



**WESTERN** RECORDER

SEPTEMBER 8, 1966





## GLEANINGS FROM THE FIELD

**MRS. LYDA SHELTON**, active member of the First Baptist Church, Lebanon Junction, died July 31 at the age of 90. Her funeral service was conducted by W. G. Potts, former pastor. Burial was in the Lebanon Junction Cemetery.

**THOMAS LAWRENCE ALLISON**, director of Baptist student work at the University of Illinois, Urbana, joined the Student Department at the Sunday School Board, Nashville, September 1 as program consultant. Allison is a graduate of Southwest Baptist College, Bolivar, Mo., Southwest Missouri State University, Springfield, and Midwestern Baptist Theological Seminary, Kansas City. He served as a campus BSU president, and during his senior year in college was state president of the Missouri State Baptist Student Union.

**MISS LINDA PORTER**, Southern Baptist missionary appointee, left the states August 9 to begin her first term of service in Nigeria. A registered nurse, she is working at Eku Baptist Hospital. Her address is P.M.B. 4040, Eku, via Sapele, Nigeria, West Africa. A native of Robertson County, Tennessee, she was an instructor at the Louisville (Ky.) General Hospital School of Nursing when appointed by the Foreign Mission Board in April.

**DR. OLLIN J. OWENS**, 14 years pastor of Eastland Baptist Church, Greenville, S. C., has been named to head the annuity program in South Carolina. His work will be jointly for the Southern Baptist Annuity Board and the South Carolina Baptist Convention.

**THE HOLCOMB AUDITORIUM**, a \$1,230,000 structure at the Baptist Assembly, Glorieta, New Mexico, was dedicated July 20 in the presence of 2,200 persons. It was named for Dr. T. Luther Holcomb, formerly executive secretary of the Sunday School Board.

**MR. AND MRS. E. WILLIAM MUELLER**, Southern Baptist missionaries, returned to Liberia August 8, after furlough in the states. They may be addressed at P.O. Box 1416, Monrovia, Liberia, West Africa. A Missourian, he was born in Kansas City, and grew up in Houston, in the southern part of the state; she, the former Agnes Southern, was born and reared in Houston, Texas. Prior to their missionary appointment in 1960 he was associational missionary for Three Forks Baptist Association, in southeastern Kentucky.

**MR. AND MRS. DARRELL D. CRUSE**, Southern Baptist missionaries to Brazil, have completed initial Portuguese lan-

guage study in Campinas, Sao Paulo, and have moved to Aracaju, Sergipe, for an evangelistic assignment. Their address is Caixa Postal 324, Aracaju, Sergipe, Brazil. He was born and reared in Sonora, Ky.; she, the former Elizabeth Louise Brame, was born in Madisonville, Ky., and lived in several towns while growing up. He was pastor of Vine Hill Baptist Church, Shepherdsville, Ky., at the time of their missionary appointment in 1965.

**EVERETT V. RENEER**, a native of Centertown, Ky., and now professor of pastoral care at Midwestern Baptist Theological Seminary, Kansas City, Mo., has been given a post doctoral fellowship by the University of Minnesota in Minneapolis to study marital counseling training with the Family Study Center there. Midwestern has granted him a leave of absence for 1966-67. Reneer is a graduate of Mississippi College, Clinton, Miss.; and Southern Baptist Seminary, Louisville; and earned the M.A. degree from the University of Southern Mississippi, Hattiesburg, Miss., and the Ph. D. from the University of St. Andrews, St. Andrews, Scotland.

**LOWELL F. SODEMAN**, Winston-Salem, N. C., and formerly pastor of the Porter Memorial Church, Lexington, Ky., has been named by the Home Mission Board, Atlanta, Ga., to be head of its new emphasis on the industrial chaplaincy. T. E. Carter will continue on in the leadership of the institutional chaplaincy work there. A graduate of Wake Forest College, he has attended Duke's Divinity School, Southern Baptist Theological Seminary, William Jewell College and Chowan College. He has held pastorates at the First Church of Clinton; at Mars Hill College; and at the First Baptist Church in Rocky Mount, all in North Carolina.

**PASTOR LYNDLE J. TAYLOR, SR.** of the Alva Baptist Church, Bell County Association, reports that a team of four young people from the Harlendale Baptist Church in San Antonio, Texas has been helping the Alva Church with its summer program. The pastor reports the largest Vacation Bible School in six years and commends the young people for their efforts.

### THE HIGH COST OF LEARNING:

## Christian Education - - An Imperative

By Leslie S. Wright

### Adequate Financing Required

As we all know, a continuing problem facing Baptist colleges is the matter of adequate financing. Any industry enjoying such a demand for its services or products, would be literally wallowing in prosperity. A college is the only enterprise in the world that is worse off financially when its business is booming. It costs at least \$200 more to educate a student at a Baptist college than the student pays the institution. The rest must be made up from Cooperative Program receipts, endowment income, and gifts.

When the enrollment increases 100 students, the differential is \$20,000, in addition to increased instructional cost. If the college has just barely been staying in the black, the institution is in a bad way unless some means can be found to supplement current funds to the tune of \$20,000.

Maintenance costs are nearly five times as high as ten years ago. Faculty salaries are up somewhat, yet are still unreasonably low. Without increases in this area it will be increasingly more difficult to recruit strong faculty members or even keep those we already have.

### Keeping Our Baptist Distinctives

With these and other problems facing our Baptist colleges, we must be constantly on guard against compromising our Baptist distinctives. These are the very basis of our existence.

The objective of some colleges seems to be to graduate well-adjusted individuals, but when such adjustment is to the standards set by the world, perhaps the objective of Baptist colleges should be to turn out maladjusted graduates—maladjusted to the world as it is, and prepared to turn the world up-side down.

In order to justify our existence we must dare to be different. If it is our purpose to turn out students who are not transformed, but who are conformed to this world, then no debate is necessary. We can adopt a course that will produce such graduates with a minimum of difficulty. The place to begin the transforming process is with the faculty and administration.

The fabric of education is woven by teachers, and they determine whether

*[Being the second and final installment of the address by Dr. Leslie S. Wright, president of Samford University (formerly Howard College), Birmingham, Alabama, before the Kentucky Baptist Convention, June 28, 1966, at the Walnut Street Baptist Church in Louisville.]*

education shall be Christian or pagan. Christian character cannot be developed by un-Christian teachers. Since the faculty is the heart of an educational institution, it is the heart of the campus ministry. It likewise has a formative effect and influence on the entire community, not only with respect to academic standards, but also to spiritual quality.

If faculty members testify both in class and out of it to their faith that the universe is a moral one, that the home of God is the humble heart, and the way of the cross is the way of defeat triumphant, the more perceptive students will notice the difference between the Christian college and the secular institution, even though they may not understand its theological basis.

### A Baptist College is Different

If there is no difference between the church college and the secular institution, then our Baptist colleges have no reason for existence. It is my conviction, however, and I am sure it is one that you share, that there is a tremendous difference between the two types of institutions.

I firmly believe that Christian parents should send their sons and daughters to Christian colleges. The cost is necessarily greater, but the difference in cost is not nearly so great as some would have us believe.

It has been my personal experience that the difference in fixed costs to the student who attends Samford University and the one who attends a state university in our state is less than \$300 per year. The tremendous difference in environment, faculty dedication, and student concern much more than compensates for the difference in cost. It is not possible to place a price tag on Christian influence.

It is my conviction that Christian young people should attend a college or university where it is popular to pray, where it is popular to do right, and where drinking and gambling are unpopular and prohibited by the institution. In these days when our young people are so subject to going with the crowd, it is tremendously important that they be in a Christian environment, associated with young people who are going in the right direction and in a manner that is pleasing in the sight of God.

Jesus expected Christianity to work in the world as it is, to transform the world, working like the leaven in the dough. Baptist colleges must share that expectation as they provide a program and an environment for Christian education. Central in the purposes of our

### The Cover

A Brazilian calf grinds its teeth and takes vaccination like a man. Plunging the needle is Robert S. Erwin, Southern Baptist missionary journeyman who works on the Baptist farm near Tupa, Brazil. Two other farmhands lend assistance. Mr. Erwin, whose home is in Concord, Tenn., recently began the second of his two years as a missionary journeyman.

Baptist colleges are high scholarship, and Christian character preparatory to leadership in various fields of service.

More specifically, our colleges acknowledge their dependence upon, and loyalty to the Baptist denomination, and hold high the responsibility and privilege of developing in Baptist young people a deepening sense of denominational appreciation, a comprehensive wisdom of stewardship, and an academic and spiritual preparation for denominational service.

### Leaders For the Space Age

The whole function of Christian education is to train men and women with religious, moral and spiritual backgrounds. In a technological, atomic-sparked age, the values are more urgent than ever before. The almost hysterical urge to remake our educational system in the image of science can only lead to disaster. Science alone will not save us. Neither will A-bombs nor H-bombs. Something more than weapons is needed. Someone has said that we are not saved by our faith; we are saved by the object of our faith; "We are saved by grace through faith, and that not of ourselves, it is of God."

