



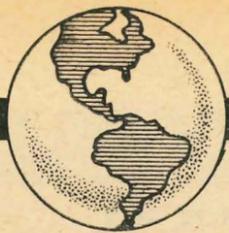
**To All Kentucky Baptists  
and Other Friends of  
Christian Education:**

**OUR Future is in YOUR HANDS:**

What you, as Kentucky Baptists, do to provide Christian Education, training and opportunity will determine our future, the future of our State and the future of Kentucky Baptists as a denomination. Our strength, our progress, our destiny is in your hands. The youth of Kentucky are depending on you for a successful **CHRISTIAN EDUCATION ADVANCE CAMPAIGN.**

Earnestly,

*Your Kentucky Young People*



**J. EDWARD CUNNINGHAM**, associate superintendent of missions for the Kentucky Baptist Convention, has undergone surgery at the Central Baptist Hospital in Lexington. Reports indicate that he is recovering satisfactorily but will be unable to travel for the next four to six weeks.

Cunningham spends much of his time in eastern Kentucky visiting missionaries and mission stations. Those expecting him in the next few weeks will understand why he will not appear.

**FIRST BAPTIST CHURCH**, Clinton, had the services of H. M. Suthard as evangelist for revival recently. He is pastor of Wingo Baptist Church. During the two-week meeting, there were 21 additions to the church, thirteen by baptism and eight by letter. Marvin Taylor, music director for the Clinton church, directed the revival music. Pastor John Redden reports that this was a most successful revival.

**THE FUNERAL** of ex-chaplain Paul Buckley Jagers, 64, was conducted by Pastor James Borders of the North 42nd Street Baptist Church, Louisville, at the Owen Funeral Chapel. Mr. Jagers died at his residence and was buried in Cave Hill Cemetery. Jagers spent eleven years as chaplain of the Eddyville State Penitentiary and also served as pastor of the Dycusburg and Pinckneyville churches. Previously, he was pastor of the Grace Baptist Church, Louisville, and the Portland Avenue Baptist Church, Louisville.

**DR. JOHN M. CARTER**, president of Campbellsville College, was the evangelist for an eight-day revival in the Unity Baptist Church, Ashland. There were 37 professions of faith, four additions by letter and twenty-three rededications. Ira McMillen, Jr., is the pastor.

**VALLEY VIEW BAPTIST CHURCH**, Valley Station, Kentucky, has called James Edward Jones of Selma, Alabama, as pastor. Jones received his B.A. degree from Howard College and his B.D. from Southern Seminary. He will assume his duties on January 5, 1964.

**FIRST BAPTIST CHURCH**, Madisonville, had a surprise birthday dinner in honor of Interim Pastor C. D. Cole on his 78th birthday.

**WALTER H. ST. CLAIR** has resigned as pastor of the Grace Baptist Church, Elizabethton, Tennessee, to enter full-time evangelism. He may be addressed at Box 1097, Johnson City, Tennessee. He is a graduate of Carson-Newman College at Jefferson City, Tennessee, and Southwestern Seminary, Fort Worth.

**THE W.M.S.** of the Stamping Ground Baptist Church has passed a resolution expressing their appreciation for Mrs. Ralph Mitchell who passed away on August 12. The resolution paid tribute to her life as a dedicated, faithful Christian and a life-long member of the Stamping Ground church.

**SAM SHEPARD**, pastor of First Baptist Church, Tupelo, Mississippi, writes that Lloyd Bardowell, Louisville evangelist, conducted a successful revival in that church. There were 32 additions, most by baptism. Pastor Shepard highly recommends Lloyd Bardowell as an evangelist.

**THIRD AVENUE BAPTIST CHURCH**, Louisville, has passed a resolution expressing appreciation for Mr. Frank

Burton. He was a deacon, committeeman and treasurer of Third Ave. Church before his death. Leon Larimore is pastor of Third Ave. Church.

**MRS. ALMEDA J. DAMRON**, Ashland, Kentucky, has published two songs for Christmas in memory of her son, Wayne, who was killed in an automobile accident in California. The songs, "God's Gift", and "Star of Bethlehem", are also available on record. Langdon Music Company, 1745 Washington Avenue, Huntington, West Virginia, is the publisher. Mrs. Damron is giving 10% of the proceeds from the sale of this music to Lottie Moon Christmas Offering for Foreign Missions and the Baptist Children's Homes.

**TRINITY BAPTIST CHURCH**, Lexington, ordained Gary Brannock, Bob Evans, Jim Davis, J. C. Ishmael, Espy Wilson and Harvey Case as deacons. Dan Stone, pastor of Paris' First Baptist Church, was evangelist for a recent revival. Bob W. Brown, pastor of Trinity Baptist Church, was evangelist with former Kentucky Pastor Earl Mann and the First Baptist Church, Hennessey, Oklahoma.

