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**WESTERN** **RECORDER**

SEPTEMBER 5, 1963

**THIS WEEK**

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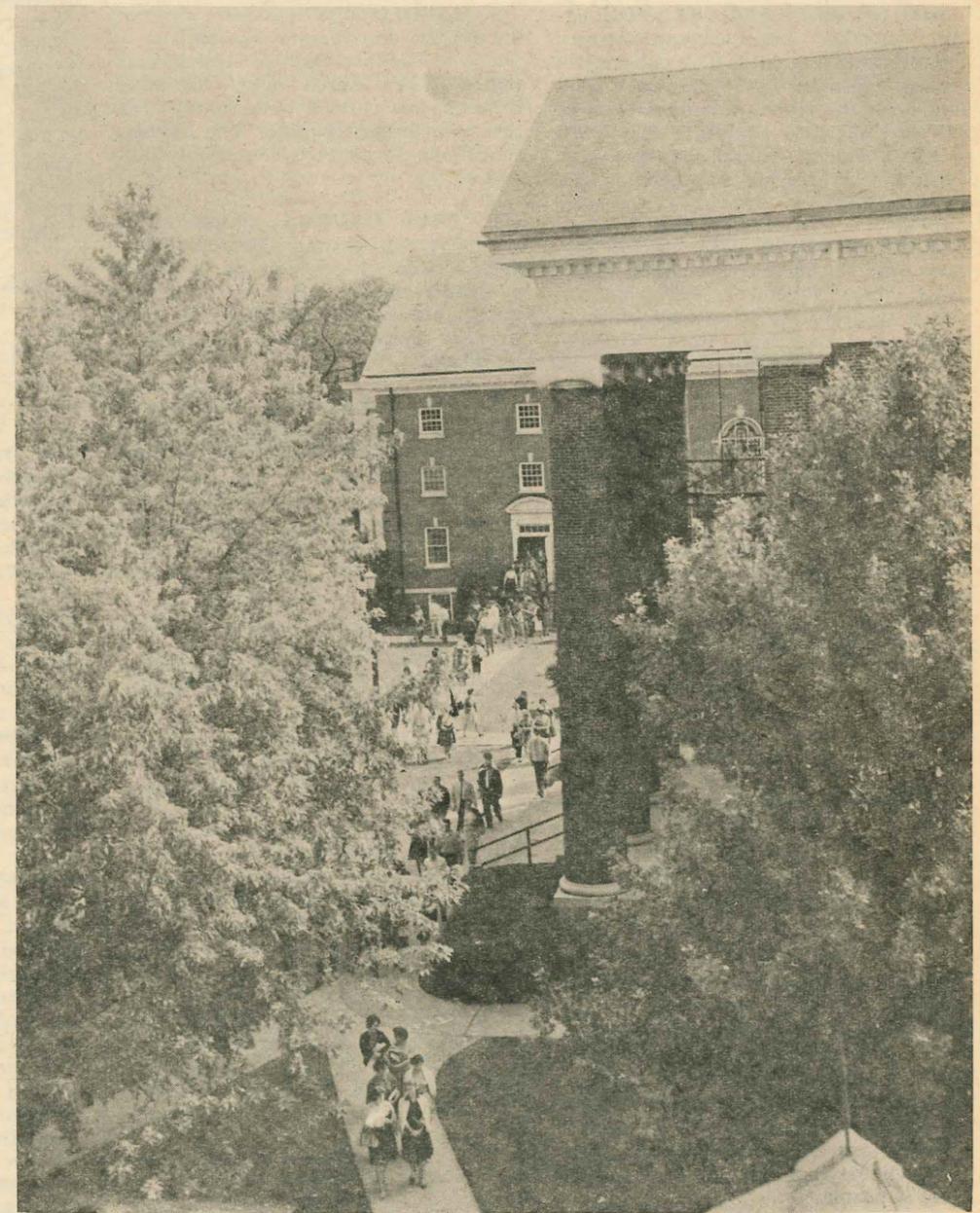
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**BAPTIST FORUM**

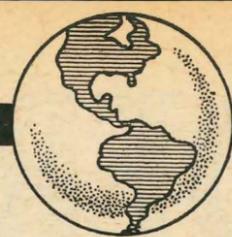
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**SUNDAY SCHOOL LESSON**

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SEPTEMBER brings thousands of students to college and university campuses across Kentucky. Kentucky Baptist schools will have a new high in enrolment. More pictures and story on pages 10 and 11.



**SAM ED BRADLEY**, well known Kentucky Baptist, is seriously ill in the St. Vincent Infirmary, Little Rock, Ark. The nature of his illness is not known at press time but his condition is regarded critical.

**MRS. CHARLES STRICKLAND**, long-time member of Parkland Baptist Church, died August 3, 1963. She was a retired registered nurse, having graduated with the first graduation class of the old Deaconess Hospital. The WMU of the Parkland Church has passed a resolution expressing appreciation for her life.

**OLLIE CHESHER**, pastor of the Calvary Baptist Chapel, Franklin, Kentucky, since November, 1961, has resigned to accept the pastorate of three churches in the Eagle Rock, Virginia, area. He is a graduate of Centre College, Danville, and Southern Seminary in Louisville.

**IMMANUEL BAPTIST CHURCH**, Lexington, has heard many of the young men they have ordained to the ministry. While the pastor was on vacation, the pulpit has been filled each Sunday by a different young minister that the church has ordained.

**G. W. BULLARD**, pastor, Gregory Memorial Baptist Church, Baltimore, Maryland, has been appointed general chairman of arrangements for the Southern Baptist Convention at Atlantic City, New Jersey, next May.

**DUNCAN J. SMITH** has resigned as pastor of the Nortonville Baptist Church and accepted the Salem Baptist Church at Pembroke, Kentucky. He has served the Nortonville Church for three years. He began his work at Salem on September 1.

**GLENCOE BAPTIST CHURCH** reports the results of their recent revival. The evangelist was John W. Rayburn, pastor of the Eastside Baptist Church, Dover, Florida. There were 30 additions by baptism, 3 by letter and one decision for missionary service. There were 9 rededications and four decisions made in the home but not public. J. Hugh Long is pastor.

**FRANCES ANN HITE**, daughter of Pastor and Mrs. Norris G. Hite of Harlan Baptist Church, was married recently to Mr. Joe Wilkins of Bowling

Green, Kentucky. The newly-weds are students at Western Kentucky State College. Joe is the son of Mr. and Mrs. Fred Wilkins, members of First Baptist Church, Bowling Green. Mr. Wilkins is a deacon of the church.

**J. HAROLD REYNIERSON** observed his fourth anniversary as minister of music at Calvary Baptist Church, Lexington. The church noted the event through the church bulletin with expressions of appreciation. The Reyniersons have three boys: James, William and John.

**R. PAUL CAUDILL**, pastor of the First Baptist Church, Memphis, Tennessee, went to Poland on a 17-day preaching mission. He was invited by the Baptist Union of Poland. He plans to visit Germany before returning to the States.

**CLIFFORD BRUFFEY**, missionary to the deaf in Jacksonville, Florida, has been elected president of the Southern Baptist Conference of the Deaf. The group has just closed their 15th annual session in Louisville. The next meeting will be at Glorieta, New Mexico, at the Baptist Assembly. Bruffey succeeds

*Earnestly Contend for the Faith Which was Once for All Delivered to the Saints—Jude 3*

## WESTERN RECORDER

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CONVENTION**

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Harold G. Sanders, Executive Secretary-Treasurer, Executive Board of the Kentucky Baptist Convention.

Second-class postage paid at Middletown, Kentucky.

Cost of making cuts must be borne by those sending pictures for publication.

Robert Boltz, New Orleans. More than 240 persons registered for the conference in Louisville. They represented 23 states.

**FLORIDA** led all states in the establishment of Church Libraries in July. Texas was second. There were 41 libraries established. Those established in Kentucky were: Buena Vista Church, Buena Vista, A. D. Lester, pastor and Rachel Day, librarian; Calvary Church, Forks of the Elkhorn, J. C. Gerrish, pastor and Claudia R. Borard, librarian; Arcade Baptist Church, Louisville, David Page, pastor, and Mrs. Dale M. Rouark, librarian.

**OAKHURST BAPTIST CHURCH**, Decatur, Georgia, a 1,400-member congregation with a bi-lingual ministry, received Southern Baptists' National Church Development Award. Ted Daugherty is pastor.

**E. DARGAN SMITH**, former medical missionary to China for six years, died Saturday, August 17, in Owensboro, Kentucky. Born in Charleston, South Carolina, he moved in early life to Louisville. He is a graduate of Male High School and the University of Louisville medical school. He was married to Elizabeth Towles Mudd, Greensburg, Kentucky, who served with him in China.

**"DISCIPLINE IN CHRISTIAN MATURITY"** will be the theme for the annual Southern Baptist counseling and guidance conference, meeting in Nashville on September 23-25.

**MISSISSIPPI BAPTISTS** are cooperating with Montana in establishing missions. Four new missions are being started with assistance from Mississippi. Mississippi laymen who have recently returned from a crusade in Montana are enthusiastic about the program of Southern Baptist work in the state and are planning more support to help in the future. Owen Cooper, Yazoo City, is chairman of the steering committee of the Missions Committee.

**E. W. HOLZAPFEL** has been named vice-president in charge of student affairs at William Jewell College (Baptist) in Liberty, Missouri. He is also dean of students and director of guidance and placement.

## ASSOCIATIONS:

# A Time of Fellowship or Promotion?

by Jerry M. Stubblefield

In a very short time the unit closest to the churches of our denomination will be meeting. Any who have associational leadership positions recognize the demands for time at the annual session. If time were allotted for each group or person who desired to present his cause, there would be no time left to discuss associational affairs.

Historically, the district association acted as a fellowship of churches with an interest in every aspect of church life. It grew out of a concern of one Christian for another and of one Baptist church for another. Charles H. Ryland in an address, *The District Association: A Review and a Plea*, delivered to the Dover Baptist Association, Virginia, in 1900 defined the district association as,

"A council or assembly composed of delegates or representatives from each church within the bounds designated for that purpose; the object of which is to take into consideration the welfare of the churches and to assist them in the preservation of order and discipline among themselves."

Originally, it functioned as a guardian of the fellowship; gradually, it has become a denominational promoter. The locus of initiative in the beginning centered in the churches and delegates of the churches; however, it has shifted to the leadership of the state convention and the Southern Baptist Convention in more recent times.

The internal life and fellowship of the churches originally the primary concern of the association, was replaced by denominational activity. In the association's new character, the number of officers was increased and the number of committees multiplied many times. In programs of the annual meetings, an increasing amount of time was allotted to the presentation of various denominational causes.\*

The Annual Session used to be a time of fellowship, doctrinal study, and spiritual concern for the churches. In order to regain this same perspective, it will be necessary that the association hold high the welfare of the churches, their better instruction, and training. The annual session should be a time for the consideration of the affairs of that district association rather than a period of denominational promotion. Denominational promotion is important and needs attention; however, denominational emphases could be programmed over a two or three year period—rather than every

*(Jerry M. Stubblefield, a graduate student at Southern Baptist Theological Seminary, is pastor of the Victory Baptist Church and moderator of the Nelson Association.)*

year—thus better informing the churches without monopolizing the time of the associational meeting. Once again the churches would feel that the district association exists for *them* and not just for the state or Southern Baptist Convention.

If the annual session is to be a time of fellowship, doctrinal study, and spiritual concern for the churches, then four basic changes are imperative:

1. The annual session should be opened by an address from the moderator on the "State of the Association." This is an opportunity to deal with specific problems or weaknesses confronting the association. Such an address would, therefore, set the tone or spiritual atmosphere for the remainder of the sessions.

2. Each church constituting the association should be requested to present a three to five minute verbal report to the association as to its prob-

## PASTORS:

# Life Expectancy of The Church Administrator

by Duke K. McCall

The number of pastors and churches desiring a change in the Southern Baptist Convention has been on the increase. Ministers in the South are laboring under great pressure and are beginning to respond to the tension with frustration. Efforts to find greener pastures do not come primarily from pastors in communities where the racial situation is most explosive. There the weight of responsibility and the pastor's heart weld the minister to his people in a time of trouble.

The letters giving reasons for change usually begin with a list of impressive statistics and conclude that, "It appears that I have achieved all that I can achieve in this church and community." Candidly, I am invariably impressed by such letters. Their logic is irrefutable. Having permitted the role of the pastor to be defined primarily as administrator, the pastor incurs the problems and liabilities of the administrator. They include:

First, most administrative decisions are contrary to the opinion of one or more people. In the course of time the independent administrator who belongs to no clique disagrees with practically everyone with whom he works. Since man's memory for hurts is stronger than his memory for happiness, these individuals forget the good and, recalling

blems, achievements, etc., thus expressing interest in each church. These could be presented in an original, creative manner so as to stimulate interest and genuine fellowship within the Annual Session. These should be spaced so that not more than five to eight churches would report during any one session of the Annual Session. Thus churches would "become alive" to the messengers as well as statistics printed in the minutes.

3. Doctrinal messages centering upon a selected theme could be delivered by the pastors rather than a "denominational executive" or "imported expert." New levels of understanding could be derived from the sharing of thoughts into Biblical doctrines. This could be a means for the laity of the association as well as the pastors to deepen their understanding of some Biblical truths as well as deepen the spirit of fellowship felt by the association's constituency.

4. The fourth change involves the programming or spacing of denominational promotional matters over more than a one year cycle. Rather than having each agency or interested group send a rep-

(Continued on Page 23)

only the administrator-pastor's "mistakes," wait for the day when some lone act precipitates the opposition of the whole. I could cite as an illustration the story of a well-loved pastor whose salary had just been significantly increased suddenly having the church request his resignation. Such violent opposition is irrational and beyond understanding except as the precipitation of a lot of small irritations in the experience of different members of the church.

