland Baptist Church, Logan County and at New Palestine Baptist Church in Christian County.

Hancock is a native of Christian County. He is a graduate of Bethel College in Hopkinsville, Austin Peay State College, Clarksville, Tennessee, and the Southern Baptist Theological Seminary. He is married to the former Euna Mann and the couple has two sons, Bradley, age 8 and Bobby, age 4.

Members of the Elkton congregation honored the new pastor and his family on Wednesday evening, August 17, with a covered dish dinner. A gift was presented on behalf of the church by Dr. T. C. Meador, retired Baptist minister now living in Franklin who has served as interim pastor at Elkton for the past six months. Dr. Meador was also presented a gift from the church in appreciation for his ministry.

Hancock succeeds W. D. Sharp who now is pastor of the East Williamson Baptist Church in Williamson, West Virginia.



Rodney Travis was ordained to the Gospel ministry by the Mexico Baptist Church, Marion, Route 2, Ky., on July 24. The story of his ordination appeared in last week's Western Recorder.

Walton Baptists Celebrate A Century Of Service

An overflow congregation of members and visitors celebrated the 100th anniversary of the First Baptist Church, Walton, on August 14. A special centennial service was conducted in the afternoon which featured testimonies by former members and visitors, scripture and prayer by former pastor Charles J. Alford and a centennial message by *Western Recorder* editor C. R. Daley.

The traditional church dinner was served at noon with hundreds being served in four lines passing down the food laden tables. Reunions and reminiscing characterized the whole day. The oldest living member of the church present for the celebration was 92 year old Albert T. Hunt.

The Walton church was constituted on August 9, 1866 as the Baptist Church of Jesus Christ at Walton. The first pastor was Lafayette Johnson, three of whose descendents attended the Centennial observance. The church applied for membership in the North Bend Association immediately after its organization and has been throughout its history a leading church in this association and the Kentucky Baptist Convention.

The Walton church now has a budget of \$60,000 and is co-sponsor of the West Covington Baptist Mission, Covington and Grace Baptist Chapel at Independence, Kentucky.

Joseph R. Tackett has been pastor for the past 11 years. James Drury is the minister of music.

Christian Education Committee Decides To Study Problems

The Christian Education Committee of the Kentucky Baptist Convention Executive Board has decided to make a study of the future and the problems of our Baptist schools and colleges. The decision came in a meeting of the committee following the special session of the Kentucky Baptist Convention, June 27-28, dealing with the financial problems of Kentucky Baptist higher education.

The special convention approved a \$300,000 annual capital funds allotment to the schools and Baptist student centers. This amount would retire loans up to a total of \$3.5 million. The same convention voted against government loans for the colleges.

The study will be along the lines of the two-year Southern Baptist Convention study known as Baptist Education Study Task. A sub-committee on evaluation of the larger Christian Education Committee has been asked to lead in the study. Edwin F. Perry is chairman of this sub-committee. Harold Wainscott is the Christian Education Committee Chairman.

Providence Baptists Call Norman Letsinger

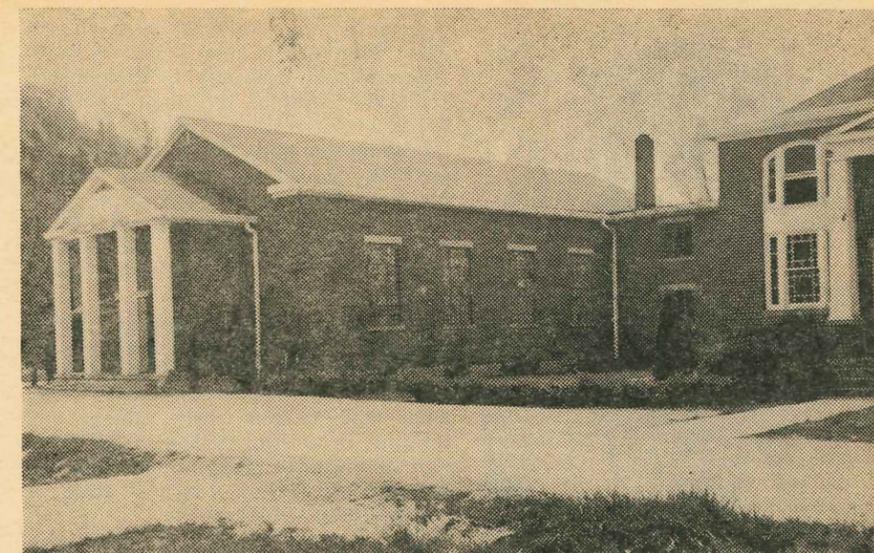
The Providence Baptist Church near Campbellsville, Kentucky has recently called Norman Letsinger as pastor. The new pastor was a former school teacher in St. Louis, Missouri and entered the Southern Baptist Theological Seminary in June, working toward the B.D. degree. He is a graduate of Missouri University with a degree in Math Education.

The new pastor led the Providence congregation in a revival the first week in August with Jim Daniel, pastor, Virginia Avenue Baptist Church, Louisville, serving as evangelist. Visible results included seven additions by baptism and a number of rededications.

