



MARCH 1, 1962

**WESTERN**

# RECORDER

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MERGER**

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**W.M.U. WEEK OF PRAYER FOR  
HOME MISSIONS, MARCH 5-9.**  
Baptists of Kentucky join Connie  
Joy in prayer for her mother and  
father, the Peter Chens, home  
missionaries to the Chinese in  
San Francisco, and all your home  
missionaries that they might  
make God's love known to all  
people in our homeland.





## GLEANINGS FROM THE FIELD

### Native Kentuckian to Atlanta

Joe Mason has been director of recreation and youth at the Maplewood Baptist Church, Maplewood, Mo., but will go on March 1 to become minister of Christian recreation at the First Baptist Church, Atlanta, Georgia. He and his family will reside at 754 Peachtree Street, N.E. He is a native Kentuckian.

### Bethel College Religious Emphasis

H. Curtis Erwin, pastor of the First Baptist Church in Greenville, was the principal speaker for Religious Emphasis Week on the campus of Bethel College in Hopkinsville, one of our Kentucky Baptist Schools. Other speakers for the three day conference on February 26, 27 and 28, included Dr. Glen Yarbrough of Georgetown College and Dr. Herbert G. Gabbhart, president of Belmont College in Nashville, Tenn.

### The Baptist Hour

The Radio Baptist Hour will be heard over many stations during March. Dr. Herschel H. Hobbs, pastor of the First Baptist Church of Oklahoma City and president of the Southern Baptist Convention will preach on the following subjects: March 4, "When Scientists Become Sermonizers;" March 11, "Bomb Shelters Aren't Enough;" March 18, "To Outer Space and Back;" and March 25, "One World—Visionary or a Vision?" See your local newspapers for nearest stations and time of programs.

### Nicholasville's Baptist Center

Nicholasville Baptist Church has announced the opening of a new mission February 18, 1962. Sunday school and morning and evening worship services were held with Buford Lunsford as pastor. The mission is called **The Baptist Center**, and is located in the center of an underprivileged section of town. In the spring, the church hopes to open up a week-day service of child-care programs, sewing classes, recreation and clothing distribution. William B. Craig is pastor at Nicholasville Baptist Church.

### Boys Find Unusual Way

The Royal Ambassadors of the **First Twelve Mile Baptist Church, California, Kentucky**, hit upon a most unusual way to assist in the 1961 Lottie Moon offering of their church. For two or three months the boys saved cash register slips from a supermarket which could be redeemed for cash. By the time for the Lottie Moon Christmas Offering, the boys had saved more than \$20.00. They

gave it all to the offering and felt they had a real part in the effort. **Pastor Walter D. Hulette** reports that the Lottie Moon Offering was the biggest in the history of the church.

### Too Late Now

The editorial in the last issue was too late in so far as the suggestion for contacting U. S. senators relative to the aid to higher education legislation. The Senate has already passed a version of the House Bill but fortunately grants were not included in the Senate Bill, and our senators can be urged to hold the line at this point.

### C. C. Nemitz, Jr., to Owensboro

Clarence C. Nemitz, Jr., began his duties as minister of education at the First Baptist Church, Owensboro, February 18. Native of Cleveland, Miss., he was graduated from Delta State Teachers' College in 1950, and was awarded his M.R.E. by Southern Seminary in 1956. Before entering the seminary he spent 13 months in the U. S. Navy, after which he spent 4 years with an accounting firm in Cleveland. During the past 5½ years he has served the Dawson Memorial Church, Birmingham. He is married to the former Vivian Rickels, Tchula, Miss., a graduate of Delta State, and former teacher in Mississippi and Kentucky schools. They have one seven year old daughter, Gaila.

### Enroute to San Francisco

**Pastor Harold O. Marsh** writes that the First Baptist Church of Gallup, New Mexico (located on U. S. Route 66) extends a welcome to all messengers attending the W.M.U. Convention and the Southern Baptist Convention at San Francisco to stop with them for a visit and guided tours of mission fields in their area. Guided tours will be scheduled for Friday, Saturday and Sunday (June 1, 2 and 3). One hour tours will be scheduled for the Navajo and Zuni Indian Reservations to see mission work being done on these fields. A warm welcome is extended to all messengers who can worship with them on Sunday, June 3. If they know you are coming, they can help to arrange for an overnight stay in Gallup.

### Seminary Foundation Started

A group of businessmen has established a foundation to secure endowment and financial support for the Southern Baptist Theological Seminary. The **Southern Seminary Foundation** will handle endowments of money and property, with income going to the Seminary, a Seminary announcement said. The Foundation already has on hand a \$150,000 bequest from the estate of a Kentuckian, its first major gift. "It is anticipated," the announcement continued, "that the foundation will receive gifts not only of money but of various forms of property, stocks, and bonds which it will administer as designated by the donors. In some cases the foundation will accept gifts of property and return the net income from its management to the donor during his lifetime." nessee.

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### WESTERN RECORDER

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## THEOLOGICAL EDUCATION AND ACADEMIC FREEDOM

# Freedom and Responsibility

**EDITORIAL NOTE**—This is part of a paper prepared by the editor for the Southern Baptist Press Association held in Phoenix, Arizona, February 15-17. The paper will be presented in two installments with the second installment coming next week.

Academic freedom is a very warm and live subject among Southern Baptists today. In at least two of our Baptist seminaries teachers are now under open and strong criticism for practicing academic freedom as they understand it in writing and teaching. The same predicament exists within other of our seminaries though without publicity. It would seem many Southern Baptists have fairly strong beliefs about what is and is not proper academic freedom, but few of us have articulated these beliefs in any formal way.

By academic freedom is meant the privilege of engaging in the search for and expression of truth as the searcher finds it. In the theological context there are two extreme views of academic freedom with many positions all the way between the two extremes.

One view holds that the teacher is absolutely free to espouse and voice any view whatsoever no matter how different or radical it might be. Here the teacher need feel no responsibility to any person or group sponsoring the school in which he teaches. He is a law unto himself responsible only to what he considers to be truth.

The other extreme view is that the teacher is merely a "tool" of his sponsor. In this view a denominational seminary is merely an indoctrination station, and the teacher's task is only to propagate the denominational cliches. It is assumed that the denomination has possession of the whole truth and needs only to train its preachers how to propagate it effectively. The teacher is always subject to the "watch dog" scrutiny of his denomination or more likely to certain theological groups within the denomination.

### Freedom is Basic

The concept of freedom is basic to the understanding of the role of any Baptist teacher or preacher. Dr. Gordon Clinard of Southwestern Baptist Seminary has pointed out in a recent article entitled, *The Seminary Teacher and His Denomination*, that the teacher must be not only a servant but a prophet of his denomination. The prophetic function calls for freedom. One subject to and having to answer to constant harassment and unfriendly surveillance by severe critics will be hard put to engage in a prophetic ministry as a teacher.

Baptists ought to remember all their history. We are indebted not only to those who stood against every new idea and novel interpretation but to those

who differed with the *status quo* and the current interpretations. Once it was heretical in main Baptist circles to espouse such things as foreign missions, cooperative endeavors like the Southern Baptist Foreign Mission Board and the Sunday School Board and other Baptist beliefs and practices commonly accepted today.

