

NOVEMBER 15, 1962

Western Recorder



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GLEANINGS FROM THE FIELD

Miss Harmon's Mother Dies

The funeral of Mrs. C. W. Young was held in Corbin, Ky., on October 30. She was the mother of Miss Ethel Harmon, Southern Baptist missionary to Nigeria. Miss Harmon is now on furlough and may be addressed, Cumberland Falls Route, Corbin. She is a native of Rye, Ky.

The Matthews Change Address

Mr. and Mrs. W. Harold Matthews, Southern Baptist missionaries to the Philippines, have moved from Cotabato to their new address, Box 94, Savao, Davao, Mindanao, Philippines. Both are natives of Kentucky, he of Ohio County, and she, the former Clara Lee, of Georgetown.

Miss Wingo Back in Italy

Miss Virginia Wingo, Southern Baptist missionary to Italy, has resumed her duties as directress of Armstrong Memorial Training School, Rome, following a furlough in the States. Her address is Via Antelao 14, Monte Sacro, Rome, Italy. A native of Dora, Ala., Miss Wingo grew up in Louisiana, and was graduated from the W.M.U. Training School (now Carver School of Missions and Social Work), Louisville, Ky.

More on Carver School Coming

Watch for *The Quarterly Review* of January, 1963, in which will be carried a brief survey of Carver School of Missions and Social Work, written by Dean George A. Carver, of the institution's faculty. Dean Carver is endeavoring in this article to cover the last five years of the history of the school. This will be a supplement to and bring up to date the history of the institution written by Dr. Carrie U. Littlejohn, former president of the school. Dean Carver is a son of the late Dr. W. O. Carver, for whom the school was named.

Norma Jean Baker Studies in Nashville

Miss Norma Jean Baker, a 1956 graduate of Carver School of Missions and Social Work, and for the last three years the resident alumni secretary-treasurer of Carver School, is now taking post-graduate studies at the George Peabody College For Teachers in Nashville, Tenn. She lives in the Garrison Apartments, on the Peabody Campus, and, in addition to her own studies, is serving a graduate assistantship in the Psychology Department. Since she has gone to Nashville the editorship of *Tidings*, Carver School monthly, formerly edited by Miss Baker, is now being performed by Mrs.

E. M. (Virginia Bow) Nuckols, of Louisville, also a graduate of the school and now one of its honored trustees.

Lawsons to Good Will Center

Mr. and Mrs. Lowell F. Lawson have been appointed by the Home Mission Board for work at the Good Will Center in Louisville. The appointment came along with four other Home Mission appointments at the Georgia Baptist Student Convention recently. Mr. Lawson holds a B.A. degree from Gannon College, Erie, Pa., and a master of social work degree from Tulane University, New Orleans. Mrs. Lawson, a native of Mississippi, holds a master of religious education degree from New Orleans Baptist Theological Seminary.

50th Anniversary, West Union WMU

The Woman's Missionary Union of the West Union Baptist Association celebrated its 50th anniversary at the Junior Chamber of Commerce Civic Center in Paducah, October 25. The group was organized at the Harmony Baptist Church in September, 1912. Many of the ladies appeared at the banquet dressed in costumes of fifty years ago. Mrs. Joe T. Odle, wife of Joe T. Odle, editor of *The Baptist Record*, Jackson, Miss., was the speaker. Mrs. Odle was formerly active in the W.M.U. work of the West Union Association, when she and her husband resided in Paducah.

Chief of Chaplains Tobey Retired

Chaplain (Major General) Frank A. Tobey, an American Baptist who has been chief of chaplains of the U. S. Army since November 1, 1958, was retired on October 31, 1962. He was once cited as being "one of the most outstanding chaplains of all time." He has been succeeded in that position by Chaplain (Major General) Charles E. Brown, Jr., a Methodist. Native of Coldwater, Kansas, and a son of the late Pastor Charles E. Brown of Central Kansas, Chief of Chaplains Brown is said to be the first Methodist to occupy that office. He is fifty years of age.

Ballard Church Ordains James Davis

James R. Davis was ordained to the gospel ministry on October 21, by the Ballard Baptist Church, Anderson County. Davis is a native of Anderson County, and through the years has served in various places of Sunday School and Training Union work of local churches and within the association. He is presently serving as superintendent

of the Anderson Associational Sunday School. R. C. Kidwell, pastor of the Van Buren Baptist Church, delivered the charge to the candidate and served as moderator for the ordaining service. The charge to the church was delivered by Alvin Hardy, Anderson Baptist Association moderator. Davis is serving as pastor of the Ballard Baptist Church.

Stetson Teacher a Centenarian

Leonard J. Curtis, DeLand, Fla., emeritus professor of law at Stetson University there, celebrated his 100th birthday October 28. Curtis had already retired from the University of Arizona faculty when Stetson beckoned in 1939. He taught at Stetson till 1955. (BP).

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WESTERN RECORDER

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WESTERN RECORDER

Public Schools Threatened

By Bob W. Brown, Lexington, Kentucky

The people of Kentucky have lived under four Constitutions. The first was adopted in 1792, the second in 1799, the third in 1850, and the present document was adopted in 1891. The first two constitutions did not provide for public education. The document of 1850 gave the first constitutional sanction to "common schools", although the Legislature in 1837-38 had provided for these schools.

All four Constitutions provided for the separation of church and state in language similar to the United States Constitution's First Amendment. Thus the present Constitution embraces both separation of church and state and the public school system. To guarantee no government support, or tax support of church schools, the authors of the present Kentucky Constitution said in Article 189:

"No portion of any fund or tax now existing, or that may hereafter be raised or levied for educational purposes, shall be appropriated to, or used by, or in aid of any church, sectarian, or denominational school."¹

Anti-Constitutionists in Kentucky

There are those in Kentucky organized together to change our Constitution and laws. They maintain that the State has an obligation to provide funds for religious and sectarian schools. Their announced purpose is to get laws passed² and to change the Constitution.³

This organization is called "Citizens for Educational Freedom" or CEF. Who are they? The New York Times, April 8, 1962 says they are 90% Roman Catholic. Their national headquarters is 3109 So. Grand Blvd., St. Louis, Mo. They were organized in 1959 and now have several thousand members in all 50 states. They organize local chapters and committees. They maintain a lobbyist in Washington,⁴ D. C. They claim support from individuals of all religious persuasions.

Their purpose is to secure "A Fair Share" of tax monies for parochial, or as they say, independent, schools. The arguments they advance on all fronts are lifted from the 82-page self-serving legal brief filed by and on behalf of, the National Catholic Welfare Conference in December, 1962.⁵ They are particularly active in New York, Michigan, Wisconsin, Missouri, Ohio, and Kentucky.

This paper will analyze, from their own literature, their approach in Kentucky. Although they adapt their approach to each State and are flexible in any given locale, the aim of tax support for parochial education does not change.

Appellate Court Rulings

The Kentucky Court of Appeals ruled on December 18, 1942, in the case, *Sherard v. Jefferson County Board of Education*, that County School Funds could not be used for transportation to parochial schools.

The same Court on November 27, 1945, apparently reversed this principle, when it allowed that children attending parochial schools could be provided transportation from the County General Funds in the *Nicholas v. Henry* case. Thus the question was removed from the School Board and placed at the discretion of the County Fiscal Court.

U.K. Graduate Assistant Robert Lee Collier, in a survey of Religious and Public Schools in Kentucky in 1960, sent questionnaires to all 212 Kentucky School Boards, and 167 of the school boards replied to his questionnaire, revealing that 36 of the 167 were providing transportation to parochial schools, but records of the State Department of Education reveal that in only 10 of these districts is the transportation money supplied by the Fiscal Court.⁶ This means 26 school boards are illegally transporting parochial students. There are 55 school boards that did not reply.

First Line of CEF Attack

The first line of CEF attack is to secure transportation monies from the Fiscal Courts in those areas where it is not provided. Boone County and Fayette County both felt this pressure in 1962. We must remember that the ruling in the *Nicholas-Henry* case allows the Fiscal Court to use money this way, but it does not require it. It is a decision for each Fiscal Court to make.

What is the policy of your Fiscal Court? Ask them! CEF will.

Second Line of CEF Attack

The second CEF line of attack is to change Kentucky laws. During the 1962 General Assembly the Hon. Russell Oelsner of Kenton County introduced House Bill 170. This would transfer pupil transportation from the State Board of Education to the State Department of Public Safety. Vigorous opposition from POAU and others succeeded in killing the proposal. Estimates of cost to the tax payer vary from the CEF estimate of \$10,000,000.00 to the POAU estimate of \$18,000,000.

CEF in a bulletin issued to members on September 9, 1962, announce a similar resolution prepared by CEF and approved by the Kenton County Fiscal Court in January, 1962. This same resolution is to be presented to the 1964 General Assembly.⁷ In all of their publications CEF encourage their people to

begin work now to prepare the legislators for favorable action on this proposed legislation.

In discussing this Oelsner Bill CEF lash out at KEA, POAU, and Better School Committees. They described KEA as a "power block" in Kentucky that controls two-thirds of all state taxes. They call POAU a front group for KEA, that use a 16th Century anti-Catholic attack. They accuse POAU of Communist tactics and even accuse a Kentucky POAU leader of being a Communist.⁸

In connection with proposed legislation CEF also calls for a full scale revision of the Constitution. The bulletin says "The entire Constitution needs to be revised to provide any relief for us" and "we do not want limited justice."⁹

Third Line of CEF Attack

A third line of attack by CEF is to run their candidates for the public school boards. In the Erlanger-Elsmere district they have announced in their publication that three men will be "our candidates". They further say "Now is the time for CEF members and their friends to seek the various offices opening up in local boards of education."¹⁰

The CEF assumption is that a sleeping Kentucky will allow School Boards to hand over School Funds to parochial schools. Perhaps Marion County has given them encouragement. In any case their objective is clear—gain control of Public School Boards with people whose interest is in Parochial education. At least 26 Kentucky School Boards are now transporting Parochial children illegally.

Some of Their Approaches

We must remember that CEF is a Political Action group. They say "we can only harrass those who oppose us until election time, when we can elect officials sympathetic to us."¹¹ In fact the Cincinnati Post-Times Star, October 13, 1962, announced in banner headlines the formation at St. Paul's Roman Catholic Church in Florence, Kentucky, of a "Citizens League" to support certain candidates who agree with CEF objectives.¹²

The CEF activity on the National scene is political. They avert court action. The May 16, 1962, bulletin says "Although we may have to go to the courts, our fight at this time is purely political."¹³ The National Edition of *Freedom In Education* September, 1962, has a proposed questionnaire to be sent all political candidates.¹⁴ Their Washington Lobbyist, Landon G. Dowdey, made unveiled threats against U.S. congressmen of political reprisal, if they opposed Federal Aid to Parochial Schools.¹⁵

Perhaps the boldest CEF suggestion is that parochial children be enrolled in the public school system. Under the minimum foundation program your

(Continued to Page 22)



META MISSION IN PIKE COUNTY IS DEDICATED

The Meta Mission located in Pike County halfway between Pikeville and Belfry, was dedicated on October 14. A capacity crowd overflowed the building for the services in which Pikeville First Baptist Pastor Harold Wainscott delivered the dedicatory message.

The Meta Mission was organized June 29, 1958, by the First Baptist Church of Pikeville. It met first in an old abandoned storehouse across the highway from the present church site. The first mission pastor was James Lochridge who was preaching at the same time at three other missions, and who is now a foreign missionary in the Philippines.

Eddie Henson became the first full-time pastor in June 1959, and has led in the building program at Meta.

A building lot of more than three acres was purchased for the church building and the parsonage. The parsonage was finished in December of 1960.

Meta has had a remarkable growth in its short existence. There are 91 resident members of the church now and 78 have been baptized since the mission began. The church is strategically located in the midst of a large community; it is near a consolidated grade and high school which has over 1,000 enrolled. Pastor Henson says there are 1,500 prospects for the church.

The present state of progress of Meta is the result of the unusual missionary zeal of the First Baptist Church of Pikeville along with assistance from the Southern Baptist Home Mission Board and the Kentucky Baptist Mission Board and the Woman's Missionary Union of Kentucky.

The Southern Baptist Home Mission Board and the Kentucky Mission Board cooperated to pay the pastor's salary for the first year. Since then the salary of the pastor has been paid by the State Mission Board and the mission membership. Contributions for the build-

ing and for furnishings have been made by the Kentucky Baptist Woman's Missionary Union as well as the Kentucky Baptist Convention.

The new building which was dedicated has 13 class rooms, a baptistry, and modern facilities. The educational space will accommodate 210, and there is room for 200 permanent seats in the sanctuary. The total cost of the building was \$42,000.

Others participating in the dedication services included J. Edgar Cunningham, associate secretary of missions for the Kentucky Baptist Convention and R. H. Hobbs, layman from Pikeville's First Baptist Church.

