

Western Recorder

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WESTERN RECORDER
Middletown, Ky.

January 12, 1961

Vol. 135

No. 2

THIS WEEK

OUR GREATEST CHALLENGE

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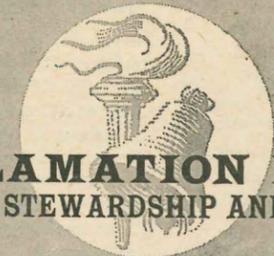
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Circulation
This Week
70,091



A PROCLAMATION FOR 1961 THE YEAR OF STEWARDSHIP AND ENLISTMENT

WHEREAS seven Baptist conventions have covenanted to participate in the Baptist Jubilee Advance in recognition of the one hundred and fiftieth anniversary of organized Baptist mission work in North America, and

WHEREAS these Baptist bodies have agreed to major on one common objective for each year during the Baptist Jubilee Advance, namely, 1959-1964, and

WHEREAS significant achievements have resulted from the 1959 emphasis on Cooperative Witness, and from the 1960 emphasis on Teaching and Training, WE THEREFORE PROCLAIM 1961 AS THE YEAR OF STEWARDSHIP AND ENLISTMENT, the theme for which shall be:

"I Will Be Faithful"

And the purpose for which shall be:

"To seek to lead every Baptist to a new and deeper understanding of and commitment of Christian stewardship"

And the Scripture for which shall be:

"Moreover it is required in stewards, that a man be found faithful"
(1 Corinthians 4:2).

WE MUTUALLY AGREE that Christian stewardship includes the management of the total resources, both personal and material, with which men are entrusted by God, and that each participating convention will work out its own objectives and methods for impressing this ideal on the minds and hearts of its constituency.

WE FURTHER RECOGNIZE the significance of numerical goals in leading men and women, boys and girls, to be better stewards of their material wealth, while acknowledging the fact that the giving of money and building of budgets is no substitute for the total personality dedicated to God's service and consecrated to the task of making a Christian impact on every area of community, national, and world life.

MOREOVER WE JOIN IN AFFIRMING our conviction that stewardship can only be interpreted in the light of its spiritual nature, and that it is never to be construed as man's plan for raising money, but God's plan for rearing his children.

American Baptist Convention • Baptist Federation of Canada • National Baptist Convention of America
National Baptist Convention, U.S.A., Inc. • North American Baptist General Conference
Seventh Day Baptist General Conference • Southern Baptist Convention



GLEANINGS FROM THE FIELD

GOLDEN WEDDING ANNIVERSARY

►The fiftieth wedding anniversary of Mr. and Mrs. L. S. Taylor was observed November 25, with a reception in Fellowship Hall, Beechmont Baptist Church, Louisville.

ABOUT THE MISSIONARIES

►Dr. Catherine Walker, Southern Baptist missionary now on furlough from Indonesia, is moving from Wheaton, Ill., to Winston-Salem, N. C., where her address is School of Pastoral Care, North Carolina Baptist Hospital. She is a native of Rome, Ga.

►Mr. and Mrs. Hubert L. Hardy, Jr., Southern Baptist missionaries to Chile, have returned to the States for furlough and may be addressed at 402 S. Second St., Fulton, Ky. Both are natives of Kentucky, he of Fulton and she, the former Ruby Brown, of Madisonville.

►Mr. and Mrs. A. Jackson Glaze, Jr., Southern Baptist missionaries now on furlough from Argentina, have moved from Louisville, Ky., to Greenwood, S. C., where their address is 1520 S. Main St. He is a native of Dlo, Miss.; she is the former Eugenia Jarvis, Greenwood, Miss.

►Mr. and Mrs. George A. Canzoneri, Southern Baptist missionaries to North Brazil, have completed a year of language study in Campinas, Sao Paulo, and moved to their field of service at Corrente, Piaui. They may be addressed, Caixa Postal 2, Cidade da Barra, Baia, Brazil. Both are natives of Mississippi, he of Jackson, and she, the former Betty Ray, of Oxford. He lived for some years in Lebanon Junction, Ky., and elsewhere.

DEATH ANGEL KNOCKS

►Mrs. Rose Shumate died on August 29, and the W.M.U. of her church, the Phillips Memorial of Brandenburg, has sent us resolutions about her passing. She was a loyal and sympathetic friend who made the joys and sorrows of others her own; she was a loving mother, a kind and gracious neighbor, a consecrated Christian, a tireless worker, faithful member and loyal officer.

►Both the Highland Baptist Church and its deacons have adopted resolutions about the passing of Mr. I. Grundy Janes, Sr., a faithful member for the last 13 years. He was ordained a deacon in 1949 and had served with much distinction in that office. He was baptized in the Mill Creek

Baptist Church, near Bardstown, as a boy. He moved with his family when he was a lad to Bardstown and joined the Bardstown Baptist Church. As a youth of 16 years he taught a Sunday school class of adults. This class became the nucleus of a mission which later was organized as a Baptist church. Janes joined Highland in 1947, coming from West Broadway Church. He has been director of the Training Union, chairman of the House and Grounds Committee, chairman of the baptismal committee, and president of his class.

CLEAR CREEK VISITOR

►Dr. H. Cornell Goerner, secretary for Africa, Europe and the Near East for the Foreign Mission Board of the Southern Baptist Convention, was the speaker at missionary day programs at Clear Creek Baptist School, November 28 and 29. Dr. Goerner, who directs the work of more than 400 missionaries in 16 countries and territories, was professor of comparative religions and missions at Southern Baptist Theological Seminary.

PADUCAHAN IN OKLAHOMA

►Dr. Frank F. Norfleet, of the Immanuel Baptist Church, of Paducah, Ky., was the evangelist in a recent revival in the First Church of Bartlesville, Oklahoma. There were a total of 26 additions by baptism, 8 by letter, and 2 by statement, with 4 additional Professions of Faith, and 30 rededications. The pastor of the Bartlesville Church is Dr. James M. Baldwin, formerly secretary of evangelism for the State Convention of Illinois. Dr. Baldwin is a graduate of Georgetown College and of Southwestern Seminary in Ft. Worth. Since going to Bartlesville, less than 18 months ago, he has seen a new \$45,000 parsonage built, and two mission buildings, and an educational unit, with a total value of better than \$400,000 begun.

CALIFORNIAN VISITS KENTUCKY

►Edmond Walker, assistant executive secretary-treasurer of the Southern Baptist Convention of California, Fresno, and at present the interim executive secretary of that body since the retirement of Dr. S. G. Posey, visited the *Western Recorder* office during the holidays. Like so many former Seminary students, he had the wisdom and foresight to marry a Kentucky girl, so he always has a good excuse to return. Mrs. Walker is the former Lurie Brown, for some years in other days the organ-

ist of the Ninth and O Baptist Church, Louisville. Brother Walker is attending Pacific coast—the Directors of Schools of Methods in Richmond, Va., and the State Superintendents of Missions in Atlanta, Ga.

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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The *WESTERN RECORDER* cannot assume cost of making cuts. This must be borne by persons or organizations sending pictures.

Printing of articles bearing signatures of authors does not necessarily indicate endorsement.

Our Greatest Challenge

By KENDALL BERRY, Blytheville, Arkansas
Layman Chairman, SBC Executive Committee



Kendall Berry

During 1960 many Southern Baptist leaders have been unusually concerned about the diminishing increase of gifts through the Cooperative Program even though designated gifts have continued to increase at about the same, or to an even greater, percentage that has been experienced throughout our Convention for a number of years.

Now we all know that various approaches may be taken, and charts may lead us one way or another, depending upon how much emphasis we place in the numerous figures that we employ in our graphs.

The old adage that "figures don't lie" is still as true as ever; but, in like manner, we may be prone to become discouraged too quickly if we only study one side of our multi-faceted denominational work now carried on by people called Southern Baptists.

The same God, who has allowed us to grow so much and make such progress in the past few years, is still on his throne, directing every turn of the universe and every action of mankind. We, of so little faith, need to put forth greater effort in seeking God's will in our lives and in our time.

Baptists have truly been favored during the past several decades, for which we should be most thankful. It is no time for us to think of ourselves as something special, or even as being favored over any other group; but rather a time when we need to get back to that old time zeal for winning lost men to our Saviour, forgetting the frills, comforts, or even the esteem with which we hope our fellow man holds us.

Of course, that does not mean that we as Baptists should not be honorable, upright, and cooperative with others in seeking to do good on this earth. It does mean, however, that the *motive* behind what we do must be right. Indeed, we must give ourselves over completely to the will of God before we can possibly do our best work for Christianity as individuals or as a denomination.

As has been the case with numerous other groups, as history plainly reveals, we will no longer experience the progress our denomination could enjoy, unless and until our *main purpose* as Baptists is to serve God for the sake of helping to bring a lost world to Christ rather than for one instance ever making our pri-

mary purpose an attempt to build up a great religious group. Let's put first things first: *Christ for all men*, and all these other things will take care of themselves as we lose our will in that of our heavenly Father.

It certainly ill-behooves a layman from ever offering any criticism of our dedicated pastors throughout our Convention; but maybe some attention should be brought to bear upon the many pressures that often catch so many of our leaders in their grip until it becomes hard to distinguish what the will of God really is. We get into building programs, and God certainly wants us to honor him with worthy churches. We get so engrossed in our own local programs that we often cannot see the great need that is so urgent out on the mission fields, home and foreign, and surely God does not want any group to neglect the local situation. We get so worked up over organization that we often have no time to think about the problems and needs elsewhere, and this is no condemnation of organization. Organization has been a boon to Baptists, but let's not get so over-organized that we forget the purpose of that organization.

