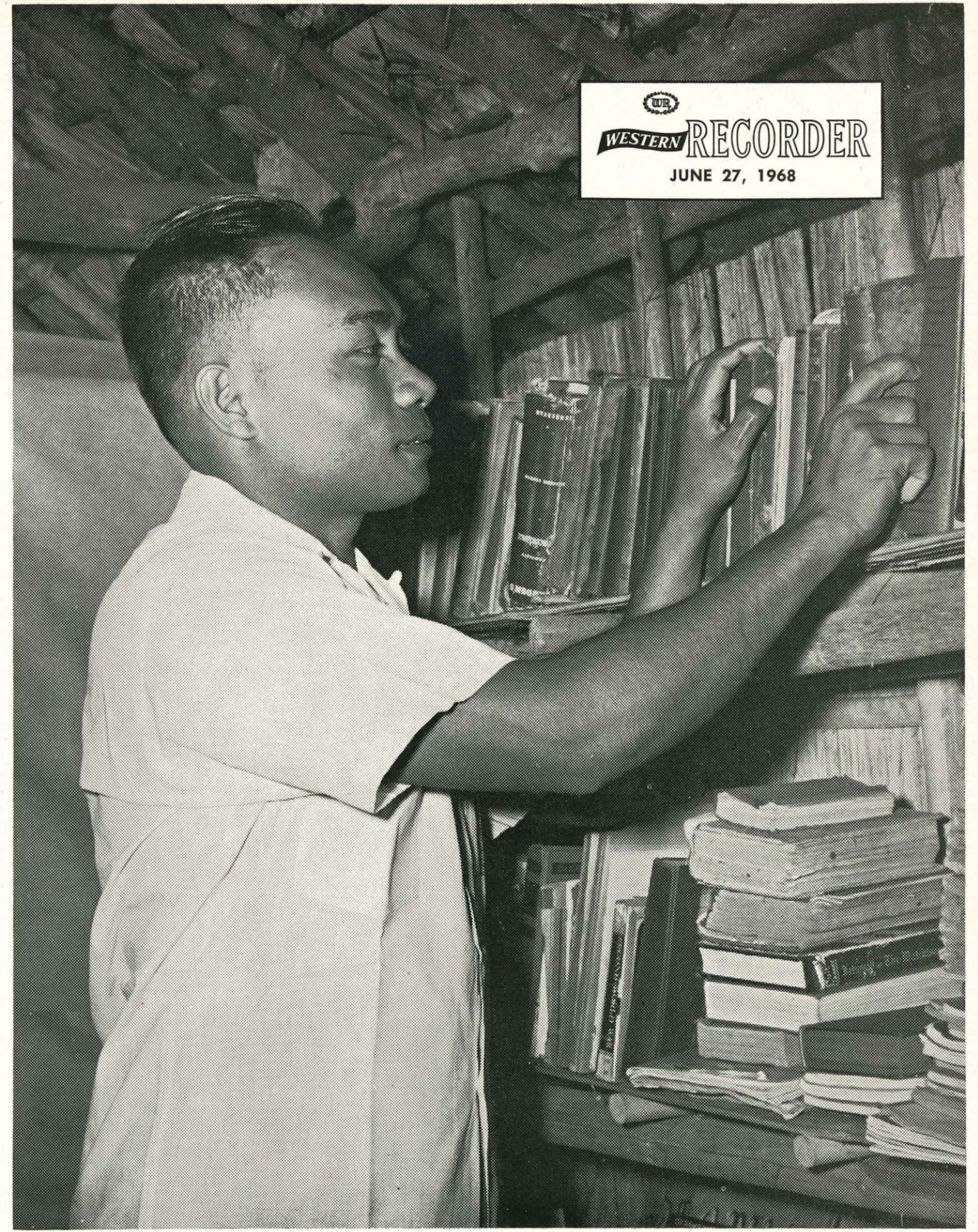


 **WESTERN RECORDER**  
JUNE 27, 1968



FOREIGN MISSION BOARD PHOTO

*A Philippine Baptist Pastor  
Adds Books to His Library*



## GLEANINGS FROM THE FIELD

**THE EDUCATION COMMISSION** of the Southern Baptist Convention and the Southern Association of Baptist Colleges and Schools met at Furman University in Greenville, South Carolina, June 17-20. A highlight of the four-day meeting was an address by Wallace Johnson, a Baptist layman who is president of Holiday Inns, Inc.

**A. DONALD ANTHONY**, superintendent of missions for the Daviess-McLean Baptist Association in the Owensboro area since 1960, was honored by the association recently upon his retirement. At a reception in his honor he was awarded a gift from all the churches in the association. The executive board of the Baptist body also recently adopted a resolution of appreciation for his ministry. The Anthonys are retiring to the old family home near Bedford, Virginia.

**GARLAND EDWARD PENDERGRAPH**, son of Church Administration Secretary G. R. Pendergraph of the Kentucky Baptist Convention, recently received the Ph.D. degree in microbiology at the University of North Carolina in Chapel Hill. A graduate of Georgetown College and the University of Kentucky, he is now deputy director of the department of health laboratories in St. Louis, Missouri.

**"IN REMEMBRANCE OF ME,"** a drama depicting the Last Supper, will be presented at Beechmont Baptist Church in Louisville during the evening service on Sunday, June 30, at 7:30 p.m. P. Lloyd Dawson, Jr., director of the drama, said the public was invited to attend.

**DR. AND MRS. BILL CLARK THOMAS**, native Kentuckians, left the United States this month to return to Malaysia, where they are SBC missionaries. They will do additional language study at Taiwan before resuming their missionary duties. He is a native of Hopkinsville, and she was born in Calhoun County.

**CAMP RIDGECREST FOR BOYS**, located in the heart of the Blue Ridge Mountains in western North Carolina, begins its 40th season with 150 campers and counselors arriving for the first two-week camping session of the summer. Camp director is Darrell C. Richardson, former Baptist pastor in Kentucky.

**JAMES W. CECIL**, former pastor of Kosmosdale Baptist Church, Louisville, and Mrs. Cecil left the United States June 6 for Hong Kong, where he will be business manager for the Hong Kong Baptist Mission. He and Mrs. Cecil are missionary associates for the SBC Foreign Mission Board.

**HARLAN E. SPURGEON**, former pastor of Poplar Grove Baptist Church, Glencoe, Kentucky, and Mrs. Spurgeon arrived in the United States from Taiwan during May for a furlough. They have been missionaries to Taiwan since 1957.

**RONALD DAY**, a graduate of Cumberland College at Williamsburg, has completed requirements for the Ph.D. degree in history at Texas Christian University, Fort Worth, Texas, and has accepted a position as assistant professor of history at East Tennessee State University in Johnson City.



**MRS. DEWEY E. MERRITT**, a native of Louisville, and Mr. Merritt, will arrive in the United States this month for a furlough. They have been SBC missionaries to Nigeria since 1956.

**CUMBERLAND COLLEGE**, a Baptist school at Williamsburg, Kentucky, completed the spring semester with high honors in several sports events. The school's cross country, bowling, track and golf teams placed first in the Kentucky Intercollegiate Athletic Conference competition. This conference is composed of Cumberland, Georgetown, Campbellsville, Berea, Union, Oakland City, Rio Grande and Pikeville Colleges.

**A FOCALUT PENDULUM**, the first of its type in Kentucky, was set into motion recently in the new Science Center at Georgetown College. The 26-foot pendulum is named for the French scientist, Leon Focault, who designed and built the first such device for the French Exposition in 1851. He used the pendulum to demonstrate that the earth rotates on an axis. The new Science Center at Georgetown is scheduled for completion during July.

**SIXTY-FOUR EMPLOYEES** of Kentucky Baptist Hospital in Louisville received service pins recently for 25, 20, 15, 10 and 5 years of employment at that Baptist institution. Several hospital auxiliary members and board members were also honored for their hours and years of service.

**HOWARD B. FOSHEE**, secretary of the church administration department at the Sunday School Board in Nashville, has written the first book on the Baptist deaconship to be published by Convention Press of Nashville. Entitled *The Ministry of the Deacon*, it will be offered as a study book in the Training Union's church study course program.

**WILEY HANCE**, manager of ABC News public affairs department, has been named to receive the Religious Heritage of America's annual Faith and Freedom Award for two TV programs produced by ABC in cooperation with the SBC Radio and Television Commission. Written by John Stevens, Commission script writer, the winning films are "I, John" and "Seven Cities."

**W. D. RAY**, brother of retired Baptist pastor L. C. Ray of Louisville, died June 11 at his home near Brownsville, Kentucky. Funeral services were held June 12 at Silent Grove Baptist Church near that city.