Raymond E. Lawrence Moves From Shelbyville To Central, Corbin

Raymond E. Lawrence has resigned as pastor of First Baptist Church, Shelbyville, to accept the pastorate of the Central Baptist Church, Corbin, Kentucky. In Corbin, he succeeds J. Bill Jones who resigned in April to go to First Church, Princeton.

Brother Lawrence became pastor of the Shelbyville Church in 1957, just eight months before the collapse of the ceiling in the auditorium of the old church at Fifth and Main. He led the congregation to erect a new Educational Building on a new site in west Shelbyville.

During the last five years the congregation has contributed a total of \$591,248.00 and the membership has increased from 1,398 to 1,550. In addition to the education building the church also purchased a new parsonage.

Brother Lawrence has been very active in Kentucky Baptist affairs. He is the vice-chairman of the Christian Education Committee and served last year as chairman of the Program Committee.

Court Delays Decision On School Religion

WASHINGTON (BP)—Supreme Court decisions on religious practices in public schools will be delayed until after the first of the year and possibly until later in the spring, according to developments here.

Oral arguments in the Pennsylvania and Maryland cases involving state laws requiring the reading of the Bible and reciting the Lord's Prayer have been delayed until the middle of January and possibly later.

In Pennsylvania, a federal court has ruled that the required reading of the Bible in public schools is unconstitutional.

On the other hand, in Maryland the high court ruled that Bible reading and recitation of the Lord's Prayer do not violate the Constitution.

The appellants have been given 60 days in which to file additional briefs, and the respondents will normally be given a further 30 days to reply.

Since the nine Justices usually take two or three months to prepare their opinions in important cases, this means it may be April or May, at the earliest, before the decision can be expected, according to observers at the Supreme Court.

At the same time it appears likely that the Supreme Court will not agree to hear the Florida case on religious practices in the public schools of Dade County along with the Pennsylvania and Maryland cases. There is a technical legal difference in the Florida case, which makes it doubtful that the Justices will hear it with the others.

The Pennsylvania and Maryland cases involve constitutional challenges to state laws. The Florida case, however, started as a petition for an injunction asking the Dade County Circuit Court to prohibit certain practices in the county's public schools. The Circuit Court granted the petition in part, but denied it in part.

The Court may allow the Florida case to remain on the docket until after it has decided the other cases. Then it may be decided without further hearing on the basis of the previous decision.

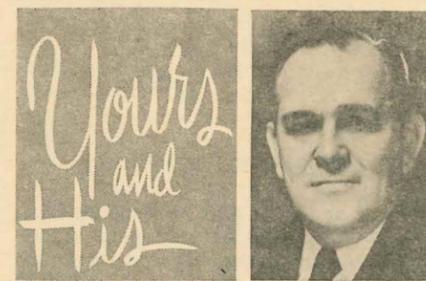
Last June the Supreme Court ruled that the New York Regents' Prayer was unconstitutional. The basis of the decision was that the prayer was an official prayer, written by a government agency, and used in a government program for religious purposes.

Since the New York prayer decision, waves of objection, support and various interpretations have swept the nation. Some have said that the decision ruled out all prayers in public schools.

Others said the ruling outlawed only "official" prayers. Many groups have called for an amendment to the Constitution to clarify the court's ruling.

ATTENTION ASSOCIATIONAL CLERKS

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Prayer At Cedarmore

Twenty-four hours of prayer for World Missions Year at Cedarmore November 5-6 was a mountaintop experience for the Middletown Staff, presidents of our state organizations, representatives of the Home and Foreign Mission Boards, Dr. Loyd Corder of Home Mission Board and Dr. Floyd H. North of the Foreign Mission Board. We met, in the beauty of God's world in Shelby County at the site of our great and growing-greater Kentucky Baptist Assembly. Each department and agency head inspired us with his hopes for a truly missionary year through his work. Then we prayed for each department as a mission-advance team. This is the time for all Baptists to pray for the Cooperative Program through which we shall "Share Christ with the Whole World." Did your new budget include an increase of at least 2% of the budget for the Cooperative Program.

We need a great Kentucky Baptist Assembly as a place of prayer, fellowship, preaching, missions, leadership training, education, music education, in a natural setting where God seems near and our fellow Baptists are near. Associated on one side of the Assembly, for the family, will be the Royal Ambassador Camps sponsored by the Brotherhood, and on the other side the Girls' Auxiliary and Y.W.A. Camps sponsored by the W.M.U. of our state. Then, later, special, more spiritually sophisticated Youth Camps for Young People of high school, college and career ages. A great spiritual retreat area for Kentucky Baptists—all ages. A "Little Ridgecrest" in Kentucky. Churches and Associations can build their own cottages.

This is exactly what is being planned by our architect now. And the money needed is included in the "Christian Education Capital Funds Campaign" for \$12 which is to be approved at Owensboro this week. Pray for God's glory in all things!

Yours and His,

Harold G. Sanders

November 15, 1962

Public Affairs Committee Provides New Books For Kentucky Baptists

By Edwin F. Perry, Pastor
Broadway Baptist Church Louisville

The Public Affairs Committee was urged some time ago to purchase a number of books dealing with the broad area of religious liberty. A number of these books have been received and are deposited in the Southern Baptist Seminary library on a special shelf reserved for the Public Affairs Committee of the Kentucky Baptist Convention.

Dr. Leo T. Crismon, librarian, assures us that these books will be circulated on an open basis to any Baptist in the State of Kentucky without charge except postage. The books remain the property of the Kentucky Baptist Convention, but will be cared for by the library staff of the Seminary.

A list of the books which have already been placed on our shelf for circulation is as follows:

- Bainton, Roland H.: *The Travail of Religious Liberty*
- Bennett, John C.: *Christians and the State*
- Blanshard, Paul: *American Freedom and Catholic Power*
- Bodo, John R.: *The Protestant Clergy and Public Issues, 1812-1848*
- Cullman, Oscar: *The State in the New Testament* (two copies)
- Dawson, Joseph Martin: *Baptists and the American Republic*
- Dawson, Joseph Martin: *Separate Church and State Now*
- Helwys, Thos.: *The Mystery of Iniquity*
- Hughey, John David, Jr.: *Religious Freedom in Spain—Its Ebb and Flow*
- Johnson, Alvin W. and Frank H. Yost: *Separation of Church and State in the United States*
- Joiner, Edward Earl: *Southern Baptists and Church-State Relations, 1845-1954* (Th.D. Thesis)
- Mueller, William A.: *Church and State in Luther and Calvin*
- Murray, A. Victor: *The State and the Church in a Free Society* (The Hibbert Lectures, 1957)
- O'Neill, James M.: *Catholicism and American Freedom*
- O'Neill, James M.: *Catholics in Controversy*
- Pfeffer, Leo: *Church, State, and Freedom*
- Pfeffer, Leo: *Creeds in Competition, a Creative Force in American Culture*
- Rommen, Heinrich A.: *The State and Catholic Thought, a Treatise in Political Philosophy*

Ryan, John A. and Francis J. Boland: *Catholic Principles of Politics*, revised ed., "The State and the Church"

Spinka, Matthew: *The Church in Soviet Russia*

Wood, James E., Jr., E. Bruce Thompson and Robert T. Miller: *Church and State in Scripture, History, and Constitutional Law.*



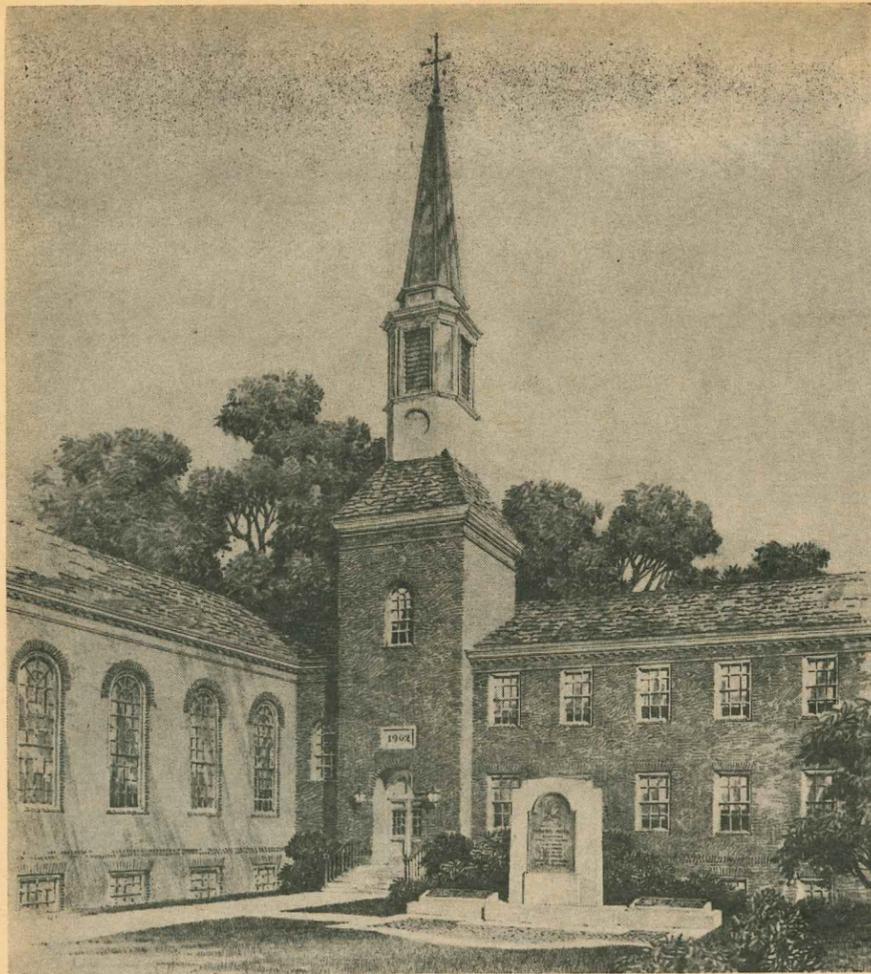
Dr. Manuel Barkan

Cumberland College Is Host To Kentucky Art Education Association

WILLIAMSBURG, Ky.—President J. M. Boswell has announced that the Kentucky Art Education Association will meet at Cumberland Falls State Park, with meetings held at DuPont Lodge. Cumberland College is host to this organization for the series of meetings being held November 15-17, 1962.

A guest speaker for this occasion will be Dr. Manuel Barkham, chairman of the Art Education Department at Ohio State University. Mr. Barkham is a native of Brooklyn, New York, was educated at Columbia University and was granted the doctor of philosophy degree by Ohio State. He was awarded a Ford Foundation faculty fellowship, and a Rockefeller grant for research, and is the author of a book entitled, "Through Art to Creativity: Art in the Elementary School Program." He is author of "A Foundation for Art Education," and co-author of "Art Belongs to All Children." He has served as editor of the N.A.E.A. year book, "Research in Art."

Dr. Barkham has served as visiting professor at the University of California and Pennsylvania State University, and he is past president of the Art Section of the Ohio Education Association.



MONUMENT TO LUTHER RICE—The Brotherhood Commission at its annual meeting voted to erect a \$5,000 monument to Luther Rice, famous Baptist statesman, preacher and missionary, in Washington, D.C., as a feature of the Third National Royal Ambassador Congress, August 13-15. The 8-foot monument will stand on the lawn of Luther Rice Memorial Baptist Church.—(Photo by Baptist Press.)

Russellville's John Wood To Preach in Nation-wide Evangelistic Crusade

Dr. John Wood, pastor of the First Baptist Church, Russellville, Ky., has been invited to preach in a nation-wide evangelistic crusade designed to reach every person in Japan during the spring of 1963.

Mr. Wood will preach in a revival in Niigata and in Nagoaka, Japan, as part of the vast Japanese Baptist New Life Movement.

A total of 147 Baptist evangelists were named to preaching assignments in the vast New Life Movement in Japan, slated March 26-May 6.

Participants in the nation-wide crusade were selected by a committee from the Japan Baptist Convention and the Baptist General Convention of Texas. Their names were officially released

for the first time this week by the committee.

The evangelists will be members of three-man teams including laymen and musicians who will participate in nearly 150 revivals in major Japan cities.

The revivals will be preceded by five area-wide crusades in major metropolitan areas in Japan, with television and radio expected to take the Gospel message into nearly every Japanese home in the nation.

About 300 Baptist laymen and musicians will be named to participate in the effort within the next few months by the Japan Crusade committee.

Evangelist Billy Graham will be one of the major speakers in the five area-wide crusades.

Evangelist Graham recently said concerning the crusade, "I doubt there is a greater spiritual need in the world than in modern Japan. After the war, we took away their faith in the em-

peror, but as yet we have not been able to replace it with another faith.

"There is an emptiness, frustration and spiritual vacuum in Japan that is frightening," said Graham. "If Japan goes Communist," he said, "I do not believe the United States could resist the economic pressures without international revolution."

A Disgrace

"It's a disgrace to the Lord who loved us."

Those were the biting words that fell from the lips of the chairman of the committee on evangelism, as he made his report during the closing service of a recent session of a Southern Baptist District Association.

