

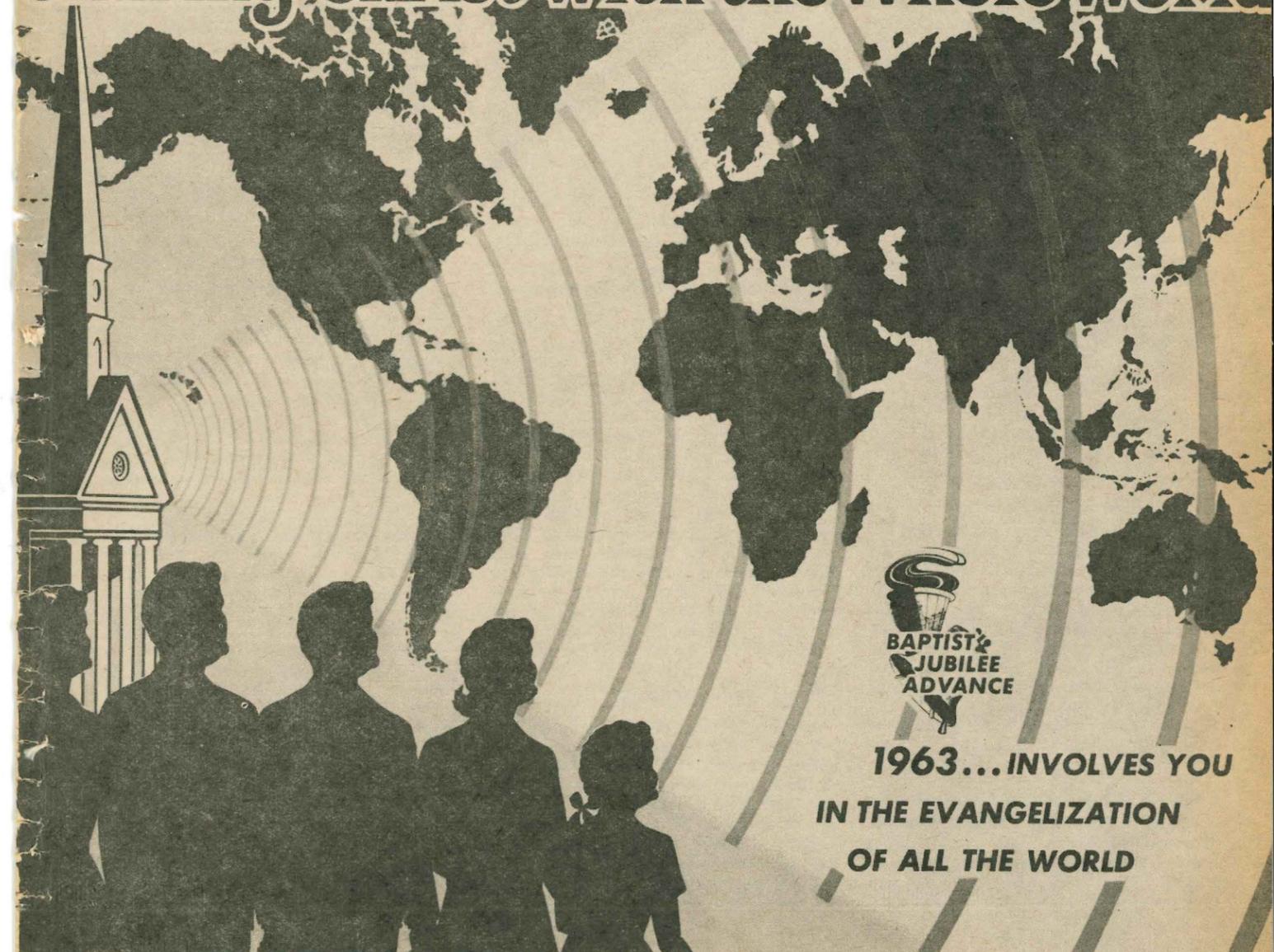


WESTERN

RECORDER

August 2, 1962

Sharing Christ with the Whole World



**1963... INVOLVES YOU
IN THE EVANGELIZATION
OF ALL THE WORLD**



Providence Has 7 New Deacons

Providence Baptist Church, in Simpson Association, has voted to use the rotation system for its deacons. Under this plan the seven elected and ordained were: Earl Johnson, Mayburn Webb, Coleman Pitt, Odell Spears, James Seng, Wilford Deasy and Brown Deberry.

Bennett Oregon S.S. Secretary

Bennett Cook, associate in the Brotherhood and Evangelism Departments of the Baptist General Convention of Oregon-Washington, at Portland, Oregon, has been elected head of the Sunday School Department of that body commencing New Year's Day.

New Oregon Student Director

Jess Funkhouser, former student of William Jewell College, Liberty, Mo., and now at Granite City, Ill., has been elected Baptist student director near the campus of the University of Oregon, Eugene, Oregon. He will begin his new work in the fall.

Bethel Seeking Rooms for Men

Dr. Mark Lowry, acting president of Bethel College, Hopkinsville, has asserted that he has more applications from young men seeking admission next September than he has dormitory space. He is seeking rooms in homes nearby, and thinks it will be necessary for some students to be accommodated three in a room instead of the customary two. The total registrations have already reached more than 200, with the summer only about half gone. More are expected.

Budget Hike in the Northwest

A Cooperative Program budget of \$183,500 for 1963 is to be offered to the Baptist General Convention of Oregon-Washington at its next meeting by its executive board. This will provide a one per cent increase in gifts for worldwide work. It was 16 per cent last year, and will be 17 percent this year. The new budget names appropriations for juvenile rehabilitation work in Seattle, Wash., and for work among the deaf, both of which will be in co-operation with the Home Mission Board.

Chaplain Richardson to Germany

Chaplain (Captain) Thomas M. Richardson, 919 North 34th Street, Fort Smith, Arkansas, former pastor of Zion Baptist Church, Henderson, Ky., and now serving on active duty as chaplain

of the 398th Regiment (BCT), 100th Division, Fort Chaffee, Arkansas, has extended his tour of service. When the 100th Division returns to inactive status in August, 1962, Chaplain Richardson will be going overseas to Europe, where he has an assignment in Germany. He was recently promoted to Captain. His wife, the former Mary Jane Heltsley, of Louisville, and daughter, Carolyn Jane, plan to join him when possible.

Kentuckian to be in Hawaiian Revival

Harold D. Tallant, pastor, First Baptist Church, Madisonville, will be among 37 Baptist preachers from the mainland who will take part in an evangelism crusade in Hawaii August 19-September 2. General director for the crusade will be C. Y. Dossey of the Southern Baptist Department of Evangelism. According to Dossey, the two-week evangelistic effort will involve most of the churches in Hawaii's five associations. Hawaii, until two years ago a field of the Southern Baptist Foreign Mission Board, now directs its own work through the Hawaii Baptist Convention.

Citations for Long-Term Services

The Sunday School Board, some weeks ago, made presentation of service recognition awards to 210 employees at its 71st anniversary program. Two 40-year awards were given, one to H. E. Ingraham and another to Noble Van Ness. Five 35-years awards were given, one each to Leon Mayo, Mrs. Lucille Norman, William Hall Preston and H. C. Reavis; 30-year awards were presented to John D. Brown and Miss Pauline McCardell; 25-year awards to Clifton Allen, J. P. Edmunds, Mrs. Nell Fyke, Miss Mary Elizabeth Griffith; and Lawrence Gill. Eight persons received awards for 20 years of service; 19 for 15 years; 56 were given 10-year citations, and 114 were given 5-year awards.

Simpson-Smith Wedding

August 25 has been announced as being the date of the wedding of Miss Velma Simpson and Mr. James Lucas Smith at the Highland Park First Baptist Church, Louisville. Miss Simpson is a daughter of Mr. and Mrs. Coleman R. Simpson. She attended the University of Louisville and the Kentucky Baptist Hospital's School of Nursing. Mr. Smith is a son of Mrs. W. F. Smith

and the late Mr. Smith. He has attended the University of Louisville and is at present a student in the Southern Baptist Theological Seminary.

