



**WESTERN**

# RECORDER

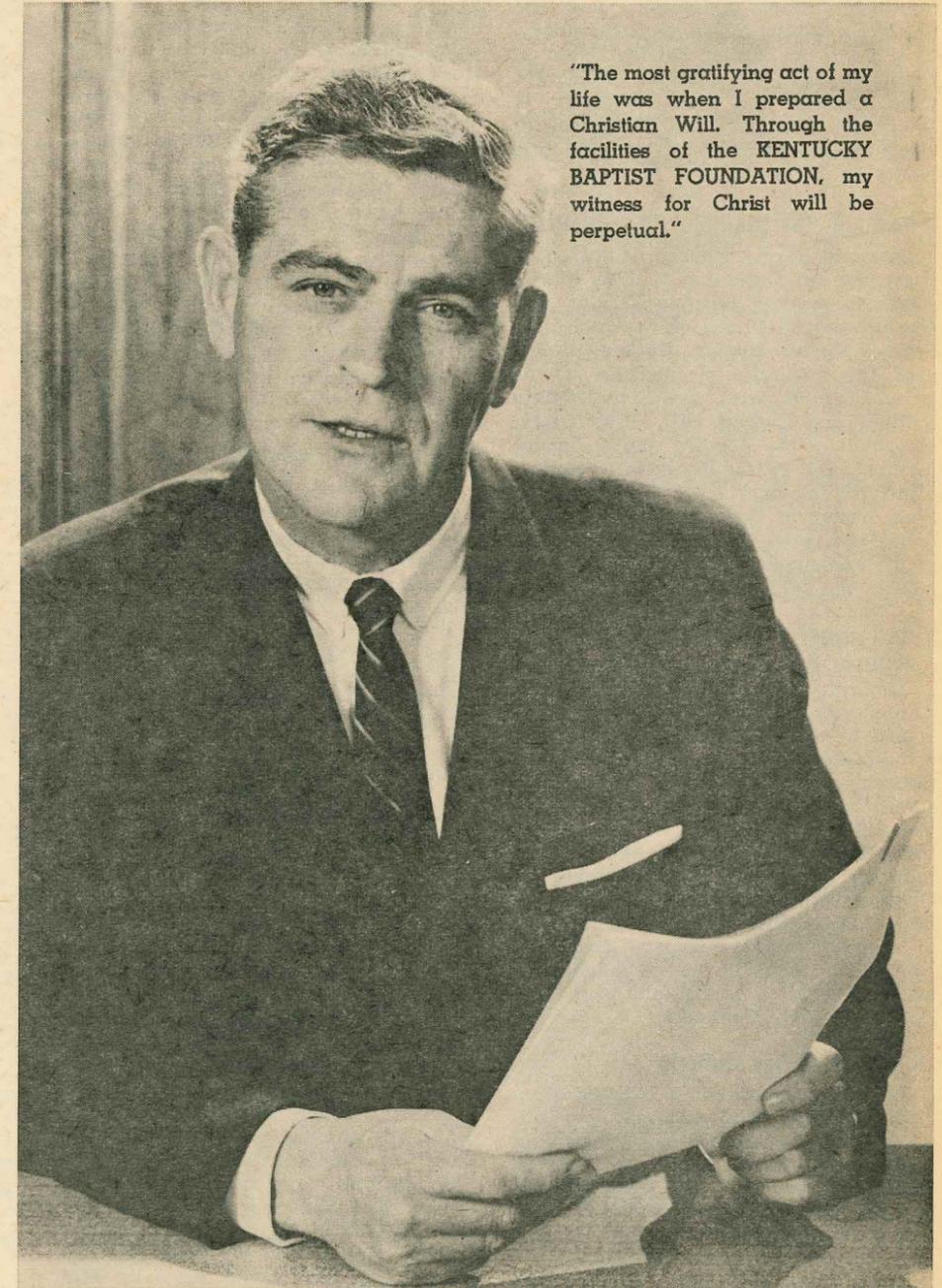
JANUARY 10, 1963

**January**

**is**

**Make-Your-Will**

**Month**



"The most gratifying act of my life was when I prepared a Christian Will. Through the facilities of the KENTUCKY BAPTIST FOUNDATION, my witness for Christ will be perpetual."

—Photo by H. Armstrong Roberts



The Bards Now In Lockport, Illinois

Hampton Park Baptist Church, Lockport, Illinois, welcomed its new pastor, Norval L. Bard, and his wife with a grocery shower on November 24. Bard is a native of Illinois and a graduate of Southern Illinois University and the Southern Baptist Theological Seminary. Mrs. Bard, the former Shirley Baker of Louisville, Ky., is a graduate of Georgetown College and the University of Louisville. Formerly Bard was pastor of Greenup Baptist Church, Owen County, Kentucky.

Parsonage for Diamond, Providence

Diamond Baptist Church dedicated its parsonage on December 9 with special services. A note burning service was conducted at 11:00 o'clock at which time Former Pastor Morton Matheny delivered the inspirational message. Committee reports were made by Melvin Villines and Everett Hill. Fred Clark, chairman of the deacons and a charter member, and Pastor Franklin D. Skaggs joined in the note burning. Donald R. Sisk, pastor of Second Church, Providence, delivered the dedication message at the parsonage in the afternoon. Open House was held during 2:30-4:00 p.m.

Bill Cropper Returns to Kentucky

William E. Cropper, minister of education and music at the First Baptist Church of Chamblee, Georgia, has resigned in order to accept a call to become pastor of the David's Fork Baptist Church, near Lexington. Cropper assumes his new duties the first of the year. He indicates that he has felt for some time he should enter the pastoral ministry. Cropper is a graduate of Georgetown College and Southern Seminary. He formerly served as minister of education and music at the First Baptist Church, Winchester; the Nicholasville Baptist Church; and the First Baptist Church, Somerset.

Library Given to College

Retired Pastor Curtis L. Niceley, Morristown, Tenn., and formerly of Kentucky, has contributed his library of 1,800 volumes to the Kentucky Southern College Library, this year located on the campus of the Southern Baptist Theological Seminary until its new quarters at 7100 Shelbyville Road are completed. Niceley's daughter, Mrs. Earl H. Cox, who lives in Moorgate Subdivision, is a student there.

Jacksonville Church Organized

Jacksonville Baptist Mission, near Science Hill, was constituted into a Missionary Baptist church on December 9. In its earlier years it had been sponsored by Ferguson and Burnetta Baptist Church, but more recently it has been fostered by Ringgold Church, where David Akers, Somerset, is pastor. Huey Norfleet, pastor of Buck Creek, served as moderator; Louis W. Shepherd, associational missionary of Pulaski County, served as clerk; Willie Randall, Science Hill, pastor of Northside, interrogator; Dolphus Dicks, Science Hill, led in the constitutional prayer; and Lloyd Filliamson, Faubush, pastor of Mt. Pisgah, delivered the sermon. George P. Anderson, Faubush, is pastor of the new 22-charter member church. Ringgold, Buck Creek, Mt. Pisgah, First of Somerset and Northside Churches were represented and assisted in the organizational activity.

"Dealing With Anxiety"

"Dealing With Anxiety" is the theme of a workshop for clergymen planned for February 26 by the Jefferson County Mental Health Association. Sessions will be held at the Medical Arts Building, 1169 Eastern Parkway, Louisville, from 9:00 a.m. to 4:00 p.m. Dr. Wayne E. Oates, professor of psychology of religion at Southern Seminary, will preside, and Dr. Robert Lehman, psychiatrist of the University of Louisville Medical School, will be the keynote speaker. Registration forms and other information about the workshop may be obtained from Chaplain Clarence Barton, Central State Hospital, Lakeland, Ky., CHestnut 5-4121.

McElrath Cited for Hymn Composition

Hugh T. McElrath, music professor at Southern Seminary and musical director at Beechwood Baptist Church, Louisville, has received honorable mention in the 1962 Southern Baptist Hymn writing competition. The announcement was made recently by Dr. W. Hines Sims, secretary, Church Music Department of the Baptist Sunday School Board. There were 710 entries in the contest. Professor McElrath's hymn is entitled "We Praise Thee With Our Minds, O Lord." First place in the hymn competition was won by Mrs. Delma B. Reno, Richardson, Texas, and second place by Mrs. Bettye Beauchamp Moody, Kosciusko, Mississippi.