As God sits on his throne waiting for us to seek his divine will, why then do we stumble and falter, worrying about diminishing revenues and less conversions? God is ready, able, and willing to help us to see the light, his way, in a manner so magnificent that none of us has ever even dreamed of what we as Southern Baptists can do if we but get on our knees and seek his will in all that we do.

We preach full submission to God's will, but are we practicing what we preach? Regardless of what we want; regardless of the position it may place some of us in, exalted or abased; regardless of our own egotistical opinions, as pastors, laymen, or denominational leaders; regardless of petty jealousies among churches and even our denomination agencies; yea, regardless of the cost: the sooner we seek God's will in unison the greater will be the rewards and the more quickly will those rewards be reaped—maybe not for any one individual but for all mankind for now and throughout eternity.

God is still on his throne, ever seeking a generation to do his will and put forth every effort to Christianize this lost world. Our opportunity is *today*. Life is so short. We can do so little by ourselves, but with God's help there is no limit. Shall we offer ourselves, in all sincerity? God will do the rest.

There has never been a greater chal-

lenge to any people than that offered the leadership of Christians. The challenge is to the leaders of the Southern Baptist Convention. Countless church members back in the grass roots sections are ready and willing to follow the greatly inspired leadership; and many, many millions of others will join in such a movement. Shall we miss this big opportunity, or shall we step upon the altar of God, willing to be criticized, ridiculed, and even martyred for so great a program?

Let's put first things **FIRST**, and other things will fall in place if we but place our faith in the Redeemer we preach to others. It's time to *practice* what we *preach*; it's time for *action*. This is *our day*. If we do not take up the banner and go forward, God will necessarily have to extend the challenge to others, and we of all people will be most miserable should we fail NOW!

No, the greatest problem facing Baptists, as well as all Christians, is not less revenues than we had anticipated. The greatest thing in any human being's life is, today as always, what are we doing with Christ? Complete submission to the will of God will solve all the ills of mankind today, individually or collectively. You may say, but we can't reach all men in so short a time. Maybe not and maybe so, but those we do reach, even ourselves, will rise up and call us blessed in eternity.

Christ is truly the answer to the world situation; but, more important, he is the answer to our needs as individuals. Let's start with our own lives with a sincere and more consecrated devotion to God and full attempt to finding his will for each of us as we go about our daily tasks. It could be the beginning of a complete change in world tensions, and more assuredly our own.

This is not an appeal to sinners, but rather a re-evaluation of each of us as Christians. If every Southern Baptist would but adopt this idea, this whole world could and would be turned upside down for Christ. Will you do your part?

►Nine separate octavos, selected from manuscripts received in its nation-wide anthem competition, will be published by Broadman Press, Nashville, on January 15. Each is an original composition for mixed voices. Titles and composers: "Cast Thy Burden Upon the Lord" and "Psalm 23" by Claude L. Bass; "Who Walks with God" and "This I Pray" by A. P. Van Iderstine; "Many Waters Cannot Quench Love" by Helen Laney; "None Other Lamb" by Robert Graham; "Paradise of God" by Margrethe Hokansen; "Oh, for a Closer Walk with God" by Paul F. Liljestrang; "O Lord of Heaven and Earth and Sea" by Jeanne E. Shaffer. None of the titles has appeared or will appear in the music section of *The Church Musician*. This music is available at all Baptist book stores.



What About the Uniform Lessons?

Should Southern Baptist churches continue to use the Uniform Lesson Plan in their Sunday schools or should the lesson plan of our own be developed? This has been a question through the years but has been the topic of more discussion in recent months.

Uniform Lesson Series is the plan whereby about forty denominations in America and other nations use the same Bible passages on the same Sundays in their Bible schools. It dates from 1872 when a uniform lesson system was launched in Indianapolis under the auspices of the old National Sunday School Convention. Southern Baptists' connections with the plan date from 1882.

Criticism of Southern Baptists' participation in the Uniform Lesson Plan comes from two main sources. One of these sources is unjust, unfair, misleading, destructive in intention and thus deserves little serious hearing. The other source is sincere, valid, constructive in intention and thus deserves serious consideration.

The unfair criticism is from persons hostile to Southern Baptists. These are against all we are trying to do and jump on this matter as a vulnerable point. They live and have their being by sharp criticism and misleading and false accusations. They have their own independent movements and seek to be leaches by inviting support from co-operating Southern Baptist churches. Some conscientious, sincere Baptists are led away by these wolves in sheep's clothing.

Typical of the charges of these critics is the one that we buy our Sunday school lessons already written by non-Baptists. Nothing could be further from the truth. Every word in every Sunday school help published by Southern Baptists is written by Baptists and carefully edited by our Sunday school experts. The only part of the lessons we share with others is the actual Bible passages used in each lesson.

A related charge is that our financial support of the committee that works out the units of Bible study is a contribution to the National Council of Churches. This also is very misleading. Southern Baptists pay \$14,000 a year for use of the lesson series because the series is copyrighted. All other denominations using the copyrighted plan also pay for it. Our payment goes to the committee which prepares the series. It is true that this committee which was originally known as the International Council of Religious Education is now the Division of Christian Education of the National Council of Churches. Many of us could wish this was not true but our payment is for services rendered and is not to be considered endorsement of the National Council of Churches anymore than our payment of groceries for a church supper constitutes

an endorsement of the business practices and personal conduct of the groceryman.

The second source of criticism is entirely different. This has arisen from observation of the apparent failure of our Baptist Sunday Schools to provide Baptists with any appreciable knowledge of the scriptures or to increase personal morality and social justice among those who attend Baptist Sunday Schools. To many, and this editor is among this group, it appears we have failed to get the job done.

The ignorance of our Baptist people of the basic Biblical revelation is appalling. Our lack of forthright action in the area of social reform and our deplorable lack of personal morality and ethical conduct are a serious reflection upon us.

The question is whether we can lay the blame on the plan of Bible study used for years in our Baptist Sunday Schools. It is my conviction that we need to look beyond the use of the Uniform Lesson Plan for our failure. Admitting that some improvement could be made in the plan and in the lesson material prepared by our Baptist writers, it appears that the Uniform Lesson Plan is still the best for our Baptist Sunday Schools for a number of reasons.

1. Systematic study of actual Bible passages must remain the basic plan for the Southern Baptist Sunday School curriculum and the Uniform Lesson Series provides for this. We must never let the Sunday school class period be usurped for the promotion of our many worthy emphases. The use of special stewardship lessons by some Sunday schools in connection with the annual stewardship emphasis is even questionable. The Children's Homes, the hospitals, the colleges, etc., could ask for one lesson each year and systematic Bible study thus be destroyed. As long as Baptists believe in the primacy of the Bible, we should save the Sunday schools for study of actual scripture passages.

2. If Southern Baptists set out on their own to develop a lesson plan, we would likely come up with something similar to the present Uniform Series. The truth is that Southern Baptists have been very active since 1882 in developing the Uniform Series. John A. Broadus, John R. Sampey, E. C. Dargan, I. J. Van Ness, and Hight C. Moore are some of the Baptist greats who contributed heavily to the Uniform Lesson movement in its early days. Indeed, some of these men helped save the American Sunday school movement from theological liberalism in the early twentieth century. Six of our most outstanding leaders in Southern Baptist Sunday school curriculum work now participate in selection of the Bible selections for the Uniform Series.

3. The cost of Southern Baptists' participation in the Uniform Lesson Plan is negligible compared to the cost of developing our own series. The \$14,000 we

spend represents one postage stamp per month for each Baptist church using the Uniform Series.

4. There is no compromise of conviction or doctrine in using the same scripture passages with other denominations. Any lack of doctrinal content in our lessons is our own fault. The committee planning the series makes no suggestion as to what interpretation is given the passages. This is left entirely to each denomination.

5. There is great value for Southern Baptists in this joint endeavor. We have never shown any inclination toward church union and other denominations understand and mostly respect this. But this does not mean we cannot join our fellow Christians in great co-operative projects where convictions are not compromised. Such is our participation in the Uniform Series. Baptists through the ages have believed in separateness, but not in isolation.

There's much we can contribute to others as we sit together to plan a series of Sunday school lessons and we should consider this as a part of our stewardship. And there's much to learn from others as we sit with them and Baptists have already missed too much of this.

6. Participation in the Uniform Lesson Series is optional and can be discontinued any day. The plan for lessons can be used in whole or in part. There's nothing binding about our participation, and it is purely on a voluntary basis. Under these conditions it seems only wise to continue use of the plan until and if we develop a plan of our own.

Having said this, it ought to be remembered that something more than the one plan is needed by some churches. There are churches with enough resources to develop their own lesson plans suited to their particular needs. Some classes can use a plan of sustained and depth study of an entire book of the Bible while most classes would not find this satisfactory. The same approach used in the January Bible Study could be used in some instances. Special units in addition to the Training Union material on Christian vocations, science and the Bible, etc., could be profitably used in some young people's classes, especially to prepare our youth for questions they will face in high school and college classes.

In conclusion, there's plenty of room for improvement in our present lessons and some place for elective curriculum materials, but the Uniform Lessons still appear to be the best plan for general use by Southern Baptist Sunday Schools.