**BETHLEHEM BAPTIST CHURCH**, Bethlehem, Kentucky, raised the money to pay off its education building which had been built in 1960 at a cost of \$22,500. On October 27 a note burning service and dedication service was held at the regular morning worship service. The last year of the indebtedness, the church raised its Cooperative Program giving from 20% to 25% of the budget. Billy D. Marcum is pastor.

**YOUNG PEOPLE** from the Hiseville Baptist Church toured the Baptist Building, Kentucky Southern College and Spring Meadows Children's Home on their route to Lexington for the Youth Rally on November 15. Clarence Rose, Jr., is the pastor.

**PASTOR DUNCAN J. SMITH**, pastor of the Salem Baptist Church, Christian County, led the church in an eight-day revival. He reports a wonderful spirit among the people. There were eleven decisions, seven additions by letter and four by baptism. Among those who came for baptism were two Roman Catholics.

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

**WESTERN RECORDER**  
Vol. 137 No. 49

Kentucky Baptist Building  
Middletown, Ky.

Owned and Published by the  
**KENTUCKY BAPTIST CONVENTION**

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Second-class postage paid at Middletown, Kentucky.

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

# Can Southern Baptists Blush With Shame?

by Samuel Southard, Th.D.

The world is beginning to ask if Southern Baptists can blush. In a speech to the Young Businessmen's Club of his city, a Birmingham lawyer indicted the churches along with individuals after four girls were killed in Sunday school:

It is all the Christians and all their ministers who spoke too late in anguished cries against violence.  
(Nashville Tennessean, Sept. 24, 1963)

The *Birmingham News* conceded "that white ministers too often may have been silent on this issue of relationships between the races." (Sept. 1, 1963) The editor of the *Atlanta Constitution* has called this the "agony of the Christian church (particularly in the South)". (*Presbyterian Outlook*, October 15, 1962)

"Will Baptists Be Last?" (editorial headline, *Western Recorder*, Feb. 21, 1963). "Why did not we ministers of the gospel act first and seek the moral support of the government?" (*Baptist Standard* editorial, June 26, 1963).

The largest denomination in the South is now being judged as Jeremiah judged Israel:

No, they were not at all ashamed; they did not know how to blush.  
(Jeremiah 6:16 RSV)

How can this condemnation come upon us? After all, we have done some things. Baptist ministers and editors have spoken for the integration of schools (e.g. Ky., 1959), or have supported the law when desegregation was enforced (e.g. Ga., 1958), or decried violence (e.g. Ala., Miss., 1963). Missionaries have warned of "a noose of racism to strangle our message" (*Baptist Record*, Nov. 15, 1962). Ministers have resigned when their churches refused to admit Negroes (e.g. Joe Patterson, Linden, Ala., June, 1963). Training Union material has included the work of white Baptist students in welcoming Nigerians to their church and community. The Christian Life Commission has sponsored conferences on race relations. *Home Missions* (July, 1963) has offered guidance toward desegregation.

Yet, although this seems so much to so many, a Baptist editor can say that we have defended the *status quo*, and a metropolitan city editor can comment: the record of Southern Baptist churches generally in this field has not been inspiring.

(*Courier-Journal*, July 23, 1963)

Editor Joe Odle has called this "A Time to Cry Unto God!" What shall we cry? So far, only one group of ministers have publically cried "repent." (Oxford, Miss., Oct. 7, 1962). The great silent majority have asked for law and order, and offer prayers for "peace." Are we not still under the searing light of biblical judgment:

They have healed the wound of my people lightly, saying "Peace, peace," when there is no peace.  
(Jeremiah 6:14)

But have we not offered money to rebuild bombed churches in Georgia or Alabama; have we not placed Negro education in our budgets? Who then would convict us of hardness of heart or pride? Men like Jeremiah are not impressed:

Can vows and sacrificial flesh avert your doom? Can you then exult?  
(Jeremiah 11:15)

The Executive Committee of the Southern Baptist Convention has written that "tragedy and sorrow lie heavily upon every Christian's conscience" (Sept. 18, 1963), but ushers will stop Negroes on our church steps, pulpits are silent concerning the sins of segregation, and denominational leaders explain that "our people" have nothing to do with violence. Why is there no spirit of repentance?

The prophet Jeremiah saw two great barriers to a contrite heart and righteous living in his day. One was the false security that came through standing in

## BAPTIST PROGRAM:

# Are Our Methods Outmoded?

by James L. Clark

In only the last twenty-five years the culture has undergone changes which stupefy even the imagination. The population has become urban rather than rural. Higher education is today as common and as accessible as was secondary education only a few years ago. There is no comparison between the standard of living today and that of 1938. Two hot wars have come and gone, and now there is being waged a terrifying cold war. In short, drastic changes have occurred in society. Has the church recognized these changes and adjusted to them; or, has it closed its eyes in an effort to make the changes go away?