Our teachers constitute the growing and cutting edge of our Baptist thrust. For this they must have the degree of freedom necessary for such a function. To deny this would be to make the cherished Baptist principles of the dignity of the individual, the competency of the soul and the freedom of man museum pieces to be on exhibition but not to be practiced.

As Dr. Clinard says, "It will be a sad day for any denomination when its servants who teach no longer have the freedom to serve by the sounding of the positively prophetic note." He further rightly observes that a denomination is forever in need of those from within who can criticize, see dangers and trends to danger, think and write creatively.

### Boundary of Freedom

A concern for such freedom for our teachers, however, does not remove the need for some boundary for academic freedom. The boundary is summed up in the word *responsibility*. Indeed the doctrine of unlimited freedom is misleading for freedom must always operate in polarity with responsibility. Responsibility defines the character of freedom and sets the limits of its operation.

The New Testament describes this polarity in terms of lordship and servitude. "For you were called to freedom, brethren; only do not use your freedom as an opportunity for the flesh, but through love serve one another" (Gal. 5:13).

Luther phrased it thusly: "A Christian man is a perfectly free lord of all, subject to none. A Christian man is a perfectly dutiful servant of all, subject to all." (*A Treatise on Christian Liberty*, Works of Martin Luther, Phila. edition, p. 312).

Freedom without responsibility leads to license and irresponsibility which can destroy even that from which freedom is originally derived.

At this point an excerpt from the statement on Academic Freedom and Tenure in the Theological School which appeared in the June, 1960 bulletin of the American Association of Theological Schools is apropos. "The freedom

mensurate responsibility toward God of the Christian always involves a command and neighbor. It is never the freedom merely to be left alone or to ignore basic obligations."

### Considerations

In the light of this assertion concerning freedom and responsibility, what is the proper understanding of academic freedom for teachers in Southern Baptist seminaries? Admittedly what is about to be said is with some fear and trembling. It is entering where angels fear to tread. Ordinarily this would be considered the domain of those who lives are dedicated and spent in circles of theological education. It is then a layman's viewpoint, rather than a professional judgment, though it has not been arrived at apart from consultation with those professionally related to theological education. Any value found in the viewpoint about to be expressed might well lie in that it is an observation from the outside rather than from the inside.

To begin with there needs to be a distinction made between denominationally sponsored seminaries and university graduate schools of religion or theological institutions not related to any denomination. Non-denominationally related seminaries and university schools of religions do not have exactly the same function as Southern Baptist seminaries. They do not propose to train preachers and pastors for pulpits of one denomination. Rather they propose to teach religion mostly for religion's sake without specific regard for any denominational interest.

The primary purpose, on the other hand, of Southern Baptist seminaries is to prepare preachers to become responsible and able pastors of Southern Baptist churches. The pastors are in no less need of all the truth though the purpose for its use is not exactly the same as that of graduates of schools of religion.

The understanding and practice of academic freedom in the two types of schools are slightly different. Even the American Association of Theological Schools recognizes this and indeed it should if it is to serve both types of schools.

Another consideration in arriving at a view of academic freedom for Southern Baptist teachers is the historical development of Southern Baptists and our present position in the world of theological thought.

From the very beginning of our history, Southern Baptists have been theologically conservative. We have been in a conservative environment socially and otherwise in the south for all of our existence. Most of our historic controversies such as anti-missionism, Campbellism, Whitsett, etc., would have never occurred in a theologically liberal setting.

Along with this theological conserva-

(Continued on Page 15)



Spiritual Space Journey

Scientific space exploration would not ordinarily be considered appropriate for treatment in a Baptist periodical. However, readers in the years to come who check the February, 1962, issues of the *Western Recorder* might truly wonder why no mention was made of America's first man in orbit.

Does Colonel John Glenn's epochal space journey have any religious significance? Indeed it does. Glenn himself makes it so. He is religious in the finest sense of the term. He believes in God and has personal faith in Jesus Christ. He attends church regularly and recently chided newsmen who waited outside church to catch him. He suggested they would be better off in church than waiting outside to ask him incidental questions.

After the flight Glenn's mother told a nationwide television audience of the family's gratitude to God for her son's safety and the success of the venture. During the strenuous days before the flight and during the flight, Glenn's wife and children chose their pastor for company and counsel. Indeed Glenn's orbital flight had about as much religious dimension as any event in American history. It ranks with Washington's prayer for God's help in leading America to independence and Lincoln's humble dependence upon God for Divine help in saving the nation from division.

In it all Glenn displayed no superficial, fire-wagon brand of religion. In answer to a question about his praying for Divine help for the flight, he said he did not believe in going to God only in time of crisis, but believed in trusting in God from day to day in facing all events of life. Neither did he trust in God for anything he could humanly do. As it has been said of another, he worked and prepared as if all depended upon him but prayed as if it all depended upon God.

Billy Graham in a press interview on the day of the flight said Glenn no doubt would have a positive moral and spiritual influence in America because of the kind of man he is. Glenn's life gives the feat spiritual dimensions.

But what about the space flight itself? Does the Bible say anything to encourage or to forbid man's probe of outer space? Some conscientious people believe God never intended for man to engage in space exploration.

This could hardly be so. While we are still a long way from accomplishing God's intention for us on this earth, it would seem other worlds are not forbidden us by God. In the first assignment in Eden, God commanded man to be the master of the created order. Outer space is part of that order and man's probe of it is in keeping with God's assignment to man. The more man learns about outer space, the greater be-

comes God, the Creator, in the minds of reverent men.

The important thing is the purpose for which we explore space. If it is for the benefit of man, it is right. If it is for the destruction of man, it is wrong.

One important distinction between America's and Russia's space exploration efforts is obvious. When the Russians explore the heavens, they do it in defiance of God and say they'll prove there is no God. When America goes to the stars, it will be in acknowledgment that they are God's stars. Because of this the God of heaven must have welcomed Colonel Glenn last Tuesday to the heavens and awaits with blessings further exploits into space by men of God.

In a question about the possibility of human life on other planets, Billy Graham said he was not sure but that if there proved to be, he was sure there would be a Southern Baptist outer space mission effort sending gospel astronauts to other planets. He was jesting, of course, but it does not sound more fantastic than man's space flight possibility sounded to our ancestors.

In these days of physical flabbiness, moral softness, spiritual decadence, collaboration and defection to the enemy, Colonel Glenn's courage, discipline, and faith are truly inspirational. They provide some hope and ought to produce much repentance. To have Glenn as a hero for our children is a welcome relief from the television gun slingers and twisters.

Kentuckians in the Tucson Baptist Story

The Tucson Southern Baptist story is a thrilling one and it is somewhat typical of the Southern Baptist thrust in many pioneer areas in America. For a long time American (Northern) Baptists had Arizona to themselves so far as the Baptist witness was concerned. Southern Baptists came to Tucson first in 1931 but were several years getting-off-the-ground. By now, however, the 8,000 Southern Baptists in the Tucson area are second only in number to the Roman Catholics.

American Baptists were greatly weakened in Arizona and Tucson in 1947 by a split of the Conservative group. The Tucson First Baptist pastor was one of the Conservative leaders in the split and consequently most American Baptist churches in Tucson went with the Conservative movement. Only three American Baptist churches remain in Tucson today, and one of these is Mexican.