The report revealed that the total baptisms for the Association amounted to only 142, or one baptism for every 48 church members—the smallest number in the past twelve years. Fifteen out of the forty churches in the Association had reported no baptisms at all during the past year. And this was five more than the year before!

If the above report is characteristic of any considerable number of district Associations throughout our south land, then we are headed for dark days in the realm of evangelism.

The primary task of the church—and of every believer—is to win lost souls to the Lord Christ. "Ye shall be my witnesses," said Jesus, "both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." And, "Ye shall receive power," he said, "after that the Holy Spirit is come upon you."

Perhaps it is here that we come to the head and front of our offending. We lack the empowering presence of the Holy Spirit. Lacking the Spirit's power, we fail to witness for the Lord Christ as we ought.

And herein lies the disgrace—the disgrace "to the Lord who loved us," when we fail to share with others the joys of our salvation to the end that His kingdom may come and His will may be done on earth as it is in heaven.

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Straight Ahead Lies Yesterday

By Jess C. Moody

Are Baptists losing their sense of direction?

It does not appear to be impropriety to suggest a renewal of vigor within our ranks concerning one facet of our denominational life, our lack of direction due to ignorance of this denomination's rootage in American history.

It has been observed that President John F. Kennedy is an ardent student of history. The purpose of his pursuit into the past is to understand the cycles of national influence, ascendancy, and decline.

A Baptist with a sense of history is a Baptist with purpose and direction.

Recently this writer quietly inquired of many Baptists about their knowledge of Isaac Backus, John Leland, and Dr. John Clarke. To his amazement he did not discover a Baptist church member who had ever heard of them. Three of nine pastors questioned admitted no knowledge of any of the three.

This appalling lack of knowledge exists at a time when large segments of mass communications media seem committed to misrepresenting Baptists as the quintessence of bigotry and religious intolerance—thus marring the image of this, the largest evangelical body in the United States.

Yet there is not a Catholic, Jew, Protestant, or unbeliever in this nation who would enjoy religious liberty if it were not for Baptists.

We must not allow our nation to forget that it was Isaac Backus who stood up against John Hancock, John Adams, and Samuel Adams at the First Continental Congress in 1774 in behalf of the absolute separation of church and state.

Again Backus addressed another memorial to the Assembly in September of 1775 and also in October to an almost snickering crowd of doubters who never dreamed such a form of religious freedom could ever exist.

Almost simultaneously, John Leland was influencing James Madison, Thomas Jefferson, and George Washington to do away with the concept of religious toleration in favor of absolute religious liberty. The Constitutional Convention meeting in Philadelphia in 1787 was confronted again by the persistent Baptist, Isaac Backus, with the same petition and again it was tabled.

Backus had ridden on horseback more than 1,000 miles per year in behalf of religious liberty: teaching, preaching, writing, and counseling. The American people were deeply stirred by his testimony, along with that of Baptists—Le-

Dr. Jess C. Moody is pastor of the First Baptist Church of West Palm Beach, Florida, and formerly was pastor of the First Baptist Church of Owensboro, Ky.

land, John Gano, James Manning, and many others.

It was in 1789 the victory of the unrelenting Baptist barrage was attained when the Congress received a Bill of Rights—and soul liberty, religious freedom was at the top of the list.

America must not be allowed to forget that Baptist Roger Williams established a government which recognized soul liberty for all men that went far beyond the Magna Charta and the Mayflower Compact nearly 150 years before the government of the United States finally adopted this same principle as national policy.

Baptists at the grass roots must become well informed of such noble contributions without which America would be other than what she is today.

What if more emphasis were made on the rock from whence we were hewn?

What if a course in the history of the Baptist Contribution to Religious Liberty were made a required study in all of our Baptist schools?

What if our pastors were encouraged to preach on this subject every Independence Day Sunday?

What if more study courses were offered emphasizing religious liberty?

What if all of our people were encouraged to write letters to government officials praising their every gesture augmenting this principle?

What if our Sunday Schools and Training Unions were to emphasize this subject in a renewed fashion?

What if extremely well prepared literature tactfully depicting the Baptist contribution to this cause were to be distributed to millions of non-Baptists?

What would happen?

Mrs. Wiley B. Glass Dies

Mrs. Wiley B. (Jessie Pettigrew) Glass, 85, emerita Southern Baptist missionary to China, died early Sunday morning, October 14, in Fort Worth, Tex., where she made her home with her husband at 1328 Gambrell St. She was the stepmother of Mrs. Baker J. Cauthen, of Richmond, Va., wife of the executive secretary of the Southern Baptist Foreign Mission Board, and Miss Lois Glass, Southern Baptist missionary to Taiwan (Formosa), who is now on furlough in Fort Worth.

The funeral service was held at 3:00 p.m., Monday, October 15, in Gambrell Street Baptist Church, Fort Worth, and burial was in Laural Land Cemetery of that city.

Mr. Glass was the first registered nurse sent to any field by the Southern Baptist Foreign Mission Board. A native of Tazewell County, Virginia, she received her nursing education at Touro Infirmary, New Orleans, La., and worked for the New Orleans Nurses Association for two years. She also attended the Baptist Missionary Training School in Chicago, Ill. (recently merged with Colgate-Rochester Divinity School, Rochester, N. Y.)

Appointed for China in 1901, she was director of nurses at Warren Memorial Hospital, Hwanghsien, Shantung Province, China, when it opened in 1903 as the first hospital related to Southern Baptist foreign mission work. Though she later turned over the directorship to another missionary, she continued as a member of the hospital's nursing staff until she was interned by the Japanese early in World War II. She was repatriated in 1943.

In 1916 she married Dr. Wiley B. Glass, a widower and fellow missionary. They retired from active mission service in 1945.

Other survivors include a daughter, Miss Gertrude Glass, who works with the United Nations in New York City; a son, Dr. Bryan P. Glass, professor at Oklahoma State University, Stillwater; a stepson, Dr. H. Bently Glass, professor at Johns Hopkins University, Baltimore, Md.; six grandchildren; and three great-grandchildren.

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Wake Up, Kentuckians

It's past time to wake up, and if we sleep much longer, we might as well sleep on. Every citizen ought to read carefully every word of Bob W. Brown's article on page 3 of this issue. His treatment of the Roman Catholic political front organization, known as *Citizens for Educational Freedom*, is so well done and documented that little but a hearty sanction to its contents can be added here.

The article was done at the request of the editor. The need for such information has grown out of reports from several sections of Kentucky on the activities of this organization. The first material from this organization reached the editor's desk back in 1960 during the presidential campaign. The leaflets mailed widely at that time from a local chapter of the organization merely called for equal treatment of all children in the distribution of educational funds.

Since then, the CEF has been very active and has shown up on several fronts. Its legislative activities in Frankfort, in 1961, made headlines but apparently not much progress.

Its most recent thrust in Northern Kentucky is described by Brown. Here the CEF has openly entered local school board elections in an effort to capture public schools for parochial purposes. It's no undercover movement, but a brazen and open move to capture public schools for Catholic indoctrination purposes.

Imagine a group of Baptists banning together to run candidates for a local school board in order to use the local public schools for Baptist indoctrination. It's unthinkable to us because we believe in separation of church and state. Not so with the Romanists who have always believed the state and all its resources are to be used to promote the one true religion, which is to them Roman Catholicism.

How do freedom lovers and champions of the American public schools meet this threat? We must meet it with equally bold action. Every office seeker from local school board members, Kentucky state representatives and senators, the Kentucky attorney general, state school superintendent and governor, national congressmen and the United States must be asked his or her stand on the use of tax money for parochial schools.

Local school board members are critically important. It's proven in Marion County, Kentucky, and other places right now that a local school board dominated by Catholics can turn public schools over to Romanists, and even persist in doing so for years, contrary decisions of the highest court in Kentucky notwithstanding.

Important also are state representatives and senators. CEF apparently will have legislative proposals

in every session of the Kentucky General Assembly calling for public funds for parochial education one way or the other. We will not only have to be wary of Roman Catholic legislators but also of non-Romanists who are soft and without principle on the matter of separation of church and state. No man should be sent to Frankfort without declaring himself.

Old style methods of Baptists won't do for controlling such a drive as CEF is conducting. Resolutions and oratory have their place, but they are not enough. We are still free to vote. If we don't use this freedom, it and other freedoms might be lost for us and coming generations.

Worth A Try

North Carolina Baptists are considering trying to meet a need which has been felt a long time by many Baptists. This is the need for some acceptable method to let churches who need a pastor or staff member, and pastors or staff members who need a place of service, know about each other.

Such a church service personnel plan has been unanimously approved by the General Board of North Carolina Baptists and will be presented to this year's North Carolina Convention for approval on an experimental basis. The service would counsel with pastors and other church staff members contemplating a change of churches and with church pulpit and personnel committees seeking pastors and staff members.

Presumably, an office with the needed records and information would be set up in the same building where other state Baptist work goes on. It would be staffed, according to the North Carolina plan, by an experienced pastor, preferably a retired one.

Though such a need has been realized for a long time, there has been reluctance and even opposition to such a proposal due to the Baptist concept of the place of the Holy Spirit in the lives of churches and pastors. We have held that a church must be led to a pastor by the Holy Spirit and likewise the pastor to the church by the Holy Spirit.

This is true, and trouble awaits churches and pastors who are not in the will of God in such decisions. The question is, how does the Holy Spirit work in such matters, and what use of human instrumentality does He make?

The fact is that we now recognize a large place for human instrumentality in the introduction of churches to pastors and staff members. Few persons now serving in our Baptist churches were not recommended by some other person. Practically every Baptist college and seminary have some kind of placement bureau, though it is not called by that name. The state secre-

tary and editor as well as other denominational workers are frequently contacted by pulpit and personnel committees for recommendations and information on prospects. Prominent pastors and retired pastors often make recommendations. Neighboring pastors are probably more influential in placing prospects than any other person.

Since we now have many informal recommending services, why not a recognized one? Surely, it would be a forthright step and probably fairer than present methods.

The service would be especially helpful to smaller churches where experienced leadership is scarce. Such churches are often fair game for questionable preachers who sell themselves to unsuspecting congregations. They make a blazing first impression but turn out to be bad medicine. Some are doctrinally unsound, unsympathetic with the Southern Baptist approach, or morally suspect in other places they served.

Some churchless preachers ride through the coun-

try contacting some way or another all pastorless churches. Others actually apply for the job. Such practices would be discouraged by a recommended consultation service for pastors and churches.

Such a service would also make for more fairness to preachers and staff members who don't push themselves forward. As it now is, the aggressive or brazen person can get before more pulpit committees in a year than a reluctant person can in a lifetime. Being considered by many pulpit committees may be more indication of the number of friends a preacher has than his actual ability. Some provisions for objective facts about a man and his ministry would give every man a fairer opportunity for just consideration.

Such a plan is fraught with many dangers. It would have to be used with extreme caution. Full regard for the freedom of pastors and the autonomy of the local church must be safeguarded. It should be used only on a voluntary basis and abandoned if it turned out more political than spiritual.

BAPTIST FORUM



"Administrators: Administrate!"

Most of our denominational problems arising out of our institutions and agencies could be handled by administrators.

We are living behind a facade. All of us know that our boards and trustees do not run our institutions and agencies. All of us know that our denomination does not run them. What all of us know, and will not admit, is that our institutions and agencies are supervised by an administration and administrative head.

This is the way it is. Let us admit that it is this way and, then, agree that this is the way it should be and has to be. Where do we go from here?

The administration of an institution or agency, one person or several, should determine the mind and wishes of the supporting convention, state or Southern Baptist. It should proceed to order its affairs in line with the known wishes of the supporting Convention. These wishes may be expressed by formal action or by "grapevine." An administrator should know that his board may not give him the majority opinion of Baptists.

An administrator cannot hide behind his board. A board can allow or encourage action that will put the institution and administrator in a bad light. A wise administrator keeps his ear to the ground, not exclusively to the PBX system. He listens to those removed officially from the institution, not only to "inside men" who pick up the lobby "gossip." He hears for himself.

A wise administrator does not con-

fuse his loyalties. He does not allow himself to become more loyal to those responsible to him than he is to those to whom he is responsible. This seems so clear and, yet, many executives are confused.

There are two causes, neither academic nor theoretical, that require a firm direction from an administrator.

One, when an employee, associate, or staff member becomes a denominational liability, an administrator must administrate. One may become confused about when and at what point a person becomes a liability. Still he must act.

Two, when a person becomes an administrative problem, an administrator must move in for action.

These two simple things require a clear and unequivocal direction. This is the burden and price of administrative responsibility. If a man's stature is such that he cannot bear to be disliked and misunderstood, he cannot be an administrative head. If this type of thing gives one ulcers, he will have to find the more peaceful role of being supervised.

