



WESTERN

RECORDER

JANUARY 17, 1963

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COOPERATIVE PROGRAM



Southern Baptists will observe their first Baptist Men's Day January 27 with a wide variety of activities ranging from laymen's messages to unusual community projects involving the men of the church. This special observance replaces Layman's Day which was discontinued last year. A special emphasis suggested for the first Baptist Men's Day is prayer for the Japan Evangelistic Crusade, scheduled for this spring. Baptist Men's Day is sponsored by the Brotherhood.



Cosby Dodson to Mt. Tabor

Cosby Dodson began his new pastoral duties at the Mt. Tabor Baptist Church, in Lynn Association, January 1, 1963. He is moving into the Mt. Tabor parsonage from his home in the East Lynn Association, where he has been pastor for the last six years. He has been moderator, associational musical director, and has held other positions.

Death of Ben Small

Ben Small, a deacon of the First Baptist Church, Sturgis, has died. Mr. Small served on many associational committees, had served as song leader of his church, Sunday School teacher and a number of other offices. Pastor Curtis H. Warf reports that Mr. Small was one of "the best liked men of this town".

Bergman Christmas Gift

Associate Student Secretary James R. Bergman and Mrs. Betty Swope Bergman, his wife, had a Christmas present this year, and they have decided to call it Bryan Robert Bergman. Born December 25, 1962, the young man weighed eight pounds and fourteen ounces at birth.

Sturgis Layman Dies

Funeral services for Hugh Conway were conducted at the First Baptist Church, Sturgis, Kentucky, following his death in an Evansville, Indiana, hospital on November 13, 1962. The services were conducted by Dr. Herbert C. Gabbhart, president of Belmont College, Nashville, a nephew of the decedent; and by his pastor, Curtis H. Warf, of the Sturgis First Baptist Church. Among his survivors are his wife, Mrs. Paschel E. Conway, and two sons; Hugh G. and George C.

New McElrath Textbook

William N. McElrath, editor of the junior lesson courses of the Baptist Sunday School Board's Sunday School Department, has prepared a textbook, "Great Passages of the Bible", with companion volumes for teacher and student. It is a series of eight week-day Bible study textbooks for ages 9-17. It is available from Baptist Book Stores. Editor McElrath is a native of Murray, Kentucky, and is a brother of Prof. Hugh McElrath, of the School of Music, Southern Baptist Theological Seminary.

Maddox, Randolph to Visit Dallas

Two Kentucky members of the Southern Baptist Annuity Board are slated to

attend the annual meeting of the board, January 29-30 in Dallas, Texas. The Kentucky trustees are Sidney M. Maddox, pastor, First Baptist Church, Hopkinsville, and Grady Randolph, pastor, Beechland Baptist Church, Louisville, Kentucky. State Executive Secretary Harold G. Sanders has been invited to the meeting as a special guest of the Annuity Board which celebrates its 45th anniversary this year.

Pogue in Kirksville Revival

Roy M. Gabbert reports that a week-end revival was held at the Kirksville Baptist Church, December 7-9, at which time four persons were received for membership and two young ladies presented themselves for rededication. Robert L. Pogue, business manager of the Western Recorder, served as the evangelist, and the Kirksville pastor says "His preaching was excellent. He made a very favorable impression upon our people."

Stithton Pastor Honored

Pastor Gene B. Waggoner, of the Stithton Baptist Church, has been cited by the Radcliff Jaycees as "the outstanding young man of the year." Native of Ashland, Ky., he was in the Army service in Korea in 1952-53. He is a 1957 graduate of Georgetown College and a 1960 graduate of Southern Seminary. The Jaycees cited him especially for his promotion of spiritual growth and development in the Radcliffe area and among many military families in the Fort Knox area.

Oak Grove Ordains Wheeldon

Jeffrey Wheeldon was ordained by the Oak Grove Baptist Church No. 2, near Eubank, Ky., on December 30. He has been called to be pastor of Friendship Baptist Church in Lincoln County. He is married to the former Elizabeth Duff, of Bobtown. They have one child, Tammie Lisa. Thirty ordained ministers and deacons constituted the council. Pastor Tully Turner, of Oak Grove No. 2, was moderator and interrogator; Glen A. Faw, Eubank, Route 3, clerk; Lloyd Williamson, pastor, Mt. Pisgah, Faubush, ordination prayer; Associational Missionary Louis W. Shepherd, Pulaski County, charge to the candidate; Earl Oglesbee, pastor, Calvary at Somerset, charge to church; Delbert Linville, pastor, Sloan's Valley, presented the Bible, and the closing prayer was by Tom Randall, Sunnyside.

Mill Creek Calls James Proctor

James Proctor has been called as pastor of the Mill Creek Baptist Church. He began his work there January 1. Mr. Proctor is a second year student at the Clear Creek Baptist School, Pineville, Kentucky. The Mill Creek Baptist Church is a member of the Bell County Association of Baptists. It was organized in 1938 and has over 100 members in its fellowship. Dewey Brock is the Sunday school superintendent. Deneen Brock is the song leader. Miss Betty Chandler is the pianist. Mr. Proctor is a native of Arkansas. Mrs. Proctor is the former Doris Pickett. They have two children, James, 4, and Martha Marie, 3 weeks.

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Academic Freedom In The Deminational Seminary

By Luther Copeland

These are days of acute theological tension within the Southern Baptist Convention. Theological education and the cherished freedom of Baptists which make it possible are thought by many to be in grave peril. The times demand sober, responsible thinking on the nature of academic freedom in the denominational seminary. These facts have impelled me to compose the following statement:

I. Some General Principles Concerning Academic Freedom From the Christian Viewpoint

1. *Human freedom is always limited.* Absolute freedom can be posited only of God. Man is bound by his finitude, his creatureliness, his particular heredity and environment, his sense of duty, and many other factors.

2. Theologically understood, *man's freedom derives from his creation in the image of God as responsible person*, as one who can respond or answer to his Creator. Therefore, human freedom, though limited, is of immeasurably great significance.

3. *Man knows freedom only in community*—not in withdrawal, isolation or individualism. This means that freedom always involves responsibility. We are called both to liberty and to community, both to freedom and service. "The freedom of the Christian always involves a commensurate responsibility toward God and neighbor. It is never the freedom merely to be left alone or to ignore basic obligations."

4. *Academic freedom is grounded in the revelation of God in Jesus Christ, which discloses ultimate Truth and ultimate Goodness as one and personal and as making a total claim upon man.* Therefore, the concern for truth is ultimate and ethical. In a profound paradox, man must be free to seek and follow truth because the truth makes an ultimate claim upon him. To thwart the quest for truth is to intervene between a man and his destiny.

5. *Academic freedom in the denominational seminary is bounded by a theological covenant.* The school and its teachers are in covenant with their supporting denomination. Usually, this covenant is witnessed to by a confession of faith to which the teachers subscribe. This covenant guarantees to the supporting denomination that the theology of

[Dr. Luther Copeland, a former missionary to Japan, is now professor of missions at Southeastern Baptist Theological Seminary, Wake Forest N.C.]

the school will move within the boundaries of the confession of faith. Likewise, this covenant guarantees to the teachers that they will not be brought to trial theologically except within the limits of the confession of faith to which they have subscribed.

Therefore, the confession of faith of the denominational seminary, as a sign of theological covenant, is an exceedingly important document. In a Baptist Seminary, the confession of faith should ring true to the classical formulations of Christian doctrine, with an evangelical and Baptist interpretation. The great Baptist confessions have done precisely this. Moreover, this confession should be flexible enough to permit a healthy diversity of theological viewpoint, and to allow a progressive interpretation of Christian faith in harmony with the best academic principles and with the advance of human knowledge in its various fields.

II. Areas of Academic Freedom in the Denominational Seminary

1. *There is the freedom of the school and those responsible for its establishment and maintenance to determine what kind of school it shall be.* This includes the academic grade of the school, its fundamental administrative structure, its confessional basis, *et cetera.*

This is a shared freedom and responsibility. As soon as trustees, administration and faculty are chosen they become participants in the determination of the school's destiny. The denomination has responsibilities to the school as a whole. The trustees have responsibilities to the denomination, on the one hand, and to administration, faculty, staff and students on the other hand. The administration has responsibilities to the trustees and the denomination, but also to faculty, staff and students. And these latter likewise have responsibilities to administration, trustees and denomination, and to each other as well. All have responsibility to the whole church, to the world and ultimately and primarily to God.