In addition to the American, the Conservative, and Southern Baptists in Tucson there are several of the usual independent Baptist churches of varying strength.

Two former Kentucky Baptist pastors figure prominently in the Tucson Southern Baptist story today. Along with them are many Kentuckians who have

moved to the Tucson area who were Baptists, many of whom are very active in the leadership of the local Southern Baptist churches.

Two outstanding ministerial leaders in Tucson today are Earl Bell, Tucson's Calvary Baptist pastor, and Irving Childress, superintendent of missions for the Catalina Baptist Association. This association includes Arizona's Pima and Santa Cruz Counties, but so far there is no constituted Southern Baptist church in Santa Cruz County though there are several missions.

It was through the missionary eyes and hearts of Bell and Childress I saw the Southern Baptist challenge of Tucson and Arizona. Many *Western Recorder* readers know Bell from his days in Kentucky. Fewer know Childress whose story is an inspiration to hear.

Irving was born in the mountains near the Kentucky-Virginia border. He grew up, went into business, and settled down in a Kentucky mountain village to make a little nest egg. He had no interest in religion until he was grown and a successful young businessman. It was after his conversion that he spoke in his home church on one occasion and the congregation rose up to say he was called to preach. God eventually persuaded Irving this was so and off he went to become prepared to preach.

He was convinced God wanted his life spent in his native mountains and so were those to whom he ministered. Then a strange providence wrecked his plans. His charming wife was found to have an incurable and almost certain fatal bronchial condition. The eastern Kentucky doctors said a hot, dry climate was her only hope for living. He was pastor at Allen, in Floyd County, Kentucky, at the time and his people loved him too much to give up easily. Money was provided for another diagnosis by Louisville medical experts and the outcome was the same. Trying to resign in order to move to a dry climate, Irving was persuaded by his beloved Allen congregation to take a leave with full pay in hopes he could return to Allen.

All hope faded and Mrs. Childress had it touch-

and-go for a long time even in Tucson. Now the health picture is much brighter.

In the meantime this born-to-preach mountain man found preaching opportunities in Arizona. At first it was a little Cochise County group near famous Tombstone, Arizona, in a school house. This group soon became a thriving church. Then it was a Tucson church for Childress, and then his amazing ability and unmatched dedication were recognized and latched on to by the Catalina Baptist Association.

Today Irving Childress is an honored man of God in Arizona and a highly respected citizen in Tucson. He is at home in Tucson's First Southern Baptist pulpit where he is interim pastor just now and in an adobe hut Indian revival on the desert.

Childress himself doesn't understand it all, but he believes in two basic convictions. A man must be sure he has a right relationship with God in Christ, and also be confident he is doing what God has planned for him. Of these two things Childress is sure for himself.

With Regret and Necessity

It is with regret that we have to change a policy on the Kentucky sales tax on *Western Recorder* subscriptions. With the approval of the *Western Recorder* directors, we absorbed the tax when it first was imposed. We felt we had a good chance of getting relief from the tax since tax on religious literature has been unheard of in most of American history.

Now after exhaustive efforts to get a ruling for exemption have failed, we have no alternative but to pass the tax on. This we have begun doing with approval of the directors.

Last year we paid the State of Kentucky over \$2,750.00 for sales tax on subscriptions. This is almost the difference between profit and loss for us. We know our subscribers will understand our passing the tax on from now on. It is with regret, but with necessity.

Southeastern Trustees Study Doctrinal Matters

The Board of Trustees of Southeastern Baptist Theological Seminary in their recent annual meeting gave attention to doctrinal matters which reportedly have plagued the school for some time. The trustees unanimously adopted a joint report made by the Committee on Instruction and the Executive Committee. This report dealt with the problems of doctrine and teaching methods.

Although certain members of the faculty will be required to re-examine their instruction methods and doctrinal pre-suppositions in the perspective of the school's Abstract of Principles, no formal charge was made against any member of the instructional staff.

The Board of Trustees also directed the president of the Board, the chairman of the Committee on Instructions, the president of the seminary, and the dean of the faculty to continue to study questions concerning theological issues and faculty morale with utmost care. A

report of the findings is to be made to the Committee on Instructions prior to the next annual meeting of the Board of Trustees.

Founder's Day was observed in connection with the trustee meeting. Earl Edington, pastor of the First Baptist Church at St. Petersburg, Florida, and one of the 30 trustees, was the Founder's Day speaker.

In other action the Board of Trustees adopted an organizational manual, guiding administrative procedures for both staff and faculty. The manual is a result of two years of study by a special committee.

Three professors were granted sabbatical leaves for one year beginning in September. These are Luther Copeland, Elmo Scoggin, and Thomas Bland. It was announced that Dr. Scoggin had been awarded a \$3,000 grant from the American Association of Theological Schools for special study and research in Israel. Ben S. Johnson, professor of music, was granted leave of absence for one year.

Editors and Secretaries Meet at Phoenix

Southern Baptist state editors and executive secretaries held their annual meeting in Phoenix, Arizona. Serving as hosts were Charles L. McKay, executive secretary of Arizona Baptists, and James Staples, editor, Arizona's Baptist weekly publication, *The Baptist Beacon*.

The editors chose Leon Macon, editor, Alabama Baptist, as their new president. Serving with Macon will be James Duncan, editor, *Capital Baptist*, District of Columbia, as vice-president, and Erwin L. McDonald, Arkansas Baptist News-magazine editor, as secretary.

The secretaries will have as their leader Searcy S. Garrison, Georgia Baptist executive secretary. Serving with Garrison will be Charles L. McKay, vice-president, and Ray E. Roberts, Ohio Southern Baptist executive secretary as secretary.

Next year's meeting place for the secretaries and the editors who hold concurrent meetings in the same city will be Williamsburg, Virginia.

## ENDOWMENTS OF BAPTIST INSTITUTIONS AND AGENCIES AS OF JANUARY 1, 1962

	With Ky. Bap. Foundation	With the Institution	Total
Campbellsville College	\$ 32,842.57	\$ 41,710.46	\$ 74,553.03
Church Building Loan Fund	73,015.95		73,015.95
Foreign Mission Fund	23,417.53		23,417.53
State Mission Fund	277,080.85	70,001.91	347,082.76
Glen Dale	296,346.81	5,643.00	301,989.81
Spring Meadows	479,129.92	5,491.76	484,621.68
Pine Crest	7,006.67		7,006.67
Oneida Institute	9,504.94	245,559.87	255,064.81
Mark J. Scarce Fund	2,767.32		2,767.32
Baptist Minister's Aid Society	72,314.77		72,314.77
Clear Creek Baptist School	20,825.10	25,257.11	46,082.21
W.M.U. 50th Anniv. Scholarship Fund	58,204.87		58,204.87
Bethel College	9,691.58	10,037.50	19,729.08
Georgetown College—Judson Fund	32,462.57		
Georgetown College—Ford Fund	179,259.75		
Georgetown College—General Fund		1,022,203.88	1,233,926.20
Home Mission Fund	23,077.09		23,077.09
Cumberland College	10,008.03	848,748.55	858,756.58
Kentucky Southern College	1,100.71		1,100.71
Mary Ann Logan Fund	22,266.46		22,266.46
New Haven Baptist Church	10,980.00		10,980.00
Cooperative Program Fund	5,500.00		5,500.00
J. C. Jones, Coop. Program Fd.	4,013.06		4,013.06
J. C. Jones, Cemetery Fund	2,500.00		2,500.00
Richard Eugene Morton Sch'rsh'p Fd.	3,700.64		3,700.64
Rigsby Fund, Lancaster Bapt. Ch.	2,500.00		2,500.00
Joyce West Fund	245.00		245.00
Witherspoon Fund	28,474.40		28,474.40
McBeath Fund	10,000.00		10,000.00
<b>Grand Totals</b>	<b>\$1,698,236.59</b>	<b>\$2,274,654.04</b>	<b>\$3,972,890.63</b>

Note: Some of the endowment with the institutions is in the form of real estate and others is being administered by financial institutions designated in the will of the donor.

