

# Western Recorder

September 24, 1959

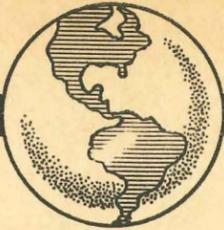
Vol. 133

No. 37

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WESTERN RECORDER  
Middletown, Ky.



September is Music Month



## GLEANINGS FROM THE FIELD

### CHANGES IN WORK

►The East Baptist Church, Paducah, has called H. D. Hudson of the First Baptist Church, Bardwell, and he accepted, beginning September 1.

►The Tremont Temple Baptist Church, Boston, Massachusetts, has called Carl J. Giers, pastor of the First Baptist Church, Chattanooga, Tennessee. He will begin his new duties in the Bay State on September 30.

►Cecil J. Pearson has resigned as associate executive secretary and superintendent of missions for the Colorado Baptist General Convention, Denver, Colo., and has returned to be the pastor of the First Southern Baptist Church, San Diego, Calif., where he is succeeding Elmer L. Gray, now gone to be on the faculty of Golden Gate Seminary.

►Ray Rozell, educational director for the First Baptist Church, Owensboro, Kentucky, has resigned to give full time to writing "Rozell's Complete Lessons" and other books he has committed to write and to be engaged in field work in the area of religious education. Rozell has moved to Fort Worth, Texas, where his business address will be P. O. Box 11. The Rozell residence is at 3355 Covert, Ft. Worth.

►Dr. William F. McGibney, who has been pastor for over five years of the Hanley Road Baptist Church, Clayton, Missouri, has accepted the pastorate of the Wilmington Baptist Church of Morning View, Kentucky. In specially prepared resolutions the Hanley Road Church commends the McGibneys to the Kentucky fellowship. In the resolutions the church expresses appreciation for the faithful and untiring efforts of Dr. McGibney and the McGibney family. Dr. McGibney is no stranger to Kentucky Baptists. He served as pastor of Kentucky Baptist churches earlier, including the First Baptist Church, Hodgenville, and is welcomed upon his return to the Kentucky fellowship.

### DEATH ANGEL KNOCKS

►Mrs. Mamie Belle Crouch, native of Fairview, Todd County, Kentucky, but now for some time the oldest member of Brooklyn Avenue Baptist Church, Detroit, Michigan, died recently. Born in 1879, she became a Christian in August, 1893, which was 66 years ago. She had been a widow for the last 44 years. In early

life she was a member of Bethel Baptist Church, Fairview, Ky., and later she became a member of Second Baptist Church, Hopkinsville, Ky. Pastor J. H. Maddox, Sr., conducted her funeral at the graveside service in the Crouch family cemetery near her birthplace.

►David K. Faile, youngest child of Dr. and Mrs. George M. Faile, Jr., missionaries to Ghana, died suddenly August 10 in Nalerigu. He would have been four in November. Cause of death has not been determined, but snake bite is considered probable. Burial was in the grounds of the Baptist hospital at Nalerigu. Appointed to Nigeria in 1953, Dr. and Mrs. Faile were transferred to Ghana in 1957. Dr. Faile has led in the establishment of medical work and the erection of a Baptist hospital in Nalerigu. Their address is Baptist Medical Center, Nalerigu via Gambaga, Ghana, West Africa.

►Mrs. Eula Nell Hargan Morrison, wife of Dr. Harvey F. Morrison, pastor of the South Miami Baptist Church, Miami, Florida, died Wednesday, August 19 at the age of 52 years. She served in an official capacity for three years as mission study chairman of the W.M.U. in Kentucky. A funeral service was held in the Lithgow-Wilhelm South Miami Center, August 20 at 9:00 a.m., and her remains were brought to Kentucky where a service was conducted at the Vine Grove Baptist Church, Saturday, August 22, at 2:00 p.m., and burial was in the Vine Grove Cemetery. She is survived by a sister, and by her mother, Mrs. Henry Hargan. Her husband was formerly pastor in Detroit, Michigan, and Campbellsville, Kentucky, and other places.

►Mrs. James A. (Stella M. Snow) Cummins, 86, a member of Parkland Baptist Church, Louisville, died August 24, at her home, 2410 Dumesnil, Louisville. Born in Boone County, she has spent most of her life in Louisville. Her husband died in 1950. She was the mother of George W. Cummins, associate director of the chaplains' commission, Home Mission Board, Atlanta, Ga., and formerly pastor of the First Baptist Church of Highland Park and the Beechmont Baptist Church, both in Louisville, and a chaplain in the U. S. Navy. She is also survived by two other sons, Malcolm C. Cummins, Owensboro, and William R. Cummins, Louisville; by one daughter, Mrs. Thomas M. Crawford; by one brother, James C.

Snow, Florence, Ky.; and two sisters, Miss Benta Snow, Florence; and Mrs. Sally Lancaster, St. Petersburg, Fla. Also she leaves eight grandchildren and 14 great grandchildren. She was buried in Evergreen Cemetery.

## Western Recorder

*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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Middletown, Ky.

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## Do-Nothing School Board Twiddles Its Thumbs While Bradfordsville Yearns

By GAINER E. BRYAN, JR., Special Correspondent

THIRD INSTALLMENT

The final blow came August 27, 1954. Although the state board of education had just accredited the Bradfordville High School for another year, the County Board of Education ordered it closed. They gave as their reason that the enrollment had dropped below the figure of 100 required for accreditation by the State Board. They directed high school children in the Bradfordville area to attend school in Lebanon, at the city school.

The indignant people of Bradfordville refused. They went on strike, shutting down their grammar school, too. For a year there was no education in Bradfordville. Meanwhile, they filed suit in Franklin Circuit Court to recover their school. This suit also was backed by P.O.A.U.

Their suit was comprehensive. They charged unlawful discrimination and arbitrary conduct by the County School Board resulting in the destruction of their school. They declared that the violation of school laws, failure of Kentucky school officials to furnish equal educational advantages, curriculum and facilities to their children constituted a violation of the 14th Amendment to the Constitution of the United States. They charged the unlawful use of school funds by county and state educational officers in maintaining specific schools in Marion County as parochial schools of the Catholic Church. They attacked the segregation of Catholic from non-Catholic children in the Marion County schools as a violation of the federal Constitution.

Every person in America who values religious liberty and the separation of church and state and feels that we have nothing to fear from Catholic domination should read the brief filed by attorney Jesse K. Lewis with the Kentucky Court of Appeals in the Bradfordville school case.

Here are some of the Catholic abuses of public schools in Marion County that were charged in this brief:

The Catholic-dominated county school board of Marion County had been contracting with the Catholic Church for years for school buildings at various places in the county.

More than 40 nuns were contracted to teach in six of these schools. They were members of a religious community. They were employed under their religious names. They wore their religious garbs and emblems while teaching. They required and received treatment as religious persons during school hours.

After deducting some living expenses from their salaries, they turned the remainder over to their religious orders which are a part of the Catholic church. **Although the county superintendent deducted the federal income tax from their salaries, this money was returned to them and they turned it over to their church.** This is because the government treats them as a religious institution and therefore exempts them from taxation.

The nuns and the priests of the Catholic Church in the various schools where the nuns were teachers gave the children training in the Catholic religion during school hours and, in addition, gave them training in the Catholic religion one hour a week at the adjacent Catholic church.

The Catholic superintendent and Catholic-controlled county school board had the nun-operated schools closed on Catholic holy days, and they stopped the school buses to the nun-operated schools on those days.

The suit pointed out that County Superintendent Spalding, although receiving his livelihood from public school funds, did not patronize the public schools of Marion County. He was bound, the brief alleged, by the Roman Catholic law that does not permit him to send his children to "non-Catholic, indifferent schools that are mixed, that is to say, schools open to Catholic and non-Catholic alike."

The Bradfordville plaintiffs lost their case in Franklin Circuit Court but won it in the Kentucky Court of Appeals. At last, they were vindicated.

In reversing the ruling of the lower court, the high court said, "We conclude that the County Board of Education of Marion County acted arbitrarily, capriciously and in excess of its lawful power in ordering the discontinuance of the Bradfordville High School without providing an efficient and uniform system of public schools within Marion County."

The court further said, "The condition of the Bradfordville High School at the time it was ordered discontinued appears to be the result of many arbitrary and discriminatory acts on the part of the local school board. The Board cannot arbitrarily cause a school to become substandard, and then defend its action in this respect on the ground that its course of conduct was necessary."

The court pointed out a few "situations." For example, the opinion stated,

"The record indicates that in 1951 a total of \$475 was spent by the county board on laboratory equipment for the Bradfordville school, while \$8,106 was expended for similar equipment for the Saint Charles School.