The freedom to determine the school's destiny always operates within these overlapping circles of responsibility. Furthermore, the refusal or neglect of mutual responsibility on anyone's part is an infringement on the freedom of others. For example, teachers are not free to be irresponsible, but neither are trustees and administration free to destroy the vital life of the school by un-

warranted curtailments of the teachers' freedom.

2. *There is the freedom of the faculty.* Wise administrators recognize the broad scope of faculty freedoms, rights and privileges, both for the sake of principle and for the sake of morale, because morale is essential to effective teaching.

(1) *The freedom of the faculty includes a large measure of faculty participation in the governance of the school.* The institution of higher learning differs from other enterprises in "the authority and responsibility placed in the faculty, as a body, by tradition, by custom, or by formal bylaw or regulation."² In many institutions the relatively large measure of faculty authority is founded more on tradition than on formal bylaws.³ The noble tradition of faculty participation in the governance of Southern Baptist theological seminaries should by all means be preserved. Although the right of review and probably of veto should be in the hands of the Board of Trustees, the faculty should have the privilege of prescribing admission policies, curriculum, conditions for graduation, degrees to be conferred, and other regulations for the conduct of the educational work of the school.

(2) *A second element of faculty freedom is the right of clearly defined, reasonable and equitable provisions and procedures for faculty employment, tenure, promotion, retirement, sabbatical leaves and other faculty personnel matters.* A careful survey of the administration of institutions of higher learning in this country indicates that faculty members expect to be consulted on these personnel matters and usually are so consulted.⁴

With regard to financial affairs and matters having to do with the physical plant, it is suggested that "the practice of consulting the faculty or a faculty committee (even on the subject of faculty salaries) has proven a sound one" because these areas also "relate . . . closely to educational matters."⁵

(3) *A third essential constituent of the academic freedom of the faculty is freedom of research and thought.* The teacher needs to be free from an excessive burden of teaching or administrative work, or the necessity of supplementing his income by outside work, in order that he may undergird his teaching with constant reflection and research.

Much more important, however, than freedom from these incidental limitations is freedom from censorship of study and thought. So long as the faculty member is adequately performing his duties as agreed upon with the school, he is to be free to pursue the quest for truth without harassment or limitations. This freedom includes the investigation of sources of knowledge, the exercise of

(Continued on Page 14)



Help Needed

The election of trustees, directors and board members for the various agencies, committees and institutions of the Kentucky Baptist Convention last November put many persons in denominational life for the first time. This is because the rotation plan which we approved several years ago is just now becoming effective causing many new persons to replace persons who are ineligible to succeed themselves.

The rotation plan is good because it brings more and more Baptists into personal involvement and commitment to our accepted tasks as Kentucky Baptists. However, the new board member or trustee is to be sympathized with when he first tries to assume his place of responsibility. Generally he knows next to nothing of what is expected of him. He shows up, is handed a folder of materials which would require hours to digest, but is expected to discuss intelligently and vote responsibly on the spot.

No wonder the impression gets abroad that the main thing expected of a board member is to give sanction to something someone else has already worked out. This is necessarily so to some extent. All the deliberation necessary on many matters cannot be carried on in a meeting of a large board or committee any more than all matters can originate, be discussed and be decided in a business meeting of the whole church.

On the other hand, we could avoid making a committee or board member feel like he is merely a rubber stamp. We could do more to inform him of his duties and brief him on matters under consideration. This is especially so for new members of such groups.

We have a handbook on nearly everything else. How about one on the duties of such committee or board members? How about providing them the material under consideration before the day for final discussion and vote?

For example, let's take the Kentucky Baptist Convention Executive Board. This group actually acts for the Kentucky Baptist Convention the whole year except for the three days when the convention is in session. This group of about 140 is comprised of at least one person from every district association. He serves for three years and cannot succeed himself. This means a rapid turnover.

Now where would a newly elected board member learn what his duties are? About the only place to turn would be to his predecessor who might no longer be around, or who could have served without ever having learned much about it himself. More likely the tradition that is passed from one generation to the next would be his only source of knowledge of his duties.

The tradition generally has both helpful and harmful elements. Too often a man elected by the district association to go to Middletown gets the impression he is being sent as a watchdog much as a congressman is sent to Washington to keep check on public officials. Surely, this has some validity, and part of the responsibility of a board member is to convey the thinking of his people to those recommending policy and program. But this is only one side of his duty. He is not only to represent his area in Middletown, he is to represent Middletown in his area. He becomes an interpreter of the plans and program to the Baptists of his locality. He is the communication link and his communication ought to be clear and trustworthy.

Denominational offices, agencies and institutions serve the churches, not the churches the institutions. This is easy to forget sometimes, and, when forgotten, a reminder is in order. Nearly always the agency or institution is honestly trying to do the will of the churches, but lack of communication keeps this from being understood.

The hope for Baptists is more and more responsible participation and involvement by more and more individuals. Anything to help in this direction is good.

Year of Destiny

This week all roads lead to Louisville for Kentucky Baptist preachers. They made the annual pilgrimage to the Evangelistic Conference at Walnut Street Church for the inspiration always found in this "preachers' revival," as the Evangelistic Conference has come to be called.

Immediately following the evangelistic conference, all roads will lead from Louisville to many areas of Kentucky as World Missions Year is launched in regional conferences. The challenge of world mission emphasis in 1963 should bring pastors and other church leaders together in great numbers at all of the conferences. Their dates and places have been advertized enough to be as familiar as daily weather reports.

Each conference will be vitally significant for its area, but one of these areas has a conference plan that has a significance far beyond 1963 and World Mission emphasis. This is the one scheduled for Hopkinsville in the Bethel College auditorium on Sunday afternoon, January 27, at 2:30 p.m.

In addition to the emphasis on missions, this meeting is planned for a mighty Christian education rally for a seven county area, including Christian and all surrounding counties.

From the state leadership side, this meeting and its emphasis is an expression of genuine interest and concern for Christian education in Western Kentucky.

From the seven county area, the meeting will be a demonstration of the determination to have a quality Christian college at Hopkinsville.

The Bethel College rally, which will be broadcast over two Hopkinsville radio stations, will serve as a kickoff for the solicitation campaign for \$250,000 which must be raised by Bethel if the school has the continued financial support of the Kentucky Baptist Convention.

At this mass meeting which is expected to overflow campus facilities, the leadership for the \$250,000 Bethel College campaign will be introduced. This will include Baptists and other citizens from the area dedicated to a great Bethel College in Hopkinsville. Dr. Doak S. Campbell, Kentucky Baptist consultant for Christian education, will be the principal speaker. The college choir will be featured and Kentucky Baptist Executive Secretary Harold G. Sanders will be present with his indomitable enthusiasm and unshakable faith.

The largest crowd in the long history of Bethel

is expected for this occasion. Bethel's new president, Dr. Harris Anderson, will see and be seen for the first time by many Kentucky Baptists from this area.

Surely, 1963 is a year of destiny for Bethel. Everyone familiar with her history in recent years knows that this is her do-or-die hour. This historic college can become a much more tremendous force in Christian education in an area of Kentucky where Baptists are numerous and strong enough to do anything they please. Or this school can go on the way of gradual starvation and death from nonsupport.

This is why, when this week's Evangelistic Conference is forgotten, for others in coming years and the area conferences for launching World Missions 1963 are only vaguely remembered, the Bethel College rally of January 27, 1963, and the solicitation campaign which will follow will still be talked about as the dawn or twilight follow the new dream for Bethel. It behooves every Kentucky Baptist, then, to make Bethel College and her God-given place a prayer priority.

BAPTIST FORUM



Baptist Homecoming in Manhattan

Dear Editor:

Those going to New York City need no longer search for a church home. On January 13, 1963, Manhattan Baptist Church celebrated at the sanctuary at 311 West 57th Street the fifth anniversary of its existence.