## Preparation for the Ministry in Baptist Colleges

by O. W. YATES  
RETIRED BAPTIST PASTOR  
LEXINGTON, KENTUCKY

At this season of the year millions of young people are graduating from our high schools or finishing their freshman year in college. Many of these have surrendered their lives to definite religious service, while many others are seriously considering the matter.

Some are waiting for a more definite revelation from the Lord, or for a willingness to decide to do what God would have them do. These young people are being counselled by all sorts of people in many, many different ways. Many of them are being discouraged while other youths are looking for reasons for discouragement.

All of these young people are the object of prayers of Christians and are encouraged to surrender completely to the Lord and give their lives in a definite Christian vocation. The three major fields of Christian vocations are ministry of preaching, the field of Christian education and the realm of ministry of music.

Our Baptist colleges throughout the United States have as their primary purpose the training of denominational leaders in the pulpit and in the pew. However, many of those who are committed to preparation for a Christian vocation are advised not to take courses in the field where they expect to work, and are not encouraged to attend a Baptist college for training.

This sort of counselling is not used in any other field of work. We do not advise a pre-med student to stay out of the field of sciences; neither do we

advise a prospective English teacher to avoid English while in college. The argument for this is that the religious vocational student will get his training in graduate work either in our seminaries or elsewhere. This sort of advice to our best young people is very unfortunate for them and the denomination.

The unfair advice very often given our youth has had a very serious effect on many of our young people, who have become discouraged in their intentions and have given up the preaching ministry or other phases of Christian vocations that they intended to follow. Their lack of biblical training and counsel of Christian professors during their college days has been detrimental to their future plans.

Furthermore, the denomination is suffering greatly from this very defect. Our leaders estimate that we have 4,000 churches without pastors all the time and at least 1,000 who are looking for education directors and another 1,000 for music ministers, or a combination of both. The only way these gaps may be filled is by persuading one to leave one church and go to another. This usually disrupts the program in the church from which he comes.

Furthermore, we have thousands of men in the South, who claim to be called to preach but have no pastorate, either because they did not attend a Baptist college or did not have biblical training and preparation for their work where they did go. They now are left without a pastorate.

Thus, Southern Baptists find themselves looking for ministers who preach the Bible and are at least 4,000 short;

and searching for education and music workers with between 2,000 and 3,000 unavailable in these fields. This is not because we do not have the noble, consecrated young and middle-aged people to do this work; neither is it because we do not have the facilities to train them, but it is because many of our young people have been misled and ill-advised in their plans of preparation and directed into other fields of livelihood.

We who have worked a long time with Southern Baptist youth are looking for an answer to this major need in our denomination. Our parents need to get their children on their hearts and in their prayers for early preparation; our churches, led by our pastors, need to renew our efforts to emphasize Christian vocations on the hearts of our youth, so that they will be in calling distance of God.

It is very seldom that a matter of the lack of money hinders proper preparation. The opportunity for training in a religious vocation is at hand. A large majority of the ministerial students may have pastorates; practically all of the music majors may have church positions; and many of those who expect to do religious education work have opportunities for service.

Furthermore, our Christian colleges are doing their part in scholarships, work grants and loans to see that the bills are paid. It seems that our Baptist leadership has the answer. May we see our needs and help our dedicated young people hold to their early ideals as they see their opportunities and place their lives in the hands of God.

## A Look at the Christian and Non-party Politics

By T. B. MASTON  
RETIRED PROFESSOR OF ETHICS  
SOUTHWESTERN SEMINARY

On election day will you vote a straight party ticket, or is there at least a possibility that you will split your vote?

Admittedly, it is difficult if not impossible, for some men, particularly politicians, to be non-party men. Also, more Christian men and women should be active in precinct, county, and state political affairs; and such individuals have to identify themselves with a particular party. This does not mean, however, that they should never cross over party lines. After all, the good of the country and the purposes of God should be considered more important for the Christian than loyalty to a party.

My personal opinion is that the vast majority of Christians should be politically independent. In this way, they

can let the man running for office or the issues rather than the party label determine how they vote.

Also, by being an independent, they can best make their influence felt in the political world. Independent voters determine the outcome of most elections. Because independent voters are so determinative in elections, they are the main hope for a clean-up when the party in power gets corrupt.

Another reason for being an independent in politics is that there is not much to choose between the parties. Both major parties have conservative and liberal wings. The only difference is a difference in degree. Both parties, in a sense and to a degree, are split personalities. Even party platforms are strikingly similar on many issues. There would be a sounder basis for faithful adherence to one party if there could be a political realignment with a clear-cut distinction between a conservative and a

liberal party.

An additional reason for my political independence is a personal aversion for most labels, particularly theological and political ones. This aversion is especially strong for a self-imposed label. When a person voluntarily accepts a label he tends to limit himself in his search for truth. The only restraint that a child of God should want should be the restraint of truth itself.

The Christian's vote is a part of his stewardship responsibility. How he votes is his business but it should be an expression of his supreme loyalty to God rather than to any human institution or organization. I personally believe that ordinarily the independent voter rather than the party man can more clearly demonstrate such loyalty. An additional word should be said: We should never permit differences in politics to become a test of fellowship with other Christians.

### WESTERN RECORDER

"Earnestly contend for the Faith which was once for all delivered to the saints"—JUNE 3

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### Social Security for Ministers

The Social Security laws were amended in 1967 to include ministers in Social Security beginning in 1968 unless they apply for and receive exemption on conscience or religious principle grounds. Many preachers are uncertain about what to do in light of the availability of Social Security. Kentucky Baptist annuity secretary, A. W. Walker, is greatly interested in every Baptist preacher in Kentucky and especially in helping them and the churches they serve in planning for retirement. At his suggestion the following information is given for possible help to pastors with questions about Social Security. This information is as nearly correct as we can understand the printed materials but is not guaranteed. Every minister should clearly understand what he is doing before he goes ahead.

Here are some things to think about in reaching a decision on Social Security.

1. Who is eligible? Only clergymen are entitled to this coverage, and the definition of a clergyman is rather strict according to the most recent pamphlet. Here is the actual wording: "A commissioned or licensed minister of a church (or church denomination) that has ordination procedure is considered to be a clergyman only if he has authority to perform all the ecclesiastical practices that an ordained minister of his church can perform."

Such a strict definition raises questions about those other than preachers ordained by Baptist churches. How about those ordained for the education and music ministry? Are they authorized to perform all the functions that an ordained minister can perform? Did the church specify this in the ordination?

Though not a point in this discussion, such a definition of a clergyman raises serious questions about housing allowance exemption from reportable income for income tax purposes for other than those qualified by ordination to perform all functions performed by a Baptist minister. This matter will be treated later in a separate article.

2. A minister with \$400 or more income annually from the ministry is automatically in Social Security beginning in 1968 unless he applies for and receives an exemption. He has until April 15, 1970, to get this exemption. However, if he doesn't get it by April 15, 1969, he will be expected to pay for the year 1968.

3. The only way a Baptist minister can stay out of Social Security is to file an application for exemption on Form 4361. This form can be obtained from the

nearest Internal Revenue Office and is to be returned according to directions on the form. Exemption is granted only on grounds of conscience or religious principles and not because a minister doesn't want to belong or thinks it is not as good as some other plan or for any other reason.

4. If a minister filed a waiver earlier to get into Social Security under self-employment, he is not now eligible to seek exemption. Once you are in, you are in to stay.

5. Once you receive an exemption, you are out and cannot ever get in. In other words, once you are in, you are in to stay; once out, you are out to stay.

6. The minister is under the self-employment plan. This means he pays all the dues and the church pays none. The church could raise his salary by this amount, but the raise would then be subject to income tax.

7. The minister in Social Security is required to file an estimate of his income on Form 1040ES and pay on a quarterly basis. This means the first quarter payment for 1968 was due April 15 of this year. But Internal Revenue says those who did not pay by this time should file the form and make two quarterly payments by July 15, 1968.

Many preachers have said they did not know about the income estimate and required quarterly payments. Internal Revenue says ignorance of the law is not a valid excuse.

There are many other important facts to be known about ministers' Social Security which cannot be included in this article. Ministers are urged to secure pamphlet 484 from Internal Revenue entitled, "Social Security for Clergymen." This was prepared as late as April, 1968. In this pamphlet a minister can learn how to compute his self-employment tax, the rates scheduled for Social Security contributions for the years ahead and the anticipated benefits.

In an earlier article this writer recommended Social Security participation for all eligible ministers. It offers the most economical protection for his wife and children in case of his death and offers indispensable assistance for retirement including a deluxe hospitalization, medical and surgical insurance plan for retirement.

And whether he likes it or not, a Baptist minister will be hard put to sign an exemption application on grounds of conscience or religious principles. They will have to be on personal grounds, for they are not a part of Baptist doctrine.

### Reprints of Crisis Statement Are Available

The statement on the national crisis adopted by the messengers at the 1968 Southern Baptist Convention is one of the most significant documents in Southern Baptist history. Every responsible Baptist should be acquainted with it and should possess at least one copy of it.