The communist has faith, a fanatical faith, but he has faith in that which can never save himself or the world. We as civilized people have had tremendous faith in education, and education is exceedingly important. We could not live without it and remain civilized, but education in and of itself, will never save the world, because it does not get at the basic problem of man's sinfulness. An educated sinner is still a sinner; indeed, he may be more fiendishly clever than he was before. Dr. George Buttrick once said, "The only thing worse than a devil is an educated devil." No, education alone is not going to solve all our problems.

We have had tremendous faith in science. Indeed, we have done more than touch the hem of science's garment. We have grabbed hold and held on for dear life, saying, "Science, save us!"

But now we've been brought to the edge of the possibility of an atomic holocaust which so frightens us that

(Continued on Page 11)

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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**A Baptist Day of Atonement Is Desperately Needed**

The climax of the Hebrew worship system described in the Old Testament was the annual Day of Atonement. Once a year everybody and everything were cleansed of sin in order to begin a new year with the approval and blessings of Jehovah.

On this one day of each year the high priest exchanged his priestly robes for a simple white tunic. He first entered the Holy of Holies with blood to be sprinkled before the mercy seat seeking forgiveness for his own sins and the sins of his fellow priests. Then all areas of the tabernacle or the temple used for worship along with all the other worship paraphernalia were cleansed. Finally the sins of all the people were put upon the head of the scapegoat who bore them away to the wilderness. The people were then filled with joy for forgiveness and restoration of fellowship with Jehovah.

This ancient Hebrew ceremony speaks to our needs today. Not in its ritualistic details but in its true meaning. We need a Baptist Day of Atonement like we need nothing else.

To put it in more familiar words, we need a denominational revival. Like the Day of Atonement it should begin at the top and continue until it includes everything and everybody. Everything about our Baptist program as well as everyone of us should fall prostrate before the mercy seat of God for cleansing and renewal.

What are the sins which so easily beset Baptists and for which we must repent and be forgiven in order to experience the approval of God? They're not always easy to see and they are even harder to admit. We had rather rationalize than to reason and to be judged by our own or the world's standards rather than by God's searching word.

There is the deadly sin of presumption and pride both as a denomination and as persons. We have taken the manifold blessings of God upon Baptists as a guarantee of his full approval rather than as a privilege which must be matched with responsibility. We tend to think we have a corner on truth and have a perfect understanding of God's revelation. What presumption! We have even shouted that Baptists are the one hope of God for the world instead of confessing that God is the one hope for Baptists.

There is the sin of loving this present world and what it offers. With rare exceptions Baptists today are all—pastors and denominational leaders and workers included—caught up in the American craze of

things and the religion of materialism. Many Baptists spend more on one house to live in or one car to ride in than they give to God and His work in their whole lifetime. Even the minister gets caught up in this status minded culture and has to dress, live and otherwise receive and spend what the world counts proper for his position.

We preach the gospel of One who did not have the earthly security of the foxes and the birds, and we profess to follow Him who had no place to lay His head, but we often deliver our sermons in luxurious sanctuaries to those at ease in Zion walking on carpeted floors and sitting on cushioned pews. We ride to the church in air conditioned machines from mortgaged homes filled with latest antiques to talk about the crosses we bear. All the time we see to it that our pastor has a new car, a boat or a cabin on the lake because somehow it makes us feel a little better about ours.

Probably the most damaging sin of all among Baptists in the Lord's sight is our choice of self over others and the absence of genuine love for each other. Too many pastors distrust their members and use them for selfish ends. Criticism of the pastor and cutting him to pieces are favorite sports of many church members.

When the chips are down in the controversial issues in the church, the pastor is often deserted though he is right because the members think more of each other and their mutual approval in the days ahead than they do for the principle of right.

As preachers we say all kinds of extravagantly complimentary things about each other in public but what we really think of each other is another thing. We use one another for personal advantage and most of us have never shed a sympathizing tear for each other. We distrust each other and are among the last to forgive one another.

Pastors and denominational leaders sometimes act as if theirs is the only work of the Lord. We push and shove to get our own little kingdoms and then make ourselves immune to any questioning by declaring we have a direct word from the Lord. We put the sanction of God on everything we do as if our will must always be His will.

I am aware that this all sounds negative and unduly critical. I also know all is not bad about us, but as I examine my own soul and observe my fellow Baptists, I can but conclude there is a deep spiritual

sickness upon us. Furthermore, this will be a sickness unto death unless we admit our malady and accept the surgery of the Great Physician.

The kind of Baptist revival we need is not the traditional type producing momentary repentance and resumption of our old ways. We need to be rocked from stem to stern and shaken from top to bottom by the devastating judgment of God and remade by the creative power of the living Lord never to be the same again.

This is the Baptist Day of Atonement so desperately needed. Who will join this sinner for such a cleansing?

**The Parable of the Lights**

It was one of those services of high spiritual exhilaration for which Ridgecrest has become famous and which has transformed thousands of lives through the years. The worshippers had drunk in the majesty of the mountains all day and now were worshipping the eternal God who made the mountains.

The theme of the service was, "Here Am I, Send Me". The praises of the congregation seemed to lift the auditorium heavenward. Jim Jones, of Atlanta's First Church, sang "So Send I You" and Dr. Ted Adams of Richmond preached on Isaiah's experience in the temple. As a climax to the whole service the youth of the Second Baptist Church, Little Rock, Arkansas, presented an original drama entitled, "Here Am I, Send Me".

The drama recalled saints of old who paid for their witness with their blood. One by one during the drama the players took their places behind crosses representing the martyrs and then down the isles came more marching young people with candle torches in their hands and eyes upon the cross of Christ overarching the crosses of the martyrs. What a sight! So

many young people in the drama with apparently complete dedication to Christ.

Then came the invitation to the entire congregation for a public commitment to the will of the Lord. We sang "Wherever He Leads". The response was real and at the hymn's end they were still coming. Then followed "Beneath the Cross of Jesus" and "Have Thine Own Way" with all verses and some verses over again.

Then came the jolt. A youth from the drama group with a candle in hand responded to the invitation. Somehow this didn't seem right for, though it was only a drama, there was the feeling that the players standing with light in hand and eyes upon the cross were not just play acting. But then others left places beneath the cross on the stage to give their lives to the living Lord until not more than half of the players were left.

The truth began to dawn. A light in the hand is not a light in the heart. To play a part is not to live the part.

Is this a parable? Could it be that too many of the millions of Southern Baptists who have taken a public stand beneath the cross are but play acting with candles in their hands without the true light in their hearts? Are too many of us on the stage who ought to be on the mourner's bench?

To bear an outer light does not guarantee that we possess the inner light. An outer light can leave its bearer in the dark. Only the inner light illumines the soul.

A light in the hand or a light in the heart? A well of water which cannot quench the soul's thirst or a spring of water welling up to eternal life?

As long as the light is only in the hand, we merely have a light. When the light is in the heart, we are the light—the light of the world. This is the grand invitation of Jesus.

**BAPTIST FORUM**



As far as government controls are concerned we already have more than most of us realize and if the trend of the last few years continues, our schools will inevitably be under such control within a few years.

Baptists have demonstrated that they will not adequately support their schools so they will fall farther and farther behind in comparison with schools which are enabled to enlarge their facilities and improve their teaching processes with financial aid from the government. If Baptists would adhere to the scriptural teaching of tithing and actually tithe instead of preaching separation of school and state so emphatically, we would not have any school problem. It would be interesting to know how many of those who are so vocal on separation of school and state are tithers.

Middletown, Ky. C. Finley Williams

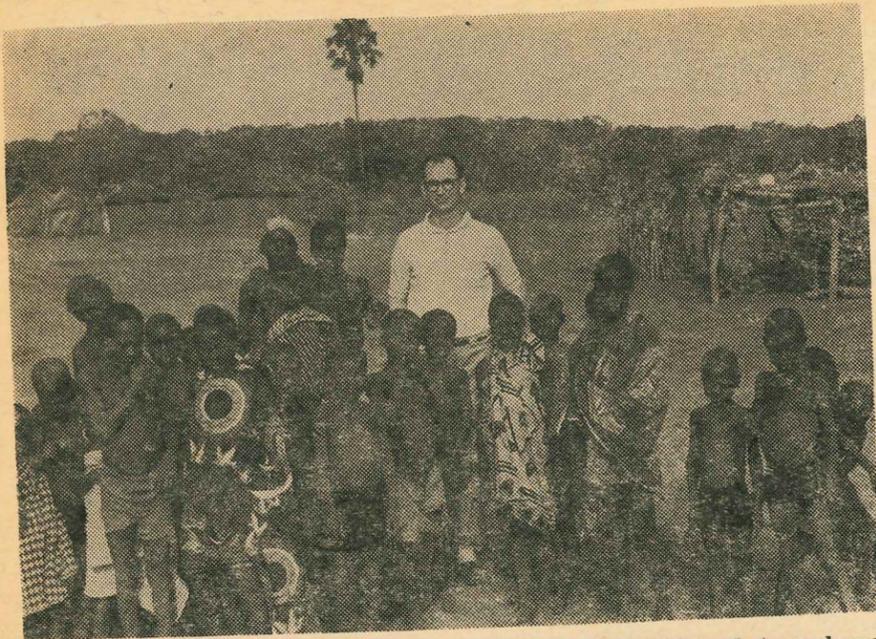
(Continued on Page 12)

**BAPTISTS SUBSIDIZED ALREADY**

Dear Editor:

In regard to the Guest Editorial "Postal Requirements and Rules" by the Editor of the *Religious Herald* in the *Western Recorder* of September 1, Mr. Alley has either overlooked or is not familiar with the section of the Postal Rules to which he refers. It would not be necessary to send the publication first class mail and pay 5 cents per copy as all magazines and newspapers not exempted as religious, education, etc. pay a second class rate much higher than the rate paid by religious publications and the zip code and sorting requirements

are the same. To get the lower rate application must be made and proof given that the publication is religious, therefore this is a subsidy requested from the post office department and accepted by the publisher. Third class matter sent out by religious organizations also has a lower rate which has to be applied for in like manner and all Baptist organizations with which I am familiar request and use this rate. I see no difference in the principle of this subsidy, and loans or grants to Christian Educational Institutions. The tax exemption on business places owned by Christian organizations is also a subsidy.