Family Life Magazine Schedules Meets

NASHVILLE, Tenn.—(BSSB)—Joe W. Burton, secretary of the Baptist Sunday School Board's Family Life Department, has announced plans for two meetings sponsored by the department during January.

Several family life consultants representing all areas of the Southern Baptist Convention will meet with the Family

Life Department's staff in Nashville January 12-13. The group will function as a planning group studying the needs in family life education. It will propose comprehensive long range plans to meet those needs.

Southern Baptist writers during 1962 for "The Family Worships" section of *Home Life* magazine, department publication, will confer January 27 with members of the Family Life Department in Nashville.

How Much Do You Owe?

This is a strange day for many of us who came up during the "pay as you go day." The style now seems to be "borrow as much as you can" and don't worry too much about how to pay it back. We are helped along with our borrowing recklessness by businesses which make it sound so easy in their sales pitch.

In the span of a few moments one day before Christmas, several radio advertisements were heard by this editor which demonstrate this trend. One of these offered automobiles for nothing down, three or four years to pay, and the first payment in March, 1961. Another offered jewelry on credit with teenage accounts invited. On and on these go offering everyone a debt-noose into which he can stick his head never to get out.

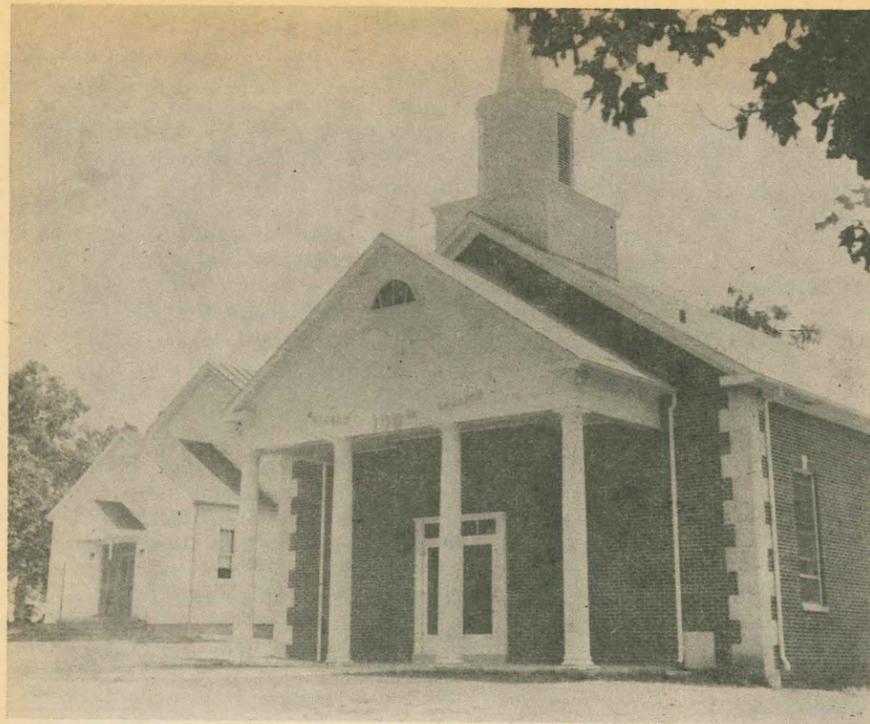
The debt craze has struck churches also. Some have already plunged to the extent of being embarrassed or being in such a strain to meet debt retirement as to be able to do little else. Denominational institutions, especially schools, have descended also into depths of debt unthought of several years ago.

Debt has a place for individuals, churches, and denominational institutions. The world runs on credit. The important thing is to exercise caution and control in making debt. An individual should never borrow for unessentials or just because he can get credit. Churches could hardly build new facilities without borrowing at least part of the cost, but wise is the church which proceeds cautiously at this point. The financial decisions of a church ought to take into account the counsel of older, experienced business persons as well as those of the new generation. It is too easy for some younger, enthusiastic pastor to overthrow the advice of wiser men.

Baptist colleges merit a special word of caution. Hard pressed for capital funds, these schools are turning to the United States government for low interest loans which are available. To begin with, government loans, which carry a lower interest rate than regular loans, amount to a government subsidy which Baptists have always stood against. If a college must borrow, let it borrow from regular financial institutions at the going rate of interest. Also it is very conceivable that a school could borrow beyond its ability to repay and end up in the hands of the U. S. Government. Being in heavy debt to federal agencies necessarily takes away some of the independency of the school and is not quite in line with the historic Baptist understanding of separation of church and state.

The year 1961 would be a good time to check our personal, church, and denominational institutions' spending policies and use caution and good sense.

►A manifest error crept into the editorial columns of the *Western Recorder* last week which bears correcting. The first sentence in the last paragraph of the editorial on "Ordination and Education" read: "This is not to say a local church or an ordaining council is to urge further preparation for a candidate for ordination who shows lack of proper preparation." Said sentence should have read: "This is not to say a local church or an ordaining council is not to urge further preparation," etc.



The new auditorium of the New Friendship Baptist Church was dedicated debt free, November 27, 1960, with a note burning ceremony. Building Committee Chairman Carl Carpenter and Finance Committee Chairman Paul Robbins shared in the burning of the note. Brother John H. Bruce, pastor when the building was erected, brought the message. The building was completed and occupied in November, 1958. The present pastor is Thomas E. Lawhon.

First Thai Ordained As Baptist Minister

"My aim is to make Christ known to all my fellow men," said Khun Thod Pretepasane as he was ordained to the Baptist ministry at Immanuel Baptist Church, Bangkok, Thailand. His was the first ordination of a Thai preacher in the 11-year history of Southern Baptist mission work in that country.

Having accepted Christ in 1938, Khun Thod served as a colporteur with the American Bible Society for two years. Then during war years, when jobs were scarce, he accepted a position in a Government office with the condition that he would not witness for Christ.

But one day he heard someone speak against Christianity. "At that moment I felt that I must break with the promise I had made to man in order to do as I had promised God," he said. He went home and knelt in prayer, begging for pardon, mercy, and strength so that he could resume the life of witnessing.

Khun Thod began doing translation work for Southern Baptist missionaries in 1951, became impressed with Baptist beliefs, and entered the Baptist theological seminary in Bangkok. Baptized into Immanuel Church in 1954, he later became one of three ordained deacons. He is now pastor of the Baptist mission in Ayudhya.

Jubilee Songs for Baptist Jubilee Advance

NASHVILLE, Tenn.—(BPN)—A 96-page collection of hymns and gospel songs, especially designed to emphasize the various evangelistic and revival crusades during the years of Southern Baptists' Jubilee Advance, will be published by Broadman Press, Nashville, Jan. 16.

Entitled "Jubilee Songs," this paperback song book is expected to render special service in the 30,000 new church and mission movement as well as in revival meetings and evangelistic efforts of all types.

This songbook will be available at Baptist book stores after January 16.

Stealey Reports "Why" Enrollments Dropped

WASHINGTON—(BP)—An analysis of why Southern Baptists' six seminaries reported a decrease in enrollment from 5,000 in 1959 to 4,809 in 1960 has been given by the president of one of the schools.

The decrease was the first break in increasing enrollments. It also struck the Carver School of Missions and Social Work in Louisville, which dropped from 56 to 41.

Sydnor L. Stealey, president of South-

eastern Baptist Theological Seminary at Wake Forest, N.C., speaking to the annual session of the District of Columbia Baptist Convention, credited the drop to these factors:

(1) A decrease in ordination of ministers. There were 1996 ordained in 1951, but only 840 in 1959.

(2) Fewer ministerial students in colleges, despite an increase in college enrollments.

(3) Expiration of the G.I. Bill and a slight National depression.

(4) The National school system stimulated toward science and business.

(5) Failure of homes and churches, since most vocational decisions are made before college.

(6) Secularism of society with young people seeking material rewards.

Stealey called for Southern Baptists to place seminary faculties on their prayer lists, as they do missionaries. "Our schools and faculties need prayers more than they need criticism," he said.

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Is The Bible Belt The "Corn" Belt?

By BOB W. BROWN, Pastor

Trinity Baptist Church, Lexington, Kentucky

In listing the adversaries of the church we usually begin with such obvious tools of the Devil as dissension, alcoholism, gambling, indifference, poor giving records, adultery, pride, and even over-organization. These are all very real problems to the organized churches among Southern Baptists. Most often though, we ignore a type of smug sophistication prevalent among those people completely outside our churches. Probably no single factor has made it more difficult for us Baptists to get our message to the unchurched millions in the United States. They have relaxed on their couches of misinformation and laughed away our witness. Those of us who have tried to present our message to the young college student, to the Chicago Lutheran, to the Sicilian Roman Catholic, the New York Jew, the Boston Unitarian, or the Connecticut Congregationalist have found to our dismay that he really thinks we are funny.

The only thing he knows of revivals is what he read in Sinclair Lewis' "Elmer Gantry" and if he can't read, he saw Burt Lancaster portray the drunken evangelist in a brothel. Not even a Billy Graham Crusade can repair this type of splendid scorn for revivals and revivalist. Let's face it though, Mr. Lewis' Methodist Evangelist Elmer has had his counterpart in our own circles. The point is that a priest who slips off with a girl, or a nun who jumps over the wall, or a Unitarian alcoholic, or an Episcopal priest at the race track just isn't as funny as an errant evangelist.