Second, the administrator-pastor does finish his work in a church in a relatively short time. There are just so many buildings which need to be built. There is just so much money available for building projects. There are just so many prospects within easy reach of the Sunday school and Training Union. In other words, the aggressive administrator-pastor quickly uses up the resources of the church, the community, and takes up the slack left in the situation by his predecessor.

Third, the administrator-pastor cannot keep breaking his own track record. He does not come up with better ideas every year. He may adroitly put the responsibility for the absence of fresh and more effective programs on the minister of education. Thus he can increase the pastor life expectancy by reducing the

(Continued on Page 23)

Yours  
and  
His



## On To Lexington!

Hear ye! Hear ye! The Annual Kentucky Baptist Convention will be held in Lexington, November 13-14-15; and the greatest of these is 15! For **Friday, the 15th**, is the big send-off of the Christian Education Advance program in the afternoon; and that night—ah, that night! is the Second Annual Kentucky Baptist YOUTH NIGHT! Remember Owensboro? The Sportscenter? 8,000 youth and leaders inside and 2,000 outside who couldn't get in to hear and see one of the truly great inspirational services of a lifetime? Well, remember to PLAN to come to this one! Memorial Coliseum, University of Kentucky, with 16,000—twice as many seats for YOU and YOURS. We had 1,000 in the combined Youth Choirs last year—we are asking God and the churches and BSU's to send 2,000 in the choirs this time!

Yes, the CONVENTION will be held in the beautiful new, air-conditioned 1,700-seat auditorium of **Calvary Baptist Church**, Franklin Owen, host pastor. This magnificent church, the first to be built in the last 60 years with more than 600 seating capacity in the auditorium! This was followed by others—notably beautiful and spacious Immanuel Baptist Church (mainly educational space now), H. B. Kuhnle, pastor.

**Made your reservations?** Well, I'd suggest you write your favorite hotel or motel or friend now! Space will be at a premium. **Headquarters is the Phoenix Hotel**, walking distance from the church—park your car in the garage and forget it—for you can't even buy parking space near the church, or hardly downtown! So, if you are wise, you'll write the Phoenix—or some hostel, right away.

Pre-Convention Meetings of pastors, educational directors, music directors, missionaries, Executive Board are all on Tuesday, November 12; and the Convention opens 10:30 a.m., Wednesday, November 13—and does not end until FRIDAY NIGHT, November 15!

On to Lexington—and to spiritual conquest together with Christ in our Jubilee Year!

Yours and His,

Harold G. Sanders

## K. B. C.

### Bethel College Announces Schedules

Bethel College begins another college year on Monday, September 9, when the orientation program begins for new students. Registration will be held on Wednesday, September 11, with classes starting the next day. Late registration fees will be charged after September 11. A strong and qualified faculty has been secured and academic standards strengthened.

A special feature this year is the program of night classes which will be offered as a part of the regular academic program. They will be from 7:00 P.M. to 8:30 P.M., each Tuesday and Thursday and will be taught by the regular faculty members. Seven courses are being offered meeting simultaneously so that only one course can be taken. These courses will carry three semester hours of credit and the length of each course will be 18 weeks, coinciding with the regular college semester.

Registration for night classes will be held on Thursday night, September 5, from 7:00 P.M. until 8:30 P.M. These night classes are being given especially for the people of the community, who are asked to register on the appointed night. Classes will then be filled with regular students at the time of the regular registration. Community people who do not register as indicated may not find a vacancy in the class.

### Bethlehem Adds Two Staff Members

Bethlehem Baptist Church in Louisville has recently added two new members to its staff.

On July 15, William H. Halbert, a native of Little Rock, Arkansas, assumed his duties as minister of education and music. He is a student in the School of Religious Education at Southern Seminary, having received the B.A. degree from Ouachita Baptist College in Arkansas, Arkansas. While in school and during his tour of duty with the United States Army, Bill has served churches in Arkansas, Alabama, and Kentucky, in the fields of both music and education. He and his wife, Barbara, have one child, Beth, aged 19 months.

Miss Margaret Ann Cheatham joined the staff on August 12 as director of children's work. She is a May, 1963, graduate of Southern Seminary with a Master's Degree in Religious Education. She is a native of Hogansville, Georgia. She was graduated from Tift College in Forsyth, Georgia and taught in the public schools in Jonesboro, Georgia, prior to coming to Kentucky. While in Seminary, she served as director of children's work at the Shively Heights Baptist Church in Louisville. A great part of her responsibility will be in teaching the kindergarten at Bethlehem.

ist Church in Louisville. A great part of her responsibility will be in teaching the kindergarten at Bethlehem.

### East Frankfort Calls Elmer Lee

Elmer Lee, pastor of the Owingsville Baptist Church for several years, has moved to Frankfort to assume his duties as pastor of the East Frankfort Baptist Church. Lee will be the first pastor of the new congregation which became a church August 12, 1962. Kentucky Baptist Sunday School Secretary Roy E. Boatwright has served the congregation as interim pastor.



Elmer Lee

The church membership has reached 129 and the Sunday School enrollment 160.

Lee's home church is also in Franklin County. He was baptized and called to preach while a member of the Evergreen Baptist Church. He is a graduate of Georgetown College and Southern Seminary.

Mrs. Lee is the former Wyona Shoemaker.

### C. L. Smiths, Harlan, Honored On 50th Anniversary

Mr. and Mrs. C. L. Smith, Harlan, Kentucky, were honored with a reception commemorating the 50th anniversary of their marriage. The event took place July 28 which was the day before their actual wedding anniversary. The reception was planned by friends and members of the family but held in the Harlan Baptist Church.

Mr. Smith is a member of the Executive Board of the Southern Baptist Convention and a trustee of Cumberland College at Williamsburg. He has served as treasurer of the Harlan Baptist Church for 43 years. Mrs. Smith was church organist for forty years. She retired about a year ago.

Norris G. Hite is pastor at Harlan.

### John H. Owen Heads Georgetown College Alumni Fund Drive For 1964

GEORGETOWN, Ky., Aug. 26—John H. Owen, advertising executive of Detroit, Michigan, will serve as national chairman of Georgetown College's Seventh Annual Loyalty Fund, it was re-

vealed today by the school's alumni office.

The new campaign leader will direct the work of a volunteer organization that will number slightly over 700. The workers will be endeavoring to attain a dollar goal of \$110,000 from the alumni, friends, and parents. The undesignated funds derived from this annual effort will be used for scholarships.

Mr. Owen is now a Creative Supervisor with D. P. Brother and Company, Advertising Agency, General Motors Bldg., Detroit, Michigan. He heads a staff of writers and artists working on merchandising sales promotion and product promotion for Oldsmobile.

Prior to this, Owen was Creative Supervisor on the A.C. Spark Plug account with D. P. Brother.

Owen came to D. P. Brother five years ago from Compton Advertising, Inc., New York. There he was a vice-president and account executive on the Socony-Mobil account, where he served for 15 years.

### Five Louisvillians Appointed To Southern Seminary Foundation

LOUISVILLE, Ky.—Five Louisville executives have been appointed to the executive committee of the Southern Baptist Theological Seminary Foundation, according to seminary president Dr. Duke K. McCall.

The executive committee members are Joseph E. Stopher, attorney in Boehl, Stopher, Graves and Deindorfer law office, chairman of the committee; Gordon Ford, partner in Yeager, Ford and Warren accounting firm; Gorman J. Roberts, trust officer for the Louisville Trust Company; Damon M. Surgener, president of Margene Transportation Company; and Wilbur T. Chapin, director of the First National Lincoln Bank.

One of the Southern Seminary Foundation's major programs is the Conference and Research Center of the seminary, which holds conferences for laymen, continuing theological studies for pastors, workshops for teachers, and spiritual development research programs for members of church staffs.

### Elvis Marcum Accepts Graceland Baptist Chapel

A mission of Beechmont Baptist Church, Louisville, has a new pastor. He is Elvis Marcum, the pastor of Graceland Baptist Chapel, New Albany, Indiana.

Marcum is a native of Green County, Kentucky. He was ordained by the Aetna Grove Baptist Church, Lynn



The Whitesville Baptist Church, in Daviess-McLean Association, had a service honoring their "elder statesmen"—members over eighty years of age, of whom three are deacons. Their years of age total 560 years, which, with their pastor, who is 38, brings up their total to 598 years. Shown above, the men are: Front Row (left to right)—(1) Frank Bell, (2) Wallace Powers, (3) Earl Sublette; Standing, back row—(4) J. Frank Bruner, chairman of deacons, (5) Ollie Colyer, (6) Pastor Raymond Ward, (7) W. T. Griffith, and (8) Lonnie McCarty. Griffith has served 35 years as church clerk; McCarty 35 years as custodian. Mr. Griffith has recently deeded four acres of land to the church to be used as a recreational area.

Association. He has served churches in Russell Creek and Liberty Associations before coming to New Albany.

A graduate of Campbellsville College, he was recognized for the highest scholastic standing of the graduating class of 1963. He will enroll in Southern Seminary in September.

### James C. Bryant, Jr., Accepts Teaching Fellowship At U.K.

James C. Bryant, Jr., pastor of the Coconut Grove Baptist Church, Miami, Florida, has resigned to accept a teaching fellowship at the University of Kentucky. After serving the Florida church for five years, he will begin work on his Ph.D. degree.

His former church, New Columbus Church, Corinth, Kentucky, has recalled him as pastor.

### Ted L. Huckaby Accepts Union City Baptist, Richmond

A South Carolinian has changed Kentucky pastorates. Ted L. Huckaby has resigned as pastor of New Bethel Baptist Church of Hardinsburg in order to accept the call of Union City Baptist Church, Richmond. Prior to serving in Kentucky, Huckaby served two churches in his native state. He is a graduate of Furman University and The Southern Baptist Theological Seminary.

Pastor and Mrs. Huckaby have moved into the parsonage at Union City. The Huckabys have three children: Timothy, 10; Nancy, 9; and Philip Dale, 19 months.

### Forks Of The Dix River Church Observes "Christmas In August"

The Junior and Intermediate Girls' Auxiliary of the Forks of Dix River Baptist Church in South District Association had a "Christmas in August" party on August 22. The G.A. group from Hyattsville Baptist Church in the same association were guests. The girls of the host church served on various committees that prepared for the party.

Mrs. Leon Green, G.A. Director, and Mrs. Dorothy Prewitt and Mrs. Harry Edwards, counselors, planned the program. After games and refreshments, the forty people attending heard Mrs. Hazel Edwards read "Twas the Night Before Christmas." The poem was based on the famous poem by the same name but was differently worded by Mrs. Edwards. It expressed the concern of the Girls' Auxiliary for the needs of other boys and girls around the world. At the close of the poem, the girls brought gifts to be sent to mission fields.

#### LIFE

Lives are made of chapters. After one is written it cannot be revised, but we can write a new chapter with each new day. Rotater, Portland, Ore.



**Who Is My Neighbor?**

*My neighbor is:*

- . . . A child in an eastern Kentucky hollow whose best chance to hear of Jesus is in a mission Sunday school conducted by a Baptist missionary in an abandoned one-room schoolhouse.
- . . . A man and woman who lost their furniture in the eastern Kentucky spring floods and whose church was also heavily damaged by the floods.
- . . . A young person chosen by the Lord to take the gospel to Japan but who will respond to this call under the influence of dedicated teachers in a Baptist college.
- . . . Another young person who is destined to be a successful attorney, business man or doctor, and who dedicates his profession to the Lord while in a Baptist school.
- . . . A bright boy or girl whose only opportunity to grow in mind and spirit will be across the mountain in a Baptist high school atop a hill above the meeting place of Goose Creek and Red Bird Creek.
- . . . A suffering person to be healed in body and soul by the Great Physician through the ministry of a Kentucky Baptist hospital.
- . . . A child left homeless by death or by thoughtless parents whose only chance for love and tenderness is in a Kentucky Baptist children's home.
- . . . A Negro youth in college only by the help of a Kentucky Baptist Woman's Missionary Union scholarship.
- . . . A lad or lass who will sense God in the beauty of the hills and cedars of Cedarmore and find the deepest meaning of life through the testimony of a missionary and the influence of a counselor.
- . . . A grown man who feels the call to preach but must have specialized training in a school designed especially for those without the academic background for college or seminary training.
- . . . A university student who comes through the crucible of scientific studies with a stronger faith thanks to a helpful Baptist student secretary on a state school campus.

As a Kentucky Baptist, these are my neighbors. Thousands of Baptist ladies in Kentucky will meet these neighbors anew in the Woman's Missionary Union state mission study, prayer and offering next week. No one exposed to the excellent materials planned for this emphasis can but be challenged and inspired to more sacrificial efforts.

Baptist men are extended a special invitation by

the ladies to participate on Wednesday evening. Dare we miss it? We need also to know who our neighbor is and what our responsibility is to him.

We'll learn that our needs in Kentucky are tremendous. We will be happy to know that we have some of the finest Baptist hospitals and children's homes in existence. These must continue to have strong support. We'll be concerned deeply to learn that our Baptist schools, Baptist Student Centers and Cedarmore are serving valiantly but desperately need greatly increased support.

Considering all of these needs it ought to be easy to hear Jesus say to every Kentucky Baptist, "Go home to thy friend, and tell them . . ." It also makes understandable why the Master instructed his followers to begin in Jerusalem. As for me and my house, the call of my neighbor in Kentucky is as loud and appealing as the call of Lottie Moon and Annie Armstrong.

Thanks ladies, for your faithfulness and for your state missions theme this year, "Who is my neighbor?"

**Staying By the Stuff**

It is not necessarily right for every church member to move his membership when he moves. Some of those Baptists most to be admired today are those who do not follow the general rule of moving their church membership when they move to another community. Blessed are these who stay by the stuff. Having moved away but feeling they are still desperately needed by their church, they return 15 or 20 miles several times a week to help keep a bright light in a community where light is greatly needed.