### Churches Need Flexibility

This is not to say that the message has changed. The "Good News" is the same today as that of Pentecost. However, just as Paul recognized the need for personal flexibility in order to minister to various groups and individuals, the church must now face the fact that its message must be couched in a framework of flexibility that will reach people where they actually are—rather than where they were years ago.

In light of the fact that stagnation seems to be setting in, bringing about the overwhelming realization that fewer

[Mr. Clark is minister of music and education at Berea Baptist Church, Berea, Kentucky.]

the beautiful new Temple. To be here was to be under God's protection and favor, especially when one repeated again and again: "This the temple of the Lord, the temple of the Lord, the temple of the Lord" (Jeremiah 7:4).

A modern church organization can be a similar barrier. The president of the Southern Baptist Convention spoke to the Executive Committee and visitors on the same evening that a resolution was passed to express sympathy to those families who had lost loved ones and to others who had been victimized by racial strife. Dr. K. O. White explained the agonizing experience of rejecting a Negro candidate for membership in his church. Dr. White said: "Christ died for the church. If what we do destroys New Testament churches, then what we do is wrong" (for editorial opinion, see *Biblical Recorder*, Sept. 28, 1963).

In a later conversation, Dr. White presented the perspective out of which his remarks had come. He was trying to move his congregation toward the acceptance of Negro members. Eighteen months before his Executive Committee

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people are being won to Christ, is not the time ripe for churches to do something to "get rolling again?" Some will say that this task belongs to the "church leaders" in Nashville or elsewhere. Many will accuse them of leading the churches into the present distress. But such attitudes have no basis in fact. The denominational constituency gears its programs to fit the needs of the churches. When the needs of the local situations change—and the changes are felt in denominational offices—then the emphases, methods, training procedures, etc., of denominational endeavor will change.

In the affluent society of today—a society in which people have the means and time to indulge in many activities—the church is getting less and less of the members' time, at least time which is spent in the church building. And, much of the time that is devoted to the church is done so grudgingly—for at least two reasons. One is that the church activity does not answer a specific church or individual need. The other is that the activity, though potentially profitable, is so poorly planned and conducted that it becomes an affront to the intelligence and sensibilities of the participant.

The first of these above mentioned reasons will have to be dealt with lo-

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Signs For Hope

If the atmosphere and spirit of the December Executive Board meeting can be taken as an indication of things ahead, the year 1964 will be smooth and harmonious for Kentucky Baptists. The meeting was marked by an air of ease and unhurried seriousness.

The Board met in Beechwood Baptist Church instead of in the Baptist Building Assembly Room which is now being used by the Christian Education Advance workers. The very atmosphere of the sanctuary seemed to contribute to the spirit of the meeting. Another delightful relief was the brief agenda. What a marked contrast to the December Board meetings of years ago when the annual budget and many other monumental matters had to be considered.

The newly elected Convention president, Chester Badgett, who by constitutional provision is also chairman of the Executive Board, presided in a very effective manner. He had no knotty problems, however, not even in the miscellaneous business.

New members of the board were welcomed and some were immediately put to work on committees. Outstanding laymen as well as pastors were among the new members of the Board.

The Public Affairs Committee of the Kentucky Baptist Convention drew two heavy assignments from the Convention president and from the Board. The Convention president assigned this committee the task of surveying Kentucky Baptist churches and denominational institutions on integration progress. This survey was authorized by the Convention in Lexington. Also, the matter of seeking a clarification of the Kentucky attorney general's rulings on the Supreme Court decision on required and voluntary Bible reading and prayer in public schools was referred to the Public Affairs Committee.

The Board members heard a ringing challenge from V. V. Cooke, Sr., on the Christian Education Campaign for capital needs. Mr. Cooke called for an all out effort on the part of all pastors and church leaders. The words of few men in Kentucky have as much weight as those of this man because his words are always exceeded by his deeds.

The Board heard a final report from the special committee appointed last May to prepare a job description for the Executive Secretary of the Executive Board. The report met with hearty approval and the committee was released of its responsibilities.

The work of this committee is one of the most outstanding performances of any committee in Kentucky

Baptist history. Faced with a difficult task which should have been performed many years ago, the committee came up with some guidelines which will not only be helpful to the work of our Kentucky Baptist Executive Board but could be useful to many other states. For this service Kentucky Baptists will not soon be out of debt to Chairman Edwin F. Perry and others on this committee.

All in all, though not momentous, the Board meeting was a good one. The affairs of Kentucky Baptists seem to be in good hands as we move into the year 1964 to celebrate 150 years of God's leadership among Baptists in America in missionary efforts.