The final version of the statement appeared on page 3 of the June 13 issue of the *Western Recorder*, but unfortunately not every Baptist in Kentucky receives the *Western Recorder*. And so at the suggestion of several pastors reprints are being made for use as inserts in church bulletins. For churches not using bulletins the reprints could be distributed in any convenient way.

Whatever one thinks about the statement, it should be clearly understood and freely discussed. Much harm comes from ignorance and from rumors which are unfounded. Some pastors might like to distribute the statement on a Sunday and have an open discussion on it the following Wednesday night. Others might want to deal with it paragraph by paragraph on a Sunday morning while members follow him with a copy of the statement in their hands. Each church should choose the most effective way to study and understand the statement, because many references

will be made to it in the days ahead. The immediate action of the Home Mission Board reported in a news article in this issue gives indication of the importance of the statement in the minds of the denominational leaders.

Regeneration and moral education are the keys to the solution of the racial crisis and other problems of our society. Not all those regenerated are morally educated, and not all with moral enlightenment are regenerated.

Regeneration is an instantaneous act. Education is a long, slow and difficult process. Maybe this is why we have tended to major on regeneration and neglect the harder task of education. The truth remains, however, that a church that takes a Christian attitude toward the black people among our Southern Baptist constituency depends upon the changing of the minds of many whose hearts supposedly have already been changed.

These reprints of the historic statement will be provided churches or individuals at the cost of printing and mailing. This will be \$.75 per 100 copies. If a church is not able to purchase but willing to use the reprints, they will be forwarded free of charge upon request.

### BAPTIST FORUM



#### A Shallow Editorial

Dear Editor:

Some of your recent editorials indicated you had some in-depth understanding of the racial crisis in America. However, your editorial of June 13 cast doubts on my previous impressions. Your reactions to the recent disorders in Louisville were typical and traditional. They reflect an almost total ignorance of the facts surrounding the situation.

You praised state and city officials "who acted promptly to control the situation." You said nothing about an absence of effort on their part to prevent the disorders. You ignored the case of police brutality, the suspension of the officer by his own department and his subsequent clearance by a Civil Service Board totally out of touch with the problems of the black community.

You commended police restraint without knowing of eye-witness testimony of hasty police action which precipitated the violence. You praised, and we commend, the action of Southern Baptist pastors at police headquarters in answering rumors, though a laudable serv-

ice never helps to solve any basic problem. You ignored the fact that some of the pastors who publicly praised the police have done practically nothing to help erase white racism from the heart of this community. This does not include all, for some have a long record of compassionate and heroic service.

Two Negro youths were killed, and no responsible person has yet proved that their deaths were necessary for the establishment of law and order. One was 14; one was 19. To simply say their deaths were unfortunate borders on the ludicrous.

You said nothing about excessive bail for those who were arrested for violating curfew even when they were unaware of the curfew and some had statements from their employers indicating that they got off from work after the curfew was imposed. You did not mention the mayor's refusal to come to the West End.

As usual, what you call looting and criminal is the white racist's definition. There are many ways to loot besides taking groceries, jewelry and liquor. Denial of decent jobs because of color is looting. Charging excessive prices for

inferior goods and services is looting. Charging higher prices in black communities than white communities is looting. The denial of the black man his rightful place in American history is looting of manhood and self-respect.

Exorbitant prices for real estate by whites on the run is looting. Racial discrimination in zoning is looting. Exploitation in installment buying and repossession beyond what was sold to the unlettered buyer is looting. All of the looting, which I do not condone, by black people in America is but a ripple upon a vast ocean compared to White America's looting upon the Negroes' souls and bodies, their minds and their hearts.

Denial of the black man the opportunity of real participation in the decision-making processes which affect the very guts of his life is looting. Need I say more?

It appears to me that you should have gotten some first-hand information before writing such an editorial. The distance from your office to the affected area is not too far. You need to talk to some who daily experience the grit and grime of racial prejudice.

This postscript: There are some other fools in this community besides those so labeled by you.

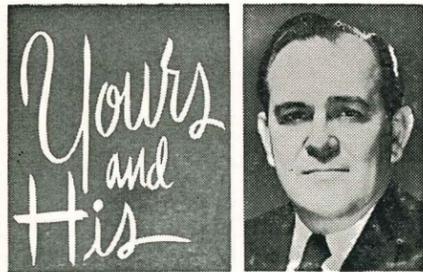
I hope this letter will find some space in your editorial column, which up to June 13 had made a commendable beginning in understanding America's number one problem.

Louisville, Ky.

W. J. Hodge

## State Sunday School Conference Set During August

Allen W. Graves, dean of the school of religious education at Southern Seminary in Louisville, will speak on timely subjects about the Sunday School during the annual Sunday School Confer-



### "Magnicide"

One of the darkest traits in sinful humanity's heart is the desire to hurt what it loves, to destroy its great: "Magnicide" is the word—to kill the great.

You guessed what brought this up—the killing of Martin Luther King, Jr., and Robert F. Kennedy. They were two of our "great," and we couldn't stand to let them live. They became too great. They called for us to do and to be too much of what we won't do and haven't achieved. We don't want to do it—So "away with them."

Yes, I realize that the assassins of Dr. King and Senator Kennedy may be just single, insane criminals, and neither under our orders nor connected with any organized group of us. But, there is a crimson strain of jealousy, envy, hatred in every human heart not completely under the blood and love of Jesus Christ.

### Sin, Inc.

Sin is incorporated. Every man is a stockholder, a participant in its deadly mission, a recipient of its deadly dividends—a victim of its venom. Is there escape? Yes, "through Jesus Christ, our Lord." Until we are completely purged of sin and filled with love, we will kill our great among us—President, pastor, leader, competitor, rival—even parent! (The Secret Service and FBI had a list of 50,000 persons who threatened the life of President Eisenhower while he was president.)

### Crucified the Greatest

If you have any doubt that unredeemed man will kill the best, the great, around him—then remember that 2,000 years ago the "religious leaders" killed the greatest, kindest, only perfect Man who ever lived—Jesus, our Lord. He was too good, too full, too loving, too true. We couldn't follow Him, so we couldn't stand Him. "Crucify Him! Crucify Him!"

Only when we let Him live fully in us are our great men and women safe from the potential criminal in us all.

HAROLD G. SANDERS

ence at Cedarmore Assembly near Bagdad August 12-14 and 15-17.

Roy Boatwright, secretary of the Sunday School department of the Kentucky Baptist Convention, said the purpose of the annual conference was to teach leaders how to have more effective Sunday Schools in their local churches. The conference is open to church staff members and workers in all phases of local Sunday Schools.

Other speakers on the faculty, in addition to Graves, include Charles Livingston and James Barry of the Sunday School Board at Nashville; Francis Tallant, area missionary in West Virginia; and Alton McEachern, pastor of St. Matthews Baptist Church, Louisville, who will serve as Bible teacher.

Conferences have been arranged for workers with all age groups in Sunday School. Leaders of these sessions are Mrs. Boyce Carter (nursery); Mrs.



Graves

Warren Allnat (beginner); Mrs. Don Peterson (primary); Mrs. Eldon Boone (junior); Mrs. Francis Tallant (intermediate); Harold Lee (young people), and Ben Steele (adult).

Special conferences and their leaders are architecture, Francis Tallant; cradle roll, Mrs. R. B. Hooks; extension, Joe Tackett; library, Clarence Penn; and mental retardation, Mrs. Lawrence Ford.

The children and young people who accompany their parents to the Sunday School Conference will have special classes and activities during the sessions.

Leaders of these classes are Mrs. R. B. Hooks and Mrs. Larry Haslam (nursery); Mrs. June Austin (beginner); Mrs. R. B. White and Mrs. Lawrence Wilson (primary); Mrs. Roy Boatwright and Mrs. Joe Tackett (junior), and Mrs. Mattie Fiechter (intermediate).

Boatwright said any person who wishes further information about the conference should write his office at the Baptist Building in Middletown. Church leaders wishing to register for the conference should send their name and a \$1.00 registration fee per person to Cedarmore Assembly at Bagdad, Kentucky.

## SBC President Criswell Urges His Own Church to Renew Welcome to All Races

The newly-elected president of the Southern Baptist Convention has called on his own church to renew its welcome to men of all races.

W. A. Criswell, pastor of the 15,000-

member First Baptist Church at Dallas, said in his first sermon after his election to the SBC presidency, "The First Baptist Church is now and forever a Philadelphian church of the open door."

"Anybody can come (to the First Baptist Church, Dallas)," he said. "And God bless him as he comes."

J. C. Cantrell, chairman of deacons at the church, said of the pastor's sermon, "The response from members who expressed themselves to me was very, very favorable. His message was right and timely. I was completely in agreement with him."