A group of children at worship service in Ghana, Africa. This photograph was taken following a worship service attended by Dr. Donald Chatham while on a month's tour in Ghana. Dr. Chatham's article, "A Shelbyville Doctor on the Mission Field," appeared in the September 1, 1966 issue of the Western Recorder.

## Alaska Convention Urges Race Relations

ANCHORAGE, Alaska (BP)—Southern Baptists in the nation's northernmost state adopted a resolution here calling on Alaska Baptists "to continue to act with courage and Christian conviction in race relations."

The action came on recommendation of the public affairs committee of the Alaska Baptist Convention during the convention's 21st annual meeting here. Four Negro churches are affiliated with the convention of Southern Baptists in Alaska, and all convention churches are reportedly open to all races. The convention's second vice president is a Negro.

The convention also went on record as opposed to state and federal aid in any form to sectarian religious institutions.

Coming a few days before a state-wide political election, the Baptists voted "that public-spirited Christians be encouraged to seek public office."

"When such are elected," the recommendation stated, "we urge all Christians to support them in every way possible while they are in office."

Mayor Elmer Rasmuson of Anchorage, addressing the opening convention session, told the Baptists that their coming to Alaska in 1943 had lifted the moral tone of the entire territory.

"Anchorage is a better place in which to live because Baptists are here," he said.

A state convention budget of \$194,618 was adopted for 1967, an increase of \$8,728 over the 1966 budget.

The new budget directs that 28 per cent of the Cooperative Program (unified budget) funds received in Alaska be given to Southern Baptist Convention causes, and that 72 per cent remain in Alaska to support state Baptist causes.

The convention for the first time greeted its new executive secretary, E. W. Hunke of Phoenix, Ariz. Hunke, who assumes the top executive post for Alaska Baptists on September 1, has been associate executive secretary of the Arizona Southern Baptist Convention. He was elected in July by the convention's Executive Board.

Re-elected convention president was Oliver Marson, pastor of the First Baptist Church, Fairbanks. Elected first vice president was Ed Wolfe, pastor of Hamilton Acres Baptist Church, Fairbanks.

Leo Josey, the first Negro officer of a Southern Baptist state convention, was re-elected second vice president. He is pastor of the Greater Friendship Baptist Church, Anchorage.

The 1967 meeting of the convention was set August 15-17, 1967, at the First Baptist Church, Fairbanks.

The Alaska Baptist convention meets in August prior to the snow and ice, which begins in Alaska in September.

## Valentine, Dyal, Coggins Will Head Ethics Workshop

LOUISVILLE, Ky.—Six outstanding Southern Baptist leaders in social and moral issues will address the first Christian Ethics Workshop at the Southern Baptist Theological Seminary, October 3-5.

Beginning with a survey of "The New Morality," sessions will feature such topics as "The Sexual Revolution," personal and social integrity, moral authority and the Christian, and the churches' role in ethical leadership. Each lecture will be followed by small-group discussion. More than 100 participants are expected.

Conference resource personnel will be executive secretary Foy Valentine of the SBC Christian Life Commission and his associates, Bill Dyal and Ross Coggins; seminary professors Wayne E. Oates and Henlee Barnette; and Louisville pastor John R. Claypool, who currently is president of the SBC Christian Life Commission.

Registration is \$10.00, which includes both seminary housing and Monday evening dinner October 3. Those who do not need housing on campus will pay \$5.00, which includes the dinner.

Further information may be obtained from Dr. Nolan P. Howington, Southern Seminary, 2825 Lexington Road, Louisville, Kentucky 40206.

## Refugee Center Asks For Clothing Donations

MIAMI (BP)—The Baptist Refugee Relief Center here has issued an urgent appeal for clothing, one of the provisions that affords the center an opportunity with a Christian witness to many Cuban refugees.

Hubert O. Hurt, missionary to language groups in Florida, said the flow of refugees has stepped up to about 1,000 a week, double the figure reported earlier this year.

The clothing room, which is supplied by donations, has been drained by the increased pace, he said.

About 15 new families seek help from the center each week.

"Most of these refugees arrive with almost no personal possessions, so such emergency help means much to them and provides an entree for us to help them with their spiritual as well as material needs," Hurt said.

The center also has helped resettle more than 2,070 Cuban individuals, working through Baptist churches that volunteer to sponsor refugee families.

Donations (of any type clothing) should be sent to the center, 1452 N. W. 36 Street in Miami, Hurt said.

## Baptists Told Self-Control Is Sex Revolution Solution

RIDGECREST, N. C. (BP)—In an age of sexual revolution, the church must teach its young people the importance of developing sexual self-control, a leading authority on marriage and the home told a nation-wide Southern Baptist conference here.

David R. Mace of Madison, N. J., told the Southern Baptist Christian Life Conference on "A Christian Interpretation of Sex," that the church today will not get anywhere just warning its young people that they might get into trouble with sex.

Rather, the church must exalt the greatness of sex and develop a Christian ethic of sex that is clear and convincing, declared Mace, executive director of the American Association of Marriage Counselors.

"We can no longer direct youth by external controls," he said. "We must build within them internal controls, for they will have freedom."

Mace advocated teaching young people the principle of self-control because sex "is so good, because it is so precious, because it is so rich."

"Don't squander sex at a lower level," he advised more than 500 Baptists, many of them young people, attending the conference at Ridgecrest Baptist Assembly here.

"Denial now means something better later on," Mace told the youth present. "Marriage is worth waiting for. Until you gain self-mastery," he said, "you will drag a ball and chain through life. You will be enslaved to needs and urges."

Mace, the author of eight books and a recognized authority in his field, listed six aspects of the contemporary sexual revolution in America: (1) the coming of new knowledge and understanding of the nature of sex, (2) the emancipation of women, (3) change in social mores and patterns, (4) medical advances, (5) collapsing taboos, and (6) the quest for individual freedom.

"There has been a colossal decline in social control of sex," observed Mace. Earlier he had said that unless some control of sex is exerted in society, chaos will result.

Citing a revolt of youth today, Mace said that early unchaperoned dating and the use of the automobile in dating has made sexual experimentation inevitable.

"Pairing off too early is not healthy," he said, adding that the United States is unfortunately stuck with a pattern of early dating.

Improved contraceptives, and the birth control pill have undergirded the movement to sexual freedom. Anti-

biotics have made illicit sex less hazardous from the standpoint of the spread of venereal disease, he said.

Mace concluded that a revolutionary thing is happening in Western Democracy in the quest for individual freedom—the idea that the best way to run society is to give each individual the maximum degree of self-determination and freedom he can handle.

"We do not know yet if this experiment will work," he said.

"Invariably, the Christian church is identified as the enemy in this sexual revolution," he declared.

Mace drew four conclusions for Christians in the face of the contemporary sexual revolution—first that Christians are inescapably involved in this revolution.

"With all of the risks, we would not go back to the era of the church's shame-faced silence about sex," he said.

Mace also concluded that Christians should welcome some aspects of the sexual revolution. He said that the sexual revolution is disproving Freud's theories that the roots of our disorders were all in sex.

Saying that something is happening in psycho-therapy because of the sexual revolution, Mace observed that the real problem is not as Freud described, but rather in the lack of real religion.

Quoting Erich Fromm, Mace said that man's problems are really rooted in man's sense of meaninglessness in life. Basically this is a religious problem, and we should be grateful to the sexual revolution for leading psychologists to recognize this, Mace said.

Mace, however, added that Christians should deplore other aspects of the sexual revolution, particularly exploitation of sex in advertising. The revolution has made it difficult for young people by surrounding them with erotic pressures and forcing them into situations in which they have no guidance, he said.

In conclusion, Mace called for commitment of today's churches to a Christian re-interpretation of sex.

"We must learn, and we must teach our young people, to develop our own inner controls," he said. "We must develop a Christian ethic which is clear and convincing."

## WRITERS

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EXPOSITION 386 PARK AVE. S., N. Y. 16

## London Newspaper Reports Baptists Jailed In Russia

According to a London newspaper, six Russian Baptists who conducted a May Day "demonstration" and baptized 40 young people have been put into jail for an unspecified length of time for their religious effort.

At their trial in Rostov, the six Baptists were also alleged to have used an illegal press to print religious magazines, and to have operated Sunday Schools for children 8 to 11 years of age.