Martin-Bloomer Wedding Plans

Miss S. Joan Martin, Richmond, Va., and Mr. William J. Bloomer, Mechanicsville, Va., are to be married in Richmond, Va., August 11. Miss Martin is a daughter of Mr. and Mrs. Russell T. Martin, Nashville, Tenn., and was graduated in 1959 from Vanderbilt University and the School of Religious Education of Southern Baptist Seminary. She also attended the School of Nursing of Medical College of Virginia. Mr. Bloomer is a son of Mr. and Mrs. Steve Bloomer of Milligan College, Tenn., and is a graduate of Virginia Polytechnic Institute.

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Churches, Schools, and the Supreme Court

By Harold M. Hollingsworth

The United States is in the process of making fundamental decisions on the relationships which exist among our churches, the state, and the schools. The recent Supreme Court decision on prayer in the public schools was just a part of a larger debate which has been raging since the 1930's and which will probably grow more intense during the coming year when the Congress again takes up the question of federal aid to parochial schools and the Supreme Court grapples with the problem of Bible reading in the public schools. We as Baptists have traditionally stood for a rigorous separation between church and state; yet many of us are regularly confronted by those who use this argument in their attempt totally to secularize public education. When we try to refute their arguments, we find ourselves in uncomfortable alliance with the American branches of the state churches of Europe. Therefore it is time that we took a long, hard look at this doctrine of separation, and at the political institutions which apply it to our daily lives. At the same time we should take time to evaluate the most recent Supreme Court decision in the light of this analysis and our beliefs and practices as Southern Baptists.

The history of the Christian Church in the West from the conversion of Constantine in the fourth century to the settlement of the United States is largely the story of territorial churches. All the people in a given political unit were expected to worship together. Those who dissented from the practices of the state church were at worst martyred and at best merely tolerated. Baptists developed in this environment as a dissenting sect which protested against the identity of church and state. A child became a member of the state at birth and shortly thereafter a member of the church by baptism. The Baptist and Ana-baptist sects rejected this identity of church and state, insisting that the church should be composed only of regenerate Christians baptized after they had been transformed by the work of the Holy Spirit.

This pattern of church-state relations was profoundly disturbed by emigration to the British colonies which eventually became the United States. While in some areas one type of Christian

predominated and through numbers or political influence established a state church on the European model, the presence of emigrants from many different areas, each with its own local form of Christianity, forced changes in the traditional concept of one church in one state. The Lords Baltimore who founded Maryland as a refuge for Catholics were outnumbered, and issued for religious liberty [toleration.—Ed.] in order to protect Catholics from discrimination by their more numerous Protestant neighbors. Elsewhere the presence of many different sects produced similar results and, by the time of the American Revolution, a practical system of religious toleration was operating in all the colonies, even though nine still had established churches. One of the products of the revolution was the disestablishment of state churches outside New England. In most colonies the established church was overwhelmingly outnumbered and was quickly divorced from government. But in Virginia where about half the population including the leaders of the Revolution were at least nominally Anglican, and, as one planter put it, "no gentleman will choose to go to Heaven otherwise than by way of the established church," disestablishment produced what Thomas Jefferson characterized as the most bitter political contest he had ever seen. Baptists, Presbyterians, and other dissenters rallied behind Jefferson and Madison to secure a Statute for Religious Freedom.

"No man shall be compelled to frequent or support any religious worship, place or ministry whatsoever; nor shall be enforced, restrained, molested, or burdened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief; but that all men shall be free to profess, and by argument to maintain, their opinion in matters of religion."

There is no more eloquent statement of the ideal of religious freedom than these few words from the pen of Jefferson.

Having seen the bitterness created within Virginia and other states by religious controversy and being convinced of the necessity of freedom of conscience, the members of the First Congress wrote at the head of our Bill of Rights "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. . . ." The practical problems of dealing with a population which professed many faiths had produced a new relationship between the state and the churches. The national government, at least, was limiting its power to act in the area of religion, thus leaving the various faiths free to compete among themselves for the support of the people.

But there were inherent in this prac-

tical system some inconsistencies which time would magnify. Government developed a public educational system and then required all children to attend some school. In response to what they believed to be the Protestant bias of the public schools, the new arrived Catholics developed their own school system. Finally, the Civil War changed the relationship between the states, the national government, and the people. The Fourteenth Amendment provided that no state "shall deprive any person of life, liberty, or property without due process of law; nor deprive to any person within its jurisdiction the equal protection of the laws." The Supreme Court has held that these words made the First Amendment as binding on the states as on the nation. In doing this the court recognized that the religious freedom guaranteed in the First Amendment was "of the very essence of a scheme of ordered liberty," and "so rooted in the traditions and conscience of our people as to be ranked as fundamental." But, at the same time, the court took upon itself the job of determining when state legislatures, local school boards, and even individual teachers violate this hallowed principle. However, the court has not been able to resolve the contradictions which are inherent in the principle. It does not have a simple answer to the question of what the Constitution means when it says "Congress shall make no law respecting the establishment of religion."

There are two basic positions on this question, but there are very few people, including judges, who will take either of them to their logical extreme.

One interpretation, sometimes called the "fundamentalist view," holds that the Constitution means exactly what it says. "Congress shall make no law" means that government "can make no law," in short cannot act at all in this area. The classic exposition of this doctrine is by Justice Hugo Black in a case involving a program of religious instruction in the public schools, Everson vs. Board of Education (1947).

The "establishment of religion" clause of the First Amendment means at least this: Neither a state nor the Federal Government can set up a church. Neither can pass laws which aid one religion, aid all religions, or prefer one religion over another. Neither can force nor influence a person to go or to remain away from church against his will or force him to profess a belief or disbelief in any religion. No person can be punished for entertaining or professing religious beliefs or disbeliefs, for church attendance or nonattendance. No tax in any amount large or small, can be levied to support any religious activity or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion. Neither a state nor the Federal Government can, openly or secretly, participate in the affairs of any religious organization or groups and vice versa. In the words of Jefferson, the clause against establishment of religion by law was intended to erect "a wall of separation between church and state."

(Continued on page 14)

Human or Divine?

Among Baptists today one of the easiest and most dangerous things to do is to make decisions on the basis of human consideration and attribute them to the Holy Spirit. One of the classical beliefs among us is that the Holy Spirit leads one preacher to one church and that church to the one preacher, but this is being more and more questioned by many Baptists today.

What pulpit committee has not become skeptical, and sometimes cynical, because more than a dozen preachers have said they were led to one church? Obviously human desires are confused with divine will.

For that matter what modern pulpit committee needs much help from the Holy Spirit? When a committee gets through checking out a prospect with the banker, local businessmen, fellow preachers, denominational leaders and the statistical records, about all left for the Holy Spirit is to confirm the committee's choice. However this sounds, it does not mean investigation is not in order, for the early church record in Acts emphasizes the responsibility of the church to search carefully for its leadership. It does mean that it is easy to do it our way by modern methods, and assume it is a work of the Holy Spirit.

There is one area in our modern churches where the question of whom the Holy Spirit speaks to and what He says, is a very serious question. This is in the area of church staffs. This was not a widespread problem until recent years, for until then few Baptist churches had staff members such as ministers of music and ministers of education.

More and more the idea is growing among Baptists that when the pastor resigns, other staff members should resign also, because a new pastor will likely want to choose his own staff members. When a pastor resigns, we presume the Holy Spirit has led him to do so. Are we to presume also that the Holy Spirit leads staff members to resign when a pastor leaves? What are we to think if a pastor feels led by the Holy Spirit to leave but the staff member doesn't feel led to leave? Does a pastor have a corner on the Holy Spirit? We don't believe so, nor do many pastors believe so, but modern trends in pastoral and staff changes put a strain on our historic belief in the leadership of the Holy Spirit. If a staff member is called by the Holy Spirit to a church as a pastor is—and we say we believe this—he must also be called to leave in the same way a pastor is called to leave.

The current growing tendency of clearing the deck when a new pastor comes has been encouraged by the misconduct of some staff members. Consciously or unconsciously a staff member sometimes slips into the role of the pastor during the interim and makes it

almost impossible for a new pastor to assume his rightful place of leadership. It has even been known for a staff member to serve on a pulpit committee which recommends a new pastor. Even church secretaries have been known to be pulpit committee members. This is the height of the lack of wisdom, and even if a congregation doesn't know better, a staff member should. How can a pastor assume his rightful role as leader and chief administrator of the church if he owes his job partly to a staff member who is to take instructions from him? A pastor should be regarded and treated as the leader of the church and a staff member who does not recognize and respect this ought to be dismissed without lengthy consultation with the Holy Spirit.