It will be noted from the above that every institution or agency in Kentucky has all or a portion of its endowment with the KENTUCKY BAPTIST FOUNDATION.

Tabulated and compiled by  
A. M. Vollmer, Exec. Sec'y.-Treas.  
KENTUCKY BAPTIST FOUNDATION

### GEORGETOWN SPONSORS MATHEMATICS CONTEST

GEORGETOWN, Ky., Feb. 14—The Mathematics Department of Georgetown College will sponsor its fourth annual High School Mathematics Contest, Saturday, April 14, it was announced today by Dr. Charles Hatfield, Chairman of the Math Contest.

Outstanding math students from high schools all over Kentucky are being invited to participate. Schools are once again being asked to limit their entries to the top two students in each of the four contest categories.

The testing areas will be the same as in previous contests. These areas are: Algebra I, Algebra II, Plane Geometry, and Advanced Mathematics.

This year only individual awards will be made. There will not be a high school award. The winners of each of the four divisions will receive a loving

cup. The top ten entries in each division will be given a certificate in acknowledgement of their achievement. All individual rankings will be mailed to the high schools shortly after the contest. Georgetown College will offer a \$500 per annum Special Scholarship to the top student in the Advanced Mathematics section.

Bell County and Atherton High Schools have carried off most of the laurels during the first three contests. These two schools had three division winners in 1961. There were 97 schools represented at the contests last year.

Contest time is set for 10:00 a.m. in Georgetown's John L. Hill Chapel. Following the testing and lunch, the contestants will hear a brief program just before the awards winners are announced.

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WESTERN RECORDER



Five deacons recently installed by the Bardstown Baptist Church are left to right: Macon Ray, C. R. Barnes, Tommy Williams, Gerald Florence and Dr. James Graham. The Bardstown Church has sixteen active deacons under the rotating system with four rotating each year, according to Pastor Kit Yeaste.

### JFK Reasserts Stand On Parochial Schools

WASHINGTON (BP) — President Kennedy clashed again with a Roman Catholic cardinal over his question of federal aid to parochial schools.

Kennedy told his press conference that when he became President he took an oath to defend the Constitution. He said that legal counsel from the Attorney General's office and from the Department of Health, Education and Welfare had led him to the position he has taken.

"So I am going to continue to take the position I now take . . . unless there is a new judgment by the Supreme Court," he said.

The President's comments were made following a question about a speech by Francis Cardinal Spellman of New York. The cardinal said that if the President's proposals to aid public schools without aid to the parochial schools were put into effect, the Catholic parochial system would eventually die.

President Kennedy has said repeatedly, both during his campaign and since his election, that he is opposed to unconstitutional aids to parochial schools. Thus the parochial schools are left out of Administration proposals to aid the public schools by classroom construction and teachers' salaries.

The Roman Catholic bishops of the United States have taken an adamant position that they will oppose any aid to public schools that does not include parochial schools. As a result they succeeded, along with a number of other factors, in killing public school legislation in Congress last year. No one expects the impasse to be broken this year for the same reasons, plus the fact that this is a Congressional election year.

Although the President stands firm in

his position that across the board loans and grants to parochial schools are unconstitutional, he does not say that special purpose aids to schools (elementary, secondary and higher education) are unconstitutional. The practice of giving such aids to all schools has been going on for years under previous administrations.

The President has indicated that he will do all he can to get his total education program enacted into law. This means that he will not let up on his effort for federal aid to public schools. Indications are, however, that he has little chance of success in 1962, but that in 1963 there will be another major educational effort.

Cardinal Spellman made his statement in addressing a group of 1,500 teaching nuns and brothers and lay teachers in New York following the President's message on education to Congress.

The cardinal said that if the Administration bill becomes law it will create "a dagger threatening our very existence." He said further:

"If the Administration's bill and the Administration's desire should become factual that means the end of our municipal taxes, taxes for education, and while our parents assume the voluntary taxation (for) building and supporting our schools . . . nevertheless if the federal government should favor public schools and put an additional tax on us, from which we shall receive no benefits, then, my dear friends, it is the eventual end of our parochial schools.

"We cannot compete with the federal government's support and subsidy of public schools only."

He continued that it "seems incongruous to think that just because a child attends parochial school he should be excluded from benefits other children have, or might have or would have."

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## Religious News in Review

### Here and There

Eighteen missionaries to serve in 13 states, including two for Alaska, were formally appointed recently by the **Home Mission Board** of the Southern Baptist Convention. Atlanta board member **J. T. Ford** addressed the appointees, stressing the dual role of home missions not only as a "distinct denominational function" but as a means of correcting and deterring the communist menace. The appointment service included testimonies by the missionaries and presentation of certificates to the missionaries.

Baptists had an active role in the recent **14th National Conference of Protestants and Other Americans United for Separation of Church and State** meeting in Chicago. The conference called for increased support to keep church and state separate. **Ramsey Pollard**, immediate past president, S.B.C., said, "One of the great problems of our day is the sin of neutrality." **Walter Pope Binns**, president, William Jewell College (Baptist) reminded those attending this two-day conference that "whenever the state has claimed to be above the church or the church has claimed to be above the state, people have suffered. There has been a loss of freedom." **Louie D. Newton**, former president, S.B.C., was reelected president of the conference for a third two-year term. One of the vice-presidents reelected was **Dick H. Hall**, pastor, First Baptist Church, Decatur, Ga.

**Howard Payne College**, Brownwood, Texas, has received a \$51,000 gift, believed to be the largest cash gift in the history of the school. The donation will be used for the construction of a new four-story brick dormitory expected to go up within the next eight months. **Mrs. J. W. Jennings** of Brownwood made the donation and the trustees of the school have voted to name the proposed men's dormitory in honor of Mrs. Jennings and her late husband.

### FREE OFFER

For the next few weeks we are offering, ABSOLUTELY FREE, to readers of the **Western Recorder**, a subscription to "The Children's Messenger." Just send us your name and complete address plainly printed on a postal card. Your name will be added to the more than 37,000 now receiving the interesting little paper on our Kentucky Baptist Child Care ministry. Send in your request NOW.