Among those baptized in the Don River in the May service were two girls, one a 17-year-old medical student and the other a converted former member of the Communist Youth League. It was claimed both girls behaved "maliciously and fanatically" during the trial.

The London newspaper's Moscow correspondent stated further that Baptist activities are "increasingly worrying" the Soviet authorities, adding that "Baptists in Russia refuse to do military service and will not mix with non-believers."

A Russian publication called the Teachers Gazette, in reporting the sentences, added this comment: "The Baptists are too active and we atheists are too passive, taking action only when it is too late to reeducate 17 and 18-year-old believers."

--European Baptist Press Service

## Former North Carolina Editor Dies of Stroke

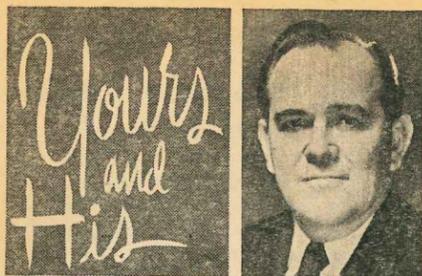
RALEIGH, N. C. (BP)—L. L. Carpenter, 74, editor for 17 years of the Biblical Recorder, state Baptist newspaper published here, died in Greenville, S. C., of a stroke.

Funeral services were held here Aug. 16 for the retired Baptist editor, who edited one of the largest state Baptist weekly newspapers in the Southern Baptist Convention from 1942 until retirement in 1959. He had been living in Greenville, for several years.

During the 17 years he was editor, circulation at the Biblical Recorder rose from 11,264 to 62,756. Marse Grant succeeded him as editor in 1959.

A graduate of Wake Forest College (Baptist), Dr. Carpenter earned the doctor of theology degree from Southern Baptist Theological Seminary, Louisville, and the doctor of philosophy degree from Yale University, New Haven, Conn.

A former pastor of several Baptist churches in North and South Carolina and in Texas, Dr. Carpenter held teaching positions over a period of 20 years at the University of South Carolina, Columbia; Furman University (Baptist), Greenville, S. C.; Limestone College, Gaffney, S. C.; Baylor University (Baptist), Waco, Tex.



**You Passed The Goal!**

On August 30 your church offerings reaching this office for the Cooperative Program passed the \$3,150,000 operating goal for world missions! To God be the glory, to you our thanks!

In fact, as of August 30, the total was \$7,331.80 over that goal, or that amount for the "Capital Funds Phase" of the Cooperative Program—this goal is \$100,000. We cannot tell how far we will go toward the second or "advance" section, but a hearty response of many churches sending in their August offerings after Sunday, August 28, may swell this near complete victory. A full report, including the CEA receipts, will be in next week's column.

**Capital Funds 50-50**

All over the \$3.15 million goal, now reached, will be divided 50-50 between Cedarmore and the Schools and Student Centers Loan Reserve Fund. Formerly, all of it was allocated for Cedarmore, but our great desire to do more for Christian Education led us on June 27-28 to divide this "advance section" this way. Great need is there for expansion of our State Assembly and Camps program at Cedarmore also. We have such a good beginning there!

**This Year Greatest Challenge**

On September 1, we began on our new Convention Year and Budget of \$3.5 million dollars—all "operating." This is \$350,000 more, 13% more than our just completed operating budget. We must "enlarge our heart" for world missions now! We usually increase \$150,000 or 5%—this is more than 2½ times as much! Why? To do more around the world, but also to DO MUCH MORE for Christian Education—\$3.5 million for buildings on our campuses, to be paid \$300,000 a year in the Co-operative Program budget starting now!

**Advance Or Fall Back**

Your church budget—did you know that (with the increased income of our people) if you do not increase your new budget that you will actually be going backward? So, be bold for God! Increase your budget in faith in God, and include at least 19%-dollarwise, or 5% of your new budget more than the percent of the last or current one! Thanks to you! To God be the glory!

Harold G. Sanders

**Kentucky Baptists**

**Three District Associations Hold Their 1966 Sessions**

Ohio County Baptist Association held its 1966 sessions at the Zion, Second Church of Hartford, and Smallhouse Churches, August 11-12. R. A. Danks, moderator for five years, was re-elected to that post of duty, and Wesley O. Hanson, Hartford, was made vice moderator. Heavrin J. Reagan, clerk for eight years, was re-elected. Their 1967 sessions will be held at the First Church of Hartford and the Beaver Dam and New Zion Churches, August 10-11.

The Pike Baptist Association met at Virgie Mission and Elkhorn City Church August 18-19, 1966. D. E. Meade, Forest Hills, was elected moderator, succeeding Floyd Titsworth, Jr. J. V. Case, of the First Church of Pikeville, was made assistant moderator. Chester P. Culver, Belfrey, for three years the clerk, was re-elected.

Ohio River Association met at Dycusburg and Ohio River Churches, August 25, 1966, at which time W. T. Stegall, Burna, Ky., was elected its moderator, succeeding Wade Cunningham, Grand Rivers; and A. J. Smith, Mexico, was named assistant moderator. For the seventh year J. A. Simpkins, Marion, was elected clerk. The Emmanuel Baptist Church, Marion, was added to the fellowship of Ohio River Association. The group will meet next year at the Repton Church in Crittenden County, October 12 at 7:00 p.m., and at Friendship Church, in Livingston County, October 20, at 9:30 a.m.

**Delbert A. Moore, Little Cane Creek, Dies**

Delbert A. Moore, 72, pastor of Little Cane Creek Baptist Church from November 1963 to April 1966 and assistant pastor to Lonnie Morrison, Lookout, passed on to his final reward at Central Baptist Hospital, Lexington, August 22, following a long illness.

Earlier he held membership with First Church, Jackson, during which time he served as deacon, mission pastor, teacher and treasurer. He attended classes at Clear Creek Baptist School in 1951 and 1952. At the time of his death he was Sunday school superintendent, treasurer, moderator of Little Cave Creek Church, and a member of the Red River Association Executive Board.

Under his leadership he led the church into Red River Association and discontinued the practice of foot washing. The church adopted the use of *The Baptist Hymnal* and started giving through the Co-operative Program.

His church is beautifully redecorated and stands as a living testimony to his devotion until his death. A memorial

building fund is being set up in his honor to carry on the plans to erect classrooms.

His funeral service was conducted by W. W. Thompson and Lonnie R. Morrison in the Little Cane Creek Church.

Native of Breathitt County, Moore was a retired agent of the Louisville & Nashville R.R. He is survived by his devoted wife, Mrs. Bertie Moore, and four sons, six daughters, fourteen grandchildren, and three great grandchildren.

**Farmdale Calls Troy L. Morrison**



Morrison

Farmdale Baptist Church, Louisville, has called Troy L. Morrison as pastor. Mr. Morrison comes to Farmdale from the Southside Baptist Church in Gadsden, Alabama.

Morrison is a native of Jamestown, Alabama. He received the B.S. degree from Jacksonville State College, Jacksonville, Alabama, and the B.D. from Southern Baptist Theological Seminary. Educational honors include membership in Kappa Phi Kappi and Sigma Tau Delta. He was elected to Who's Who in American Colleges and Universities, 1953-54.

Former pastorates include the Bethlehem Baptist Church, Texas, Kentucky, First Baptist Church, Carrollton, Kentucky and the Southside Church in Gadsden, Alabama. He has been a member of the Executive Board, Kentucky Baptist Convention, and served as president of the Carrollton, Kentucky Ministerial Association and the Gadsden Baptist Pastors' Conference.

Mrs. Morrison is the former Frances Gunther of Piedmont, Alabama. They have two children, Marcia, age 10 and Mark, age 5.

**Ed Boden's Photography Is Nationally Recognized**

CHICAGO, Ill., Aug. 7—Two photographs by Ed Boden, Jr., Georgetown, Kentucky, were selected for exhibition in the 75th International Exposition of Photography held here August 7-12. Only six photographs by Kentucky photographers were accepted for the show.

The exposition was sponsored by the Professional Photographers of America, who were holding their annual convention in Chicago's Conrad Hilton Hotel. With more than 8,900 members, the 86-year-old Professional Photographers of America is the world's largest association of professional photographers.

More than 4,000 prints by 990 photographers were submitted to a select jury of professional photographers from all over the nation. Of these, only 1,321 were chosen for exhibition.

Boden has had prints accepted by state and regional shows before, but this marks his first attempt at National showings.

"Nature's Jewels", a dew-covered spider web, has been a consistent winner. It has yet to be rejected by any to which it has been submitted. Both the Blue Grass Fair and the Kentucky State Fair judges awarded it "Best in Show." Seven state and one regional photographic conventions have accepted it, several awarding "Honors" ribbons.