We need to re-examine the methods we are turning to in selecting our pastors and staff members. Are we employing the methods of a business corporation who turns to one who can keep the organization moving smoothly, win new customers and show a profit? Does our observation of state and national politics slip over into our church life and lead us to expect a new pastor to clean house and call in his own subordinates as a new president or a governor would? If we turn to the secular approach, let's admit it as such and not be sacrilegious by calling it the work of the Holy Spirit.

A Word For Our Seminaries

When it rains, it pours; and when a man is down, everybody kicks him. This must be something of the feeling of our Southern Baptist seminaries these days who are really getting it in the neck with the end not in sight.

Seminaries have always been targets of criticism, and understandably so. They are not only training centers but research institutions where constant search goes on for more understanding of the truth of the revelation of God to man. Here new ideas are expressed, new views propounded and new interpretations suggested. These always arouse suspicion and resistance

Criticism is not bad for our Seminaries if it is in the right spirit. It serves as a corrective and discipline and it has had an important part in making our seminaries great and effective institutions.

Nor are our Seminaries sometimes without blame. They are no more perfect than Baptist churches. Some of those connected with our seminaries blunder and make foolish decisions and statements, just as Baptist preachers, editors and others do.

The important thing for Southern Baptists to remember in these days of seminary criticism is that these institutions are not totally bad. They are not



shot through with destructive modernism. Wherever such exists it is in isolated instances. The tendency always is to generalize and pass blanket judgment. Most critics of our seminaries are fair and admit that those who man these institutions are not only among the most learned but also are some of the most humble, consecrated and Bible-loving souls among Southern Baptists.

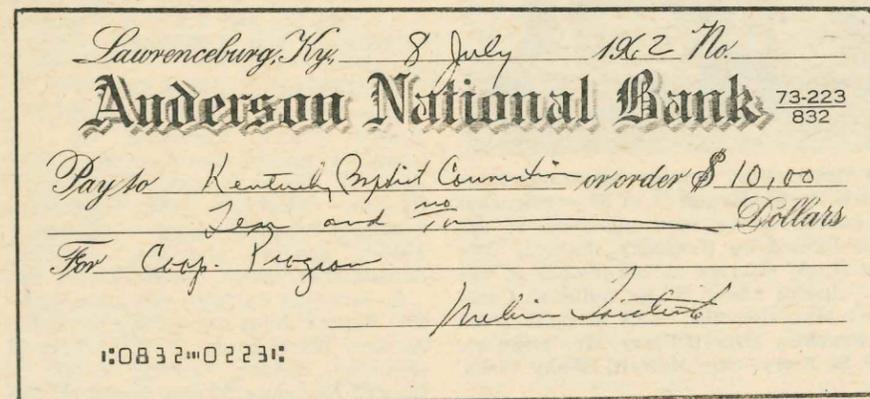
Harmful criticism is that which advocates wholesale firings or withholding funds from our seminaries. If this had been done in the past when we disagreed with seminary policies or some teacher's interpretation, the level of our theological education would be deplorable.

Seminaries, with whatever faults they possess, have constantly produced a supply of preachers who

have given the kind of leadership which brought Southern Baptists to their present place in world Christianity. These seminary-trained preachers have earned the respect of men and God in pulpits and in community life wherever they have been.

By the grace of God our seminaries will continue to be lighthouses for Southern Baptists. From time to time situations will exist that need correction. When this is so, the correction ought to come about with the compassion and tenderness of Jesus Christ and not in the wake of the bloodthirsty cries of critics motivated more by emotion than by reason and the spirit of truth.

Now is the time for every man to come to the aid of his country and his seminary.



A former Kentucky Baptist pastor, now serving as a missionary in Chile, responded to the appeal for an extra Cooperative Program offering to meet the budget needs of the Kentucky Baptist Convention. Melvin Torstrick, native of Louisville, and a former pastor of Sand Spring Baptist Church, Lawrenceburg, sent the \$10.00 check shown above to the WESTERN RECORDER editor, asking that it be included in the June 24 emergency Cooperative Program offering. The July Cooperative Program offering in Kentucky set an all-time high.

Cooperative Program Gifts At All-Time High in July

Kentucky Baptists gave more through the Cooperative Program in July than in any previous month in the history of the Kentucky Baptist Convention, according to Executive Secretary-Treasurer Harold G. Sanders. July was also the third time such a record has been set this year. During the 1961-62 budget year, each previous record has been broken three times.

July receipts were \$256,470, including \$32,339 earmarked for the June 24 special offering (Some churches included their special offering in regular remittances, meaning the above figure would probably climb to \$50,000 or more).

Secretary Sanders reports that this upsurge in July gifts brings the state within \$31,120 of the goal for this time of the year. The budget year closes on Saturday, August 25. Receipts from the churches to be counted on this year's budget must be received in the mail on Friday, August 24, however, as no mail is delivered on Saturdays. In previous years, the books have been held open until the tenth of the following month. This year, fifteen days' receipts will be lost from this year's budget unless churches remit by August 24.

Church treasurers are urged to round up all Cooperative Program monies on hand and mail them not later than

Wednesday, August 22, to insure August 24 delivery. With the co-operation of each church in the state, this year's goal can be totally achieved. If it is reached, it will be the first time in four years that the Convention budget has been fully subscribed, and the second time in eight years.

The Cooperative Program is the major channel Kentucky Baptists use for the support of their missionary, educational, and benevolent causes. A number of churches not habitually giving through the Cooperative Program started doing so this month because of the June special offering.

Mrs. Frances Kieth Drane Passes to Her Reward

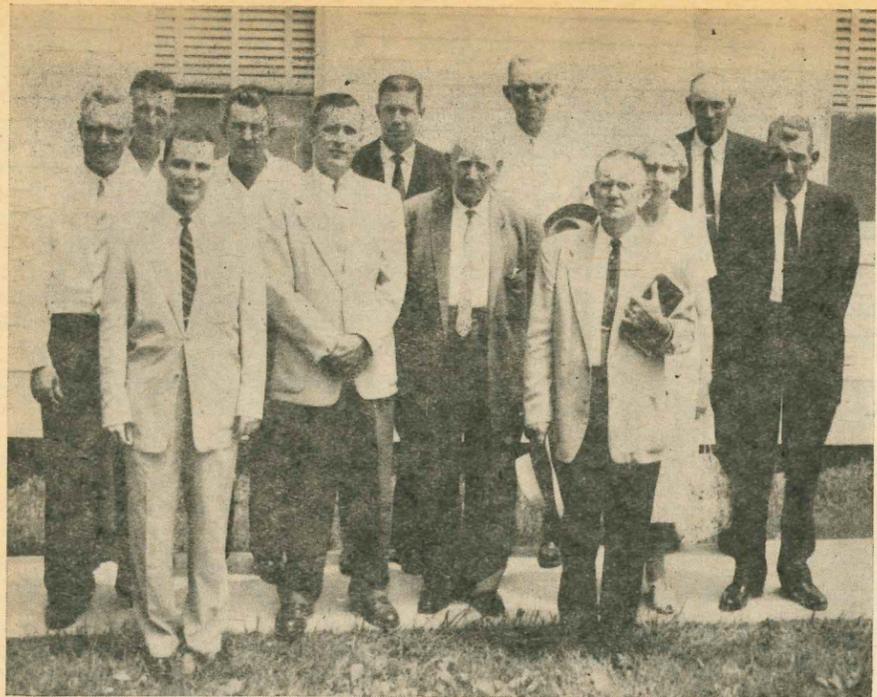
UPTON, Ky.,—July 24.—Miss Fanny is gone! Early on the morning of July 5, 1962, Mrs. Frances Kieth Drane, known to all her friends as "Miss Fanny," was stricken ill. She was rushed to the hospital, where within a few hours she passed away in a peaceful sleep.

Truly Miss Fanny walked with God! She professed faith in Christ and united with the Upton Baptist Church in early childhood. She served some forty years as teacher of a Sunday school class. She was active in W.M.S. and B.T.U. work of her church.

In the business world she served some thirty-five years as an employee of the bank, where she made many friends.—A friend who knew her from our grade-school days.—Homer B. Burks.