Reason For Thanks

The routine of life's responsibilities can be broken by wonderful interludes of delightful merriment and recreation. Every person has his own lists of these pleasant experiences and associations in life. Most of mine are fulfilled in the annual Thanksgiving visit to the Providence Church community in Simpson County, where, as a student preacher, I was tolerated for five and a half years. To return to this community is like going home for me and my family.

There's always the famous Kentucky hickory-smoked ham which has been two years in waiting for the occasion. This one is actually cooked on the stove only a short time but then is wrapped securely in the container to remain hot for a day or more before being taken out and made ready to eat. This one is mainly for the noonday lunches of hunters and for the evening meal. Another old ham is used exclusively for breakfast. This one is sliced for frying and also makes the red-eye gravy for the homemade biscuits. Eggs fresh from the hen's nest and sorghum molasses round out a breakfast served about the time day breaks.

Then it's off to the fields and woods with those who share a great love for God's outdoors and especially nature's creatures like the fast flying quail. The sound of crusty, frozen earth under foot puts a vigor in the step, the gentle tingle of lazy drifting snowflakes upon a warm face is better than a man made vitamin, and the sight of a trusty setter on point brings a rise in the blood pressure which the doctor recommends.

Then there's the unforgettable covey of quail such as the one Old Spot had for 15 minutes before we finally found him. By then the birds had slipped away to a nearby sassafras thicket. It was obvious this was their first encounter with hunters since when flushed they pitched along an open fence row. Six of

them will never return to the adjoining soybean patch, but enough were left for another hunt or two and seed for one or two coveys another year.

Nowhere is a person's real character more clearly revealed than on a bird hunt. My hunting friends, Jim Goin and James Caudill, always try to beat each other to the job of walking through the thicket to flush the birds out into the open for others to shoot. They insist on their visitor taking the first shot when only one bird comes up. When more than one hunter fires at the same bird, there's never any shouting, "I got him," but rather the insistence, "He's your bird".

Almost as enjoyable as the hunt is the rest beside a warm fire back home after the long walk. Conversation lags after a while and then comes the dozing off for a short nap in a chair which is sweeter than any bed sleep could be.

At supper time comes the feast. Friends come in with appetites prepared by days fasting. One night it

was 20 superb quail along with the old ham and all the trimmings for four couples. The next night it was another old ham from the smoke-house of an expert ham curer and the table of a master cook.

After supper there's the friendly conversation including reminiscing of happy days long ago and the fast passing of years which makes it hard to believe each other's children are as old as they are.

Then comes the saying of goodnight at an early hour and the lying down of weary bodies for sleep and strength for another day. No sleeping pill has ever been made to match the faint fragrance of fresh sheets and the comfort of soft blankets and warm quilts in a room made invigorating by the absence of central heating.

What a time to dream of God's goodness in giving us friends in Christ to love and be loved by! And then to awake and find it's not just a dream but altogether real! What a reason for thanksgiving!

BAPTIST FORUM



The Church Belongs To Those Who Do Not Belong To It

By John R. Claypool

Some time ago I read a statement that set me to thinking. It was this: "The Church belongs to those who do not belong to it." I was a bit shocked at first, for this is the opposite of some of the things I have been hearing recently. From the deep South has come word that many churches are setting restrictions on who can come in and worship. In one church all the doors but one are locked on Sunday, and the "Hospitality Committee" has been dubbed the "Hostility Committee" because they stand guard to keep certain individuals out. All this is justified by the statement: "The Church belongs to its members—those who have given money and have attended."

Obviously, both positions cannot be true. Either the Church is our possession, to do with as we see fit, or we are possessed by the Church, for the purpose of fulfilling her mission. I have to agree with this latter alternative as I define the matter in the light of the New Testament. We do not belong to ourselves, as the Church, but rather have been "bought by a price" and sent out on a mission. We belong to the world, in the world, and for the world as Christians. The most famous verse in the Bible does not read: "For God so loved the Church that He gave His only begotten Son . . ."; it rather says: "For God so loved the world. . ." (John

3:16. The Church's only reason for existence is to serve the purpose of God by serving the world through Jesus Christ.

In this week of special prayer and offerings for foreign missions, it would be well for us to remember this basic fact: "The Church belongs to those who do not belong to it." Then let us begin to act—here and now as well as there and then—in the light of our nature and mission.

(From "Crescent Beams" of the Crescent Hill Baptist Church, Louisville.)

Old Films Needed

Dear Editor:

I am wondering if you and the *Western Recorder* could help me.

Recently, one of our pastors in Chile wrote me that he had acquired an old silent 16 mm. movie projector, and he wanted me to get him a few rolls of film to use on it, preferably religious, but cultural or even cartoons would give him something to use with young people. I have communicated with several film producers, and as yet do not have any old silent film (with holes for sprockets on both sides) that he could use with his machine.