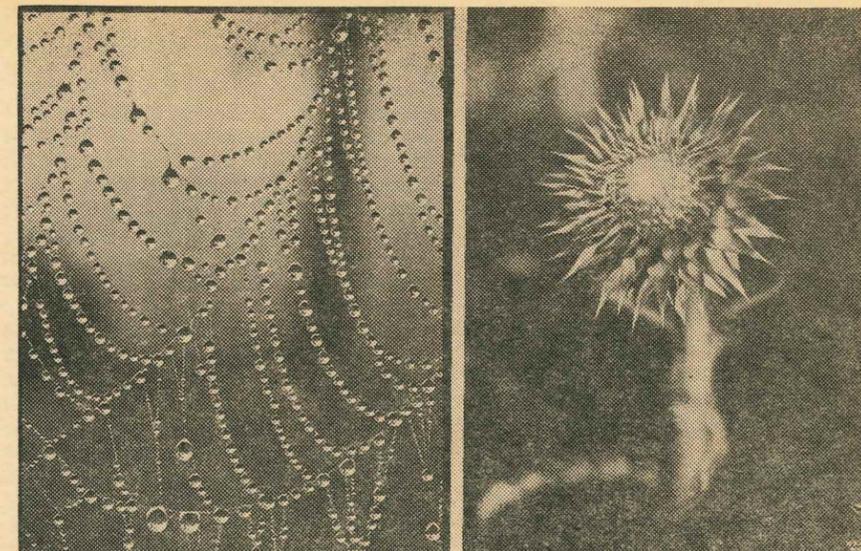
"Thistle" made its debut at the Michigan Professional Photographers Convention and earned "Honors," as it did in the Kentucky Convention last April.

Boden, who is news director and photographer for Georgetown College, attended the National Convention last week. He is secretary-treasurer of the Kentucky Professional Photographers Association for 1967.

**Missionaries' Son Wants Pen Pal**

Brent Torstrick, son of Chilean Missionaries Melvin and Shirley Torstrick, wants a pen pal in the United States. This was learned recently when Mr. and Mrs. Albert Torstrick of Louisville, parents of Melvin, were talking by a short wave radio with the Torstrick family in Santiago.

Brent is only five years old but is already in the second grade. He would like to correspond with some Sunbeam or junior Royal Ambassador in the States. His address is Brent Torstrick, Casilla 9796, Santiago, Chile. The postage is 15c by air mail.



"Nature's Jewels" (left) and "Thistle" (right) are two of Ed Boden's photographs of nature studies which are being accepted for exhibition in a number of local, state and national photographic associations.

**Grundy Janes Ordained By Central Church, Lexington**

Central Baptist Church of Lexington, ordained Grundy Janes to the Gospel ministry on Sunday, July 31. Grundy and Jean Janes have since gone to Costa Rica for a year of language study before they begin their service in a Baptist Academy in Chile, where Mr. Janes will serve as principal. Both Grundy and Jean Janes are graduates of Georgetown College. He is a native of Louisville. Mrs. Janes is a native of Owensboro.

Grundy Janes was serving as assistant principal at LaFayette High School at the time of his appointment by the Foreign Mission Board in June. He had previously coached track and taught history at the same school. He holds a B.D. degree from Southern Baptist Seminary in addition to his work at Georgetown, where he earned the B.A. and M.A. degrees. He has also completed graduate studies at the University of Kentucky.

He was serving Central Baptist Church as a deacon at the time of his appointment.

**"THE OLD MCGUFFEY READERS"**

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**Thomas Steele Is Carrollton Pastor**

Thomas Steele, former chaplain at Lagrange Reformatory, is now pastor of the First Baptist Church in Carrollton. Steele was chaplain ten years before resigning earlier in the summer to accept the leadership of the 900 member Carrollton congregation.

Both Mr. and Mrs. Steele are natives of Gainesville, Florida. He graduated from the University of Florida and did graduate work at the same school in the field of philosophy. His theological training was received at the Southern Baptist Theological Seminary.

While at Lagrange the Steeles were members of the DeHaven Memorial Baptist Church in Lagrange where Mrs. Steele served as music minister for over three years. The couple has five children; ages 16, 9, 8, and 3.

At Carrollton the Steeles succeeded Ted. L. Hucaby.

**Two Veteran Missionaries Come To Louisville**

The Foreign Mission Board announces that Mr. and Mrs. Wilfred H. Congdon, Southern Baptist missionaries on furlough from Nigeria, may now be addressed at 317 Crescent Court, Louisville, Ky., 40206. They are natives of Colorado, he of Fort Collins and she, the former Esther Bassett, of Loveland. They have served in Nigeria for nearly 30 years. At the Crescent Court address they are almost across the street from the Southern Baptist Theological Seminary.

**Kentucky Baptist Church Members Per Capita Annual Tithe**  
by Michael L. Speer

The following table gives the annual per capita tithe for Baptist church members in the counties and major cities of Kentucky. The figures are based on the "Net Effective Buying Income" estimates taken from the June 10, 1966 issue of the *Sales Management* magazine.

To find the tithe potential of any Baptist church, multiply the Baptist church member per capita tithe for your city or county in the table below by the number of resident members in your church.

Counties and Cities	Per Capita Tithe 1966
Adair	\$195
Allen	195
Anderson	260
Ballard	236
Barren	237
Glasgow	313
Bath	166
Bell	169
Boone	323
Bourbon	267
Boyd	299
Ashland	349
Boyle	290
Bracken	231
Breathitt	125
Breckinridge	202
Bullitt	245
Butler	171
Caldwell	247
Calloway	277
Campbell	352
Newport	303
Carlisle	249
Carroll	239
Carter	169
Casey	139
Christian	260
Hopkinsville	310
Clark	295
Clay	117
Clinton	143
Crittenden	211
Cumberland	157
Daviess	300
Owensboro	340
Edmonson	170
Elliott	146
Estill	194
Fayette	367
Lexington	316
Fleming	235
Floyd	163
Franklin	367
Frankfort	402
Fulton	236
Gallatin	231
Garrard	229
Grant	261
Graves	264

Mayfield	349
Grayson	190
Green	243
Greenup	232
Hancock	204
Hardin	288
Harlan	183
Harrison	275
Hart	202
Henderson	263
Henderson	286
Henry	248
Hickman	220
Hopkins	268
Madisonville	325
Jackson	149
Jefferson	369
Louisville	351
St. Matthews	563
Shively	372

The other half of the counties and cities will be run next week.

**Shelton Ordained To Ministry**

George Lee Shelton was ordained to the Gospel ministry on July 31, by a council called by the Lowell Avenue Baptist Church of Campbellsville. Robert Keaton served as interrogator and Sherman Adams of New Castle, Indian, delivered the ordination sermon. William R. Beard served as moderator. Shelton serves as pastor of the Arbuckle Creek Mission in Marion County. On August 17 the Lowell Avenue Church, in recognition of the call of two of their young men to the Gospel ministry, licensed Charles Vaughn and Terry Hedgespeth. Vaughn is a student at the University of Kentucky and is a member of the U. of K. football team. Hedgespeth is a student at Campbellsville College.

**McRoberts Is Called To Anchorage Church**

Rev. Ben McRoberts has been called as pastor of the Pleasant Grove Baptist Church, 13800 Aiken Road, Anchorage, Kentucky. He will begin his duties there on September 1.

McRoberts is a graduate of Baylor University and Southern Baptist Theological Seminary. A native of Little Rock, Arkansas, he has held pastorates in Texas and Indiana.

His family includes his wife, Kathryn, and three children, Bennie, Becky and Lorie Ann.

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**Baptist Schools To Open**

In a few days more Baptist students will be enrolling in our Baptist schools than ever before in our history!

We are proud of Georgetown, our oldest Senior College; of Kentucky Southern, our youngest; and then, we are proud of Campbellsville and Cumberland—all doing fine work, of high scholarship, Christian dedication.

Enrollments are up at every school. New buildings are going up on every campus, the BSU activity is finest in our history, and we should be proud of what is being done by Kentucky Baptists at their schools.

**BUILDING LOANS APPROVED**

Following the action of the Special Kentucky Baptist Convention June 27-28, when Kentucky Baptists voted to pay \$300,000 a year to pay for loans to be made for these buildings.

The Christian Education Committee approved the loans on July 15; the Administrative Committee approved the loans on August 22, and at this writing the Executive Board is being polled by mail to give final approval. Of course the Convention action of June 27-28 implied approval, but the loans will be larger than the amount to be given by the Convention, and the schools come to the Board to approve incurring debts.

Loans requested were: **Cumberland**, \$900,000—second wing of science building and partition of new student center; **Campbellsville**—\$900,000 for a combination Health and Auditorium building, or a Fine Arts Building. Also, approval to enter into agreement with CEA for a girls' dormitory for \$800,000; **Kentucky Southern College**—\$1,300,000 for a Student Union Building and/or Physical Education building; **Georgetown College**—\$1,000,000 for a science building—and increasing a previously-approved loan for dormitories by \$300,000; **Oneida Institute**—\$250,000 for a boys' dormitory and water system; **Clear Creek** did not make a request at this time.

**NOW TO GIVE MORE**

All this reminds us that the Schools are supported by (including the loans) the increased Cooperative Program of our Convention starting September 1! See that your church increases its gifts.



by Robert J. Hastings

**"Who's Happy And Why?"**

Happiness, in the words of the popular song, is different things to different people:

To the preacher, it's a prayer,  
prayer, prayer,

To the Beatles, it's a yea, yea, yea,

To a golfer, it's a hole in one,

To a father, it's a brand new son.

Constant amusement, dazzling entertainment, and pleasurable sensations are frequently confused with happiness. While there is nothing wrong in diversionary entertainment, the individual who must always look outside himself for happiness betrays a shallowness and emptiness in his own life.