"Such instances of favoritism would tend to destroy the enrollment of pupils at the Bradfordville High School because its students would go elsewhere in search of an adequate education."

The opinion continued, "The over-all picture of school bus routes was clearly presented by the exhibits and it indicates to us a situation unfavorable to the students residing in the Bradfordville area."

Concerning the abuses in the nun-staffed schools, the court said: "The Circuit Court's findings indicate that there have been certain practices calculated to exercise a religious influence upon the students. The evidence shows that substantially all of the periodicals in the Saint Charles High School Library were Catholic periodicals, which is a violation of KRS 158.190, and that sectarian literature had on certain occasions been distributed. . . . The evidence strongly indicates that the students received sectarian religious training during these periods (during released time for 'moral instruction')."

"It also appears the Saint Charles and Saint Francis High Schools were closed on Catholic holidays and the school buses to those areas did not run. This action prevented the Protestant children from those areas who were transported to Lebanon, from attending school on those days."

The Court of Appeals remanded the case to circuit court, ordering injunctions to end the sectarian abuses and re-establish a high school system to afford all children in Marion County equal educational opportunities.

To the chagrin of Bradfordville citizens, the high court did not specifically order the re-establishment of their school but gave these instructions:

"So long as the board of education chooses to continue a system of regional or area high schools, compliance with the injunction will require re-establishment of a four-year high school in the eastern section of the county. However, the board will have the alternative of compliance by establishing a system based on a centrally located county school."

After some jockeying back and forth between the county and state education boards on the one hand and circuit and appeals courts on the other, Judge W. B. Ardery of Franklin Circuit Court ordered the establishment of a centrally located school in or near Lebanon. He said he felt that this would provide the uniform educational opportunities demanded and would also eliminate the segregation of Catholic and Protestant children in the public schools.

(Continued on Page 9)



**A Brightness Behind Gray Walls**

A number of men was already gathered in the bright and spacious chapel as we walked down the aisle and into the chaplain's office. We were at the Kentucky State Penitentiary in Eddyville and the chaplain was Paul Jagers, well known Baptist preacher to many Kentuckians.

R. G. Shelton, pastor of the Eddyville Baptist Church where I was visiting preacher in a revival; Dillard Hagan, Kuttawa Baptist pastor, and Perry Ginn, newly come pastor of First Church, Princeton, and I had joined Chaplain Jagers for lunch at the prison and for the mid-week service for the inmates who voluntarily assembled in the chapel.

On the piano stool was a young Negro from Chicago who handled the instrument as if he were a professional. I learned he had never played before coming to prison. In fact, he was a sullen, rebellious inmate before he was converted and the chaplain arranged for a mail order piano course.

The choir was made up of blacks and whites and led the congregation in real gospel hymns. "Just a Closer Walk With Jesus," done magnificently by the choir, set the spirit for the sermon. It was easy to preach. "Amen's" were generously provided for the encouragement to the preacher and we went with the prodigal son all the way from home into the far country and back to the father.

In the invitation service out stepped a man of many years with this confession, "I know I am the meanest man in the world but I want to trust Jesus to save me." In this moment he did not sound so much like a life-terminer for murder as he did like the Apostle Paul saying, "Christ came into the world to save sinners, of whom I am chief" (1 Tim. 1:15).

The tour of the prison gave mixed emotions. Row on row of cells in this maximum security institution gave profound impression of the meaning of the loss of liberty. A walk down the stairs "in the hole" where offenders in solitary confinement laid on single blankets in concrete floored cells without beds or chairs spoke of the harvest of sin.

The turn of a key in another lock brought us to death row. Two men awaited their fate here. I prayed with one, a Baptist Negro. The other, a Roman Catholic, is visited by the Roman Catholic priest periodically.

Still another lock opened into a small room and we stood before the crude looking chair with leather straps for hands, feet, head, and chest. An eerie feeling came over me as I sat in the chair and felt the electrode against one leg. "The wages of sin is death" took on new meaning.

Other parts of the prison seemed more like a col-

lege or a factory. School was going on in one building. In another building skilled men were turning out beautiful work in the wood-working shop and exquisite leatherwork was going on in still another building. The men worked and looked like any other factory workers except for the number on their shirts and guards were not as conspicuous as ordinary foremen.

The gymnasium looked like a physical education class at college but with more enthusiasm. Wrestling appeared to be the favorite sport and four robust fellows gave us a command performance tag match which surpassed some television shows.

Outside in the grass-carpeted prison yard and along the flowered walks men milled about and gathered in groups. It resembled very much a Kentucky county court house lawn on Saturday afternoon. Bitterness showed through the faces of some, others looked hardly old enough to shave, but most had the same appearance as men seen every day with no hint of the story behind their confinement.

On the whole tour not one thing was out of order. The yard, floors, walls, and everything were clean as a pin. The conduct and appearance of the prison made for a tribute to the Commonwealth of Kentucky and Warden M. W. Thomas. The warden's philosophy, "Learn to earn," was evident in practical application everywhere.

As we walked across the yard toward the gate to leave, I made a remark about the rehabilitation program seen in the prison. Chaplain Jagers gave his philosophy in five words, "To me rehabilitation is regeneration."

**A Cross and a Pennant**

By coincidence the four-motored plane which carried Dr. W. R. Pettigrew and me from Louisville to Washington for the Annual Conference on Religious Liberty landed at National Airport only nine minutes after the plane of Mr. Nikita Khrushchev set down at nearby Andrews Air Force Base. On the way to the hotel the taxi driver talked excitedly and hopefully about the visit of the Russian premier as he avoided the marked off route of Khrushchev from Andrews Air Force Base to the Blair House. Crowds were already thick along the streets chosen for the parade though it was an hour away.

Learning that the parade route was only several blocks from the hotel, we decided to join the estimated 200,000 for a glimpse of the No. 1 Russian. Our observation post was at 15th Street and Pennsylvania Avenue, N.W.

People were 10 to 20 deep. Ingenious devices were contrived by those trying to get a good view. Trash cans, fire plugs, window ledges, and bumpers, hoods, and tops of cars were pressed into service. Others brought boxes, chairs, and stepladders for observation posts. Hundreds of heads appeared at windows of many-storied buildings. The crowd was augmented by thousands of government workers given extra time for the occasion.

The first contingents of the parade drew applause from the spectators. Little emotion was evident in the crowd as the open car appeared carrying Mr. and Mrs. Khrushchev with Eisenhower seated between them. The bald head of Mr. Russia shone in the bright September sun. He was all smiles and waved enthusiastically at the crowds. His appearance differed little from a typical American business man.

It's hard to describe what seemed to be the atmosphere of the crowd. Excitement and curiosity were evident but there was no disposition toward a hilarious greeting for a celebrity. Most of the crowd came only minutes before the parade passed and to watch the crowd assemble gave some impression that many felt apologetic for their presence.

Some downright disrespectful and hateful remarks passed through the crowd. Others joked about taking a shot at Khrushchev but not loud enough to be heard by countless unidentifiable security men on hand. The security force was so large that one radio announcer approached three in a row before he found someone for an interview. Veteran observers called it a quiet but courteous reception by the crowds. Ap-

plause was scarce for Mr. K and only a few waved back at him.

The crowd seemed to be saying to the Russian visitor, "We are tolerating you for the sake of world peace hopes but we don't admire you. We are willing to talk with you because we have no desire for the other alternative."

The usual number of exciting incidents marked the occasion. Reports and rumors of plots and plans against the visitor checked by the police proved groundless. One man carrying a black skull and crossbones flag one block from where we were standing was escorted away by policemen. Black arm bands were distributed in the crowd near Blair House.

Two incidental events on the occasion could well symbolize the meaning of the occasion. As Khrushchev neared the end of the journey from the Air Base to where he was to reside in Washington, an unidentified plane made a huge cross in the sky over Blair House. This was later learned to be a planned anti-communist demonstration.

Back at Andrews Field a few minutes before, Khrushchev had presented Eisenhower with a replica of the Soviet pennant planted on the moon by the Russian rocket. Two symbols—a cross and a replica pennant of a moon rocket. In which is the hope of the world?

It might be too much to expect that the cross above his abode will be born in the heart of Khrushchev but it is not too much for us to rest our faith and hope in that cross now and even when we have a souvenir pennant of our moon rocket.

**BAPTIST FORUM**



►Miss Maxine Lindsay, Southern Baptist missionary appointee for Gaza, has left the States for her field of service. Her address is Baptist Hospital, Gaza, via Egypt. Miss Lindsay is a native of Carrollton, Ky.