For this Chilean pastor this old machine meant a considerable financial outlay (for him) and I would regret returning to Chile at the end of next month without any films for him.

I am wondering if some Kentucky church, or pastor, might not have some films laying around useless on a shelf, but which might come to life again on the mission field.

Pineville, Ky. H. Cecil McConnell

Editor's Note:

Anyone in position to help in this worthy project is encouraged to contact Dr. H. Cecil McConnell, Clear Creek Baptist School, Pineville, Kentucky. Dr. McConnell is a revered missionary who has served on the Clear Creek staff while on furlough in the States.

Guest Editorial Louisiana Baptists are Smart

By E. S. James, Editor The Baptist Standard, Texas

On September 30 the Executive Board of the Louisiana Baptist Convention voted to recommend to the annual convention that the state paper be incorporated and placed under the control of its own board of trustees to be elected by the convention. This is in keeping with the practice in most of the older state conventions, but some of the younger ones operate their state papers as agencies or departments of the executive board work. Perhaps the time will come when every Baptist state convention will adopt the policy of a separate board.

This action does not mean that Editor James Cole and the "Louisiana Baptist Message" were in any manner at odds with the executive secretary and the executive board. From all we have heard about them they have worked together harmoniously, even as state secretaries and editors do in many other states. The move was not likely made to correct a situation but to establish a condition for a journalistic freedom that can never be obtained so long as a paper and its

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Yours  
and  
His



## First Lady Shut Out

The new First Baptist Lady of the Kentucky Baptist Convention, arriving about 6:35 P.M. at Lexington Memorial Coliseum November 15, was turned away and did not get to see the YOUTH NIGHT PROGRAM! Yes, Ruth Badgett, petite and lovely wife of incoming Convention President Dr. J. Chester Badgett of Campbellsville, came to a full house, tried in vain to persuade an usher who did not know her (and perhaps did not believe her to be our honored guest) would not let her in, and did not get a message to the platform—for Dr. Badgett and I were looking for her, had a place for her on the platform, and were disappointed that she did not get there. You must know this lovely first lady—as, I trust, you got to know Jane Tabor Judy, First Lady of the last year as wife of Dr. E. Keevil Judy of Henderson, outgoing President. We are sorry, too, about the 4000 others who did not get in—Come to Freedom Hall, Louisville, next year!

## LOTTIE MOON

This week we are honoring Christ through the Annual Week of Prayer and Offering for Foreign Missions in every church. The W.M.U. has long sponsored this far-reaching and kingdom-building program of prayer, information and offering for world missions, and we have much to thank them for. Increasingly, the entire church is joining in the observance and the offerings. This year the goal is 15% above the offerings last year—or \$405,000 for the state. Each church adopts the same principle of 15% more. What a wonderful time to give "over and above" to the work of Christ whose birthday we are preparing to celebrate December 25.

## WANT MISS AMERICA'S PICTURE?

I understand that you can have an autographed picture of Miss America 1964 by writing and asking for it:

"Miss America,  
Boardwalk Arcade,  
Atlantic City, N. J."

If you were inspired by her Christian testimony, why not write me?

Yours and His,

Harold G. Sanders

## S. B. C.

### John F. Kennedy, a Sincere And Practicing Christian

by Brooks Hays

Recognizing the interest of our Baptist people in my connection with President Kennedy's administration, I have written some of my personal impressions of the man who presided over it until the great tragedy (his assassination).

John F. Kennedy was a sincere and practicing Christian and none of his predecessors was more eager to be President of all the people, regardless of his religious ties. Reared in a Catholic home and a Catholic community, he probably was not aware of the extent of religious rivalry that sometimes affects political life until his responsibilities encompassed the whole nation.

Surely it will be agreed that no Protestant president interpreted any more faithfully the American doctrine of separation of church and state, nor evidenced greater concern that national policy avoid offense to religious sensibilities or impair religious freedom. My judgments about this area of his thinking are based largely upon his actions and his public declarations, for we seldom discussed this subject.

I do recall that soon after I was transferred to the White House I told him of the prayers being offered by Baptists for him and he was obviously moved by this assurance, drawn largely from a letter from a preacher friend of mine whose attitude was typical of our Baptist family.

Occasionally President Kennedy gave our conversations a touch of wholesome humor. For example, seeing Billy Graham and me in a White House corridor one day, he said, after a cordial greeting to my distinguished visitor, "You know, Brooks, I'm going to South America a month ahead of Dr. Graham and I'll be his John the Baptist!"

And, in October, when he authorized my official leave to speak on thirteen Methodist college campuses, he spoke of the novelty of my trying to sell Baptist wares to the Methodists.

Yes, he understood and believed in religious freedom and as one who was loyal both to his own Church and to the American system, he doubtless grasped the import of the recent statement of Cardinal Koenig of Austria that Catholics enjoy a greater spiritual power in countries like the United States than in those where reliance is upon political props.