His interpretation of the Scripture has not been enlightened, nor has the cause of Biblical understanding, or even religious tolerance, been strengthened by Spencer Tracy and Frederic March in "Inherit the Wind." A sure Academy Award winner based on the Scopes Monkey Trial in Dayton, Tenn., this movie throws more abuse on Southern Protestantism. The steady drum beat of the Old Time Religion adds background for the dramatic (?) scene when Clarence Darrow humiliates William Jennings Bryan with the important question of "Where Did Cain Get His Wife?" Now we could be real dramatic and ask where Mary got her immaculate conception, or even a momentous question about where the episcopal priest got his clerical collar, or where did the Christian Scientist get his broken leg? This isn't as funny though as the belching, bleating, blubbery Bryan trying to defend the Bible against an ingenious agnostic.

This type of scorn for the Bible Belt, or Southern Protestantism, is a subtle but very real problem. We can ignore it by refusing to see the movies, read the

books, or even acknowledge their existence. We might even preach a good loud sermon about Hollywood being the Devil's Workshop and point out that Sinclair Lewis died an alcoholic. Perhaps we can post a censored list of movies and books. When we are done, people who read and go to movies will still be judging us by what they read about us and see. The Bible Belt will be considered the "Corn" Belt.

The great deluge of "religious" movies is a case in point. Why read the Exodus when you can see "The Ten Commandments?" Simon Peter must have been a "Big" Fisherman, the movie said so. Was there really power in "The Robe" and did Jesus heal the Mother of Ben Hur? Delilah and Bath-Sheba are never as honored in the Scriptures as by the camera. Poor David and Samson didn't have a chance. Small wonder that John the Baptist denounced Rita Hayworth's dance, even Arthur Murray would have. When Simon Peter started out of Rome, the whole world looked for chapter and verse as he said *Quo Vadis Domine*.

Remembering that most people still believe that only things that are true get printed in books, especially religious books—we would all be surprised at the impact "The Road to Bethnia" has made on Studies in Paul, or what Taylor Caldwell's masterpiece about Luke, "Dear and Glorious Physician" not only did for Acts but what it did for the Virgin Mary. Jim Bishop and Fulton Oursler, brilliant Roman Catholic authors, have done more for traditional and non-Biblical stories about our Lord than all of the theologians in the past forty years. How many of us have lived the last week of Jesus with "The Day Christ Died" and the "Greatest Story Ever Told"—it's easier than Matthew or John.

To say that we resent this popularizing of the Gospel, this mockery of our churches, this slander—is to be superfluous. We must repent of our sins. We must confess that Elmer Gantry is not dead but he is in our churches, that the Rev. Brown at the Monkey trial still makes monkey business of the church. We must confess that the tremendous interest in "religious" books and movies is an indication of a real hunger.

There are glaring inconsistencies in the Bible Belt. We raise funds like a Community Chest, count heads like ward politicians, and build churches in starving communities. We send missionaries to Nigeria and refuse to let negroes in our churches. We play trombones in churches and sing seven-fold amens. We curse cigarettes and raise budgets on tobacco money, we love the Bible and

rarely read it. This is true—but it is even true of other groups.

Time and Newsweek blistered us during the last election. Our most publicized rebuttal was that Mr. Truman should be unchurched because he cussed. The National Magazines could laugh at men of intellect like Dr. Marney and Dr. Adams and casually group all Baptist preachers together. This only shows how ineffective we have been in communication and how poorly we are understood. This could very well go unnoticed and we could find refuge in our "persecution" if we weren't trying to win these "laughing boys" to saving faith in Jesus Christ.

Our shame is not that they laugh at us, and blithely call us bigoted corn-balls. Our shame is that while they hunger we refuse to feed them. Elmer Gantry can only be produced when there are no Pauls—"The Day Christ Died" fills a vacuum that Bible loving Bible teachers have failed to fill. Satisfied people do not seek substitutes.

The Public Relations of the Bible Belt are horrible. We allow the vocal, the ignorant, the selfish to make the noise. Those of us who can act, refuse to. We enjoy our martyrdom. Our pens are silent. Our learned men read when they should be writing. Our pulpits don't reach the hellfire of William Jennings Bryan, but they don't preach the acceptable message to a peculiar generation either.

There is something sinister about all this. It is one thing to be hated, but this at least says we are opposing trends. It is another thing to be ignored—this says we are insipid and really harmless. It is yet another and tragic thing to be laughed at—this says you are powerless to act. We can't let them laugh if we are ever to reach them with the Gospel.

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Handwriting On The Wall

By GAINER E. BRYAN, JR., United Nations Observer
100 East 23rd St., Baltimore 18, Maryland

UNITED NATIONS—The adoption of an Afro-Asian resolution against "colonialism" by the United Nations General Assembly December 14 has applications to race relations that Southern Baptists should ponder.

Although the subjugation of territories by foreign governments was the primary focus of the resolution, the statement and the accompanying debate has a message for citizens of New Orleans, Atlanta and elsewhere where lines of racial conflict are drawn. It has applications to our world mission program.

The message is this: forced racial segregation and other forms of racial discrimination are out of harmony with the mood of today's world. There is real danger that the communists will steal the initiative from Christians in the propagation of this basically Christian truth and that the ethical influence of the churches will be "weighed in the balances and found wanting."

It was Chairman Khrushchev of the U.S.S.R. who submitted to the General Assembly this fall a declaration "to grant immediately to all colonial countries, trust territories and other non-self-governing territories complete independence and freedom in building up their own national states in conformity with the freely-expressed will and desire of their peoples." This was the introductory sentence of his resolution.

After months of debate the U.N. delegates rejected this Soviet-sponsored statement by a narrow margin but proceeded immediately to adopt the Afro-Asian resolution that had been inspired by it.

Throughout the debate, which required 19 Assembly sessions, speaker after speaker from the Afro-Asian bloc stressed that for its membership "co-

lonialism" is synonymous with "white rule" and that they were out to obliterate all forms of "racial discrimination."

Repeatedly, they praised the Soviet Government for having initiated the debate.

Under the resolution finally adopted, all governments administering overseas territories are enjoined to take "immediate steps . . . to transfer all powers to the peoples of those territories, without any conditions or reservations . . . in order to enable them to enjoy complete independence and freedom."

The resolution also had the assembly declare that "an end must be put to colonialism and all practices of segregation and discrimination (italics added) associated therewith."

The United States abstained from the vote on the resolution, reportedly in response to a direct appeal from Prime Minister Harold Macmillan of Britain. By so doing it found itself classified with such reactionary governments as the Dominican Republic, Portugal, South Africa, Spain and Belgium.

One of the most notable reactions to the successful passage of the resolution, the Baltimore Sun reported, was the ostentatious applauding of the decision by Mrs. Zelma Watson George, a Negro member of the United States delegation.

The hand-writing is on the wall for all to see. World opinion is against racial discrimination. The colored peoples of the world are arising and demanding an end to ancient wrongs. The churches can co-operate in this liberation movement or jeopardize missionary success abroad and moral leadership at home.

[Mr. Bryan is alternate observer to the United Nations for the Southern Baptist Convention under auspices of the Christian Life Commission.—Editor.]

Association. His work then took him to the pastorates of Walnut Street Baptist Church of Owensboro, the First Church, Hartford; First Church, Hardinsburg; First Church, Berea; South Union in Christian County; First Church, Leitchfield; First, Clay; and his last pastorate was the same church in which he began preaching—the Hill Grove Church.

Mrs. English was always active in the life of the churches where her husband served. Among other things, she led in the organization of the Breckenridge W.M.U. She was a cousin of Byron C. S. DeJarnette, Louisville, well remembered for his years of work in the Training Union Department of Kentucky.

She is survived by her husband, already mentioned; by two sons and a

daughter—E. B. English, Jr., Louisville, John Allie English, Brandenburg; Mrs. Annie English McBeath, Leitchfield; by two foster sons—G. E. (Bill) Kitchen, Elkton, and Capt. Hugh D. Drury, Jacksonville, Ark.; and by 14 grandchildren and 4 great grandchildren.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JANUARY 1, 1961

	S.S.	Add.	T.U.
Hopkinsville, Second	746	2	173
Owensboro, Third	663	3	278
Madisonville, First	630	—	226
Somerset, First	568	5	206
Mission	76	—	—
Elizabethtown, Severns Valley	564	—	192
Missions (2)	71	—	—
Louisville, Crescent Hill	522	4	157
Missions (2)	125	—	41
Covington, Calvary	472	—	—
Louisville, Buechel Park	438	—	123
Shelbyville, First	407	—	65
Lexington, Grace	390	1	148
Mission	10	—	—
Hazard, First	346	1	85
Greenville, First	328	—	139
Henderson, Immanuel	324	—	—
Missions (2)	132	—	—
Central City, First	322	—	168
Louisville, Valley Station	325	3	76
Mt. Washington, First	325	—	87
Mission	20	—	—
Louisville, Shively	322	—	118
Franklin, First	313	—	123
Mission	69	—	33
Owensboro, Crabtree Avenue	291	3	108
Louisville, Beechwood	286	—	123
Louisville, Bethlehem	282	1	93
Louisville, Eighteenth Street	281	—	86
Mission	54	—	41
Louisville, Bethany	280	2	98
Barbourville, First	270	1	266
Missions (3)	207	—	—
Bowling Green, Eastwood	266	1	110
Louisville, Shawnee	262	—	95
Erlanger	258	1	67
Paducah, East	250	—	103
Ashland, Pollard	225	—	104
Missions (2)	225	—	—
Louisville, Immanuel	215	—	72
Middletown, First	208	1	88
Dawson Springs, First	204	—	41
Walton, First	185	—	119
Louisville, East Audubon	183	1	93
Benton, First	182	—	74
Earlington, First	172	—	93
Frankfort, Thorn Hill	161	—	90
Marion	147	—	54

►Mr. and Mrs. Shelby A. Smith, missionaries to Ecuador, have a new daughter, Sherlie Arlene, their fourth child, born December 15. They live at Casilla 3236, Guyaquil, Ecuador.