The Sandersons Return

Mr. and Mrs. Paul E. Sanderson, missionaries to Equatorial Brazil, have returned to their responsibilities at the Equatorial Baptist Theological Institute after furlough in the United States. Their address is Caixa Postal 89, Belem, Para, Brazil. He is a native of Birmingham, Ala.; she is the former Martha Masden, of Lebanon Junction, Ky.



The Pigeon Fork Baptist Church, Shelby Association, recently began construction of a new pastorium. The lot upon which the pastorium is to be constructed was donated by Mrs. Georgia Houchin, pictured above with members of the Building Committee. The pastorium will be located on Kentucky Highway 395, one half mile from the church. The largest single offering in the history of the church was received for construction costs. Shown above is the Building Committee along with Pastor Harold Mauney and Mrs. Houchin. Left to right, front row: Pastor Mauney, Caldwell Easley, Willie Franklin, Everett Perry, Mrs. Houchin, Earl Samples. Second row: Gilbert Perry, J. B. Perry, Guy Maffett, Bobby Wells, Horace Willard and J. W. Carriss.

Harold S. Songer, Pastor, West Side, Louisville, New Assistant Professor

Dr. Harold S. Songer, pastor of the West Side Baptist Church, Louisville, Kentucky, has been appointed assistant professor of New Testament Interpretation at Southern Baptist Theological Seminary.



Harold S. Songer

The 34-year-old professor has been a Kentucky pastor since 1956. He received his bachelor-of-divinity degree from Southern Seminary in 1957. He was a New Testament fellow at the seminary for two years and received his doctor of theology degree in January of this year.

Dr. Songer is the second assistant professor recently added to the seminary faculty. Dr. E. Glenn Hinson, a seminary instructor while completing his doctor's degree, has been appointed assistant professor of church history.

Both men will begin teaching in September said Dr. Penrose St. Amant, dean of the School of Theology.

Baptist Leaders Favor Court Prayer Ruling

CHICAGO (BP)—Thirteen out of twenty-three prominent national religious leaders signing a statement approving the Supreme Court decision against "official" prayers in public schools are Baptists.

The statement prepared by the Christian Century, an undenominational weekly, declares that the Court's ruling "protects the integrity of the religious conscience and the proper function of religious and governmental institutions."

In an editorial the Christian Century said that earlier condemnations of the Court ruling were "not representative of sober protestant thought." The danger of hasty judgments such as were expressed by some, the editorial pointed out, is that "church leaders are tempted to speak without thought, to appraise without study."

"The unhurried views of protestant leaders were sought by the Christian Century. The result was wide approval of the action taken by the Supreme Court.

The statement signed by the 23 leaders is as follows:

"We are in agreement with the Supreme Court that 'It is neither sacrilegious nor antireligious to say that each separate government in this country should stay out of the business of writing or sanctioning official prayers and leave that purely religious function to the people themselves and to those the people choose to look to for religious guidance.'

"We call upon the American people to study this decision prayerfully and without political emotion. We believe the Court's ruling against officially written and officially prescribed prayers protects the integrity of the religious conscience and the proper function of religious and governmental institutions."

The Baptists who signed are:

Theodore F. Adams, pastor, First Baptist Church, Richmond, Va., past president, Baptist World Alliance; Herschel H. Hobbs, pastor, First Baptist Church, Oklahoma City, president, Southern Baptist Convention; Edwin A. Tuller, general secretary, American Baptist Convention, Valley Forge, Pa.;

C. Emanuel Carlson, executive director, Baptist Joint Committee on Public Affairs, Washington, D. C.; Edwin T. Dahlberg, pastor, Delmar Baptist Church St. Louis, former president, National Council of Churches; Frank E. Johnson, associate general secretary, American Baptist Convention, Valley Forge, Pa.;

Samuel Miller, dean, Harvard University Divinity School, Cambridge, Mass.; Kyle Haselden, managing editor, The Christian Century, Chicago; Carlyle Marney, pastor, Myers Park Baptist Church, Charlotte, N. C.; W. Hubert Porter, associate general secretary, American Baptist Convention, Valley Forge, Pa.;

J. H. Jackson, president, National Baptist Convention, U. S. A., Inc.; Frank H. Woyke, executive secretary, North American Baptist General Conference; and W. Barry Garrett, associate director, Baptist Joint Committee on Public Affairs, Washington, D. C.

Georgetown and/or Georgetown

Miss Betty Jean Miller, a student of Georgetown College and a daughter of Mr. and Mrs. Hubert Miller of Louisville, is to be married September 1 at the Rockford Lane Baptist Church, Louisville, Ky., to Mr. David Gahlinger of Georgetown, Indiana. Thus both young people will have Georgetown backgrounds, but they are different Georgetown, one in Kentucky and the other one in Indiana. Mr. Gahlinger is a student in Indiana Technical College.



First Baptist Church, Moreland, in Lincoln County, broke ground June 18 for its auditorium to complete the building program started in 1960 with an educational building. Started as a mission of Hustonville Baptist Church in 1954 under the leadership of Mr. and Mrs. William Bogie, the Moreland Church now has a Sunday school enrollment of 152. The first pastor of the mission was Ernest Martin, who served until 1958. The present pastor is James Spaulding, a convert of the mission. He replaced Brother Martin and the mission became a church under his leadership. The church was granted a charter and became an independent church on November 1, 1959. Services have been held in the Educational Building since the fall of 1960.

Crescent Hill Youths Act Out "The Black Sheep" At Ridgecrest Conference

RIDGECREST, N. C. (RBA)—"THE BLACK SHEEP," a one act play by Dorothy Russell Murphree, was presented to the Youth Conference of Ridgecrest Baptist Assembly by the Crescent Hill Baptist Church of Louisville, Kentucky. It was directed by Harry Thompson, director of the University Theater, Hardin-Simmons University, Abilene, Texas.

The setting of the play is in the living room of the Platt home in the present time. The Platt family is Baptist and both parents are regular members. However, their son Jack is not a member and they can't get him to go to church with them. He and his friend Tom are well on their way to becoming delinquents and would rather spend their time riding a motorcycle.

One Sunday Jack finally agrees to go to church that evening. But instead he goes motorcycling with Tom. In a serious accident Jack is killed and Tom is hurt and hospitalized.

Characters in the play were: Dr. Batson, pastor, played by Bob Myers, recreational director for the Crescent Hill Baptist Church; George Platt, a successful businessman with an investment firm, played by Furman Hewitt; Grace Platt, his wife, played by Jane Thurman, who will be a freshman at Westhampton College, Richmond, Va., this fall; Ellen Platt, their daughter, played by Nita Lasseur; Jack Platt, their son, played by Hoyt Edge, a freshman at Stetson University in Deland, Florida,

this fall; and Tom Jackson, Jack's friend, played by David Graves, a freshman at Howard College, Birmingham, Ala., this fall. All members of the cast and crew are members of Crescent Hill Baptist Church, Louisville, Ky.

Also working with Harry Thompson on direction of the play is its author Mrs. Murphree, Eastland Baptist Church, Nashville, Tenn., who is working in the Church Drama Workshop at the Assembly.

Because of the immense crowd of young people attending the Conference, it was necessary for the cast to present the play twice the same night. While one group was watching the play, the other was divided into four sections and each section put on a talent show. At the end of the period the sections switched places.

Southern Seminary Alumni Work Being Actively Promoted in Kentucky

By Ronald Gibson, 2825 Lexington Rd. Louisville, Ky.

Southern Baptist Theological Seminary's alumni work is being guided this year by the Kentucky Baptist Convention's highest appointive and elective officials.

Serving the Alumni Association as president is Kentucky Baptists' Executive Secretary Harold G. Sanders, and as secretary-treasurer, Convention President Verlin C. Kruschwitz. Kruschwitz is pastor of Severns Valley Baptist Church, Elizabethtown.

Both were elected during the asso-

ciation's annual luncheon meeting this summer.

James B. Leavell of San Angelo, Tex., was named president-elect for next year.

Known for his dynamic leadership as a pastor for 15 years in Tallahassee, Fla., and now as the highest appointive official of the Kentucky convention, Dr. Sanders has already begun to marshal his forces and has called on the seminary's 7,000 living alumni to go to work for their theological school alma mater.

He has placed heaviest emphasis on increased giving to Living Endowment, which enables the seminary's professors to take sabbatical leaves; graduate and alumni placement by assisting, "under the Holy Spirit," in finding for them God's place of service; and student recruitment for the seminary's three schools— theology, religious education and church music.