Planning for the Future

Watson Lane Baptist Church, a new church in the north end of suburban Henderson, has voted to purchase 4 1/2 acres adjoining their present property, giving them nearly 5 acres, and providing ample room for additional building, parking, a parsonage, and a recreation area. Watson Lane was constituted in May, 1962, having been a mission of Immanuel Baptist Temple for six years. The present membership is 138, with an average Sunday school attendance last year of 104. Edward L. Gibson is its pastor.

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Earnestly Contend for the Faith which was Once for All Delivered to the Saints - Jude 3.

WESTERN RECORDER

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Southern Baptists And The Present Theological Situation

By Eugene N. Patterson

I. Could It Be True?

Some years ago a church historian in the east expressed his opinion that Southern Baptists were about 50 years behind American Baptists and about 100 years behind British Baptists. It turned out that he was thinking primarily about our position on the Bible and the church. He pointed out the road that organized Baptist groups have generally traveled.

First, there is usually a simple faith in God and an acceptance of the Bible as God's Word. There is very little critical investigation of the Scriptures.

Then, Baptists begin to develop schools to train their ministers. Soon there is a demand for academic freedom so they can believe whatever they want to believe in connection with theology. Then there always comes the repudiation of the Scriptures as God's unique revelation to man, and from here the road leads to extreme liberalism, even to Unitarianism.

I do not know whether this theory would stand up under critical investigation but I do know this is what has happened to a fringe group all through Baptist history. Perhaps it is inevitable for groups with the freedom that all Baptists demand. It is certainly nothing to be alarmed about because a Baptist group can stay on the main road if the majority want it that way.

II. Southern Baptists Have Always Had Crises

Baptists have always had theological crises and this certainly holds true for Southern Baptists. Let me just list a few of these and you can do your own investigating if you desire.

Around 1830-1845 the Campbellites came along to disturb Southern Baptists on the doctrine of baptism.

Around 1850 J. R. Graves disturbed our group on the question of Baptist church succession.

Around 1895 W. H. Whitsitt caused much disturbance on the question of the Historical Succession of baptism by immersion.

In the early 20th Century there raged considerable controversy over the extreme fundamentalism of J. Frank Norris.

In recent decades and at the present time there is theological controversy over the question of Evolution.

All this just points up the truth that

Dr. Eugene Patterson is president of Grand Canyon College, Phoenix, Arizona. He is a former faculty member of the New Orleans Baptist Seminary.

our churches, preachers, and teachers are alive and kicking. Of course, all are not kicking about the same things but this is the genius of Southern Baptists.

III. Southern Baptists and the Present Theological Situation

If I had the time and space it would be well to go back to the first century and start with the simple Gospel, showing how this has been taken from and added to, all through the centuries.

First, the simple Gospel of the New Testament churches; then, the developing of the Roman Catholic Church in the fifth and sixth centuries. Because of the Roman Church, the Gospel, with few exceptions, went into eclipse for a thousand years. Then the Reformation in the 16th Century. German rationalism developed in the 18th Century and extreme theological liberalism came out of this into the nineteenth and twentieth centuries.

At the beginning of this century there were many theologians who believed that through the social gospel we would bring a wonderful new order to this world where peace and harmony would prevail. Then came World War I, and as we were recovering from the shock of this war to make the world safe for democracy, we faced World War II.

Many of the theologians who had all the theological answers in extreme liberalism before World War I, had to rethink their whole theological system, hence came neo-orthodoxy; that is, neo-orthodoxy. Many of these men have been the teachers in theological schools for the past decades in this country and in Europe.

Our Southern Baptist teachers of Bible, to a large extent in our seminaries and to some extent in our colleges, have studied under these leading world theologians. Most of us who have taught on a graduate level spend at least four years in a Baptist college and at least five years in a Southern Baptist seminary. When we are given a year's leave of absence for further study, it certainly would not be normal to spend another year in one of our own schools. So, the seminary teachers study in Oxford, England; Edinburg, Scotland; Union Seminary, New York; Harvard, Princeton, Temple University, and other schools. These leave-of-absence professors are mature scholars, grounded in the faith of Southern Baptists, and this extra study will make them better teachers. We have a system in our seminaries that makes it possible for all

of our professors to take off a year occasionally for further study. Every Biblical scholar is acquainted with sound Biblical theology, with extreme liberalism, and neo-orthodoxy.

With this brief background, it is easy to see that some of our professors, some of our pastors, and some of our people will lean in the direction of neo-orthodoxy or occasionally one will become an extreme liberal, but certainly at the present time our leadership would be classified as conservative, theologically. I do not know a pastor or a professor among Southern Baptists that could be classified as an extreme liberal.

IV. Extra

I could give a long list of Baptist distinctives that most Baptists would agree as fundamental theological truths, but instead of this I want to give something that I consider so vital to the future of Southern Baptists.

We have built our churches, seminaries, colleges, and we have filled them with people because we believed and preached the Bible. Other groups have not accepted the Bible as the only objective source of authority and they have even run out of preachers to man their churches and missions.

Let us take stock of our present situation. Some of us believe we are still on the right road. If we keep preaching with conviction and our teachers teach with conviction that the Bible is our only objective source of authority, then we will continue to win people to Christ, to build New Testament churches, and to challenge young people to accept God's call into service for Him. If we lose this conviction about the Bible, then it will not make much difference what else we do for we will end up in the ecumenical church, having a little conviction about everything and no deep conviction about anything.

James H. Landes Becomes Hardin-Simmons President



J. H. Landes

James H. Landes, Wichita Falls, Texas, Baptist pastor, has been elected president of Hardin-Simmons University in Abilene, Texas. Landes, immediate past president of the Baptist General Convention of Texas, will assume the school's top administrative position after seventeen and

one-half years as pastor of the First Baptist Church of Wichita Falls, Texas (BP Photo).



**Deacons and Baptist Democracy**

A widespread complaint among Baptists today is that our churches are not democratic. The most frequent criticism is that deacons and other church leaders dominate the church and decide what is to be done before the church members even hear about it.

Many Baptists are asking how much authority do deacons have and whether or not all items of business must come through the deacons to the church. The simple answer is that a Baptist church does as it chooses. It even has the choice of using or not using deacons and assigning to them whatever duties it chooses. A Baptist church, however, is always under obligation to follow the New Testament in all its affairs including those related to deacons.

What does the New Testament say? The answer here is not as simple as we sometimes make it sound. The New Testament describes the actual circumstances of the early churches and how deacons came to be used by these churches in carrying out their Christ-given assignment.

By now conditions and circumstances have changed. For example, what Baptist church today elects deacons to distribute necessities of life to widows on the benevolent rolls as was the case of the first deacons? The value of the New Testament, then, is in the principles found there concerning deacons. But even these principles are not easily found.

It's easier to pattern the church after the world around us than after the New Testament because we spend so much more time looking at the world than we do examining the New Testament. Maybe this has happened in some Baptist churches. We are surrounded by a business world in which established practices are accepted, and it is very easy to baptize these procedures for church use. This is altogether proper when these business procedures are consistent with New Testament principles.

The violation would seem to come when the church becomes a business operation more than a witnessing community of saints. In such a business operation the deacons become a board of directors and the pastor the company president. Like company directors, the deacons are chosen for the number of shares they own in the business and for their ability to manage the venture efficiently and profitably. "In the black" becomes more important than "in the spirit" and boasting of statistics replaces humility of service.

In such a situation the rest of the church members feel left out. They get the impression that only the official recommendations of the deacons are considered worthy of consideration by the congregation. They feel that they are not considered wise enough to be trusted and only those in the know are really qualified

to direct policy. To question the official recommendation is to act foolish, if not to become downright undesirable.

This may be overstating the case, for not many churches are dominated by deacons to this extent. And when this is the case, the fault is shared jointly by the other church members and the deacons. But let exaggeration serve as a caution because any church operated mainly as a business organization rather than a fellowship of equals is headed for tragedy.

Should other church committees report to the deacons before bringing recommendations to the church? No, unless they are instructed to do so by the church. The deacons are selected by the church for specific responsibilities. Let the deacons report to the church on the stewardship of these responsibilities.