►Deacon Luther D. Barnes met death with one fatal stroke on the night of New Year's while in attendance at a deacons' meeting at the Northside Baptist Church of Princeton, Kentucky. He was clerk of the Caldwell Baptist Association. He resided at 636 Madisonville Ave., Princeton.

►The Porter Memorial Baptist Church, Lexington, Kentucky, held a public Interrogation Service December 7, of the following brethren for the office of Deacon: Dr. Nelson Singer, Messrs. Dan Crawford, Bradley Hamblin, David Terry, and John White. Each gave a good account of themselves, and many doctrinal questions were answered in a way that showed unusual knowledge of the Scriptures. Then on Sunday evening, December 11, an ordination service was held when the five men were ordained in the presence of a large congregation.

BAPTIST FORUM



HELP NEEDED IN MEXICO

Editor:

We went to the leading radio station in Guadalajara to arrange for a program, since the new law now permits religious broadcasts. A priest revises all the programs for this radio station, and when he saw our program, he called the archbishop. Our program did not go on the air.

Another station agreed to sell us time, but after a few programs, the pressure put on was so great that we were taken off the air. The last broadcast announced our program, and then for our recorded hymns, substituted records of rock and roll.

We now have a signed contract with another station for three programs a week, for fifteen minutes each; the cost, however, is \$6.50 for each program instead of the regular price of \$3.25. This station also insists that we have a commercial sponsor.

Our Baptist Book Store, which we plan on inaugurating soon, will sponsor our radio programs. We have no money in our budget for the book store, although the need for one is great, and it will have to be self-supporting. The manager will receive no salary but will work on a commission basis.

Here is how you can help: Send us any good used books, in English or Spanish (not school books), and magazines that you do not need. No duty is charged on books. The sale of these in the Used Book Department of our store will help pay the rent and buy new stock.

The main purpose of both the radio programs and the Baptist Book Store is to get the Gospel message to the people of Mexico.

Apartado 1436, Orvil W. Reid
Guadalajara, Jalisco, Mexico

REPORT ON MISS FLORA DODSON

Editor:

As the women of W.M.S. meet to pray for our Lottie Moon Christmas Offering, we begin to recall memories of missionaries who have served through the years as well as learning of those who are now on the field and anticipating the services of new ones. We remember the faithful years of Miss Flora Dodson and try to find out her present situation. Since we have read nothing about her in the *Western Recorder*, it might be of interest to you and to others to have this information.

dress is North Carolina Baptist Home, Reynold's Park Road, Winston-Salem, N. C.
Lexington, Ky. Mrs. W. D. Stephenson

►Clarence Rose, Jr., has resigned his two-year pastorate at the First Baptist Church, Cannelton, Indiana, in order to become pastor of the First Baptist Church, Hiseville, Ky.

►William Walker, a 1957 graduate of Southern Seminary, is now a chaplain in the U. S. Navy, working at the Recruit Training Center at Great Lakes, Illinois. Previously he has served as chaplain of the SeaBees in the South Pacific.

JANUARY 1961

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KENTUCKY BAPTISTS AT WORK

Woman's Missionary Union

Honor Associations

By MRS. GEO. R. FERGUSON

We are grateful for many outstanding achievements during the past year. This year we had five HONOR Associations. Last year we had only one. We extend heartiest congratulations to the following Associations and their presidents: Christian County, Mrs. Ewin Lacy; Little Bethel, Mrs. Marion Lynn; Muhlenberg, Mrs. Earl London; Pulaski, Mrs. O. B. Martin; South District, Mrs. D. J. Nie-meier. Awards to these Associations and to our Honor W.M.U.'s in the churches will come from Woman's Missionary Union, S.B.C., later in the year.

HONOR W.M.U.'s

We are very happy over an increase in the number of Honor W.M.U.'s in the churches. An Honor W.M.U. consists of an Honor W.M.S., one or more Honor Y.W.A.'s, one or more Honor G.A.'s, one or more Honor Sunbeam Bands with all other youth organizations in existence in October qualifying as Approved or Advanced. Our heartiest congratulations to the following W.M.U.'s, their presidents and their pastors: Second Baptist, Madisonville, Mrs. Ernest Wallace and Rev. W. T. Anderson; Mt. Pleasant, Owen County, Mrs. A. L. Walker and Rev. Charles Rice; Lexington Ave., Danville, Mrs. John Merrick and Dr. Elroy Lamb; First Church, Somerset, Mrs. C. J. McNeilly and Rev. Eldred M. Taylor; High Street, Somerset, Mrs. Ralph Keaton and Rev. R. A. Hill; Vine Grove Severn's Valley, Mrs. W. H. McGinnis and Rev. W. H. McGinnis.

We had four Honor W.M.U.'s last year and six this year. Special recognition is due Mt. Pleasant, Owen County; First, Somerset and High Street, Somerset for the high achievement of an Honor W.M.U. for two successive years; for High Street, Somerset, this is three successive years.

Work hard, check carefully and let's have many more to achieve this fine success for 1961.

Baptist Student Union

Present Problem of the Baptist Student Union

By J. CHESTER DURHAM

Southern Baptists saw the need for a college ministry and launched it back in the twenties. The Baptist Student Union

has grown into a powerful movement which has ministered to student need and given play to student initiative for many college generations. A number of present-day denominational leaders had vital connection with the B.S.U. while in college. Thousands of lay leaders are at work in their churches today as a result of their contact with B.S.U. Thousands of pastors, missionaries, and others in church-related vocations are the fruit of the B.S.U. ministry of students.

B.S.U. Defined

The Baptist Student Union is our distinctive denominational ministry on all types of campuses. Its purpose is to conserve and help train Southern Baptist students for effective Christian discipleship. It functions to remind each student of his responsibility to Christ, his church, and his denomination, and of his obligation as a Christian citizen to the world in which he lives. Not only does the Baptist Student Union remind the student of his responsibilities and objectives in life; it also provides inspiration, information, and fellowship which create the spiritual climate essential for Christian growth while in college.

What Does the Baptist Student Union Strive to Accomplish On College and University Campuses?

1. It confronts the Baptist Student with the rightful claims of Christ on his life.
2. It focuses attention on the indispensable part the church plays in growing effective Christian personality and seeks to enlist the student in the church's service.
3. It enables the student to meet the challenge of materialistic skepticism and strengthens his faith in the face of intellectual problems.
4. It provides Christian fellowship which stimulates enduring friendships.
5. It encourages scholarship as a part of effective Christian witnessing.
6. It develops Christian leadership through a well-organized campus program.
7. It magnifies Christian citizenship and world responsibility. The *Baptist Student Union Manual* summarizes these by saying that the function of the Baptist Student Union on the local campus is as follows:

"To promote the religious growth and spiritual development of individual students through sustained Bible study, prayer, personal soul-winning, mission study and activity, meditation, worship, fellowship, and active church life.

"To provide an attractive, inclusive program of organized Baptist religious work for an impact on the total campus.

"To include all Baptist students and all Baptist religious organizations on the campus in one co-ordinated program.

"To interpret the work of all boards and agencies of the denomination, as it should be understood and appreciated by students."

The Present Problem

Southern Baptists are confronted with the necessity of enlarging their ministry to students. We must have trained leadership for our growing denomination. Our Baptist schools require expanded facilities and enlarged faculties to meet the demands of increasing enrolments. These we will provide.

But what will we do for the majority of our Baptist collegians enrolled in other schools? Southern Baptists must take the long look and provide adequate facilities and personnel for the enlistment, training, and conserving of this growing multitude of future leaders. Additional and more adequate student centers must be erected and staffs of workers provided in proportion to Baptist student enrollment. The expanded program to Baptist Students in non-Baptist institutions must coincide with that in our Baptist Schools.

With the Baptist Student Union functioning as the common denominator between students enrolled in both Baptist and non-Baptist schools we can pour into the life stream of our denomination each year an army of informed, co-operating, dedicated graduates who will link their lives to the church in communities wherever they go after college. These college-trained leaders will play a major role in all that their church and denomination do in evangelism, stewardship, and missions.