At a press conference in Houston following his election to head the eleven million-member denomination, he acknowledged that his congregation had only three Negro members.

Criswell called on his congregation, largest in the Southern Baptist Convention, to be a lighthouse to all men, regardless of color.

The statement to the Dallas church was made on the national day of mourning for Senator Robert F. Kennedy.

Criswell said, "All of us personally and corporately would express to the Kennedy family our sympathy in this hour of tragic bereavement. And for our part, we would rededicate ourselves to a nation committed to law and order."

"Today," he said, "we would rededicate ourselves to a rebirth in America."

## Roy Lamberth of Earlington Becomes Fern Creek Pastor

Roy C. Lamberth, pastor of the First Baptist Church of Earlington, Kentucky, since 1963, has accepted the pastorate of the Fern Creek Baptist Church near Louisville, effective July 7.

He succeeds William D. Sanders, who went to Brookside Baptist Church in Tulsa, Oklahoma, last summer.

A native of Tennessee, Lamberth is a graduate of Murray State University and Southern Seminary at Louisville.



Lamberth

Before going to the Earlington pastorate, he served Dyer Hill Baptist Church of Burna, Kentucky, and the Second Baptist Church of Marion.

He is married to the former M. Ann Quisenberry of Princeton. They have three children.

## Southern Baptist Chaplains at work . . .

One of the rapidly-expanding areas of service among Southern Baptists is the chaplaincy ministry. Approximately 690 ordained Southern Baptist ministers currently are serving as chaplains in the United States armed forces, where they witness for Christ as preachers, evangelists, counselors and teachers. Another 302 SBC ministers serve as hospital, institutional and industrial chaplains throughout the United States.

MILITARY MINISTRY—Chaplain S. A. Harms, a Southern Baptist minister, greets wounded soldiers returning from Vietnam at Hickam Air Force Base in Honolulu, Hawaii.



INDUSTRIAL CHAPLAIN—Howard Tisdale of Louisville, Kentucky, has played a key role in the recent expansion of the industrial chaplaincy among Southern Baptists. Appointed to a pilot project in Louisville by the Home Mission Board in 1966, he has supervised the establishment of chaplaincy ministries for several industries in the Louisville area. Working from an office at 22rd and Boardway Baptist Church, he does counseling and referral work himself with many industrial workers and recruits seminary students to serve as chaplains in industry. Before entering the ministry, Tisdale was an engineer with a large chemical firm.

INDUSTRY MEETING—Chaplain Howard Tisdale (far right) and student chaplains from Southern Seminary at Louisville meet with labor union men of the United Auto Workers in that city.



## Book Loans to Parochial Schools Legal, Court Rules

The U. S. Supreme Court in a 6-3 decision upheld a New York law that provides loan of publicly-approved textbooks to pupils in both public and parochial schools.

The educational law of the state of New York requires local public school authorities to lend textbooks free of charge to all students in grades seven through 12. The books must be either those used in public schools or approved by boards of education.

The chief argument relied on by the court in its decision was made in a 1947 case (Everson v. Board of Education) in which payment from public funds for bus transportation to parochial schools was held to be constitutional.

The test as to whether or not a law violates separation of church and state, as stated in Abington School District v. Schempp, is: "What are the purpose and the primary effect of the enactment?"

Thus, if a law either advances or inhibits religion, it violates the First Amendment, according to the Supreme Court.

Admittedly, the court continued, "This test is not easy to apply."

The New York law, according to the majority of the court, neither advances or inhibits religion. Rather, the decision said, "The law merely makes available to all children the benefits of a general program to lend school books free of charge."

The majority of the court concluded that "books are furnished at the request of the pupil and ownership remains, at least technically, in the state." "Thus," it said, "no funds or books are furnished to parochial schools, and the financial benefit is to parents and children, not to schools."

Justice Abe Fortas, one of the three dissenters, declared that the majority ignored a vital aspect of the case. He pointed out that in fact "public funds are used to buy, for students in sectarian schools, textbooks which are selected and prescribed by the sectarian schools themselves."

Even though the child makes the request for the textbooks, neither he nor the public authorities have a voice in their selection, other than approval by the school board, Fortas continued.

Thus, he said, "This statute calls for furnishing special, separate, and particular books, specially, separately, and particularly chosen by religious sects or their representatives for use in their sectarian schools."

Justice Hugo Black was most caustic in his dissent. He charged that the law upheld by the majority "is a flat, flagrant, open violation of the First and Fourteenth Amendments which together forbid Congress or state legislatures to enact any law 'respecting an establishment of religion.'"

He said that although the New York

law does not yet formally establish a state religion, "it takes a great stride in that direction and coming events cast their shadows before them."

Black charged, "The same powerful sectarian religious propagandists who have succeeded in securing passage of the present law to help religious schools carry on their sectarian religious purposes can and doubtless will continue their propaganda, looking toward complete domination and supremacy of their particular brand of religion."

He predicted that the same arguments used to uphold the textbook law could and would be used to provide public funds for sectarian schools in the purchase of property, erection of buildings and payment of salaries.

Black asserted that already the Higher Education Facilities Act "apparently

allows for precisely that."

He further predicted that "the court's affirmance here bodes nothing but evil to religious peace in this country."

Board of Education v. Allen reached the Supreme Court after a rocky course in New York's courts. In August 1966 the New York Supreme Court declared the textbook law unconstitutional. In December of that year the Appellate Division reversed the lower court and said a local school district lacks jurisdiction to challenge the law.

In June 1967, however, the Court of Appeals, in a 4 to 3 ruling, gave the local school board the right to file suit in the matter, but declared the law to be constitutional under both state and federal constitutions.

The case was argued before the Supreme Court in April of this year. (BP)

### Kentucky Baptist

BAPTIST BANNER AND WESTERN PIONEER

WESTERN RECORDER  
BAPTIST BANNER AND PIONEER

## Historical Highlights

FEATURING PAST EVENTS FROM THE FILES OF THE WESTERN RECORDER

### 10 YEARS AGO June 26, 1958

►The *Western Recorder* reported that 13 professors were dismissed from Southern Seminary at Louisville by the trustees at a special meeting June 12.

In an article about the dismissal Editor C. R. Daley said "nothing like it has ever happened in the history of this or any other Southern Baptist institution. The question now is whether it is to be considered as all over or is there any hope for reconciliation on the part of the president and any of the dismissed teachers?"

►Ramsey Pollard, pastor of Broadway Baptist Church in Knoxville, Tennessee, was elected chairman of the SBC Executive Committee.

►A. B. Colvin, pastor of the Lebanon,

Kentucky, Baptist Church, was elected new superintendent of missions and evangelism for the Kentucky Baptist Convention during a June 25 meeting of the Executive Board. He succeeded Eldred M. Taylor, who resigned to become pastor of the First Baptist Church of Somerset.

### 25 YEARS AGO June 24, 1943

►O. M. Huey, superintendent of the Louisville Baptist Orphans' Home, announced that the Child Welfare League of America was conducting a survey of the Baptist institution. The study was being done, Huey said, because "our home felt it incumbent upon us to take cognizance of the progress that has been made in child care and to adjust our policies and practices accordingly."

### 50 YEARS AGO June 27, 1918

►Dr. J. B. Gambrell, missions superintendent for Texas Baptists, resigned to become professor of ecclesiology and Christian ethics at Southwestern Baptist Seminary.

►Georgetown College announced that the War Department of the United States would provide a military instructor for the college during the academic year 1918-1919. Students over 18 would be encouraged to enlist in a military unit on campus, and this would make them liable to immediate call-up for service in World War I.

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## Home Mission Board to Fund Study Of Alcoholism and Drug Addiction

A 13-month research project on alcohol-drug addiction and addict rehabilitation has been funded by the Southern Baptist Home Mission Board at Atlanta.

John M. Price, Jr., dean of the school of religious education at New Orleans Baptist Theological Seminary, will take sabbatical leave beginning July 1 to direct the project.

The Home Mission Board's Christian social ministries department has budgeted \$11,800 to cover operational expenses.

Hugo Culpepper, director of the Home Mission Board's division of missions, said the project will include study and evaluation of many church-related and secular treatment-rehabilitation programs.

In addition, Price will formulate and implement an experimental program "in a selected community where adequate concern for such persons exists on the local church or associational level, and where one or more programs of care and re-establishment are in operation."

Formal objectives of the study are:

1. To discover some patterns of need common to dependent persons (alcohol-drug addicts), their families and their

churches.

2. To determine some major trends in attitude, treatment and rehabilitation of such persons.

3. To thoroughly study one or more church-led programs.

4. To design a program of "church-treatment team" rehabilitation for individuals and groups of dependent alcohol-drug addicts.