Nathan Brooks Accepts North Carolina Post

RALEIGH (BP)—Nathan C. Brooks, Jr., pastor of Highland Baptist Church, Louisville, has resigned to become director of the division of church programs for the North Carolina Baptist Convention. He will assume his duties September 1 and will have Raleigh as headquarters.

A former president of Carver School of Missions and Social Work in Louisville for four years before the school's merger with Southern Baptist Theological Seminary, Brooks will be the first man to hold the position with the



The Campton Baptist Church to have 118th Anniversary in Wolfe County

North Carolina convention.

The convention authorized the division in 1959 under reorganization of convention work. Brooks will have administrative responsibilities over the convention's departments of Sunday School, Training Union, church music, Brotherhood, student work, church building planning, the North Carolina assembly, survey and statistics, and all church program projects.

A native of North Carolina, Brooks is a graduate of Mars Hill College (Baptist), Mars Hill, N. C.; Wake Forest College (Baptist) now in Winston-Salem, N. C.; and Southern Baptist Theological Seminary, Louisville. He has done continuous graduate work at Columbia University and Union Theological Seminary, New York nearly every summer.

He is a former Training Union department secretary for North Carolina Baptists and was also acting state student department secretary, beginning his ministry as assistant pastor of Broadway Baptist Church, Knoxville, Tenn., in 1934, and later serving as pastor in Bryson City, N. C.

Brooks has also served as pastor of First Baptist Church, Waynesboro, Ga.; Earle Street Baptist Church, Greenville, S. C.; Emmanuel Baptist Church Alexandria, La.; and First Baptist Church Pensacola, Fla.

Mrs. Brooks has a professional social work degree from Kent School of the University of Louisville, and is currently working with the Family and Children's Agency in Louisville. Their eldest son, Nathan III, is associate minister of Montgomery Hills Baptist Church, Silver Spring, Md., and two other sons are students at North Carolina Baptist colleges. They also have two daughters.

Homecoming Aug. 28 At Campton Church

The Campton Baptist Church is to become entirely self-supporting on September 1, and in honor of that event the church has scheduled a Homecoming for August 28, to which all former pastors, members, as well as friends of the church are invited to attend. The present pastor is Ray E. Cummins, who has served the church since May, 1963.

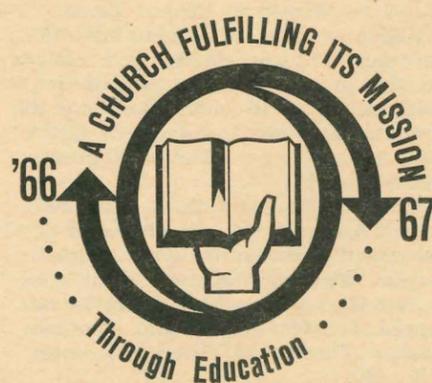
The church was organized 118 years ago on July 8, 1848, as a Primitive Baptist Church. Later in 1898 it became a Missionary Baptist church.

Through many of its years the Kentucky Baptist Convention has undergirded it with financial assistance, but hereafter the money that has been given to Campton will be appropriated to other mission churches needing aid.

Until 1955 the church worshipped in a one-room brick structure. A new auditorium and educational building was completed in 1956, now forming a "U" shape. A new pastorium was built in 1957, bringing the property evaluation up to \$85,000. The church is now debt free, and \$1,100 has been contributed to the Co-operative Program this year.

Cover Page

Jerry Hobbs, Southern Baptist missionary to Thailand, gives girls medicine for their leprous father.—Photo by Fon H. Scofield, Foreign Mission Board, SBC, Richmond, Virginia.





Linda Rollins

Journeyman To Catalog Mission School Library

With library science textbooks she used at Western Kentucky State College, Bowling Green, experience gained last year in setting up a new elementary school library in Paducah, and some advice from the research librarian at Southern Baptist Theological Seminary, Louisville, Linda Rollins is preparing to go to the Orient to catalog the library at the Philippine Baptist Theological Seminary, Baguio.

Linda, native of Wickliffe, Ky., is going overseas under the Southern Baptist Missionary Journeyman Program of two-year service for young college graduates. She and 47 other journeymen were commissioned in Richmond, Va. (location of Foreign Mission Board headquarters), on August 11, after eight weeks of intensive training. They will visit their homes briefly before setting out for mission posts around the world.

Besides a mountain of cataloging, Linda expects her work at the Philippine Seminary to include training student assistants and purchasing many new books. The school is upgrading its library and hopes to erect a new building for the library and offices.

"I'll just wait till I get there and see what there is," says the 22-year-old journeyman. "I'm looking forward to it. It's a real challenge."

She is to have an apartment in the dormitory for married students, and she will probably teach a Sunday School

class or do some other type of church work. "I'm one to keep busy," she says.

Journeyman training this summer was held at Virginia Intermont College, Bristol. Curriculum included linguistics, language study, Bible, area studies, physical education, vocational studies, personal development, and other subjects. Each week day started with calisthenics before breakfast, and classes lasted until nine at night (then came homework).