The shifting population of our times is one of the most acute problems confronting Southern Baptists today. Rural people are moving to the cities in droves, and city people are moving to the suburbs. Consequently, many rural churches are working harder and harder to hold their own, and churches in older sections of our cities are watching many of their members move away to live near new suburban churches. As a result the rural and downtown churches are suffering and the only naturally growing congregations are those new churches in fast growing communities.

What are these shifting Baptists to do about their church membership? Surely the general recommendation of moving church membership with change of residence applies in most instances. This is especially true of Baptists moving from rural communities to

the city. Only in rare instances do city dwellers mean much to their old home church in the country. An occasional contribution and attendance on special occasions are about the best to expect. Too many Baptists consciously or subconsciously use their arrangement of membership one place and residence another place to get out of responsibility. They talk about their concern for their home church to visitors from the city church and talk about the city church to folks back home. But even these are ahead of those who move and forget both their home church and the church where they live.

The rule of moving membership and residence at the same time also applies generally to those moving from older sections of the city to newer sections. If they don't move their membership, often they will become inactive. There's another side to the matter, however. What will happen to the downtown churches if all who move away move their membership? The church is soon depleted of its most able leadership. And this leadership is needed more than ever because the prospects who move into the community are often more difficult to reach than those who formerly lived there.

Under such circumstances each Baptist should seek sincerely the will of the Lord in the matter of moving his membership. Blessed is the Baptist who feels he should join the church nearest him and does so. Blessed also is the one who is led to stay by the stuff in his old church at whatever cost of inconvenience.

What applies to downtown and suburban churches applies also to town and open country churches. Not every Baptist moving to the county seat is obligated to move his church membership to town. The Lord might still want him for faithful service in his home church. If so, he can use the modern day roads to get back like the suburban Baptist can use city expressways to return to his church.

In considering this shifting population, other things are to be remembered. One of these is that statistics should be used very carefully in judging success. A rural or downtown church might work twice as hard for half the results that a new suburban church will have. Another suggestion is that these suburban churches should not be selfish and go all out to get those newcomers in the community whose faithfulness, ability and financial support are most desirable.

**An Humble Servant of the Lord**

Fred G. Tucker, critically injured last Tuesday on a Louisville street corner by a curb-jumping auto, is one of the most beloved of all Baptist preachers. His humble and self-giving ministry has not put him in the human limelight, but among God's luminaries he must be one of the brightest. His tragic accident serves as an opportunity to thank God for him and all others of his kind.

Most men have to die before their worth is realized and so they never hear the sweet funeral orations on the occasion of their passing. Somehow it is hoped

that Brother Tucker can live to hear the sincere words of appreciation that will now come from thousands of those blessed by his life.

Fame, fortune, prestige and position never appealed to this man. He did not have to say he was willing to serve anywhere; he proved it by serving there. His example of humility has served as a convicting sermon to many of us caught up in lesser concepts of the ministry.

Long after others his age have retired, he is still going strong. It was always likely that when he fell, he would have on his witnessing boots. When struck down he was returning from witnessing for his Lord in a housing development.

His greatness is reflected in ways other than in the fruits of his preaching and witnessing ministry. He is probably greatest as a husband and father. He and Mrs. Tucker make one of the most unique, charming and interesting couples ever known. The four sons, Tommy, Fred, Jr., Ernie and Willie and the one daughter, Pat, are among the finest children any parents ever gave to the world.

If Brother Tucker survives, these words can serve to express feebly to him the feelings of many of us. If this phase of his life ends as a result of this accident, no man is more likely better prepared to hear from the Lord, "well done!"

*What Others Are Saying--*

**A Welcome Proposal**

Cardinal Cushing of the Catholic Archdiocese of Boston has made news by advocating the removal of many of his church's restrictions on marriages between Catholics and non-Catholics. He specifically suggests eliminating the religious promises required of the non-Catholic partner. He made his views known in the current issue of *America*, a Jesuit weekly magazine.

The marriage promises to which Cardinal Cushing referred include pledges by the non-Catholic partner to (1) baptize and educate all children of the marriage as Catholics and (2) not to interfere with the Catholic partner's religion.

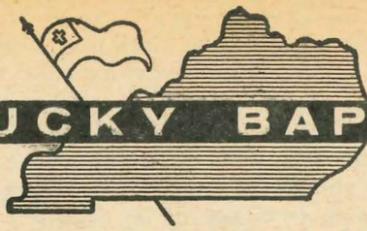
Nothing could be more arbitrary and tyrannical than these provisions. If the non-Catholic partner refuses to make the promises, in writing, the Catholic Church will not perform the marriage ceremony. The Catholic partner then has no choice except to renounce his faith or give up marriage to his loved one. If non-Catholic partner does acquiesce and sign the contract, he surrenders his right to influence the religious faith of his children yet unborn.

As Cardinal Cushing points out in his article, many non-Catholics go ahead and sign the pledge with reservations, thus compromising their consciences. Trouble frequently follows in the marriage. Often the church life of the non-Catholic is simply neutralized.

The cardinal, therefore, is offering hope for redress of possibly the chief grievance that non-Catholics have against the Catholic Church. We will not give Rome credit until it happens, but if that church could drop this requirement, many people who are anti-Catholic would be more kindly disposed. Many who now doubt the professions of interest in Christian unity by Catholic leaders would be inclined to believe them. Finally, this barrier to a happy and successful marriage between Catholics and non-Catholics would be removed.

Of course the best advice to young people contemplating matrimony would still be to marry someone of their own faith if possible.—Gainer Bryan, Jr., in *Maryland Baptist*

# KENTUCKY BAPTISTS AT WORK



## Training Union

### Adult Interpretation Clinics by James Whaley

On September 6 at the Baptist Sunday School Board Building in Nashville, Tennessee, at 8:30 a.m. there will be an Adult Clinic to present:

1. Alternate Organization for Adult Unions . . . Including changes in Standard of Excellence and Interpretation of 8-point Record System.
2. Revised Sunday Night Schedule.
3. New Adult Lesson Courses . . . Including new Resource Unit.
4. New Training Union Quarterly, Simplified.
5. Special Supplemental Learning Aids.
6. 100,000 Adult Enlistment Campaign.

This clinic is one of several to be conducted over the Convention in the fall of 1963 and the first part of '64. Other clinics will be held in Indianapolis, Indiana, January 17-18, 1964, at the Speedway Baptist Church, and in Columbus, Ohio, October 21-22.

## Brotherhood

### State Brotherhood Convention Oct. 3, 4, At Bowling Green

by Forrest Sawyer

Sam Ferrell, Jr., Danville, a member of the Lexington Avenue Church and State Brotherhood President, and Matt Sugg, Morganfield, a member of the

First Baptist Church and Vice-President of the Kentucky Baptist Brotherhood Convention, will share presiding responsibilities of the Fifth State Brotherhood Convention meeting October 3 and 4 with the First Baptist Church, Bowling Green.

Out-of-state program personalities include Dr. Robert Hingson, Cleveland, Lucien E. Coleman, Sr., Memphis, Jack Stanton, Dallas, John J. Baker, Grosse Pointe Woods, Michigan, and Rentz Barkley, Sylacauga, Alabama.

The first session will begin at 7:00 P.M. CST, on Thursday the 3rd. The fourth session will close at 9:30 P.M., Friday, the 4th.

## Kentucky Baptist Foundation

### Action Of A Kentucky Court Is Commendable

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

An item in the Will of Nannie McKenny, who lived at Morganfield, read as follows: "I will my house and lot on Morton Street to the Retired Aged Baptist Ministers Home near Louisville, Ky." Since no such home exists, the judge at Morganfield was in a quandary as to what disposition should be made of this bequest.

In a deposition made by the writer, it was stated that since no such home existed, the Kentucky Baptist Foundation was administering a fund in the name of the Baptist Minister's Aid Society of Kentucky, which has total assets of \$77,000.00, the income from the investments of which goes to needy retired

Baptist ministers or their widows in Kentucky. We endeavored to get the judge to see that to place the McKenny bequest in this fund would be in keeping with the wishes of Mrs. McKenny, since the preachers would be receiving aid that would assist them in providing their own homes.

The judge acquiesced in the writer's contention and on August 22 the Foundation received a check for \$4,006.67, representing the proceeds from the sale of the home of Nannie McKenny.

This sum was placed in the Baptist Minister's Aid Fund and the investment will accelerate the aid to retired Baptist preachers or their widows in Kentucky.

Our observation has been that a bequest in a will for a religious or charitable cause, safeguards the will from covetous relatives, for where there is a will, there is a relative.

## Sunday School

### Are These Opportunities On Your Calendar?

by Francis R. Tallant

Following are listed several opportunities for training and study in Sunday school work during the fall months. Each of these can be a definite help to your church. Plans should be about complete in your church for Preparation Week, September 23-29. Use the book, "The Place of the Sunday School in Evangelism." Our theme for the coming year is evangelism and this will help prepare for it. A good Preparation Week can get you off to a good start for the new year.

Group Training Schools in the association in October need to be planned now. This will be the beginning of the Sunday School year and many new Sunday school workers, as well as the others will need a study of the age group administration books. Some suggested helps are:

1. Project your plans early.
2. Secure a competent faculty.
3. Plan the proper books to be used.
4. Promote the school in every church.
5. Pre-enroll the people.

The Ten Regional Sunday School Conventions, October 14-18 are designed for every Sunday School worker. Select the one nearest you and plan now to attend. Two excellent teams including several from the Sunday School Department, Nashville and leaders from other states

have been secured. This will be an afternoon and evening meeting. You will not want to miss it.

Two Church Building Conferences are scheduled in October. One will meet at the First Baptist Church, Mayfield, on October 22 and the other at the First Baptist Church, London, on October 24. This will be a morning and afternoon meeting with opportunities for individual conferences. Churches in these areas planning to build will be benefited by attending.

## Stewardship

### New Figures On Per Capita Tithe

(Continued from Last Week)

We continue this week listing the estimated per capita annual tithe for the remaining counties from Adair through Jefferson. To obtain your potential income for next year, multiply your resident membership by the figure opposite your county or city.

Counties Cities	Per Capita Annual Tithe	Counties Cities	Per Capita Annual Tithe
Jessamine	\$204	Morgan	125
Johnson	143	Muhlenberg	183
Kenton	287	Nelson	189
Covington	263	Nicholas	169
Knott	99	Ohio	158
Knox	118	Oldham	268
Larue	172	Owen	203
Laurel	142	Owsley	106
Lawrence	131	Pendleton	200
Lee	129	Perry	141
Leslie	94	Pike	138
Letcher	139	Powell	133
Lewis	150	Pulaski	162
Lincoln	171	Robertson	168
Livingston	187	Rockcastle	122
Logan	195	Rowan	177
Lyon	235	Russell	141
McCracken	270	Scott	231
Paducah	284	Shelby	235
McCreary	93	Simpson	187
McLean	182	Spencer	169
Madison	220	Taylor	212
Richmond	272	Todd	153
Magoffin	97	Trigg	152
Marion	158	Trimble	192
Marshall	212	Union	191
Martin	106	Warren	235
Mason	217	Bowling Green	268
Maysville	242	Washington	174
Meade	186	Wayne	125
Menifee	118	Webster	171
Mercer	210	Whitley	144
Metcalfe	149	Wolfe	107
Monroe	141	Woodford	262
Montgomery	184		

## Baptist Student Union

### Student Names Needed

by J. Chester Durham

Pastors have responded in a gratifying way to the recent request for names and addresses of students entering colleges and universities this fall. More than a hundred pastors responded to this request within the first week.

This information will be shared with the campus BSU leadership. In this way we will be able to contact the students at a much earlier date after they arrive on the campus. Our BSU Directors can be of great assistance to those who are

planning to enter a church-related vocation.

Our Baptist Student Unions are desirous of doing a good job of enlisting students in a spiritual program. Without advance information from the student's home church it is difficult to locate our Baptist students on the larger campuses. In addition to this, we find a considerable number of our Baptist young people who have been active in their home churches who fail to indicate that they are Baptist on any college information.

We urge every pastor to send this information to us at the earliest possible time.

## MISSOURI:

### Office Of Special Ministries Established

The Office of Work with the Deaf, Missouri Baptist Convention, has been expanded to include other groups needing a special ministry. The name of the new office will be Office of Special Ministries, Roy Cissna, director.

All people have spiritual needs. Some, however, have special spiritual needs: deaf, blind, retarded, senior citizens, migrants, language groups and others.

Missouri is the first state to have such an office. It will help Missouri Baptists increase the effectiveness of their mission dollars by ministering to groups who have, to a great extent, been ignored in the past.

Objective of the Office of Special Ministries will be to assist churches in extending their ministries to include those having a need for a special ministry.

Promotion will be given to these ministries as they are developed. Guidelines the Office of Special Ministries will follow are: 1. Giving a supportive ministry to churches as they minister to these groups. 2. Helping other churches extend their ministry to include these groups. 3. Coordinating these ministries. 4. Promoting and publicizing these ministries.

## NIGERIA:

### Joinkrama Pastors' School Ends 21st Year

"If you would produce spiritual results, you must be spiritual," Pastor Sunday Alasia told students of the Baptist pastors' school in Joinkrama, Nigeria, at services held August 2 to close its 21st successive year of operation. Joinkrama, sometimes called "the back side of nowhere," is located in the Niger Delta region.

"As a preacher, you can only lift the people to your own level," Mr. Alasia continued. "They will be what you are. You may preach and teach the deepest truth. However, you may

discover that the lives of those to whom you speak are not being transformed by your preaching, simply because your life does not back up what you say. It is what you are that counts most. How great is the responsibility of the pastor!"