►Dr. Wm. S. Abernethy, 86, for 21 years pastor of Calvary Baptist Church, Washington, D. C., and the 24th president of the American Baptist Convention, in 1933-34, died August 17. His funeral was held in Calvary Church on August 20. He had retired in 1942. In his early life he had been pastor in Berwyn, Ill., 1899-1912; and at the First Baptist Church, Kansas City, Mo., 1912-21. Mrs. Jane Rickard Abernethy, 4901 Earlston Drive, Washington, his widow, survives him, as do two sons.

►Twelve of the thirteen who made professions of faith at the two week tent revival at Meta Baptist Mission, Pike Association, were baptized August 30. Indicative of the spiritual impact of the revival on the mission was the 100% increase in attendance at prayer meeting on the Wednesday following the meeting. William H. Lodwick, of the First Baptist Church, Alcoa, Tenn., assisted the mission pastor, Eddie Henson, in the meeting. The First Baptist Church, Pikeville, which sponsors the Meta Mission, also has three other missions. Harold Wainscott is pastor of the church.

**A SUGGESTION**

Editor:

How about Western Recorder of Kentucky Baptists for the new name for the finest Baptist paper I know about? Culpepper, Va. Clem A. Walters

It's unbelievable how strongly I felt the prayers of Christian people, otherwise I could never have lived through such a horrible shock. God bless all of you!

Mrs. George H. Riggs  
Marilyn and George, Jr.  
Owensboro, Ky.

**A PERSONAL WORD**

Editor:

The futility and inadequacy of words overwhelm me at a time like this. It was never more forcibly impressed upon me than at a time when I so genuinely would like to express the appreciation in my heart to you, the board of directors of the *Western Recorder*, the many churches all over the United States who were so thoughtful to write and wire me that they are praying for us, the many personal gifts, the beautiful flowers, a special thanks to those who gave to the "Riggs Memorial Fund" at Victory Memorial Church in Louisville, the many cards and beautiful letters, your many deeds of kindness.

►The Crestwood Baptist Church, Frankfort, will dedicate its new \$275,000 building at its new 6-acre location, on the Georgetown Road, on Sunday afternoon, October 4, at 3:00 C.D.S.T. The old property has been sold. Pastor Henry Downing, who has been there since February, 1955, says that Dr. W. R. Pettigrew, pastor of the Walnut Street Baptist Church, Louisville, and vice president of the Southern Baptist Convention, will be the dedicatory speaker. Crestwood has a membership of 765, with a Sunday school enrolment of 791. There have been 375 additions since Pastor Downing went there.

## Paul A. Wieland Dies in Memphis Baptist Hospital

Dr. Paul A. Wieland, 58, Trenton, Tennessee, died at the Baptist Hospital, Memphis, August 29 at 10:00 a.m., following a stroke he suffered at 10:30 o'clock Friday night before his passing. His funeral was conducted by Pastor R. Brown Hughes, assisted by Brethren L. L. Council and Charles McClain, at 3:00 p.m. on Monday afternoon, August 31, at the First Baptist Church, Trenton, where the deceased had been pastor emeritus for the last two years. Burial was in the Oakland Cemetery, Trenton.

Dr. Wieland was born in Louisville, Ky., a son of Mrs. Clara L. Wieland and the late Henry Oscar Wieland. He attended the city schools of Louisville, the Fort Wayne Bible Institute, Fort Wayne, Ind., Bethel College of Russellville, Ky., and Southern Seminary. Union University conferred the honorary D.D. upon him later.

During his seminary days he was pastor at Ghent, Kentucky, later going to Bolivar, Tenn., and then in 1942 he became pastor at Trenton, Tenn., accepting retirement there in 1957 on account of ill-health. He was married to

Miss Donna Saunders, Rossville, Tennessee, whom he met during college days when she was a student at Logan College, Russellville, Ky., and he at Bethel College, in the same town.

During his college and seminary days he carried a full-time job in addition to his academic studies, which usually meant that he was a linotype operator on the newspapers of Russellville and Louisville. Also he took time out to be halfback on the football teams, and walked off with most of the pole-vaulting, jumping, and other track contests. Also he was editor of his college paper one year.

He was named to the board of trustees of the Baptist Hospital at Memphis in 1946, later becoming chairman of its Executive Committee, and since 1954 he has been the president of the full board. He planned the Madison-East Building at the hospital, and led the drive for funds to erect the building. He was a former chairman of the Tennessee Baptist Hospital Commission.

Parallel with these positions, he was a member of the board of trustees of Union University, Jackson, Tenn.; a member of the Sunday School Board, at Nashville; and a member of the Executive Board, Tennessee Baptist Convention.

He is survived by his wife, already mentioned; by two daughters, Mrs. Ralph Lawler, Trenton, Tenn.; and Mrs. Cecil McMinn, Norwich, New York; by three brothers: Oscar A. Wieland, Lexington, Ky.; Raymond D. Wieland and William Lee Wieland, both of Louisville, Ky.; by one sister, Mrs. Ira A. (Ruth Wieland) Harrison, 1116 Lloyd Drive, Oklahoma City 10, Okla.; by his mother, Mrs. H. O. Wieland, Lexington, Ky., and Oklahoma City, Okla.; and by one grandchild, Paul Lawler.

## Richard Young Gets National Attention for His Hospital Ministry



Richard K. Young

WINSTON-SALEM, N. C.—The power of the Christian faith to help solve humanity's most pressing and personal problems has long been recognized at North Carolina Baptist Hospital. Today, it is more and more realized all over the country that the minister who is trained in pastoral care has his own particular place on the healing team. In fact, medicine and religion are establishing a partnership for the assault on human ills.

Dr. Richard K. Young, chaplain at North Carolina Baptist Hospital and head of its Department of Pastoral Care and School of Pastoral Care, is a pioneer in the movement for giving the hospital patient the advantage of a minister's care as he seeks renewed health. His department is the largest in the nation and the school is one of the oldest and largest with a record of over 500 graduates trained to minister to the sick and distressed. To Dr. Young and the Hospital, the knowledge of a job well done is generous compensation for their efforts, but to Baptists of North Carolina and the whole South it is a matter of considerable satisfaction to know that

their work is making medical history, that their efforts are being heralded throughout the country.

Some time ago Dr. Clarence W. Hall of The Reader's Digest staff heard of the pastoral care program at Winston-Salem. He found it so interesting that he wrote a story for the September issue of his magazine. Dr. Young is writing a book on spiritual therapy as the newest ally of modern medicine for publication by Harper and Brothers. Thus, the experiment in Christian ministry to the hospital patient which started in a small way at Baptist Hospital back in 1946 is now, in its remarkably enlarged and successful state, being placed before the people of the whole nation. Thousands of the sick who have been trying to get well without the help of an important member of the healing team, the minister, will have new hope and faith when they have read the history of what has been done at North Carolina's Baptist Hospital.

To the modest Dr. Young, this public acclaim is something he never expected. He quickly explains that credit for any successes should go to his associates at the Hospital and the Baptists of North Carolina and the South who have so generously assisted and supported the work.

Pastoral care of the sick is simply the application of academic theology to the illnesses of man. It was more than 2,000 years ago that Plato said: "If the head and the body are to be well, you must begin by curing the soul." Those who work with Dr. Young or have attended the school he directs, are trained to treat the spiritual aspects of illness just as the physician and psychiatrist work to cure his mind and body. At first, doctors often did not feel that a minister could be of much help as they tried to cure a sick person. But that is not the case today for the medical profession is rapidly re-discovering the ancient truth that the patient who is sick spiritually cannot be a well man, that health of the body and mind cannot be separated from a healthy soul. More than 7,000 ministers, including the graduates of North Carolina Baptist Hospital's School of Pastoral Care, are working with physicians in all parts of the United States and in several foreign countries in an effort to help the sick find total health. Some say a quiet revolution has been accomplished in the medical profession as doctors welcome the assistance of these ministers. Dr. Young says that the church has the greatest opportunity today to fulfill the healing ministry of Jesus through the unified efforts of physicians and clergymen since He commanded His disciples to "preach the gospel and heal the sick."

Dr. Young established Baptist Hospital's Department of Pastoral Care in 1946. One year later the School of Pastoral Care opened its doors. In the department there are six permanent chaplains, 12 chaplain-interns, and 20 clinical trainees. Their job is to apply the spiritual min-

istry to mind-body problems which have been medically established. They worked in the beginning only with patients of the Hospital. The original plans did not call for outpatient service, but Dr. Young found that patients often wanted the chaplains to talk with members of their families, that many patients returned for additional help, and that there was a great demand for outpatient work. Accordingly, it was added and the department now handles about 4,500 of these visits a year.