The Journeyman Program, which went into effect last year, gives Southern Baptist young people an opportunity to share their faith with people in other lands and utilizes their talents and training in mission-related jobs. The Foreign Mission Board now has 93 journeymen (in an overseas staff of nearly 2,200).

Where The Action Is

by J. Chester Durham

It is refreshing to know that other groups are interested in being "where the action is."

Before the sit-ins, the kneel-ins, or the race riots BSU was actively becoming integrated.

Before the "New Society" and the "Poverty Program" was proclaimed the BSU at the University of Louisville was going into the poverty areas of Louisville to paint and decorate houses. Other BSU's throughout the state were helping the needy.

Before the "Appalachian Program" was started Baptist students were going into this great area. They were there to help during floods and during hard times. They are still going but they did not wait for the government to point the way.

This summer the State BSU president is in Israel working in youth camps. He is working in the kitchen, cleaning buildings and grounds, and preaching. He receives no remuneration and fellow Baptist students are paying the expenses. This is how all of the following projects are presently being carried out!

10 Baptist students are erecting a church building in Bocas in the Canal Zone. Bocas is so isolated that there are no roads. The only way to get in or out is on a DC-3, World War Two plane or a freight boat that tries to make the trip once a week.

6 young men are driving up the Alaskan highway. They have week long work camps where they do carpenter work on and paint churches.

12 Baptist students are in a work camp in Minnesota. They are constructing a church at Anoka.

8 students are involved at the Edgmont Community Center.

23 students are erecting a church on the Cherokee Indian Reservation.

8 students are serving in the Georgia Baptist Children's Home.

12 students are working in the Literacy program.

12 students are serving in a work camp in Tennessee.

8 students are serving in a work camp in Juarez, Mexico.

A nurse and a dental student are assisting with out-patients in a charity clinic.

7 nurses are serving in East Africa, Ghana, Nigeria, Louisiana, and Oregon/Washington.

83 students are serving in British Guiana, Costa Rica, France, Ghana, Germany, Guam, Hong Kong, Israel, Honduras, Japan, Jamaica, Kenya, Liberia, Malaysia, Mexico, Malawi, Nigeria, Peru, Panama, Philippines, Puerto Rico, Spain, Thailand, Taiwan, Trinidad, Venezuela, and Vietnam.

95 students are serving in 30 different states.

All of these are Baptist Student Union selected and sent individuals. They work for 10 to 12 weeks. There is no remuneration. Other students give the money to take care of their expenses.

Add to this over 300 students serving with the Home Mission Board and hundreds more under State and Associational Boards and you see a tremendous program.

We believe in being "where the action is." We welcome others who have come into existence during the past decade and who feel that they are the originators of such projects. As they mature they will discover that others have been there before them. But to all groups I would say come on in "where the action is." We need all the help we can get.

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WESTERN RECORDER

Kentucky Church Ranks Eighth in 1965 Baptisms

NASHVILLE (BP)—Beth Haven Baptist Church, Pleasure Ridge Park, Louisville, ranked eighth among all Southern Baptist churches in number of baptisms in 1965. The church, led by Pastor John A. Turpin, baptized 239 persons.

Northwest Baptist Church in Miami, Fla., led the Southern Baptist Convention in baptisms during 1965, a statistical report from the research and statistics department of the SBC Sunday School Board has disclosed.

The 2,350-member church in Miami reported that it baptized 345 converts during the 1965 church year. Homer G. Lindsay, Jr., is pastor of the church.

Of the 20 churches leading the 10.7 million-member convention in the number of baptisms, five churches are in Florida, four each in Tennessee and Texas, and one each in Oklahoma, Georgia, Colorado, Indiana, Kentucky, Arizona, and Louisiana.

The 1,232-member South San Antonio Church, San Antonio, Tex., ranked second in baptisms with 321. DeWitt Chandler was listed as pastor.

Ranked third in baptisms was Mid-City Baptist Church, New Orleans, La., which reported 302 baptisms. J. Paul Driscall is pastor.

The First Baptist Church of Dallas with 277 baptisms, and the 8,143-member First Baptist Church of Amarillo with 272 baptisms were the two biggest churches leading the SBC in baptisms. They ranked fourth and fifth respectively.

Rounding out the list of ten leading churches in baptisms were Grace Temple Baptist Church, Dallas, 246 baptisms, (6th); Clearlake Baptist Church, Cocoa, Fla., 241 baptisms, (7th); Beth Haven Baptist Church, Pleasure Ridge Park, Ky., 239, (8th); Providence Baptist Church, Riverview, Fla., 205, (9th); and First Baptist Church, Glendale, Ariz., 202, (10th).

Sunday School Enrollment

Along with the tabulation on baptisms, statistics were also given on Sunday School and Training Union enrollments for Southern Baptist churches with more than 5,000 members.

The 13,538-member First Baptist Church of Dallas, largest church in the SBC, led both lists, with 8,323 enrolled in Sunday School and 2,944 enrolled in Training Union.

In Sunday School enrollment, all but one of the ten leading churches are located in Texas.