He would also have appreciated fully Pope John's statement to me "We are brothers in Christ," and while perhaps an unconscious sentiment, it was in reality the basis for our warm friendship. But he would give this idea a long projection into the life of the human fam-

ily so that non-Christians seeing true Christian brotherhood at work would know they have nothing to fear from our Christian faith.

You would be interested to know that when I went to my office on (that) Friday evening, having flown from Florida Southern College upon hearing of his death, I found on top of my mail a note of thanks for "The Baptist Way of Life" in which I had inscribed a message for him. It was my last note from him.

My inscription to him paraphrased a statement used in Catholic literature. I referred to him as "belonging to the soul of the Church—Baptist, that is." And it was true, for his devotion to freedom and to the biblical idea of universal love linked him to us as well as to his Catholic people.

[Brooks Hays, former president of the Southern Baptist Convention, served as special assistant to President Kennedy.]

## Janitor, After Pastor, Most Wanted Staffer

NASHVILLE (BP)—A pastor, a janitor and a secretary—in that order—are the first three staff to be employed by a typical church, according to a survey to which 638 Southern Baptist churches replied.

The survey covering churches with 400 or more members found that churches with 400-499 members had 3.4 staff members. At the other extreme, those with 3,000 or more members had an average of 18.3 staff members. Since there is a greater number of small churches, the average of the entire group of 638 churches was 6.3 staff members.

The fourth staff person to be employed is someone to direct music, according to the research and statistics department of the Sunday School Board of the Southern Baptist Convention.

Department Secretary Martin B. Bradley of Nashville announced the results.

The order in which staff persons are employed led one observer to comment, humorously, "This survey proves cleanliness is next to godliness. A janitor is hired second most often to a preacher."

The survey also led to these conclusions by the researchers:

Churches in the middle-size range of membership are more prone to employ "combination" persons for example, one man to be minister of both music and education. Larger churches would employ two persons and separate these responsibilities.

Part-time employees usually serve longer than full-time employees of the churches. Why? Because part-time employees will continue to live in the same

community although full-time workers may accept calls and move to other churches.

A person with a single responsibility stays on the staff of a particular church longer than the person who has a combination of duties.

Organists, financial secretaries and ministers of finance stay the longest.

Men whose education did not take them through college, or if they finished college did not go on to a seminary, are largely serving churches with less than 400 members.

About half the churches with 1,500 or more members have a minister of education. In fact, it's only as churches approach the 1,500 mark in membership that they seem to employ a minister of education. Less than 2 per cent of churches of 400-499 members have one, but when churches reach 2,000 members, three out of four will employ a minister of education.

Most churches with less than 1,000 members get by with one secretary. The larger the church, the more secretaries it employs.

Only 1 in 10 pianists gets any pay from the church for this service, showing that many people serve voluntarily in various positions in churches (without pay).

If church has a recreation director, chances are he or she is in the 20-29 age bracket.

Only a little more than half the churches surveyed provide any kind of car expense for their pastors.

Over half of the pastors covered by the survey make \$5,000 to \$6,999 a year, although some get less than \$3,000 and others more than \$10,000. The "average" associate pastor makes about \$1,000 a year less than the "average" pastor, Bradley said. Ministers of education, on the average, make between \$5,000 and \$7,000 a year (though don't jump to the conclusion their pay exceeds the pastors' salaries—there are fewer ministers of education than pastors and they serve larger churches for which the pastors' salaries are correspondingly higher.)

A very few ministers of education make \$10,000 a year or more.

## Atlantic City Trip Slide Set Available

ATLANTA (BP)—The Home Mission Board of the Southern Baptist Convention has released a 35-MM, full color slide set titled, "Baptist Pilgrimage to Atlantic City."

The 15-slide and script production highlights historic, cultural and scenic sites of special interest to Baptists journeying to Atlantic City in May. Meetings of the Southern Baptist Convention

and the Baptist Jubilee Celebration will be held then.

The slides picture such things as Plymouth Rock, the United Nations Building and many of the young Southern Baptist churches which have started in the Northeast.

L. O. Griffith of Atlanta, director of the division of education and promotion for the mission agency, said, "As Baptists attend the Convention in Atlantic City and celebrate 150 years of organized Baptist work in our land, we hope they will visit the places where much of this work was started.

"We want them to see the First Baptist Church in America, at Providence, R.I.; site of the first Baptist association at Philadelphia, Pa., and the Burlington Baptist Church, Burlington, Vt., the first church Southern Baptists have started in this state, which is the last state to have a Southern Baptist church."

(Southern Baptists now have churches in all 50 states.)

The 15 slides are available from the Home Mission Board, 161 Spring St., N.W., Atlanta, 30303, on a share-the-cost plan for \$3.