The variety of troubles these people bring to the department is indicated in the appointments for just one week. Among those who came in this period were: a man who had not been able to control his drinking for eight years, a mother who was afraid to have any more children because she had a retarded child although her husband was anxious for a son, a young man whose fear of failure was making it difficult to earn a living, a couple with a young daughter who had been expelled from two schools, and a

supervisor who was unable to give orders to those under him.

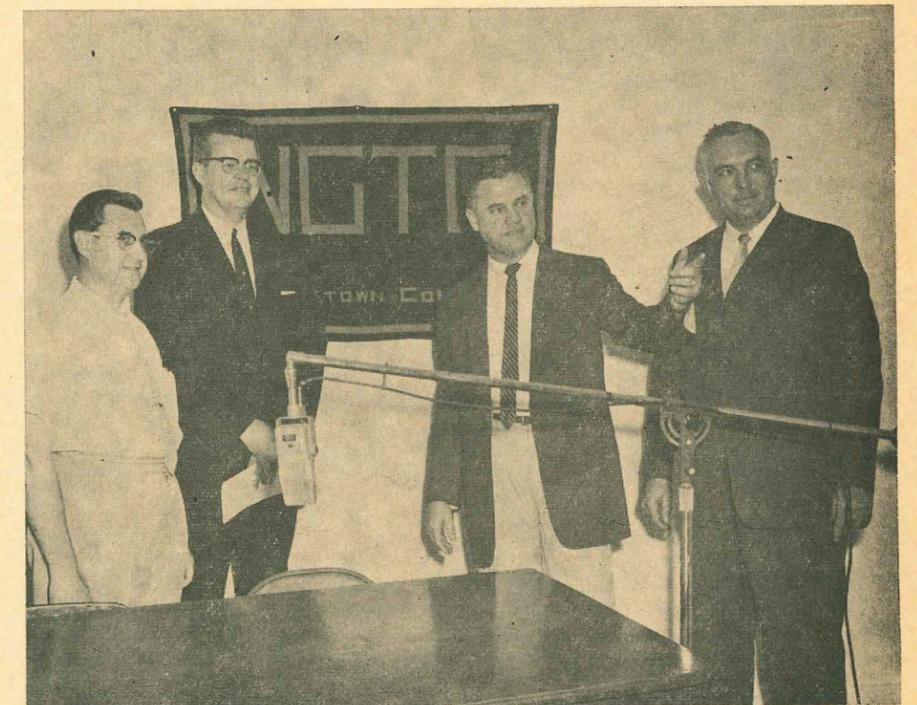
Pastors who were trained in the School of Pastoral Care are working more effectively with the sick in their local churches in 30 states primarily in the South, and in seventeen foreign countries.

The appearance of the detailed story of this work in the September issue of the *Reader's Digest* reflects credit upon Southern Baptists and their hospital ministry.

►Dr. W. T. Waring, pastor of the Central Baptist Church, Brookhaven, Mississippi, retired in August and has moved to Arizona to join other members of his family who live in this western state. Dr. Waring was formerly pastor of the Dover Baptist Church in Shelby County, the Mt. Hebron Baptist Church, Garrard County, Mt. Olive Baptist Church, Clark County, and at Pleasureville, Kentucky. He was also associate pastor of the Ashland Avenue Baptist Church, Lexington, Kentucky.



Island Creek Baptist Church, Manchester, Ky., voted to expand their educational plant by digging a basement under their present plant. Excavation had just been completed and footing was about to be poured when the workmen heard loud cracking noises. Several men and a high-lift digger were rushed out of the hole just before the building collapsed on August 18. Damage was estimated at \$10,000, and it is not known if the insurance will cover this type of damage. All the newly purchased pews and a piano were either damaged or destroyed. Pastor Lloyd Centers says services will continue to be held in the undamaged rooms to the rear of the building and worship services will be conducted in a tent nearby.—Ed. Boden, Jr., Oneida, Ky.



The Georgetown College Speech Department has completed its new studios on the third floor of historic Giddings Hall for the campus radio station, Station WGTC, a student operated FM station, according to Prof. Henry C. Lindsey, speech department chairman. Three broadcast studios are provided, as well as office-reception room, a radio classroom, and a large workshop room for equipment, repair and storage. The permanent staff will include Jerry Bradshaw, senior, station manager, and Raymond Lows, chief engineer. WGTC will broadcast four hours per day, beginning October 1 and continuing through April. It will carry a number of live broadcasts from the studios, and by remote control from John L. Hill Chapel, the Athletic field, the gymnasium, grill and from the recital hall of the Nunnolley Music Building. The station has a direct line to WGOR, a local commercial station, giving the college a powerful outlet for special programs originating on the campus. Shown in the picture (left to right): Arno Walker, manager of local Radio WGOR; President Robert L. Mills; Prof. Henry L. Lindsey; and Academic Dean Henson Harris, all in the new control of radio Station WGTC.

## Let's Put Purpose in our Aimless Sunday Schools!

By WAYNE CHRISTIANSON, in Moody Monthly

Imagine yourself this fall a stranger in a strange town with school about to begin. Comes the first week of September and you leave your youngsters at the neat, brick school two blocks away and drive away with no misgivings.

But your peace of mind soon fades when you learn that the new school is not quite all you thought. You express your fears to a neighbor.

"Oh, folks here don't take school too seriously," he tells you. "Sure, kids have to go to school," he adds, "but who worries about home work and grades? They'll learn enough. And kids here always get promoted!"

This word of comfort keeps you awake all night. By morning you've made up your mind. You're going to visit school.

There, unfortunately, you find that what your neighbor said is true. No one but you seems worried about how much your youngsters learn. Yes, there are textbooks—for classroom use. Aside from these, the teachers' aims seem vague indeed. No one seems to know whether Jerry is up to par in reading or whether Janet should bear down on her multiplication tables. Exams? Report cards? No one bothers about them in this school.

Could a situation like this really exist? Probably not in our land of supervised public education. But something very much like it is actually taking place year after year in the majority of our Sunday schools.

Take a careful look at what goes on in your own Sunday school next Sunday, and unless it is one of the relatively few exceptions, you will be forced to one conclusion. The Sunday school is doing a wonderful work—but doing it in an utterly aimless way.

There is no question but that the Sunday school is moulding lives, largely because it has enlisted faithful, praying Christians in the task of gathering individuals of all ages and exposing them to the Word of God and the power of the Holy Spirit. Some are being saved, many are being guided, and all are being encouraged to live the Christian life. All this is fine, but it should not blind us to the fact that in doing this wonderful work the average Sunday school is content to jog along with a lack of purpose and vigor which we would not tolerate for a moment in our public schools.

Most churches frankly look to their Sunday schools to shoulder the load of teaching among their memberships. But the average Sunday school is uncertain about what is an adequate curriculum, is largely indifferent as to whether or not the individual "pupil" learns or stagnates, and promotes its members regardless of whether or not any real learning has been accomplished.

These facts are so well known that it is hardly necessary to document them. By and large, the problem of providing a curriculum which will give the Sunday school pupil step-by-step teaching in the Bible has been surrendered to the publishers of lesson quarterlies. This in some respects is a step forward since the quarterly makers are giving careful attention to this problem.

It is a small wonder that the typical "pupil" does not take the Sunday school's teaching efforts very seriously. He does not expect to master what he is covering or build on his knowledge from month to month—and he is seldom disappointed. He may receive a devotional thought now and then along the way and even some spiritual applications. These are valuable, but they should not hide the fact that the Sunday school is in need of a more clear-cut curriculum, that it needs to face the task of teaching the Word of God as a whole and that it should challenge individual interest and effort in a way that it does not now do.

In view of this situation, it should be no surprise that those trained in Sunday schools are not well taught. For example, there was the survey taken a few years ago among 281 incoming college students, two-thirds of whom said they had regularly attended Sunday school. Of this group 79 per cent did not know the name of the tax collector who became a disciple, 74 per cent could not even name the father of Joseph and his brethren, and 70 per cent did not know in which book of the Bible to look for the Ten Commandments. Hard as it is to believe, 65 per cent failed to identify "the famous wise man of the Old Testament!"

Some may argue that the Sunday school cannot expect to carry out a purposeful teaching program. One hour or even an hour-and-a-half is too short a time. The handicap of using volunteer workers is too great. And the necessity for depending on interest to prompt voluntary attendance and lesson preparation all put the Sunday school at too great a disadvantage.

These are very real difficulties, certainly, but no one of them is insurmountable. This is being proved by Sunday schools which are operating successfully with respect to these problems.

At least three basic needs must be met if our Sunday schools are to become the more effective instruments they should be. First, there is the need for trained leadership. In addition to all-important spiritual qualifications, these leaders will need to know how to put others to work. They will need to know how to assign duties, how to help those under them to become more effective, how to arouse

enthusiasm, and how constantly to keep checking up on results. Such leaders will recognize the necessity of a training program, not only for teachers but for other Sunday school workers. They will be keenly aware of the value of morale.