Leading the SBC in Sunday School enrollment for the 1965 church year

were nine churches in Texas, and one in Oklahoma.

Ranked in order one through six on the tabulation were the First Baptist Churches of Dallas, Amarillo, Lubbock, Beaumont, Wichita Falls, and Midland, Tex.

The First Baptist Church of Tulsa, Okla., was seventh in Sunday School enrollment, the only church in the category in the top ten from outside of Texas.

Rounding out the list was Travis Avenue Baptist Church, Fort Worth, Tex. (8th); First Baptist Church, San Antonio, Tex., (9th); and Broadway Baptist Church, Fort Worth, (10th).

Training Union Enrollment

Second to the First Baptist Church of Dallas in Training Union enrollment was Travis Avenue Baptist Church of Fort Worth, which ranked 14th in total membership and 8th in Sunday School enrollment.

Listed as third through eighth on the Training Union enrollment tabulation were (in order), the First Baptist Churches of Lubbock, Amarillo, Midland, Wichita Falls, Beaumont, and San Antonio, Tex.

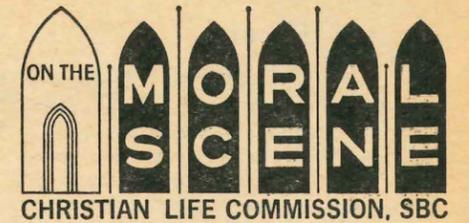
"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord."
—Jesus quoting Isaiah (Luke 4:18-19)



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... Loan sharking, the underworld's practice of collecting exorbitant interest on loans, ranks as one of the most lucrative sources of illegal income available to crime lords today, according to FBI Director J. Edgar Hoover. "Loan sharking cannot withstand the persistent efforts of effective law enforcement together with opposition from an indignant public," said Hoover. "We must not relent until loan sharking literally becomes a crime that doesn't pay."

... There is a growing trend to separate advertisers from direct control of television network programming, according to *Variety* (June 1, 1966 issue). American TV is growing closer to the British system in which advertisers have much less to say on what will be seen on TV.

... "I believe that in the age of automation, when people eventually might work only ten or twenty hours a week, then a time will come when man, for the first time, will be forced to confront himself with the true spiritual problems of living."—Dr. Erich Fromm, addressing the fourth annual Governor's Conference on Aging, sponsored by the New York state office for the aging.

... Nude scenes of Adam and Eve in the 20th Century Fox film, "The Bible," will not be condemned by the National Catholic Office for Motion Pictures, according to Msgr. Thomas F. Little, executive secretary of the office.

... A Columbus, Ohio, police department study revealed that drinking figured in: 70% of auto-theft arrests, 72% of robbery convictions, 71% of recorded sex crimes.

... Television has been called the third leading cause of divorce in Sweden—because husbands demand silence while their programs are on, then fall asleep in front of the set!

... In a new effort to "keep California's gambling money at home" and not send it to the casinos of Nevada, West Coast gambling interests are bringing a new proposal for night horse racing and lotteries. The enticement being offered to the voters: a drastic slash in property taxes.

Baptist Forum

(Continued from Page 5)

tion by its institutions.

A more realistic and healthy relationship would be that of mutual co-operation — of walking hand-in-hand together rather than one being dominated by the other. This could be accomplished by granting our schools the freedom to elect their own boards of trustees — self-perpetuating if they like! We could also free them to take government loans or grants if they so choose.

Kentucky Baptists could agree to foot the bill for the school of religion, department of religion, or chair of the Bible on the college campus along with the expenses related to the B.S.U. and religious oriented activities. All co-operative program funds going to the colleges would be used in these areas only. Kentucky Baptists would still be encouraged to send their children to these schools. Those who desire to share their wealth in the form of gifts to the schools would still be encouraged to provide such support for these schools.

A Christian Education Commission much like the Hospital Commission could set up and act as trustees or directors of the religion departments for all of the schools.

Such an arrangement could also serve as an impetus for Kentucky Baptists to begin a program for all their students wherever they might be attending school in the state. This writer is referring to the setting up of a Chair of the Bible on each state campus along with, or as part of, the B.S.U. program. The person filling that chair would be qualified to teach on the college level and would have faculty status. His salary would be paid by Kentucky Baptists. The courses he would teach in Old Testament, New Testament, Philosophy of Religion, or whatever courses might be offered, would be electives for the students and they would receive academic credit for them. Thus, we would have a voice on every college campus in the state and would be providing Christian education for all Baptist students.

This writer is not so naive as to think the suggestions in the article will be embraced enthusiastically by all Kentucky Baptists. Neither does he think that such things could be accomplished overnight. But the fact remains that what we have done, and are doing, is not enough. We have waited too long to think or act. It is time for us to seek prayerfully a new and better way. If these suggestions prove to be worthy of use — then to God be the glory! Let us begin the task!

Isaac B. McDonald Paducah, Ky.
Pastor, Lone Oak Baptist Church

Guest Editorial:

Our Bible

It is the greatest and best of all books. It speaks in childlike language, yet it is so deep that no man can know and understand it all.