The church selects other committees for other responsibilities. Why not let these committees report just as the deacons do? There is no good reason for other committees to have to have their recommendations screened by the deacons. If so, why not give the committees' tasks to the deacons in the first place? Only committees of the deacons and those specifically instructed by the church to do so should have to report to the deacons.

If we believe a Baptist church is a fellowship of equals, we ought to practice it. Until we do, many church members will be unhappy, others will laugh at us for saying we are democratic when we are not, and the Lord will frown upon us for saying we are New Testament churches when we are not.

**Too Little, Too Late**

In the perpetual struggle between right and wrong in society the story too often is too little and too late so far as the forces of right are concerned. This is especially true in the very important field of politics.

The year 1963 is one of the most decisive ones in the history of Kentucky for the preservation and the perpetuation of our cherished traditions. This is election year for the governor and hosts of other state and county officials. Those elected will be delegates with great power to help or hurt the cause of righteousness in our state.

The governor generally has his way in the General Assembly, which makes our laws and allocates our tax funds. The legislators can approve good proposals and thus maintain a good moral climate or they can let bad proposals get by and turn evil forces loose. The influence of the liquor industry, gambling advocates and other selfish and sinister forces in Kentucky depends largely upon the governor and the General Assembly.

No less important are county and city officials.

County fiscal court members are especially important in the matter of how county funds are to be spent. School board members are even more important in many places where schools are used for political purposes and in a few places where efforts are being made to turn public schools into parochial schools.

Now is the time! It is not too late now! It might be too late when we step into the voting booth and the only choice we have is between candidates, none of whom is committed to the right principles.

The best chance we have is to check candidates as they are selected. These selections are being made right now. Persons aspiring for office are having to make commitments to certain groups to receive endorsement by these groups. Much of this goes on behind closed doors, and the ordinary citizen will be asked to vote for candidates already committed one way or another, without saying so publicly.

Other groups seek commitments openly. Read the article on political activities of Citizens for Educational Freedom on page 12 of this issue. It is alarming how many commitments this group has received from politicians who favor federal aid to parochial schools. Unless we meet this threat with equal intensity for candidates committed to no federal support for church schools, this battle will soon be lost.

Every announced candidate should be questioned on all critical issues of our society. This questioning should be far more than the usual kind of superficial approach which allows the candidate to use double-talk and be all things to all voters for the sake of votes. If no announced candidate is willing to commit him-

self sincerely for the right things, the right candidate should be encouraged to run.

A confident group should submit a list of well-prepared questions to the candidates. A personal interview is far better than a letter. The candidates' answers should be publicized widely in newspaper, radio, civic groups and churches.

A citizens' group representing all areas of community life would be preferable for this task. In the absence of such a group, the local pastors should take the initiative. If preachers have to do it, it should be an interdenominational group.

Many pastors are reluctant to get involved in such political matters. A few get too involved and give indication of selfish and personal motives. Pastors who are reluctant are sometimes made so by influential laymen who are misinformed or who want religion and politics kept apart because their own political involvement, directly or indirectly, can't stand the light of truth.

Nothing could be more erroneous to a true Christian witness nor play more into the hands of politicians without principle than the divorce of religion and politics. One's religion should have as much to do with the way he votes as the way he prays.

It's not enough to get the right candidates for public office. They should be assured by deed, as well as word, that God-fearing citizens will vote according to principle, not political expediency, and for personalities rather than political parties.

Let all citizens interested in the maintaining of an atmosphere encouraging high moral living in Kentucky be busy these days. We can be sure opponents of such atmosphere are already busy.

**BAPTIST FORUM**



**Appreciation for Jim Jones**

Dear Editor:

Mr. Jim R. Jones, minister of music, First Baptist Church, Bowling Green, Kentucky, has recently resigned to accept the call of the First Baptist Church, Atlanta, Georgia.

Mr. Jones has served his church in Bowling Green in a very outstanding way. He has developed one of the finest graded choir programs in the Southern Baptist Convention. He has led his church in developing a fine program of music in worship. Under his leadership numerous young people have felt God's call to the music ministry and other church related vocations. He has, in a very unique way, developed the music leadership of his church to one of the finest points of efficiency to be found in any church of our denomination.

Mr. Jones has not been selfish with his efforts, for he has served Kentucky Baptists in a very effective manner. He

has served as vice-president and president of the Kentucky Baptist Music Directors' Conference. He has been a leader in the Music Leadership School that meets each summer on the Georgetown College campus. He has developed the finest Junior Music Camp at Camp Joy that I have seen or known of anywhere. Through it he has exerted an influence for God on the lives of several hundred of our finest children during the period in their lives that is most impressionable.

I had the great pleasure of seeing Mr. Jones elected to the office of vice-president of the Southern Baptist Church Music Conference last June in Mill Valley, California. This is an honor he deserves unquestionably.

Personally, I am grateful to count Jim Jones as my friend. He has inspired and taught me, and because of him I am both a better person and a more effective minister of music. May I ask Kentucky

Baptists to join me in a prayer of thanksgiving for this man's ministry among us, and for God's continued use of his life.

Sincerely,  
Bowling Green, Ky. Wm. B. Williams

**Appreciation for Dr. Rust**

Dear Editor:

Thank you very much for publishing the articles by Dr. Eric C. Rust, of Southern Baptist Seminary, in which he deals with the doctrines of the Incarnation, Crucifixion, Resurrection and Ascension of our Lord.

Dr. Rust preached for our church, the Memorial Baptist Church in Murray, in a revival in October. He used the four articles mentioned above as messages in the early morning services. They are typical of the great doctrinal preaching done by him during the meeting. In addition to the ten additions to the church, our people were strengthened by his preaching.

How good it is that an author and busy seminary professor does not confine his preaching ministry to the very large churches! Having studied under him when I was a student at the seminary, I knew him as a great teacher. Now I know him as a great preacher. Murray, Ky. Pastor T. A. Thacker

# Can We Put Our House In Order?

By Joe B. Rushing, President  
Junior College of Broward County, Fort Lauderdale, Florida

Can American colleges and universities do anything about cheating among their students? Is academic dishonesty becoming an accepted feature of higher education? This problem faces educators on many campuses. In spite of the dismal picture presented through recent writing, it is not a problem without solution.

Contrary to what is often expressed, cheating by college students is not necessarily an indication of general "moral flabbiness." The student who receives unauthorized help on examinations, or one who copies written assignments is not necessarily reflecting his total attitude toward honesty by so doing.

That "dual standards" exist is shown in a study of attitudes of two hundred first and second year students of a church related liberal arts college. It revealed that forty-seven per cent admitted to having received unauthorized help on examinations. An equal number, though not necessarily the same people, admitted on unsigned questionnaires to having copied written assignments and submitted them to instructors as their own work.

This fact should not be construed to mean that the forty-seven per cent, almost one-half of the students in this study are basically dishonest in all matters. They are dishonest in one respect, but at the same time, ninety-five per cent of this same group said that they would make every effort to return a lost book to its owner. The group was almost unanimous in its opinion that "swiping" tableware from the cafeteria is wrong and an act to be condemned.

College students see the relationship between dishonesty in college work and lack of integrity in other things. Of this same group of two hundred young people, only three per cent would be willing to elect to the office of class treasurer a person known to cheat regularly on examinations or other written assignments.

This seeming paradox in the attitudes of college students may have significant meaning for the educator who sincerely seeks a solution to the problem. If students are basically honest, is it not possible to cause them to apply principles of honesty to academic matters?

## Who's Responsible?

It is not intended at this time to emphasize further something which has already been unequivocally established—that cheating among college students exists on a wide scale. Instead, attention is drawn to three highly significant questions. First, why do people who are essentially honest display glaring inconsistency by being dishonest in academic

affairs? What can be done to solve the problem? Who is to do it?

The answers to all three questions may be found in one place—the college itself. There are certain conditions of college and university life which, in themselves, encourage dishonesty. This is not to say that these institutions are totally responsible. Other agencies share the blame. Nevertheless, the answer will not be found by pointing an accusing finger at the home, the preparatory school, or other convenient institutions.

Whatever the cause of this flagrant violation of academic integrity, one thing is certain—if the college is going to clean its house, the college faculty will have to do it. The task will be painful but not impossible.