The second need is for vision. In every Sunday school some one or two persons at least must have a concept of what his Sunday school can be. Remember, the great majority of us who are trying to do Sunday school work have never had the advantage of seeing how an effective, purposeful Sunday school works.

This is one of the great values of Sunday school conventions. Such conventions make it possible for busy Sunday school workers, who are normally walled up in a local situation, to learn what other schools are doing. Inevitably convention goes make the discovery that some Sunday schools are effective, smoothly functioning organizations—that *it can be done!* At the same time the convention provides down-to-earth help in various aspects of Sunday school work through its many workshops. As a result they go back home with a mental blueprint of the kind of Sunday school theirs may well become as well as with some idea of the practical steps they need to take.

The third need which must be met—and in some respects this is the most important—is the need for definite goals and standards. As evangelicals we should know what it takes to make a Sunday school program truly effective. To that end we believe it would be valuable to set up standards of accreditation for Sunday schools. This is suggested not with any idea of coercing a local group to comply with standards others have established. Instead the thought is that the individual church, if it wishes, may lay hold of these standards to measure the effectiveness of its own school and decide how it can be improved.

By the same token, a limited number of standard, comprehensive examinations might be made available by some central agency for those who wish to test the progress of their Sunday school pupils in certain subjects. Such tests would be comparable to the Regents' examinations given in New York State except that they would be for voluntary use. Standard tests for qualifying teachers might also be of value.

Some will feel that even occasional tests are out of place in the Sunday school. But why? We do not hesitate to make use of tests to qualify students for college entrance, for government service, for drivers' licenses. Why should the Sunday school hesitate to put itself on the gold standard of achievement as well?

Finally, the Sunday school should establish specific goals and standards for each teacher and department within the school. Before the year begins, each worker should know exactly what he is

to accomplish. At the close of the year, a check should be made to see whether that goal was met.

This might lead to an achievement day when Sunday school pupils report on what they have learned during the year. Certainly it should mean a specific report on the work of the Sunday school as a whole. How many have been enlisted; how many have dropped out; how many have completed prescribed work; how many have made professions of faith; how many have identified themselves with the church as active members—does your Sunday School have the answers to such questions now? It could and should if it is to do an effective job.

It is within the power of the Sunday school to strengthen the entire church by giving its members more adequate instruction. It can reduce or almost end the drop-out of those who now seem to feel that Sunday school is not worth the effort. It can attract and challenge outsiders who at present are uninterested in its program. It will reduce the church's tragic loss of uninstructed Christians through the pull of cults, the snare of various temptations, through worldliness or simple malnutrition.

Next Sunday, no doubt, you'll go to Sunday school. You'll thank God, per-

haps, for all it is and all it means to you who attend. You'll enjoy the songs, the lesson time, the fellowship. But along with this, perhaps, you'll have a new sense of the needs in your own Sunday school. And perhaps you'll be increasingly uncomfortable about each one until your Sunday school is as good as you know in your heart it can be.

—o—  
►A. C. Maxwell, Houston, Texas, will be visiting professor for a year at Clear Creek Baptist School, Pineville, Ky., where he will teach religious education and evangelism. Educated in Austin and Waco, he majored in business administration and for many years was scout and lease man for Texas Oil Company. He pioneered in B.Y.P.U. work, becoming the first paid Baptist religious educational field secretary in Texas. In 1925 he wrote the first manual on Associational Training Union methods. He has been pastor of three churches in Houston and Beaumont in the last 25 years. Mrs. Maxwell, the former Mildred Jolly, Louisville, Ky., graduated from the University of Louisville, and studied piano with private teachers here. She is a sister of the late Robert Jolly, well remembered in Kentucky and Texas.

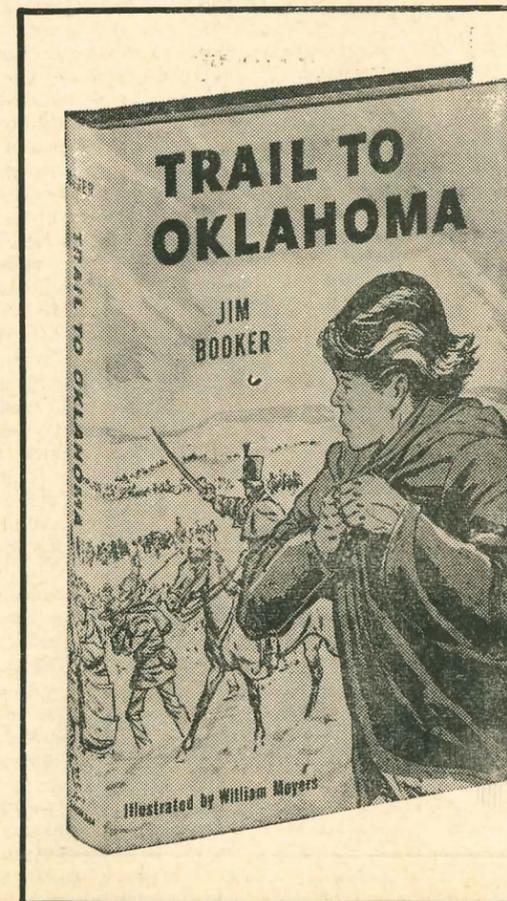
## BRADFORDSVILLE

(Continued from Page 3)

Now two years have passed, and the central high school has not materialized. Many people in Marion County are saying it never will be realized. Most of the citizens with whom I talked—Protestant and Catholic alike—now favor a system of regional schools and the reopening of Bradfordsville high school. If this could be done, the Bradfordsville citizens would feel that at last they had received justice.

A time for rapprochement has come in Marion County. The people on both sides of the bitter, long-drawn-out conflict could now sit down and talk, as Eisenhower and Khrushchev are trying to do, and end the "cold war" in Marion County.

Instead of a byword for politico-religious controversy, Marion County could become a symbol of harmony and good will between Protestants and Catholics. Good faith on the part of the Catholic county school superintendent and board members would say to the world that Catholics in public office can administer public affairs in the interest of all the people. Must we go on believing the opposite? Must justice continue to be thwarted in Marion County?



## A FAMOUS EPISODE IN OKLAHOMA HISTORY...

### TRAIL TO OKLAHOMA

by Jim Booker

This is the story, told for the first time for boys and girls, of the Cherokee's forced march from their home in the mountains of North Carolina to the government reservations of Oklahoma. Told through the eyes of Young Deer, a lad of twelve, the book reveals the boy's initial awakening of a moral and spiritual maturity. Re-creates, with vivid characters, one of the most interesting episodes in the history of Oklahoma. (26b)

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# KENTUCKY BAPTISTS AT WORK

## CHURCH MUSIC

### First Associational Music Conference in Bethel Has Banquet & Questionnaire

By EUGENE F. QUINN



E. F. Quinn

An entirely new feature of an associational music-education conference was the passing out and filling out of a questionnaire on the present music program in each church represented at the conference of the Bethel Baptist Association which was held on Thursday night, August 20, at

the First Baptist Church of Russellville, Kentucky. Each church leader who attended the conference filled out one of these questionnaires in order to determine to what extent his church needed further music training and development. The average grade out of 100 possible points was 35 points.

The conference began with a well-planned and decorated supper, with Rev. Ed Camp, associational moderator presiding. Some very fine and much needed fellowship among the music leaders of the association was enjoyed by all.

The program consisted of four topics being presented and discussed by the group under the leadership of four of the pastors in the association, including Rev. Shirley DeBell, Rev. Lawrence Martin, Rev. Victor Watts, and Rev. Russell Bennett, the associational music director and assistant pastor at First Baptist Church of Russellville.

Three decisions were reached as recommendations to be made to the associational music officers in their planning for the coming year. The first was to continue the quarterly Hymn Sings for the coming year. The second was to have a Carol Sing on an associational basis. The third decision was to have area training schools the last week in January of 1960 in five churches in Bethel Association. The suggested plan is to teach music reading and the church music administration classes in each of the five schools. The plans are to begin the week with a central rally at Russellville and to conclude the week on the following Sunday afternoon with a concert of the combined groups.

A total of thirty-eight music and church leaders were present for the program representing at least seven or eight churches in the association. Congratulations are in order for Rev. Russell Bennett, the associational music director and his committee for the fine work which they have done in planning such a fine conference.

### WHITE'S RUN HAS FIRST ASSOCIATIONAL CHURCH MUSIC CONFERENCE

On August 9 White's Run Association made history for itself by having a music conference on the theme "Music That Honors God" with sixty-three members of eight out of the eleven churches which are in the association represented. An associational choir presented special music for the conference which was under the direction of associational music director, Herschel Spivey.