5. To implement and evaluate this innovative program in a selected community sometime during the 13-month period.

6. To formulate a report of the findings and suggestions for the Home Mission Board.

The research and statistics division of the Sunday School Board will be the primary resource for know-how in the area of questionnaires, sampling surveys and interviews.

Implementation of the findings will be up to the Christian social ministries department of the Home Mission Board, which includes juvenile rehabilitation, youth and family services, weekday ministries, ministries to ex-prisoners and migrant missions. (BP)

**NO PAPER NEXT WEEK**

The *Western Recorder* will not be published next week, since the Christmas and July 4th issue are always omitted each year. The next issue you receive will be dated July 11 and will contain the Sunday School lessons for July 21.

## Louisville Pastor to Join Mars Hill College Faculty

C. Earl Leininger, pastor of Davis Memorial Baptist Church in Louisville since 1966, has resigned to join the



Leininger

faculty of Mars Hill College in North Carolina as assistant professor of religion and philosophy.

He will leave the Louisville church August 1 and begin his teaching duties August 24.

A native of Arkansas, Leininger received the B.A. degree from Oklahoma Baptist University at Shawnee in 1958 and the B.D. and Th.D. degrees from Southern Seminary at Louisville in 1962 and 1967. He has served several student pastorates in Oklahoma and Kentucky.

The new Mars Hill faculty member is teaching a course in Reformation theology this summer at Catherine Spalding College, a Catholic institution in Louisville. He has taught also on a part-time basis in the evening school at Kentucky State College in Frankfort.

## Music Recorded for Nation-wide Telecast Of Americas Crusade Programs Next Year

All music has been recorded for the three telecasts being produced for the Crusade of the Americas, next year's hemisphere-wide Baptist evangelistic campaign, Southern Baptists' Radio and Television Commission has announced.

The telecasts will feature Billy Graham, speaking on a different theme in each program, and popular radio commentator Paul Harvey, who will be narrator-host.

"The Singing Churchmen of Oklahoma" recently spent two days in the Radio-TV Commission's Fort Worth studios tape recording music for the telecasts. Accompanied by a brass ensemble and string section, "The Churchmen" taped nine numbers. There will be three for each of the Billy Graham themes—"The Home," "Youth," and "The Nation and the Individual's Part in It."

Selections by "The Singing Churchmen" include "He's Everything to Me" with Loeen Bushman at the harpsichord, "America the Beautiful," and "Christ the Only Hope," the Crusade theme.

Joe Ann Shelton, "The Baptist Hour" soloist and the Radio-TV Commission's director of program music, sings the telecast invitations.

Scripts for the telecasts are by John Stevens, whose Commission TV pro-

grams have won several professional awards.

Sponsored by the Home Mission Board, the telecasts are part of Crusade plans that have been in the making since 1966.



SONGS FOR THE AMERICAS—"The Singing Churchmen of Oklahoma," assembled in the SBC Radio and Television Commission's studio at Fort Worth, Texas, record music for the Crusade of the Americas telecasts.

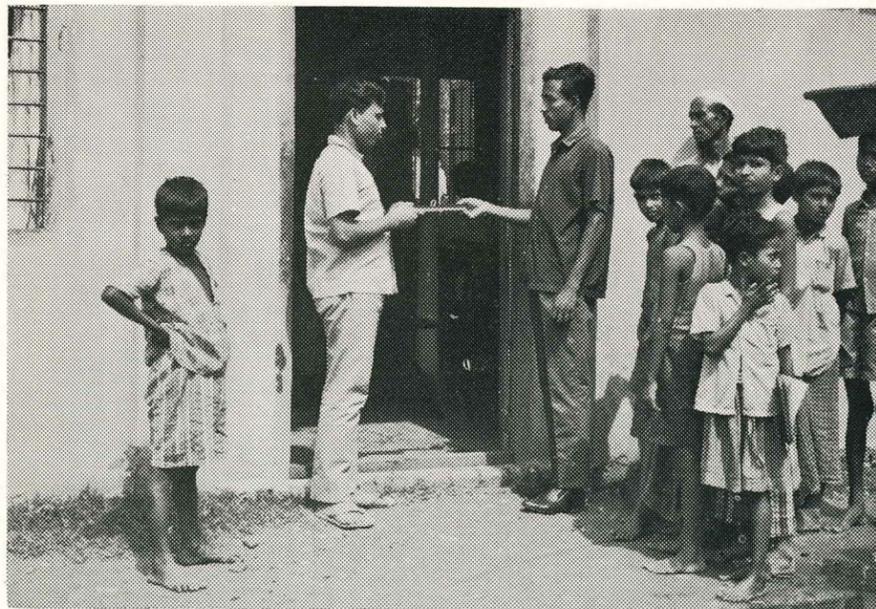
## "Worship Under the Stars" Becomes Summer Motto Of Harlan Baptist Church

"Worship under the stars in your cars" is the by-word being used by Harlan Baptist Church in eastern Kentucky this summer to reach persons for Christ during its Sunday evening services.

Pastor Earl S. Bell explained that the church has leased the city parking lot overlooking the Cumberland River for Sunday evenings during the summer. All the evening services are being conducted here in an effort to reach people who normally attend no services of the church.

"The concept behind the change in the traditional approach to evening worship inside the sanctuary is that the church must move into the areas of interest and need of the masses if it is to minister," Bell said.

The services are featuring contemporary gospel music in addition to evangelistic sermons.



### 1,000th Bible Class Enrolee

Barnabas Haldar (left), great-great-grandson of a man who was led from Hinduism to faith in Christ by the pioneer missionary William Carey, presents a textbook to Mahmud Shihid Uddin, the 1,000th person to enroll in a Bible study course at a Baptist center in Lakshmipur, East Pakistan. The work is directed by SBC missionaries in that country.

### Summer Classes Conducted By State Music Workers

Eugene F. Quinn, secretary of the church music department of the Kentucky Baptist Convention, has announced that several qualified musicians are available this summer for conducting music classes and clinics in Kentucky Baptist churches.

"Several workers still have open dates for teaching a music class in a church," Quinn said. "Churches desiring a conference up to two hours with the aim of improving the church's music organization and choirs may secure the services of one of these field workers by contacting the church music department at the Baptist Building in Middletown."

The music field workers include Kenneth Brown of Pineville, James Gill, Jr. and James Hargrove of Louisville, George Hensley of Oneida, and Cynthia Hullette of Pineville.

In addition to these persons, three ministers of music are contributing at least a week of their time this summer to teaching music classes in the summer field work program, Quinn said.

They are Thomas Jameson of Barbourville, William Johnson of Corbin and Bob Stewart of St. Louis, Missouri.

## W. R. White is Named Texas Baptist "Elder Statesman"

W. R. White, president-emeritus of Baylor University and a leader in Texas Baptist life for almost 40 years, has been named Texas Baptist Elder Statesman for 1968.

The 75-year-old educator was honored in ceremonies June 9 at the annual meeting of the Independence Association at historic Independence Church in Independence, Texas.

White is the 10th recipient of the award, given annually by the association and the Baptist General Convention of Texas to recognize long and devoted service to Texas Baptists.

An East Texas orphan farm boy who was reared by his grandmother, White rose to become president and chancellor of Baylor University and a leading spokesman for Southern Baptists.

During his 13-year administration, 11 new buildings were constructed and more than 15,000 degrees were granted by the various branches of the university.

Since retiring as chancellor in 1963, White has continued to live in Waco and has been active as a teacher, preacher and a writer.

His books include *The Royal Road to Life, Baptist Distinctives, The Manifesto of Faith*, and the Broadman Comments Sunday School commentary. He originated the latter while serving as editorial secretary of the Sunday School Board.

White has been pastor of some of

Southern Baptists' leading churches, including Broadway Baptist Church in Fort Worth and First Baptist Church, Oklahoma City. He helped to pull the Baptist General Convention of Texas through a financial crisis as its executive secretary from 1929-31. A graduate of Howard Payne College and Southwestern Baptist Seminary, White also served from 1940-43 as president of

Hardin-Simmons University.

Gordon G. Singleton of Waco, president of the Independence Association, presided over the homecoming services at the Washington County site 70 miles northwest of Houston.

The church, called Texas' oldest Baptist church, was organized in 1839. Baylor was chartered less than a mile away only six years later. (BP)

## Louisville Baptist Bowlers Buy Own Lanes

The Baptist Bowling Association, Inc. of Louisville, a non-profit corporation composed of bowling teams from Baptist churches in that city, has purchased

Spare Time Bowling Lanes at 6914 Preston Highway.

The lanes will be used mainly for league competition among Baptist teams in the Louisville area.

Roy Capshaw, chairman of the board of directors of the corporation, said the lanes would also be available to Christian families who wish to bowl in an atmosphere free of alcoholic beverages.

Use of the lanes by special groups, such as Sunday School classes and youth fellowships, will also be welcomed and encouraged, he said.