## More Stimulating Teaching?

A study of the activities of college teachers might show some conditions which are highly conducive to dishonesty. Take for example, that sacred method of teaching—the lecture, and its accompanying activity—note taking. The lecture method may be the best way to teach under certain conditions. However, in countless classrooms across the nation each day, the undergraduate sits and listens to lectures which are devoid of reality and stimulation. The only mental activity is the fervent prayer of the student that the period will soon end. A great many professors find security in the lecture when discussion and active student participation would be far more effective.

The lecture can easily sink to the point where students begin relying on each other to accumulate notes solely for examination time. This is a big step toward encouraging them to rely on others in more serious ways.

Another activity which thousands of students perform daily across the country is that often-unimaginative thing known as the "reading report." Before the din of criticism becomes too great, let it be known that the writer recognizes the fact that reading is at the heart of our whole educational structure. This is especially true of higher education. A large part of what the

student learns is acquired in this way.

Students are often given reading assignments from lists that are inappropriate and out of date. They submit reading reports which are never checked by the professor nor utilized in subsequent learning experiences. Unfortunately, too many college teachers do not give the average undergraduate credit for knowing these things. So, why shouldn't he be encouraged to take the easy way out?

Yes, reading is important, but unless the college professor makes his assigned reading a vital part of instruction, he is opening the door to dishonesty and must share a part of the blame when it results.

## Improved Evaluation?

Another well-known instrument in college teaching is the "objective quiz." Great progress has been made in measuring student achievement, but many so-called "objective quizzes" have little semblance of objectivity about them. To merely devise a measuring instrument in which short answers may be given is not to develop an objective test. Teachers may exercise elaborate care to see that no cheating can take place on such examinations. All the while, the most effective plan might be to simply allow the student an opportunity to express his own thoughts, organize his own knowledge, and formulate his own conclusions on a written examination. This need be no less objective since the objectivity is in the scoring. It does not present the same temptation to the student to "beat the system" by dishonest means.

## Closer Supervision?

Then, of course, there is that sacred document, "the term paper." It would be interesting (and probably appalling!) to know how many more term papers are submitted by college students each year than are actually written by them. In higher education there must be opportunity for students to engage in independent study and thought. The research paper is intended for that purpose, and yet in all too many cases the professor assumes that he has no further responsibility once the assignment is made. Close supervision in stating problems and outlining studies, and regular conferences throughout the term can do

(Continued on Page 15)

# MARS HILL COLLEGE

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WESTERN RECORDER

# The Greatest Social Sin

By Thomas E. Adams

Tale-bearing has always been a hideous menace to society. The gossip is more of a terror than a drunken man driving a high-powered car down a busy thoroughfare. He is more dangerous than a maniac firing a loaded gun into a crowd of people.

Gossip can start a run on a bank, divide an organization, break up a family, ruin a reputation and shatter the happiness of the innocent. Would that society could legislate against such people as Mrs. Don't You Tell, Miss Add Too, Madam I've Heard, Sister Suspicious Remark, Mr. Rumor, Brother Vicious Talk, Master They Say, and Mr. Slander Good Name. It should also be noted that the person who lends his ears to gossip is not without guilt. "A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue." (Proverbs 17:4) We must remember that if there were no gossipy ears, there would soon be no gossipy tongues.

The potential gossipier should mark indelibly in his mind certain fundamental facts.

First, he should recognize the power of the tongue. "Death and life are in the power of the tongue" (Proverbs 18:21). The tongue has power to make or to break. It can bring joy or sorrow. It can bless or blight, kill or heal, lift up or cast down.

Second, he must realize that gossip as well as procrastination is the thief of time. There are many who complain that they do not have time to read the Bible, pray, engage in benevolent activities or witness for Christ. Yet, perhaps a little check up on their days will

Thomas E. Adams is pastor of the Airline Baptist Church, Henderson, Kentucky.

show that they have plenty of time for gossip and idle chatter.

Third, he would do well to ponder the implications that go with the gossipier. Such people are forever interfering in the affairs of others. Their own lives may be dirty and filthy, but they love to pick fault with a neighbor's. Their own lives may need correction, but they prefer to spread gossip regarding others. Quite often jealousy and gossip go together. Many like to criticize and slander those who have gone a little higher than they have.

Fourth, he must not fail to keep in mind the fact that it is easy to scatter stories but it is difficult to stop them. The story is told of a man who had slandered a friend, only to find out later that what he said was not true. Troubled in his conscience, he went to a monk to seek advice. The monk said to him, "If you want to make peace with your conscience, you must fill a bag with feathers, and go to every door yard in the village and drop in each of them a feather."

The man did as he was told, and returning to the monk, announced that he had done penance for his sins. "Not yet," said the monk sternly. "Take up your bag. Go the rounds again, and gather up every feather that you have dropped."

"But," exclaimed the man, "the wind has blown them all away by this time!" "Yes," answered the monk. "And so it is with gossip and slander. Words are easily dropped, but no matter how hard you try, you can never get them back again."

Last, he must, above all, realize that God will judge his words. "But I say unto you, that every idle word that men

shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matthew 12:36-37).

Someone has wisely suggested that there are three gates through which we ought to require an evil tale to pass before we pass on it. Is it true? Is it necessary? Is it kind?

An appropriate prayer for each of us would be that of the psalmist, "Let the words of my mouth and the meditation of my heart, be acceptable in Thy sight, O Lord my strength and my redeemer" (Psalm 19:14).

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## Dr. McCall Visits At Frankfort

Pastor Herman M. Bowers and the First Baptist Church of Frankfort had with them Dr. Duke K. McCall, president of the Southern Seminary, to supply their pulpit on December 16, to deliver the ordination sermon of seven new deacons. These new deacons ordained were: Ivan Clayton, Amos Eblen, O. C. Ellis, Joel Slusher, Guy F. Vinsant, Jr., M. J. Vinson and E. A. Ziegler.

# IT'S A FACT!

The more our people know about our Baptist work in Kentucky, the more interested they become.

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January 10, 1963

*Yours and His*



## I'll Be Seein' You

It is a wonderful thing to meet readers of this column and other Baptists as we live together from week to week in our Convention fellowship! When first we meet, so many say, "I know you, I read *Yours-and-His* column in the *Western Recorder*." Yes, it is a type of fellowship. We learn about each other as we talk (or write and read) about the things dear to our hearts. I want to know every Kentucky Baptist personally. You can help me!

Come to the meetings where I will be! First, the *State Evangelistic Conference*, Walnut Street Church, Louisville, January 14-15-16. Mostly pastors, church and associational officers, evangelism committees and those lay persons interested in witnessing, come! Will you be among them? If so, "I'll be seein' you!"

Second, 14 *Kentucky Baptist Conferences*, in 14 different church and school centers, from January 19 through February 1. This will give more of us a chance to be together, for we will be coming together all over the state, bringing a wonderful team of leaders from our State Baptist Convention and a visiting preacher. All persons are invited to these conferences. Pastors, deacons, Sunday School and Training Union faculties, W.M.U. and Brotherhood officers and committees, Music and B.S.U. folk! Besides, committees of the church and association dealing with evangelism, missions, stewardship are fully expected. And, old-fashioned basket dinner with the host church—or a coffee hour at the schools! So come! See the dates in the *Western Recorder* with details, but here it is in brief:

Jan. 19, 7:30 p.m., *Campbellsville College*; Jan. 20, 2:30 p.m. *Georgetown College*; Jan. 21, 2:30 through 8:45 p.m., *Lexington* (Porter Memorial); Jan. 22, 2:30-8:45 p.m., *Cumberland College*, Williamsburg; Jan. 23, 10:00 a.m.-3:30 p.m., *Harlan Church*; Jan. 24, 2:30-8:45 p.m., *Ashland First Church*; Jan. 25, 2:30-8:45 p.m., *Ft. Thomas First Baptist*; Jan. 27, 2:30 p.m., *Bethel College Rally*, Hopkinsville; Jan. 28, 2:30-8:45 p.m., *Paducah Immanuel Church*; Jan. 29, 2:30-8:45 p.m., *Owensboro First Church*; Jan. 30, 10:00 a.m.-3:30 p.m., *Bowling Green First Church* (also Chapel at

## Construction Accidents Damage Two Churches

By the Baptist Press

Construction accidents at two Southern Baptist churches left damaged auditoriums and interrupted holiday enthusiasm, but no one was seriously injured.