Dr. Paul S. James, former pastor of Tabernacle Baptist Church in Atlanta, pioneered as shepherd of this flock of Baptists affiliated with the Southern Baptist Convention in New York City. It was just like a convention itself, or old home week, to attend Manhattan Baptist. On the first Sunday there I met Mr. John Waddle who grew up in Pulaski County. He had just returned from Hong Kong where he had represented his company for a couple of years.

Dr. Arthur Insko, on sabbatical leave from Golden Gate Seminary to study at Union Theological Seminary, and his wife attend there regularly. He graduated from Georgetown College in 1934 and his parents reside at Germantown, Kentucky.

Helen Falls, who attended the W.M.U. Training School from 1939-1941 and later was young people's secretary for Kentucky W.M.U. several years [and now for some years dean of women of New Orleans Baptist Seminary], is in New York attending Columbia University and active at Manhattan Baptist. It was disappointing that my work as-

ignment terminated before she returned from her home in Richmond, Virginia, and Alice Ford, daughter of retiring Federal Judge H. Church Ford and Mrs. Ford of Georgetown, had returned from spending Christmas with her parents. We were planning a get-together to talk over Georgetown College and Kentucky W.M.U. activities.

Another former Kentuckian, Mrs. Teresa Addington, attended services on December 16. Mrs. Addington, who was active at Walnut Street in Louisville from 1929-1944, was en route to spend Christmas in the Holy Land. She still has Louisville connections, a nephew active at the Carlisle Avenue Baptist Church.

The congregation at Manhattan Baptist is made up of former members of Southern Baptist Churches in most of the Southern States, and new converts in the New York area. One has the opportunity to make new friends and again enjoy the fellowship of some they have known earlier in the Lord's work.

Each Sunday I walked from the hotel where I was staying, but there are many top name hotels much closer. Many of you will be travelling to New York City in 1964 to attend the New York World's Fair. You will be spiritually rewarded by keeping alive your Southern Baptist Church attendance by visiting while you are in New York City, Manhattan Baptist, where Dr. James and Mrs. James and other members will greet you with

a hearty welcome. The work needs your encouragement and prayers.

The James' son, Edward, is a first year student at the Southern Baptist Theological Seminary in Louisville.

I became particularly interested in the work among the Spanish speaking peoples. Leobardo Estrada, who formerly held pastorates in Los Angeles, is in charge of this work. Please pray for this and other missionary endeavors of Southern Baptists in the New York City area.

Sincerely yours,
Shelbyville, Ky. Mary Louise Foust

Baptist Colleges Get Federal Housing Loans

WASHINGTON (BP)—Four Baptist schools were approved for a total of \$3,215,000 in college housing loans from the Housing and Home Finance Agency for the months of November and December, 1962.

Commissioner Sidney H. Woolner of the Community Facilities Administration also announced \$6,422,000 in loans to five Roman Catholic schools, \$3,045,000 to four Methodist schools, \$456,000 to two Nazarene schools, \$415,000 to a Christian Reformed school and \$800,000 to a Presbyterian school.

Chowan College (Southern Baptist), Murfreesboro, N. C., was approved for \$550,000 for a men's dormitory. Bishop College (American Baptist for Negroes), Dallas, Texas, got \$1,200,000 for dormitory and dining facilities.

University of Redlands (American Baptist), Redlands, California, was approved for \$450,000 for men's dormitory. Keuka College (American Baptist), Keuka Park, N. Y., got \$1,015,000 for dormitory and dining facilities.

Resolution of The Kentucky Baptist Convention

The Baptist people of Kentucky are helping to finance the Roman Catholic Church. If the political action group known as Citizens For Educational Freedom is allowed to achieve its goals, we will be helping to underwrite a vast program of religious indoctrination involving elementary schools, high schools and colleges.

In Estill County a hospital was built at public expense of \$395,000. It has been turned over to the Benedictine Sisters for operation. Baptists of Estill County—and of the nation—helped to pay for this.

In Marion County the St. Francis and St. Charles High Schools continue to operate at public expense, years after the Kentucky Court of Appeals ordered them closed. Baptist taxpayers all over Kentucky are contributing to their operation.

In seven Kentucky counties nuns attired in religious costumes teach in public schools, proclaiming symbolically the faith of their church. Your tax money pays their salaries, which are in turn given over to the Roman Church.

In 26 counties of Kentucky the County School Boards illegally transport children to parochial schools, and in at least 10 other counties the Fiscal Court appropriates funds for this purpose.

Citizens for Educational Freedom plans to have all parochial school pupils transported at public expense, to gain public grants for education to the parents of all parochial school children, and to have the state subsidize higher education in sectarian colleges.

Kentucky Baptists must meet these issues with bold and determined action.

1. We call upon the voters in every county considering the erection of a County hospital to demand that it be operated by the County rather than by a religious order.

2. We call for the separation of public and parochial schools in Marion County and for compliance with the mandates of the Kentucky Court of Appeals.

3. We call for legislation forbidding public school teachers to wear religious costumes in the classroom and we urge the voters to make this known in the 1963 campaigns and to the General Assembly in 1964.

4. We call for immediate termination of the practice of transporting pupils to parochial schools by County Boards of Education and for the punishment of those officials who persist in this practice.

5. We call for legislation prohibiting the expenditure of funds by Fiscal Courts for the transportation of pupils to parochial schools, and we urge voters to require this of the next session of the Kentucky Legislature.

The Kentucky Baptist Convention reaffirms its devotion to the historic principle of separation of Church and State, endorses public school education at public expense, and pledges to continue the struggle for a church free of government control and a state free of ecclesiastical domination.

Amendment: That Baptist pastors and laymen be encouraged to co-operate with other interested citizens in their locality, in forming groups of citizens for good government, to secure information relative only to the separation of church and state from candidates for state office and to make such information public. Where needed to encourage men with these ideals to offer self for public office. [Unanimously adopted by Kentucky Baptist Convention, November, 1962.]

Implementing The Resolution

By Henry A. Buchanan and Bob W. Brown

The resolution on church-state affairs passed by the Kentucky Baptist Convention at Owensboro in 1962, must now be implemented. We must act, and our actions must mark a deliberate progress toward the goal of strengthening the wall of separation that guards the freedom of both church and state. Here are the next five steps in implementing the resolution:

1. Form a group of informed, concerned, and dedicated persons in each community to be the nucleus of the movement. We want people who will see that every candidate for public office declares his position on church-state issues. One person will be asked to convene this group.

2. Confer with POAU for strength, guidance, and coordination of efforts. We want to win the battle, and POAU has experienced leaders who have won many significant victories. The Lexington committee, 1671 Strader, will guide and assist in the formation of local POAU committees in any community in Kentucky.

3. Organize popular support for legislative proposals to strengthen the wall of separation of church and state. We want to defeat those bills which would open the public treasury to sectarian purposes and to pass bills that would provide further safe-guards against exploitation.

4. Maintain contact with public officials on a local level to protect the interests of the people by requiring that hospitals built with public funds be operated as public institutions, and that existing laws pertaining to the transportation of school children be enforced.

5. The following questionnaire is suggested to serve as a guide in evaluating candidates for public office. Local groups may desire to use additional questions. Responses of candidates should be made public.

QUESTIONNAIRE

1. Are you committed to the principle of separation of church and state?
2. Do you consider separation of church and state to mean that no tax money shall be used for the support of any church sponsored activity?
3. Would you support legislation prohibiting the use of tax money for transporting pupils to church schools?
4. Would you oppose legislation transferring school pupil transportation from the Department of Education to the Department of Public Safety.
5. Would you support legislation prohibiting the wearing of religious apparel by public school teachers in the classroom?
6. Would you oppose legislation providing tuition grants to parents?
7. Do you believe that hospitals built in whole or in part with tax funds should be operated by religious organizations?

Religion And Politics

By Henry Beach, Pastor

Ninth and O Baptist Church, Louisville

It has been said that "Religion and politics do not mix." There's a lot that could be said about the statement. It should be made clear that the issue before any generation demands its answer. Therefore, as time and issues change so do our views of these issues. I'm sure that there was a time when neither the Pastor nor his church were too much concerned about the political issues. Certainly they were not enough concerned to have become involved. In those days one could say that religion and politics did not mix because these areas did not seem to infringe one upon the other.