It was written long before the "Dark Ages," yet it has a style which no historian can equal and our wisest men seek it for counsel and advice. It was written by many men and they under vastly different circumstances, but it has not one sentence out of harmony.

It deals with man in every walk and phase of life, from the highest and noblest king to the poorest, degraded beggar. It grants special privileges to none and regards neither wealth nor power. It deals with criminals and also saints; with tyrants and also martyrs; with angels and devils, with man and beast, sickness and health, life and death, poverty and riches, power and weakness, business and pleasure, privilege and duty, love and hatred, joy and sorrow, happiness and misery, summer and winter, day and night; with every thing, with life or without life, which has existed or shall exist between the hour when God said, "let there be light" and the hour when He shall say that "time shall be no more," from the time that Adam first felt the breath of life in his nostrils until Gabriel's trumpet shall announce the ending of time, and man come forth to be judged; even until this time shall this old Book rule and reign and man shall love and honor it.

It carries the reader back into the ages when men forgot that God was God. It pictures the great historical events as though they happened but yesterday. It carries you back to see the battles of old, in whose deadly strife

the sound of a gun is not heard, but only the clash of steel or the trumpet's blast.

It leads you up to thrones to meet kings and queens and grand old warriors; it carries you out to Golgotha; it takes you with the Israelites across the Red Sea.

It will take you back to the very dawn of history. Long before the pyramids of Egypt were built this book was begun; and long after these pyramids have crumbled back to dust, this Book will be new.

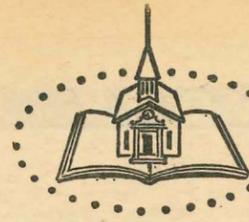
It tells us of the romantic and troubled times of Chaldea's grandness and Assyria's magnificence; of Babylonia's wealth and luxury, and up to the time of the splendor and glory of Rome. It shows us God and Heaven, it points out Satan and hell; it acts as a guide to our pathway; it serves as a lamp to our feet. It's a book for the mind, the heart, and the soul, for the conscience, the will and the life. It suits every nation, every time, every need; it suits the palace and the cottage, the afflicted and the prosperous, the living and the dying. It is a "comfort to the house of mourning" and a gauge to the "house of feasting." It "giveth seed to the sower, bread to the eater," milk for the young, meat for the old; drink for the thirsty and food for the souls that hunger.

This Book is simple, yet grand; mysterious, yet plain; and, though it be from God, the "plan of salvation" is within the comprehension of a child. It tells of a love that is as high as the universe itself; of the faith which we walk by and the mercy which spares us each day; of the great, loving Saviour and the dark, rugged cross, and of the death of the great "Son of Man." It tells of the mansions not built with hands and the city where God himself dwells. It is filled with its tidings of joy and peace and a future which no artist can paint. It abounds in sweet promises and great, rich rewards for those who fear and serve God.

It's the greatest, the highest, the noblest, the best; it was dictated by God Himself.

R. I. Kerr, M.D. Louisville, Ky.
1200 Wolfe Way

... A SETBACK for pornography seems in prospect in the aftermath of the March 21 Supreme Court decision which upheld, 5 to 4, the conviction of Ralph Ginzberg, publisher of *Eros Magazine*, under federal obscenity law. A 6 to 3 decision also affirmed conviction of a Yonkers, N. Y., book dealer under a New York state obscenity law. Following announcement of the decisions, New York magazine dealers were observed removing some of their more questionable publications.



SUNDAY SCHOOL LESSON

By H. C. Chiles



Sincerity Of Speech

(This Lesson for September 4, 1966)

This lesson is devoted to human speech, which is a tremendous potential for good or evil, and it emphasizes the importance and necessity of truthfulness in the exercise of this glorious privilege.

Exodus 20:16

"Thou shalt not bear false witness against thy neighbor." Thus false witnessing, both in public and private, is definitely forbidden. It is an abomination in the sight of God.

Man's most precious asset is his good name. To rob him of his reputation is far worse than to rob him of his money. Few things are more common than the utterance of disparaging remarks against people whom we may dislike. Unfortunately, many do not consider this to be a serious offense, and yet God's Word is filled with denunciations of this heinous sin. Lying lips are an abomination to God. This commandment expressly forbids the bearing of false witness against another.

Perjury is bearing false witness under oath. This sin is very prevalent today. Many will lie just as quickly and easily under oath as they will without the oath. On many occasions people have been robbed of their property, freedom, and lives by witnesses giving false testimony in the courts of the land.

Perhaps the most prevalent form of false witnessing is slander. Slander is a deliberate invention of a lie with a view to inflicting an injury upon another person. Anyone who utters a false or malicious report, tending to injure the reputation of another, is a slanderer.

This ninth commandment also forbids gossip, which may not be malicious. With what ease and seeming pleasure some people can utter and circulate false statements about others! All those who circulate false reports concerning others with unusual delight should remember that words can never be recalled or obliterated.

"If wisdom's ways we wisely seek,
Five things observe with care:
Of whom you speak, to whom you speak,
And how, and when, and where."

Before speaking about others, it is well for one to consider three things about

his words — are they true, are they needful, and are they kind?