The Children's Messenger  
Middletown, Kentucky



At the **14th National Conference of Protestants and Other Americans United for Separation of Church and State**, **James M. Windham**, Chicago regional director for the group, attacked the proposed transfer of a 79-acre tract of federal property. It would go to Loyola University (Roman Catholic) near Chicago as equivalent federal gift of \$2,000,000. "Substance for such political charity is extracted from purses of all citizens," he said.

Nearly \$2,880,000 was paid to about 5,500 Baptist pastors, church and denominational employees in 1961 by the **Southern Baptist Annuity Board** through its protection plan program. During the 44th annual meeting of the Annuity Board here, the board's executive secretary, **R. Alton Reed**, highlighted the figures, calling 1961 a "good year" in the progress and growth of the board. Sixty-four percent of all cooperating Southern Baptist churches are in one or more of the plans which the Annuity Board administers.

### In Lands Afar

**Dr. and Mrs. Ben Oliver**, Southern Baptist missionaries to South Brazil, are returning to the States for furlough and may be addressed at 3624 Erath, Waco, Texas. He is a native of Cameron, Texas; she is the former Edith Deter, born in Campinas, Brazil, to Southern Baptist missionary parents.

Baptists in Argentina are planning a nation-wide radio hookup for the near future under the direction of the **Argentine Baptist Convention's** radio evangelism board and the **Argentine Baptist Mission's** communications committee. Local Baptist churches and associations already sponsor radio programs in many Argentine cities, and are expected to

continue to do so after the nation-wide ministry is begun. "The Baptist Hour" in Spanish is also being broadcast on an experimental basis in Mendoza, Argentina.

### In Kentucky

Two former Kentucky girls have joined ranks with the **Baptist Home Mission Board** in Atlanta. The girls are **Nina L. Worley**, Fulton, and **Bettie Steward**, Earlington. Both young ladies served on the staff at Ridgecrest Baptist Assembly at Ridgecrest, North Carolina, before going to Atlanta.

These two—the home and the church—become one for God in his great cause. One without the other could never succeed. Working together, under God, they cannot fail.—A. J. and Berta Quinn in April Home Life.

"The glow that suffuses a person's face when we give that encouraging word suffices for the years. And remember, you cannot sprinkle perfume on others without getting a little of it on yourself."—Enola Chamberlain, freelance writer and homemaker, Los Alamitos, Calif., "An Encouraging World"

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## Operation Three-Fold

Operation Three Fold is the most fabulous offer ever made any Baptist group in Kentucky. The V. V. Cooke family of Louisville has offered to give \$2 for every \$1 that is raised by the friends of Kentucky Southern College by Sunday, March 11. Any gift and any pledge made and paid within this calendar year will be matched "2 for 1". The following formula applies to any gift.

$$\$2 + \$1 = \text{FOR KSC}$$

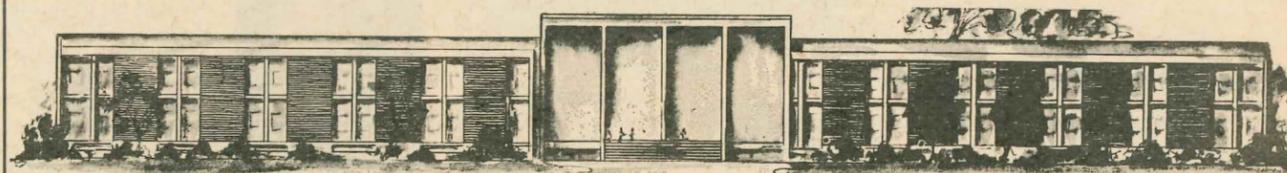
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A \$25 gift means \$75 for KSC  
A \$35 gift means \$105 for KSC

A \$100 gift means \$300 for KSC  
A \$500 gift means \$1500 for KSC  
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Never again will our Baptist people have such a marvelous opportunity to help establish a Christian College in Kentucky's largest metropolitan area. The deadline is Sunday, March 11. Our goal of \$540,000 from the churches and friends plus the \$1,080,000 from the Cooke family equals \$1,620,000 for Kentucky Southern College. This will assure the completion, free of debt, of the new Administration-Classroom Building pictured below.



Dr. Rollin Burhans, president, is ably assisted in the endeavor by Dr. Henry Beach, chairman, Grover Sanders, M.D., and Sam Weakley, M.D., as co-chairmen. Those wishing to help establish a new Baptist College for Christian higher education may contact either of these men or send a gift to the college, Crescent Hill Station, Louisville 6, Ky.

### Facts of Interest

- Kentucky Southern College opens September, 1962 on the Southern Baptist Seminary Campus with the freshman and sophomore classes.
- All the students enrolled this year will become charter members of the first student body.
- Entrance requirements include: graduation from an accredited high school, acceptable results of the Scholastic Aptitude Test of the College Board, the high school record which shows that the student has ability to profit from college work, recommendations from the counselor or principal and from their pastor.
- Unique features of KSC: the college will operate on the trimester system which allows the student to get four years' work in less than three years. There will be a strong emphasis on the inter-relation of the disciplines.
- Those seeking further information regarding admission procedures should write or call Director of Admissions, Kentucky Southern College, Crescent Hill Station, Louisville 6, Ky. Phone 895-4268.

# KENTUCKY BAPTISTS AT WORK

## Church Music

### Campbellsville Baptist Church Establishes Graded Choir Program

By Eugene F. Quinn

An exemplary type of graded choir program has been established at Campbellsville Baptist Church recently. Music Director J. P. Jardine enlisted directors for the Youth, Junior, Primary, and Beginner music groups, who in turn have enlisted accompanists and sponsors for each choir. At a meeting two weeks ago these officers decided on their rehearsal procedures and announced their first rehearsal. Each choir meets simultaneously immediately after supper and before the Prayer Meeting at the same time the Departmental Teachers and Officers' Meetings of the Sunday School are in progress, thus providing an opportunity for the whole family to participate at the same period in one or the other activities. With careful preparation many of our churches could copy this procedure profitably.

## Woman's Missionary Union

### State Meeting Notes

By Mrs. Geo. R. Ferguson

Many outstanding speakers from various walks of life have been secured for the program of our State W.M.U. Meeting, to be held April 10-12 at Crescent Hill Baptist Church, 2800 Frankfort Avenue, Louisville. Much interest and inspiration are assured.



Mrs. R. L. Mathis

Among the speakers will be Mrs. R. L. Mathis, president of Woman's Missionary Union, auxiliary to the Southern Baptist Convention. Prior to her election to this high office Mrs. Mathis served as a W.M.U. Youth Secretary of Texas, Executive Secretary treasurer and president of Texas W.M.U. She is treasurer of the Women's Department of the Baptist World Alliance and of the North American Baptist Women's Union and member Baptist

World Alliance Executive Committee. She is a member of the Executive Board of the Baptist General Convention of Texas, the Executive Board of Woman's Missionary Union of Texas, the Foreign Mission Board, S.B.C. and chairman of the Executive Board of Woman's Missionary Union, S.B.C. She has visited mission fields in South America, Europe, Near East, Orient and Africa. She is listed in *Who's Who of American Women*.