Brotherhood

Associational Presidents In Kentucky for 1961

By FORREST R. SAWYER

According to the records in the State Brotherhood Department, the following men will serve this coming year as their associational Brotherhood presidents:

Anderson	O. H. Gritton
Bell County	Jack Riley
Bethel	W. Earl Nelson
Blackford	Ledrew Mayfield
Blood River	Roy Gibson
Boone's Creek	W. E. Bush
Booneville	Troy Johnson
Bracken	W. T. Straw
Breckenridge	Robert Lyons

Caldwell	Wallis Gray
Campbell County	Malcolm Rhoads
Casey	Gordon Taylor
Central	Herbert Snider
Christian County	Chester Redman
Crittenden	Herbert Caldwell
Davess-McLean	Philip Tichenor
Edmonson	George McCombs, Jr.
Elkhorn	Ira Prosser
Enterprise	A. M. Howard
Franklin	John G. Hockensmith
Freedom	Jack Flowers
Gasper River	Royce Forsythe
Goshen	Murl Bratcher
Graves County	J. C. "Pete" Adams
Greenup	Robert P. Miller
Green Valley	Bob Gardner
Henry County	Paul Allen
Laurel River	A.W. Spurlock
Liberty	Glenn Henderson
Lincoln County	Henry Hester
Little Bethel	Douglas Graham
Little River	Del Freeman
Logan County	Victor Brady
Long Run	Larry Timberlake
Lynn Camp	S. R. Helton
McCreary County	Claude Porter
Mercer	Robert Noel
Mt. Zion	Earl Lovett
Muhlenburg	Joe Oates
Nelson	Stanley Lee
North Bend	W. E. Duchemin
Ohio County	Clyde Brooks
Ohio River	James Fritts
Ohio Valley	L. C. Vaughn
Owen County	Bill Mason
Pike County	D. E. Meade
Pine Mountain	George Hogg
Pulaski County	Asa M. Chasteen
Red River	John Blair
Rockcastle	Vance Cloud
Russell Creek	L. G. Curry
Salem	Titus Meyer
Severns Valley	Stan Patterson
Shelby County	Arthur Carpenter
Simpson	Ronald Dunn
South District	Sam Ferrell, Jr.
Sulphur Fork	Harold Butler
Tate's Creek	C. H. Gillespie
Taylor County	Dr. Roy G. Wilson
Ten Mile	Harold Earle
Three Forks	Clyde Franks
Upper Cumberland	Elmer Gibbs
Warren	Richard P. Oldham
West Kentucky	James Cooley
West Union	L. E. Reeves

Training Union

Daily Bible Reading Awards

By JAMES H. WHALEY, SR.

Congratulations to Marie Hancock for receiving the Junior Daily Bible Reading Award, and to Lynn Farmer and Ronald Connor for receiving the Intermediate Daily Bible Reading Award. The three are members of the Bedford Baptist Church in Sulphur Fork Association.

The Bible Reader's Awards are granted for reading the Training Union daily Bible readings every day for one year. The same award is granted to Young People and Adults for reading the Bible readings every day for two years.

STANDARD ORGANIZATIONS

A number of Churches have recently reported Standard Units of organization.

The Junior Department and the unions in that department of East Baptist Church in West Union Association have been standard for several quarters. Mr. Luther Griffin is leader of Jesus Friends of the Shining Lights Union with Mrs. union, Mrs. Tommie Taylor is the leader. C. B. Stevens serving as Department Director. E. Lynn as president is also standard. The Adult union with Mr. Charles Carlisle Baptist Church in Long Run

WESTERN RECORDER

Association reports a standard Primary Department with Mrs. Walton Wood as Department Leader.

Gethsemane Baptist Church in Long Run also reports a standard Primary Department with Mrs. Florence Jolly as Department Leader.

NEW INTERMEDIATE UNION AT STONEY FORK

The Stoney Fork Baptist Church in Bell County reports that their Intermediate Union recently presented a missionary program during the evening worship service. A flip chart and other non projected visual aids were used.

The Training Union was organized in February of this year.

Sunday School

Your Teachers and Officers Will Profit Through The Preview Studies

By ROY E. BOATWRIGHT



R. E. Boatwright

Many more Sunday schools are taking advantage of the Preview Studies to aid teachers and officers in doing a more efficient work. This year will be a most gratifying one if the Sunday school superintendent succeeds in getting all departmental superintendents to do a better job in teaching their teachers. Preview Studies is designed for this purpose. While engaged in this study teachers become familiar with Bible background, pictures, songs, books, home activities and many other suggestions for use during the quarter. In many cases parents are encouraged to take the Preview Studies. Their contributions are especially helpful at the conclusion of the study.

Reading requirement for a Preview Study include the printed material and Bible passages that are suggested for background reading in each lesson of the quarter. Study Course credit can be secured each time a Preview Study is taken, therefore, it is possible to get four such credits in one year. These studies may be done in class or by the individual study method. The leaflets serve as a teaching outline for the one guiding the study in a class and is the source of assignment for each person who is required to do written work in order to get credit.

One requirement is different than the requirement for credit on a study course book. A preview study is to be done prior to or during the first month of the quarter. This requirement helps to as-

sure the use of materials and methods studied.

NOTICE—Be sure to request awards for the January Bible Study course within two weeks after the course is completed. (This holds true with all study course classes.)

For greater results in your Sunday school continue your weekly visitation program.

Mrs. W. C. Newton, Long Missionary to China, Dies

Mrs. W. C. (Mary Woodcock) Newton, 84, Southern Baptist emeritus missionary, died early Saturday morning, December 3, at her home in Richmond, Va.

A native of Rochester, N.Y., Mrs. Newton was educated at Vassar College, Poughkeepsie, N.Y. Following appointment by the Southern Baptist Foreign Mission Board in 1902, she and Dr. Newton served in China for nearly 37 years before retiring in 1939. She did educational and evangelistic work in Tengchow and Hwanghsien and taught at Hwanghsien Junior College and North China Baptist Theological Seminary, Hwanghsien.

In addition to her husband she is survived by eight children, 15 grandchildren, and four great-grandchildren. The children are Mrs. John R. Dickson, a member of the staff of the Foreign Mission Board in Richmond; Mrs. B. Y. Eakes, Richmond; Mrs. Mark Andrews, Orange, Va.; Roy M. Newton, Virginia Beach, Va.; Mrs. Thomas Kennedy and Philip W. Newton, Canandaigua, N.Y.; William C. Newton, Jr., Phoenix, Ariz.; and Mrs. T. Eugene West, Somerville, Mass.

Funeral services were held at Ginter Park Baptist Church, Richmond, at 2:00 p.m. Monday, December 5.

Pastor Johnny Meadows painted a Holy Land scene in the baptistry at Willow Grove Baptist Church, where he served before being called to the Kirkwood Baptist Church in Mercer County. In addition to being a painter, Meadows is also a chalk talk artist.

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BAPTIST WORLD ALLIANCE SUNDAY, FEBRUARY 5, 1961

More than ever before the Baptist World Alliance is a world fellowship. Representatives of 70 nations participated in the Tenth Baptist World Congress at Rio de Janeiro last June-July. The new president is a Brazilian, and the nine vice-presidents come from all six continents.

The more than 23,000,000 Baptists in 110 countries of today's world are united in one great fellowship recognizing, as Paul said, "one Lord, one faith, one baptism, one God and Father of us all" (Ephesians 4:5-6).

Baptists of the world are called to proclaim the gospel of Jesus Christ, to minister to human need, and to create better understanding among the peoples of the earth. While clouds are gathering over the world, we must stand together in the task of making Christ known to lost men. We know that the powers of darkness cannot put out the light which shines in Christ Jesus. "God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:9-11).

It may well be that the difficult and dangerous hour in which we live precedes the dawn of a new day. The gospel does not fluctuate with changing conditions. God was in Christ reconciling the world to himself, and he will not be deflected from his redemptive purpose.

Let us ask God's forgiveness for our inadequacy in half-hearted commitment. Let us acknowledge our helplessness before him, and pray that he may use our Baptist world fellowship for his glory.

JOHN F. SOREN, Rio de Janeiro, *President*

JOSEF NORDENHAUG, Washington, *General Secretary*

ROBERT S. DENNY, Washington, *Associate Secretary*

ERIK RUDEN, London, *Associate Secretary*

Houston to Enforce Sunday Closing Laws

By the Baptist Press

Mayor Lewis Cutrer of Houston has ordered businessmen in the largest city in the South to close their stores on Sunday or face arrest and prosecution.

The order was prompted, said Mayor Cutrer, by increasing violations of both Texas statutes and Houston ordinances banning Sunday operation of non-essential businesses, and by a flood of protests from religious and business groups.

Both the Houston Baptist Pastors Conference and the Association of Ministers of Greater Houston had earlier passed resolutions calling for a boycott of merchants who do business on Sundays and urging their members to support firms that are closed on Sundays.

In Dallas, meanwhile, the Texas Baptist Brotherhood executive committee urged Brotherhood organizations in 2,300 churches across the state to call attention to the "increasing number of businesses remaining open on Sunday."

The Brotherhood group also commended a huge Houston firm which announced in a large paid advertisement in a Houston paper that it would remain closed on Sundays.

At least five Houston business organizations, including the Retail Merchants Association, sent resolutions to the Mayor

asking for a crack-down on "blue law" violations.

More than 1,200 members of Seventh Day Adventist churches gathered in Houston to protest the crackdown. A resolution from the Greater Houston Council of Seventh Day Adventists opposed the laws as contrary to its religious belief.

Asked if he felt the laws were in violation of the principle of church-state separation, Mayor Cutrer told the Baptist Press that the laws go much further than "mere religious legislation."

"The 'Blue Laws' are primarily three-fold in scope—social, economic, and moral," he said. "When people are forced to work and conditions become too unbearable, they organize themselves into protest groups to better the conditions."

Under Texas laws, each Sunday sale constitutes a separate offense. Both the sales clerk and the store could be fined from \$10 to \$50 on each count.

The mayor cited several exceptions to the laws, including hotels, restaurants, boarding houses, drugstores and grocery stores. He said, however, that grocery stores could sell food, but not household appliances on Sunday.