But true happiness—the lasting kind—springs from within. It is the overflow of the inner person who is at peace with himself and the world. Thus, happiness is not something to be sought, but experienced. Those who search too hard usually have difficulty finding it. We do not look for happiness as we would a lost key in the grass. Happiness has a way of eluding those who demand it, but slips up on those who are too busy to look for it.

The word "joy," as used in the Scriptures, perhaps comes closest to what we are trying to say. Romans 14:17 lists joy as one of the chief traits of the Christian life. A Christian is not necessarily one who is anti-this and anti-the-other. Rather, he is one who has found a source of endless joy in Christ. If a man's religion makes him sad and glum, it must be a false religion.

The Bible frequently contrasts joy with sorrow. "Weeping may endure for a night, but joy cometh in the morning" (Psalm 30:5). "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him" (Psalm 126:5-6).

Does this mean that one can not be happy unless first he experiences sorrow? Not necessarily. But the highest joys are reserved for those who lose themselves first in the shadows of service for others. The flowers that bloom in the summer are first nurtured on the cloudy, rainy days of spring.

**\$15 Million in Grants Given Church Colleges**

WASHINGTON (BP)—Two Baptist colleges, both related to the American Baptist Convention, are among 43 church-related colleges to receive \$14,953,218 in grants under the Higher Education Facilities Act of 1963 for the last part of fiscal 1966, according to a report from the U. S. Office of Education.

Colorado Woman's College, Denver, got \$587,142 to apply on a fine arts building. Ricker College, Houlton, Maine, received \$227,804 to apply on a library.

Among the other church-related colleges receiving grant from the last of fiscal 1966 were 24 Roman Catholic, five Lutheran, four Methodist, three Presbyterian, and one each of Evangelical Reformed, Assembly of God, Disciples of Christ, Church of the Brethren, and one unidentified.

In its report the U. S. Office of Education summed up its grants to colleges for the year. Grants and loans for a total of about \$627 million were made to 864 different colleges, universities, and branch campuses.

These federal funds helped build or remodel classrooms, libraries and laboratories on about one-third of the college campuses in the country.

Grants and loans may not exceed 75 per cent of the total construction costs. The Office of Education estimated that these funds helped to generate about \$2.5 billion in college construction needed to meet mounting student enrollments.

**Christian Education—An Imperative**

(Continued from Page 3)

we feel like crying out, "Lord, save us from science!"

No, we need to come back to the one true source of healing—the source of God's wisdom and love and power, revealed in Jesus Christ, His Son. It is as we touch Him that life takes on the proper perspective, that we find the true healing for our sins, and the true hope, not only for this life, but for the life to come.

Through our continued emphasis upon Christian education, our Baptist denomination is helping countless numbers of young men and women to reach out and touch Jesus, and to let Him guide and direct their lives. They in turn will go out to bless and enrich the world. This is the inestimable value of Christian education.

Our people must understand that these institutions belong to them, theirs to love, theirs to protect, theirs to support, theirs to patronize, and to guide in the

policies and practices.

Your educational institutions belong to Kentucky Baptists in origin, in title and in responsibility. If your colleges suffer, Baptists should feel the hurt of it; when they achieve success, Baptists should rejoice in it. And, if they are burdened, Kentucky Baptists should help bear that burden as they have done so nobly in the past. Your Baptist colleges must be lashed close to the warm hearts of the people, for as you kindle the fires of love and devotion, all the unfolding future will be enriched.

It was Daniel Webster who said: "If we work upon marble, it will perish. If we work upon brass, time will efface it.

If we rear temples, they will crumble to dust,

But if we work upon immortal souls, If we imbue them with high principles, With a just fear of God and love of fellowmen,

Then we engrave on these tablets Something that will brighten all eternity."

Through Christian colleges, Kentucky Baptists are engraving God's truths upon the immortal souls of young men and women whose influence will bless mankind for all time to come.

May God continue to bless this Convention and its educational institutions as you march along together!

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Three Hopes For The Future

Dear Editor:

The recent Kentucky Baptist "Special" Convention was marked by a practice that has raised questions in my mind on other occasions. Time and time again, it appeared that men who were speaking to the question spent as much time identifying themselves as they did presenting their ideas.

One technique was to identify oneself as a graduate of a Baptist school or college, or as a father, brother, or pastor of a missionary or missionaries, or as a member of a family that had sent several sons and daughters to Baptist schools. Since I do have an interest in people and their backgrounds, all of this was extremely interesting to me. At the same time, it was frustrating—there simply was not time for personal references that seemed to have little bearing on the question. The implication could have been that one's views were more worthy of consideration because of a certain "pedigree" in Baptist circles. At this point I have three hopes for the future.

First, I hope that a man without "pedigree" in Baptist circles never feels penalized because he cannot point to a long Baptist history, family-wise. Even if he is a "Johnny come lately" among Baptists and has no Baptist relatives, and yet has something relevant to say about an issue, I owe him a hearing.

Second, if he has unusually impressive Baptist "pedigree" and additional credentials, but lacks the force of a good idea that can stand on its own merits, I hope to have enough discipline to reject his thinking.

Third, if he has both "pedigree" and a good idea, let him submit the idea that is good enough to stand without the support of crutches. He will therefore save much time and contribute, in opinion, to the maturity of Baptist thinking.

And most of us do need to keep on maturing.

Lexington, Ky.

Homer Carter

Guest Editorial:

The Need For Authority

In an age of depth inquiry like ours, the right of existence of any authority, even God's, is often called into question. It is at this precise point that much thinking and much acting gets off center, if not completely off base. Authority, distasteful as it might be to some, is an imperative for all mankind.

For not one moment would we question the right of anyone to investigate

or examine anything. Such is inherent in the very quest for knowledge; and truth, if it is indeed truth, will hold up under inquiry.

The test tube is a valid and vital instrument in today's scientific age and approach. It is a symbol of the times. But even the test tube has its limits. There are some areas in which it cannot operate or validate truth. One would not weigh love on scales or measure hope by the yardstick of cold logic. The reality or the extent of some things can never be measured by laboratory techniques.

Revelation

Contrasted with man's investigation is God's revelation. What God has said God has said. That fact cannot be changed. To be sure, we might have misunderstood what God has said, and that facet might need our cautious examination, but when God has spoken, man errs if he gives rebuttal or resistance to what God has said or to what God has ordered.

Getting back to the final authority—God—is one of the most urgent needs upon us now. When men get off base in their thinking about God and his right to his authority, they are soon off base on most everything else. This is what makes so many of the widely publicized modern screwball philosophies and ideologies about God appear so idiotic to thoughtful men. Men who are off in their concepts of God are headed for either a reawakening or disaster.

When God as the final authority has been called into question, then the reality of any revelation from him is

also called into question. True revelation, however, cannot be changed by argument or by the peculiar tenor of the times. It is precisely the way God has presented it, and man's task is to measure up, not to water down. Using the test tube to change revelation creates a contradiction and a false conclusion. Using it to find out exactly what God has said and what God means by what he has said can clarify his communication. The meaning and message of the pulpit centers here.

Chaos

Imagine the chaos if some morning we should arise to find that the Bureau of Weights and Measures in Washington had been dissolved and that all previous standards of measurement used in American life had suddenly been renounced.

Merchants would not know how much a pound weighed, nor would they know what constituted a quarter. How could they fix prices? Filling station men would not know how much constituted a gallon and travelers would not know how long a mile is. With recognized authority to determine the length of a mile and the contents of a gallon, how could anyone ever figure how many miles he might be getting on a gallon of gasoline in his automobile? Only confusion could result and chaos exist if an ultimate authority in weights and measurements were abolished.

The child who never knows to whom he must listen is frustrated. The preacher who never accepts the authority of God as the basis of his messages to men has so little to say, and what he does say is not of much help to his hearers.

Certainty

It is a time of stress now, and we need to know the recognized authority to whom to listen and whom we must follow. It is urgent now as always that God be revealed as the rightful and only ultimate authority in man's life. It is mandatory that we spend our efforts declaring his revealed truths rather than expending useless efforts giving rebuttal to them, or arguing among ourselves about them, or worse still, feeling that American freedom has brought us exemption from all authority.

By virtue of creation, control, and eternal purpose, God is man's master on earth as well as in heaven. He has the unquestioned right to speak and command. Man needs to hear and heed, then declare afar the glad tidings of God.

God is still speaking with authority and will continue to do so. It is man's ears which have been closed. God is not silent, but man is tragically deaf to his revelations and invitations.

Nashville, Tenn. James L. Sullivan Executive Secretary in Facts and Trends, Baptist S.S. Board



SUNDAY SCHOOL LESSON

By H. C. Chiles



TEMPERANCE AND THE TEN COMMANDMENTS

(This Lesson for September 18, 1966)

From this lesson we learn that there is a very close connection between the consumption of alcoholic beverages and the violation of the last six of the Ten Commandments. It teaches us that faithful obedience of these commandments will eliminate all intemperance from the life.