Another method of bearing false witness is that of insinuation. One need not make a positive statement about another in order to bear false witness. He need only ask a question which would put the other person under suspicion, without incurring any personal risk at all. Another's reputation may be injured without a word being spoken. Either the shrug of a shoulder, the lifting of an eyebrow, or absolute silence when his name is mentioned, or a lie is spoken about him, is enough to do irreparable damage to his reputation.

There is no way of measuring the pains, the heartaches, and the tears that false witnessing has caused. False witnessing always injures its victim. It never fails to injure its hearer. In every case it hurts the false witness.

Proverbs 26:18-19

This passage contains some harsh words about those who indulge in the wicked practice of thoughtlessly, carelessly, and needlessly passing on to others misinformation or rumors about people, even though they try to excuse or justify themselves by saying that they did not have any evil or malicious intent, but were only joking and having fun. The reputation of many good people has been injured tremendously by those who tried to claim that their lies were meant as practical jokes. Such a person cannot be trusted. He is dangerous and despicable in acting the part of a crazy man who casts firebrands into the buildings of his neighbors to consume them, or arrows at their persons to injure or kill them, or other instruments thrown in private, or at such a time as he might escape the notice of his fellows, with a view to injuring the person or the property of the one against whom he holds malice.

Matthew 12:33-37

Christ was repeatedly subjected to the testimony of false witnesses. Chief among them were the scribes and the

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

Pharisees. When Christ healed the poor man who was possessed with a demon, and afflicted with blindness and dumbness, the Pharisees accused Him of being in league with Beelzebub the prince of the demons. Their attributing the supernatural work of Christ, Who was filled with the Spirit of God, to Satan was blasphemy.

Words, which are but the utterances of the thoughts, reveal what is in the heart. "Out of the abundance of the heart the mouth speaketh." Just as the fruit reveals the kind of a tree, words reveal what one is in the deep recesses of his being, and judgment will be made accordingly. Idle words — those that do not correspond to truth, and which are spoken without thought and without justification or necessity, or without value or profit to the speaker and the hearer, but they must be accounted for at the judgment.

Ephesians 4:15, 29-31

It is important that God's children grow into spiritual maturity and be established in the truth, so as to avoid being disturbed or swayed by any false teachers. Hearing and speaking the truth are means by which this may be accomplished. But the truth must be proclaimed in love rather than in contention, or in any other spirit which is foreign to that of our Lord.

Paul admonished Christians to refrain from vulgarity, profanity, and foul language of every sort. Instead of allowing foul words to issue from his mouth, the child of God is commanded to see to it that his statements are edifying and beneficial to those who hear them. Unless one's words do these things, it would be far better if they were not spoken.

Christians are required to put away all that grieves the Holy Spirit. By their unholy imaginations, impure thoughts, wrong attitudes, sinful words, and disobedient deeds, God's children sometimes cause the Holy Spirit acute pain or plunge Him into deep sorrow. He is grieved deeply when Christians ignore Him or neglect their spiritual duties.

God's children must overcome any deep-seated and vicious desire to utter unkind words and thereby injure others. One cannot harm another without injuring himself also. In the strength of the Lord, a Christian can live the overcoming life.

KENTUCKY BAPTISTS AT WORK

Woman's Missionary Union

WMU Conferences, Cedarmore



Mr. and Mrs. Bickers

Mr. and Mrs. Wayne Bickers of First Church, Madisonville, will direct the music for the WMU Week-end Conference at Cedarmore, September 3-5.

Mr. Bickers was born in Arkansas and grew up in Phoenix, Arizona. Prior to his call to special Christian service he studied voice six years looking toward an operatic career.

After his surrender for special service he studied at Baylor University and Southwestern Seminary. During his school years he served as Minister of Music in several Texas churches and gave full time to Evangelism for about fifteen months before coming to First Church, Madisonville as Minister of Music in August, 1965.

Mrs. Bickers is the former Jan Williams of Dallas. She studied piano for 12 years and was church pianist for a number of years at North Temple Baptist Church, Dallas, prior to their marriage. They are the parents of two small children.

Schedule

The Week-end Conference will begin with conferences for WMU Presidents and conferences for leaders of youth organizations from 2:00-4:00 p.m. on Saturday. There will also be a conference on Task I (Teaching Missions: Mission Study, Programs, and Publications); Task II (Participating in Missions: Stewardship, Prayer and Community Missions) at the same time. All conferences will be continued at 8:30 to 10:15 on Monday morning. There will

be a banquet Saturday at 5:30 and the evening service will begin at 7:30. This program will close at noon on Monday.

The program for WMU Week will open at 7:15 on Monday, August 29 and close Friday at noon, September 3.

Don't miss these opportunities for making new friends, hearing missionaries and other inspiring speakers.

Training Union

Provide Workers With New Tools

by Eldon Boone

Nominating Committees are busy at work in churches across Kentucky. Officers and leaders are being enlisted to lead in next year's Training Union organization. Effective enlistment demands that we provide guidance and training for those enlisted.