Dr. Sanders, with the aid of Secretary-Treasurer Kruschwitz, who is serving his second term as convention president, hopes to see most of these aims reached during the coming months.

Elk Creek in Long Run Calls Pastor

The Elk Creek Baptist Church, Taylorsville, Spencer County, Ky., has called Jack H. Richardson, formerly of Tunnell Hill, Georgia, as its pastor. He is a student in Southern Seminary.

"Go ye ...
and teach all nations."

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Don't Wait!

Don't wait for some big moment to act according to the dictates of your heart and mind—the Holy Spirit speaks often, in little things—quench Him not! Simple kindness is not something to be saved up for some high moment in one's life. There is need every day for kind words, for kind deeds, every time you meet a fellow man.

Don't wait for the spotlight of publicity to be turned on you before you do an act of charity. Let such an act be the spontaneous expression of one who knows that all he has is given to him to share freely with others. God sees in secret.

Don't wait too long to say a good word about a person. Say it when he can hear it. He might gain an entirely new outlook on life by your words of praise and encouragement.

Don't wait for a perfect setting to show faith, hope, and courage. This day is the most important one in your life and demands the best of you. Don't wait for some special day to show your love for a brother or an enemy. Tell him now, tell him tomorrow, tell him often. The power of love is limitless, and the more you give love, the more you have it to give.

Don't wait for ripe old age to tell someone about Jesus. People die every day. Lost people are dead spiritually now. You have life; that which Jesus gave you, which lives in you—share it, tell about it, point that friend to Jesus Christ, the Saviour.

Don't wait for others to become missionary—you be one! Win a friend now, give your tithes and offerings to your church, with your church vote to send a worthy portion of your church's income to world missions through the Cooperative Program of your Kentucky Baptist Convention. NOW IS THE TIME FOR ALL CHRISTIANS TO SEND THE LIGHT!

Yours and His,

Harold G. Sanders

James E. Frost is returning as secretary of the California Southern Baptist Training Union work. Frost had resigned the same position June 1 to become pastor of the First Southern Baptist Church, Sacramento.

Religious News in Review

In Kentucky

A Louisville churchman will participate in a Southern Baptist Church Administration and Public Relations Conference August 9-15 at Glorieta Baptist Assembly. **C. Wells Burr**, secretary-treasurer, Walnut Street Baptist Church, will attend the conference for church and denominational administrators and public relation men.

Sidney M. Maddox, pastor, First Baptist Church, Hopkinsville, is currently engaged in a series of revival services at the Auburn Baptist Church. The services begin July 29 and will continue through August 5. **Darrell C. Richardson** is the Auburn pastor.

Over The Southern Convention

Southern Baptist Hospital's administrative committee has awarded the contract for the first three construction projects of the hospital's \$8,950,000 expansion program in New Orleans. The first three projects costing \$2,228,500 include the construction of a ramp parking garage for approximately 500 cars, a new laundry building and the renovation and enlargement of the hospital's power plant.

The **Stewardship Commission** of the Southern Baptist Convention says it wants to receive Convention funds for its operations beginning in 1964. The Commission, created by the 1959 Convention, does not now receive direct support from the Convention. It started off with a \$75,000 allotment from Convention reserves and has operated with that and with income from the sales of stewardship materials it produces.

The **State Convention of Baptists in Indiana** will be asked to approve a \$24,500 increase in its annual budget. This increase will be proposed by the Convention's Executive Board bringing the Cooperative Program goal for 1963 to \$153,000. According to the proposal 26% of the 1963 receipts will go to world-wide Baptist work.

The chair of Bible teaching program of **Illinois Southern Baptists** has been merged with the Illinois Baptist Student Union work. **A. C. Queen** of Carbondale, who heads the Baptist chair of Bible at Southern Illinois University, was designated secretary of the new department of student ministries. **V. W. (Bob) Entrekin**, who has been secretary of student work, will be Queen's associate.

Southern Baptist Seminary, Louisville, has completed remodeling 36-year-old Rice Hall. Conversion of 36 efficiency apartments into 18 one-bedroom apartments was done at a total cost of \$90,000.

Foreign Mission Briefs

Three states of Brazil are without resident missionaries because of fur-

loughs, and a state with around 10,000,000 people will soon be without a field missionary, according to **Missionary Gene H. Wise**. In South Brazil there is less than one field worker for each million inhabitants.

Messengers from most of the co-operating 33 churches and 100 preaching stations in Ghana were expected for the annual meeting of the **Ghana Baptist Conference**, July 11-18. Construction has begun on a library-office building and a student dormitory at the Ghana Baptist Seminary where five tribal groups will be represented in the student body this fall.

The **Baptist School in Beirut, Lebanon**, graduated its first high school students on June 28. Of the 15 young men and women receiving diplomas, 10 had completed the college preparatory course and five the commercial course.

Personalities in Religious News

Everett Smith of Scarsdale, New York, is the new president of the **American Bible Society**. Smith becomes the 20th president in 146 years of the Society's existence and succeeds **Daniel Burke**, who held the post for 18 years.

J. Gordon Kingsley, Jr., Liberty, Missouri, associate in the public relations office of William Jewell College for two years, has been named assistant to the president at New Orleans Baptist Theological Seminary. He succeeds **William C. Bolton** who was appointed director of development for Northrop Institute of Technology, Inglewood, California.

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WANTED—Lady to live in home and do light housekeeping. Private room furnished. References given. Call TW 5-6339.

HOUSEMOTHER needed at Glen Dale—Unencumbered woman, single or widow, between the ages of 30 and 55. Must love children, be in good health, and of Baptist faith. Adequate salary, room and board, and attractive fringe benefits. White Supt. C. Ford Deuser, Glendale, Ky. or call 854-2341 (Glendale exchange) for an interview.



SUNDAY SCHOOL LESSON

By H. C. Chiles

August 12, 1962

A CALL TO REPENTANCE

The Book of Ezekiel was written by the aristocratic priest, courageous prophet and faithful pastor whose name it bears.

In 597 B.C. Nebuchadnezzar and his armies ravaged the country of Judah leaving it waste and desolate. He sacked the city of Jerusalem and destroyed the temple, which for generations had been the pride and joy of the pious Jews. To show His displeasure at and detestation of the sinful manner of life of His people, God simply permitted many leading citizens of Jerusalem and large numbers of the population to be marched off as hostages and taken into captivity in Babylon, but this punishment was intended to be remedial. At that time, however, many believed that this was a fatal blow to the people of God. While there is no record that these exiles were persecuted cruelly, they constantly longed to return to their beloved homeland. Those extremely dark days forbade them to entertain much hope for the future.

I. The Call of the Prophet. Ezekiel 1:1.

Regardless of how dark the days or how disappointed, disillusioned or discouraged the people of God may be, their heavenly Father never leaves them without somebody to speak to them for Him. To this end God chose as His messenger to those who had been taken into captivity a priest by the name of Ezekiel, who had not been permitted to perform the duties of the priesthood during his captivity. Despite the disobedience of His people, and in the midst of their bondage, God called a prophet to minister unto them for Him.

God calls men into His service in different ways. He called Isaiah through a vision which he received in the temple where he had gone in a spirit of depression on account of the death of Uzziah. In the case of Ezekiel, we are told that while he was among the captives the heavens were opened and he saw a vision of God and "the word of the Lord came expressly unto him and the hand of the Lord was there upon him." As proof of His great interest in the things that are done on earth, God opened the heavens and communicated His message to Ezekiel in preparation for the difficult task which he was to undertake. God simply called out Ezekiel from the midst of his brethren to

be the bearer of His message to them. There was not any doubt in the mind of the prophet about the call coming from God.

Not only did Ezekiel see the heavens opened and did he receive a vision of God, but the Lord spoke to him and called him to render a definite service for Him. The fact that he was a stranger in a foreign land did not prevent him from hearing the voice of God and being used by Him in a mighty way.

God revealed to Ezekiel the particular needs of those in captivity to whom he was to minister and impressed upon him his personal responsibility in connection with them. A call to service is always a definite appeal to respond to some particular need. The fact that the Lord laid His hand upon Ezekiel was a guarantee that He would enable him to render the service for which he was called. It is encouraging to recall that, when God calls one of His children to render any service for Him, He always prepares the way for him and then furnishes the strength for the accomplishment of the pressing task.