The music fellowship and inspiration that this conference provided is another step in the growth of Kentucky Baptists music for Christ.

## SUNDAY SCHOOL

### State Mission Promotional Material to be Sent All Superintendents

By ROY E. BOATWRIGHT

Within a few days your Sunday School Superintendent will receive promotional material on State Missions to be used on State Mission Sunday, October 25.

A worthy contribution from the churches designated, "state missions" will provide additional service in our denominational program.

### NEW GRADED LESSONS

New Graded Lessons for nine-year-old Juniors are available for the first of October. Many innovations are to be found in them. In order to acquaint the officers and teachers of Juniors with the new material it would be well to order from your Sunday School Department, Middletown, Kentucky, the Preview Lesson Material. Training awards are issued for the study of the preview lessons providing all requirements are met.

### NEW PAMPHLETS

Two new pamphlets relative to the Church Study Course for Teaching and Training are available. One is entitled *Your Church Study Course for Teaching Category 17*. This lists all the

courses specifically for Sunday school workers. The other is entitled, *Trained Workmen Through Church Study Course for Teaching and Training*. This lists all the books and makes a statement about the system of awards and credit requirements. These pamphlets replace "Workman Unashamed." Order these from your Sunday School Department.

### STATEMENT ON TRAINING DEADLINE DATE FROM SUNDAY SCHOOL BOARD

**ABSOLUTE DEADLINE:** The absolute deadline for requests for awards in the Sunday School Training Course is September 30. The last group of requests from the Sunday School Department must be postmarked not later than September 30. However, any request from the Sunday School Department postmarked after September 30 will be processed as Church Study Course for Teaching and Training requests.

## TRAINING UNION

### Primary Leaders Plan Book

By JAMES H. WHALEY, SR.



J. H. Whaley

The *Primary Leaders Plan Book* is off the press at last! This plan book should be used by both department leaders and associate leaders in every Primary Department in Training Union. You may obtain yours from the Baptist Book Store for \$2.25.

Since it is designed to be used for a year, leaders will need a copy by October 1. The plan book is the size of *The Primary Leader* and is designed to fit a three-ring notebook. It would be good to have the plan book and the leader in a notebook for ready reference.

What is the Plan Book? It provides a year's supply of planning sheets, records of the work of the department and individual children and report blanks for making reports to the church. The Standard and a guide for evaluating the work is included. The creative activities section will be invaluable to primary workers. Instructions are given in detail for the use of such materials as *Tempra*, *clak*, and recipes for making other materials. There is a series of instructive articles on how to help chil-

dren make murals, television sets, do spatter painting and make stories and plays. Other helpful material is included.

Get your copy today!

### R. MAINES RAWLS TO CONDUCT STATE PLANNING MEETINGS

By STANLEY HOWELL

Mr. R. Maines Rawls will conduct four State Planning Meetings for associational Training Union officers in western and south-central Kentucky September 28-October 2. Mr. Rawls is Director of Associational Work for the Training Union Department, Baptist Sunday School Board, Nashville.

State Planning Meetings are conducted each year to acquaint associational Training Union officers with the program and new materials for the new associational year. State Training Union Department Personnel will conduct twenty-four more Planning Meetings later in October.

The schedule for Planning Meetings directed by Mr. Rawls is listed below. All meetings will begin at 7:00 p.m. and adjourn at 9:00 p.m. C.S.T.:

**September 28—First Baptist Church, Mayfield**—for West Union, West Kentucky, Graves County and Blood River Associations.

**September 29—First Baptist Church, Gracey**—for Little River and Christian County Associations.

**October 1—Mexico Baptist Church, Mexico**—for Ohio River and Caldwell Associations.

**October 2—First Baptist Church, Auburn**—for Logan County, Bethel, Simpson and Warren Associations.

## WOMAN'S MISSIONARY UNION

### Jubilee Goals

By MRS. CHARLES P. GUNTHER  
State Jubilee Chairman

Do you recall the final exams and "end of the year" report cards of your school days? There were times when you could hardly wait for the report card because you knew that you had done your best and your teacher would recognize that fact. Probably there were other times when you knew you had failed to do the reasonable and proper work which would entitle you to a good grade. In that case you would dread to see the grade and hear the teacher's comment of disappointment and disapproval.

Regular examinations and reports are necessary in all phases of life's work. They serve as a measuring rod to help us determine our weaknesses and show us how to improve and strengthen our work to reach various goals and challenges according to the abilities which we possess.

Thus the reason for a jubilee report!

The idea for such a report is original in Kentucky. As far as we know there is none similar to it in any other state. If



Mrs. Charles P. Gunther

there is a good response to the annual report for the first year of jubilee we shall endeavor to secure a semi-annual and also an annual report next year.

Each local jubilee chairman will receive a report blank before October 5. She is expected to give full information requested and return the report by October 15 to her associational chairman who will grade each one and return a compiled report to the regional chairman by November 5. The system of grading is given at the bottom of the report blank.

The reports will be returned to the state chairman who will assort them according to grades. The local churches, associations, and regions with the highest ratings will be recognized at the state meeting in April.

Due to the fact that the study book "Christian Witnessing" was published so late in the year you will not report it on this year's report. However, you are urged to use it as a study book for which you will be given extra credit on next year's report if you finish the study by November 30, 1959.

Every report that fails to be returned to the association will count against that association and region. If your jubilee chairman is not alert please pinch her or push her until she is awake to her responsibilities.

If we have done our best in Christian witnessing during our first year of Jubilee Advance we will hear our Master Teacher say "Well done, thou good and faithful servant". If our report reflects a lack of Christian witnessing in various areas we may justly deserve His disapproval.

In either case let us be ready to say with Paul "This one thing I do, forgetting those things which are behind,

and reaching forth unto those things which are before I press toward the mark for the prize of high calling of God in Christ Jesus". Then we shall be ready to make our second year of Jubilee Advance a year of Leadership Training which will enable us to win victories for Christ for many years to come.

A new year stretches out before us with new goals, a new challenge and a new opportunity to win the smile of approval from our Lord and Master. May God direct and bless you as you strive to reach all the goals of our second year of Jubilee Advance.

## BROTHERHOOD

### Kentucky Baptist Men Confer at Campbellville

By FORREST R. SAWYER

The Kentucky Baptist Brotherhood Convention, mentioned previously in this column, is to be held at Campbellville Baptist Church, Campbellville, Ky., Thursday and Friday, October 1 and 2. The first session is devoted to Evangelism; the second to Royal Ambassadors; the third to Stewardship; and the fourth to World Missions. There is not room for the printing of the entire program, but a few of the subjects and speakers on each program are given below to whet the appetites of the men of Kentucky to attend in large numbers:

Thursday, October 1, 7:00 p.m.

Welcome.....John Wagster  
BROTHERHOOD BEGAN.....Archie Brown  
"Joy in Personal Witnessing".....Sam Ferrell, Jr.  
"I've Seen Evangelism Committees".....W. J. Isbell, Jr.  
"Make Disciples".....Sid M. Maddox

Friday, October 2, 9:00 a.m.

BROTHERHOOD MOVES.....Archie Brown  
Importance of R.A. Work.....George Wheeler  
Fight Years in R.A. Work.....Bill Funk  
R.A. Committee Works.....Lionel Hatfield  
R.A. Camperaft.....Calvin Fields  
Questions from the Floor directed to George Wheeler, James Sapp, W. J. Isbell, Jim W. Allen, Bill Funk, Howard Watts, Calvin Fields, Bill Vaught, Charles Chatham  
"Boys will be Men".....James M. Sapp

Friday, October 2, 2:00 p.m.

"My Stewardship".....Walter W. House  
"I Am Pastor of a Rural Church".....Cova Duvall  
Message.....Norman Ellis

Friday, October 2, 5:30 p.m.

Banquet for Associational Brotherhood Presidents, R.A. Leaders, Missionaries, and Moderators.

Friday, October 2, 7:00 p.m.

BROTHERHOOD GOING.....Archie Brown  
"My Church and State Missions".....W. K. Weaver  
"Kentucky Baptist Missions".....W. C. Boone  
"The World—My Mission".....W. R. Pettigrew

There was a partial error in the W.M.U. Column on page 10 of the *Western Recorder* of September 10 which should be clarified. The date of the Y.W.A. House Party program at Georgetown College is given in the heading as October 9-11, as correctly stated in the body of the paragraph below.