One student, Evans Patrick, graduated from the school, having finished six terms of required study. Thirteen others successfully completed this year's course (it was the first year for five; the rest had attended one or more years previously). Their report cards were presented by Miss Josephine Scaggs, Southern Baptist missionary founder of the school and principal for many years. Miss Scaggs recently transferred from Joinkrama to Ahoada.

Miss Ere Kio presented report cards to the five women who attended the school for pastors' wives, which has been operated in conjunction with the pastors' school for the past four years. Their classwork included reading, writing, arithmetic, Woman's Missionary Union methods, hygiene, and sewing.

None of the wives, who represented three tribes, could speak, read, or write English when they entered the school, but at the closing service each gave an original speech in English, describing her classroom experiences and expressing gratitude for the opportunities given her. Miss Kio was their main teacher, with assistance from Miss Virginia Amakana and Mrs. William R. Norman, Jr., a missionary in Joinkrama.

Missionary Dale Moore was principal of the pastor's school, which had five tribes represented in its student body. Others on the staff were Rev. Reuben Oku, Rev. Howard Ikriko, and Pastor Manfred Udo.

## TOKYO:

### Baptists Have Land Problem In World's Largest City

The high price of land in Tokyo, Japan, impedes church growth and expansion, reports Rev. Worth C. Grant, Southern Baptist missionary who serves as associate secretary for Jordan Press (Japan Baptist publishing house) and as press representative for the Japan Baptist Mission. Land in Tokyo is among the most expensive in the world, he says.

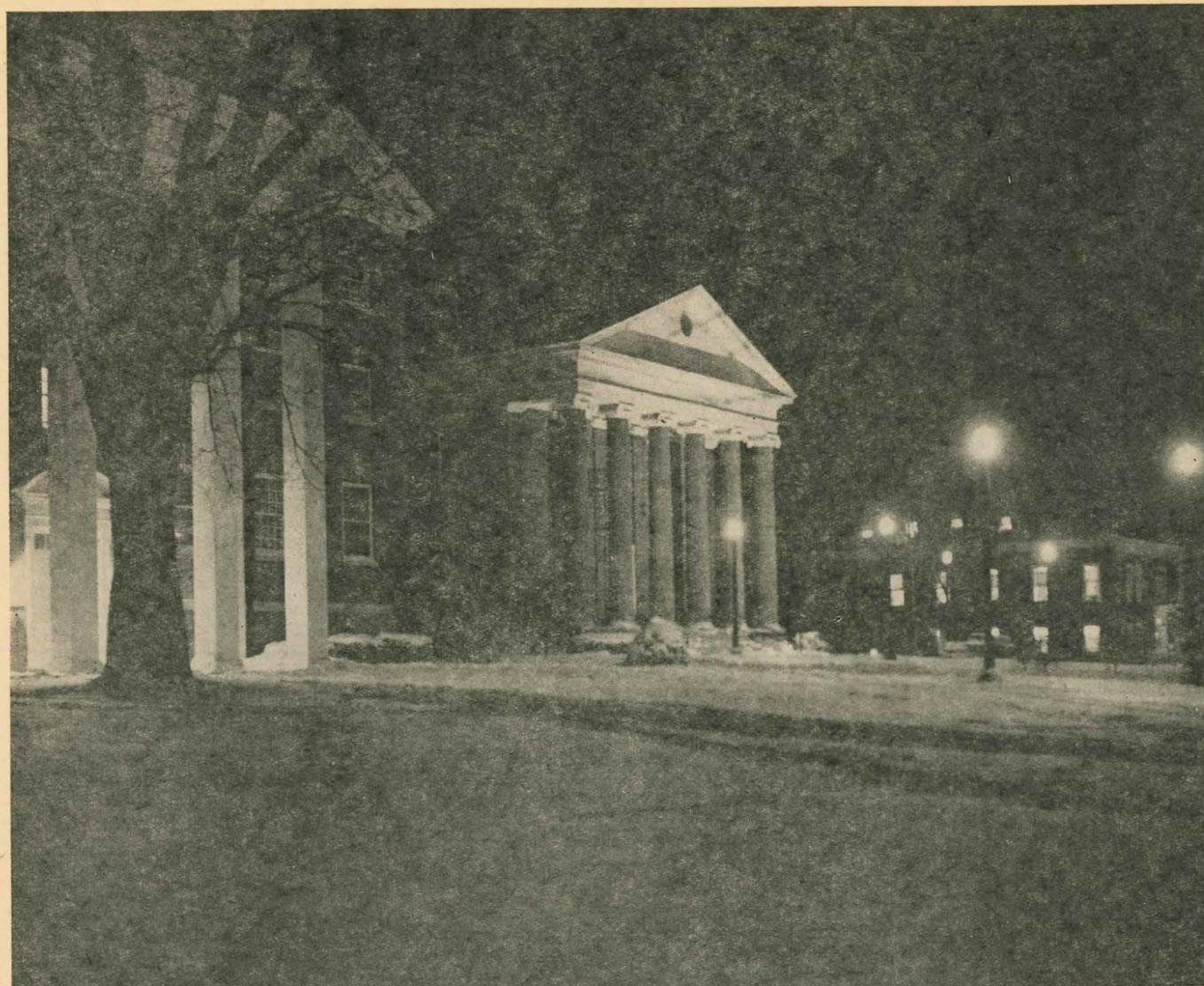
Figures released August 8, by the Tokyo Metropolitan Government, indicate that the population of the city is now 10,413,693, an increase of more than 20,000 over the figures released the previous month. Tokyo has for several years claimed to be the largest city in the world. By comparison with entire countries where Southern Baptists have missionaries, Tokyo's population surpasses that of 34.

(Continued on Page 17)

## W.M.U. Regional Meetings--1963

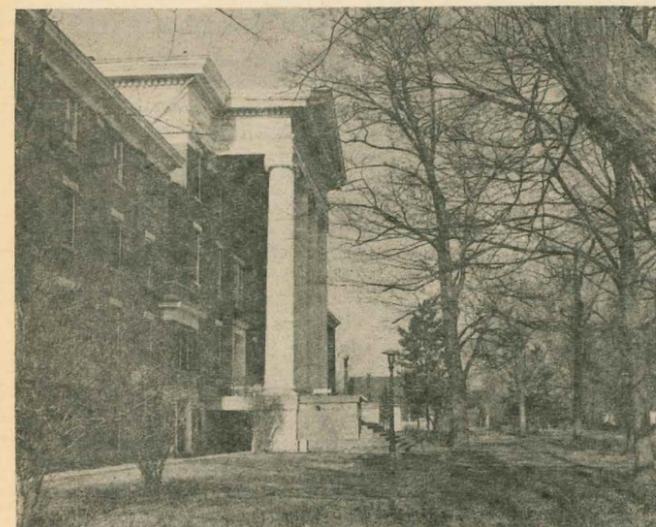
First Week	Region	Place of Meeting	President
Sept. 17	Northeastern	Betsy Lane	Mrs. Sam Sloan
18	Southeastern	Barbourville	Mrs. D. C. Sparks
19	South Central	Harrodsburg	Mrs. Ralph Keaton
20	North Central	Winchester, Central Church	
			Mrs. Harry J. Braun
Second Week			
Sept. 24	Southwestern	Princeton	Mrs. W. C. White
25	Western	Greenville	Mrs. Z. Z. Fulcher
26	Southern	Bowling Green, Glen Dale Church	Mrs. H. O. Price
27	Central	Shelbyville, First Church	Mrs. Leland Seaton

Plan now for a large group from your church to attend these important meetings. Watch the W.M.U. column next week for information about the missionary speaker, other program personnel and program plans.

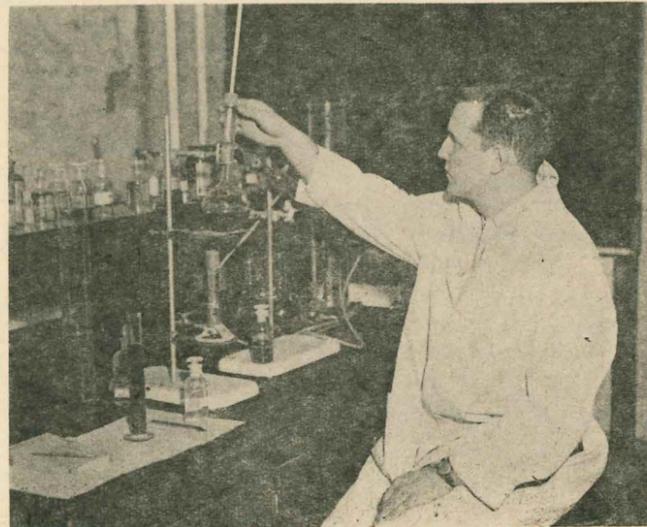


**CAMPUS MEMORIES** linger long after graduation. The campus of Georgetown College, Kentucky Baptists' oldest

college, blanketed in snow, provides beautiful imagery that will be a part of the student's memories of his college days.



**THE ADMINISTRATION BUILDING** of Bethel College, Hopkinsville, lends dignity and beauty to the campus.



**CAMPBELLSVILLE COLLEGE** will have a new science building for many experiments by students like Carrol Steyn.

WESTERN RECORDER

**BAPTIST COLLEGES:**

**Academic Excellence  
In Christian Context**

The objective of Baptist colleges is academic excellence in a Christian context. From the beginning of our country, religion has been not only a major area of consideration in education, but has actually been the reason for its existence. Religion has played an important part in the history of the human race. It has determined much of our art, literature and culture. Religion embodies our highest concepts of freedom and the dignity of man.

Of the first nine colleges established in the United States, eight were built by church groups. In 1860, out of 246 colleges, only seventeen were state institutions.

Seneca once observed, "If a man knows not what port he sails for, no wind is favorable." The student whose ultimate port in life is to fulfill God's purpose will find the winds favorable to fulfilling his Christian commitment while pursuing his education in a Christian college. A religious, rather than a secularistic, approach to education can give it unity and meaning while inspiring the student to work harder and learn more. Education at the college level should prepare individuals for more than making a living. The matter of making a life is involved.

**KENTUCKY BAPTISTS HAVE APPROVED A FUND** raising campaign to assist the colleges in meeting their objectives. Approved by the convention in 1962, The Christian Education Advance Campaign will be formally launched when the state convention holds the annual session at Lexington, in November, 1963.

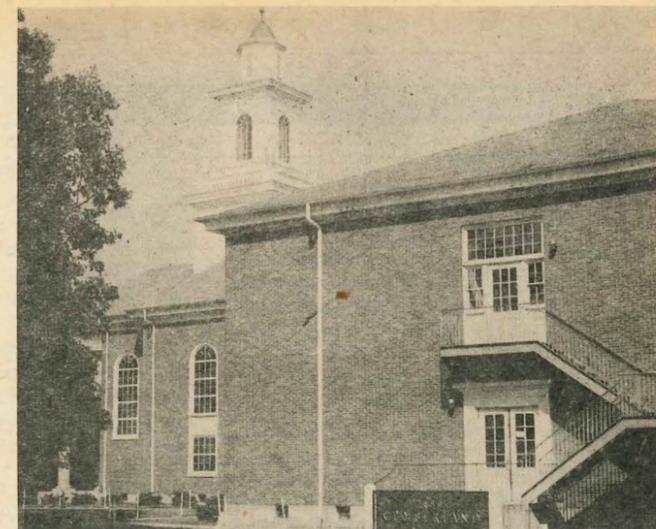
The five Kentucky Baptist colleges anticipate a total enrollment of 3,500 students this semester. By schools, the approximate enrollment will be: Georgetown, 1,200; Campbellsville, 800; Cumberland, 1,000; Kentucky Southern, 300; Bethel, 200.

Most educators agree that college enrollments will increase annually until 1970, the peak year for enrollment. The CEA Campaign is designed to provide the capital funds needed by the colleges to meet the increasing needs each year.

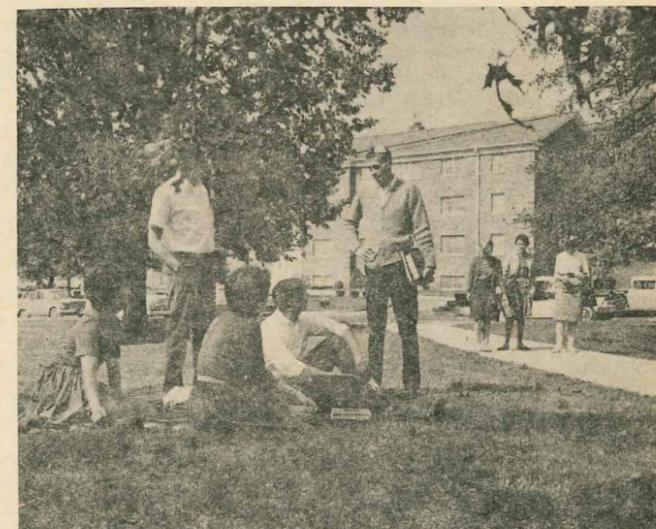


**BOOKS ARE PART** of every school as Kentucky Southern learns the hard way during move to their new campus.

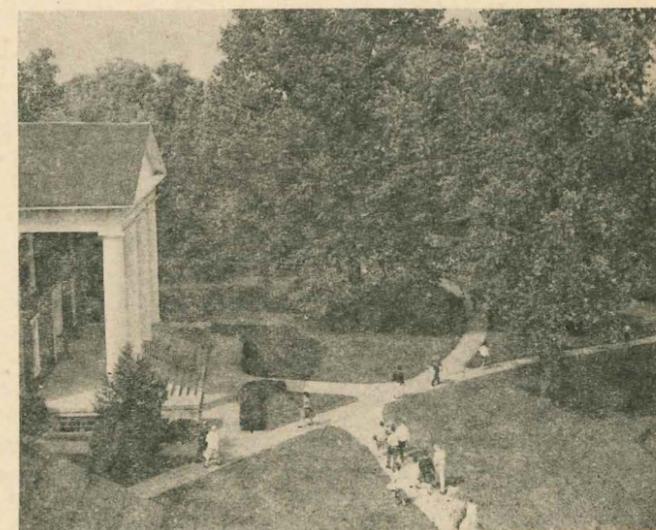
September 5, 1963



**THE GATLIFF CHAPEL**, Cumberland College, symbolizes the spiritual emphasis found in Baptist colleges.



**FRIENDS for a lifetime** may be found on the college campus as Baptist young people meet other students.



**THE BAPTIST CAMPUS** may become the crossroads of life for students as they discover how they will spend their lives.



**Clear Creek Contribution**

Dear Editor:

Columnist Ralph McGill in his front page article (Atlanta Constitution, 7/29/63), under the title "Night Comes to the Cumberlands," painted a very realistic picture of conditions in the tri-state area embracing eastern Kentucky, southwestern Virginia, and northeastern Tennessee.