But, my friend, make no mistake about it, that time has gone. If we save and keep the things that we have always enjoyed we must all stand for them, publicly! Unless we are concerned for the separation of church and state, the day will come when it will be a forgotten phrase. Somehow, I feel that we are largely responsible. We are not losing the battle for separation of church and state in the pulpit. We are losing the battle at the polls. My dear friends we must awake and look at conditions around us. The Kentucky Baptist Convention passed a great resolution at Owensboro, Kentucky, November, 1962, but what will happen to it?

Baptists Are Sleeping

Who is going to sound the call to carry out the meaning of the resolution? Who will lead in this day of threat to the public school? We have too long and too many times cried aloud about a danger and then gone back to sleep. If we believe in the separation of church and state, isn't it worth voting to keep?

No one is more sure of the many things a pastor is called upon to do than the writer of this article. However, I find it quite difficult to look at the condition of the world, our nation, and state, and dismiss it from my mind. The people to whom I preach and serve as their pastor are involved. If there are dangers ahead I believe that a watchman must warn the people. You will surely agree that there are many such places that we face.

It is difficult to express one's self and to keep the reader from feeling that he is critical. But because of this old paralyzing phrase, "Religion and politics do not mix," we have drifted a long way from home base. Baptists pioneered in Kentucky. We planted our churches, established our schools and God blessed every one of them. Our work grew in greatness in every way. However, after seeing that all was good, we began to sleep on the job. All was won. Baptists were numbered in the thousands. We led in Christian educa-

New Chaplain For Western Baptist Hospital

PADUCAH, Ky.—Harley C. Dixon, presently the chaplain at the Louisville and Jefferson County Children's Home at Anchorage, Kentucky, will become the chaplain at Western Baptist Hospital on January 25, 1963. Mr. Dixon replaces Chaplain George Miller, who resigned to become the chaplain at the Miami Baptist Hospital in Miami.

Mr. Dixon is a graduate of Furman University and the Southern Baptist Theological Seminary. He has been with the Louisville and Jefferson County

Children's Home for the past four years. He received clinical training in pastoral care at Central State Hospital and is currently the president of the Kentucky Chaplain's Association.

Chaplain Dixon's program of activities will include ministry to patients and visits to the patients as admitted with special attention to patients scheduled for surgery, to the critically ill and those with emotional, mental or spiritual disturbances. Other phases of the program will include work with relatives, visitors and employees. He will also teach one course in the School of Practical Nursing and represent the hospital in denominational relations work.

tion and were glad of the report. The old ways faded away and new issues were brought upon the political scene such as federal aid for private and parochial schools. But even now religion and politics, some will say, just don't mix. This must surely be pleasing to those whose views are opposed to ours.

What's Happened?

We never dreamed that there would ever be an effort to break the principle of separation of church and state. No, this would never happen, so we closed our eyes to such a danger. Someone awoke us with the situation in Marion County. Now a more planned and continued effort to secure funds for the private and parochial schools has been sounded and from many places. This is not to be misunderstood as criticism for those who want government funds for their schools. If they want to stand for this aid they have the right to do so. However, we believe it's contrary to the Constitution and to this principle we should unhesitatingly stand. If the time comes, that federal aid is given to private and parochial schools, our public schools will suffer beyond the hope of existence. The government cannot support church schools and public schools. But make no mistake about it, unless we face the issue and remove the thing that has paralyzed us, (that religion and politics do not mix) the government will soon give funds to other schools. The battle is not coming, it's here! What kind of a battle? My friends, it's a political battle. Everyone must put his hands to the task and help preserve this great constitutional amendment, and it must be done at the polls.

What To Do

Many of our parents did not have to worry about this issue. They probably never heard much about it. But if I want my children to enjoy the same kind of school that I attended, I must awake to do something about it. My belief is that unless we stem the tide, Catholic nuns will be teaching in our public schools all over our state in a few years. Your grandchildren and mine must be educated, but who will teach them? To do nothing is to say you are not concerned.

What must we do? Carry out the resolution adopted by Kentucky Baptist Convention, November, 1962, Owensboro, Kentucky. Know what the man or woman for whom you vote believes about this most important issue. Support those who stand for the heritage that has been ours for ages. My friend, this is a new day and if we forsake the polls and leave it to others to do our voting, our tomorrows will be filled with heartaches.

The next thing is to encourage the right kind of men to seek the office. Politics is not crooked. It's the individual. Let's encourage men to seek office who will be fair and honest with all and to our Constitution. We will lose what we are not willing to defend.

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Wayland College Names McClung New President

Plainview, Tex. (BP)—The pastor of the First Baptist Church of Plainview, Roy C. McClung, has been elected as the eighth president of Wayland Baptist College here.

McClung, a native of Oklahoma and former pastor of the First Baptist Church of Ada, Okla., will assume the Wayland presidency July 1.

He will succeed A. Hope Owen, who retires June 30 after 10 years as president of the Texas Baptist school. Owen will become president emeritus of Wayland.

McClung, 41, had been pastor of the 3,400-member church here for the past four years. He was pastor in Ada, Okla., from 1954-1958, and pastor of the Ninth and O Baptist Church in Louisville, Ky., 1947-1954.

A graduate of Oklahoma Baptist University, Shawnee, McClung holds the doctor of theology degree from Southern Baptist Theological Seminary, Louisville, Kentucky.

He is a member of the Executive Board of the Baptist General Convention of Texas, the Wayland Board of Trustees, and is president of District Nine of the Baptist General Convention of Texas.

Convention Coming To You!

"What a wonderful Kentucky Baptist Convention in Owensboro"! So said almost every one who attended the 125th session of Kentucky Baptists at Third Church and Sportscenter, Owensboro, last November! It was a mountain-top experience in Baptist fellowship. We raised our sights, we talked and prayed ourselves together, we heard the great themes of the Bible and the plans of Kentucky Baptists to carry out the work Jesus gave to us. We felt a new unity, a new warm strength of togetherness. We became proud to be one of the "community of Christians" called Baptists in Kentucky!

Now, the Kentucky Baptist Conferences, beginning now, January 19, in 14 different centers of Baptist life, are taking the "best of Owensboro" to people who could not attend, and giving more of what we could only give a little in the short time allowed each emphasis of our work at the Annual meeting. So, you come! Check the list of towns, the youth rallies, the special Bethel College Rally—and attend. Take people who do—and do not—go to State Conventions! This is our chance to get better acquainted with each other, with the Lord, and with the Baptist program for Jesus Christ.

Get acquainted with Dr. Doak S. Campbell, Baptist educator and consultant, who will have an office in Middletown this year and be a special consultant in Christian Education on our staff. Get to know better Dr. A. B. Colvin, our superintendent of missions and secretary of evangelism, who will thrill your soul with his messages. Get to know Dr. Robert J. Hastings, splendid secretary of stewardship promotion in our state, and an authority in financing a church. Get to know the Baptist School presidents, fine educators and Baptist leaders, who will be in each conference! I want to know YOU, TOO! So come!

Yours and His,

Harold G. Sanders

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Religious News In Review

The Kentucky Scene

Some 60 students at New Orleans Baptist Theological Seminary are candidates for degrees in the mid-winter commencement, January 22, at 7:30 p.m., in the Roland Q. Leavell Chapel. In the graduating class there are 29 candidates for the basic theological degree—bachelor of divinity. Eleven students are eligible for the master of religious education degree. Chester Clarence Irvin, Louisville, will receive the Master of theology degree at this time.

William Everett Tumblin, pastor of the Lower Creek Baptist Mission, Red River Association, was ordained to the gospel ministry by the Lee Street Baptist Church, Valdosta, Georgia, December 30. The Lower Creek Church is a mission of the Beattyville Baptist Church where James E. Casey is the pastor.

Several churches in the Boones Creek Association have recently called new pastors. The Mt. Olive Church has called Norris Williams, a student at Georgetown College. Roland Davis is the new pastor at the Macedonia Church; and Panola Church has called Carl Smith, 285 South Ashland, Lexington.