**SUNDAY SCHOOL AND TRAINING UNION  
ATTENDANCE, SEPTEMBER 13, 1959**

	S.S.	Add.	T.U.
Louisville, Walnut Street	1455	14	301
Missions	412	1	156
Louisville, Ninth and O	1127	9	330
Louisville, Carlisle Ave.	1034		214
Pammyra	37		18
Corydon	50		19
Madisonville, First	970		264
Hopkinsville, Second	946		235
Mayfield, First	898		180
Mission	103		
Louisville, Crescent Hill	897		266
Mission	124	4	
Louisville, St. Matthews	886	51	259
Elizabethtown, Severns Valley	882		165
Missions (2)	61		
Bowling Green, First	869	13	180
Andrew Mission	202		
Louisville, Parkland	827	6	207
Lexington, Immanuel	810	6	251
Todd's Road Chapel	25		
Covington, Calvary	809		
Owensboro, Third	798		233
Somerset, First	769	3	276
Mission	57		
Lexington, Calvary	755	1	205
Mission	34		
Harrodsburg	750	1	135
Missions (2)	67		59
Lexington, Grace	733		
Branch	15		
Louisville, Beechland	716	4	156
Mission	187		48
Louisville, Beechmont	703	3	132
Newport, First	679	2	161
Chapel	96		33
S. Newport Mission	48		14
Covington, Latonia	666		172
Louisville, Victory Memorial	632	2	146
Glasgow	621		125
Missions (2)	159		
Paducah, Immanuel	588		161
Ashland, First	564		108
Missions (3)	202		
Evansville, Calvary	556		152
Louisville, Hazelwood	542		101
Louisville, Rockford Lane	518	3	156
Louisville, Highland	522	15	226
Henderson, Immanuel	511	2	
Missions (2)	130		
Hazard, First	510		109
Owensboro, Hall Street	506		171
Ashland, Unity	498		111
Louisville, Southside	491		69
Paducah, First	488	1	192
Louisville, Shively	482		95
Lexington, Rosemont	482	4	151
Corbin, Central	475		126
Mission	77		29
Louisville, Bethlehem	465	3	136
Bellevue	465		90
Louisville, Farmdale	464		110
Mission	98		40
Danville, First	463	3	102
Mission	66		
Florence	461		97
Louisville, Eighteenth St.	427	1	112
Mission	59		46
Ludlow, First	426		78
Louisville, Beth Haven	452	1	154
Louisville, 23rd and Broadway	444		188
Lexington, Porter Memorial	437		110
Central City, First	430	4	205
Owensboro, Eaton Memorial	427		138
Louisville, Bethany	423		96

Jeffersontown	412		89
Mt. Washington, First	411		92
Louisville, Valley Station	409	4	82
Franklin, First	408	1	131
Mission	63		23
Owensboro, Buena Vista	403		138
Louisville, Green Acres	401	2	138
Russellville, First	396		137
Mission	54		
Louisville, Deer Park	389	6	78
Davis Chapel	124	2	
Paducah, East	388		152
Danville, Lexington Ave.	384		58
Missions (2)	105		72
Bardstown	367		49
Louisville, Valley View	363		115
Covington, First	363	1	176
Mission	68		
Middlesboro, First	361		86
Springfield	356		88
Versailles	355		79
Greenville, First	354		130
Louisville, Shawnee	354	1	110
Scottsville, First	345		65
Louisville, Beechwood	343	5	144
Louisville, Immanuel	338	7	84
Walton, First	332		152
Frankfort, Thorn Hill	332		
Corbin, First	316		66
Ashland, Pollard	314	1	130
Mission (2)	102		
Ft. Thomas, First	311		68
Mission	100		
Barbourville, First	302		175
Missions (3)	260		
Shepherdsville, First	301		70
Mission	5		
Campbellsville			
S. Campbellsville	295		98
Lebanon Junction, First	293		114
Owensboro, Lewis Lane	289		100
Cold Spring, First	282	1	102
Falmouth	280		
Mission	24		
Louisville, Audubon	279		42
Dawson Springs, First	279		51
Middletown, First	261		101
Hawesville	260		91
Earlington, First	259		113
Mt. Carmel	252		143
Sonora	239	1	87
Williamson, E. Williamson	237		60
Mission	105		61
Hazel	237		
Ashland, Fairview	234		56
Mission	55	1	
Middlesboro			
East Cumberland Ave.	232		93
Louisville, Baptist Temple	224	3	57
Owensboro, Seven Hills	223		58
Marion	221		61
Carrollton, First	221		60
Shepherdsville, Little Flock	218	2	62
Owensboro, Wing Ave.	205		76
Folsomdale, Liberty	201	2	63
Madisonville, Liberty	182		139

Ground-breaking services will be held for Meadow Hill Baptist Chapel, 5513 Minor's Lane, Louisville 19, Ky., on Sunday afternoon, October 4, at 2:30 o'clock. This is in the Okolona sector of Greater Louisville. Charles Godwin is pastor of this mission, sponsored by the Farmdale Baptist Church, where James Borders is pastor.

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**SUNDAY SCHOOL LESSON**

By H. C. Chiles

**GOD CALLS FOR LOYALTY For September 27, 1959**

Malachi is one of the Minor Prophets whose name means, "My Messenger." The last of the Old Testament prophets, he forms the transition link between the Old and the New Testaments. Who he was and whence he came we are not told. All we know about him is what the study of his prophecy affords.

Malachi's prophecy was occasioned by the unfaithfulness of the people toward God. They had been released from captivity in Babylon and had been back in their own land for almost a century. The outburst of religious enthusiasm which characterized their return had resulted in the rebuilding of the Temple. Following that great achievement there was a grave declension in the spiritual life of the people from the fervor which they had manifested in the days of Ezra and Nehemiah.

**I. The Rebuke. Malachi 2:17.**

Due to His great love and mercy, before inflicting punishment upon them God sent a message of rebuke and warning to the disobedient people through His prophet. As a skilled, spiritual surgeon Malachi diagnosed the condition of the people, lay bare the root of the disease, recognized the tragedy which was inevitable if the disease were not cured, and told them of the improvement and blessing in the event they should receive the remedy.

God rebuked the people for their unfaithfulness and disobedience. Because of their terribly sinful lives they did not respect God as they should have done. They even stooped to accusing God of being unjust.

**II. The Refining. Malachi 3:1-4.**

These verses were written in reply to the last question in chapter two, "Where is the God of judgment?" Because good and evil were not receiving an immediate and obvious reward the people cynically asked this question. The divine answer to their inquiry was recorded in the first verse of chapter three. In it we observe a promise, a person and a purpose.

According to this passage, the Messiah's coming was to be announced by a messenger or herald. John the Baptist was simply God's advance agent to tell of the actual coming of the Messiah. That great man of God appeared on the scene in God's good time and prepared the way for the coming of the Messiah. John the Baptist prepared the way for the coming of the Saviour as remote peoples build

highways for the coming of their king. He prepared the way by preaching repentance toward God, by baptizing those who had truly repented, by announcing that the coming of the Lord was near and by giving Him His rightful place when He did come.

Concerning Christ, John the Baptist said, "Behold the Lamb of God, which taketh away the sin of the world." Soon after the beginning of Christ's public ministry, he said, "He must increase, but I must decrease."

He bore such a remarkable testimony for Christ that our Lord said, "Among them that are born of women there hath not risen a greater than John the Baptist." What a remarkable tribute!

Malachi also warned the priests and the people about the consequences of their sins. It was to be expected that the priests were to be and do right if the people were to be and do what they should. Seemingly, both priests and people were utterly unaware of their heart condition and consequent failure, which had been brought about by their departure from the will of God. He made it clear that when the Lord appeared, He would purge the people of their dross, beginning with the sons of Levi. He let them know that God's judgment would come upon the priests, the spiritual leaders, who above all others should have been faithful. Leadership in things spiritual carries with it tremendous responsibility, in the light of a personal accountability.

**III. The Return. Malachi 3:16-18.**

There were those skeptics who imagined that evil doers were the most prosperous and that the disobedient fared better than the obedient. Being desirous of blaming God for their disappointments, they blatantly declared with all boldness, "It is vain to serve God." When He reminded them that their words against Him had been "stout," they replied by implying that He was mistaken for their conversation had been spiritual and uplifting.

It is indeed refreshing to note that in contrast to the class which was uttering such blasphemous statements there was a very earnest group of true worshipers who loved God supremely and sought to do His will faithfully. This small remnant clung to the true worship and the proper exaltation of God. They feared God, meditated upon Him, made His will

the subject of their conversation and obeyed Him. They "spake one to another" about the Lord.

Quite naturally, God "hearkened and heard" when the faithful ones talked about Him. He always knows when His people talk to one another about Him, and He notes that fact in His book of remembrance. Since He keeps books, and they are always perfectly accurate, it is important that we live in such a manner that He can make good entries opposite our names.