Having just returned from a four-weeks' teaching ministry in summer session at Clear Creek Baptist School, Pineville, Kentucky, where I taught a course "Preaching Values in the Epistles" to one of the finest groups of dedicated students I have ever had the privilege of teaching in the more than 46 years of my ministry, I was particularly interested in Mr. McGill's column.

My residence at Pineville during this four-weeks' period (July 2-26) enabled me to have first-hand experience and observation of the conditions and the people about whom Mr. McGill wrote. And I wish to say that I believe this area to be one of the most challenging situations confronting our dedicated Baptist young people today for the investment of their lives and talents among a people destined to live their days among these beautiful Cumberland Mountains.

From what I saw and learned during my four weeks in the mountains, I am sure that Clear Creek Baptist School at Pineville, Ky., has been and still is making one of the most outstanding contributions imaginable to this area.

Decatur, Georgia Frank L. Squires

Guest Editorial

**Ecumenical Church Versus New Testament Church**  
Eugene N. Patterson  
Grand Canyon College

On February 26, 1963, the first public notice was published of the possible merger of the Anglican and Methodist churches in England. There have been a number of mergers of denominations and there should be many more because many churches have few doctrinal differences. No one can fully forecast the future, but at least the outlines are in view for the **Roman Catholic** church on one hand (with all of those denominations who are willing to unite with Rome, on Rome's terms) and the **Ecumenical** church on the other hand (with a conglomeration, in doctrine, of everything that has been taught about the

church). In the middle there will always be the **New Testament** church.

In the merger of English Anglicanism and Methodism, a Bishop from the Anglican church will have to lay hands on all Methodist ministers in order to see that they are in apostolic succession. The doctrine of apostolic succession does not come from the New Testament, but from tradition as taught by the Roman Catholic church. The English Methodists will be called on to accept the Bible plus tradition of the church as its authority for church practices: this also comes from the Roman Catholic church.

Some of us may have become a little careless about the difference in a New Testament church and a church that makes no pretense of following the teaching of the New Testament. Now it looks like we are going to have to speak out and teach our people that a New Testament church is one which follows the teachings of the New Testament, and those churches which ignore the teachings of the New Testament for tradition are just not New Testament churches.

We are not suggesting a fight or friction, but we can teach (1) that a New Testament church does not believe in apostolic succession; it believes that God calls its ministers and workers, (2) that people are not saved by becoming members of churches but by a personal encounter, through repentance and faith, in the living Christ, and (3) that a New Testament church does not baptize anyone until he is old enough to personally accept Christ as his Saviour—and baptism, in the New Testament, means to be immersed in water just as Jesus was baptized.

What a challenge to be a member of a New Testament church in times like these. In humility and love, let us teach the doctrines of the New Testament and let us establish New Testament churches everywhere. We do not object to the Roman Catholic church teaching its doctrines, nor to the fast forming Ecumenical church teaching its multiplicity of doctrines, but we feel that the New Testament is the answer to all of this theological error.

**More On Role of Woman**

Dear Editor:

I have watched with interest the thinking in my own church and in the Southern Baptist Convention on "the woman's place in Christian service and the letters of expression in the Baptist Forum of the Western Recorder pro and

con, but it took the reading of Royal Ambassador John T. Walsh's article "—The Boy in Today's World" to crystallize my thinking and provide the incentive to speak out, too.

I think it is rather tragic that we find ourselves in such short supply of Christian men OF ACTION in our local churches and convention-wide, that the occasion has arisen at all for this discussion. Certainly the Christian man of today has an exacting and often exhausting standard to live up to, when he spends 8 hours and more, five or six days per week providing the financial needs for his family; when he assumes his place as spiritual head of the family, and assumes the responsibility for stewardship of time in his church. I believe that the home that produces the real Christian boy has the best opportunity for doing when the male parent establishes a real communication with his son on the level of confidant, teacher of life's values by scriptural precepts and likewise the woman with the daughter. I wonder if this precept were worked from the family on up into the church would there be the need for this controversy in the place of man and woman, and this excerpt of John T. Walsh's speech:

"There is one tragic fact which I must mention. There are thousands upon thousands of other Southern Baptist boys who are being robbed of the joys and opportunities of Christian growth and knowledge that have been mine, because the men—the Brotherhood, mind you—of their churches do not recognize the potential worth of this vast army of growing boys to the cause of Christ and have not availed themselves of a God-given opportunity to commit their time, energy and thought to the guidance and leadership of Royal Ambassador Chapters.

Southern Baptist men, there is one unalterable fact which none can escape—the boy in today's world will be the man in tomorrow's world!"

Mrs. R. N. Blowers

Valley Station, Ky.

**Lexington POAU Debate**

Dear Editor:

You and your readers will be interested in knowing that the Lexington POAU Chapter sponsored a debate on July 25 with representatives of CEF. An enthusiastic audience composed of members of both POAU and CEF and other interested but non-committed folks listened to nearly three hours of debate. These CEF people are playing for keeps. They want our constitution and laws changed to provide public aid to religious schools. We can expect the Kentucky General Assembly in 1964 to feel their pressure. Friends of church-state separation must stay alert and be

consistent in these crucial days. We are planning future debates in Covington and Louisville.  
Lexington, Ky. Bob W. Brown

**A Letter From Germany**

Dear Fellow Baptists and Personal Friends:

Greetings from Germany! Please make room in your prayers for this special request. The churches and missions of the Association of Baptists in Continental Europe will be participating in a great simultaneous evangelistic crusade—Baptist Jubilee Revivals—in September. We are your sister Southern Baptist churches serving the American military communities in Europe as well as other English speaking people located within our areas of ministry.

The Foreign Mission Board is sponsoring our crusade and under the leadership of Brother Joseph B. Underwood has enlisted some 26 pastors and music directors from our "State-side" churches and conventions to "come over and help us." These men are coming in most cases either at the expense of their own churches or agencies and will be serving our pioneer mission work free gratis! It is impossible to estimate the great lift this campaign can give to Christ's cause here in Europe! We earnestly beseech your prayers!

Trinity Baptist Church, Baumholder, Germany, where I have been pastoring for two years, will be blessed by the services of Dr. Franklin Owen, pastor of the Calvary Baptist Church, Lexington, Kentucky; and Dr. Paul McCommon, secretary of the Department of Church Music, Georgia Baptist Convention.

Not only do we covet the prayers of every Baptist friend, we also welcome any word of God-speed from you as we strive to serve Him and our fellow countrymen here in this corner of the great vineyard. We welcome your questions and any requests we may be able to execute from here.

Baumholder, Germany Landrum Haddix

**Graham Book Published In Braille In Japan**

A limited Braille edition of *The Rainbow of Hope*, by Billy Graham, has been published in Japan by Miss Lenora Hudson, Southern Baptist missionary, and one of her blind friends, in a project Miss Hudson calls "a labor of love." Funds from interested persons made possible the purchase of a machine for printing Braille, and all work was donated. The book will be distributed free to the blind.

Miss Hudson teaches at Seinan Jo Gakuin, Baptist girls' school in Kokura, Japan, and works with Mt. Zion Baptist Church on the campus. Among her church activities is a Bible class for the blind.

AMERICAN OBSERVER:

**Some Impressions of Latin America**

By T. B. Maston  
Southwestern Seminary  
Fort Worth, Texas

At the invitation of the Foreign Mission Board, I recently participated in conferences of our missionaries in Brazil and the Central Spanish field which included Colombia, Ecuador, Peru, Venezuela, and several of the islands in the Caribbean area. I was impressed, as I have been in the past, with the high quality of our missionaries and the excellent provision of the Foreign Mission Board for their comfort and efficiency.

Some of the major additional impressions received on this trip were as follows:

(1) There is a deep stirring among the masses in Latin America as is true everywhere in the world. This movement varies from country to country but it is evident in all of them. In Brazil the Peasant Leagues, particularly active in the northeast part of the country, are thought by some to represent the revolution of the future.

(2) The missionaries in Latin America face much more directly the challenge of Communism than we do in the States. The Communists are seeking particularly to capture the leadership of the underprivileged masses and of college and university students. Our missionaries have the delicate and difficult but necessary task of distinguishing between the legitimate needs and desires of the masses and the propaganda of the Communists. They must not be maneuvered by the Communists into a position of opposition to the masses and seemingly become defenders of the privileged.

(3) The participants in these conferences studied and discussed courageously and objectively their most pressing and perplexing problems. These included the whole area of missionary strategy involving such problems as subsidy and self-support, institutions, and relationships with national leadership. These and other problems were discussed freely, frankly, but in the best of spirit. (It might be helpful if we could have similar discussions in the States.)

(4) There was some rethinking by the missionaries of the New Testament ministry. They are evidently moving in the direction of recognizing that according to the New Testament all children of God are supposed to be "in the ministry," with some called in a unique way to perform certain distinctive functions in the ministry. This trend may be a result of and also an explanation for the much larger place laymen have in the work of the churches on Latin American fields than is true in the States. Laymen frequently help to start and continue for some time to lead missions and even churches.

(5) Still another very definite impression was the maturity of national leadership. This was particularly apparent in Brazil where the work is much older (over eighty years) and considerably more mature than in other countries where the work is much younger. Many of the pastors and leaders of Brazilian Baptists, such as John Soren, president of the Baptist World Alliance, Ruben Lopes, president of the Brazilian Baptist Convention, David Gomes, executive secretary of the Home Mission Board and Werner Kaschel, president of the Baptist school at Sao Paulo, could serve effectively as pastors or denominational leaders in the States. The studies of two pastors in Sao Paulo, Brazil, were found to be more adequate in quantity and quality of books than I have found in the studies of any pastors in the States, with the possible exception of one.

(6) There is a deepening sense of need among the missionaries and among the national leadership for a strong evangelistic thrust. This is felt on all fields. In Brazil the president of the Brazilian Baptist Convention has proposed a simultaneous evangelistic crusade in all the Baptist churches of Brazil during 1965, with 1964 being used as a preparation year.

The missionaries in all the countries have a deep conviction that the preachers for these evangelistic campaigns should be the national pastors and the missionaries who can speak the language. There is a tendency in Latin America to identify evangelical Christianity with a foreign culture. This problem would be considerably increased if there was a great influx of preachers from the States. Also, if I interpreted correctly, the missionaries believe that the results of evangelistic campaigns will be more meaningful, in the long run, if the preaching is done by those who understand the Latin mind and how it reacts to the gospel appeal.

**Camp Crestridge Closes For Summer**

RIDGECREST, N. C.—Camp Crestridge for girls, located on the grounds of Ridgecrest (N. C.) Baptist Assembly, recently held closing ceremonies for the final five-week session.

A pageant about a mythical village, Cresterland, was presented by members of the drama classes. Willard K. Weeks, manager of the assembly, crowned Queen Crester as the highlight of the festivities.

**Ten Churches Exceed \$3 Million Valuation**

by The Baptist Press

Ten churches cooperating with the Southern Baptist Convention have property valued at \$3 million or more, according to 1963 denominational statistics.

First Baptist Church, Dallas, with the largest membership (12,879), also has the greatest property value—\$6,780,631.

Shreveport, La., First Baptist Church, follows with property worth \$4,978,203. The "most valuable" property east of the Mississippi River belongs to First Baptist Church, Atlanta, with \$4 million figure.

Park Cities Baptist Church is fourth in line with property value of \$3,866,183. It is located in Dallas.

The remaining churches and property values are:

Travis Avenue Baptist Church, Fort Worth—\$3.5 million.

Bellevue Baptist Church, Memphis—\$3,254,078.

First Baptist Church, Lubbock, Tex.—\$3,177,348.

First Baptist, Midland, Tex.—\$3,108,369.

First Baptist Church, Columbia, S. C.—\$3,020,000.

Broadway Baptist Church, Fort Worth \$3 million.

Figures are based on reports of churches to associations, in turn furnished to the Research and Statistics Department, SBC Sunday school Board, Nashville.

**Baptists Release Tape On Catholic-Jewish Work**

ATLANTA (BP)—The Home Mission Board of the Southern Baptist Convention has released a two-hour tape recording which answers basic questions concerning Catholicism and Baptists' approach to Jews.

Purpose of the recording is to inform Baptists who work with Catholics and Jews according to William E. Burke of Atlanta, assistant secretary of the Department of Metropolitan Mission Ministries.

Burke, a former Catholic priest, said he hoped the tape would help prevent mixed marriages, a goal of both Catholics and Baptists.

The tape also gives suggestions for Baptists in witnessing to Roman Catholics and Jews, and informs them of basic Catholic dogmas and doctrines and how Baptists work with Jews.

William B. Mitchell, also of Atlanta and the Metropolitan Missions Ministries Department, has prepared the section on Jewish work. He directs the mission agency's efforts with Jews.

The tape includes the following sections: "Witnessing to Roman Catholics, Mixed Marriages, Testimony of Converted Priest, Practical Questions and Answers on Catholicism, and Questions and Answers on Jewish Work."

The tapes are recorded on Ampex 311 (3¼ inches per second, dual track) and are sold for \$2.50 by the Home Mission Board, SBC, 161 Spring Street, N.W., Atlanta, Ga. 30303.