Luke 21:34

It is sad, but true, nevertheless, that the great majority of Christians today are very lax in this matter of taking heed to themselves. Moreover, they are not given to watchfulness and prayer as they should be, and as the Lord wants them to be. In His plea to Christians, which is recorded here, our Lord mentioned three specific sins—surfeiting, which means the nausea that follows excessive eating and drinking, drunkenness, which follows the use of intoxicating beverages, and the cares of life. Living for the satisfaction of the fleshly appetites and for pleasure seems to be the outstanding characteristic of this materialistic age in which we live. Here is a strong appeal to Christians to subtract from their lives such sins as surfeiting, drunkenness, and the anxieties of life.

Indulgence in strong drink gives one a wrong estimate of values, blurs the vision, dulls the sensibilities, sears the conscience, deadens the will, and makes it very difficult for one to respond properly to the highest and noblest things in life. Every Christian should practice total abstinence for his own welfare from every standpoint, for the sake of his influence over others, and for the sake of the One Who has saved him. Also, he should be on guard against the choking cares of life which prevent or destroy the usefulness of so many of God's children.

Ephesians 5:15-18

This passage, which was addressed to the Christians at Ephesus, plainly teaches that believers in Christ are to walk circumspectly, wisely, thriftily, and spiritually. The life of the Christian must bear the scrutiny of the world. He is to walk in wisdom, rather than in folly. He must be careful how he acts.

Away with this careless attitude of living! Foolish men walk carelessly. God requires Christians to walk in wisdom. Alas, so many people live and walk as if there were no God. How foolish!

Every Christian should be an expert dealer in the commodity of time. Just as a wise merchant seizes good bargains, so the Christian should buy up all available time for the service of Christ. He should be on the alert for opportunities to serve the Lord and to do good. He should take advantage of every moment to do something worthwhile.

God's will for each life, task, and day must be ascertained and done. His will cannot be discovered by natural means or secular studies, but is revealed to us through the study of the Scriptures under the guidance of the Holy Spirit. Hence the command, "Be filled with the Spirit." We shall never know the possibilities of our redeemed personalities unless we yield ourselves in glad, full, and unreserved surrender to the control of the Holy Spirit. When He controls us, our delights, discernments, and decisions conform to the will of God. Since God has given this command, "Be filled with the Spirit," He expects us to obey it, and enables us to do so, we ought to become Spirit-filled Christians.

Proverbs 23:31-33

It is doubtful if a more graphic description of the evil effects of alcohol has ever been given than that in this chapter. This passage portrays in a very impressive manner the miseries that are attached to the life of a drunkard. Intoxicants have an injurious effect upon the physical and economic well-being of their consumers. Their use makes people quick-tempered and quarrelsome. Many have committed deeds of violence while under the influence of liquor which they never would have done had they been sober. Think of the financial losses, the physical pains and sufferings and the mental anguish caused by drunken drivers. The use of strong

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

drink is even more disastrous in the moral realm. Drunkenness breaks down the moral sensibilities to such an extent that people do things which, without liquor, they would never think of doing. If those who are tempted to drink intoxicants could see the results thereof, they would not take the first sip. One can see those bitter dregs in the experience of myriads of others. Nobody ever used liquor without suffering from its effects.

Liquor robs one of health, character, money, and a livelihood. It destroys physically, mentally, morally, and spiritually. It deludes and demoralizes. Under the influence of liquor the mind is filled with strange ideas and the heart has unnatural desires. Drink often sets people free from the restrictions of decency. If you are wise, you will beware of the touch, the taste, or the thrill of it. Wisdom demands total abstinence.

Of course, there are many who will defend the use of alcoholic beverages, but there is not one reasonable or Christian defense to be made in their behalf. How tragic for anybody to fall into the liquor habit!

Deuteronomy 5:16-21

Many of those who had originally received the Ten Commandments died during the years when the people were wandering in the wilderness. For the benefit of the new generation that had grown up Moses repeated them. In these verses in today's lesson he repeated the commandments which emphasized their duties to their fellowmen. These prohibitions are frequently violated when men are foolish enough to consume alcoholic beverages.

All parents should refrain from drinking intoxicants in order that their children can respect and honor them. All children should practice total abstinence in order that they may merit the respect of others and avoid bringing shame or disgrace upon their parents and their other relatives who love them dearly. Our fellow-citizens who are engaged in the enforcement of the law know full well that the use of alcohol is one of the great contributing factors in the committing of the numerous crimes by those whom they apprehend and prosecute. Abstinence from the use of intoxicants is the only right and safe course to pursue in life.

# KENTUCKY BAPTISTS AT WORK

## Foundation

### "This Shall Be Spoken of For a Memorial of Her"

by James C. Austin

Miss Inez Hillenbrand went to be with the Lord on August 25, 1966.

All of us here in the Kentucky Baptist Building are saddened to the end that we will miss her. Yet there is an inner rejoicing in our knowledge that she is now beyond her lingering illness and because of her faith in the Lord Jesus Christ, she has now entered into



Miss Inez Hillenbrand

the greatest adventure of all. "Miss Inez" had the Christian philosophy of life and the Christian philosophy of death.

She served faithfully and efficiently on the stenographic staff in the Kentucky Baptist Building for 42 years; 27 years in the Woman's Missionary Union Office, and 15 years in the Kentucky Baptist Foundation Office.

Her interest in the work of the Foundation, her tact in dealing with inquiries, and her untiring efforts made her a tremendous asset to the Foundation. Her name never appeared on any of our publicity or reports, yet breathed her spirit and much of it was the fruit of her hands and thoughts.

She may be appraised along with those of whom the writer of Proverbs spoke when he said, "Her price is far above rubies."

Miss Foushee and I have spent some time today reviewing Foundation records showing new gifts received. Month after month Miss Inez made contributions to the work of the Foundation. She has contributed over \$3,000.00. Much of this was given to the Richard Eugene Merton Memorial Fund, a fund in memory of the son of Mr. and Mrs. G. B. Morton who was killed in service

in the Pacific Ocean. This fund will benefit students at Kentucky Southern College.

Miss Inez also contributed generously to the A. M. Vollmer Fund, a fund established to advance and promote the work of the Foundation.

We have in our safe a \$1,500.00 paid-up Life Insurance Policy with the Foundation named beneficiary. Miss Inez did this upon her retirement in February, 1965.

"Well done, good and faithful servant."

## Annuity Department

### Retirement Is Coming Your Way

by A. W. Walker, Secretary

You can make your retirement good or bad, depending on what you do to get ready. You cannot suddenly begin in your fifties or sixties. To build an adequate retirement income, you should begin in your twenties or at the very earliest possible age.



Walker

### YOUR DENOMINATION CAN HELP YOU

The Annuity Board was organized for the purpose of helping church and denominational employees plan for retirement years.

### YOU MUST TAKE THE INITIATIVE

The Southern Baptist Protection Plan is open to pastors, ministers of music and/or education. The Age Security Plan is open to church secretaries and other lay employees. If you enroll early and participate continuously till age 65, you can have financial security in retirement.

### CHURCHES ARE URGED TO PROVIDE PLANS

Churches are strongly urged to provide retirement plans without personal cost to pastors and other staff members. Industries now offer very excellent retirement programs as fringe benefits, and employees of our churches need similar protection.

### ARE YOU WORKING ON NEXT YEAR'S BUDGET?

A good retirement program for members of your church staff should be included in your budget plans. Contact our Annuity Department, and let us show you how this can be done.

## Sunday School

### Ever Hear of a State Sunday School Briefing Meeting?

by Clarence Penn

You have probably paid very little attention to announcements about State Briefing Meetings unless you were an associational missionary or associational Sunday school superintendent. The State Briefing Meeting is programmed to be of help to the leadership of your association. Your associational Sunday school superintendent and your associational missionary or moderator will be interested in this meeting. This meeting is held primarily for their benefit.

Kentucky's State Briefing Meeting is Saturday, September 10 at Cedarmore beginning at 10:00 a.m. and closing at 3:00 p.m. Will your associational Sunday school superintendent and associational missionary or moderator be there? We are looking forward to having them at this meeting. James Chatham, from the Sunday School Board, Nashville, will be the conference leader.

The Sunday School Department will defray traveling expenses at the rate of eight cents per mile and entertainment while at Cedarmore. This will be paid to all associational Sunday school superintendents, missionaries and/or associational moderators who will attend.

## Church Music

### Cedarmore Junior Music Camp Is Largest Ever

The attendance of 227 at the Junior Music Camp at Cedarmore August 8-12 was the largest possible for the facilities at Cedarmore. Many Juniors were turned away because of lack of additional facilities for the week. The registrants included 21 churches in 13 associations in Kentucky, plus the guest director from Nashville, Tennessee. The number of music awards earned is 364.

The churches which had the most registrants at the camp were Severns Valley at Elizabethtown with 34, Beechmont with 24, and Walnut Street with 18, the latter two churches being in Louisville.

The decisions made by the Juniors were significant. Five of them made professions of faith in Christ. Many others dedicated their lives to follow God's leading in their vocation and to dedicate their lives to Him generally.