At Jefferson City, Tenn., a portion of the balcony at the new auditorium of First Baptist Church fell during a chapel service being held by Carson-Newman College (Baptist).

About 1,300 students were standing during the "Hallelujah Chorus" of Handel's "Messiah" when the balcony collapsed.

College authorities reported two or three students were sent to hospitals overnight for observation.

At the First Baptist Church sanctuary under construction in Shreveport, La., a \$10,000 chandelier fell to the floor while workmen were installing pews.

Pastor James W. Middleton said no workmen were hurt in the Shreveport accident. The chandelier weighed 1,500 pounds.

Carson-Newman College financially aided the Jefferson City church in constructing the new auditorium, which is used twice a week for the college's chapel services. It was completed only three months ago.

A steel support broke causing the balcony to collapse, tentative reports indicated, but further checks were to be made as to the cause.

The builders reportedly assured college and church leaders the balcony

*Seminary Louisville*; Jan. 31, 2:30-8:45 p.m., *Elizabethtown Severns Valley Church*; Jan. 31, 2:30-8:45 p.m., *Louisville Beechmont Church*! So, I'll Be Seein' You! Bring your friends.

*Harold G. Sanders*

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would be rebuilt without additional cost.

"Fortunately, the balcony collapsed slowly," John Fox, the college's publicity director told Associated Press. "There was no panic and the ushers got the students out of the building in an orderly fashion."

The New Orleans manufacturer of the chandelier which fell said it was the largest one ever built in the United States. Damage to the Shreveport church was covered by insurance.

## Kirks Move to Salvador, Brazil

Mr. and Mrs. James P. Kirk, Southern Baptist missionaries to Brazil, have from Rio de Janeiro to Salvador (address: Caixa Postal 1316, Salvador, Bahia, Brazil), where he will serve as executive secretary of the Bahia Baptist Convention. He is a native of Farmville, N. C.; she is the former "Maxie Crawford, of Louisville, Ky.

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WESTERN RECORDER

# Religious News In Review

## Baptist News Briefs

►The **Manhattan Baptist Church, New York**, is currently celebrating its fifth anniversary. Manhattan was the first Southern Baptist work in the seven-state area of the Northeast where there are now 21 churches and 30 missions. Twelve of the churches were formerly chapels of Manhattan.

►The **Texas Baptist Executive Board** has commended **Baylor University President Abner McCall** for his decision to halt a Baylor drama production because of the play's objectionable profane language. The play was **Eugene O'Neill's "Long Day's Journey Into Night"**.

►Some Royal Ambassador between ages 15 and 17 will have the opportunity to address the **Third National Royal Ambassador Congress** next August 13-15. The featured speaker will be chosen in competition among state representatives at Washington August 11. State Brotherhood leaders will conduct competition to select their state representative and arrange for an expense-paid trip to Washington for the national contest. Interested boys in Kentucky can secure contest rules from the Brotherhood Department, Kentucky Baptist Building, Middletown.

►**Roger Branch** of Ailey, Georgia, has been appointed associate to the editor of the *Biblical Recorder*, the North Carolina state Baptist paper. Branch, who has been teaching at Brewton-Parker (Junior) College (Baptist), Mount Vernon, Georgia, will succeed **Miss Kate Matthews** who retired on January 1 after 20 years of service to the North Carolina paper.

►The **Texas Baptist Executive Board** has voted to send \$125,000 to the **Japan Baptist Convention** to help finance the Japan Baptist New Life Movement, a nation-wide evangelistic crusade scheduled for Japan in the spring.

►**Ottis J. Hagler** has been named director of the division of stewardship promotion and editorial services for the Baptist State Convention of North Carolina. He succeeds the late **Earle L. Bradley**.

►The **Extension Department of Southern Baptist Seminaries** has announced it will offer one or more courses in church music. "We will offer some of the fundamentals of music, such as learning notes, elementary conducting and some choir directing," said **W. A. Whitten**, associate director of the department.

►**Thomas W. Nelson** is the new executive secretary-treasurer of the Missouri Baptist Foundation, succeeding **Harry**

**L. Cameron. Nelson** has been pastor for eight years of the 2,400-member First Baptist Church, Jefferson City, Missouri.

►The **1963 Annie Armstrong Offering** for Home Missions has been set for \$3,310,000, a 15 per cent increase over last year's anticipated receipts.

►New director of intermediate work in the Baptist Sunday School Board's Training Union department is **Bob R. Taylor**, formerly in an educational position with the Oakland Heights Baptist Church, Longview, Texas.

►A Negro Baptist leader has been named the new associate director for the Peace Corps volunteers. **Samuel Proctor**, prominent Negro Baptist educator and former president of Virginia Union University, will administer all Peace Corps selection, training, field support and overseas administration.

►**Baylor University's College of Medicine**, Houston, Texas, has been awarded a five-year federal grant of \$2,320,000 by the United States Department of Health, Education and Welfare for research and rehabilitation work.

►**American Baptists in Chicago** have announced that they plan to convert a seminary and its campus into interracial homes for the aging. To be known as **Midwest Baptist Homes**, the project will get under way when **Northern Baptist Theological Seminary** is moved to a new location in July, 1963.

►**Richard Otto Sutton**, pastor of Trinity Baptist Church, Memphis, Tennessee, was killed December 18 when his small foreign-made car collided with a truck in the Memphis suburbs.

►The **Georgia Baptist Convention** executive committee has extended its missions ministry by providing for a chaplain at the state prison and at the mental hospital. The prison has about 2,400 inmates and the state mental hospital has almost 13,000 patients.

►A grant of \$49,200 has been given to **Howard Payne College**, Brownwood, Texas, by the National Science Foundation to support a six-week 1963 Summer Institute in Science and Mathematics for Secondary School Teachers.

►A psychological testing program to test pre-seminary students has been put into use by the **Commission on the Ministry**, serving the **American Baptist Convention**. The program is designed to help provide the necessary counseling for prospective seminary students. In 1961, the American Convention adopted educational standards for ministerial candidates ordained after January 1, 1965. These standards include four

years of college and three years of seminary study.

►Twenty Baptist students engaged in graduate study at **Vanderbilt University** have distributed a document called "**A plea for Christian Freedom**." The document calls the dismissal of **Midwestern Seminary Professor Ralph Elliott** "a deplorable breach of academic freedom" and pled for an atmosphere among Southern Baptists which will promote the pursuit of truth by students and teachers alike. Five graduate students at **George Peabody College** also signed the document.

## Conference at Hopkinsville

The Kentucky Baptist Conference, originally scheduled for the **First Baptist Church, Hopkinsville**, on Sunday, January 27, 2:30 p.m., has been moved to the chapel of **Bethel College** in Hopkinsville. The conference is one in a series throughout Kentucky highlighting the events of 1962 which is **World Mission Year** for Kentucky Baptists and Southern Baptists. The Hopkinsville conference will put particular emphasis on laymen. It will also help promote the \$150,000 fund raising in which **Bethel College** is currently engaged.

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# KENTUCKY BAPTISTS AT WORK

## Woman's Missionary Union

### Seventy-Fifth Anniversary

By Mrs. Geo. R. Ferguson

The annual meeting of Kentucky Baptist Woman's Missionary Union will be held at First Baptist Church, Lexington, April 2-4, 1963.

This will be the meeting at which we will observe the *Seventy-Fifth Anniversary* of Woman's Missionary Union, SBC. There will be costumes, music, pageantry, missionaries, denominational leaders—a colorful meeting with an inspiring and challenging program! Plan now to be there with a large group from your church. Watch this column for details concerning the program, conferences, and other plans.

A list of motels and hotels with rates and also the name of the chairman of reservations in homes will be given in this column very soon. Make your reservation early as there are other conventions being held in Lexington at the same time which may make space limited. Groups should plan to come together in one car when possible as this will aid in the parking problems near the church. Watch this column each week for information concerning this very important meeting.

## REPRESENTATION

According to our By-laws representation is as follows:

"Messengers to the annual meeting shall be (1) members of the Executive Board, (2) regional youth directors, (3) associational representatives not to exceed five, (4) local W.M.U. representatives not to exceed six, (5) former state presidents."