Mrs. Polly Hargis Dillard of Louisville has recently written a book, "God's Care in Autumn and Winter," which is listed in Southern Baptists' church study course for use with Beginner children. The book is a guide for workers who want to provide good learning experiences for four and five-year-olds whose parents participate in a church study course. Stories, Bible verses and a list of resource materials are included, and the book is available through the Baptist Book stores.

Twelve college and universities will participate in the Third Annual Bluegrass Invitational Debating Tournament, January 18 and 19, at Georgetown College. First and second place winners of both affirmative and negative teams will be awarded trophies. Six rounds of traditional debate on the current topic—Resolved: That the Non-Communist nations should establish an "Economic Community"—will be held, beginning Friday at 1:00 p.m.

Baptists Elsewhere

Five additional countries were entered by the Southern Baptist Foreign Mission Board in 1962, giving it work in 52 of the world's geographical entities. Also during the year, the Board appointed 127 new missionaries, re-appointed two, and employed 11 missionary associates to bring its overseas staff at year's end to 1,639 (1,627 missionaries and 12 missionary associates).

James C. Wilkinson, 82, a minister for 62 years and former president of the

Georgia Baptist Convention, died December 31 in an Athens hospital after a three-month illness. Funeral services were held January 2 in the Athens First Baptist Church where he retired as pastor in 1949 after a 28-year ministry.

The BAPTIST MESSENGER, weekly paper of the Baptist General Convention of Oklahoma, began 1963 with the largest circulation in its 50-year history, according to Editor Jack L. Gritz of Oklahoma City. Circulation has reached 81,305.

The Board of Directors of Christianity Today has elected Wilbur D. Benedict as its publisher. He was for 34 years on the staff of The Saturday Evening Post, and more recently has been regional advertising manager for Presbyterian Life.

E. Odell Crowe, manager of the Baptist Sunday School Board's Retail Advertising Department, said that his department has cooperated with the Spanish Publishing House, El Paso, to produce the first Baptist Book Store catalog in Spanish. Crowe made the translations from the English and the publishing house printed the 32-page catalog.

Construction tests with extra heavy weight loadings are being carried out to insure the safety of a balcony in the First Baptist Church, Jefferson City, Tennessee. A portion of the balcony fell during a Christmas program being conducted by Carson-Newman College, which uses the church auditorium for its chapel services. About 100 students were in the falling section but only 25 received minor injuries.

A. Hamilton Reid, executive secretary of the Alabama Baptist state executive board, will continue to serve temporarily in the top Baptist executive position, according to J. R. White, of Montgomery. Dr. Reid officially began retirement January 1, 1963, after 18 years as executive secretary. The executive board has asked Dr. Reid to continue his service to the denomination for an indefinite period until his successor has been chosen.

Southern Baptist churches will cooperate in the enlistment of 1,000,000 adults in a systematic study of fundamentals of Baptist faith during the first quarter of 1964 in Training Union. The enlargement campaign proposes to give a new concept of adult work in Training Union, to introduce a new organizational pattern to many adults, and give doctrinal training to prospective workers who may be enlisted in enlarged Sunday School and Training Union organizations in the fall of 1964.

Officials of the Baptist World Alliance asked the Union of Soviet Socialist Republics to invite an impartial inter-

national committee to investigate charges of religious persecution in the Soviet Union. At the same time a letter was sent to Secretary of State Dean Rush asking clarification of incidents in which 32 Siberian Christians were turned away from the United States embassy in Moscow. The Baptist leaders suggested that the investigating committee be composed of representatives of the United Nations, the World Council of Churches and the Red Cross. They would report back "to world Christendom and the governments of the United Nations."

Baptist Hour's sermon topics for February are as follows: February 3, "How Great Is Your God?"; February 10, "The Cosmic Christ," February 17, "The Ultimate Power," and February 24, "Man on the Moon."



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KENTUCKY BAPTISTS AT WORK

Sunday School



Harold Wilder

Advanced Standard Award, Little Union

By Roy E. Boatwright

For the second year in succession the Sunday School of the Little Union Church in Nelson Association has attained the Advanced Standard. This is an accomplishment worthy of commendation. The requirements are high, therefore, only a few Sunday Schools in the convention ever attain such recognition. Among the many requirements difficult to obtain is the one calling for three-fourths of the departments to be recognized as standard for the Sunday School year for which the application for the Advanced Standard is made.

The following is a list of standard units which Little Union has attained:

- Nursery Department, Superintendent: Mrs. William Greer
- Beginner Department, Superintendent: Mrs. Dorsie Bowman
- Primary Department, Superintendent: Mrs. Orvan Hendricks
- Junior Department, Superintendent: Mrs. R. C. Peavler
- Class Teachers: Mrs. Earl Ashley, Mr. Cordell Colvin, Mr. James L. Hickman, Mrs. Alma Coulter, Mr. Omer Coulter, Mr. Omer Coulter, Mrs. Earl Lutz, Mrs. Leo Hardin, Mr. Charles Ashby

Young People's Department, Superintendent:

- Mr. Harvey Rogers
- Class Teachers: Mrs. Ella D. Hardin, Mr. Harry Rogers

Married Y.P. Dept., Superintendent:

- Mr. Earl Lutz
- Class Teachers: Mr. Amos Tate, Mrs. O. M. Rogers

Adult Department, Superintendent:

- Mr. Corbit Hardin
- Class Teachers: Mr. H. B. Woodson, Mrs. Harold Wilder, Miss Stella McMichael, Pastor Harold Wilder

Extension Department, Superintendent:

- Mrs. Logan Calvert

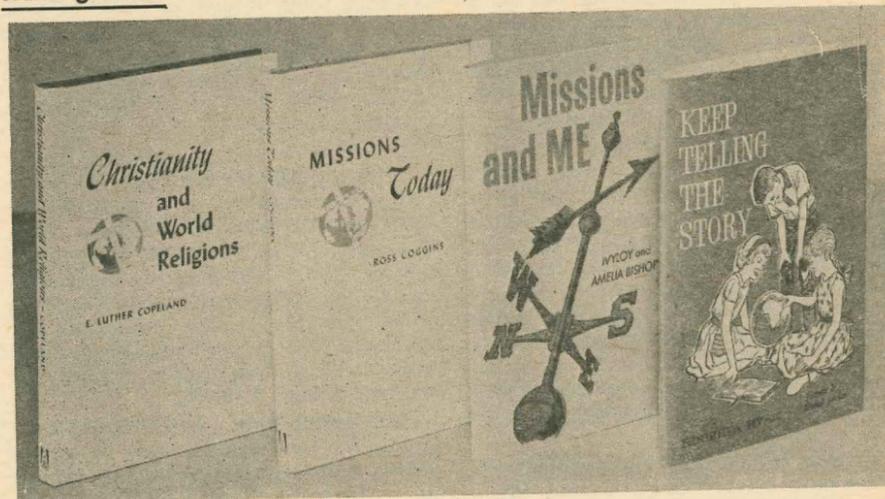
Other units are close to becoming

standard and some will soon accomplish this task.

We wish to commend Pastor Harold Wilder, Sunday School Superintendent Leo Hardin, and the officers and teachers who have made such marvelous progress in Sunday School work. Wilder reports that every phase of the church work has increased, and much is due to following the standard requirements.

There are other Sunday Schools that are close to attaining the Advanced Standard. We will report these as soon as the applications come to our desk.

Training Union



World Mission Books

WORLD MISSIONS WEEK, APRIL 22-26, 1963

By Bob Wayne

Four new books, and three new units of study have been prepared for use in the churches during World Missions Week. Shown above are the books for the Juniors through Adults. Units of study are being prepared for the Nursery, Beginner and Primary age groups. These books will not be in the Book Stores until the first of February.

Your church can begin its preparation for World Missions Week right now. Use the following as a check list of things to do in your church:

1. Be sure that World Missions Week is in your church calendar.
2. Begin now to talk about World Missions Year, and the special week of World Missions emphasis.
3. Select those who will teach the seven books in your church.
4. Make plans for your teachers to attend one of the following World Missions Teachers' Clinics to be held February 25-March 1:

- February 25—Central Baptist Church Paris, Ky.
- February 26—Central Baptist Church Corbin, Ky.
- February 27—Glendale Baptist Church Bowling Green, Ky.
- February 28—Immanuel Baptist Temple Henderson, Ky.
- March 1—Farmdale Baptist Church Louisville, Ky.