## Lees Observe 50th Wedding Anniversary

MEMPHIS (BP)—R. G. Lee, pastor emeritus of Bellevue Baptist Church here, and Mrs. Lee celebrated their 50th wedding anniversary quietly at their home here November 26.

Only a few days before, Mrs. Lee returned home from a Memphis hospital where she underwent surgery.

Dr. Lee, thrice president of the Southern Baptist Convention, and Mrs. Lee, the former Beulah Gentry, were married in Greenville, S.C. He was pastor of three churches at the time.

Since Lee retired more than two years ago his preaching pace has picked up. He preached every day but 17 in 1962 and has been in 94 churches this year, he said. He observed his 77th birthday November 11.

## Southern Baptists Reflect On Tragedy

by the Baptist Press

Southern Baptist response to the assassination of President John F. Kennedy and to the elevation of Vice-President Lyndon B. Johnson to that office continues:

In Fresno, the executive board of the Southern Baptist General Convention of California adopted a two-part resolution. It sent a message to Mrs. Kennedy, expressing sympathy in her loss.

## S. B. C.

It sent a message of support to President Johnson but reminded him of the Baptist position on matters of church and state.

Many Baptist state weekly papers already were too far past deadline to respond to the tragedy in the next dated issue they published.

The *Illinois Baptist*, the *Baptist Courier* in South Carolina, the *Maryland Baptist* and the *Biblical Recorder* in North Carolina were among those who scrapped copy already in type to make room for comment.

The *Illinois Baptist's* first page was marked by the use of a three-column picture of Kennedy and comment, surrounded by heavy black rules. Editor L. H. Moore of Carbondale headlined an editorial on page 4, "Contrition at Thanksgiving."

Moore noted, "This should be a humbling experience, one that causes us to search ourselves, both our private and public lives, to confess and repent of our selfishness, our intemperance, our hatred." The front page of the *Maryland Baptist* also had Kennedy's portrait.

J. MARSE GRANT of Raleigh said in the *Biblical Recorder* editorial's headline, "Sickness in Our Nation' Ought to Jolt Christians." He pointed out the forces of hate "have been too prevalent in states where Southern Baptists are the largest religious body," although "all of us must share the guilt of" the assassination.

The *Baptist Courier* called for prayers on behalf of President Johnson and sympathy for the Kennedy family.

The student newspaper at Wake Forest College (Baptist), Winston-Salem, N. C., gave the assassination story banner headline treatment.

T. A. Patterson of Dallas, executive secretary, Baptist General Convention of Texas, talked to employees at the Baptist Building there, many of whom had seen the Kennedy motorcade pass near their office building minutes before the shooting.

Patterson asked them to remember the wife of accused slayer Lee H. Oswald and "pray she may find Christ in a strange land."

He also observed the present feeling in America over the tragedy "could result in bringing a great many of our people to their knees . . . deepening the spiritual lives of our people" and perhaps evoking a national religious revival.

E. S. James of Dallas, editor of the *Baptist Standard*, received an invitation through Robert F. Kennedy, U. S. attorney general and the late President's brother, to attend the President's funeral in Washington. He attended.

## Not Saints, But Frail Humanity Used of God

Dr. Jesse C. Fletcher has stumbled upon history. The biographer of Bill Wallace, modern missionary martyr, was digging in the files of the Southern Baptist Foreign Mission Board for leads to stories of pioneer missionaries when Mrs. Grace Kainakian, records supervisor, asked him to look at a folder of old letters.

They were original journals and letters written by Adoniram and Ann Judson!

Whether you call it accidental, coincidental, or providential, these papers have come to light after more than 100 years of obscurity just as Baptists of North America approach the 150th anniversary (next May) of the Triennial Convention, organized as a direct response to the daring and courage of the Judsons who had planted their lives in far-off Burma and to Luther Rice who had returned home to plead for Baptist support.

The discovery includes four letters from Judson to Rice, one letter from

Mrs. Judson to Rice, one letter from Judson to Dr. William Staughton, corresponding secretary of the Triennial Convention, and eight of Judson's journals. They have been placed in the Jenkins Library of the Foreign Mission Board (after having been microfilmed by the records staff).

The journals, written between 1815 and 1821 and mailed to Dr. Staughton, were published upon receipt, and thus have been part of the public domain of Adoniram Judson materials. A portion of one of the letters was quoted in a biography of Luther Rice and subsequently in Judson biographies. However, private sections of the journals and the rest of the letters have never been published, nor have they been available to Judson biographers, according to the study Dr. Fletcher has made since the discovery a few months ago.