You will want to arrange for your representation to be divided between the W.M.S. and the youth organizations insofar as is possible.

The great majority of those attending the meeting will register as visitors. Visitors enjoy all the privileges of the meeting except voting which is reserved for messengers.

## CREDENTIAL CARDS

Credential cards will be prepared in the state office for messengers. Please make your request in plenty of time for these cards to be prepared. Cards will be on file at the registration desk at First Church, Lexington, in accordance with the requests mailed to us, within the limits set by the By-laws of Ken-

if one person will write for the cards for all the representatives of your church or association. When requesting cards be sure to give name, address, church and association. Requests must come to the state office in advance in order to save time and confusion at the registration desk in Lexington. Visitors are also urged to register. Since the number of visitors is not limited these cards are not prepared in advance.

Pray faithfully for this important meeting. Bring a large group from your church to the meeting. Lexington is centrally located and can take care of a large meeting. Let's make this Seventy-fifth Anniversary meeting the largest in our history!

## Sunday School

### Top Twenty-Five

By Francis R. Tallant

Looking back over the records of the past Sunday school year, it is interesting to note the number of churches who have taken part in some type of training program. We wish we could list every one of them but space does not permit. However, we would like to list the twenty-five churches over the state who had the largest number of awards in Category 17. It is possible that your church can be listed in this group next year. A planned program of training for the entire church backed by the leaders is what it takes. We believe the growing church must train. The Top Twenty-Five Churches are:

Association	Church	Awards
Long Run—	Ninth & O, Louisville	301
Severns Valley—	Stithton	223
Mercer—	Harrordsburg	222
Long Run—	Walnut St., Louisville	218
South District—	Gethsemane	174
Severns Valley—	Severns Valley, Elizabethtown	171
Long Run—	Beuchel Park, Louisville	170
Eastern Parkway, Louisville	Pike—	152
East Williamson	Nelson—	144
Little Union	Elkhorn—	135
Grace	Caldwel—	127
First, Princeton	Greenup—	124
Fairview	Flatwoods	117
Campbell County—	First, Newport	113
Fulton—	First, Fulton	111

Warren—	Eastwood, Bowling Green	107
Long Run—	Eighteenth St., Louisville	106
Daviess-McLean—	Eaton Memorial, Owensboro	98
North Bend—	Latoria, Covington	95
Little Bethel—	First, Madisonville	94
North Bend—	First, Walton	94
Fulton—	West Hickman	92
Long Run—	Kosmosdale	91
Daviess-McLean—	First, Owensboro	90

## Training Union

### World Missions Year — 1963

By Bob Wayne

Happy New Year! How often did you say it? How often did you hear it from friends, on radio and television, or read it in the newspaper, magazines, or on Christmas cards? Every year it is said an infinite number of times, but was last year happier than the one before? Does this coming year hold any new promises that were not seen a year ago?

One new promise does show itself for 1963. The promise that Southern Baptists are indeed re-opening their eyes to the world missionary needs. This is World Missions Year. Out of our convention should come many who will give their all to the call of missions.

The Training Union Department has been given the responsibility of promoting World Missions Year. However, it is a church-wide observance. Every member will participate in World Missions study and activity through every organization. Special emphasis will be given at all summer assemblies.

During this year, an effort will be put forth to educate every Southern Baptist in the world missions task. Your church will want to co-operate with a Missions Week study. The suggested date for this study is April 22-26. Seven new books have been prepared for use at that time. They are:

Department & Title	Authors	
Nursery—	My Family	Elsie Rives and Hazel Rowe Luck
Beginner—	Helping Others Learn About Jesus	Jester Summers
Primary—	God Loves Everybody	Robert Ryan
Junior—	Keep Telling the Story	Roberta Ryan
Intermediates—	Missions and Me	Ivyloy and Amelia Bishop
Young People—	Missions Today	Ross Coggins

WESTERN RECORDER

Adults—  
Christianity and  
World Religions ..... Luther Copeland  
Let us pray to the end that this will be a great missionary year. Perhaps God will call some from your church into His service.

## Stewardship

### Fourteen Kentucky Baptist Conferences

JAN. 19 THROUGH FEB. 1



Doak S. Campbell Will Speak At Most Conferences

2:30 P.M. and 7:00 P.M. at:  
Lexington, Porter Memorial, Jan. 21  
Williamsburg, Cumberland College, Jan. 22  
Ashland First, Jan. 24  
Ft. Thomas, First, Jan. 25  
Paducah Immanuel, Jan. 28  
Owensboro, First, Jan. 29  
Elizabethtown, Jan. 31  
Louisville, Beechmont, Feb. 1  
10:00 A.M. and 1:15 P.M. at:  
Harlan Baptist, Jan. 23  
Bowling Green, First, Jan. 30  
7:30 P.M. Youth Rally at:  
Campbellsville College, Jan. 19  
2:30 P.M. Youth Rally at:  
Georgetown College, Jan. 20  
2:30 P.M. Greater Hopkinsville Campaign Rally for Bethel College at:  
Bethel College, Jan. 27

## Church Music

### Red River Association Enjoys First Carol Sing

By Eugene F. Quinn

Congratulations to Red River Association upon having its first Carol or Hymn

Sing ever held in that young association. The Carol Sing was held at Campton Baptist Church on December 17. The total attendance was 66 persons from five churches. Among them were five pastors and four music directors. The special musical messages were presented by the adult choirs of Jackson, Campton, and Beattyville Baptist Churches and a men's trio.

Pastor James E. Casey, Jr., moderator of the association, writes, "We had our first Associational Carol Sing last night at Campton, Kentucky. It went over 'big' . . . Mr. Homer Kendrick did a good job of leading in the meeting."

## Reynolds Named the Youth Music Director For World Conference

Dr. William J. Reynolds, director of editorial services of the Baptist Sunday School Board's church music department,



W. J. Reynolds

will direct the music July 15-20 at the Sixth World Baptist Youth Conference in Beirut, Lebanon. The youth committee of the Baptist World Alliance is planning the meeting. Dr. Reynolds directed the music at the Baptist Youth Conference in Toronto in 1958 and at the Baptist World Alliance in Rio de Janeiro in 1960. Only recently he led the combined college, university and Baptist Student Union groups in singing at the memorable Youth Conference at the Sportscenter in Owensboro, Kentucky, last November at the close of the Kentucky Baptist Convention.



Eldred M. Taylor, pastor, First Baptist Church, Somerset, will speak Tuesday evening at the State Evangelistic Conference, in Walnut Street Baptist Church, Louisville, January 14-16. The theme of Taylor's message is "Witnessing."

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## Stanley Howell Resigns Kentucky Work to Accept Secretaryship in Michigan

Stanley Howell has recently resigned as associate in the Training Union Department to become secretary of Training Union and Student Work for the Baptist State Convention of Michigan. Mr. Howell will be leaving Kentucky on January 31.



Stanley Howell

Almost six years ago Mr. Howell came to the Training Union Department from serving as pastor of Mount Zion Baptist Church, Elizabethtown, Kentucky. For about three years he worked with the associations in the western half of Kentucky.

During the last three years he has promoted the Training Union association program and the organization of new Training Unions. In every area he has always done an outstanding job.

During these six years with the Kentucky Training Union Department, Mr. Howell has made a great host of friends in Kentucky and throughout the Southern Baptist Convention. Many of us are saddened with the idea of his leaving Kentucky. However, it is realized that our loss will be Michigan's gain. We believe that Mr. Howell is continuing to follow the leadership of the Lord and that great things are in store for him in Michigan.

Howell is a native of Midland City, Ala. His wife, the former Peggy Cave, is a native of Detroit, though she has lived most of her life at Sonora, Ky.

## Parochial Aid Group Plans Political Action

WASHINGTON (BP)—Heavy political action plans to obtain public aid for parochial schools are being laid by Citizens for Educational Freedom, a comparative newcomer in the educational field.

The group attracted national attention in the 1962 Congressional campaigns and plans a still more active role in the 1964 elections, according to Congressional Quarterly, an authoritative publication on Congress and politics.

On the state level, Citizens for Educational Freedom plans to concentrate on five state legislatures—Michigan, Iowa, Minnesota, Kentucky and Wisconsin. The immediate objective will be to seek school bus laws covering private school children. Attempts for larger public aids for parochial schools will follow.