WESTERN RECORDER

Woman's Missionary Union

Information On Future G.A. Activities

By Miss Rosa Fiechter

G.A. QUEEN'S COURT

Intermediate G.A.'s who have completed Queen, Queen-in-Service, Queen-With-A-Scepter, Queen-Regent, or Queen-Regent-in-Service steps since March, 1962, may attend Queen's Court at Georgetown College, March 15-17. Each girl must bring a statement from her Reviewing Council indicating the Forward Step the girl has completed. The opening session will be at 7:30 on Friday night, with registration beginning at 2:00 Friday afternoon. The last session will be held Sunday morning, ending at noon. An adult must accompany each group attending.

Registrations will be accepted until the limited capacity of the college is filled. Cancellations must reach the W.M.U. office at least one week before Queen's Court for refund. The cost will be approximately \$6.00 (\$1.00 registration fee, plus meals which will be taken in the college cafeteria). Send \$1.00 registration fee for each girl and counselor to the W.M.U. Office, Kentucky Baptist Building, Middletown, Kentucky, with the following information about each girl: Name, Address, Forward Step Completed, Age, Church, City, and the Date. Also send the name and address of the counselor or designated adult accompanying the group. You may use the Registration Blank that appeared in a recent issue of the Western Recorder or the one that is being sent to you. Complete information will be sent to each one making reservation.

It has been brought to our attention that Nellie Searcy (now Mrs. Larry Timberlake, of Louisville) was probably the first G.A. Queen in Kentucky and the youngest girl to attain the rank of Queen back in June, 1932, as she was only twelve years old. If you know of anyone who attained this rank prior to the above date, please send me the data substantiating the claim.

G.A. CONVENTION

You will find below the hotel and motel rates for Girls' Auxiliary Convention to be held in Memphis, June 18-20, 1963. Contact your regional youth leader for information about busses. Rates as given below are per person per day:

HOTELS AND MOTELS	Single	Double Bed		Twin Bed		Room	
		For 2	For 2	For 3	For 4		
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King Cotton	6.50	4.00	5.00	3.00	2.50		
William Len	5.00	3.50	4.00	3.00	2.50		
Chisca Plaza	5.75	4.25	4.50	3.00	2.50		
Tennessee	4.00	3.00	5.00	2.50	2.50		
Admiral Benbow Inn						16.00	
Downtowner Motor Inn						12.00	
Holiday Inn Hotel Courts						14.00-16.00	
Travelodge Motor Hotel						13.00-15.00	

Mrs. D. Wade Armstrong Dies in California

Mrs. D. Wade Armstrong, wife of Dr. D. Wade Armstrong secretary of evangelism for California Southern Baptists, was buried in Fresno, California, on December 25, 1962. Mrs. Armstrong was afflicted with leukemia.

Word from Dr. Armstrong to Kentucky friends described the moving memorial services on Christmas day in which a 44-voice choir sang the "Hallelujah Chorus."

The Armstrongs are remembered with great affection by many Kentucky Baptists. While in Kentucky for seminary training at Southern Baptist Seminary, Dr. Armstrong served as pastor of a number of Kentucky churches, including the Irvington Baptist Church. Besides her husband, Mrs. Armstrong is survived by her three sons and one daughter.

Men Asked To Pray For Crusades In Japan

MEMPHIS (BP)—The Japanese New Life Movement Crusade is being suggested as a major object of prayer during the observance of Baptist Men's Day Jan. 27, in Southern Baptist churches.

George W. Schroeder, Memphis, executive secretary of the Convention's Brotherhood Commission, a sponsor of the observance, said Baptist men can play an active role in the crusade.

Even though they may not be among the 600 pastors and laymen who plan to share the gospel with the Japanese March 26-May 5, they may engage in intercessory prayer. They can ask God to move in his power upon the people of Japan who will hear the gospel during the crusade, Schroeder said.

They may also lead their churches to adopt prayer partners with churches and missions in Japan between now and the crusade, he added.

T. A. Patterson of Dallas, executive secretary of Texas Baptists, can provide church prayer partners, Schroeder said.

Aim of the crusade is to saturate Japan with the gospel. Most of its 94 million inhabitants aren't Christians.

This Baptist Men's Day observance will be the first since the name of the Conventionwide event was changed from Layman's Day and the date moved from October to the fourth Sunday in January.

One of the features of Baptist Men's Day this year is a prayer breakfast by each church group the morning of January 26.

A major objective of Baptist Men's Day is to recognize men for the service they have rendered and to challenge them to live out their Christian faith even better.

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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 Harlan Baptist Church	Tuesday, January 22	2:30- 5:00 7:00- 8:45
	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.

Kentucky Baptist Foundation

An Investment Not Affected By the Stock Market

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

An interested Baptist in Kentucky has given to the KENTUCKY BAPTIST

FOUNDATION, over a period of several years, \$25,000.00 in annuity gifts on which the donor receives an income of \$1,775.00 each year until death. This is at a rate in excess of 7%. Where could one make a more profitable investment?

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Two other notable aspects of the transaction are that there will be no inheritance tax on the gifts, since the estate is reduced in that amount and only a portion of the annuity is taxable as income tax.

There are many ways of tax savings that would accelerate gifts to the Lord's work.

Bill Moyers Named Peace Corps Deputy

WASHINGTON (BP)—Bill D. Moyers has been appointed deputy director of the Peace Corps, according to announcement by President John F. Kennedy.

Moyers is a former director of information for Southwestern Baptist Seminary, Fort Worth, Texas. In his new peace corps post Moyers succeeds Paul Geren, who resigned last June to accept a State Department diplomatic post in Africa.

The deputy director job is in the number two position in the Peace Corps, second only to Director Sargent Shriver. The deputy director's salary is \$19,500.

Prior to his new appointment, Moyers was associate director for public affairs of the Peace Corps. He was in charge of recruiting activities, and he coordinated the agency's relations with members of congress.

Moyers, at 28, will represent one of the youngest presidential appointments ever presented to the senate for confirmation. As for the youthfulness of the appointee, Shriver found it "very fitting," observing that "in much of the world, particularly in new African nations, young men are the responsible leaders."

A native of Hugo, Oklahoma, Moyers grew up in Marshall, Texas, and graduated from the University of Texas and the Southwestern Baptist Seminary. Prior to his Washington experience he was headed for a job of teaching ethics at Baylor University.

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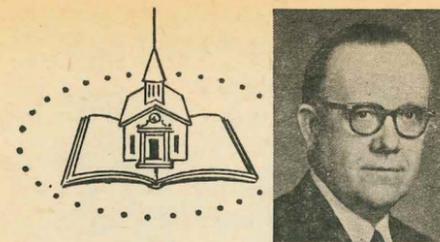
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SUNDAY SCHOOL LESSON

By H. C. Chiles

WHY JESUS TAUGHT IN PARABLES January 27

After His withdrawal to the seashore near Capernaum, great and eager multitudes gathered to hear our Lord. When the crowds assembled on the curved shore and covered the rising ground behind, Christ stepped into a boat and had it moved out a little from the shore. From that novel pulpit He addressed the multitudes in a new style of teaching, namely, that of parables or vivid word pictures.

"Parable" is a word which comes from the Greek "paraballo," meaning "to throw beside or to place two things alongside each other for comparison." Taking an earthly story of some well-known event or some fact true to daily life, Christ presented a profound spiritual truth in the most simple and attractive form. In this particular case, he employed the figure of a sower scattering seed by the old fashioned method of broadcasting.

1. The Sower.

Interpreters of this and kindred passages have regarded the sower in this parable as a type of Christ during His earthly ministry. Then, they have thought of the sower as a type of all of Christ's servants down through the centuries whom He has chosen to scatter the seed of the Word of God. Truly, it is a marvelous privilege and a tremendous responsibility to be a preacher or a teacher of the Word.