In addition to its 16 lanes for bowling, the establishment has cafeteria facilities and a dining room.

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## Agency Leaders Discuss Convention Statement on Race

Southern Baptist agency leadership met at Atlanta in immediate response to the strong statement on the crisis in the nation adopted recently by their convention in Houston.

Thirty-two agency heads and program leaders, called to Atlanta by executive secretary Arthur B. Rutledge of the Home Mission Board, brainstormed ways to respond to the 1,100-word statement asking Southern Baptists to work to secure for every person equality of human and legal rights and to seek to eliminate poverty and human indignity.

The convention had asked the mission agency in Atlanta to take the lead in implementing the statement. Rutledge said he called the meeting immediately because he saw the convention asking for action, and he quoted the statement, "We believe that a vigorous Christian response to this national crisis is imperative. Words will not suffice. The time has come for action."

The Atlanta meeting did not attempt to drive toward immediate solutions, but instead searched for directions, structure and an understanding of what already is being done.

Strong threads running through the five-hour session were that Southern Baptists needed to hear from leaders in poverty and civil rights groups, they needed to schedule a grass-roots search for answers, and they needed to heal any division between social action and evangelism.

Probably most significant was the speed with which the leaders came together, and the mood of those who attended. Most agencies of the 11,000,000-member denomination were represented.

Fred Moseley of the Atlanta mission agency said, "One pastor in Houston told me that the convention statement was just another paper action, and it would be six months before the Home Mission Board would do anything."

"I told him, if we wait six months we will get run over. Southern Baptists want action. How else could you interpret the vote of 5,687 to 2,119 on the statement?"

Henlee Barnette, professor of Christian ethics at Southern Seminary in Louisville, said the hour had come when we must incarnate our convention pronouncements into action.

He said we must overcome the Negro sentiment that the Southern Baptist Convention was "conceived in sin and born in iniquity." These were references to the convention's origin, partly over the slavery question in 1845.

The Houston statement asked Southern Baptists to respect every individual regardless of race or culture, to secure opportunities for every man to achieve his highest potential, to welcome into the fellowship of faith and worship every person, to become well informed about public issues and to involve themselves

with other Christians to work for righteousness in public life and in justice for all persons.

The Atlanta meeting of agency leaders was recognized by those attending as historical.

"We have taken steps forward of great significance as Christians," said Foy Valentine of the Christian Life Commission in Nashville.

Suggestions also were made that Baptist associations schedule meetings immediately or as part of already planned meetings this fall to discuss the statement, hear from leaders at work in poverty and civil rights, pinpoint problems, and search for actions for both local and national groups to take.

Yet another thread which wove its way through the meeting was expressed by evangelism leader C. E. Autrey of Atlanta, who said, "It is inconsistent to go out after the souls of men and not be concerned about the rest of their lives."

Miss Alma Hunt, executive secretary of Woman's Missionary Union, said her organization and the Brotherhood Commission will produce a mission action guide for churches on ministering to Negroes. She said they first considered making it an across-the-board treatment of all races but later decided that Southern Baptists' problem was mostly with Negroes.

The Baptist Sunday School Board representative, Raymond Rigdon, said his agency had recently come to realize they did not have a strategy for teaching Christian brotherhood. They have now worked out an age-level approach of progressive communication.

## Atlantan Gives Vacation for Mission Work

An Atlanta religious educator is giving special assistance to Southern Baptist mission work in Hawaii during June under the auspices of the department of pioneer missions of the denomination's Home Mission Board.

Robert E. Bingham, minister of education and administration of Wieuca Road Baptist Church at Atlanta, is located on the island of Maui for this

He indicated there would be a stronger emphasis on the Christian's response to social actions.

Clarence Duncan of the Radio and Television Commission said the convention's action would be communicated through their numerous state news programs. He said their mail now included a heavy response from the various ethnic groups of the nation.

Barnette had suggestions for the seminaries that included: integration of faculties with competent Negro teachers, not just "some pet Negro"; provision of more scholarships; establishment of tutoring services; the start of inner-city projects using students, and a change in the curriculum toward reality.

There was some frustration about procedure, but finally the group decided to ask agency heads or a representative to form a steering committee for correlation and planning. Meanwhile, each agency and program will search for both immediate and long-term steps to deal with the crisis.

The entire group will meet in September previous to the Executive Committee meeting in Nashville, and a progress report will be made to the Executive Committee.

There were suggestions that each agency examine its program to determine if they were encouraging segregation.

Hugo Culpepper, director of the missions division of the Home Mission Board, said that while no large funds were immediately available, his division (which spends nearly \$8,000,000 a year) will make day-to-day decisions on the side of the current crisis. (BP)

special project.

Accompanying Bingham are his wife and two daughters—Linda and Nancy—and Linda Gholson and Harriet Byrd, who are assisting in conducting Vacation Bible Schools and youth activities during the month.

In addition, Bingham will speak at Lahaina Baptist Mission and several of Hawaii's resort hotel ministries which are carried on by the Lahaina mission.

A native of Kansas City, Bingham is a graduate of the University of Kansas in Lawrence and is a member of the Home Mission Board's board of directors.

He has served as president of Southeastern, South Carolina and Georgia religious education associations and in 1956 was a member of the White House Conference for Youth.

The Bingham family use a part of their vacation time each year for voluntary mission service. The last three years have taken them to Mexico, Japan and the Pacific Northwest. (BP)

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## Door Opened for Individuals to Challenge Federal Acts

The U.S. Supreme Court in a landmark case opened doors that could affect future church-state relations in America. It ruled that taxpayers under certain circumstances have a right to challenge acts of Congress on grounds of violation of the religion clause of the First Amendment.

Heretofore, on the basis of a 1923 court ruling in *Frothingham v. Mellon*, taxpayers had little or no standing in a federal court to challenge the constitutionality of federal expenditures.

Chief Justice Earl Warren delivered the opinion of the court. Justice John M. Harlan cast the lone dissenting voice.

The new ruling of the court (*Flast v. Cohen*) did not nullify the *Frothingham* doctrine against taxpayers' suits challenging federal spending, but it did say that this ruling does not prohibit some cases in which the establishment and freedom of religion are involved.

As if to warn the advocates of open court challenges to federal spending in areas affecting church-state relations, the Supreme Court on the same day ruled that a New York state law providing for the loan of textbooks at public expense to parochial school pupils does not violate the Constitution.

So while loosening the rules on First Amendment court cases, the Supreme Court made it clear that it felt that government could provide public services to students in all schools without thereby furnishing aid to church schools or agencies.

The *Flast* case arose in New York when a group of citizens challenged the use of federal funds for programs and services in certain parochial schools. At issue are guidance services and instruction in reading, writing and other sub-

jects. Included are the purchase by federal funds of textbooks and other instructional materials in such schools.

A three-judge New York District Court ruled (2-1) that those bringing the suit had no legal standing to bring the case. The question was appealed to the Supreme Court and was argued there in March of this year.

Agreement was reached on both sides of the controversy that the sole issue to be decided at this time was whether or not citizens and taxpayers have a right in federal courts to challenge laws on the ground that they violate the First Amendment.

The issue now goes back to the New York Federal Court where the constitutionality of certain federal expenditures in parochial schools will be debated. Whatever decision is reached there, it will no doubt be appealed to the Supreme Court.

The 23-page decision of the Supreme Court in the *Flast* case is a philosophical discussion of the jurisdiction of Federal Courts. The effort appears to be at the same time both to reverse and retain the doctrine of *Frothingham*. Lawyers will study this case a long time in the attempt to understand its full impact on constitutional law.

The clearest statement of the issue in this case was made by a concurring opinion by Justice Potter Stewart. He said that he understood that the new ruling of the court holds "only that a federal taxpayer has standing to assert that a specific expenditure of federal funds violates the establishment clause of the First Amendment."

He explained, "because that clause plainly prohibits taxing and spending in aid of religion, every taxpayer can claim

a personal constitutional right not to be taxed for the support of a religious institution."

The report of this decision in the *Washington Post* said that it would "provide new impetus for a bill sponsored by Sen. Sam J. Ervin, Jr. (D., N. C.) . . . Channeling such suits to the Federal Court in Washington."

Other observers in Washington, however, opined that the pending Judicial Review bill, passed by the Senate and pending in the House, is less necessary now. Possibly, they continue, a new Judicial Review bill may be needed to channel such cases through the Federal Court of the District of Columbia. This might discourage a flood of cases throughout the nation which could paralyze many federal programs.

Justice William O. Douglas in his concurring opinion hit at efforts of Congress to enact Judicial Review bills. He said, "I would certainly not wait for Congress to give its blessing to our deciding cases clearly within our Article III jurisdiction. To wait for a sign from Congress is to allow important constitutional questions to go undecided and personal liberty unprotected."