Guidance comes in many forms—counseling, planning, study and familiarity with new concepts and approaches. As workers are enlisted, churches should provide them with at least four things: (1) Copies of the next quarter's literature, (2) Appropriate free helps, (3) A list of their department and/or union members and prospects, and (4) A copy of the new Training Union concept book for their age group. These new concept books give needed information and direction to leaders in all age groups.

Encourage study of the books by offering classes or backyard studies, by encouraging home study, or by participating in associational group schools. Training Union Directors should lead the way by studying—for credit—the general book "The Training Program of a Church" by Philip Harris. Seek to reach a goal of every Training Union Worker with a study course award on the proper book by October 1, 1966.

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Render Unto Caesar

by James C. Austin

Congress has enacted laws designed to encourage charitable giving.

If people don't take advantage of the opportunities under law, then they are not doing what the Government intended. The intentions of these laws were and are to prod taxpayers into more private giving, and to make this worthwhile for the taxpayer by forgiving some taxes.

The philosophy behind it is that private giving does many jobs which otherwise the government would be called upon to do out of tax money.

The charitable contribution deduction has been a fundamental American policy from Colonial times.

We must distinguish between tax avoidance and tax evasion. Justice Holmes has said, "there is a difference between TAX EVASION and TAX AVOIDANCE. You can compare them to a river having two bridges, one a toll bridge and the other a free bridge. A man who goes across the toll bridge without paying the toll is guilty of tax evasion. The man who takes the longer route across the toll-free bridge is properly practicing tax avoidance. The man who takes the toll bridge when he could take the free bridge is a fool."

The Federal Government encourages charitable giving three ways:

1. A gift to the Kentucky Baptist Foundation is deductible on your Federal Income Tax Return. You get a reduction of your taxes for your charitable contribution when you make up your income tax return for the year of the gift.

Because you receive a tax rebate your actual out-of-pocket cost for your gift is always less than the dollar amount of your gift.

2. No tax is incurred by a donor for a gift made during his lifetime to the Kentucky Baptist Foundation.

3. No estate tax is payable by the estate of a donor on a gift made to the Kentucky Baptist Foundation which takes effect on his death.

Our colleges, schools, Child Care institutions, and other Baptist Agencies can be endowed through the Foundation. Let the Kentucky Baptist Foundation help you have a vital part in this significant stewardship for the Lord's work.

Stewardship

Final Reminder for Cooperative Program Gifts

by Michal L. Speer

How many times have you put something off until the last minute? Usually this is something you intend to do and really want to do, but other things come up and you just keep putting it off. Sometimes we put these things off until it is too late.



Speer

Please don't put off sending in your Cooperative Program gifts. Our Convention year ends on August 31. If your church's gifts are to be counted in this year's goal for world missions gifts, they must be postmarked no later than August 31. Our goal is higher this year than it ever has been. It will take a special effort on the part of all our churches if we are to reach the goal as we have the last five years.

You may ask, "Why do we try too hard to reach a goal?" The answer is simple—because this is an indication of our response to the Lord's command to go into all the world with the gospel. Going and sending take money. That money comes from the Cooperative Program gifts of our churches. As we set new goals we are challenging ourselves to do more to spread the gospel. Let's go over the top again this year! Be sure your church's Cooperative Program gifts are postmarked by August 31. May we be a united Kentucky Baptist Convention sharing Christ in Kentucky and around the world!

Church Music

Cedarmore Music Week Enrols Wide Representation

by Eugene F. Quinn

The total number of different persons who were enrolled during July 25-29 at Cedarmore were 176 from 35 churches in 18 associations, plus Dr. and Mrs. Carlyle Bennett from California.

The Youth Music Assembly enrolled 158 from 28 churches in 16 associations, plus California. The associations having the largest attendance were Long Run (Louisville) with 26 and North Bend (Covington area) with 21. The churches which had the largest attendance were Glasgow, 16, and 15 each from the First Baptist Church of Hopkinsville, the South Side Baptist Church of Covington, and the Severns Valley Baptist Church of Elizabethtown. The total number of awards earned by the students in the music classes during the week is 199.

Kentucky Baptist Music Association Dinner Enrols 33 Leaders

The annual Kentucky Baptist Music Association Dinner was held at Cedarmore on Friday evening prior to the concert. A total of 33 music leaders attended the dinner and the program following. The program consisted of a discussion with several resource persons in consideration of the missionary contribution that the ministers of music and other music leaders who are members of the Music Association could make to the missionary cause in Kentucky, pioneer areas, and foreign mission fields. A motion was passed to instruct the music officers of the Association to initiate a rehearsal and organizational schedule for a Kentucky Music Ministers' Chorus in view of making some missionary contribution as a chorus.

Briefing Meeting Enrols 15

A Briefing Meeting for Associational Music Directors and Officers, held on the afternoon of July at the Assembly was attended by 15 persons. Nine associations were represented by either their Associational Music Director or Regional Music Director. This Briefing Meeting was the first of a series to acquaint the Associational Music Directors and Officers with the new materials designed to provide specific and extensive help to each church in each association.