Miss Eugenia Price

She has received the honorary degree of Doctor of Laws from Hardin-Simmons University in Abilene, Texas, and the honorary degree of Doctor of Literature from Mary Hardin-Baylor College at Belton, Texas, the first woman to receive such an honor from these two institutions.

Devotional periods at each session will be led by Miss Eugenia Price of Chicago, noted writer of inspiring religious books and writer, producer and director of several series of radio programs.

Miss Price has become one of the best known woman speakers in America and is considered by many to be one of the most outstanding woman authors in the religious field, where over half a million copies of her books have been sold. Her appeal is wide and varied. She speaks in men's



Dr. C. C. Warren

service clubs, at retreats for college women, in small churches and large, to teen-agers and their parents. Her mail comes from university professors and scrub women, and those in between, who have read and loved her books. She has written such books as *Discoveries* (Zondervan), *The Burden Is Light* (Revell), *Woman to Woman*, *Strictly Personal*, *Beloved World*, and others. Don't miss hearing her at the beginning of each session.

Dr. C. C. Warren, director of the 30,000-Movement of the Southern Baptist Convention, a former president of

the Convention, author of the new Home Mission book, *Glimpses of Glory*, and a former pastor in Kentucky, Arkansas and North Carolina, will speak at the Wednesday evening session. We are delighted and honored to be able to present Dr. Warren for this session. His message will be particularly inspiring for our Jubilee Advance.

Watch this column each week for additional information about this outstanding program. Information on other fine speakers and unusual plans will be given.

## Brotherhood

### Annual Brotherhood Leadership Conference, Ridgecrest and Glorieta

By Forrest R. Sawyer

It will soon be time for the annual Brotherhood Leadership Conference at Ridgecrest and Glorieta Assemblies. The



W. C. Boone

Brotherhood Commission wishes to extend a personal invitation to all men of the Brotherhood to attend the conference of their choice, Ridgecrest, June 1-27, or Glorieta, August 16-22.

These conferences have had a "face-lifting" which will change the usual program format from that of solely methods to daily seminars on timely subjects and sessions on Brotherhood and Royal Ambassador leadership. The subjects for Seminar Group study are: "The Christian's Role in World Peace," "Effective Christian Witnessing," "The Church-State Principle," "The Layman as Theologian" and "Men Meeting World Needs."

Dr. W. C. Boone of Jackson, Tennessee, former executive secretary for Kentucky Baptists, will lead daily depth studies of Great Bible Doctrines during the week at Ridgecrest.

An attendance goal of 500 men has been set for the special week which will also include foreign missions activities.

Make reservations by writing the manager of the assembly where you plan to attend: Willard K. Weeks, manager, Ridgecrest Baptist Assembly, Ridgecrest,

North Carolina; E. A. Herron, manager, Glorieta Baptist Assembly, Glorieta, New Mexico.

## Kentucky Baptist Foundation

### Director of Kentucky Baptist Foundation Makes Gift

By A. M. Vollmer, Executive Sec'y.-Treas.

Mr. Grover Thompson, an attorney living in Lexington, Kentucky, and for some years a director of the KENTUCKY BAPTIST FOUNDATION, delivered to the Foundation this past week a check for \$1,000.00, the income from the investment of which will be divided between Oneida Institute, Georgetown College and the Cooperative Program.

Mr. Thompson's interest in the Foundation has been so keen that he offered to write the wills of any of the members of his church, free, if they would make the Foundation a beneficiary in their wills.

When Board members like this will practice what they preach, our work will be greatly accelerated. Nobody believes any more than he is willing to practice.

## Sunday School

### Kentucky Church Building Conference

By Francis R. Tallant

A Church Building Conference will be conducted at the Southern Baptist Seminary in Louisville, Kentucky, Fri-



Roland Crowder

day, March 16. Architects, pastors, building committees and all interested in better church buildings are invited to this conference.

This is the second meeting of this type to be held in Kentucky. Last year a

conference of this type was conducted and met with such response that another conference was scheduled. This type meeting is of special benefit to churches which are now building or remodeling and those planning to.

There will be two sessions, 9:30 a.m. to noon and 1:30 p.m. to 4:00 p.m. These sessions will be in Norton Hall. Following the program, special conferences will be arranged for committees or individuals desiring them. These should be arranged through the Kentucky Sunday School Department, Middletown, before that time.

Of great interest last year were the exhibits of furnishings, materials and equipment. These will be on hand again this year. Representatives from these



Hardie Bass

companies will be on hand to answer your questions.

This conference is sponsored by the Church Architecture Department, Baptist Sunday School Board, Nashville, Tennessee, and the Sunday School Department of the Kentucky Baptist Convention, Middletown. Dr. W. A. Harrell, secretary of the Church Architecture Department, will be in charge. He will be assisted by Roland Crowder, building consultant, Hardie Bass, Jr., chief architect, T. Lee Anderton, architectural advisor, Roy E. Boatwright, state Sunday school secretary, and Francis R. Tallant, church building consultant.

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## Training Union

### Kentucky Training Union Convention, First Church, Madisonville, April 4-6

By James H. Whaley, Sr.

"Good preaching every night" is often used to describe revivals. It certainly describes the State Training Union Con-



H. G. Sanders

vention this year. Dr. Harold G. Sanders will speak on Wednesday evening, April 4; Dr. H. Franklin Paschall on Thursday evening, April 5; and Dr. H. H. Hobbs on Friday evening, April 6. Dr. Harold G. Sanders, Executive Secretary of the Kentucky Baptist Convention, will bring the keynote address on Wednesday evening. Dr. Sanders has already challenged Kentucky Baptists in a marvelous way. This meeting will be an excellent opportunity for many more Kentucky Baptists to meet and learn to love and respect this servant of God. In addition to the keynote address the session will include a play to be presented by the Crescent Hill Baptist Church.

Dr. Franklin Paschall, pastor of the First Baptist Church, Nashville, Tennessee, will speak Thursday evening. He was formerly pastor of the First Baptist Church, Bowling Green, Kentucky and was very active in the work of Kentucky Baptists. The Thursday evening schedule will also include the state Junior Memory Work and Bible Drill, and Mrs. Agnes Pylant, Secretary of the Church Recreation Department at the Baptist Sunday School Board, will have a feature on the program.

Dr. H. H. Hobbs, president of the Southern Baptist Convention and pastor of the First Baptist Church, Oklahoma City, Oklahoma, will speak Friday evening. Traditionally, this is the dedication service of the Convention. The state Intermediate Sword Drill will be included in this session.

Dr. H. H. Hobbs

The host church will be glad to make reservations for rooms in private homes. These may be reserved by writing to the Home Reservations Committee, First Baptist Church, Madisonville, Kentucky.

**Stewardship**

**Missionary's Job Includes Stewardship, Too**

By Robert J. Hastings

A pastor feels the responsibility for teaching stewardship to his members. He accepts as a part of his task the leading of his people to tithe, to pledge, to give regularly, and to invest their total lives in Kingdom service.

There is somewhat the same comparison with an associational missionary (or superintendent of missions). Only his responsibility is with churches. He looks upon each church in his association as his responsibility for stewardship cultivation. So he helps the churches plan their budget campaigns, encourages them to share more and more with missions each year, etc.