2. The Seed.

The seed is the Word of God. It is to be sown in the hearts of men wherever they dwell, without reference to their character or condition. We owe the Word of God to all men everywhere. It has not been given to us simply to enjoy or to hoard. It has been committed to our trust in order that we may share it with all who have never received it. We should dedicate ourselves anew to the task of proclaiming it far and wide, doing our best to see to it that all have an opportunity of hearing the glorious gospel of Christ.

3. The Soil.

The soil represents human hearts. The character of the hearer determines the effect of the Word upon him. The results of the sowing of the gospel seed everywhere depend on the condition of the hearts of those to whom it is ad-

ressed. That which one takes from the Word depends on what he first brings to the Word.

I. Parables Conceal Truth From Some. Mark 4:10-12.

The parables of Christ did not provide any illumination for the unreceptive and unbelieving. They had hardened their hearts and closed their minds to the truth. Because of their unwillingness to acknowledge that they were sinners and to admit their need of forgiveness, God could not do anything for them except to leave them to their own delusions. Satan has blinded the minds of unbelievers and they cannot understand the mysteries set forth in God's Word. Those who refuse to see and to understand are hopelessly blind to the truth.

II. Parables Reveal Truth To Some. Mark 4:13-20, 33-34.

Christ explained the meaning of the parable of the sower to the disciples, whose hearts were prepared to receive the lessons which He taught. It appears that an understanding of this parable was the key which unlocked the meaning of the other parables. If the disciples could rightly interpret it, they would have the key to the correct interpretation of the various other parables.

Our Lord analyzed His own parable, point by point, and gave to each symbol its own significance.

While our Lord did not identify the sower, we are justified in thinking of those as being sowers who have been faithful in the sowing of the good seed of the Word of God.

Christ discerned four classes of hearers which typified the four kinds of soil:

1. The Wayside.

The wayside hearers are those on whom the message of Christ is wasted. They hear His words but do not admit them. What a pity when the preached Word does not find an entrance and Satan and his emissaries steal it away, as the birds pick up the seed from the solid ground! Satan snatches away the Word from the hearts of the lost, lest believing it they should be saved. His greatest desire is to prevent people from believing the Word, accepting Christ and being saved. He takes away the Word by causing forgetfulness of it,

or he prevents its reception by creating prejudices against it or by getting the mind occupied with other things.

2. The Stony.

Shallow hearers listen to the Word with joy, are carried away with emotional enthusiasm, and allow their feelings to gush, but they do not have any staying power. They are impulsive, emotional and unstable. They hear the Word, but they quickly forget it. They eagerly follow some new voice in the pulpit—for a time, but as soon as he says something they do not like because it applies to their misconduct they stay at home. Shallow ponds are easily stirred, but the great depths of the ocean are never easily moved.

3. The Thorny.

Christian fruitfulness is often prevented by carelessness, indifference, business, pleasure, selfish ambition and the like. Far too many have mixed motives and divided loyalties. One is often present in a worship service, but only in body. He is planning, plotting or playing, but is not giving any heed to the Word that is being spoken. Anything, however innocent or good it may be in itself, becomes a thorn if it dwarfs or crowds out something better.

4. The Good.

The heart which is good soil is one which accepts God's will, walks in His ways, endures affliction for His sake and awaits His recompense.

Fully conscious of how insignificant His cause and kingdom must have appeared to the multitudes who listened to His words, Christ reminded them that His cause would yet attain proportions far beyond what they could imagine. In contrasting the beginnings of the kingdom of God with its future growth, He selected a seed which was proverbially small and compared it to a plant of astonishing size into which it would develop. Whereas Christianity was extremely small in its beginnings, He was teaching them that it would become world-wide in its scope and influence. Little soon becomes much when God is in it or uses it.

Our task as Christians is to sow the word of God in good soil, leaving the results in the hands of Him Who thoroughly understands the secrets of growth. If we are faithful in sowing the proper seed, we can be assured of a good harvest.

**ACADEMIC FREEDOM IN
THE DENOMINATIONAL SEMINARY**
(Continued from Page 3)

critical judgment upon these sources, and the forming of one's own conclusions.

Of course, if this free inquiry leads one to conclusions and convictions outside the boundaries of the confession of faith to which he has subscribed as a sign of his covenant with his denomination and his colleagues, he is obligated to make this fact known to the proper school authorities.

(4) *Closely akin to the freedom of research and thought is freedom of teaching, public utterance and publication.* Here, however, the covenant within which the teacher works necessarily limits his freedom.

In the first place, *this freedom is obviously limited by whatever confessional statement the teacher has agreed upon as one of the terms of his employment.* The validity of such a confessional limitation on academic freedom, provided it is "clearly stated in writing at the time of the appointment," is recognized not only by the American Association of Theological Schools,⁷ but also by the American Association of University Professors in their famous 1940 statement on "Academic Freedom and Tenure."⁸

In the second place, *freedom of teaching, public utterance, and publication is limited by the ethical restraint of concern for one's colleagues and the reputation of his school.* Of this point, also, the above mentioned statement of the American Association of University Professors takes relevant account.⁹ The boundaries imposed by this ethical restraint cannot be defined legalistically. The teacher must exercise his own discretion and follow his own conscience. Clearly, he is not free to destroy his employing institution or the vocational opportunities of his colleagues. But he is free to teach and publish in harmony with his theological covenant, within the area of his scholarly competence, and in conformity to canons of good scholarship and good taste.

(5) *Finally, there is the faculty right of mutual discussion and access to the basic outlooks and presuppositions of one's colleagues.* This freedom is grounded primarily in the nature of Christian community as a fellowship of shared life. But it is also necessitated by a sound understanding of the nature of the educational task.

The assumption that the professor is autonomous or at any rate has no obligation to enter into discussion with his peers makes impossible an ideal of the wholeness of the education of the student. "The planning of the whole education of the student is the responsibility of the whole faculty; ultimate responsibility for the task is joint responsibility."¹⁰

These, then, are some prominent aspects of faculty freedom.

3. *There is also, though too often overlooked, the academic freedom of the student.* In a sense, the academic freedom of the student depends upon the academic freedom of the faculty. That is, the best possible guarantee of the student's freedom to learn is the teacher's freedom to study and teach. But that is not the whole story.

The academic freedom of the student is his right to be exposed to a variety of views, to differ, to doubt, to question, to challenge these various views, including his teacher's, and to make up his own mind. To put it somewhat negatively, he should be free from incompetent, inaccurate, dishonest and dogmatic teachers.

Academic crime is defined by Robert M. Hutchins, in his book *The University of Utopia*, as follows: "The real academic crime is indoctrination, which is only slightly worse in Utopia than the crime of refusing to discuss. For these crimes a Utopian professor can be removed . . ." ¹¹ Refusing to "indoctrinate" the student does not mean that the teacher should not express his own opinions or convictions. Rather, it means that he is not to coerce or brainwash his students. Indoctrination in the bad sense meant here is the dogmatic insistence that the student agree with the teacher. A good teacher recognizes the possibility that he may be wrong, encourages the student to explore other views than his, and rejoices when the student pursues ideas independently.

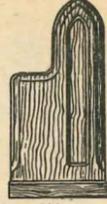
This attitude of the teacher helps safeguard the student against this type of indoctrination which denies his freedom. Another safeguard is the inclusion on the faculty of scholars who, within the boundaries of the theological covenant of the school, hold differing views. In other words, it is the "academic pluralism" of the faculty.¹²

Academic freedom is a "many splended thing." Possibly this outline has omitted some of its significant elements. But I believe that academic freedom in the denominational seminary includes at least this much.

FOOTNOTES

1. "Academic Freedom and Tenure in the Theological School," statement adopted by the American Association of Theological Schools at its biennial meeting in Richmond on June 16, 1960. Published in *Bulletin 24* of the American Association of Theological Schools in the United States and Canada, June, 1960, pp. 34-38.
2. John J. Corson, *The Governance of Colleges and Universities* (New York, McGraw-Hill, 1960), p. 97.
3. *Ibid.*, p. 103.
4. *Ibid.*, p. 106.
5. *Ibid.*, p. 107.
6. "Academic Freedom and Tenure: Statements of Principles," *Bulletin of the American Association of University Professors*, Spring, 1959, pp. 107ff.
7. See note 1 above.
8. See note 6 above.
9. See note 6 above.
10. John S. Diekhoff, *The Domain of the Faculty* (New York, Harpers, 1956), pp. 82-83.
11. *Ibid.*, p. 100.
12. Cf. *ibid.*, pp. 102-103.