At least six appeals are presently pending in the United States Supreme Court on the constitutionality of state Sunday closing laws. The Supreme Court could wipe off the books of every state and municipality all laws that set Sunday

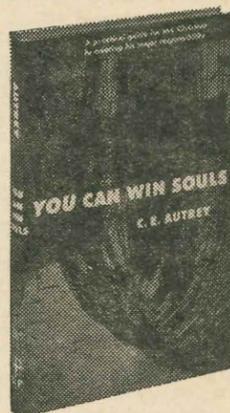
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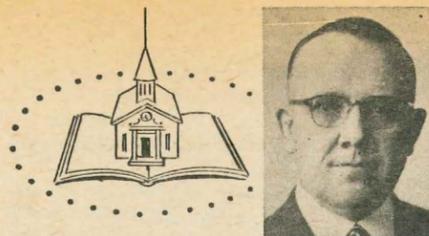
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SUNDAY SCHOOL LESSON

By H. C. Chiles

For January 15, 1961

WHY CHRIST CAME

This lesson contains the record of an interesting conversation between a prominent sinner and the only Saviour. The interview took place at night in Jerusalem where Christ had come to attend the Passover.

I. The Inquirer. John 3:1.

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews." The Pharisees composed the most popular and patriotic party. They were noted for their orthodox creed and punctilious observance of the Jewish ritual. They were proud, exclusive, boastful of their good deeds, strict adherents to traditional beliefs, and precise in their religious worship. They hated Christ and opposed Him even unto death itself.

Nicodemus was a member of the Sanhedrin, which was the highest position within the gift of his nation. He was one of the most religious men of his day, honest in his convictions and sincere in his desire to do right. He had an inquiring mind and a passion for the truth. He determined to know and to follow the truth. Even though he had position, power, prestige and prosperity, yet there was a real void in his heart. Although Nicodemus was very religious, he was not satisfied with his religion. He knew that he had not learned the real secret of the best way of life, but he was convinced, on the basis of what he had seen and heard, that Christ knew that secret. Being anxious to hear what Christ had to say about the way of salvation, Nicodemus sought an interview with Him.

II. The Inquiry. John 3:2-4.

Under cover of darkness, Nicodemus made his silent and unperceived way to the house where the Saviour was stopping. Some have branded his approach to Christ in the night as an act of cowardice, but that attitude is foreign to the Scriptures. It is more reasonable to assume that he came in the night for quietness and privacy. Surrounded by the multitudes throughout the day, Christ could not have been approached and consulted at length by one who desired to be alone with Him without being interrupted by the crowd.

Nicodemus readily discovered that Christ was easily accessible and happily approachable. Modestly, and as if speaking for others as much as for himself, he said: "We know that from God thou

art come as a teacher," meaning that He was commissioned by and sent from God. To Nicodemus' reference to the miracles, Christ made no reply, but with startling abruptness He talked to him about the new birth.

III. The Instruction. John 3:5-7, 12-21.

Just as it is impossible to have a physical life without a physical birth, so it is impossible to have a spiritual life without a birth from above or regeneration. Christ told Nicodemus that "unless one is born anew" he can never receive the benefits of the kingdom of God. Thus He made it plain to Nicodemus that he needed a Saviour instead of a teacher. The saved need a teacher, but the unsaved need a Saviour. Christ selected Nicodemus, who was a splendid example of the natural man at his best, to emphasize the one great need of every person—the new birth.

Thinking that Christ was speaking of a rebirth, Nicodemus inquired as to how it could be brought about. Recognizing Nicodemus' complete misunderstanding of what He had said, Christ gave him to understand that He was not talking about a physical and natural birth, but a spiritual and supernatural one. The new birth is not something that man can do or help do. It is something God does for him. It is the impartation of the divine nature to human beings (II Peter 1:2-4). As in the physical birth we become partakers of human nature, so in the spiritual birth we become partakers of the divine nature. No age, position or condition exempts anyone from the need of the new birth. Even though Nicodemus was educated, moral, sincere and religious, he needed to be born again. The new birth is not optional, but it is imperative. There is no substitute for it.

In response to the inquiry of Nicodemus as to the manner of the new birth, Christ gave a marvelous presentation of the heart of the gospel. He spoke of His incarnation and His vicarious atonement. Nowhere in all divine revelation is the message of grace and love more beautifully or more fully revealed than in verses sixteen and seventeen. No greater message was ever given to the world than the one given by Christ in these words. The first of these two verses has been called "the gospel in miniature," and it well deserves the title. As far as language can express it, the

height, the depth, the length and the breadth of the love of God are here unfolded.

God's love is here announced in such wonderful simplicity, and yet with such unfathomable grace, that it seems to be presumptuous to try to make this passage plainer. No words are needed to enhance the wonder and the glory of His love. God's love is universal, unchanging, unending and unfailing. It is infinite, inexpressible, incomprehensible, immeasurable, inexhaustible and illimitable.

God has made a wonderful provision for our greatest need, which is the salvation of our souls. His love was the source from which this gracious provision has come. Salvation originated in God's love and was wrought out by His Son. It is made effective through personal faith. His love has been manifested to the end that all who will may have eternal life.

God loved men enough to give His Son to die to save them. His love has rescued multitudes from despair, brought hope into their hearts, and influenced them to put their trust in Christ and depend on Him alone for salvation. The acceptance of Christ means the reception of eternal life. Have you come to the place where you have actually made a deliberate and definite committal of your soul to Him? If not, do so now. Nobody is ever justified in putting off believing in Christ for a minute, an hour or a day. Life is too short and too uncertain for one to be saying, "Tomorrow." "He that believeth on the Son hath everlasting life." This word "believeth" denies salvation by character, refutes salvation by works, contradicts salvation by culture, disproves salvation by feeling and declares salvation by trusting.

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Election Reflections

By C. EMANUEL CARLSON, Executive Director
Baptist Joint Committee on Public Affairs

WASHINGTON—The election of 1960 came at the close of a very lively campaign in which the name "Baptists" received unprecedented publicity. The pictures spread before the Nation were not all taken of deliberate poses, nor were all taken of graceful positions.

Nevertheless, an overall image of Baptist concern has undoubtedly emerged in the awareness of the Nation, and several important political insights have come into much clearer focus. The Baptist tradition and its current expressions may be entitled to more credit than the public media have so far recognized.

No Religious Test

First and foremost, it is the Baptist insight that a Nation's morality is a matter of its total culture, not specifically derived from some one religious faith, which is basic to our no-religious-test-for-public-office clause in the Constitution. Baptists have long fought for the principle of equal civil rights for all regardless of religious affiliation.

Many spokesmen had fears regarding the political freedom of some candidates, but I know of no one who would eliminate the no-religious-test principle. The solidarity of the American public in supporting this provision is demonstrated by the effectiveness with which religious "attacks" could be turned to the advantage of the candidate.

No Church Interference

Closely related to this observation is the evidence that churches and church leaders ought not to try to interfere with the free operation of the democratic processes. The most overt instance of attempted intervention was the case of the pastoral letters by the bishops in Puerto Rico, and the results were decisive. It may be that other churchmen played on the bank of that same river. Or should one say they played with the same fire?

This does not mean that churches should not carry forward sound educational work in producing effective Christian citizens, nor does it prevent clear proclamation of the broad principles and insights of a faith even during the heat of a campaign. It is the intervention in the free processes of political life which is out of order. No church leader has the right to use his spiritual position to say "You must or must not vote thus or so." The campaign has left some scars and some embarrassments. Some strains also remain within Christian fellowships. These can be valuable teachers if they are rightly understood, and then permitted to heal.

No Regulation of Conscience

The right under American law or a candidate for office to declare his own

conscientious position without the approval of spiritual "superiors" has also come into focus in this campaign. When the 165 Roman Catholic public leaders called for more careful study of the "relationship between religious conscience and civil society," they declared themselves in favor of the "inviolability of the individual conscience."

Among the fundamentals of religious liberty they listed "the freedom of a church to teach its members and the freedom of the members to accept the teachings of their church." While these statements need clarification showing that freedom to accept necessitates freedom not to accept, and that freedom for a church to teach implies freedom from coerced financial support, yet the statement was an encouragement to hope that our positions may soon be understood. Undoubtedly, Baptists have been influential in bringing the analysis to its present point of progress.

No Tax Exemption For Politics

The taxability of contributions to political campaigns, or to lobbying projects, has also become more clearly understood. Contributions to church work are deductible but contributions to political campaigns are not.

The necessity and the rightness of this law become apparent when it is considered in its application to businesses or special professional interests. Abuses in this area are part of the long story of the corruption of politics by economic aspirations.

The corrective laws have been in line with the political ideals of the churches, as well as being a normal provision in the separation of church and state. It is not known that any proper religious work has been impeded by the laws, but a clearer knowledge of the law might relieve any tension or uncertainty.

No Dodging of Public Issues

The importance of identifying the areas of Christian concern and of inquiring about the candidates' positions have also been demonstrated in the campaign. Not a few positioned themselves first, and asked the questions afterwards. There may be some arguments in favor of this order of events, but the changing of one's position also has some inconveniences and at times a price tag.

It is not clear whether the right people were asked the right questions in recent months. The matter of the use of federal funds for sectarian education was often discussed with candidates for the administration, but perhaps less often with

the candidates for Congress who will vote the policies of the future in this matter.

No End To Our Task

A new high concern for proper church-state relations has found expression in Baptist ranks. It is neither ignorant nor bigoted.

On the contrary, a sound new beginning has been made toward the implementing of our spiritual insights through the democratic processes into policies which are helpful to the whole cause of freedom and congenial to the American public when properly understood.