Sometimes a missionary feels he has all he can do if he promotes Sunday school, evangelism, vacation Bible schools, etc., in his association without promoting stewardship also. But if he is to be true to his calling, he must somehow help the churches in their financial programs also. The nice thing about the new Cultivation Program is that it packages and calendarizes an associational stewardship emphasis. It takes the guesswork out of stewardship promotion.

It is encouraging to hear of those associations in Kentucky which have already scheduled the Cultivation Program for 1962. Some of these associations are without missionary leadership, but alert pastors are promoting the Cultivation Program anyway. If you would like more information about a stewardship program for your association, write the stewardship department at Middletown.

Louisville, Beechland	628	1	153
Mission	272	---	120
Erlanger	609	5	192
Louisville, Victory Memorial	607	---	139
Shelbyville, First	587	---	121
Georgetown	583	1	170
Mission	46	2	35
Lexington, Rosemont	578	5	144
Louisville, Valley Station	577	6	124
Frankfort, First	568	---	115
Mission	85	---	46
Louisville, Green Acres	527	---	215
Owensboro, Hall Street	519	---	201
Louisville, Baptist Tabernacle	517	1	211
Louisville, Rockford Lane	509	1	140
Florence	503	1	128
Mission	115	---	64
Louisville, Shively	494	---	103
Paducah, Immanuel	489	---	193
Louisville, Bethlehem	488	2	148
Lexington, Porter Memorial	467	3	85
Louisville, Beth Haven	465	10	196
Corbin, Central	465	1	127
Mission	88	---	30
Winchester, Central	462	1	111
Franklin, First	449	---	135
Mission	64	---	37
London, First	446	---	107
Ashland, Unity	443	---	126
Ludlow, First	441	---	93
Louisville, Bethany	439	9	118
Mission	62	---	27
Hodgenville, First	438	2	148
Louisville, Hazelwood	438	1	93
Corbin, First	434	1	129
Jeffersontown, First	431	---	102
Walton, First	427	3	215
Mt. Washington, First	423	2	115
Mission	72	---	---
Nicholasville	420	---	112
Mission	14	---	---
Central City, First	418	2	168
Covington, South Side	406	---	48
Hazard, First	403	8	106
Richmond, First	398	2	89
Lebanon, First	398	---	98
Louisville, Third Avenue	397	---	113
Louisville, Eighteenth Street	392	---	96
Mission	45	---	52
Bellevue, First	374	---	72
Versailles	373	---	81
Hima, Horse Creek	372	---	---
Louisville, Ralph Avenue	361	---	145
Louisville, Valley View	360	---	125
LaGrange	---	---	---
DerHaven Memorial	360	---	82
Lawrenceburg, First	358	---	78
Mission	75	---	---
Bardstown	353	---	68
Frankfort, Crestwood	350	1	86
Morganfield, First	347	1	109
Louisville, Chapel Park	343	---	113
Middletown, First	328	5	144
Ashland, Pollard	326	1	134
Mission	52	---	---
Louisville, Shawnee	315	---	121
Bowling Green, Glendale	305	1	174
Mission	57	---	55
Hopkinsville, Edgewood	305	2	105
Louisville, Immanuel	301	1	81

Glendale, Gilead	288	---	218
Dawson Springs, First	285	---	60
Earlington, First	281	1	98
Owensboro, Crabtree Avenue	279	2	139
Frankfort, Memorial	277	---	116
Louisville, Fern Creek	276	6	111
Ft. Thomas, First	268	3	53
Mission	129	---	47
Owensboro, Lewis Lane	268	---	121
Taylorsville, First	266	---	76
Stanford	256	---	93
Mission	38	---	---
Shepherdsville, Little Flock	251	---	74
Falmouth	249	1	41
Louisville, East Audubon	248	---	83
Owensboro, Seven Hills	242	---	67
Hazel	224	---	---
Taylorsville, Kings	218	2	106
Cold Spring, First	215	---	98
Marion	203	---	47
Louisville, Oakdale	194	---	74
Louisville, Fourth Avenue	191	---	68
Glasgow, Calvary	184	---	47
Louisville, Arcade	143	---	71
Ft. Thomas	---	---	---
Highland Hills	109	2	---

No learning tool is likely to override the influence of the personality of parents upon the spiritual growth of their children.—Donald W. Minton in April Home Life.

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**SOUTHERN BAPTIST GROWTH IN 1961**

	1961	1960	Change	Per Cent Change
Churches	32,598	32,251	347	---
Memberships	9,978,488	9,731,591	246,897	2.5
Baptisms	403,315	386,469	16,846	4.4
Sunday school enrolment	7,506,846	7,382,550	124,296	1.7
Training Union enrolment	2,724,369	2,664,730	59,639	2.2
W.M.U. enrolment	1,496,634	1,484,589	12,045	.8
Men's Brotherhood	392,482	395,487	-3,005	-.7
R.A. enrolment	235,605	223,618	11,987	5.4
V.B.S. enrolment	3,088,721	3,004,730	83,991	2.8
Choir enrolment	715,104	646,699	68,405	10.6
Church property value	\$2,385,175,418	\$2,204,351,566	\$180,823,852	8.2
Mission gifts	\$84,434,006	\$81,924,906	\$2,509,100	3.1
Total gifts	\$501,301,714	\$480,608,972	\$20,692,742	4.3

**Carver School Seeks Merger**

Announcement was made to the Southern Baptist Convention Executive Committee in its Nashville meeting, February 21, that the trustees of Carver School of Missions and Social Work are seeking a merger with The Southern Baptist Theological Seminary. The Carver School campus of ten acres adjoins the Lexington Road site of the Seminary. Approximately \$1,715,000 in assets are involved in the proposal. Mr. John Sandidge, Louisville attorney and chairman of the Carver trustees, indicated that several factors make this the best step for the trustees to recommend to the Southern Baptist Convention when it meets in San Francisco in June.

The inability of the school to receive accreditation for its social work program came to a focus in December. The Southern Association of Colleges strongly recommended through its executive secretary, Dr. Gordon Sweet, "That the Carver School of Missions and Social Work should be affiliated with an institution offering a full program which would identify it with a university or possibly with a seminary." With this "spelled out" for the first time by the accrediting agency, the Carver trustees recognize that operation of the school as an independent specialized institution is no longer a possibility.

Professional accreditation of the social work program is not possible in the seminary setting either, according to a Carver spokesman. The Carver trustees foresee the possibility of a scholarship program that will enable qualified students to receive some assistance in attending professional social work schools after receiving one year of preparation at the seminary.

The formal offer of the school's assets has been made to Southern Seminary subject to action by all parties concerned. Consideration of this offer will take place in March when the Southern Seminary trustees meet in Louisville. If the offer is accepted, further action by the Southern Baptist Convention will be

**P. E. Claybrook Moves To Arkansas**

Prince E. Claybrook, pastor, Cynthiana Baptist Church, for the past eight years, has resigned in order to become pastor of the First Baptist Church of Paragould, Arkansas. Claybrook will assume his new duties on March 18.



P. E. Claybrook

Claybrook began his work at Cynthiana on June 1, 1954. He is the son of Lyn P. Claybrook, a former Kentucky Baptist pastor remembered by many Kentuckians.