On the national level, the private

school group opposes any school aid program that does not include parochial school pupils. The group favors a system of federal education grants to parents of every school child, to be given over to the school which the child attends.

According to political observers, Citizens for Educational Freedom was significantly active in the 1962 elections in eight states. Lacking funds to enter every campaign, the group concentrated on areas where the school issue was significant. Questionnaires to learn the positions of candidates on the parochial question were circulated in many areas.

In Connecticut, the parochial group "worked very hard" for Abraham A. Ribicoff's election to the U. S. Senate. Ribicoff favors "federal tax credits" for parents whose children attend parochial schools.

In Kentucky, the group supported Sen. Thruston B. Morton because he "at least wasn't 100 per cent in favor of the Kennedy administration's program."

In Indiana, the group opposed Rep. John Brademas in his successful campaign for re-election. In Michigan, the group succeeded in winning public commitments from both gubernatorial candidates, John B. Swainson (D) and George W. Romney (R). Each promised to work for a state law requiring school bus transportation for private school children.

Citizens for Educational Freedom was active in several New York races. It backed Reps. Hugh L. Carey, James J. Delaney and Seymour Halpern. Carey is a member of the group's board of trustees. Also supported in New York because of their positions on aid to private schools were Rep. Paul A. Fino, Gov. Nelson A. Rockefeller and James B. Donovan.

Missouri's Rep. Thomas B. Curtis (R) was backed by the group. He favors tax credits for private school children. Candidates supported by Citizens for Educational Freedom were successful in Ohio and Rhode Island. They are Rep. William H. Ayers (R., O.) and Rep. James E. Fogarty (D., R. I.).

The consensus of observers is that activity by the parochial group was a noticeable factor in these election campaigns, although not decisive. Their major effect will apparently be felt in future campaigns.

Commenting on the position of the Kennedy administration on federal aid to parochial schools, David LaDriere, Citizens for Educational Freedom executive secretary, says:

"Mr. (Anthony J.) Celebrezze, the secretary of Health, Education and Welfare, doesn't know what he's talking about when he says aid to parochial schools is unconstitutional. I think the President is committed to his campaign position and I admire him for sticking to it. He's just all wrong, that's all."

Citizens for Educational Freedom was

started in May, 1959, at St. Louis. It now claims 25,000 members in 150 chapters in 26 states. Although it is not officially sponsored by a religious group it estimates that 90 to 95 per cent of its members are Roman Catholic.

At present the group has a full-time executive secretary, a full-time secretary and two staff clerks. Other work is done by volunteers. Work on new chapters is now underway in Pennsylvania, Minnesota and Arizona.

## Owen Edwards to Willow Grove

Owen Edwards, who came from the Laurel River Association about three and a half years ago to become pastor of Freedom Baptist Church in Rockcastle Association, has recently resigned that pastorate, to accept a call to the pastorate of Willow Grove Baptist Church in South District Association, near Danville. Edwards began his work on his new field the first of the year.

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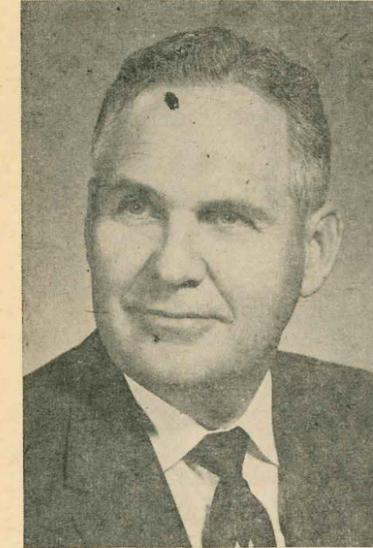
## Business Courses To Be Offered by Campbellsville College

Campbellsville College President John M. Carter has announced the inauguration of basic courses in business, secretarial practice and accounting. The courses will be offered at nights and on Saturday beginning the first week in February. The program will include courses in typewriting, shorthand, accounting, business machines, price procedures, business English, business correspondence and business mathematics.

Qualified college personnel will be assigned to teach the courses and regular college credit will be allowed to those qualifying. Those not wishing college credits will be awarded a certificate of proficiency in secretarial studies. Further information can be obtained by writing Campbellsville College, Campbellsville, Kentucky.

## R. C. Kersey Dies at Smith's Grove

Rance C. Kersey, 86-year-old retired pastor, died at a Brownsville clinic following a long illness on December 5 at 4:00 o'clock in the morning. He had served 35 churches in Warren and nearby counties and lived near Smith's Grove, Ky.



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Madisonville, First	877		233
Mission	16		
Mayfield, First	869		120
Covington, First	869		
Harrodsburg	825		170
Mission	40		60
Owensboro, Third	792		257
Mission	95		65
Owensboro, First	784		138
Murray, First	771		94
Mission	59		
Bowling Green, First	731		157
Mission	83		
Lexington, Grace	670		136
Mission	11		
Louisville, Beechmont	641		163
Missions (2)	259		116
Lexington, Calvary	609		142
Mission	57		
Somerses, First	605		196
Missions (2)	120		34
Newport, First	571		111
Paducah, Immanuel	567	3	190
Louisville, Buechel Park	565	1	179
Mission	85		
Louisville, Bethlehem	564	7	188
Louisville, Green Acres	558	7	253
Lexington, Immanuel	551		154
Louisville, Beechland	543		135
Erlanger	542		123
Campbellsville	524		192
Missions	101		100
Louisville, Beth Haven	520	2	223
Shelbyville, First	502		97
Owensboro, Hall Street	493		172
Frankfort, First	491	1	75
Mission	63		32
Louisville, Victory Memorial	480	1	136
Corbin, Central	456		98
Paducah, First	454		116
Missions (3)	287		132
Ashland, First	445		123
Missions (2)	153		68

Henderson, Immanuel Temple	429		98
Mission	122		
Winchester, Central	427	1	118
Lexington, Porter Memorial	427		117
Franklin, First	416		134
Missions (2)	82		29
Winchester, First	414		92
Missions (2)	101		
Ludlow, First	402		69
Lebanon, First	391	5	100
Russellville, First	389		122
Mission	85		
Owensboro, Eaton Memorial	383		179
Walton, First	379		187
Nicholasville	375		87
Covington, South Side	368		50
Hima, Horse Creek	364		
Corbin, First	363		130
Hodgenville, First	362		135
LaGrange, DeHaven Memorial	334	3	78
Louisville, Deer Park	333		56
Louisville, Shawnee	332		107
Mt. Washington, First	324		105
Mission	83		38
Louisville, Chapel Park	324		125
Ashland, Pollard Ave.	310	1	133
Mission	57		
Lawrenceburg, First	308		27
Mission	75		40
Barbourville, First	281	1	86
Missions (3)	108		
Henderson, Audubon	279		88
Mission	66		
Hopkinsville, Edgewood	270	1	93
Louisville, Clifton	265		73
Mission	68		34
Cold Spring, First	242	2	91
Frankfort, Memorial	235		93
Louisville, Fern Creek	229		87
Independence, Hickory Grove	228		52
Mission	10		
Madisonville, Second	209		84
Marion	192		39
Louisville, 4th Ave.	186		56
Harrodsburg, Bruner's Chapel	184		88
Shelbyville, Highland	176	1	73
Glasgow, Calvary	142		50
Gilbertsville, Bethel	136		62
Ft. Thomas, Highland Hills	103		43
Mission	16		



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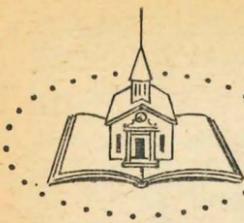
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## SUNDAY SCHOOL LESSON

By H. C. Chiles

### JESUS ENCOUNTERS EARLY HOSTILITY January 20

Christ and His disciples returned to Capernaum, the place where He had resided or retained His headquarters after His rejection by the residents of Nazareth. As soon as it was noised abroad that He had gone to a certain house there, where He always received a cordial welcome, a great crowd assembled to see and hear Him, expecting to witness more of His mighty works. They not only filled the house, but crowded the area outside. Various motives prompted them to assemble there—curiosity, concern, anxiety and antipathy. Our Lord neither courted their favor nor feared their frowns, but "preached the word unto them," which is a good thing for any preacher to do who wants to help needy people.