Douglas indicated that he did not fear an "inundation of the Federal Courts if taxpayers' suits are allowed." He pointed out that the court justices would be capable of deciding what cases and how many they would consider.

The court made it clear that at this stage it was expressing no opinion on the merits of the claim of the New York taxpayers that federal spending in parochial schools violates the constitution.

"In fact," the court concluded, "it is impossible to make any such judgment in the present posture of this case. The proceedings in the court below thus far have been devoted solely to the threshold question of standing, and nothing in the record bears upon the merits of the substantive questions presented in the complaint." (BP)

### REPRINTS AVAILABLE

The WESTERN RECORDER is making available to Kentucky Baptists reprints of the statement on the national racial crisis approved by SBC messengers at Houston this month. (See related editorial on page 5.)

Churches or individuals should send their orders to WESTERN RECORDER, Kentucky Baptist Building, Middletown, Kentucky 40243. The minimum order acceptable is 100. The price of \$.75 per 100 copies includes handling and mailing charges. All orders should be accompanied by cash or check.

### Kentucky Intermediate Chosen Editorial Advisor

Miss Paula York, a member of Beth Haven Baptist Church near Louisville, has been chosen as an advisor to intermediate Training Union editors at the Baptist Sunday School Board in Nashville.



Miss York

During her two-year term of service, she will evaluate current intermediate materials by completing questionnaires on their effectiveness and by completing creative writing assignments under the direction of Sunday School Board editors.

Paula, 14 years old, has participated in the Kentucky intermediate Bible drills for the past two years. At Beth Haven church she is active in the young people's visitation program and the youth choir.

A sophomore at Pleasure Ridge Park High School, she has won awards in two essay contests and was chosen "outstanding student of the year" in her sixth grade class. She has served also as president of the junior high Good News Club at her school.

## SBC Missionaries to Vietnam Return to Their Mission Posts

Most Southern Baptist missionary wives and children who were evacuated from Vietnam to Bangkok, Thailand, in February have now returned to Vietnam.

"Our families left in the midst of battle and, as things turned out, they returned in the midst of battle," writes James F. Humphries, pastor of the English-language Baptist church in Saigon. "But God has called us to witness here in Vietnam, and until he calls elsewhere I'm sure this is where we should be."

In addition to Mr. and Mrs. Humphries and their children, missionary families in Saigon are Mr. and Mrs. Robert C. Davis, Jr., Mr. and Mrs. Ronald W. Fuller, and Mr. and Mrs. James M. Gayle. Mrs. Samuel F. Longbottom, Jr., and her children are in Saigon, but Longbottom is in Dalat, Vietnam.

Samuel M. James is also in Saigon, but Mrs. James and their children are still in Bangkok, as of the latest report received by the Foreign Mission Board. Some other Vietnam MKs (missionary kids) remain in Bangkok in school. Mr. and Mrs. H. Earl Bengs, Jr., missionary appointees, are studying the Vietnamese

language in Bangkok, and Mary Kay Johnson, a missionary journeyman, is also presumed to still be there.

Mr. and Mrs. Lewis I. Myers, Jr., and James Bobo, a journeyman, are in Danang, Vietnam. Mr. and Mrs. Ronald D. Merrell, Sr., also of Danang, plan to leave June 17 for furlough in the States.

Mr. and Mrs. Herman P. Hayes left for furlough June 9. Mr. and Mrs. Robert R. Compher, Mr. and Mrs. Peyton M. Moore, and Mr. and Mrs. Walter A. Routh, Jr., are also on furlough.

### Willow Church, Falmouth, Celebrates 150th Year

Members of Willow Baptist Church near Falmouth celebrated the church's 150th anniversary with special activities on June 15 and 16.

The congregation was organized on June 12, 1818. The complete records of the church from the time of its beginning have been preserved.

During the sesquicentennial celebration, members of the church dressed in costumes reminiscent of the early 1800's.

### Elkhorn, Campbellsville, to Note 100th Year

Elkhorn Baptist Church near Campbellsville will celebrate its 100th anniversary with special services on Sunday, June 30.

Arnold Moon, pastor of the congregation, said the celebration would include addresses by several former pastors, dinner on the grounds and an after-

noon program of music and testimonies.

During the day members of the congregation will also hold open-house for the recently-completed addition to the church parsonage.

Moon said all former members and friends of the church are invited to attend the special services.

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# SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for July 7, 1968)

## INTERNATIONAL SERIES

### JEREMIAH'S PROPHECY FULFILLED

Jeremiah, a son of Hilkiah the priest, was born in the village of Anathoth, some three or four miles northeast of Jerusalem, about 645 B.C. His ministry began in 626 and continued for 40 years, and during it many tragedies occurred. Though it was very unpopular for him to do so, Jeremiah repeatedly warned the people to whom he preached that God would punish them unless they turned from their worship of idols and indulgence in immorality, and repented of their sins.

Knowing that the besieged city of Jerusalem was going to fall into the hands of the enemy, due to the fact that the people had forsaken God and plunged into idolatry and immorality, Jeremiah urged the inhabitants thereof to surrender in order that their lives might be spared and their city might be left intact.

This advice caused the princes to approach the king and charge Jeremiah with treason, whereupon Zedekiah gave them permission to do with the prophet whatever they pleased. With cords they lowered Jeremiah into a deep, dark, damp and muddy dungeon, and left him to die from exposure and starvation. Meanwhile, one of Zedekiah's servants courageously went to his monarch and secured permission to rescue Jeremiah from the dungeon. After the prophet was rescued, he remained in the court of the guard.

#### Jeremiah 38:14-18

From the previous chapter we learn that when Zedekiah, the ungodly king of Judah, felt the tottering of his nation, he suddenly became fearful and worried and sent for the godly prophet and prisoner Jeremiah. When the persecuted preacher arrived at the palace, Zedekiah inquired, "Is there any word from the Lord?" Without hesitation Jeremiah replied, "There is," and he proceeded to tell him what it was, but, the weak-willed and vacillating king did not use the light which was given to him.

As conditions grew worse, the fearful king longed for a private conference with God's prophet. He summoned Jeremiah to meet him in one of the entrances of the temple rather than in the palace. Naturally and understandably the prophet was reluctant to meet the king under the circumstances. In all prob-

ability Jeremiah thought that Zedekiah might have him put to death as the princes had wanted to do previously. Since the king had repeatedly rejected the advice of the prophet he did not anticipate that he would do otherwise at this time.

Zedekiah was vitally interested in obtaining information as to what would be the outcome of the current siege of Jerusalem. He had already been told what the inevitable outcome would be but he still entertained the idea and hope that something more favorable would come to pass.

Knowing the dangers of political intrigue, Jeremiah, who was concerned about his personal safety, wanted some real assurance that the king would protect him in the event that he answered his questions, and a promise that he would follow the advice of the prophet when he received it. Jeremiah was not afraid to die, but he did deem it proper to make prudent use of the means for the preservation of his life.

Without hesitation Zedekiah gave Jeremiah his promise, which he confirmed with an oath, that the life of the prophet would not be in danger

either from him or from his princes regardless of what he would say.

Jeremiah assured the king that if he and his people would surrender to the Chaldeans that their lives would be spared and the city of Jerusalem would not be burned. He boldly told the king that their refusal to surrender would mean the destruction of both the people and the city.

As was to be expected, Zedekiah rejected the counsel of Jeremiah, and the siege continued for 18 months. With all outside supplies cut off, a terrible famine swept over the city. It was so severe that the people were unable to defend their city, so the enemy breached the wall and entered. Under the cover of darkness Zedekiah sought to escape and flee to Jericho. He was pursued, overtaken, and captured in the plains of Jericho. He was then taken to Riblah for the verdict of Nebuchadnezzar.

Upon the orders of Nebuchadnezzar, the sons of Zedekiah were cruelly slain before his eyes. He had to live the remainder of his life with the haunting memory of that horrible scene.

To heap another indignity upon him, they put out his eyes and then took Zedekiah to Babylon as a prisoner. Had he only listened to Jeremiah and obeyed the commandments of God, the situation would have been so different with Zedekiah.

## LIFE AND WORK SERIES

### THE ROLE OF THE HOME IN CHRISTIAN EDUCATION

God established the home and intended for it to meet the needs of the members of the family. Giving birth to children is only the initial responsibility of parents. Children are entitled to receive from their parents the instruction,

discipline, training and guidance which they will need for godly living. After learning and exemplifying the teachings of God's Word, parents are responsible for passing them on to their children.

To train children correctly requires knowledge, wisdom, time, patience and energy. The best place in which to teach children the most important lessons they will ever learn is the home.

#### Proverbs 4:1-5

Solomon wrote of the great affection of both of his parents for him, but he mentioned only the concern of his father for his education. Doubtless David wanted him to be acquainted with whatever might serve to prepare him for his future station in life. The example of the King in taking such a remarkable personal interest in the religious instruction of Solomon should shame multitudes of parents today who either ne-

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glect this responsibility altogether or commit it entirely to others outside the family.