II. The Commission of the Prophet. Ezekiel 2:3-5.

Impressed with God's majesty and awed by His spoken commands, Ezekiel felt constrained to perform the duties of a spiritual ministry to the best of his ability. God commissioned him to convey to the exiles, who were looking with longing eyes toward Jerusalem and their homeland, His message of rebuke, warning, encouragement, comfort and cheer. It was his responsibility to tell them that, before they could hope to return to their beloved homeland, they must turn to the Lord in sincere repentance.

Ezekiel was warned that his task would not be easy and that the rebellious, impudent and defiant people might refuse to heed God's message, but he was urged to be faithful in the performance of his duty regardless of their response to his preaching. He would not be accountable for their response, but he would be responsible for the proclamation of God's message.

Overwhelmed by the enormity of his God-given task and tremendous responsibility, Ezekiel quietly went down and took his place among the despondent exiles by the river of Chebar. His

great longing was to be of real help to them in their despair. Sitting where they sat, Ezekiel learned their particular difficulties and came to have a greater sympathy for them. His presence, prayers, sympathy, counsel and hopefulness were invaluable to them.

Trusting God fully, Ezekiel declared His message faithfully, even though he was aware that his hearers did not like what he was saying to them. He sought to keep before them their national sins, which had brought them into such humiliating circumstances, and to sustain their faith by predicting their restoration. He is a good illustration of the fact that God's resources are never exhausted, but that He always has His man to deliver His message where, how and to whom He wills.

III. The Challenge to the People. Ezekiel 18:1-4, 30-32.

Desirous of blaming their ancestors for all of the calamities which had befallen them, these captives kept on repeating an old and familiar proverb, "The fathers have eaten sour grapes, and the children's teeth are set on edge." They quoted this proverb in an attempt to place the blame for their plight on the sins of their forebears and thereby justify themselves. Believing that they were being punished for the sins of their fathers, they naturally thought that God was dealing unjustly with them. Through His prophet God refuted the charge against Him which this old proverb contained. In no uncertain terms He taught that every individual is answerable unto God for his own deeds. Each must face the Great Judge and give a personal account unto Him for his thoughts, words and actions.

Without fear or favor, Ezekiel challenged the people to repent of their sins, to turn from all of their wicked ways, to trust God for all of their needs and to be faithful in their obedience to Him in all things. God has been so gracious and good to us in providing for us the way and means of repentance.

The Jesters Back in Louisville

Dr. and Mrs. William L. Jester, missionaries on furlough from Nigeria, have moved from Columbia, S. C., to Louisville, Ky., where their address is Box 399, 2825 Lexington Road, which is the Southern Seminary. He is a native of Bonne Terre, Mo.; and she is the former Daisy Hicks, of Clay, Ky.

KENTUCKY BAPTISTS AT WORK



Training Union

CEDARMORE TRAINING UNION SCHEDULE

August 6 - 10

James H. Whaley, State Training Union Secretary

Morning

- 7:45 Breakfast
- 8:45 Worship
- 8:55 Group Learning Principles and Demonstrations
- 9:25 Conferences
(Designed for participants to actually experience group processes)
- 10:45 Intermission
- 11:10 Continue in Conferences
- 12:00 Tabernacle Program with Special Features and Study of Book of JamesLed by Jesse Hatfield
- 1:00 Lunch

Afternoon

Recreation and Relaxation

Evening

- 5:45 Evening Meal
- Skits
- Fun Period
- Song ServiceDirected by Jon Gilbert
- WorshipNorris G. Hite, Assembly Pastor
- Lakeside Service

There is still room for you at Cedarmore for Training Union week. Write for reservations **today**. Plan to bring some of the leaders from your church with you. The good that you will receive will last for a lifetime.

For reservations write Mr. Marvin Byrdwell, Cedarmore Baptist Assembly, Bagdad, Kentucky.

Stewardship

1 JAN 6 1963
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First Baptist Church
FRANKLIN, KENTUCKY

NAME _____

AMOUNT \$ _____
If used in Sunday School fill in spaces below

Visits _____ CLASS _____

Phone Calls _____ DEPT. _____

Letters Cards	Present 20%	On Time 10%	Bible 10%	Offering 10%	Lesson 30%	Preaching 20%	TOTAL GRADE
Total							
Contacts							

ORDER YOUR 1963 ENVELOPES NOW

By Robert J. Hastings

Again we want to remind you that now is the time to order offering en-

velopes for 1963. Shown above is the envelope used by the First Baptist Church in Franklin. Many other churches in Kentucky use a similar envelope. Note that the envelope carries a serial number, the exact date, the name and

the picture of the church, and the Six Point record system.

Order enough cartons for each church and Sunday school member. Order extra cartons for anticipated new members who may join in 1963.

Now is the time, while prices are lower, to order your envelope cartons and have them on hand for distribution early in December. In December, write each member's name on the outside of the carton and tie them in family bundles. Then distribute them at church throughout December, and mail all unclaimed envelopes before the first Sunday in January.

Order envelopes from: Baptist Book Store Envelope Service, Box 125, Chester, West Virginia.

Church Music

August Musicalendar

By Eugene F. Quinn

MUSIC SCHOOLS

July 30-Aug. 4—Bell County Music School at Middlesboro First Baptist

August—

- 6-10—Little Bethel Music School
- 20-24—Davies-McLean at Owensboro, First and Calhoun
- 20-24—Ohio Valley Music School at Sturgis, First Baptist

HYMN SINGS

August—

- 5—Ohio Valley at Morganfield
- 10—Rockcastle Youth Hymn Fest at Mt. Vernon, First, 7:30
- 12—Little Bethel at Pleasant Grove
- 12—White's Run at Locust
- 12—Pike at Pikeville
- 12—Warren at Hillvue Heights
- 26—Pulaski at Bethlehem

JUNIOR MUSIC CAMPS

August

- 6-10—Boone's Creek Associational Music Camp
- 13-17—Bethel Encompment for North Bend and Campbell County Associations
- 13-17—Camp Joy, Brownsville
- 20-24—Cedarmore Junior Music Camp, Bagdad

Sunday School

CEDARMORE SUNDAY SCHOOL CONFERENCE

August 15-17, 1962



ANNOUNCING—

Outstanding Speakers and Conference Leaders Program Designed With YOU In Mind

OUTREACH FOR UNREACHED—SPEARHEAD FOR MISSIONS, is the theme of the 1962 Cedarmore Sunday School Meeting.

Dr. Harold Sanders will challenge our Mission thinking, looking to a new day in the mission giving of Kentucky Baptists.

Dr. Julian Pipkin, State Sunday School Secretary from Georgia will stimulate us to greater Sunday school action.

Conference Leaders come from practical experience, and higher education to give all of us the "know-how" for better work.

Don't Miss This Week, packed full of Sunday school helps beginning Wednesday at 1:30.

BRING A CAR-LOAD from your church.

SUPERINTENDENTS—this is your opportunity

PASTORS—Arrange for your church to bear the expense of your Superintendent to receive this added training.

Send your reservation fee, \$2.00 to: Marvin Byrdwell, Bagdad, Kentucky

Brotherhood



PARIS QUARTET WILL SING—The Brotherhood Quartet of the Central Baptist Church, Paris, Kentucky, will sing at the Kentucky State Brotherhood Convention to be held at the Central Baptist Church of Winchester, October 4-5, 1962. The pianist is Edward Lawson. Harry Lowe, George Ragland, II, Pastor Don Carroll and Carroll Biddle compose the quartet. Earlier this year they filled engagements in Strathroy and Toronto, Canada, on a four-day, 2,000-mile preaching and singing mission.—Forrest R. Sawyer, Middletown, Ky.

Woman's Misionary Union

Sunbeam Band

Focus Week

August 12-18

By Mrs. Geo. R. Ferguson

Sunbeam Band Focus Week, August 12-18, can be a time of real opportunity to enlist leaders and members for Sunbeam Band. It is the time to make the whole church conscious of the importance of this organization and the work it does for little children in their very impressionable years.

Be sure to make good use of this opportunity to help parents and others understand the purpose of the Sunbeam Band and to enlist their support.

Use this opportunity to recognize Sunbeams and especially to recognize the faithful service of Sunbeam Band leaders. Make it an enlistment week—visiting absentees and prospects. Have an Open House, an exhibit or an attractive bulletin board display concerning Sunbeam Band work. Have a Parent-Leader Meeting or Party. Use your own resourcefulness to plan how you, in your church, can interest your church in the missionary education of children.