Southern Baptists are moving toward the time and place when they are going to say, "Administrators: Administrate! Administrate in line with the wishes and purposes of your supporting constituency." Knoxville, Tenn. Lewis E. Rhodes

One Sanders Thanks Another

Dear Editor:

Fern Creek Baptist Church has recently experienced one of the greatest

revivals in the church's history. All of us were blessed spiritually by the warm ministry of Dr. Harold G. Sanders, our executive secretary. Dr. Sanders delivered messages that left their imprint on our hearts—vivid and never to be forgotten. He came faithfully each afternoon to visit those spiritually in need in the Fern Creek community. He is one of the most effective personal workers with whom I have ever worked, spending as long as three hours in one home to lead a man through troubled waters to the foot of the cross.

When I became ill mid-way through the meeting, Dr. Sanders continued to come faithfully and visit those around whom we had drawn a circle of love—those we had claimed for Christ. Our revival was to close on Friday evening, but because of my illness Dr. Sanders arranged to be with us on the following Sunday morning, and on Saturday afternoon he was again found working in the harvest fields here at Fern Creek. On Saturday night I was to have a wedding, but by doctor's orders I could not go, and who was there offering his services? None other than Dr. Sanders, Kentucky Baptists' spiritual leader.

By the end of the week he had done everything from playing nursemaid to performing a wedding, and the Lord blessed Fern Creek Baptist Church through him with 17 decisions for Christ. Six of these were professions of faith; nine were by transfer of letters, with five other decisions being made in the homes. For some time to come, we shall continue to reap the results of Dr. Sanders' labors with us. Thank God for sending him to lead Kentucky Baptists, and we at Fern Creek thank Kentucky Baptists for sharing him with us this one wonderful week!

Bill Sanders, Pastor

Fern Creek Baptist Church, Louisville, Ky.

KENTUCKY BAPTISTS AT WORK

Brotherhood

Annual Report of the First Baptist Church Of Russell, Kentucky

Submitted by
William L. Kleykamp, Jr., Secretary

(Continued from last week)

Last week I began the outline of the work of the Brotherhood of the First Baptist Church of Russell for the past year, itemizing the schedule of activities for **I. Royal Ambassadors**, and **II. World Missions**. Carrying on further the line of thought which I started last week in this column, I now give below the schedule of activities for **III. Christian Witness** and **IV. Personal Stewardship**:

III. Christian Witness

1. Sending out 2,400 booklets (tracts). Why We Are Baptists, to all ministers in State of Tennessee.
2. Giving out of other tracts, such as Four Things God Wants You to Know.
3. Brotherhood members opened their homes to meals for ministers during revivals.
4. Brotherhood took a complete church census of three cities in our area.
5. One member bought a tape recorder and recorded church services and played them in the homes of shut-ins.
6. Brotherhood members made speeches at pastorless churches.
7. One member bought a projector to show films and slides in our work.

IV. Personal Stewardship

1. Members built a store room in church with shelves and racks for food and clothing, asking members of church to bring one can of food a week until we had a full room. Asked to do the same with clothes. Deacons could use store room to give out food and clothing to needy. This has been a wonderful success.
2. Built a 90-seat chapel out of a large spare room, putting in seats, etc.
3. Painted all Sunday school rooms and cleaned up church of all scrap materials.
4. Helped set up church budget at pastor's request.
5. Took part in community activities.
6. Held study course on Brotherhood work.
7. One member kept a boy from Pine Crest Baptist Home for two weeks.
8. Formed a youth program for the young people, appointed a recreational director, approved and furnished money for supplies for this program.
9. Held Wednesday night prayer meetings for pastor when away.
10. More than doubled the members of the Brotherhood this past year.
11. Set up program to use the talents of each member in a man-power survey.
12. Sponsored outdoor activities as cookout, potluck, and men-and-women's joint fellowships.
13. Helped with Laymen's Day service.
14. Made survey—saw that every man held some job to do where needed.
15. Sponsored a ten-day revival.

Woman's Missionary Union

Anniversaries

By Miss Rosa Fiechter

The year 1962-63 will be a busy time for G.A. members and leadership as they celebrate the 75th Anniversary of Woman's Missionary Union and the fiftieth Anniversary of Girls' Auxiliary.

INCREASE MEMBERSHIP

Our convention-wide membership goal is 350,000 members in 40,000 auxiliaries by September 30, 1963. We will reach it IF you increase 15% plus! Volunteer your associational G.A. Director to help organize a G.A. in a church or mission that doesn't have one. Use your G.A. Autograph Book (75c) as an Anniversary Record Book in which all visitors and new members sign during 1962-63.

SERVICE PROJECTS

Service Projects will be conducted throughout the year under the direction of the G.A. Anniversary Chairman. First quarter: Send Christmas cards and letter to foreign missionaries.

Second quarter: Local mission projects—soul-winning visitation, distribution of Bibles and Christian literature, work in a mission, meet other needs in community.

Third quarter: Send regular standard size pillow cases to Cedarmore Baptist Assembly, Bagdad, Kentucky.

Fourth quarter: send "Christmas-in-August" packages to a home missionary.

Write a home missionary other than the one to whom you sent your "Christmas-in-August" packages.

LOTTIE MOON

CHRISTMAS OFFERING

During the whole month of November we have mission study, in the first week of December we have our program and the ingathering of the Lottie Moon Christmas Offering for Foreign Missions. Your church goal and each member's personal goal should be a 15% increase over their gift last year.

ATTAINING RECOGNITION

Many of our Girls' Auxiliaries have attained recognition as Approved, Advance, or Honor. While we are featuring "quantity" we want to stress "quality" even more. The quality of work, the quality of programs, and the quality of girls your auxiliary produces is most important. Aims and goals only serve as human, tangible measures for depth and breadth of purpose.

LOOK FOR CONVENTION NEWS IN THE NEXT ARTICLE

Training Union

Training Union Resource Units Available

By James H. Whaley, Sr.

Three Training Union resource units on evangelism will become available with the other literature for the first quarter, 1963. These units are to be used by the three older age groups. Here are their titles: "Intermediates Learning to Witness," "Young People Learning to Witness," and "Adults Learning to Witness."

These units provide a wide variety of problems to be studied . . . procedures to be used in studying the problems selected . . . suggestions of materials for use in studying the problems.

How may we use the Bible more effectively in soul-winning? This discussion problem is representative of all three units.

A resource unit may be used at any time a union wishes. A union will spend from four to six sessions on a single resource unit, though it may elect to extend the time. A session should take at least 45 minutes.

The Training Union resource unit is a new and different approach to work with Adults, Young People and Intermediates. A resource unit is an extensive collection of planning suggestions, content materials, and other reserve sources to be used as a guide by persons leading the union in a particular area of study.

A resource unit requires a great amount of initiative on the part of leader and members. Therefore, resource units should be used by those unions that are willing and desirous of doing extra, creative work in order to have a deeper study experience.

Each of the three publications has 36 pages, size 6 by 8½ inches, with an attractive two-color cover. The cost is 30 cents.

They will be listed by title on the regular order form for the Jan.-Mar. quarter, 1963.

Church Music

Atlanta To Conduct Primary Conferences At Evansville Clinic

By Eugene F. Quinn

Mrs. George Baker of West End Baptist Church in Atlanta, Georgia, will



Mrs. George Baker

conduct a series of conferences on Music With Primaries at the Methods and Materials Clinic at the Calvary Baptist Church of Evansville, Indiana, November 19-20.

Mrs. Baker will confer with the leaders who work with primaries either in Sunday School, Training Union, or Choir. Her conferences will be entitled, "The Primary and Music", "Music for Primaries", and "The Primary Choir".

All Primary department superintendents, Training Union directors and choir workers are urged to attend.

LOUIS O. BALL, FORMER KENTUCKIAN, ASSISTS IN CLINIC

Dr. Louis O. Ball, Jr., of the Music Department of Carson-Newman College, in Jefferson City, Tenn., is a member of the faculty of the Evansville Clinic, November 19-20.



Louis O. Ball, Jr.

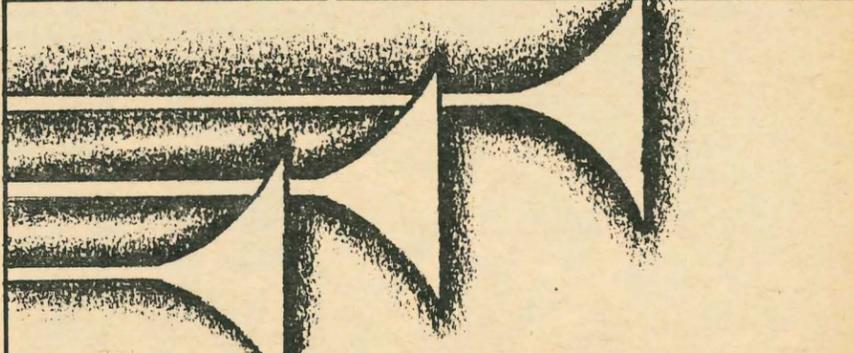
Dr. Ball will serve as the pianist for the conference with appropriate pre-

cludes and accompaniment to congregational singing. He will also conduct a conference entitled, "The Church Pianists," for all pianists.

In Kentucky, until last year, he was

minister of music of Severns Valley Baptist Church in Elizabethtown, and was a member of the faculty of Southern Baptist Seminary's School of Church Music.

Evangelism and Stewardship



Announcing

Kentucky Baptist Conferences

Place	Date	Time
Campbellsville, college chapel (youth emphasis)	Saturday, January 19	7:30- 9:15
Georgetown, college chapel (youth emphasis)	Sunday, January 20	2:30- 4:15
Lexington, Porter Memorial	Monday, January 21	2:30- 5:00 7:00- 8:45
Williamsburg Cumberland College chapel	Tuesday, January 22	2:30- 5:00 7:00- 8:45
Harlan Baptist Church	Wednesday, January 23	10:00-12:00 1:15- 3:30
Ashland, 1st Baptist	Thursday, January 24	2:30- 5:00 7:00- 8:45
Ft. Thomas, 1st Baptist	Friday, January 25	2:30- 5:00 7:00- 8:45
Hopkinsville, 1st Baptist (Lay emphasis)	Sunday, January 27	2:30- 4:15
Paducah, Immanuel	Monday, January 28	2:30- 5:00 7:00- 8:45
Owensboro, 1st Baptist	Tuesday, January 29	2:30- 5:00 7:00- 8:45
Bowling Green, 1st Baptist	Wednesday, January 30	10:00-12:00 1:15- 3:30
Seminary chapel, Louisville	Thursday, January 31	10:05-10:35
Elizabethtown, Severns Valley	Thursday, January 31	2:30- 5:00 7:00- 8:45
Louisville, Beechmont	Friday, February 1	2:30- 5:00 7:00- 8:45

Attend one nearest you

Dr. Harold G. Sanders, executive secretary, and team, including Evangelist Don Brandeis, will launch 1963 World Missions Year in these conferences.

When Firing Backfires

By J. Herbert Gilmore, Jr., Professor of Applied Christianity,
Carver School of Missions and Social Work

"Greater love has no man than this, that a man lay down his life for his friends." (John 15:13) How meaningful are these words of our Lord and how relevant to recent events surrounding the dismissal of Dr. Ralph Elliott. What does it mean to be a friend—a friend in the profoundest Christian sense? It would appear that not many of us know, for we are afraid to follow the implications and responsibilities of true friendship when a friend is in trouble.

This is not a new phenomenon. Micah cried from the depths of his soul in warning his generation that true friends were few. "Put no trust in a neighbor," he said, "and have no confidence in a friend." (Micah 7:5) What a sad state of affairs! History underscores the truth that "prosperity makes friends, adversity tries them."

Friendship is a most demanding thing; it is exacting and costly. The Christian ought to have an insight into friendship not given to others because of the Incarnation of Jesus Christ. The Incarnation is the ultimate example of true friendship, reminding us that friendship will go to any length for a friend—even unto death. And—lest we miss it—the theological dimension for true friendship on our part is related to the sacrifice of our Great Friend for us—"This is my commandment, that you love one another as I have loved you." Then comes his statement: "Greater love has no man than this, that a man lay down his life for his friends."

Friendship Is Costly

Such friendship means identification with our friend. When a friend, especially of the "household of faith," is in trouble, the Christian is under obligation to help him. This is not a matter of being gentle and kind, not a matter of expediency, not a matter of performing a helpful function—it is a matter of necessity laid on us because of the treatment we have received from the Great Friend. It is not enough for me to write my condolences or to offer physical sustenance or to hold out mere spiritual empathy or sympathy.

True friendship requires that we must identify with the friend in his trouble and feel the hurt which afflicts him. Such friendship excludes the counsel of personal safety. It is fully aware that such identification may mean difficulty and loss. Indeed, the original wrath may be directed toward us. Yet, the true friend is not afraid to speak in defense of his friend. To be silent when a friend is being abused is to strike the most damaging blow of all. Such silence is to play the role of Brutus; it is to

"hold the coats" and become a part of the "stoning."