Careful instruction and proper discipline of children are an evidence of a true affection for them. Any untaught and undisciplined child will be a living shame to his parents. Respect for and obedience to parents are exceedingly important in any life. Faithful obedience to godly parents brings credit to the children, honor to the parents, and blessings to the community.

Within the home parents find their best opportunity for instructing their children in the Christian fundamentals. The most valuable bequests which they make to their children are found in the teachings which they impart to them by their lips and their lives.

#### Proverbs 22:6

Parents have the high privilege of cooperating with God in preventing their children from becoming moral cripples and spiritual weaklings. This verse challenges parents to begin early in

building noble lives. The word "train," which is used here, literally means "to put into the mouth." The figure suggests the feeding of an infant.

Parents are responsible for the provision of the proper physical, mental, moral and spiritual food. The impressions of early childhood remain with one through life, influencing him for good or for evil. A child carefully trained by word and example will not fail to be influenced thereby even when he is old.

#### II Timothy 3:14-15

From his early childhood Timothy had been taught the Word of God. As a result of the instruction which he had received from his grandmother, mother, and Paul, he exercised a saving faith in Christ and became a diligent student of the Scriptures. His study of and obedience to the teachings of the Scriptures accounted for his becoming such a useful and effective servant of Christ.

While in prison and waiting to be executed, Paul wrote a second letter to

Timothy in which he sought to strengthen the faith of this young man whom he had loved as if he were his own son. Having been a faithful student of the Scriptures himself, and having received such numerous and great blessings therefrom, Paul urged Timothy to continue daily his study of the Scriptures, and to obey their teachings, assuring him that thereby he would become a stronger and more useful servant of Christ.

In these days of apostasy, moral decadence, and rebellion against the authority of God, those of us who are God's children need to study the Scriptures and make a personal application of their teachings to our lives. In the Bible God challenges Christians to consistency in living, continuance in laboring and constancy in loving.

It is only through a study of the God-breathed or inspired Scriptures and an application of their teachings to our lives that we can grow and mature as Christians.

## Dr. R. G. Lee to Speak at Pastor-Layman's Conferences

Dr. R. G. Lee of Memphis, Tennessee, former president of the Southern Baptist Convention and pastor-emeritus of Bellevue Baptist Church in Memphis, will bring an inspirational message at the close of several sessions of the Pastor's and Layman's Conferences—scheduled July 8-10 at Jonathan Creek Assembly and July 11 and 12 at Campbellsville College.

Other persons delivering sermons at the sessions include (Jonathan Creek) A. B. Colvin, secretary of the direct missions department of the Kentucky Baptist Convention; Sidney Maddox, pastor of First Baptist Church, Hopkinsville; and Harold G. Sanders, executive secretary of the Kentucky Baptist Convention; and (Campbellsville) Eldred Taylor, pastor of First Baptist Church, Somerset, and president of the Kentucky Baptist Convention; and Executive Secretary Sanders.

Bible study at all sessions at both conferences will be led by Norman Ellis, pastor of the Cadiz, Kentucky, Baptist Church. Both conferences will also fea-

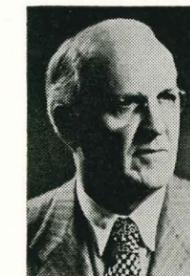
ture a discussion of the church development and survey ministry, led by Clifford Feeler, pastor of Meadowbrook Baptist Church in Waco, Texas.

A special feature at the sessions this year is a discussion of "church involvement in the social needs of the community," led by a panel of pastors and laymen.

The annual conferences at Jonathan Creek and Campbellsville are arranged by G. R. Pendergraph, secretary of the church administration department of the Kentucky Baptist Convention.

Pendergraph said all pastors and laymen in the Campbellsville and Jonathan Creek areas are invited to attend the sessions. No registration fee is required.

However, persons who wish overnight accommodations at the conferences should contact him at the Baptist Building in Middletown so rooms can be reserved, Pendergraph said.



Lee

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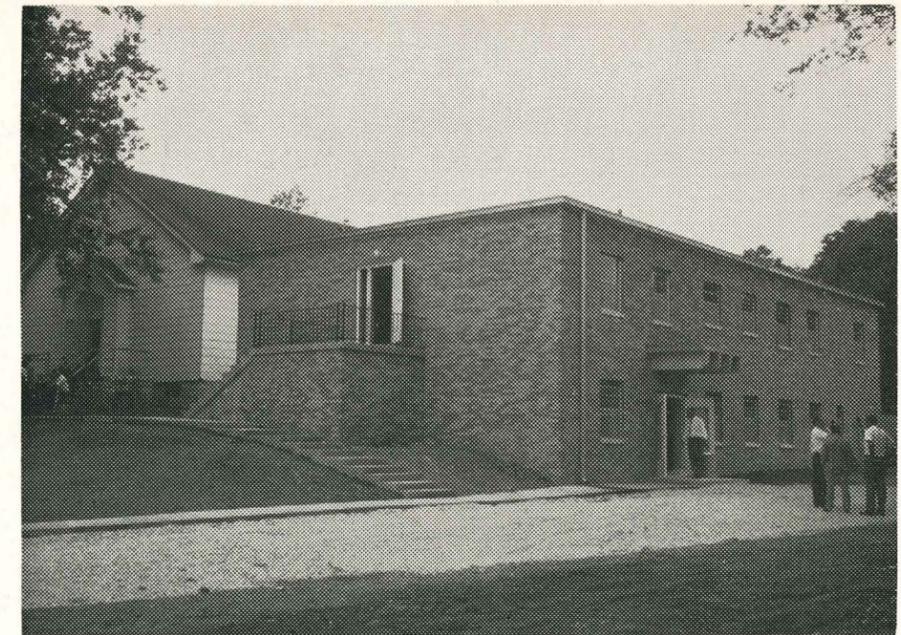
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## Wheelwright Pastor Goes to W. Liberty

James E. Casey, Jr., pastor of the First Baptist Church of Wheelwright since 1964, has been called as new pastor of the West Liberty, Kentucky, Baptist Church, effective July 1.

During Casey's 4½ years at Wheelwright, the church has added 66 people to its membership, paid off a \$10,000 debt, constituted its Lambert Mission into a church, and completed extensive improvements on its building. Its outreach into the surrounding community has grown considerably, as evidenced by the four Vacation Bible Schools which it conducted in the Wheelwright area last year.

Casey has served as a director of the Evangelism-in-Depth campaign for eastern Kentucky as well as a trustee for the city of Wheelwright.



### Educational Building for Ephesus, Winchester

Members of Ephesus Baptist Church near Winchester dedicated this new \$42,000 educational unit and a baptistry during special services on Sunday, June 16. Guest speaker for the morning services was Phillip E. Rodgers, former Ephesus pastor, who is now evangelism secretary for Virginia Baptists. Others participating in the dedication ceremony included Missions Secretary A. B. Colvin of the Kentucky Baptist Convention; Eldred M. Taylor, pastor of First Baptist Church, Somerset, and president of the Kentucky Baptist Convention; and Ross Figart, pastor of Petrey Memorial church near Hazard. The Ephesus pastor is Robert H. Sheffield.

### Conference for Kentucky YWA's Scheduled July 12-14 at Cedarmore Baptist Assembly

"Training to Serve" is the theme for the 1968 Kentucky Baptist YWA Conference, scheduled July 12-14 at Cedarmore Assembly near Bagdad.

Miss Sydney Portis, state YWA director, said a special feature of this year's conference will be training sessions on various phases of mission work led by qualified persons from Kentucky.

Topics to be considered in the training sessions include mission action projects, music and missions, mission vacation Bible schools, work with the economically-disadvantaged, drama and

missions, and YWA's and missions.

Another special treat for the YWA conference at 9:00 on Friday evening, July 12, will be a piano concert presented by Mrs. Betty Jean Chatham of Shelbyville. Mrs. Chatham has presented concerts and recitals all over the world and has played often at Kentucky Baptist conventions and evangelistic crusades.

A second inspirational music feature for the 1968 conference will be the presentation of "Purpose," a music-drama work composed by Philip Landgrave, minister of music at Baptist Tabernacle in Louisville and assistant professor of church music at Southern Seminary.

Landgrave will direct the combined youth choirs of Baptist Tabernacle and Broadway Baptist Church of Louisville in presenting the new work at 8:30 on Saturday evening, July 13. It is to be published by Broadman Press next May.

Miss Portis said any YWA member in Kentucky who wishes to attend the conference should immediately send a \$2.00 registration fee, per person, to Marvin Byrdwell, manager, at Cedarmore Assembly, Bagdad, Kentucky.

Accommodations are available at Boone Lodge, the motels and cottages, and the dormitory.



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