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Mrs. J. A. Boulware

Centenarian Spends 70 Years in One Church
By James D. Hopkins

Few churches have the rare privilege which is ours to have in its membership one who has lived to be 100. Mrs. J. A. Boulware, Springfield, Ky., was 101 years old December 27, 1962. The remarkable thing about her is she has an active mind that still works for God.

She was born in Henry County, near New Castle, Ky., in 1861, and was converted at the age of fourteen in a revival meeting in the Hillsboro Baptist Church. At the age of thirty-one she married and moved to Springfield, where she holds the honor of being our oldest member.

During the seventy years she has been a member of the Springfield Baptist Church, her most treasured memory comes from a class of young girls she taught for some fifteen years. Equally important are the lessons she learned in worship. As she puts it, "Prayer means everything to me."

Mrs. Boulware is still active. She dresses herself, manifests a good appetite at the table and keeps interested in what is happening around her. Her eyesight is failing and she has had to discontinue reading the Bible daily. This does not keep her from quoting her favorite Scripture, among which is Psalm 23. She loves her church and listens every Sunday to its broadcast. Her local church has had an important place in her life.

"I don't claim any credit for living these many years," she says. "It is His mercy. My advice to young people today is to give their lives to Christ. This is the most important thing."

January 17, 1963

1962 Receipts Neared \$19,000,000 Figure

NASHVILLE (BP) — Cooperative Program receipts for activities of the Southern Baptist Convention reached \$18,917,476 during 1962.

This fell short of the 1962 goal of \$19,917,500 but was a gain of 6.79 per cent over 1961 receipts. The increase of 1961 receipts over 1960 was only 1.35 per cent, indicating that the dollar amount of the 1963 increase was over four times that of the 1961 increase.

The \$18,900,000 in receipts meant that operating budgets of all S.B.C. agencies, totaling \$13,938,500, were completely met. Agencies got 82.38 per cent of their 1962 capital needs.

Designations to S.B.C. agencies during 1962, including funds contributed

She has had a rich, full life and continues to meet life with a smile. Her motto for living is one that every Baptist could well adopt—"Be right with God!"

during two missionary weeks of prayer, amounted to \$13,729,650. This was a gain of 11.41 per cent over 1961.

The 1962 increase in Cooperative Program receipts was \$1,202,336. The increase in designations was \$1,405,893.

The 1962 contributions through both reached \$32,647,126.

Convention Treasurer Porter Routh here analyzed the financial report this way:

"Southern Baptists are grateful for the growing confidence in the Cooperative Program as a channel for demonstrating missionary concern and compassion.

"We thank God for Southern Baptists who in their individual commitments, their church meetings, their state conventions, have provided the \$18,917,476 during 1962.

"We pledge to Southern Baptists for all of the agencies that care will be used in the expenditure of these resources to the end that more men might be brought to God through Jesus Christ."

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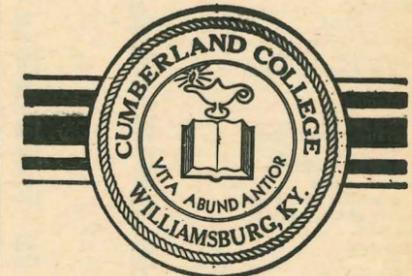
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Louisville Walnut Street	1309	9	335
Missions (3)		180	
Madisonville, First	977		251
Mission	27		
Louisville, Crescent Hill	956	11	219
Mission	117		46
Covington, Calvary	940		
Elizabethtown, Severns Valley	894		265
Mission	61		
Lexington, Calvary	890	8	188
Mission	67		
Mayfield, First	886		
Mission	102		276
Louisville, Carlisle Ave.	878		170
Owensboro, First	871	3	170
Mission	93		227
Bowling Green, First	835		66
Mission	83	4	364
Owensboro, Third	821		130
Murray, First	823	1	200
Harrodsburg	812	2	28
Mission	30		159
Lexington, Grace	758		15
Mission	15		157
Newport, First	687	1	149
Glasgow Baptist Church	685		28
Mission	28		209
Somerset, First	668	1	40
Missions (2)	135	2	194
Louisville, Beechmont	662	1	135
Missions	272	2	201
Louisville, Buechel Park	652	3	222
Missions	116		174
Paducah, Immanuel	648		169
Erlanger	619		223
Louisville, Valley Station	618	8	76
Campbellsville	618		171
Missions (3)	89		151
Louisville, Rockford Lane	589	1	266
Lexington, Rosemont	586	2	184
Louisville, Green Acres	574	9	11
Georgetown	554		86
Mission	28	1	43
Frankfort, First	544		122
Mission	72		163
Shelbyville, First	536	1	80
Ashland, First	534	1	134
Missions (2)	150	2	173
Louisville, Victory Memorial	529	1	191
Louisville, Bapt. Tabernacle	512	1	111
Owensboro, Hall Street	498	2	132
London, First	496		163
Henderson, Immanuel	494		168
Mission	134		153
Ashland, Unity	485	1	124
Paducah, First	472	3	133
Winchester, Central	487		113
Corbin, Central	476	3	107
Louisville, Farmdale	461	1	152
Lexington, Porter Memorial	466	1	31
Louisville, Hazelwood	474		118
Franklin, First	456		96
Missions (2)	11		82
Russellville, First	453		110
Mission	72		80
Middlesboro, First	446		186
Ludlow, First	435	1	146
Louisville, High View	426		40
Winchester, First	424	3	98
Missions (2)	102		19
Central City, First	419		165
Louisville, Ralph Avenue	417	2	187
Mission	40		32
Hazard, First	416	1	97
Missions (2)	81		187
Hodgenville, First	415		108
Bowling Green, First	415	7	124
Mission	52		140
Nicholasville	415		88
Walton, First	413		101
Louisville, Deer Park	405		386
Corbin, First	405		378
Lexington, Central	401	4	72
Lebanon, First	395	9	62
Mt. Washington, First	386		129
Lawrenceburg, First	378	2	87
Mission	72		205
Bardstown	378	1	130
Harlan	376		62
Missions (2)	87		144
Owensboro, Eaton Memorial	374	2	135
Ashland, Pollard Ave.	373	1	97
Mission	62		147
Louisville, Chapel Park	371	1	109
Versailles	371		153
Louisville, Immanuel	367	2	126
Louisville, Ridgewood	366	5	
Louisville, Shawnee	361	3	
Campbellsville, South	356		
Radcliff, Stithon	353	3	
LaGrange, DeHaven Memorial	349		
Owensboro, Crabtree Ave.	345		
Barbourville, First	338	5	
Missions (2)	92		

Middletown, First	318		104
Louisville, Clifton	315		100
Mission	78	1	42
Louisville, Fern Creek	310		113
Hawesville	306		101
Owensboro, Lewis Lane	303		106
Cold Spring, First	294	1	111
Hopkinsville, Edgewood	280		93
Henderson, Audubon	278		87
Mission	56		
Lexington, South Elkhorn	271	2	118
Frankfort, Memorial	268	3	127
Louisville, Valley View	267		114
Falmouth	265		26
Mission	34		
Frankfort, Crestwood	264		72
Stanford	254		128
Mission	26		
Taylorsville, First	252		116
Marion	241		64
Lexington, Gardenside	228	7	118
Independence			
Hickory Grove	225	6	56
Mission	15		
Taylorsville, Kings	219		136
Shelbyville, Highland	202	2	103
Harrodsburg, Bruner's Chap.	203		76
Owensboro, Seven Hills	200		59
Louisville, Fourth Ave.	185	5	67
Ashland, Second	179	1	59
Albany, Stony Point	179		89
Ft. Thomas, Highland Hills	145	2	47
Mission	115		
Gilbertsville, Bethel	110		55
Frankfort, East	91		57
Stamping Ground,			
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