What does such an understanding of friendship have to do with the events surrounding Dr. Elliott? Everything, just everything! Dr. Elliott is a Christian scholar who has sought to discharge his duties responsibly. He has not taught some private heresy. The approach he has made to the Old Testament, and more explicitly to the book of Genesis, is the same to be found in the classrooms of every Seminary among Southern Baptists.

Why Are We Silent?

Where, then, are his friends? Why the conspiracy of silence? Why the refusal to identify with a brother in trouble, when his trouble is due to the holding of the same views which others in silence hold? There are several answers but there is one which is predominant over all others. It is said that to identify with him would only aggravate the difficulty and create further problems for Southern Baptists. This is probably true. But difficulty is not in itself bad. It is often the price that must be paid for principles that mean life. What of the greater factor—the truth? If we by our silence and fear fail to stand by a friend who represents the approach to Scripture that makes it relevant and meaningful to a scientifically oriented generation, then we are part of that group which consigns our theological education, and hence our denomination, to irrelevance, obscurantism—and death.

Are we so naive as to think that the same forces that caused Dr. Elliott's dismissal will be satisfied with his scalp only? Unless this usurpation of power, so unBaptistic and unChristian, is halted, we shall have further invasion into our seminaries. Having now tasted blood, these forces will seek for fresh "heretics." To fail to identify with Dr. Elliott may issue in a lessening of the present conflict, but it only intensifies the problem that remains. It is appeasement which accomplishes nothing but to postpone the day of explosive judgment.

The issue is clear: do we believe in the right and validity of a man, faithful to Jesus Christ, under the guidance of the Holy Spirit, to interpret Scripture, there to find fresh insight and truth? Or do we believe that we already have all the truth and thereby preclude any new interpretation? We cannot be neutral regarding these questions. Baptists at their best have echoed the dictum of His Word: "Will we chain our seminary and college professors to the present denominational view on pain

of their life, or shall we ask them to give us more light? Will they be authentic voices or mere echoes—this is the issue!

Expediency Above Principle

Is the awful silence from other theological and college faculties due to our preoccupation with the building of a denomination? Why the cowardly role of the Sunday School Board regarding the republishing of Dr. Elliott's book? Are the other professors of Old Testament in our seminaries dumb? Are they voiceless? It becomes increasingly clear that a morbid fear has enveloped our denomination—the fear of any controversy that might threaten existing denominational programs or the growth measurable in institutional structures. We want peace at any price, even when a major Baptist principle is involved. We will solve our controversy by firing a young professor who stands in the finest tradition of Baptist Life! After all, it is better that one should perish rather than the whole denomination to be convulsed in difficulty! Is it? Have we learned so little from history that we do not know that this is the way Rome was built? Do we not know that when a people place expediency before principle they have the seeds of death already in them?

It is imperative that the leadership of Southern Baptists, especially the theological leadership, come forth to lead. Doctors McCall, Naylor, Eddleman, Stealey, Graves, Berquist—we need your courageous voice, Now! We cannot go on in our seminaries under the present cloud. To do so involves us in either mediocrity or hypocrisy. To fire every professor who teaches what Dr. Elliott teaches would mean theological mediocrity and denominational death. To continue in our other seminaries under the guise that they do not teach what Dr. Elliott has taught, when they do, is to practice deceit and hypocrisy. Let us like Christian men be honest so that our seminaries need not labor under either threat or deceit.

Inescapable Choice

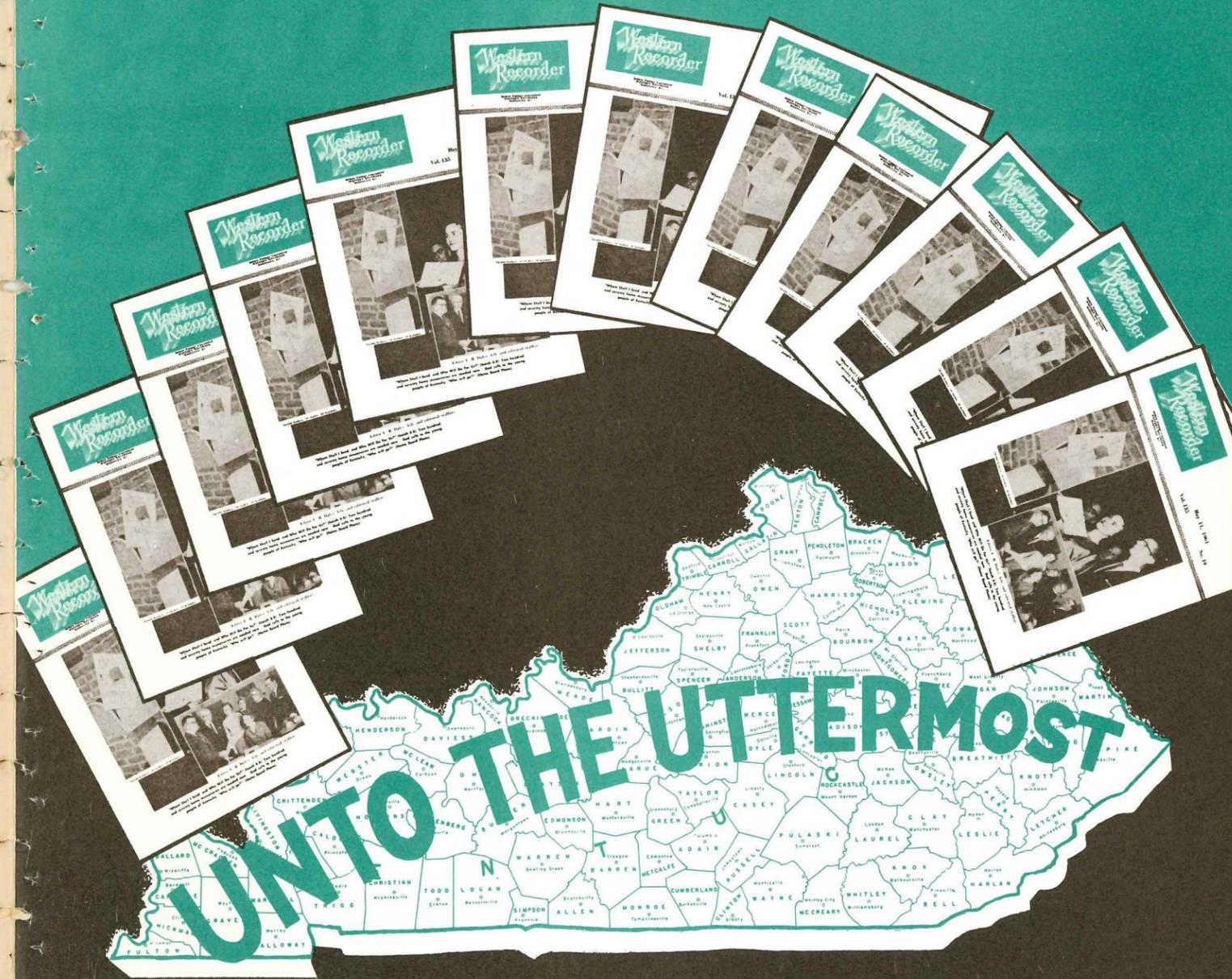
Dr. Elliott is the symbol of the theological cross-roads to which Southern Baptists have now come. We are faced now with an inescapable choice; shall we allow our seminaries to be led along the road of theological tyranny through the efforts of self-appointed guardians of orthodoxy, or shall we affirm anew our belief in the principle sacred to Baptists—the principle of "The priesthood of all believers"—which makes for responsible freedom and life.

We cannot evade identification with one or the other of these points of view. If we cannot identify with Dr. Elliott on the high Christian basis enunciated by our Lord, the pragmatic mo-

(Continued on Page 16)

WESTERN

RECORDER



84,000

OUR GOAL FOR 1964

Your State Paper INFORMS -- INSPIRES -- INDOCTRINATES

TAYLOR COUNTY	Petrey Memorial	63	Calvary	11	WEST KENTUCKIANA
Campbellsville	Smithsboro	55	Clear Fork	47	Calvary
Friendship	Vicco Missionary	17	Eastwood	162	
Good Hope			Forest Park	119	Total
Palestine			Glendale	15	12
Pleasant Hill	Total	410	Greenwood	27	
Pikes Ridge	UNION		Hillvue Heights	12	WEST UNION
Robinson Creek	Beaver	15	Jackson Grove	31	Antioch
Salem	Butler	24	Oakland	62	Baptist Tabernacle
Walnut Hill	Cynthiana	300	Providence Knob	20	Bethel
	Falmouth	168	Smith's Grove	81	First, Paducah
	Lenoxburg	10	Woodburn	18	Grace, Paducah
Total	Richland	44			Harmony
789	Union	67	Total	884	Immanuel
TEN MILE	Willow	45			Kevil
Concord	Total	673	WAYNE COUNTY		Lone Oak
Mount Zion	UPPER CUMBERLAND		Gap Creek	25	Mount Zion
Oakland	Big Laurel	9	First, Monticello	165	Olivet
Poplar Grove	Harlan	363	New Salem	44	Spring Bayou
Ten Mile	Loyall	133			Twelfth Street
Warsaw	Putney	10	Total	234	West End
	Wallins	60	WEST KENTUCKY		
Total			Crutchfield	26	Total
207			First, Fulton	238	1704
THREE FORKS	Total	575	First, Hickman	10	WHITES RUN
First, Hazard	WARREN		Liberty	10	Carrollton
First, Hindman	Barren River	9	West Baptist, Hickman	14	Cove Hill
First, Three Forks	Bowling Green	404			Sanders
First, Wooton	Burton Memorial	46	Total	298	
Hyden					Total
Leatherwood					81

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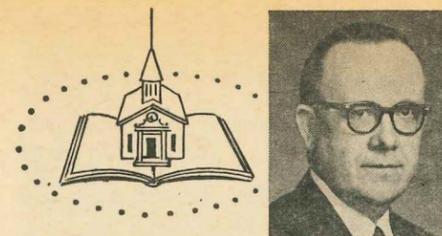
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SUNDAY SCHOOL LESSON

By H. C. Chiles

REDEMPTION: MAN'S RESPONSE

November 25

Acts 16:25-34

In this lesson we shall study the subject of redemption from the standpoint of man's response to God's provision. In this narrative, which does not require a lot of exposition, because of its remarkable clarity, we have a splendid example of what man's response should be.

On the streets of Philippi Paul and Silas encountered a slave girl who possessed an evil spirit with which she charmed and astounded people. She was owned by a syndicate which derived considerable financial gain from her soothsaying. Repeatedly, this poor fortune-teller followed these missionaries on their way to the place where they conducted religious services, crying, "These men are the servants of the most high God, which show unto us the way of salvation." Her utterances became a great annoyance to them. Embarrassed and grieved at commendation from such a source, Paul turned and said to the evil spirit in her, "I command thee in the name of Jesus Christ to come out of her." After the evil spirit left her, she was not of any further use to the vicious men who had been exploiting her.

This loss of revenue so exasperated her owners that they stirred the rulers to action, a mob was organized and Paul and Silas were dragged before the magistrates. There they were falsely accused of causing disturbances, sowing discord and teaching unlawful religious customs. As proof of the unfairness of the trial, the accused were not permitted to speak for themselves. Wicked men always justify themselves in their own minds for persecuting faithful servants of Christ.

The prejudiced magistrates tore the clothes from Paul and Silas and ordered them to be beaten severely with many stripes. This was one of the three beatings with rods to which Paul referred in II Corinthians 11:25. With their backs raw and bleeding from the merciless beating which they had received, and without any treatment of their painful wounds, Paul and Silas were quickly placed in the custody of the jailer for safekeeping. Entirely lacking in sym-

pathy for and in kindness toward them, the jailer thrust the men of God into the foul and loathsome inner dungeon and fastened their feet in the stocks as if they were dangerous desperadoes and escapees from prison. Such conduct clearly revealed the natural enmity of the human heart toward God.

Because their bodies were lacerated with the stripes of the lictors and their feet were fastened in the stocks, Paul and Silas could neither rest nor sleep. Instead of spending those hours of physical torture in bitter imprecations on their cruel and shameless enemies, the missionaries prayed and sang hymns of praise unto God. Instead of bemoaning their hard lot, they remembered God and lifted their voices to Him in thanksgiving, prayer and song. Whereas, prisoners under similar circumstances usually complained and cursed, these men in their distress prayed and sang hymns of comfort and courage. Their singing awakened the other prisoners who listened to them with wonder and amazement. No doubt they had frequently heard groans, profanity and threats echoing in the gloomy corridors of that unsanitary prison, but never before had they heard prisoners praying and singing God's praises. Not only did the other prisoners hear, but God heard and answered their prayers.

While the men of God were expressing their gratitude for the redemption which they had received from their Lord, God's power suddenly came down and a violent earthquake, of such severity that even the foundations of the jail were shaken, startled all who were in the prison. The doors of the jail and its cells flew open and all of the prisoners were liberated from their bonds.