**Immanuel, Paducah, Calls T. L. McSwain**

The Immanuel Baptist Church, Paducah, has called T. L. McSwain as pastor. McSwain, pastor of the Third Baptist Church, Owensboro, since June 15, 1958, resigned on August 25 with his resignation to be effective September 21.

McSwain is a native of North Carolina, a graduate of Wake Forest College and Southern Baptist Seminary. He held a North Carolina student pastorate while a student at Southern Seminary. He was pastor of the Southside Baptist Church in Louisville when he moved to the Owensboro church.

McSwain is vice-president of the Kentucky Baptist Convention and is also serving as vice-president of the Southern Baptist Convention Pastor's Conference.

The new Immanuel Baptist pastor is married to the former Betty Mulloy of Louisville. The McSwains have three sons: Lawson, 12; Stephen, 10; and Douglas, 5.

**New Book In Weekday Bible Study Series**

NASHVILLE—The second of eight books in Broadman Press's weekday Bible study series, "Bible Personalities" by Mary Jane Haley, is now available.

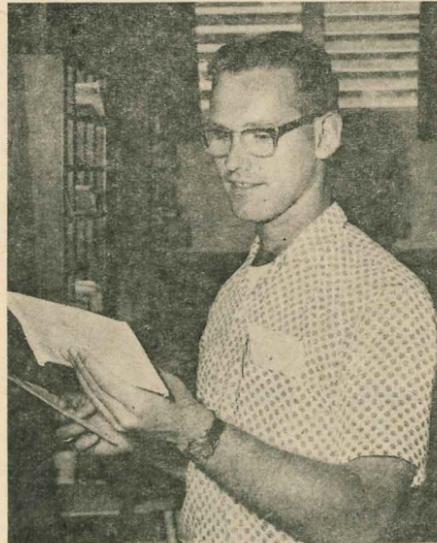
The book, designed for use with nine- and ten-year-olds, comes in companion volumes for teacher and student.

Each of the 30 chapters presents a different Bible personality beginning with Abraham and ending with Timothy.

The student's book contains illustrations, some of which are in two colors. Each chapter in the teacher's book has two major divisions: resource and study materials, and suggestions for classroom activities and study.

The author, Mrs. Seibert Haley, is the wife of a Baptist pastor in Caldwell, Mo.

**Kentuckians Serve At Ridgecrest**



RIDGECREST, N.C.—Tony Mobley (left) of Harrodsburg, Ky., is serving as director of recreation activities at Ridgecrest (N.C.) Baptist Assembly. He represents the church recreation department of the Baptist Sunday School Board. His duties include directing recreation for all guests and supervising the recreation crew. Mobley, a recent graduate of Southern Baptist Theological Seminary, Louisville, will be a doctoral candidate at Indiana University after the assembly closes. He has the bachelor of science degree from Georgetown College, the master of religious education degree from Southern Baptist Theological Seminary, and a master of science degree from Indiana University. Jerry Erion of 106 E. 34th St., Covington, has been serving as postal clerk this summer. Erion, a recent graduate of Georgetown College, will enter Southern Baptist Theological Seminary, after the assembly closes for the summer. The assembly is owned and operated by the Baptist Sunday School Board.

A graduate of the University of Arkansas, she worked with and written for children from nine to twelve for many years. She has also written Sunday school lesson courses and a vacation bible school junior book for the Baptist Sunday School Board, Nashville.

The first book released in the weekday Bible study series is "great passages of the Bible" by William N. McElrath, in teacher's and student's editions.

Books in this Broadman Press series are available through religious and general book stores.

**Fred G. Tucker Struck By Auto**

Fred G. Tucker, 78-year-old Louisville Baptist minister and director of Institutional Ministries for the Long Run Association of Baptists, was critically injured on a street corner in Louisville on August 27. Tucker was struck by an automobile which jumped the curb after colliding with another automobile and struck the minister, dragging him across the sidewalk and pinning him against a stone wall.

Examinations at General Hospital revealed that he suffered severe chest and spinal injuries. Two days later he was still on the critical list and doctors regard the outcome as highly uncertain.

He had left the Long Run Associational Office early to make visits in the housing development at 12th and Hill Streets. It is surmised that he had completed his visitation and was awaiting a bus on the street corner when struck by the auto.

**Highland Park Second Baptist Gets New Pastor**

William Edgar Piercy is the new pastor of Highland Park Second Baptist Church, Louisville. He began his ministry there on August 25.

He is a graduate of Arkansas State College and the Southern Baptist Theological Seminary. He came to Louisville from Belmont Baptist Church, Belmont, Kentucky. He previously served eight years in his native state of Arkansas.

Pastor and Mrs. Piercy have two children. They will live at 4321 Ember-son.

**Chester E. Ford, Layman Of Louisville, Dies**

Funeral services for Chester E. Ford were held in Louisville on August 28. He was buried in Cave Hill Cemetery. He died August 25 at the Kentucky Baptist Hospital.

A native of Louisville, he began teaching 45 years ago. At the time of his

death, he was a teacher of industrial arts at Manly Junior High School in Louisville.

He was a member of Audubon Baptist Church and formerly was a deacon at Immanuel Baptist and Fourth Avenue Baptist. He is survived by his wife, a son, four grandchildren, three sisters and two brothers.

**Research Librarian Receives Scholarship**

Louisville (BP)—Ronald F. Deering, Research Librarian at Southern Baptist Theological Seminary here, has received

a scholarship from the American Theological Library Association to do advance studies in Library Science at Columbia University, New York City.

The scholarship amount of \$2,400 will be paid by the Lilly Endowment. It will enable Deering to study during the second semester and the 1964 summer term.

Columbia University will present the Master of Science degree in Library Science to the seminary library when he finishes his studies. He attended Columbia this past summer to prepare for his research project.

Head seminary librarian, Leo T. Crismon, received the B.S. degree in Library Science from Columbia in 1956.

**COOPERATIVE PROGRAM:**

**Over the 1962-63 Budget by \$16,353**

by Harold G. Sanders

For the second time in a row, Kentucky Baptist churches have increased their gifts to the Cooperative Program sufficient to reach their Annual Budget Goal of \$2,667,000—and \$16,353.15 above the goal—making a total of \$2,683,353.15 for world missions through our Baptist mission agencies.

By ground rules established by the Kentucky Baptist Convention at Owensboro, November, 1962, the "above" the budget funds will be given to the Christian Education Advance program for capital funds now being readied for raising \$9 million for Christian Education in our schools and Cedarmore. Had the budget not been reached, the agreement was that the campaign would make it up. This is a tremendous encouragement to both those who feared that the CEA Campaign would retard the Cooperative Program, and those who, on the other hand, feared that the CEA campaign would be penalized by failure to reach the Cooperative Program operating budget for the year.

In 1961-62, Kentucky Baptist churches gave \$2,495,743 for the Cooperative Program, thus reaching the goal for the first time in 4 years and the second time in 8 years. This year, the increase over that year was \$187,610.

The "World Mission Year" emphasis on (1) every church giving something and (2) all churches giving more to world missions through the Cooperative Program caught the imagination and inspired the participation of more churches than ever before. However, the goal of every church participating was not reached. Approximately 100 churches gave this year who had not given before, but there remained nearly 400 churches which did not give to world missions

through the Baptist Cooperative Program this year.

Now, as we begin 1963-64 Cooperative Program budget, the goal has been increased \$183,000 for operational missions for a goal of \$2,850,000; plus, a new section of \$50,000 for capital funds for Kentucky Baptist agencies either reduced or omitted from the final Christian Education Advance program. This \$50,000 will be available only after the \$2,850,000 operational budget has been reached. Then, when and if the combined total of \$2,900,000 has been reached, any excess will again go to the Christian Education Advance program now in progress. The CEA program is not responsible for the \$50,000 capital funds section of the new budget.

Baptist Jubilee Year, therefore, calls for an advance in each church's sharing more of the people's tithes and offerings for world missions through the Cooperative Program. While all churches now giving are invited to add at least 2% more of their total income this year, leaders are urging them to step up their Cooperative Program giving by 4%, using the slogan "4% more in '64".

Again, we will ask God and the people to involve more of the nearly 400 churches not yet participating in Baptist World Missions through the Cooperative Program to start in 1964.

Dr. E. Keevil Judy, president of the Convention, joins Dr. Harold G. Sanders, executive secretary-treasurer, in humble gratitude to God and warm thanks to all Kentucky Baptists for this unprecedented response to world missions needs reflected in receipts this past year for the Cooperative Program. Let us come to Lexington, November 13-15, to rejoice and give God the glory.

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McCLELLAN SAYS:

## Missions Is Communicating the Gospel

GLORIETA, N. M.—Missions is fixed along an axis that has for its poles the gracious love of God and the terrible lostness of man, Dr. Albert McClellan, program planning secretary of the Executive Committee of the Southern Baptist Convention, told the Foreign Missions Conference at Glorieta Baptist Assembly in one of its principal addresses.

"To argue for missions solely on the basis of hunger or bodily sickness soon brings loss of mission thrust and mission power," Dr. McClellan said. "But to see men as Christ saw them, men for whom death is not too dear a price to pay, even for one lost soul, will always give us the proper basis for missions. Physical need is relative, but spiritual need is absolute."

Dr. McClellan called Luke 10:27 a fundamental mission verse of the Bible. ("Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.")

"To love God is to put everything else out of your life as a controlling

principle," Dr. McClellan said. "To love God is to live in obedience to him, not obedience for the sake of obedience, but obedience for the sake of a personal relationship and a personal friendship you cannot deny.

"Our mission commitment is not simply to a cause but to the Christ. We don't spread the gospel; we communicate Jesus Christ. It is easy to argue missions from the position that the world is hungry, that we are in a great revolution, that the time is ripe. It is easy to involve people in mere organization, involve them in projects that create a show of success, but this is not the kind of involvement needed today. We need involvement with Jesus Christ, real commitment that makes us see that missions is not something tacked on to what we do as Christians. Missions is what we do as Christians."

Dr. McClellan, addressing his words in turn to missionaries, mission executives, and conferees, said to the furloughing missionaries and new missionary appointees: "You are not simply the messengers of God. You are the gift of God, the gift of his love to those to whom he wishes to make himself known.

"Do not be discouraged. Much of your frustration comes from unrealistic pressures placed upon you by the standard our churches at home accept for themselves and by the calendars you make for yourselves. Measure your work by New Testament patterns and set your schedules according to God's calendar."

To mission leaders he said: "I would like you to involve me more deeply in missions. I know I am involved through my tithes and offerings and through prayer, but I need a deeper involvement. I need to be shown how missions relates to my nature as a Christian, how my little life counts in a world mission strategy that belongs to the day in which I live. It is not enough to quote Matthew 28:18-20. I must understand Matthew 28:18-20 in terms of modern thought and modern trends."

To the 2,000 Southern Baptist church members attending the conference Dr. McClellan said: "Become involved in missions, deeply involved by giving, by praying, and by understanding. Remember that Jesus called His kingdom the kingdom of God. All that He did and all that He taught the disciples was directed toward this kingdom. Mission work is not merely building a better world. It is building the kingdom of God. We must consecrate ourselves to this vast construction enterprise, recognizing that the missionary movement is both the beginning and the end of this consecration. Renew yourself to the apostolic privilege of Christian witness."

RIDGECREST:

## Negro Rights Bid Equaled With 1776

RIDGECREST, N. C. (BP)—The revolution of the American Negro is similar to the American Revolution fought "by our forefathers," the Christian Life Conference at this Southern Baptist Convention summer assembly was informed.

Both, according to an officer of United Nations, involve the same principles of freedom.

Frank P. Graham, of Chapel Hill, N. C., serving as United Nations representative to India and Pakistan, addressed the conference sponsored by the SBC Christian Life Commission.

Graham, a former president of the University of North Carolina, and former United States Senator, said:

"The sons and daughters of the American Revolution must not become the fathers and mothers of American reaction against the very principles of the American Revolution. This reaction would abdicate the leadership of equality and freedom in a hopeful world desperately in need of the best which America has to give in this life of hazard and hope for all people."

Instead of continuing as the sword of liberty, he said states' rights became "the shield of slavery in the South; later, the exploitation of women and children in the sweatshops of the great cities of the North; and today, the armament of massive resistance to the law of the land for the equal freedom of all Americans.

States' rights must, in wisdom, become the states' responsibilities for the equal freedom and opportunity of all our people in fulfillment of the law of the land as interpreted by the Supreme Court in 1954," he added.

Graham asserted the Negro's current struggle did not get its impetus from Moscow, but in southern cities like Montgomery and Greensboro. He declared the impetus could be further traced to America's founding fathers assembled in Philadelphia, and even back to the Judean hills and the Sea of Galilee.

Graham said the civil rights march on Washington, then in the planning state, was in the "finest tradition" of the American Revolution.

Citing the early Washington demonstrations of American women in their struggle for the right to vote, Graham said the Bill of Rights guarantees every citizen's right to assemble peacefully for redress of grievances before the law.

Endorsing the test ban treaty, Graham said, "Ratification would be a beginning step of reciprocally developing faith toward progressive and effective universal

disarmament. This step would be without any appeasement of totalitarian tyranny or any surrender of the peace for all the people on the earth."

Another conference speaker, Carlyle Marney, of Charlotte, stressed the Biblical insights on peace which Christians need to apply in the contemporary world.

## LAND PRICES HIGH

(Continued from Page 9)

In the world's largest city are located the headquarters of the Japan Baptist Mission (organization of Southern Baptist missionaries) and of the Japan Baptist Convention, including the offices for Sunday school, Training Union, Woman's Missionary Union, evangelism, and publication work. Of the 17 missionaries assigned to serve in Tokyo, all except two couples are in some phase of the Convention's work. Two missionary associates are supervising the newly erected dormitory for missionary children attending school in Tokyo, which will be used for the first time this fall.