Like the jewels of the earth, there is a vast difference between professing Christians in that some are genuine and others are mere imitations. Both jewels and Christians are to bring honor to their owner. What a joy it is to go through life knowing that you are one of God's gems, and in that day when He shall make up His jewels you will be one of them! Are you one of God's jewels?

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# SEGREGATION AND THE BIBLE

By W. M. NEVINS, Lexington, Kentucky

In the *Western Recorder* issue of July 16, was published an article entitled *Segregation and The Bible*, by Guy H. Ransom, lecturer, Duke University. To show that the Bible does not teach segregation, the writer gives a number of arguments none of which I have ever heard before, save the last, and then proceeds to demolish them. The last one, the curse of Ham, I have heard, but I regard it as irrelevant and of no value. It is an easy procedure and requires little of logical gymnastics to put up a straw man by spurious arguments, and knock him down.

When he has done this, then, by a strange *non sequiter*, as if the words segregation and prideful superiority and discrimination are synonymous terms

and mean the same thing, he proceeds to show that the Bible speaks against prideful superiority and discrimination, and is therefore against segregation. This is clearly illogical. He has first to prove that segregation—separate but equal—is synonymous with discrimination and prideful superiority.

Take as a simple example our colleges, some strictly for men, others strictly for women. There we have segregation. Are they therefore discriminatory? The founders of these institutions had good and sufficient reasons for their establishment, and that reason most certainly was not prideful superiority and discrimination.

So with our separate schools for white and negro children. The purpose of this

segregation is not prideful superiority nor discrimination, but prevents the integration and miscegenation of the white and negro races.

Segregation is taught all through the old Bible. "But," the writer claims, "the cultures of the people change with the passing of the centuries."

That is true. The mores of the people change but God does not change. We have the same God in the New Testament that we have in the Old, a God who made the separate races of men, scattered them on the plains of Shinar, and fixed the bounds of their habitation, putting to rout the integration scheme of Nimrod of one blended race for one world. I agree whole heartedly with David Livingstone who said: "God made the white man white, and He wants him to stay white. He made the black man black, and He wants him to stay black. The devil made the mulatto."

Coming into the New Testament, we find the same unchanging God at work in the person of Jesus Christ the Son, and the Holy Spirit. Christ made no attempt to blend the races of men into one. He stated positively, "My kingdom is not of this world." His was a spiritual kingdom. He sought in no way to change the social and civil relations of men. His definition of love and brotherhood did not include the marriage altar. He sought in no way to break down the social and civil barriers between the races. I was amused when an integrationist editor wrote me: "There will be no segregation in heaven, and there should be none down here." I replied: "By the same argument, there will be no marriage in heaven, therefore there should be none down here. There will be no children born in heaven, therefore there should be none born down here, and so on, *ad nauseum*." I have not heard from him since.

Coming on to the day of Pentecost, we see the same unchanging God at work, in the outpouring of the Holy Spirit. What a polyglot of nations assembled! What an opportunity for the Holy Spirit to put into effect the scheme of Nimrod, and blend these nations into one with one language for one world! But the Holy Spirit did nothing of the kind. On the other hand, each man heard in his own language the wonderful works of God.

The writer gives a number of quotations from Paul to try to prove that the Bible does not teach segregation. If the reader will study these scriptures he will see that Paul in every case was speaking of the spiritual, and not the social and civil relations of man. Just to prove this, take only one quotation he cites, Gal. 3:28: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." Now I ask you frankly, is Paul speaking of earthly relations, or spiritual? Were

there not Jews and Greeks, bond and free, male and female?

It seems hard for the integrationists to see the distinction between Christ's spiritual kingdom and the relations of men and women on earth where sex and marriage are involved. They cannot understand how we can love and have Christian fellowship with the negro, without opening to him the marriage altar. They are blind to the expert opinion of the biologists and sociologists of the day like Allan Nevins, and others, that *integration inevitably leads to mixed marriage and the amalgamation of the races*.

You will notice one strange thing in the article of Professor Ransom: he does not mention the word *integration*. He has probably looked in the dictionary, and found out the meaning of the word. I advise the reader of his article to do likewise.

## Canadian Baptist Leader Sets Precedent

OTTAWA, Canada (BWA)—Prime Minister John Diefenbaker of Canada, a devout Baptist layman, has set a new pattern for all official entertaining in the future—no liquor.

Canadian newspapers report that as an experiment, a dinner without liquor was given by the Prime Minister in Montreal late in June for about 2,000 guests invited to the St. Lawrence Seaway opening. It was Mr. Diefenbaker who issued orders that no cocktails were to be served.

The event turned out so successfully that the government decided to make it an official and regular practice.

## Youth of Fulton Church Enjoy Youth Retreat

FULTON, Ky.—As a climax to Youth Week at the First Baptist Church, Fulton, 34 young people went to Jonathan Creek Baptist Assembly. Located in the Kentucky Lake Area, on a beautiful slope perfectly situated for a camp, the buildings consist of a well equipped kitchen and spacious dining room, with a basement used for storage, supplies and recreation in-doors if necessary, a lovely three-wing dormitory and a tabernacle.

The young people left the church Friday afternoon at 5:00, arriving at the assembly grounds for the evening meal, which was served by Mrs. E. H. Knighton, assisted by Mrs. Harry Allison and Mrs. J. A. Hemphill. After the meal and assignment of rooms, the youth assembled at the tabernacle for an inspirational service under the leadership of Mr. Dale Enoch, Bolivar, Tenn., and Miss Barbara White, Jackson, Tenn.

Saturday morning after breakfast, games were enjoyed until 9:30, when a panel discussion was conducted on "Problems Confronting Christian Young People of Today."

After lunch the afternoon was spent in recreation. At the evening service Mr. Enoch spoke on Consecration and Rededication. A most impressive campfire service by the lake closed the Youth Retreat. On Sunday a one-day Youth Revival was conducted in the church.

The youth of the First Baptist Church, under the direction of Mr. Festus Robertson, Jr., completed one of the most successful Youth Weeks in the history of the church.

Youth sponsors for the retreat were Mr. and Mrs. Festus Robertson, Jr., and Mr. and Mrs. Johnny Barbar.

From the Baptist World Alliance offices in Washington comes word that Dr. Edward B. Willingham, secretary of the American Baptist Foreign Missionary Societies, is traveling in the interest of the societies in Western Europe, Poland, Russia, India, Burma, Thailand, Hong Kong and Japan. He expects to return in mid-October. Accompanying him in Europe and Russia are Dr. Edwin A. Bell and Dr. Gordon Lahrson, Chaplain Frederick P. Loman and Mrs. Willingham.

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- God's Care of His Own—Acts 11:19-12:24
- Every Christian a Missionary—Acts 1:1-13:4
- Salvation and Christian Fellowship—Acts 15:1-35
- What Must I Do to Be Saved?—Acts 16:1-40
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## Are We (Kentucky Baptists) Being Faithful?

In 1958 gifts of Kentucky Baptists for all causes totaled \$22,773,782.00 or \$37.03 per capita. Of this amount, Mission gifts totaled \$3,882,771.00 or \$6.31 per capita. (The smallest of any state in the Southern Baptist Convention.) This was the measure of our support of 1,355 Foreign Missionaries; 1,386 Home Missionaries; 100 State Missionaries; our entire Program of Christian Education, Hospitals, Child Care and many agencies and departments undergirding all of our work.

### Our Cooperative Program Record for 10 Months 1959

1959 Goal \$2,300,000.00

Monthly requirement to meet 1959 Goal \$191,666.66

#### Receipts

1958 - 59

November .....	\$157,212.99
December .....	205,578.14
January .....	192,016.24
February .....	162,904.06
March .....	191,924.33
April .....	193,391.79
May .....	174,722.50
June .....	200,589.37
July .....	176,076.03
August .....	147,256.89

\$1,801,672.34

Amount required to meet goal ten months..... \$1,916,666.60

Amount received for this period ..... 1,801,672.34

**Short of the 1959 objective ..... \$ 114,994.26**

It is a fact worthy of note that while our local church budgets are growing each year in large amounts, the gifts to Missions with many churches remain static or in other cases are declining. Only a few show a consistent increase.

Surely these figures do not represent our interest in the world missionary program. Yet it is one standard of measurement. All of our Institutions share in the decrease as well as the increase. These facts are given with the prayer that they may stimulate an acceleration in interest and gifts during September and October, that we may come to the end of our Associational Year (October 31) with a note of joy and thanksgiving.

Pastors and church treasurers, please see that the Mission portion of your church budget is sent to the Baptist Building at Middletown before the deadline, October 31.

**W. C. BOONE, Executive Secretary-Treasurer**

**General Association of Baptists in Kentucky**

**Kentucky Baptist Building**

**Middletown, Kentucky**