When the jailer was aroused from his midnight slumbers by the strange and startling occurrences, he was frantic with fear and leaped from his bed. When he dashed out and saw the prison doors wide open, he at once concluded that all of his prisoners had escaped. Terror and despair gripped him because, according to Roman law, a jailer forfeited his own life in the event that his prisoners escaped. Thinking that only a disgraceful execution awaited him, he quickly decided that to commit suicide

was the easiest way out of his difficulty.

When the jailer seized his sword for the purpose of thrusting it into his vitals, Paul cried from the darkened shadows in a clear voice, saying, "Do thyself no harm: for we are all here." The tenderness and love expressed in that cry touched the jailer deeply, causing him to rush in and cast himself at the feet of those itinerant preachers. Then, when he had brought these faithful servants of God outside the jail, the jailer cried from the depths of his troubled but grateful heart and propounded what was perhaps the most important question that any man ever asked his fellowman, namely, "What must I do to be saved?"

His earnest inquiry was not left unanswered. In the simplest and briefest reply imaginable, he was told just what to do to be saved—nothing more nor less. No answer could have been plainer than the one which he received: "Believe on the Lord Jesus Christ, and thou shalt be saved." This word "believe" contains the thought of confidence, trust, committal and dependence. This is the response which man should make to the redemption and salvation which God has provided. The only way to be saved is to trust Christ fully and depend on Him solely. In Him alone lies the only hope of salvation.

Christ saved the jailer when he believed on Him. As an evidence of his salvation or the change which had been wrought in him by the Saviour, he promptly reversed his attitude toward Paul and Silas by tenderly washing their wounded backs and showing his love for them. As soon as he received instruction as to the meaning, significance and purpose of baptism, he was baptized, thereby publicly proclaiming that Christ was both his Saviour and his Lord. Moreover, he had a dinner in his home, at which Paul and Silas were the honored guests. Because his entire household had believed on Christ and followed Him in beautiful baptism, there was great rejoicing on the part of those who were present.

To God's provision of salvation every man should respond by repenting of his sins, believing on Christ as his Saviour, following Him in Bible baptism, confessing Him with his lips and his life and working faithfully in His service until he is called home to heaven.

Siler and Lawrence To Be In Dayton, Ohio

Kentucky's Congressman Eugene Siler will bring the dedicatory message for the new church building of the Fairview Baptist Church, Dayton, Ohio, on November 18 at 2:30 o'clock. The new building is located on six acres of land on Main Street. The pastor reports that 17,000 cars per day pass the Fairview Church.

Two years and three months ago, under the leadership of the present pastor, John W. Kurtz, Fairview Church was started as a mission in a school building. Without outside aid from either the state, association or Home Boards, this Ohio church now has a building and property that is worth more than one-quarter of a million

dollars. The church membership is 400 with an annual budget of \$50,000.

Raymond Lawrence of Shelbyville, Ky., will be the evangelist in a "House Warming Revival," November 18-25, and James Carray, from Louisiana, will lead the singing.

Eighty Baptists Martyred In West New Guinea

By A. C. Prior

SYDNEY, AUSTRALIA—(BWA)—An extensive and savage uprising against Christians by heathen people in the North Baliem Valley in West New Guinea has been reported to Australian Baptists. Although information is not complete, it is known that at least 80 baptized native believers in the Australian Baptist Mission area have been

martyred and 30 villages burned out. Ninety other Baptists were injured.

Australian Baptists began evangelizing the primitive Dani people of the North Baliem Valley during 1956. Although previous dangers have been faced, this is the first major outbreak of violence. The first converts in Baliem were baptized in May, 1962.

Charles Craig, senior Baptist missionary at Maki, reports that the movement against the Christians was organized and led by two powerful chiefs, Diangwa and Yamb'lek, who have been bitterly hostile to the preaching of the Gospel since the inauguration of the mission. They previously burned the first church building erected.

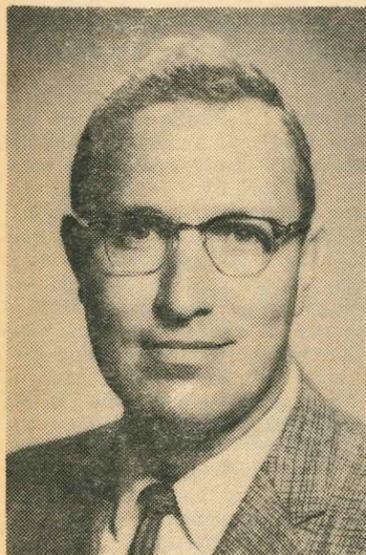
Craig reports that the attacking force numbered some thousands, and included mercenaries from the South Baliem Valley as well as warriors in North Baliem. It was a massive and deliberate attempt to wipe out Christianity.

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Annual Student Convention

NOVEMBER 16 - 18, 1962

Calvary Baptist Church
LEXINGTON, KENTUCKY



EACH SESSION

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Professor of Evangelism
Southwestern Seminary
Ft. Worth, Texas



SATURDAY NIGHT

DR. ROBERT HINGSON
Professor of Anesthesia
Western Reserve University
Cleveland, Ohio



FRIDAY NIGHT

REV. BILL LAWSON
B.S.U. Director
Texas Southern University
Houston, Texas

WESTERN RECORDER



CONGRATULATIONS ARE GIVEN to Mrs. Agnes Durant Pylant, who recently retired as secretary of the Baptist Sunday School Board's church recreation department for the past eight years. Here she is being congratulated by Bob Boyd, her successor, and department staff members Miss Adell Carlson, Larry Allison, Cecil McGee, Frank Hart Smith, and Leon Mitchell. Mrs. Pylant will continue to fill field engagements for the department.—(BSSB Photo).

Appeal Asks New Test Of Sunday Legislation

WASHINGTON (BP)—Is a Sunday closing law which exempts from its provisions members of religious groups which observe another day as their sabbath unconstitutional? This question is raised in an appeal from Kentucky which has been filed with the United States Supreme Court.

Arlan's Department Store and the Evans Furniture Co., were fined in Louisville Police Court for making illegal Sunday sales. Jefferson Circuit Court reversed the conviction because it

said that Kentucky's Sunday law is primarily to encourage religious observance.

The Kentucky State Court of Appeals overruled the Circuit Court and said that the United States Supreme Court decisions in 1961 settled the issue. The Supreme Court upheld laws setting aside Sunday as a day of rest but not as a day of worship.

The attorneys for the stores argue that exemptions in state Sunday laws for those who observe a different sabbath proves that they are primarily motivated by "observance of Sunday as a religious duty" rather than to establish

a community-wide day of rest.

Hence, if the U. S. Supreme Court agrees to hear this case, the central issue will be whether or not a Sunday law that confers a specific exemption on the basis of religious membership and belief is constitutional.



Brannon and Curl at Campbellsville

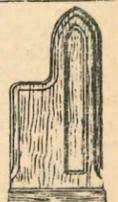
Standing in front of the new building of the Lowell Avenue Baptist Church, Campbellsville, are Pastor Henry T. Parrott (left), and Evangelist Clift Brannon (right). Brannon was the evangelist and Bill Curl, of Lexington, was the music director in a recent Lowell Avenue revival. The revival resulted in 24 additions by baptism and 4 by letter, according to Pastor Parrott.

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GREENSBURG BAPTISTS DEDICATE PASTORIUM

A new pastorium was dedicated by the members of the Greensburg Baptist Church on Sunday, October 14. Dr. John M. Carter, Campbellsville College president, served as master of ceremonies for the special dedication services.

The pastorium is a one story, ranch style construction, having 1,700 square feet of space on the first floor and an equal amount in the basement. Included

in the house are the pastor's study, four bedrooms, a large entertainment room, and two baths. The cost of the house and the 246-foot lot was \$39,000.

Elvin L. Clark introduced the following members of the building committee for the pastorium: Virgil Price, Mr. and Mrs. J. B. Henderson, Lester Davis, Mrs. Haywood Mitchell, Mrs. Udell Sullivan, Mrs. E. L. Clark, George O. Burress and T. S. Winn.

PROTESTS VOICED OVER ELLIOTT'S DISMISSAL

A number of protests have been raised over the dismissal of Professor Ralph Elliott by the Midwestern Theological Seminary Trustees. The protests have come from faculty members of Mercer University, from three Midwestern faculty members, a Student Protest Committee at Midwestern Seminary, a Midwestern Seminary visiting Missions Professor, and from other individuals.

A document signed by thirteen Mercer University professors claims that a faction in the Southern Baptist Convention is insisting that the Bible requires the protection of human interventions and institutions, and "that it can be so protected through the adoption and promulgation of an official statement by some agency of the Southern Baptist Convention concerning how the Scriptures ought to be studied, and what must be the final conclusions of that study."

The professors hold that the Bible is not dependent upon any human personality, group, or agency for its authority, and that its authority cannot now, or ever, be secured, guaranteed, confirmed, or deposed by any human agency. Consequently, the teachers hold that any human agency trying to prescribe or reject certain methods for the study of the Bible, or to refuse to listen to other interpreters who confess the authority of the scripture, is to arrogate to itself the supreme and final authority on matters of faith and life. Such arrogation, it is claimed, is dangerously parallel to certain well-known ventures of the Christian churches to superimpose the authority of man upon the authority of God and His Scriptures.

The three Midwestern faculty members say that the "published news story fails to specify the grounds on which Dr. Elliott was dismissed, although leaving the impression that he was fired for teaching and publishing views contrary to accepted Southern Baptist views. We have reason to believe that this impression is false and misleading."

After reviewing the history of the case, they say that "As far as we know, no member of Midwestern's administration or board of trustees has ever officially charged Dr. Elliott with heterodoxy or heresy."

The three say that they believe they are loyal to Southern Baptists who are faithful to their denomination's historic position. "Each of us has signed the articles of faith adopted by the Southern Baptist Convention in 1925," they continue. "Moreover, on August 28, 1962, our faculty unanimously adopted a statement affirming strong convictions that the Bible is 'the written Word of God given through men divinely inspired.'" They believe that the dismissal of Dr. Elliott was a tragic mistake, and say they are in full sympathy with those five trustees who opposed the dismissal.

A Student Protest Committee at Midwestern Seminary claims that basic Baptist principles have been violated in the dismissal of Professor Elliott. The claim is based on the belief in the minds of the students that the trustees tried to ban Elliott's book after the Convention had explicitly declared its refusal to ban it and that the dismissal of Dr. Elliott was over an issue other than the doctrinal content of his book or

teaching. The committee claims this action violated the board's responsibility as outlined by the denomination's convention in San Francisco June 7, 1962.

The Student Protest Committee claims that on the basis of moral demand and Christian integrity, the only avenue of redemption is the reinstatement of Dr. Elliott by the board or by the convention.

Another protest has come from Dwight L. Baker, guest professor of missions at Midwestern Seminary, in a letter circulated to the members of the Board of Trustees. Baker says it is regrettable that there were no specific charges raised against Dr. Elliott. Instead, Baker claims, Elliott was expected to repudiate his philosophy of live and "voluntarily" withdraw his book. The missions professor goes on to express his fear and concern for the future Southern Baptist theological education in light of the trustee action.

WHEN FIRING BACKFIRES (Continued from Page 12)

tive is better than silence. Those who share the view of Dr. Elliott had better identify with him or share his fate one by one. Nay—a worse fate! He was fired but he has his integrity. Those who share his views but in timidity withhold identification with him, will lose both their position and their integrity. Firing backfires when it nerves the will and makes bold compatriots who will stand in the breach unafraid.

Private Schools Get Millions in Lunch Aid

WASHINGTON (BP)—The federal government is giving \$4,726,506 for direct aid to private schools through the school lunch program for the current fiscal year. This is \$976,957 less than the amount allocated for the fiscal year ending June, 1962.

Total funds available for the school lunch program, which began operating in 1946, are \$108,600,000 during fiscal 1963. This is an increase of \$10,000,000 over the amount originally appropriated for the 1962 program.

Administration of the school lunch program is under the supervision of the states. However, some states do not permit public funds to be used for private institutions. In such cases, a percentage of the state's allocation is withheld by the federal government and given directly to the private schools in that state. The amount of money allocated to each state is determined by the number of school-age children living in the state.

No information is available as to the amount of school lunch aid that goes to private schools in the 25 states that administer the total program.

Montgomery Pastors Deplore Mob Violence

MONTGOMERY (BP)—The Montgomery Baptist Pastors' Conference voted unanimously to send an open letter to Alabama Gov. John Patterson and Gov.-Nominate George Wallace asking them "to maintain order and enforce obedience to the law in any eventuality that may arise."

A copy of the letter also went to the Montgomery City Commission.

Montgomery has been one of several Southern cities hit by racial disturbances, including bus boycotts and attacks on so-called "Freedom Riders." Montgomery is capital of Alabama, which may figure in efforts to integrate state-supported white universities next year.

The letter said: "In view of the existing tension in race relations, and the recent tragedy in Mississippi; and because of other possible crises in our own state, we call upon the governor and all other officials in Alabama to maintain order and enforce obedience to the law in any eventuality that may arise. We deplore violence and mob action in this critical situation.