Additional suggestions are given on page 3 of *Sunbeam Activities* for this quarter.

Sunbeam Bands were organized even before the organization of Woman's Missionary Union. See that your children have the wonderful opportunities for Christian training and the good times enjoyed in Sunbeam Band!

Remember! There will be an interesting conference on the work of Sunbeam Band at Cedarmore during W.M.U. Week. Urge your leaders to attend.

Should you have vacancies in Sunbeam Band Leadership in your church counsel prayerfully with your nominating committee to secure the best leadership possible, at the earliest possible date.

Don't fail to check on Aims for Advancement for Sunbeam Bands in time to correct mistakes and take advantage of overlooked opportunities.

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The following is the schedule for the 1962-63 school year:
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 Winter Trimester January 2 - April 17
 Spring Trimester April 24 - August 8
 Summer Vacation August 9 - September 3

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- Kentucky Southern College will open in September, 1962, with the Freshman and Sophomore Classes. The Junior and Senior Classes will be added in 1963 and 1964, respectively.
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 didate for Ph.D., Vanderbilt Uni-
 versity.



Thomas O. Buford
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CHURCHES, SCHOOLS AND THE SUPREME COURT

(Continued from page 3)

The court then proceeded to hold that religious instruction could not constitutionally be given on school property during school time.

The other interpretation of the First Amendment holds that the Constitution does not forbid all action by government relating to religion, but only forbids actions which prefer some religions or any religion over others. Its basic position is that government must be absolutely impartial in this area. This view has never been better stated than by Justice William O. Douglas in *Zorach vs. Clauson* (1952).

"We are a religious people whose institutions presuppose a Supreme Being. We choose. We make room for as wide a guarantee the freedom to worship as one variety of beliefs and creeds as the spiritual needs of man deem necessary. We sponsor an attitude on the part of government that shows no partiality to any one group and that lets each flourish according to the zeal of its adherents and the appeal of its dogma. When the state encourages religious instruction or cooperates with religious authorities by adjusting the schedule of public events [i.e., school] to sectarian needs, it follows the best of our traditions. . . . To hold that it may not would be to find in the Constitution a requirement that the government show a callous indifference to religious groups. That would be preferring those who believe in no religion over those who do believe."

Based on this reasoning the court held that schools could release children from an hour of classwork to attend religious instruction at some place other than the public school building.

In fact neither of these positions in its pure form is defensible in theory or workable in practice. Government cannot avoid making some laws which affect religion. If a state taxes a church's property, it is affecting it; and if it does not tax its property, it is still affecting it and is even specifically mentioning it in legislation. There is no way out because governments must tax. On the other hand while government can be rigorously impartial in regards to tax rates among churches, it cannot maintain a strict impartiality among all the multitude of faiths and no-faiths which make up our nation. If Christmas, for example, is observed, the schools are discriminating against Jews who wish to celebrate the Feast of Lights; if we celebrate the Jewish festival then we discriminate against Christians; and if both are celebrated we discriminate against those who, believing in neither, want the school to get on with reading, writing, and arithmetic and get out of the business of celebrating religious holidays altogether. But if these festivals which are such an important part of the life of a child are ignored in school, we are "preferring those who believe in no religion over those who de believe." Regardless of what the school does or does not do, it

is taking sides. This is the inconsistency which lies at the heart of our concept of religious freedom and which all Americans, not just the Supreme Court, must honestly confront in coming years.

The most recent decision in this area involves the constitutionality of a prayer which was written by the New York State Board of Regents and recommended to the public schools in a "statement on moral and spiritual training." This is not a particularly significant decision as it was decided on a very narrow principle and concerned a practice which is not widely accepted in the United States. Although prayer is almost universal in our public schools, I know of no other state which has attempted to write prayers for its children. And it is on the question of authorship and sponsorship that the court based its decision. The Supreme Court did not outlaw all prayer in public school; it did not tell Congress to silence its chaplains; it did not try to rewrite the "Star Spangled Banner." Justice William O. Douglas did question the constitutionality of these practices in a concurring opinion, but he spoke only for himself. No other justice was willing to join him in his apparently sweeping assertion of the doctrine of "absolute" separation. In fact a close reading of Douglas' opinion leaves a strong doubt as to whether he really believed that these practices violated the Constitution.

It is interesting to note that Justice Douglas and Justice Potter Stewart, the lone dissenter, wrote very similar opinions. Both felt that the case turned on the question of "whether New York oversteps the bounds [which separate church and state] when it finances a religious exercise;" both of the justices looked at the numerous examples of religious exercises sponsored and financed by the United States from the opening words of the Supreme Court itself, "God save the United States and this honorable Court," to the prayers which open each meeting of Congress. These judges differed only in their conclusion. Justice Stewart concluded that these historic religious exercises were obviously constitutional and, since he could not distinguish between them and the prayer which New York was sponsoring in her public schools, the practice of New York must be constitutional. Justice Douglas could not distinguish between these practices either, but since in all cases "the person praying is a public official on the public payroll, performing a religious exercise in a governmental institution" where "the element of coercion is inherent," he questioned the constitutionality of all such exercises. The similarity of these two opposing opinions illustrates one aspect of the operation of the Supreme Court which is often overlooked. The fundamental difference within the court was over the question which was asked.

The majority of the court deliberately rejected the question posed by Douglas and Stewart. The answers which all the dissenting and concurring justices gave to their question were completely irrelevant to the decision of the court.

The court, speaking through Justice Hugo Black who was celebrating his twenty-fifth year on the bench, asked a very different question: Does the Constitution forbid the states to write prayers for children in its schools? Having asked this question the court had very

little trouble in finding an answer. "We think that the constitutional prohibition against laws respecting an establishment of religion must at least mean that in this country it is no part of the business of government to compose official prayers for any group of the American people to recite as part of a religious program carried on by government."

To those who might charge that the decision was an attack on religion, the majority answered "It is neither sacrilegious nor anti-religious to say that each separate government in this country should stay out of the business of writing or sanctioning official prayers and leave that purely religious function to the people themselves and to those whom the people choose to look to for religious guidance." It is a sad commentary on those whom "the people choose to look to for religious guidance" that so many of them have denounced this decision which merely attempts to keep the government out of the most holy and sacred relationship which can exist, the relationship of man to God in prayer.

Justice Black, a Baptist from Alabama, was speaking in the Baptist tradition when he framed this decision. Baptists have never believed that prayers which were read from books rather than springing from the heart got much

higher than the ceiling. Baptists have always insisted that Government had no right to declare what was proper in religion. What has possessed our denomination when so many of our ministers and laymen are willing to sell these fundamental tenets of our faith for a mess of pottage, a form of godliness, a prayer whose great virtue is its ambiguity?

The tragedy in America is not that the Supreme Court reached this decision, but that the court was forced to remind government that it had no right to intrude on this Holy Ground. The Supreme Court is the last—not the first—line of defense for our liberties. If freedom of religion is to have any real meaning in our time, that meaning must be in the hearts of the American people. All must constantly strive to maintain our heritage of religious liberty or it will be lost. We must not use our dominant position in any community so to color the public schools that those outside our fellowship can accuse us of using the schools to further our own ends. We must avoid the temptation to use the public schools, which can compel children to attend, as a substitute for our Sunday Schools where they come only if they wish. If the home and the church cannot teach a child how to pray, we must avoid the temptation

to call upon the state to use the schools to teach this lesson.

When Baptists were a persecuted minority in Virginia, we rallied behind Thomas Jefferson in his battle for a Statute for Religious Freedom; now that we are a powerful majority throughout much of the South, we must be ever mindful of the most simple, yet in many ways the most difficult rule of Christian conduct: "As ye would that men should do unto you, do ye likewise unto them."

Mitchell-Hariung Wedding
Miss Priscilla Louise Mitchell, daughter of Mr. and Mrs. Perry B. Mitchell, St. Matthews, Louisville, is to be married to Pastor William Aud Hartung, of the Sparta Baptist Church, and a son of Mr. and Mrs. F. J. Hartung. The wedding is scheduled to take place in the Beechwood Baptist Church, St. Matthews, on August 12 at 2:30 o'clock. He is a graduate of Georgetown College and is now a student in Southern Seminary.