Mark 2:3-7

#### 1. The Paralyzed Sinner.

There was one man who could not come to the house where Christ was because he was a victim of palsy, that insidious disease which deprives the affected part of the body of sensation or of the power of motion, or both, according to whether the sensory or motor nerves, or both, are attacked. Powerless to move, the man had to be carried by loved ones or kind friends wherever he went. He was truly in a pitiable condition.

This paralytic was suffering from a still more terrible malady, of which his disease was the startling symbol, namely, sin. His palsy had rendered him impotent, inactive and helpless, thus presenting us a picture of a sinner in the state of nature, insensible of the exceeding sinfulness of sin, of the danger and misery to which he is exposed, and of the need of salvation by Christ. He is without strength to free himself from sin and to make himself acceptable to God.

#### 2. The Persistent Saints.

Four men decided to take the paralytic to Christ. We do not know their names, or vocations, or how long they had been believers in Christ. With implicit confidence in the ability and willingness of Christ to cure their friend, these men lovingly and tenderly carried him on a pallet to the place where the Master was preaching. Their inventive and energetic faith was evidenced by their persistence in overcoming all ob-

stacles, even to the opening of the roof in order to let the man down into the presence of the Great Physician. They manifested their faith by their works.

#### 3. The Powerful Saviour.

Impressed with the faith of the four in His power to heal their friend, and because of the faith of the paralytic, our Lord bestowed upon him that priceless blessing, the forgiveness of his sins. When He uttered those life-giving words, "Son, thy sins be forgiven thee," Christ spoke home to the deepest needs of that man, and of every other person. The fact that Christ forgave his sins and saved his soul before He healed his body proves that the soul is of greater importance than the body.

#### 4. The Protesting Scribes.

As usual, the critics got busy. Was there ever a congregation without some critical onlookers? Far too often criticism comes from those who ought to be rejoicing. Criticism is the poorest substitute for faithful Christian service.

As soon as the scribes heard Christ's words of forgiveness, they began to reason within themselves and to accuse Him of blasphemy. They did not express their hostility in words but Christ was able to read their thoughts, so He rebuked them. The scribes were right in their contention that only God could forgive sins, but they were wrong in assuming that Christ was not God. Their minds were closed and their hearts were hardened.

Mark 2:15-17

As soon as the Lord saved, transformed and called Matthew, so great was his joy and so real was his sense of appreciation and obligation that he sought occasion to make Christ known to his friends. Matthew celebrated the experience by giving a great feast in honor of his Lord. To this feast in his house Matthew invited many of his friends. One reason for this display of hospitality was to express his love and gratitude to Christ for what He had done for him. He also wanted to introduce his friends to the Saviour, hoping that they would trust Him and live for Him.

At this feast, which was given in His honor, Christ ate with the publicans and the sinners, not because He approved their manner of living, but because He wanted to change it. His conduct in eating and drinking with people in ques-

tionable occupations and of notoriously bad character was regarded as scandalous by the scribes and Pharisees. Considering themselves superior to all others, these self-appointed critics exercised the privilege of finding fault with anything which was being done contrary to their own pet notions. Comparing Himself to a physician who does not visit the healthy people, but those who are ill, Christ told His critics in no uncertain terms that He had come to call sinners to repentance and to give them life abundant. He ate and drank with sinners in order to deliver them from their sins.

Mark 3:1-6

One Sabbath Christ entered a synagogue to participate in the worship services. In the large group assembled there was a man with a withered hand. We are impressed by this man's disability and his presence in the house of worship in spite of his condition. In the eyes of Christ this man, whose hand was atrophied, was the most appealing figure there. His need was his only claim to attention and consideration.

While our Lord looked upon this afflicted man, He uttered two commands—"Stand forth!" hypocritical Pharisees regarded him with malicious glee. Anxious to criticize and accuse Christ, they anticipated and hoped that He would heal the man on the Sabbath in violation of their law.

In dealing with this man our Lord uttered two commands—"Stand forth," which was a call to separate himself from the rest of the crowd and place his trust in the Great Physician, and "Stretch forth thine hand," which was an attempt to do the humanly impossible. As he put forth the effort to obey, Christ gave him the ability to extend his withered hand. As a result of his faith in Christ and obedience to Him, the man received a perfect cure. This our Lord has taught us that deeds of mercy are always in order. Nevertheless, the Pharisees went forth and counselled with their enemies as to how they might get rid of Christ.

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## BAPTIST JUBILEE ADVANCE

WHEN THE OLD YEAR DIES and the new is born, then is the time to examine the world we live in and to think again of our mission. We are the Baptist churches with missions and missionaries in the far places of the earth. We are the Baptist churches who share with all Christians the responsibility for declaring the good news of God in Jesus Christ to all men in the world.

OUR WORLD is the world of man who is of the same nature in America and Asia and Africa, in Europe, Australia, and the islands of the sea.

THIS MAN IS ENCHANTED with adventure in space. He reaches farther and farther into the unknown, eager to know more, fearful of what he will find, and even more fearful that another nation will get there first.

THIS MAN IS OBSESSED with things. He wants the gadgets that our sincere efforts and technology have produced, he wants the suburban house with the green grassy lawn, he wants every symbol that spells status or success.

THIS MAN KNOWS at last that he is a person, and he wants other persons to respect him. No longer will he stoop down so that others may stand on his back to rise above him; he now demands a level place to stand with other men. No longer will he live and move and have his being as a slave to a machine; he believes that he was created to learn, to believe, to love, and to be loved; he wants opportunity to be merciful as well as to be the object of mercy. Man wants to change his lot, and often he chooses to make the change in violent ways. He follows blindly the man who promises to give him food and land but who does not tell him that the price of it is his enslavement. This man of the world does not know that there is one Lord who will make him free if he will become a servant of Jesus Christ.

THEREFORE WE PROCLAIM 1963 to be a year of special outreach by our church in world missions. In this year we shall deepen our understanding of the word of God for the world. We shall study to learn the character of our world and the needs of the world's peoples. We shall obey our Lord in our daily living, so that our lives will illustrate God's word even before we speak. We shall then speak the urgent word that our Lord commands us to speak, and we shall send missionaries and give our tithes and offerings to support them, so that people everywhere may learn of Jesus Christ and confess him as Saviour and Lord.

THE BAPTIST PROGRAM

### CAN WE PUT OUR HOUSE IN ORDER?

(Continued from Page 7)

much to upgrade the learning experience. Closer supervision will make possible the elimination of flagrant copying of papers.

#### We Can Solve the Problem—When We Are Ready

The case is certainly not a hopeless one despite the fact that academic integrity is suffering on most college campuses. Cheating can be eliminated when college faculties are willing to assume the responsibility and take the necessary steps. When the typical college class becomes a vital, stimulating experience for the student and not simply drudgery, we have taken a step in the right direction. When students are involved in active participation, are required to "think on their feet," and

required to express their thinking—there is little opportunity for dishonesty. The problem will be solved when they are challenged by the great adventure of education rather than "beating the system."

Stealing property carries painful penalties for the guilty. When it becomes painful to cheat in college, much of it will cease. If the college closes its eyes to dishonest practices, it puts education on a level below material things.

College life for the student, is a highly competitive endeavor. This, perhaps, is just as it should be. There are a great many pressures bearing on him. He feels these keenly and may resort to varied practices—even cheating—as he reacts to these pressures. So long as present conditions continue, there is likely not to be much improvement. If, however, college faculties desire to do something about this problem, it can be solved. Through imaginative and enriched

teaching, through more objective evaluation, and by raising education to higher levels, we "can put our house in order."—Reprinted from *The Journal of College Student Personnel*, for December, 1961. Published by American College Personnel Assoc., 1625 New Hampshire Ave., N.W., Washington 9, D.C. Used by permission of both this author and the editor.

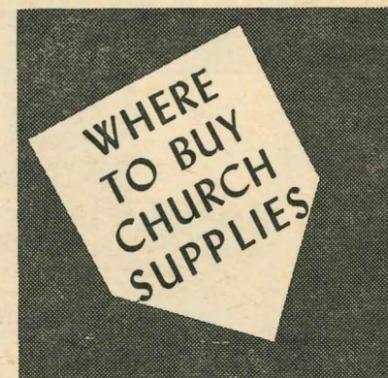
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