In the Greater Tokyo area there are 22 Baptist churches and missions related to Southern Baptist mission work. They have a combined membership of more than 2,800 (not counting the two English-language churches).

The Baptist churches in Tokyo range in size from the three largest ones—Oi, Mejirogaka, and Tokiwadai, each averaging more than 200 in worship services (large for any denomination in Japan, says Mr. Grant)—to the two newest missions, started since the Japan Baptist New Life Movement—the Seijo Mission with 25 in worship and the Yuri-gaoka Mission with about six.

Mr. Grant says Tokyo Baptists' most pressing need at the moment is a choice location for a Baptist book center, but the Japan Baptist Convention finds it very difficult to get this and other needed land. "We are desperately searching for a place to relocate and have enlisted the assistance of competent real estate men, but so far everything is way out of our price range," says Mr. Grant.

"In the world's largest city, with its more than 10,000,000 souls, Southern Baptists, in partnership with Japan Baptists, are engaged in the world's most important undertaking: that of preaching the gospel of Jesus Christ. The prayers of God's people are earnestly requested that men and money to finish the task may be available now."

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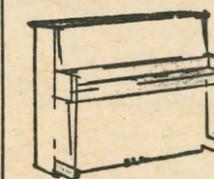
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ATTENDANCE:

# Sunday School and Training Union Attendance

August 25, 1963

	S.S.	Add.	T.U.		S.S.	Add.	T.U.
Louisville, Walnut Street	1103	1	246	Louisville, Green Acres	506	1	216
Missions (2)	159		47	Shelbyville, First	498		125
Louisville, 9th and O	915	5	433	Mission	41		18
Madisonville, First	906		189	Frankfort, First	471	2	50
Mission	23			Mission	66		41
Covington, Calvary	886			Ashland, First	469		104
Hopkinsville, Second	850		163	Henderson, Immanuel Temple	452		88
Louisville, Carlisle Ave.	831	10	226	Mission	117		
Elizabethtown, Severns Valley	815		214	Winchester, Central	448		120
Owensboro, First	813		139	Paducah, Lone Oak	447	1	183
Murray, First	801	2	93	Louisville, Beechland	451	1	90
Mission	52			Ashland, Unity	445	4	149
Mayfield, First	808	3	183	Corbin, First	442	2	134
Mission	82			Louisville, Beechwood	441	1	168
Harrodsburg	765		166	Louisville, Rockford Lane	440		114
Bowling Green, First	750		138	Franklin, First	413		100
Mission	54			Missions (2)	99		24
Somerset, First	731	8	80	Owensboro, Buena Vista	403		106
Missions (2)	113		28	Central City, First	402	1	188
Lexington, Grace	710	6	117	Georgetown	401	1	82
Mission	38			Mission	54		
Owensboro, Third	701		239	Nicholasville	401		73
Mission	77		48	Covington, South Side	393		50
Louisville, Crescent Hill	683	5	110	Walton, First	392	2	194
Missions (3)	117		42	Louisville, High View	391		112
Lexington, Calvary	630		126	Hodgenville, First	389	2	121
Mission	61			Ludlow, First	386	4	86
Louisville, Valley Station	627	4	153	Middlesboro, First	384		59
Louisville, Beechmont	576	3	158	Owensboro, Eaton Memorial	382	1	142
Mission (2)	271	17	107	Lexington, Porter Memorial	379	1	100
Glasgow	574		111	Lebanon, First	375		86
Mission	31			Louisville, Shively	372	2	75
Campbellsville	556		140	Louisville, Hazelwood	369		45
Missions (3)	99		70	Mt. Washington, First	369	1	91
Paducah, Immanuel	538	2	181	Mission	84		40
Louisville, Bethlehem	531	3	151	Louisville, South Side	368		67
Newport, First	531		93	Louisville, 18th Street	364	1	96
Louisville, Beth Haven	526	4	200	Mission	38		20
Louisville, Buechel Park	518	1	143	Campbellsville, South	363	2	115

	S.S.	Add.	T.U.
Versailles	362		84
Lawrenceburg, First	362		35
Mission	60		43
Bowling Green, Glendale	356		141
Mission	38		
Hima, Horse Creek	344		129
Louisville, Chapel Park	342		51
Bardstown	331		94
Hazard, First	323	5	94
Mission	129		
Ashland, Pollard	303		103
Mission	54		
Barbourville, First	304		67
Missions (2)	67		
LaGrange, DeHaven Memorial	297	1	77
Louisville, Fern Creek	292	3	99
Louisville, Ridgewood	275		
Louisville, Immanuel	274	1	81
Marion	271		56
Earlington, First	270		97
Glendale, Gilead	267		170
Mission	24		
Shepherdsville, Little Flock	264		48
Louisville, Highland Park, 1st	260		50
Middletown, First	259	3	115
Cold Spring, First	258		94
Stanford	256		82
Mission	31		
Owensboro, Crabtree Ave.	250		60
Louisville, Clifton	250		93
Mission	68		
Taylorville, King's	247		150
Lexington, North View	242		94
Dawson Springs, First	238		55
Hazel	237		
Frankfort, Memorial	228		65
Bowling Green, Forest Park	220		109
Madisonville, Second	217		76
Louisville, Valley View	209		88
Taylorville, First	205		58
Shelbyville, Highland	174	1	63
Owensboro, Seven Hills	161		38
Gilbertsville, Bethel Missy.	146		68
Ft. Thomas, Highland Hills	108	1	35
Mission	15		
Louisville, Arcade	92		34



## SUNDAY SCHOOL LESSON

By H. C. Chiles

### JOSEPH IN EGYPT

Genesis 45:4-15

Much has happened since Joseph's brethren sold him to a caravan of Midianites who took him into Egypt and in turn sold him to Potiphar. During the twenty intervening years Joseph had been subjected to severe trials, but God had brought him through them victoriously. Due to his remarkable wisdom and helpfulness to Pharaoh, as well as to the divine favor, Joseph had been exalted to the second highest position in Egypt. He served with distinction and effectiveness in this important office. During the terrible famine in the homeland, as well as throughout the East, Joseph's brethren journeyed to Egypt to buy grain. When they approached Joseph he knew them, but they did not recognize him. Because of developments Joseph refused to allow Benjamin to return home.

As a suppliant at the feet of his unrecognized brother, Premier Joseph, Judah made a fervent and moving plea for the release of Benjamin, in which he offered himself as a hostage if Joseph would allow the boy to go back to his father, Jacob. What an opportunity for revenge! Should he seize it and condemn them to the fate which they had meted out to him? Being a faithful servant of God, Joseph's great heart overflowed with compassion toward those who had despitely used him.

#### I. The Revelation. Genesis 45:4-5.

When Joseph heard Judah's plea and beheld Benjamin in the midst of the group, he was unable to restrain his emotions. Knowing that their old jealousy was gone, and being without any ill will toward them, Joseph was eager to make himself known to those who had sold him into slavery. Unwilling to make himself known to his brothers in the presence of those outside his family, Joseph had the banquet hall cleared of all except the sons of Jacob.

We are impressed with the delicacy which prompted Joseph to ask for privacy in which to pour out his heart to his brothers. He did not want his own feelings exposed to the gaze of others. The outburst of his unrestrained emotions was so loud that it was heard on the outside. Moreover, with only forgiving love toward them, he did not even want to embarrass his brothers by letting others know about the depth of their sin against him. He did not have

### For September 15, 1963

the slightest desire to retaliate by bringing pain to them. Grudge carrying and the get-even spirit too often dominate people in circumstances of this nature. Joseph earned commendation by his willingness to leave the judgment of their sin to God and to forgive them heartily.

With his brothers before him, the Premier disclosed his name and revealed his identity in the short but dramatic statement, "I am Joseph." We can scarcely imagine how his brothers felt when they found themselves face to face with the one whom they thought they had disposed of, and they knew that their sin had found them out. It is not surprising that they were terrified at his presence. When he called them to come nearer to him, he said, "I am Joseph, your brother, whom ye sold into Egypt." This statement humbled them and encouraged them to hope for kindly dealing at his hand. Joseph was so gracious and charitable in telling them not to be angry with themselves for the sin and crime of selling him into slavery, thereby assuring them that he would not take vengeance on them or do them any harm. Beneath it all, Joseph was truly grateful that God had transformed their evil deed and changed the course of his life so remarkably. The very things he thought at the time were so evil had turned out to be blessings. It is reassuring and comforting to know that God's overruling providence frequently works out His own gracious purposes in spite of the evil intents of men. Like Joseph, we should recognize God's hand as we pass through unfavorable circumstances and glorify Him in every instance.

#### II. The Resources. Genesis 45:6-13.

Tenderly and graciously, Joseph sought to magnify the providence which overruled, making their sin against him a gateway to success and a stepping-stone to greatness. They had committed a sin by selling him into slavery, but Joseph did not hold it against them, because what they had intended for evil God had overruled and used for a good purpose. So, Joseph simply recognized God's hand in all that had taken place. That took character and godliness, for it is much easier to retaliate for wrongs than to believe that God has a purpose in them and to wait quietly until that purpose is revealed. To be able to read the mean-

ing of God in the events of life is a magnificent attainment. Unfortunately, very few seem to be able to do it. It is glorious to be able to understand God's meanings and what He purposes for us. Whatever happens to us as God's children, let us hold fast to these words, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

Wisely, efficiently and successfully, Joseph had saved the surplus agricultural products of the years of plentiful fruitfulness for the seven lean years, so the people were enabled to live without suffering when the famine actually came.

Joseph commanded his brothers to go back home at once and tell Jacob three things—that he was alive, that he was occupying an exalted position and that he was very desirous of receiving him and them. The invitation to come to Egypt and to share in the tremendous resources there was not to be despised. To receive the news that he was being invited to reside in the fertile land of Goshen near Joseph and have all needs supplied was glorious beyond description. It also speaks well of Joseph that in his glory he was not ashamed of his old father, but wanted him to dwell in the best of the land.

#### III. The Reconciliation. Genesis 45:14-15.

Joseph's greatness and magnanimity were displayed by his forgiveness of those who had sinned so grievously against him. His brothers were completely restored to his favor. He kissed them and wept over them in the joy of reunion and reconciliation. What a beautiful and touching scene! Joseph treated them as though they had never sinned because his forgiveness was thorough. It is doubtful if there is any case on record where forgiveness was more genuine or reconciliation was more complete. His welcome proved beyond a doubt that the reconciliation was all that could be desired. Thereafter, their fellowship was blessed. Any person who refuses to forgive another need not expect forgiveness from God. If he does, he will be disappointed.

In Joseph's forgiveness of and reconciliation with his brethren may be seen his acknowledgment of God's purpose, his acceptance of God's place for him, and his complete trustfulness in God's providence.

GUEST COMMENTS:

### All the Facts . . . And Properly Interpreted

by James L. Sullivan,  
Sunday School Board, Nashville

TRUTH IS DIFFICULT to discern, hard to recall. Before truth can be known assuredly, all factors must be gathered, weighed and carefully interpreted.

#### Considering All the Facts

During hospital visitation my eyes were drawn to the town's leading surgeon with muddy shoes, dark suit, and dirty hands.

Resentment swept over me upon seeing the apparent carelessness of the usually immaculately dressed doctor. I was giving him a mental thoughtlashing when things took a sudden turn. Then I felt ashamed.

The anxious question, "Doctor, are they going to save your son's foot?" caught my attention. Then the doctor explained how he and his son were working in the yard when the son's foot was accidentally caught in the motorized lawn mower.

The doctor rushed his son to the emergency room. Moments meant the difference between complete healing and a lifetime cripple.

Knowing that one additional fact—the injury of the son—presented an entirely different picture to me. I felt ashamed for my unjustified criticism. I erred because I did not have all the

facts when I had formed my opinion. Pre-judgment is prejudice, or judgment before all the facts are gathered.

#### Being Careful in Interpretation

Another experience pointed up the necessity for cautious interpretation of facts even when they are in hand.

A special church committee had presented me documentary evidence on which they demanded the termination of a Sunday School Board employee. The charge was an ugly one—theft. Ostensibly mattresses had been taken from an assembly cabin and removed from board grounds.

Immediately I granted that their written evidence was true. But the facts did not mean what they were being made to mean.

The board employee *did* load mattresses from a Sunday School Board building onto his own truck as stated. He did haul them to his own houses in another city for his own personal use, but it was all completely honest and legitimate.

An unfortunate fire shortly before had caused considerable damage to the assembly cabin. The insurance company, after investigation, placed new mattresses throughout the building. The company sold, at auction, the smoke-

damaged mattresses. This employee was the highest bidder. He bought the mattresses to use in personally owned property; but the act did not mean, at all, what the written charges stated.

Facts must be in hand, all the facts, and they must have proper interpretation. Good men, good institutions, good causes are under unwarranted and unjustified attacks constantly because some misinformed foes make accusations without all the facts. Or they misuse facts they have, to make situations seem to be what they are not. Any unscrupulous man can lie with the truth by self-devised distortions and misapplications.

Extensive documentation against anyone or any institution without proper interpretation is meaningless.

To so misinterpret such facts to get warped conclusions is gross error, but such unethical techniques are in common usage. Jesus found it, so did Paul. So must every Christian worker in the present and in the future.

Christians love truth because Christ did. He taught it, he lived it. So do his followers love and respect truth.

We, as Christians, cannot know truth unless we seek it in love and objectivity under the leadership of the Holy Spirit who "will guide us into all truth." And we must be willing to live it when we have learned it.

The man who propagates error must be his own defender; but God defends truth, and in the end truth will have the victory.

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**GLORIETA ASSEMBLY:**

**"Christian Youth Face Today's World"**

GLORIETA, N. M.—Three students—a Brazilian, a Nigerian, and an American who grew up as a Southern Baptist MK (missionary kid) in Japan—stressed opportunity and responsibility as they addressed the Foreign Missions Conference at Glorieta Baptist Assembly on "Christian Youth Face Today's World."