"We further request the governor to call upon all the people of Alabama to refrain from inflammatory statements and activities which are designed to incite riots and mob action, or that would encourage outside agitators to come into our state.

"We are firmly committed to the absolute necessity of maintaining our public school system and our state colleges and universities, and would abhor any suggestion that these schools be closed under any circumstances.

"We pledge our support and prayers to our governor and other officials in maintaining peace and an orderly solution to possible crises that may arise, protecting the rights of all our citizens.—The Montgomery Baptist Pastors' Conference."

In Montgomery County, there are 44 Baptist churches with 28,698 members.

New Orleans Alumni to Meet

The alumni of the New Orleans Baptist Theological Seminary is having their meeting at the Town House Restaurant in Owensboro at 12:30 P.M., November 14, 1962. The representative from the seminary will be Dr. George W. Harrison, associate professor of Old Testament and Hebrew. Any visitors or interested persons are welcome to attend the meeting.

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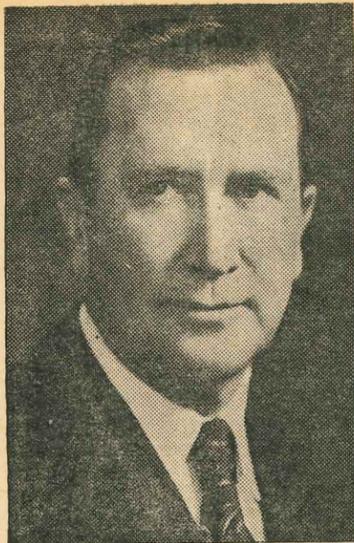
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WESTERN RECORDER

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Ira C. Prosser

Kentucky's Ira Prosser Will Lead SBC Music

One of the best known and best loved personalities among Southern Baptists has been chosen by the Southern Baptist Convention President Herschel H. Hobbs to be in charge of the music for 1963 Southern Baptist Convention in Kansas City. Ira C. Prosser, assistant to the pastor of the Calvary Baptist Church, Lexington, will have full responsibility for the music at the 1963 Southern Baptist Convention.

Prosser was born and reared in Bulloch County, Georgia, where he was converted and joined the Bethel Baptist Church, located seven miles from Statesboro. He received the B.A. degree from Oklahoma Baptist University and the bachelor of music and master of music degrees from Southwestern Seminary in Fort Worth, Texas. He has also spent three summers in Juilliard School of Music and Columbia University in New York.

From 1943-45 he was secretary of the Departments of Brotherhood and Baptist Student Union in Louisiana. In 1945 he became secretary of church music and student work for the Baptist General Convention of Oklahoma and served in this capacity until 1954. Since then he has been serving in local churches in the capacity of assistant to the pastor.

Prosser has already been in charge of the music for two meetings of the Southern Baptist Convention and has been chosen seven times to lead the music for the Kentucky Baptist Student Union Conventions.

Mrs. Prosser is the former Alice Adams of Joplin, Missouri, who also has degrees from Oklahoma Baptist University and the Southwestern Baptist Theological Seminary. Presently Mrs. Prosser is serving as secretary to the Calvary Baptist pastor.

Southern Seminary to Offer Majors in Church Social Work and Missions

LOUISVILLE—Southern Baptist Theological Seminary will offer majors in church social work and missions in its master of religious education degree program.

Dean Allen W. Graves of the school of religious education said this is a result of the merger of the seminary and Carver School of Missions and Social Work next door. Both are agencies of the Southern Baptist Convention.

The new major areas of study are partially the result of a Southern Baptist Home Mission Board study showing a need for 600 church social workers, and of recent Southern Baptist Foreign and Home Mission Board appointments in religious education career fields.

The new degree majors to be offered for the first time next fall will include 22 semester hours in Bible, theology and church history; 20 hours in religious education; 22 hours in either church social work or missions and related fields,

and two hours of church history, Graves said.

The merger of Carver School and the seminary will probably be officially approved by a vote of the 1963 Southern Baptist Convention. Two consecutive years of voting by the Convention are necessary for approval. The first vote was taken at the 1962 Convention.

Extension Department of Hazel Baptist Church Has Unusual Growth

The Extension Department of the Hazel Baptist Church, Hazel, Kentucky, was begun 10 years ago with Mrs. Vivian Fairris as superintendent and eight people enrolled. Under the leadership of the present pastor, M. M. Hampton, and Mrs. Fairris, who is still superintendent, the department has experienced unusual growth. The highest number on roll has been 48, with 30 persons now enrolled. During the past year, Mrs. Fairris and her three workers have made 380 visits. The offering for the year through the extension department was \$426.75.



E. H. McElroy has resigned the active pastorate, after thirty-seven years in the ministry. During this period he has been pastor of the Calvary Baptist Church, Greenwood, Miss.; First Baptist Church, Charleston, Miss.; twice he served the Eaton Memorial Baptist Church, Owensboro, Ky., and on October 31, 1962, he completed nineteen and one-half years as the pastor of the Highland Park's First Baptist Church, Louisville, Ky. He will be available for evangelistic meetings or supply and interim pastoral work. He may be reached by calling Mrs. Grover Williams, 1120 Manning Road, Louisville 13, Ky., phone 36-8-3825, the church clerk of the Highland Park's First Baptist Church, Louisville.

Baptist Group Seeks North-South Merger

WASHINGTON (BP)—Seventy-six pastors and laymen from nine states and the District of Columbia in a two-day meeting here discussed the problems in uniting the American Baptist Convention and the Southern Baptist Convention.

Although the majority of the group was keenly interested in such a merger, there was little hope expressed that this would be a possibility in the near future.

The Conference on Baptist Unity heard addresses on "What Seems To Divide Us," and "What Unites Us." Each subject was discussed by an American Baptist and a Southern Baptist.

Two discussion groups then talked about Baptists and the ecumenical movement, theological and cultural differences between American and Southern Baptists, and the problem of pursuing Baptist unity on the local church level.

The unity conference was closed with a communion service. It was explained that this joint observance of the Lord's Supper might be considered in the light of the "love feast" of the New Testa-

ment, and that it was a dramatic way to symbolize the fellowship of those attending the conference.

The unity talks were conducted as a "grass roots" movement without "official" representation from either of the conventions. The executive secretaries of both conventions had been notified of the plans of the group. Pastors and laymen without "official" position in either Convention constituted the conference.

It is the hope of the committee that its work will result in a unity committee in each American and Southern Baptist church, each state convention and each national Convention.

Samuel S. Hill, Jr., professor in the department of religion at the University of North Carolina, Chapel Hill, delivered the keynote address in which he discussed some of the problems that confront Baptists in the "post-modern age."

During a panel discussion Hill was asked what he thought about the possibilities of a union of American and Southern Baptists. He was very pessimistic about the prospects.

Hill said the outlook for unity among Southern Baptists is dimmed by the prospect of further divisions among themselves. He freely predicted the possibility of a Southern Baptist Convention split along the conservative and liberal lines. He said the firing of a professor at Midwestern Baptist Theological Seminary is symptomatic of the unrest among Southern Baptists.

Although he said that the division might take place along conservative and liberal lines, with the ultraconservatives taking the lead in the division, it might also take place along geographical lines with Baptists west of the Mississippi River following the splinter group.

Hill said that the next five to 10 years will be crucial for the future of Southern Baptists. He indicated that Baptist young people in liberal schools like the University of North Carolina, Duke University, Vanderbilt, Emory and others "are very, very dissatisfied with the Southern Baptist Convention." Many of them are leaving the Baptists, but many of them are also staying with the hope of reform from within, he said.

Norman Maring, professor at Eastern Baptist Seminary, Philadelphia, presented an American Baptist view on "What Seems To Divide Us." James E. Tull, professor at Southeastern Baptist Theological Seminary, Wake Forest, N.C., expressed a Southern Baptist view on the same subject.

Discussing "What Unites Us," Edwin H. Pruden, pastor of the First Baptist Church, Washington, approached it from an American Baptist viewpoint. William Lumpkin, pastor of the Freemason Street Baptist Church, Norfolk, Va., gave a Southern Baptist view.

A wide variety of differences between American and Southern Baptists, both apparent and real, were set forth by Maring and Tull.

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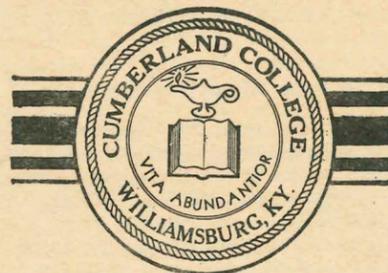
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Four Annuity Board Officers To Attend Gift Annuities Conference

DALLAS, Texas, Nov. 15.—Four officers of the Southern Baptist Annuity Board will attend the 11th Conference on Gift Annuities in New York City, November 27-28.

R. Alton Reed, executive secretary, Floyd B. Chafin and L. Taylor Daniel, associate secretaries and Fred W. Noe, treasurer and director of investments will meet with more than 200 persons representing most of the religious, educational and welfare gift annuity issuing agencies of this nation.

The Committee on Gift Annuities was established in 1927 by directors, presidents and treasurers of leading charitable annuity issuing agencies to set up common attitudes and practices relative to annuity rates, contract forms and terminology, mortality experience and tax implications of such giving.

The Annuity Board is the agency that administers the retirement plans for the Southern Baptist Convention.

World Fellowship Service

The Y.W.C.A. of Louisville asks us to say that it is sponsoring the **World Fellowship Service** at Christ Church Cathedral, 421 South Second Street, Louisville, on November 18, to which everyone is invited.

SUNDAY SCHOOL AD TRAINING UNION ATTENDANCE, NOVEMBER 4, 1962

	S.S.	Add.	T.U.
Louisville, Walnut Street	1458	5	383
Missions (3)	328		146
Louisville, 9th and O	1348	10	482
Hopkinsville, Second	1050	9	267
Madisonville, First	1023	2	260
Mission	9		
Covington, Calvary	997		
Mayfield, First	991		300
Mission	103		
Elizabethtown, Severns Valley	958		258
Missions (2)	114		
Louisville, Crescent Hill	942	5	220
Mission	120		38
Harrodsburg	927		231
Mission	40		43
Louisville, Carlisle Ave.	911		327
Missions (2)	111	1	58
Owensboro	878		292
Mission	68		61
Bowling Green, First	871	3	209
Mission	70		
Murray, First	868	1	153
Mission	52		
Owensboro, First	846		177
Glasgow	778		173
Mission	35		
Somerset, First	764	1	234
Missions (2)	163		36
Louisville, St. Matthews	760	3	214
Lexington, Calvary	755	7	224
Mission	78		
Lexington, Grace	739		153
Mission	15		
Louisville, Beechmont	705	1	181
Missions (2)	285	2	120
Newport, First	700		141
Louisville, Valley Station	691	2	173
Louisville, Bethlehem	665	26	251
Lexington, Immanuel	654		161
Campbellsville	639		226
Missions (3)	125		59
Erlanger	636	11	168
Paducah, Immanuel	633	1	209

	S.S.	Add.	T.U.
Louisville, Beechland	627	3	143
Georgetown	621	4	160
Lexington, Rosemont	617		206
Florence	587	1	148
Mission	166		73
Frankfort, First	583		111
Mission	69	1	39
Corbin, Central	575	3	123
Louisville, Rockford Lane	570	3	185
Louisville, Victory Memorial	568	3	148
Mission	153		68
Danville, Gethsemane	544	31	220
Shelbyville, First	531	1	112
Henderson, Immanuel	528		113
Mission	119		
Jeffersonton, First	520	1	149
Ashland, First	518	6	150
Missions (2)	167	1	83
Winchester, Central	517	1	169
Lexington, Porter Memorial	514		139
London, First	513		116
Louisville, Bethany	510	4	147
Mission	62		
Richmond, First	506	3	112
Franklin, First	505		156
Mission	85		40
Louisville, Hazelwood	485		111
Central City, First	483		270
Middlesboro, First	473		100
Owensboro, Hall Street	470		160
Nicholasville	459	1	131
Owensboro, Eaton Memorial	458	2	221
Louisville, Farmdale	456		113
Louisville, High View	456		152
Greenville, First	455	3	168
Louisville, Third Ave.	454	3	126
Ludlow, First	451	3	85
Lexington, Trinity	439	2	167
Covington, South Side	439	1	64
Louisville, 18th Street	433	1	108
Mission	56		38
Harlan	438		158
Missions (2)	67		
Henderson, First	428		126
Hodgenville, First	427	2	196
Lawrenceburg, First	425		51
Mission	86		
Russellville, First	422		107
Mission	60		
Corbin, First	419	1	126
Frankfort, Thorn Hill	417		144
Mt. Washington, First	416		142
Missions (2)	103	2	54
Walton, First	415		212
Campbellsville, South	414	2	147
Bellevue, First	413		96
Radcliff, Stithon	405	6	110
Lebanon, First	398		102
Louisville, Chapel Park	383	2	149
Bowling Green, Glendale	382	4	209
Mission	43		36
LaGrange			
DeHaven Memorial	381	4	103
Louisville, Shawnee	380		113
Louisville, Ridgewood	377	3	176
Bardstow	374		69
Louisville, Immanuel	368		92
Lawrenceburg, Sand Spring	363		94
Louisville, West Broadway	349		108
Ashland, Pollard	345	1	143
Mission	76		
Louisville, Clifton	344		96
Mission	67		33
Owensboro, Crabtree Ave.	342	2	137
Middletown, First	324		149
Louisville, Fern Creek	318	5	120
Hawesville	317		82
Henderson, Audubon	316		95
Mission	102		
Shepherdsville, Little Flock	309		83
Barbourville, First	308	2	137
South Elkhorn	308	3	141
Louisville, Valley View	308		118
Cold Spring, First	289		120
Frankfort, Memorial	286		80
Hopkinsville, Edgewood	284	1	76
Louisville, Gethsemane	284	1	140
Frankfort, Crestwood	282	2	88
Independence, Hickory Grove	269		59
Mission	13		
Marion	261		71
Louisville, East Audubon	254		70
Stanford	254		107
Mission	20		
Taylorsville, King's	249		163
Owensboro, Seven Hills	245		59
Taylorsville, First	242		85
Marion, Second	236	13	115
Madisonville, Second	222		126
Shelbyville, Highland	210		94
Hazel	207		
Harrodsburg, Bruner's Chapel	203		84
Louisville, 4th Ave.	197	4	77
Middletown, Pleasant Grove	151	3	59
Grayson, First	133		58
Gilbertsville, Bethel	133		66
Ft. Thomas, Highland Hills	115		69
Mission	15		
Frankfort, East	94		61