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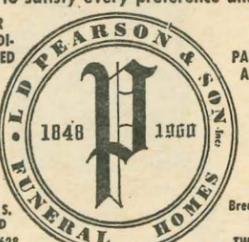
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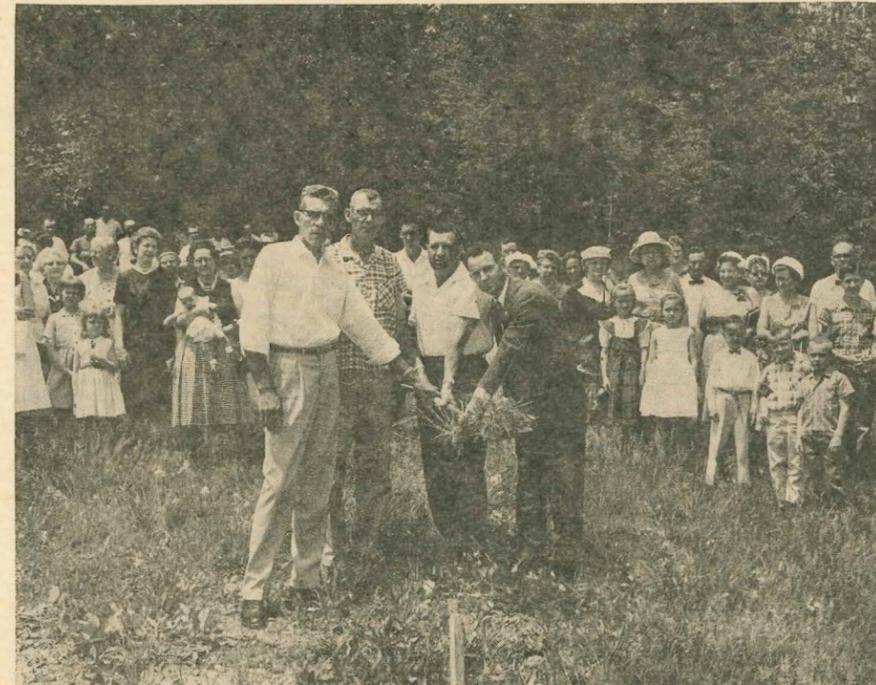
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Liberty Baptist Church, Mt. Sherman, East Lynn Association, has begun construction on a new building. Holding the shovel used in the ground breaking ceremonies (left to right) are: Wilburn Bradshaw, Chester Bradshaw, Orville Noe and Pastor Cosley A. Dobson. The new building will be a 60 by 30-foot brick or rock construction with a full-sized basement. Ten Sunday school rooms will be included. Liberty Baptist Church was organized in 1801 with the original building only about 300 feet from the present building which was constructed in 1862. The present building is log construction with weatherboarding being added later.

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Munfordville Youth Serves In Kansas

Miss W. Lucille Holton of Munfordville, daughter of Mr. and Mrs. Paul Holton, is serving as a student summer missionary in Kansas. Her assignment is in the Twin Valley Association in Southeastern Kansas. Her activities include Vacation Bible School, summer camps, working in missions and conducting surveys. Miss Holton has completed two years of college work at Campbellsville College. At Campbellsville she was on the dean's list, a member of the Baptist Student Union, a member of the college choir, a Young Women's Auxiliary music leader and secretary-treasurer of Stapp Hall.



W. Lucille Holton

At Campbellsville she was on the dean's list, a member of the Baptist Student Union, a member of the college choir, a Young Women's Auxiliary music leader and secretary-treasurer of Stapp Hall.

Southern Seminary Cooperates in Indiana Mission Project

Southern Baptist Seminary is cooperating with the Home Mission Board and State Convention of Baptists in Indiana in a new mission project. The project will provide Seminary student pastors for Southern Baptist churches in Indiana.

Beginning in September, approximately eight Seminary students will be pastors of smaller and newer Indiana Southern Baptist churches and will receive salary supplements from the Seminary, the Home Mission Board, and the Indiana State Convention. The Indiana Board and Home Mission Board will provide a total of \$100 for each student with additional amounts granted from the Seminary Missions Work Fund.

Churches served by the student pastors must be no more than three years old. Students, who have previously completed college degrees and are working on professional or graduate Seminary degrees, can receive salary supplements up to three years as pastors of the churches.

Details for the Student Missions Program were worked out by Dr. Joseph Stiles, Southern Seminary field work director; Wendell Belew of the Home Mission Board; and F. J. Redford and Eldon Jones of the State Convention of Baptists in Indiana.

Indiana has 148 Southern Baptist Churches; 28,736 members; and eighty-five per cent of the churches have less than 300 members.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JULY 22, 1962

Hopkinsville, Second	943	169	Walton	395	1	195
Madisonville, First	915	216	Russellville, First	382	---	73
Mission	22	---	Mission	45	---	---
Mayfield, First	908	229	Lawrenceburg, First	381	---	57
Mission	92	---	Mission	116	---	---
Covington, Calvary	893	---	Greenville, First	380	6	151
Owensboro, Third	872	4	Hazard, First	376	---	60
Mission	45	25	Owensboro, Eaton Memorial	372	2	180
Elizabethtown, Severns Val.	835	---	Lebanon, First	363	---	71
Missions (2)	100	---	Middlesboro, First	363	2	73
Louisville, Carlisle Avenue	819	7	Louisville, Ralph Ave.	360	3	116
Mission	96	61	Belleuve, First	354	---	95
Bowling Green, First	809	3	Louisville, Chapel Park	343	2	124
Mission	61	---	Covington, South Side	341	---	43
Owensboro, First	807	4	Richmond, First	340	6	53
Lexington, Calvary	787	22	Ashland, Pollard	329	1	107
Mission	59	---	Mission	43	---	---
Louisville, Crescent Hill	766	---	LaGrange DeHaven Memo.	327	---	73
Missions (2)	138	29	Frankfort, Thorn Hill	316	---	106
Murray, First	749	100	Louisville, Shawnee	311	---	98
Mission	42	---	Earlington, First	306	---	94
Harrodsburg	730	3	Hawesville	303	---	68
Mission	34	23	Louisville, Immanuel	300	1	76
Somerset, First	707	5	Bowling Green Glendale	291	4	161
Mission	106	47	Mission	53	---	36
Newport, First	636	---	Louisville, Clifton	287	---	90
Lexington, Grace	618	121	Mission	49	---	11
Mission	15	---	Middletown, First	282	---	124
Lexington, Immanuel	591	123	Radcliff, Stithon	282	---	75
Louisville, Beechland	586	3	Stanford	280	1	99
Paducah, Immanuel	537	2	Mission	29	---	---
Louisville, Bethlehem	525	8	Barbourville, First	278	2	166
Mission	79	---	Missions (3)	212	---	58
Louisville, Buechel Park	551	1	Frankfort, Crestwood	265	3	68
Mission	19	---	Mission	81	---	81
Erlanger	551	2	Louisville, Valley View	265	---	87
Lexington, Rosemont	518	---	Hopkinsville, Edgewood	258	1	87
Louisville, Green Acres	510	1	Taylorsville, Kings	251	---	149
Louisville, Valley Station	504	---	Louisville, Fern Creek	250	3	55
Frankfort, First	502	---	Cold Spring, First	244	---	100
Mission	76	36	Harrodsburg, Bruner's Chapel	242	---	89
Shelbyville, First	492	---	Marion	240	---	48
Campbellsville	474	181	Hazel	237	---	---
Missions (2)	86	76	Louisville, Ridgewood	232	1	100
Henderson, Immanuel	470	84	Taylorsville, First	219	---	86
Mission	60	---	Independence, Hickory Grove	218	1	46
Corbin, Central	469	1	Mission	13	---	---
Owensboro, Hall Street	463	---				
Louisville, Rockford Lane	458	---				
Central City, First	456	---				
Lexington, Porter Memorial	448	---				
Florence	466	6				
Mission	140	53				
London, First	456	93				
Winchester, Central	449	112				
Hodgenville, First	447	130				
Louisville, Beth Haven	437	2				
Franklin, First	437	131				
Mission	61	25				
Corbin, First	433	130				
Louisville, South Side	429	6				
Owensboro, Buena Vista	428	129				
Nicholasville	413	3				
Ashland, Unity	408	115				
Louisville, Hazelwood	401	1				
Ludlow, First	397	4				
Mt. Washington	397	88				
Mission	92	31				

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