"Challenge is the word to face Christian young people," declared Rev. Olavo Feijo, of Brazil, who is working toward the doctor of religious education degree at Southwestern Baptist Theological Seminary, Fort Worth, Tex. "Challenge them. Give them something worthwhile to do, something strong for Christ. They are going to answer the challenge. Challenge is something for young people, and if you give them Jesus Christ that's the most terrific challenge they can face."

Sharing the program with Mr. Feijo were Rev. R. A. Oteh, of Nigeria, currently a student at Oklahoma Baptist University, Shawnee, who said the scriptural prophecy that "the young men shall see visions" is coming true among Baptist young people in his country today, and MK William C. Garrott, of Wake Forest College, Winston-Salem, N. C., who described the Christian young people needed today as those "who can and do relate to the world in which they live."

Before coming to the States to study, Mr. Oteh was a pastor and schoolteacher (in a Baptist primary school) in his native Eastern Nigeria. Mr. Feijo served in Brazil as a theological professor, pastor, writer, youth leader, and in other capacities. Bill Garrott, youngest of the three, entered Wake Forest after graduating from high school at a U.S. air base near his parents' home in Fukuoka, Japan.

Mr. Feijo said the Baptist youth of Brazil carry much responsibility in church and denominational life. He began preaching at the age of 14 (putting aside earlier plans to follow his father in a military career), held a position in his state Baptist convention at 17, became Intermediate Training Union director for the Brazilian Baptist Sunday School Board while he was a student in the South Brazil Baptist Theological Seminary, Rio de Janeiro, and began teaching in the seminary the term after his own graduation, when he was 21.

His achievements include starting a Christian-oriented political party at a government university in Rio where he studied education. After two years, this party defeated the Communists, who previously had controlled the student government.

Mr. Oteh, graduate of the Baptist

primary school in his village, Baptist College, Iwo, Nigeria, and the Nigerian Baptist Theological Seminary, Ogbomoso, explained that old Nigerian custom cast youth as onlookers but that young Nigerians are no longer content with a passive role. Baptist young people are seeking recognition and opportunities for service. Of Nigerian Baptists' expanding program of youth work, he said that leaders are needed "who will give their whole lives to serve the young people, missionaries to fill the need of the youth and help them find their places."

Bill Garrott addressed some of his remarks to his fellow MK's, telling them they can be their parents' best advertising or worst hindrance. Born in the States during World War II, Bill went with his parents to Japan in 1947 and considers that country "home." Now a staffer at Glorieta (for the third summer), he wants to do mission work among Japanese-speaking people, perhaps in Japan, perhaps with Japanese in some other land.

**SOUTHERN: Visiting Missions Professor Appointed At Southern Seminary**

LOUISVILLE, Ky.—Brazilian missionary Dr. Thurmon Earl Bryant has been appointed visiting professor of missions for the first semester of the 1963-64 academic year at Southern Baptist Theological Seminary here.

The 33-year-old missionary was appointed for Brazil in 1958. Previous to his appointment, he pastored the First Baptist Church, Grandview, Texas; Friendship Baptist Church, Cleburn, Texas; and Prairie Point Church, Groesbeck, Texas.

He received the B.A. degree from Baylor University, Waco, Texas, in 1951; and the B.D. and Th.D. degrees from Southwestern Baptist Theological Seminary, Fort Worth, Texas.

Dr. Bryant, a native of Oklahoma, is married to the former Doris Marie Morris of Sudan, Texas. They have two children.

Visiting missions professor for the second semester will be Dr. Arthur B. Rutledge, director of the division of missions at the Southern Baptist Home Mission Board, Atlanta, Georgia.

The visiting professorship is filled each year by individuals active in some phase of missions. Last year's visiting professor was Dr. William Carl Hunker, who has returned to the mission field as a professor at the Taiwan Baptist Theological Seminary, Tapei, Taiwan.

**CHURCH STAFF:**

**Seminary Extension Plans New Guides**

NASHVILLE (BP)—The Curriculum Committee of the Seminary Extension Department has approved plans here for the new lesson study guides to be used in extension courses.

"This is a significant step toward the revision of our curriculum authorized last December," according to Ralph A. Herring of Nashville, director of the department.

"The task of revising our study guides has been assigned to seminary professors, and we are working hard to have these lesson helps ready a year hence," he added.

The Seminary Extension Department is an agency of the six Southern Baptist Convention seminaries and provides theological training to preachers, ministers of education and other church leaders unable to avail themselves of classroom instruction in the seminaries.

This is done through extension centers in the associations and through correspondence.

Thirty-four courses are presently being offered. The department awards certificates on completion of 16 basic courses. Herring reports more than 3,300 students enrolled.

"The new guides," he said, "will help both teachers and students. To the present there has been only one lesson guide for both."

"In the future each will have lesson helps and the courses of study will be structured for more effective uniformity. The special needs of correspondence students also will be featured in the revision now in progress," he added.

**CHURCH-STATE:**

**Public School Educator Hits Church College Aid**

WASHINGTON (BP)—"Tax support for sectarian colleges points the way to tax funds for private elementary and secondary schools as a next and imminent step," warns Edgar Fuller, executive secretary of the Council of Chief State School Officers.

Fuller, in a letter to the editor of the Washington Post, prominent daily newspaper here, challenged the conclusions of an earlier editorial. The Washington Post has militantly opposed tax aid to parochial schools, but it approves tax aid to both public and church-related colleges.

Both the Washington Post editorial and Fuller's letter were in reaction to the college aid bill that was passed recently in the House of Representatives. The bill proposes \$1 billion, \$195 million over a period of three years in loans and grants for construction of academic fa-

(Continued on Page 23)

September 5, 1963

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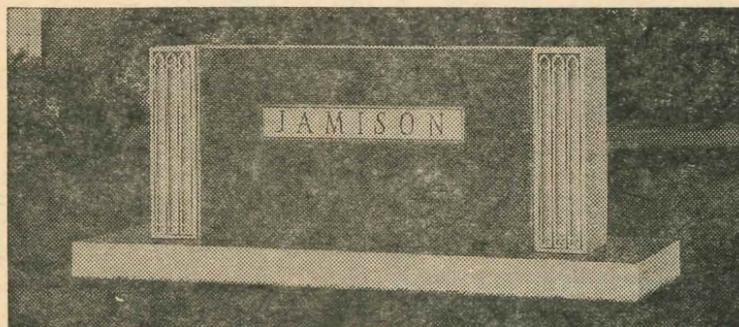
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## Baptist Ideals

(Continued from Last Week)

"Church and state are both ordained of God and are answerable to Him. They should remain separate, but they are under the obligation of mutual recognition and reinforcement as each seeks to fulfill its divine function.

"The church is to be responsibly in the world; its mission is to the world; but its character and ministry are not to be of the world."

The final section, on Baptists' continuing task, brings out these comments:

"The individual and his worth, his needs and moral freedom, and his potential for Christ should have primary consideration in the life and work of our churches.

"Worship—which involves an experience of communion with the living and Holy God—calls for a new emphasis on reverence and orderliness, on confession and humility, and on awareness of the holiness and majesty and grace and purpose of God.

"Every Christian is under obligation to minister or to serve with complete self-giving, but God in His wisdom calls many persons in a unique way to dedicate their lives to a full-time church-related ministry.

"Evangelism, which is primary in the mission of the church and the vocation of every Christian, is the proclamation of God's judgment and grace in Jesus Christ and the call to accept and follow Him as Lord.

"Missions seeks the extension of God's redemptive purpose in all the world through evangelism, education, and Christian service and calls for the utmost dedication on the part of Christians to this task.

"Christian stewardship conceives the whole of life as a sacred trust from God and requires the responsible use of life, time, talents, and substance—personal and corporate—in the service of Christ.

"The nature of Christian faith and Christian experience and the nature and needs of persons make teaching and training imperative.

"Christian education grows out of the relation of faith and reason and calls for academic excellence and freedom that are both real and responsible.

"Every Christian group, if it is to remain healthy and fruitful, must accept the responsibility of constructive self-criticism."

In printing 500,000 copies of the tract, the Sunday School Board used up all supplies in Nashville of the quality paper needed for the tract. It ordered a fresh carload just for the printing of the Baptist Ideals material.

## ASSOCIATIONS, FELLOWSHIP OR . . .

(Continued from Page 3)

representative for a five to ten minute "address," let it be understood that each of these interests in their turn are to bring a major address or be given a significant period of time. This would permit depth to presentation of important concerns and yet eliminate the feeling of "being bombarded" every time the district association meets.

These suggestions are made in an attempt to recapture a vital aspect of our denomination's life. It is a desire to re-establish the basic functions of the annual session.

"Promotion or Fellowship" is a present dilemma facing the District Association. This article is written with the hope that *fellowship* may become the dominant motif of the District Association's Annual Session. With a re-establishment of fellowship, doctrinal study, and spiritual concern for the churches, the District Association can once again regain its rightful place and function within our denominational structure.

\*Glynn R. Ford, *The Baptist District Associations of Virginia 1766-1950: A Study in Baptist Ecclesiology*, Louisville, Southern Baptist Theological Seminary, Unpublished Th.D. Thesis, 1961, p. 274.

## LIFE EXPECTANCY

(Continued from Page 3)

life expectancy of the minister of education. Eventually this catches up with the pastor, for he cannot keep finding better ministers of education every two or three years.

Fourth, the administrator-pastor is always a candidate for the scapegoating characteristic of human nature. When he stands on the administrator's pedestal, he is the obvious target for any shift in the fortunes of the church. When giving to the church budget drops, he is to blame, even if there is a national economic recession. If people do not walk the aisles to profess faith in Christ, it is his poor sermons or his "unbiblical theology" rather than the failure of the Sunday school teachers and deacons to do personal work.

God help the pastor who encourages or permits the church members to think of him first and foremost as the administrator of the church organization. Nobody else will help him—unless you consider recommending him to another church as being the answer to his real need.

You never hear about the genuinely able pastor-administrators. You hear about the minister of education, the Sunday school superintendent, the chairman of the board of deacons in these churches. You hear about this pastor as a pulpiteer, a real pastor of the people, or simply as the man everybody loves.

September 5, 1963

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## COLLEGE AID HIT

(Continued from Page 21)

cilities in both public and private colleges. After three years the needs will be reviewed for appropriations for the next two years of the total five-year program.

The House bill goes to the Senate where education legislation is still pending in the Education Subcommittee of the Labor and Public Welfare Committee. Sen. Wayne Morse (D., Ore.) is chairman of the subcommittee and Sen. Lister Hill (D., Ala.) is chairman of the larger committee.

The Washington Post in approving tax aid for church colleges followed the standard line of those pushing the legislation. This reasoning says that college education is "different" from elementary and secondary education to the extent that it does not come under the exclusion of the First Amendment.

The differences are that college education is not compulsory, that colleges deal with more mature minds and that there are historic and numerous precedents for federal aid to church colleges.

Fuller's challenge to this line of reasoning points out that "in the largest church system of education the same church laws are applied at all levels."

He further points out that church permission is often required to attend any school or college not under the control of the church.

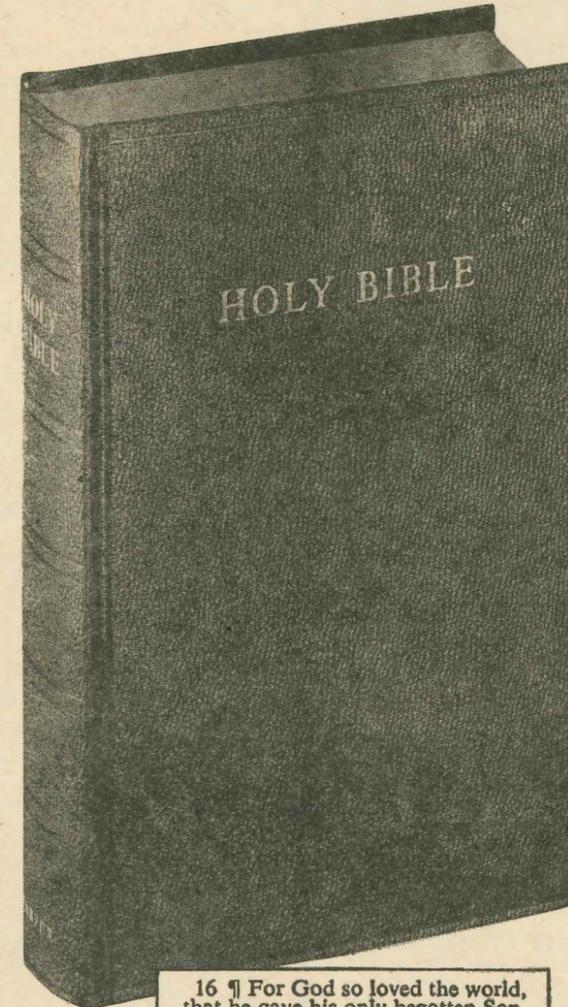
"Religious purposes are paramount in schools and colleges operated by churches, unless we are to believe your editorial rather than the churches themselves," Fuller wrote the editor. "Citizens of other religions should not be taxed to support institutions that exist to promote a particular religion," he continued.

The educator indicated that another undesirable result of tax aid to private schools of all kinds would be to "splinter the public schools and their financial support by making tax funds available to nonprofit private schools of all kinds. Tax support of private schools engaged in the propagation of religion, always opposed by your paper, would be the practicable result."

Also in his letter Fuller appealed for congressional cooperation in providing "constitutional guidelines in this field." He continued, "It could do so by reinstating the original provisions for constitutional tests that were removed from Mrs. Green's original Higher Education Bill." (This was a reference to the provision for "judicial review" that was eliminated before the bill reached the House floor.)

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16 ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

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