Among the activities of Claybrook in Cynthiana has been a weekly radio program over a network of nine stations for nearly four years. This program was especially popular in central and eastern Kentucky.

Claybrook has also served in a number of responsible denominational positions in Kentucky.

necessary before the arrangement is completed.

In commenting on the trustee action, Nathan C. Brooks, Jr., president of Carver School, said, "The trustees have faced a difficult situation. Per capita costs of operating the school have been abnormally high due to the small size of the student body and the necessity for accreditation before an increase in the number of students could be anticipated. With the door closed to accreditation as a specialized institution, the proposal to merge with Southern Seminary seems very wise. It is my hope that the Seminary trustees and faculty will approve of the proposal, as well as the Southern Baptist Convention. Baptists still need advanced missionary and social work preparation."

"Labor unions were a part of the American scene before the Declaration of Independence, and though they were few and small, they played an important role in building our democracy."—John G. Ramsay, director, Community Relations, United Steel Workers of America, Washington, D.C., "Historical Perspective on the Rise of Labor Unions" in March Baptist Student.

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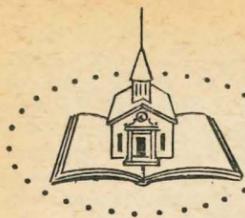
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## SUNDAY SCHOOL LESSON

By H. C. Chiles

### THE OBLIGATION TO BE TRUTHFUL March 11

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

#### I. A Precept. Exodus 20:16.

"Thou shalt not bear false witness against thy neighbor." Thus false witnessing, both in public and in private, is definitely forbidden.

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

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

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

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

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

Before speaking about others, it is well for one to consider three things about his words—are they true, are they needful, and are they kind?

Another method of bearing false witness is that of insinuation. One need not make a positive statement about another in order to bear false witness. He need only to ask a question which

would put the other person under suspicion, without incurring any personal risk at all. Another's reputation may be injured without a word being spoken. Either the shrug of a shoulder, the lifting of an eyebrow, or absolute silence when his name is mentioned is enough to do irreparable damage to his reputation.

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

#### II. A Proverb. Proverbs 12:17.

This proverb clearly sets forth truth and righteousness in contra-distinction to false witnessing and deceit. Whereas a true witness teaches the insufficiency of man's righteousness and directs him to the righteousness of Christ for his justification in the sight of God, the false witness leads him astray by getting him to build his hopes on the deceitful foundation of his own works which will never be able to produce justification. We are obligated to utter the truth freely and fully, and seek to persuade men to accept the righteousness which comes from Christ alone.

#### III. A Principle. Matthew 12:33-37.

Words, which are but the utterances of the thoughts, reveal what is in the heart. "Out of the abundance of the heart the mouth speaketh." Just as the fruit reveals the kind of a tree, words reveal what one is in the deep recesses of his being, and judgment will be made accordingly. Idle and unprofitable words are of no value to speaker or hearer, and must be accounted for at the judgment.

#### IV. A Picture. Matthew 26:69-75.

Peter was in a place of compromise, like many present-day Christians who mingle with the enemies of Christ and seek to hide their identity. Meanwhile, the portress watched him as he sat there warming himself, with the light of the fire shining in his face. Concluding that he was one of the disciples, she accused Peter of being a follower of Christ. Instead of being truthful and quickly declaring his allegiance to Christ, Peter denied that he was. When others joined in identifying him as a follower of Christ, Peter again denied that he was one of His disciples. That is one of the troubles about lying: one

lie calls for another to cover up the first one. Peter had been recognized as a follower of Christ, the very thing he had tried to avoid, and the fact of his recognition had led him to deny twice that he had any knowledge of the Saviour.

Peter went out into the porch and there another maid announced to those present that "This fellow was also with Jesus of Nazareth," whereupon he promptly repeated his denial with an oath, meaning that he called upon God to vouch for the fact that he was telling the truth. Then, when the crowd accused him and declared that his vocal accent gave him away, Peter went to pieces, cursed and swore that he did not know Christ. Instantly the cock crew and that awoke Peter to the heinousness of his sin.

Among the causes of Peter's fall into sin were the following:

1. Self-confidence. He thought that he would be equal to any occasion that might arise, but he was sadly mistaken.
2. Blindness to danger. When he was forewarned of his danger, he considered such warning to be entirely unnecessary in his case.
3. Neglect of communion with Christ. Had he kept in vital and intimate touch with Christ, doubtless he would have been equal to the emergency.
4. Bad associates. In the midst of evil companions and the enemies of Christ his faith and courage weakened.

Afraid of criticism, he did what he thought was the easiest thing to be done.

However, in fairness to Peter, it must be said that he realized he had made a tragic mistake. He was sorry for his terrible sin. He wept bitter tears of repentance. Repentance always precedes restoration, and is the only thing that will guarantee it. After his genuine repentance, Peter was transformed into an humble, compassionate and zealous Christian, who proved himself to be courageous even in the hour of death.

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### FREEDOM AND RESPONSIBILITY

(Continued from Page 3)

tism there has developed a new kind of orthodoxy among Southern Baptists. This new orthodoxy is not so much theological as programistic. It has come about with pyramiding statistics interpreted as the sure favor of God and a hard hitting super-duper brand of promotion.

This new Southern Baptist orthodoxy which we now possess and which has become almost immune from challenge or even investigation holds dearly to such theological positions as the verbal inspiration of the Bible, the virgin birth, the premillennial return, the autonomy of the local church, and the Cooperative Program.

These and other doctrinal positions with slight variations from section to section of the Southern Baptist Convention have become the faith once for all delivered to the saints. Any questioning of these has been considered improper and often have been quickly branded heretical.

This explains the resistance from outstanding and able Southern Baptists to Professor Elliott's treatment of Genesis. His viewpoints simply are out of line with what has been the prevailing view of the inspiration of the Scriptures.

The almost sacrosanct idea of the Cooperative Program in Southern Baptist life which now exists helps explain the immediate reaction from denominational leaders and pastors to any criticism by seminary teachers of the so-called program coming out of Nashville.

The point of this part of the discussion is not to judge this development in Southern Baptist life as good or bad, but to help explain our present predicament. The very nature of a seminary teacher's task in raising questions, searching for new answers, investigating former conclusions and the likes makes him the object of suspicion and opposition from those who take for granted the validity of this Southern Baptist programistic orthodoxy.

Some consideration of this must be taken into account in arriving at a proper view of academic freedom for Southern Baptist seminary teachers.

(Continued Next Week)

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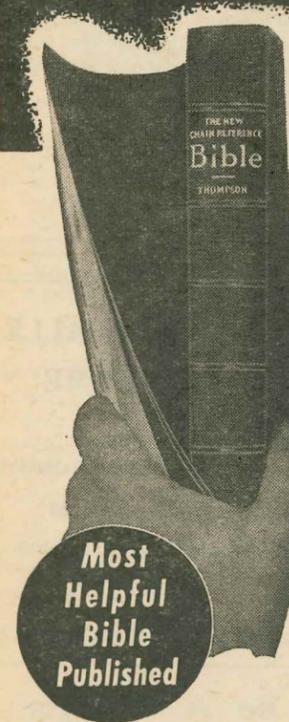
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