In the years ahead we Baptists will draw heavily on what we have learned during the past election campaign. Perhaps the most important lesson is that we must do our educational work consistently and carefully without waiting for the challenge or the excitement of a crisis.

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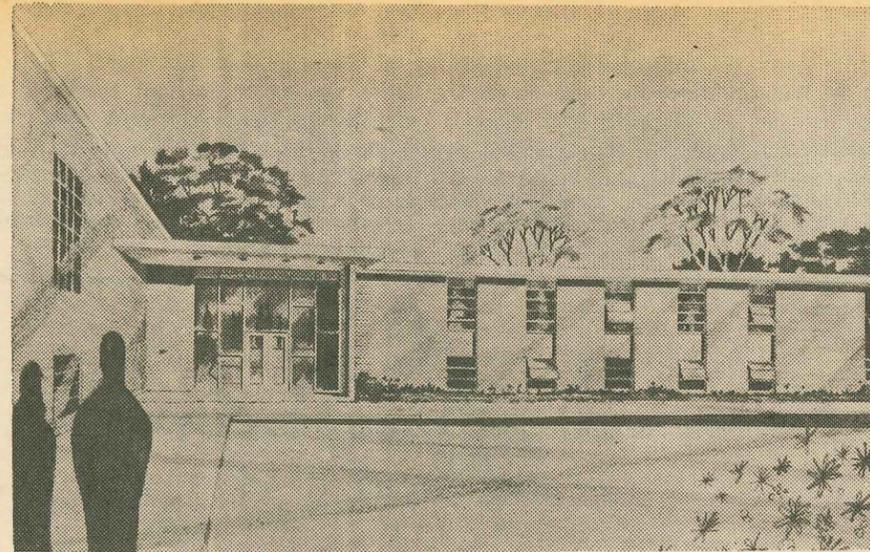
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Architect's forecast of how the new Education Building will look when it is added to the Trinity Baptist Church, Paducah, where Robert N. Solomon is the pastor. Trinity was organized in 1934 with seventy-seven members. The membership has now surpassed the 800 mark.

Most Popular Books Announced in Course

NASHVILLE, Tenn. — (BSSB) — The awards section of the Baptist Sunday School Board's Education Division has announced the most popular books studied by Southern Baptists in the Church Study Course for Teaching and Training in the year ending September 30, 1960.

Three of the top ten books are listed in category 17 of the course, including books dealing with Sunday school principles and methods. Three are in category two, the Bible. There is one book from each of the following categories: five, church membership; 11, special studies; 14, the denomination; and 18, Training Union principles and methods.

The ten books, in order of number of awards given, with their category numbers and total awards, are:

1. Studies in Timothy (2) ----- 274,900
2. The Book of Books (2) ----- 66,589
3. Joy in Church Membership (5) --- 39,115
4. From Adam to Moses (2) ----- 31,664
5. Teaching Approved Unit (11) --- 31,115
6. The Baptist Adult Union Manual (18) ----- 26,352
7. Working Together in a Spiritual Democracy (14) ----- 23,228
8. Building a Standard Sunday School (17) ----- 22,843
9. A Church Using Its Sunday School (17) ----- 22,004
10. The Pull of the People (17) ----- 20,624

Sunday Closing Laws Face Supreme Court

WASHINGTON—(BP)—Sunday closing laws are no different than other legislation to protect the health, safety, and welfare of workers, according to argument before the Supreme Court of the United States here.

The high court is reviewing four cases which challenge Sunday closing laws in

three states—Massachusetts, Maryland, and Pennsylvania. Its decision in these cases could affect all Sunday laws, however, and even give Sunday a new legal status. It is expected that the nine justices will take two or three months to study the briefs and write their opinions.

Home Board Appoints 25, Making 2,034 Missionaries on Field

ATLANTA — (BP) — Twenty-five Southern Baptist home missionaries, commissioned in Atlanta's first public appointment service, placed the number of home missionaries at 2,034. The service was a part of the annual meeting of the denomination's Home Mission Board.

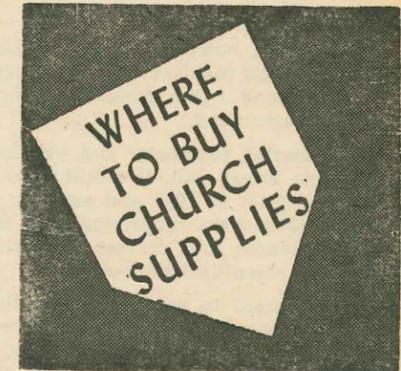
Among those appointed were a product of Panamanian missions for Spanish work in California, a Texas pastor of 16 years for pioneer mission work in Long Island, and a native of Spain for Spanish work in Texas.

Six appointment services were scheduled by the board for 1961.

Of the 2,034 missionaries now under appointment by the Home Mission Board, 450 were appointed during 1960.

►Pastor and Mrs. Melva D. Morton, of Beechmont Baptist Church, Louisville, are the proud grandparents of a new granddaughter, Cynthia Lynn Beatty. The young lady arrived just in time to give said grandparents an excuse to get away from the bad Christmas weather in Kentucky in search of warmer climes in the Sunshine State, but they were so elated that it is doubtful whether they even noticed the sunshine.

►Dr. Ray Johnson has resigned his nine-year pastorate at the First Baptist Church, Muncie, Indiana, and has accepted the call of the First Baptist Church, Oak Park, Illinois, suburb of Chicago. He is a graduate of Southern Seminary in Louisville.



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Bremond School Violated Constitution, Edgar Says

AUSTIN—(BP)—Texas Commissioner of Education J. W. Edgar ruled here that the Bremond Independent School District has violated constitutional guarantees of church-state separation in operating a former Catholic parochial school as a public school.

He declined, however, to pass judgment on charges that Catholic nuns teaching in the robes of their order constitutes religious instruction.

After hearing testimony and evidence in the case, Edgar said, "I would have to agree that prior to 1958 and even up to October, 1960, the arrangement with the Catholic Church and the school district had led to some violation of law."

"It does seem to me," he said, "that the school board has made valiant efforts to clear up these practices, and I strongly urge the board to maintain the rules and regulations it has set up."

His action was the latest in a long series of legal and administrative decisions in a case first brought into the public spotlight with a suit filed in 1959.

A taxpayer-citizen group charged in the suit that public tax funds were being used illegally to support a Catholic parochial school.

The suit was dismissed because plaintiffs had not exhausted administrative remedy before taking the case to court.

The hearing before Edgar was another step in seeking administrative relief and was an appeal from an earlier ruling by the Bremond school board.

Six of the seventeen complainants in the case attended the hearing and indicated a desire to appeal Edgar's ruling to the state board of education. Definite decision on the appeal, which must be filed within 15 days after the hearing, was delayed until all complainants had been consulted.

Edgar said that he did not have authority to rule on the question of nuns wearing robes in the classroom, and that this would have to be decided by the courts or through legislation.

The complainants argued that wearing religious robes in the classroom "helps promulgate sectarian religious beliefs." Contributing to the influence, they say, is the physical location of the school within the compound of other church property including a church, parish house, and convent where the nun-teachers live.

Edgar expressed "great concern" over the school board's practice of leasing the school building for \$1 a year in an apparently permanent arrangement.

"I have to say that apparently the Bremond Independent School District has been negligent in its responsibility. I strongly urge the board to conduct its

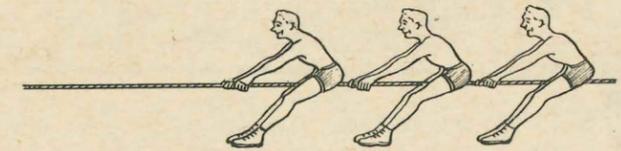
school in district-owned facilities," Edgar said.

Bremond Superintendent of Schools J. W. Baker outlined the economic difficulties that would result from discontinuing the former St. Mary's School as a public school. Since it became Bremond Elementary School No. 2 in 1947, the district has received state aid for all students. To forego this support, Baker

said, would impose severe financial hardship on the district.

If the complainants appeal Edgar's ruling and the state board of education sustains his judgement, the next step would be a return to the courts. The case is the first of its kind in the state and is viewed by some observers as an important test of several church-state separation principles.

Number one in a series



ALL TOGETHER, NOW!

This is the first in a series to acquaint you with the work of the newly created Stewardship Promotion Department. This department is designed to strengthen and undergird every area of Baptist life. It has no special interests to promote, but does have a special interest in all that Baptists do. It envisions one program of Kentucky Baptist work.

It will provide help first to the churches, aiding them in building strong financial programs. It will assist the associations in securing ample support for their work. It stands ready to help the schools and colleges, the Board of Child Care, Cedarmore Assembly, the Hospital Commission, and all departments of our work in their financial problems. Undergirding everything will be a sustained emphasis on the Cooperative Program as the mainstream of missionary support.

In launching this work, the words of the late B. H. Carroll become a fitting example of spirit and attitude:

"For Christ's sake can we give up personal prejudices and work together in the glorious cause of our blessed Lord. Let no section be neglected or favored more than another. Let every feeling of sectionalism and alienation be buried beneath the cross. Let unity, fraternity and loyalty to our Lord characterize every step of advance. Let us with one heart and one effort proclaim over the entire state, 'One Lord, one faith, one baptism.'"

The counsel and advice of any interested Baptist in Kentucky is welcome as together we plan a state program of stewardship promotion.

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