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PUBLIC SCHOOLS THREATENED
(Continued from Page 3)

Public School Board would receive about \$120.00 for each new pupil. CEF suggests that the Public School Board could rent the parochial buildings for several hours a day, could employ the parochial teachers, and could teach religion in the school before or after hours.¹⁶

This proposed merger would inject sectarian influence into the public school and would produce the unhappy marriage of church and state sponsored institutions. Do the people who support parochial schools really expect the proponents of public education to accept this merger?

The last CEF approach for a "fair share" is the suggestion that the State allow each parent so much money for each school age child and allow the parent to spend it on the child's education. They compare this request to the G.I. Bill providing for higher education after World War II. The suggested amount is \$200 per child.

This argument is based upon their theory that the parent has "prior rights" in a child's education. These rights come before the State and the Church. Thus they reason, the parent should be subsidized for each school age child and allowed to choose the type of education the child receives.

The contention is that the First Amendment not only guarantees the wall of separation, but also states that no law shall be passed "prohibiting the free exercise of religion". Sending children to parochial schools is their privilege under the "free exercise" clause. Their conclusion is that the laws are against them because the laws do not provide tax money to support their "Free Exercise".

What Can Be Expected?

It is obvious that we are in a long, costly, and bitter battle. The public did not seek this battle. Under our system public schools, church schools, and all churches have prospered. Church-State separation has been good for churches and their institutions.

Religious controversy had rarely been injected into our otherwise controversial political campaigns. This has changed. CEF will make aggressive attempts to inject religious questions into the 1963-64 elections. The lines are drawn. We must not allow a pressure group to sway our politicians away from firm conviction on these issues.

We must be informed, active, and courageous. There is much at stake.

1. Kentucky Constitution, 1891, Article 189.
2. CEF Bulletin, Erlanger, Ky., Sept. 9, 1962.
3. CEF Bulletin, Erlanger, Ky., May 16, 1962.
4. Church and State Review—POAU Publication, May, 1962, Pg. 4.
5. Missouri Pamphlet—POAU Publication, Washington, D. C.
6. Bulletin of Bureau of School Service, U. of K., Vol. 23, Dec. 1960, Pg. 122.
7. CEF Bulletin, Erlanger, Ky., P.O. Box 14, Sept., 1962.
8. CEF Bulletin, Erlanger, Ky. P.O. Box 14,



Miss S. Kathryn Bigham

Miss "Kay" Bigham Goes To Hong Kong For a Year

Miss S. Kathryn Bigham, who has been a member of the faculty of Carver School of Missions and Social Work for the last twelve years, and formerly was a teacher in the University of Shanghai, has accepted a position for a year on the faculty of the Hong Kong Baptist College, beginning the second semester of this year. She will remain on the faculty at Carver until January, and will go immediately to the Orient.

In early life Miss Bigham was graduated from Winthrop College in North Carolina, and later from the W.M.U. Training (now Carver) School. She was awarded the M.S. degree in Social Service by Boston University. Sandwiched in between her years of studying and teaching she has found time to attend classes also in Yale University School of Chinese Studies, Columbia University and Union Theological Seminary—the latter two in New York City.

She was for some years a teacher in the University of Shanghai, the last year of which was under the reign of the Communists now still in the saddle there.

In going to the Hong Kong Baptist College she will be about as near as she can get to China without actually being in it.

A member of the Academy of Certified Social Workers, she has made many friends in Louisville during her years of study, teaching and labors in the social centers in the Falls of the Ohio.

9. Ibid.
10. CEF Bulletin, Erlanger, Ky., P.O. Box 14, Sept. 9, 1962.
11. Op. Cit. CEF Bulletin, Sept. 1962.
12. Cincinnati Post-Times Star; Cincinnati, Ohio, Oct. 13, 1962, Pg. 1.
13. Op. Cit. CEF Bulletin, May, 1962.
14. Freedom In Education, CEF Hdqtrs., Vol. 4, No. 8, Sept., 1962.
15. Church and State Review, May, 1962, Pg. 4.
16. CEF Bulletin, Sept. 9, 1962.

Court Refuses Case On Pornography

WASHINGTON (BP)—The Supreme Court, in a move seen by court observers as strengthening the hand of states in dealing with pornography, has refused to review the conviction of three New York City booksellers convicted for selling books dealing with sex perversion and sadism.

The New York courts had held that while the books, which more such titles as "Garden of Evil," "Cult of the Spankers" and "Illustrated Bondage Correspondence," did not appeal to the purient interest of the average individual, they were filthy, vile, and disgusting and, therefore, obscene.

The attorney for the appellants told the Supreme Court that the books, dealing with sexual aberrations, were more likely to revolt than entice the average reader. He argued that to be banned as "obscene" they must be shown to arouse lustful desires in an average individual.

The Supreme Court apparently did not agree with the argument that the word "obscene" should be given so narrow a definition in law. Without opinion, it declined to review the convictions. Justice William O. Douglas, who in 1957 voted to strike down all laws concerning obscenity as violations of freedom of press, noted on the court docket that he would have heard the appeals. The other eight justices held a contrary view.

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Design for Happiness
by William V. Myres . . . You can be happy . . . Jesus intended for you to be. Beginning with the Sermon on the Mount as a scriptural foundation, the author points out the down-to-earth nature of Jesus' teachings and his plan for your happiness in life. (26b) \$2.50

Daddy Was a Deacon
by Connie Moore Hunt . . . In a fluid, chatty style, the author tells of her deacon daddy and the influence of a "Bible-believing" family on her life. (26b) \$2.95

If We Dared!
by Chester E. Swor . . . One of Southern Baptists' most popular youth speakers presents this challenge to Christian maturity. Twelve realistic messages come to grips with day-to-day living, showing what Christ could be in our lives . . . if we dared! (26b) \$2.50

In His Steps
by Charles M. Sheldon . . . The dynamic story of young men and women who ask themselves, "What would Jesus do?" before participating in any activity. (26b) \$1.25

Very Truly Yours
by Chester E. Swor . . . These twelve talks for young people show the impact their lives have on others and the need for early Christian maturity . . . over 40,000 copies sold. (26b) \$2.50

Voiceless Lips
by Nell Warren Outlaw . . . Beginning with the lily and its message of purity, this beautiful book speaks for 25 favorite flowers . . . of beauty, courage, and love. 21 black crayon drawings and 4 water color paintings add to the charm of **Voiceless Lips**. (26b) \$2.50

Letter Home
by Antonina Canzoneri . . . A missionary nurse in Africa writes of the beauty and meaning of the world she lives in . . . the needs of its people . . . the joy of Christian service. (26b) \$1.50

This Gold Is Mine
by Harold E. Dye . . . The minister, depressed and frustrated, thought the Arizona desert held nothing worthwhile, certainly not gold! But, as he searched, he discovered something of great value . . . something he had not known was lost. A thrilling story! (26b) \$2.75

Through God's Eyes
by Harold E. Dye . . . Glittering with imagery of the vast desert country of the Southwest, this book answers questions in man's life concerning poverty, pain, sin, and death. (26b) \$1.50

The Weaver
by Harold E. Dye . . . Meditations on the various threads that go into the weaving of our lives. A Navajo rug pattern is the inspiration for this timely story. (26b) \$1.00

Monday Morning Religion
by Luther Joe Thompson . . . Concerns the day-to-day practice of our faith and tells vividly how God and you can work in harmony every day. (26b) \$1.95

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Looking To You

FOR THE DAILY NEEDS OF LIFE

The theme for the 1962 Thanksgiving Offering, "Looking to You" is a most appropriate one.

Let's take a quick look at some of the many facets of our well-rounded program of child care.

The entire Child Care Program of Kentucky Baptists finds more than 600 homeless and dependent children "**Looking to You.**" It is your daily care in action, which meets the total needs of the children Glen Dale, Spring Meadows, and Pine Crest accept for care. It is sheltering the cold child . . . it is feeding the hungry child . . . it is tenderly caring for the sick child . . . it is comforting the heart-broken child . . . it is training the parentless child . . . it is loving the unwanted, rejected child . . . and, most important of all, it is winning to Christ the lost child!

That, simply stated, is our Kentucky Baptist Program of Child Care. And why do Kentucky Baptists do all these things for more than 600 children each year? The answer is simple—because Christ first loved and cared for us!

Care in Sheltering

When winter comes, with its cutting winds, killing frosts, and driving rain, and the nights are dark and long and lonely, doesn't it warm your heart to know that, at Glen Dale, Spring Meadows and Pine Crest, several hundred homeless children are sheltered and protected in stoutly constructed brick cottages which are warmly heated and cheerfully lighted? And it's good to know that each child will be comfortably "tucked in" his own bed to sleep serenely secure in the love of Christ and the Care of Kentucky Baptists.

Care in Feeding

Every parent loves to watch a hungry child eat . . . it is basic in our care of the young. We wish every Kentucky Baptist could watch the children in our Homes at mealtime. Just think of feeding all the children at Glen Dale, and at Spring Meadows, and at Pine Crest, not for just one meal, but **THREE** meals a day for an entire year . . . some 600,000 meals! What a mountain of food this requires. And how much of this food will YOUR Thanksgiving Offering purchase?

Care in Healing

Illnesses, some minor, some serious, and injuries, seem to be a normal part of childhood and "growing up". Thus, the ministry of healing is an important part of our Kentucky Baptist Child Care Program. Each of our three great Homes for Children has an infirmary with a nurse in charge.

A homeless child, sick or hurt, misses his own family more than at any other time. He looks to you to help to dispel the lonely, forsaken feeling and to provide the skilled hands of nurse and doctor to speed full recovery.

Care in Teaching and Training

The teaching and training program in our Kentucky Baptist Child Care Ministry is a broad, well-rounded one. Many phases of teaching and training in the Home, in church and at school make up this never-ending process.

Training to be courteous, self-reliant and confident . . . teaching to prepare for a successful, happy adult life . . . sending our children, in the American tradition, to public school . . . training in Christian living . . . training in ap-

preciation and understanding of the Word of God.

Care in the Way of Salvation

Tender and unforgettable is the scene of a child accepting Christ as his personal Saviour, and following him in baptism and church membership.

Homeless, lonely, fearful of a cruel and frightening world, a new child on the campus of Glen Dale, Spring Meadows, or Pine Crest, soon feels the warmth of the love of those who seek to serve Christ. A skilled and dedicated staff stand ready always to point out the way of salvation—the way of repentance and faith, which always brings Divine forgiveness and complete salvation along with a deep sense of the personal love of God.

Last year, more than fifty children cared for in our Homes accepted Christ as their Saviour and were baptized into the fellowship of one of the Baptist churches serving our Homes.

Not often does a boy or girl come to our Homes already a Christian. We rejoice, as do you, that almost never does one leave the Home without becoming a Christian and a Baptist.

As you prepare to make your Thanksgiving Offering, may we remind you that more than half the operating expenses of Glen Dale, Spring Meadows, and Pine Crest must come from the Thanksgiving Offering. Give generously—you'll always be glad you did.

During the year we care for a grand total of over 630 homeless children—an all-time high.

We are deeply grateful to Kentucky Baptists' faithful and loyal support of our Homes. We strive always to merit your support by keeping ever before us our goal of "better care for more children."