Cantata Concert a Fitting Climax

The presentation on Friday of the cantata, *The Crucifixion* by Stainer, provided a fitting climax for the week.

HEBREW דְּבַשׁ HONEY

Here is useful and practical help for preparing sermons, Sunday School lessons, etc. . . . 550 word studies in the Old Testament, giving you colorful and authentic meanings of Hebrew roots . . . of such words as: Atonement, Pastor, Sin, Holy, Election, Salvation, Sanctify, Vanity, Perfect, Selah, Preach and Marry. Two volume set, cloth bound with 3 indexes and dust jackets, \$8.00.

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Brotherhood



Philip Blaker

Camp Rabro Memorial Fund

by Calvin Fields

A few days prior to Memorial Day there began a chain of events that resulted in true memorializing.

Philip Blaker was a member of the Trinity Baptist Church in Newport. So were his parents and sister, Joyce. Philip had been to Camp Rabro for three years and was planning to come again this summer.

On Memorial Day he was drowned in the Ohio River. His fellow R.A.'s served as pallbearers at the funeral service.

His love for Royal Ambassador camp was contagious. As a sixteen-year-old he was, and continues to be, a real Ambassador.

Every cloudy sky has always been brighter because the Breath sweeps the shadows away.

Today, there is a fund established that will make it possible for pastor, Jerry Keese, and the R.A. Counselors, to select one deserving boy, each of the next twelve years, to attend Camp Rabro.

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Miscellanea

Francis A. Davis Dies in Baltimore

Francis A. Davis, 73, a Baptist layman who spent the last 50 years of his life actively in the church and denominational affairs of Baltimore and Maryland, died of a heart attack on August 5.

Mr. Davis was best known for having been editor for 40 years of "Church Life," later called "The Maryland Baptist."

He was president of the F. A. Davis & Sons, Inc., a firm founded by his grandfather; for 45 years treasurer of the Maryland Baptist Children's Aid Society; for 35 years member of the Maryland State Mission Board; two years president of the Maryland Baptist Convention; chairman of the Investment Committee of the Convention; president of the Church Extension Society; at different times a trustee for Southern, New Orleans and Midwestern Seminaries.

Outside of Baptist interests, he was on the board of directors of U. S. Fidelity & Guaranty Co., the Baltimore Transit Co., the Provident Savings Bank; the Sandura Company of Philadelphia; the Baltimore Chamber of Commerce; a trustee of Goucher College; the Baltimore Council of Social Agencies, and many other causes and institutions.

He found time in his busy schedule to teach a Sunday school class in the University Baptist Church of Baltimore, where he was a member.

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Baylor Now Offers Ph.D. in Religion

WACO, Tex. (BP)—Baylor University, largest Baptist school in the nation, this fall will institute a plan of study leading to the doctor of philosophy degree in religion.

The Ph.D. program was approved by the Baylor trustees last spring. Though research-minded pastors will be welcomed, it will be aimed at preparing

teachers of religion for the nation's colleges and universities.

Admission to the Ph.D. program of study requires a bachelor's degree with grades sufficient to meet Baylor Graduate School requirements, adequate performance on graduate record examination aptitude tests, reading knowledge of at least two modern foreign languages, normally French and German, and a working knowledge of Hebrew and Greek.

For the Very Young... Songs of God and Home



"God Is Near" and Other Songs for Ages 6-8

Twelve songs to be introduced in 1966-67 issues of Music for Primaries. To help leaders learn the songs and to provide learning and listening experiences for youngsters. Usable in church or home. Two 7-inch, 33 1/3 rpm., monophonic records. **\$1.98**

"I Like to Sing" and Other Songs for 4's and 5's

Twelve songs to be introduced in 1966-67 issues of The Children's Music Leader. To help teachers learn the songs and to provide children learning and listening experiences. Two 7-inch, 33 1/3 rpm., monophonic records. **\$1.98**

God Sent His Son (Christmas Songs for Boys and Girls)

Unlike many secular records, this album is intended to convey the true meaning of Christmas to ages 4-8. A valuable teaching tool, it offers children many hours of enjoyment. For church or home. Two 7-inch, 33 1/3 rpm., monophonic records. **\$1.98**

Other Recorded Music for Children from Broadman . . .

Select Songs for Children (from Songs for 4's and 5's)—Two 7-inch, 33 1/3 rpm., monophonic records. **\$1.98**

Songs for Children 4 and 5—Six 7-inch, 78 rpm., monophonic records. **\$3.98**

Songs for Primaries—One, 12-inch, 33 1/3 rpm., monophonic record. **\$3.98**

Songs for Tiny Tots—Two 7-inch, 45 rpm., monophonic records. **\$1.98**

Activity Songs for Tiny Tots—Two 7-inch, 33 1/3 rpm., monophonic records. **\$1.98**

Songs for Our Littlest Ones—Five 7-inch, 78 rpm., monophonic records. **\$3.60**

A Child's Life in Song—Three 7-inch, 33 1/3 rpm., monophonic records. **\$2.98**

Let's Sing About . . . Creation, Christmas, Easter, Seasons—Two 7-inch, 45 rpm., monophonic records. **\$1.98**

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