## Training Union

### Church Administration Conference Scheduled For Next Week

by Eldon Boone

Pastors, church staff members, deacons, and church committee members will meet Monday, September 12, at



Boone

Cedarmore Baptist Assembly for a three-day Church Administration Conference sponsored by the Training Union Department. Designed to give specific guidance to pastors, staff, and church leaders, the conference will cover such items as:

- "What is Church Administration?"
- "Working Relationships: An Ounce of Prevention"
- "Principles of Effective Church Committee Work"
- "How to Stay on Top of Your Job"
- "Fundamentals of Volunteer and/or Employed Church Staff Administration"
- "Planning a Church Publicity Program"
- "Keys to Effective Leadership: Being the Leader"
- "Principles of Church Finance"
- "How a Pastoral Care Team Works"
- "Counseling the Emotionally Disturbed"
- "Keys to Effective Leadership: Doing the Leading"
- "Keys to Effective Leadership: Growing People"
- "Planning Promotional Materials on a Limited Budget"
- "Keys to Effective Leadership: Training Other Leaders"

Conference leaders include William E. Young, director of field services, Church Administration Department, and Brooks R. Faulkner, consultant, Church Administration Department, Baptist Sunday School Board, Nashville, Tennessee. Harold L. Wahking, Professor of Psychology, Georgetown Baptist College, will lead the conferences on counseling.



Faulkner

The conference will begin at 1:30 p.m. Monday, September 12, and close with the noon meal on Wednesday, September 14. Reservations may be made directly with Cedarmore Baptist Assembly, Route 1, Bagdad, Kentucky 40003. The regular Cedarmore rates will apply.

## Woman's Missionary Union

### List of Causes for the 1966 State Mission Offering

by Mrs. George R. Ferguson

(1) Salaries of State Missionaries .....	\$ 20,000.00
(2) Annie Allen Fund for Building Churches .....	40,000.00
(3) Cedarmore (debt retirement) .....	15,000.00
(4) Negro Work .....	2,980.00
(5) B.S.U. International Retreat .....	2,000.00
(6) Foreign Mission Appointees .....	1,000.00
(7) State Missionaries' Children Scholarship Fund .....	3,000.00
(8) Summer Student Workers .....	2,000.00
(9) Missionaries' Library Fund .....	1,000.00
(10) Clear Creek Baptist School .....	1,200.00
(11) Oneida Institute .....	1,200.00
(12) W.M.U. Conferences at Cedarmore .....	2,500.00
(13) Y.W.A. Activities .....	1,450.00
(14) G.A. Activities .....	9,500.00
(15) State Mission Week of Prayer Expense .....	3,000.00
(16) Mountain Mission Conference .....	300.00
(17) Pastors and Laymen Conferences .....	200.00
(18) World Missions Conference .....	500.00
(19) Nurses' Loan Fund .....	250.00
(20) Other Youth Work .....	545.00
(21) Miscellaneous .....	3,050.00
(22) Undesignated (to be designated later) .....	9,325.00
<b>GOAL .....</b>	<b>\$120,000.00</b>

Are you doing your best for winning the lost in Kentucky? Make your offering a generous and worthy one as you consider the needs in our state. All money beyond this goal will be used to provide more facilities for missionary education for boys and girls in Kentucky through R.A. and G.A. Camps. Pray much concerning this important Week of Prayer and its results.

## Baptist Student Union

### Personnel Changes

by J. Chester Durham

There have been several changes and additions to the Kentucky Baptist Student Work personnel.

Mr. Joseph Smith is being transferred from Berea to the University of Kentucky. For three years he has served effectively as director of Baptist student work at Berea. He will do an outstanding work in the same type situation at U.K. Mr. Smith is a graduate of the U. of Louisville and Southern Seminary.

Mr. Paul Larsen is assuming the responsibility as director of Baptist student work at Berea College. Since 1962 Mr. Larsen has served in a similar situation at Arkansas State College, Conway, Arkansas. He is a graduate of the University of California and Golden Gate Seminary.

Mr. Wallace Williams has accepted the directorship at the University of Louisville. He is resigning the pastorate of the Pinckard Baptist Church. He has an A.B. degree from Georgetown College, an M.A. from the University of Kentucky and is a student at Southern Seminary.

Mr. Kay B. Winterowd is going to do part-time work in the Medical Area in Louisville. Mr. Winterowd is a graduate of William Jewell College, has a B.D. degree from Midwestern, and is a graduate student at Southern Seminary.

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## Miscellanea

### Dirksen Prayer Proposal Takes Unexpected Turn

by W. Barry Garrett

WASHINGTON (BP)—Developments in the status of the Dirksen "Prayer Amendment" took an unexpected turn by action of the Senate Judiciary Subcommittee on Constitutional Amendments.

The subcommittee has voted the Dirksen amendment out to the full Judiciary Committee "without recommendation," and Senator Everett M. Dirksen (R., Ill.) has announced that he will not force the issue to the floor of the Senate (on August 30) as he previously intended.

It is reported that Dirksen has counted 11 out of the 16 members of the Senate Judiciary Committee as favorable to his amendment. Hence, he says he is willing to let the proposed constitutional amendment take its normal course in the legislative process, rather than forcing direct action on the floor of the Senate.

Other counts, however, estimate that seven in the Judiciary Committee are opposed to the amendment, six are for it, and three are undecided, but leaning toward opposition.

This new action means that the Dirksen amendment is now on the calendar of the Senate Judiciary Committee. No time has been set for action on it.

The present schedule seems to be that the debate on the prayer amendment will come after action on the Civil Rights Bill which is scheduled to begin the second week in September. No one knows how long this may take, but it is anticipated that the prayer amendment may be scheduled in the Senate sometime the first part of October.

In the meantime, those opposed to the Dirksen amendment are seeking a way to substitute some kind of resolution giving the "sense of the Senate" on the subject of the Supreme Court decisions on prayer and Bible reading in public schools.

Dirksen's proposal would give power to certain public authorities to "provide for" and "permit" the recitation of voluntary prayers in schools and other public buildings.

The Senate Judiciary Committee on Constitutional Amendments concluded a week and a half of extensive hearings on August 8.

Developments in the progress of the Dirksen Prayer Amendment have not followed a straight line. They have been so erratic and events have taken such sudden turns that it has been almost impossible to predict with accuracy what might happen.

Even with the above report, either

Dirksen or those trying to head off his amendment may come up with something different next week that will again change the picture.

### New Course In Bible Background Offered

NASHVILLE (BP)—A new course giving "a systematic study of the geography and archaeology of the Bible" is being offered by the Seminary Extension Department of the Southern Baptist Convention.

The new course was prepared recently by Joseph A. Callaway, associate professor of Biblical archaeology at Southern Baptist Theological Seminary, Louisville, who has participated and led several archaeological expeditions in the Holy Land.

Entitled Biblical Backgrounds 101, Callaway said the objective of the course is "to recapture the ancient world of the Bible engaged in its daily life, acting and thinking in the political, cultural, economic, and religious tensions of the time.

"In short," Callaway said, "it causes the world of the Bible to live again on the stage of history in its native dress."

The course covers the period of time from "the patriarchs until the gospel of Jesus Christ was preached by the early church in the Roman World," he said.

Text for the study, *Biblical Backgrounds* by J. McKee Adams, was revised in 1965 by Callaway. It contains 68 full-page pictures, eight line maps, and 16 color maps.

Ralph A. Herring, director of the Seminary Extension Department, said the new course offers an "opportunity to take an armchair journey with an experienced guide to the Holy Land."

Herring urged those interested in taking the course in home study to write to the Seminary Extension Department, P. O. Box 1411, Nashville, Tenn. Cost of the complete course is \$14.50.

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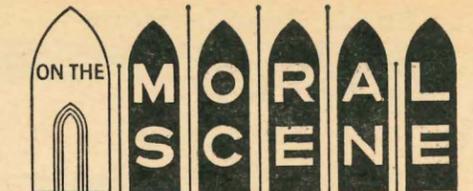


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CHRISTIAN LIFE COMMISSION, SBC

... "Business as usual services" on Sunday evenings were put aside during the month of July at the Snyder Memorial Baptist Church, Fayetteville, N. C. Instead the congregation made a special study of moral and social conditions in their city and county. The church staff and selected laymen from the congregation cruised with police officials to investigate obscene literature, crime, and narcotics. Other laymen gathered material for discussions on marital infidelity and racial prejudice. After a half-hour family worship service, Pastor James Cammack spoke briefly on a theme related to the forum discussion which was to follow. The first message by the pastor was "Understanding the Playboy Morality." Films, panels, resource persons, and "talk-back" discussions were a part of each service.

... A leading Communist official has called for a choice of candidates in future Soviet elections. The unprecedented proposal was made by the chairman of the presidium of the Supreme Soviet of Armenia at the Armenian Party Congress early in March. Limiting of candidates has in the past been justified on the basis of alleged "class unity," but the proposal for a choice of candidates, it was claimed, would not violate this unity but would rather increase political activity and make candidates more responsible to their electors.

... In what may be the first libel case involving a phonograph record, the American Medical Association has made a \$25,000 out-of-court settlement of a suit filed by Paul Normile, Pittsburgh director of United Steel Workers, District 16. A recording, falsely identifying Normile as a tough-talking labor union bully threatening union members into making political contributions, was distributed under the title "The Voice of COPE." The AMA has destroyed all copies of the recordings in its possession, retracted its statements in the *AFL-CIO News* and agreed to carry the retraction in AMA publications.

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