Dr. Fletcher, secretary for missionary personnel for the Foreign Mission Board, has arrived at the following ex-

planation for the materials being in the Board files:

After Rice died in 1836, Rev. James B. Taylor, of Virginia, wrote *Memoir of Rev. Luther Rice, One of the First American Missionaries to the East*. As Rice's biographer, Taylor acquired his papers, including the correspondence with the Judsons (the published quote from the letters is in *Memoir*). It is logical that the Judson journals, written during the period when Rice was most active in promoting support of the Burma missionaries, were also among these papers. The letter to Staughton might have gone to Rice because of its content.

Taylor became the first corresponding secretary of the Foreign Mission Board in 1845, just five years after his biography of Rice was published. Therefore, he or his heirs must have put the papers among the Board's records. Kept in unmarked files, they were later handled by persons unaware of their nature, and thus they remained hidden in the multiplying mass of records, correspondence, and other documents that subsequently accumulated at the Foreign Mission Board.

**WHY WERE THESE LETTERS** kept apart from the public records? Dr. Fletcher says the answer is suggested by their content: "They reflect in varying degree tensions, conflicts, and strained relationships involving missionaries still alive at the time Taylor wrote his memoir of Rice. This could have caused him to hold these letters aside. Also, Rice had lived out his final years in controversy and Taylor probably wished to avoid adding fuel to that particular fire."

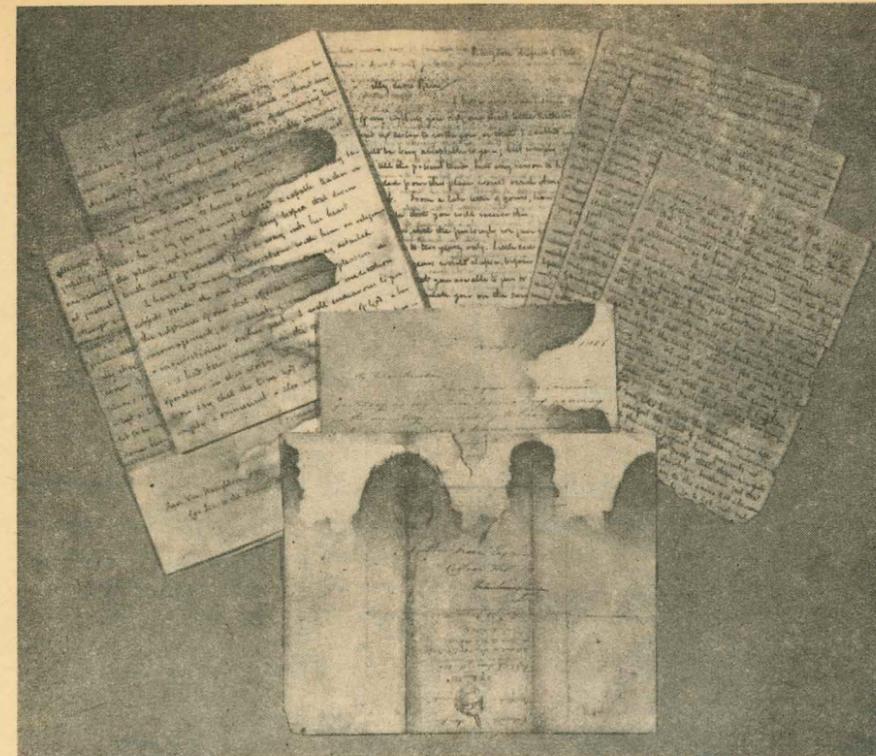
Dr. Fletcher explains that the correspondence between Judson and Rice was at times strained due to Rice's decision to remain at home rather than to return to Burma as had been planned when he left the Judsons in 1813. Ann Judson's letter expresses her displeasure at Rice's failure to honor a personal petition for a favor to her brother.

The letters also reveal the pressure of the need to succeed and the ever present homeland demand for reports of success; doctrinal questions which plagued the early mission; Judson's strong feelings about some charges leveled at him ("Even the most obstinate missionary finds himself concerned about the opinions held of him by those who hold the ropes," observes Dr. Fletcher); and the problem of factions and party spirit which beset the work begun by the father of modern missions, William Carey.

"**THE MAJOR VALUE** of the material is to help us to learn anew that the great contributions of men like Judson and Rice were made in the midst of the same kind of petty problems that we confront today," Dr. Fletcher says. "In



DR. JESSE C. FLETCHER, secretary for missionary personnel, and Mrs. Grace Kainakian, records supervisor, examine unpublished letters and journals from Adoniram and Ann Judson discovered recently in the files of the Southern Baptist Foreign Mission Board. (Photo by Lawrence R. Snedden.)



**AFTER MORE THAN 100 YEARS** of obscurity, several unpublished letters and journals from the Adoniram Judsons have come to light in the files of the Southern Baptist Foreign Mission Board. (Photo by Lawrence R. Snedden.)

terms of Judson's life, we have known about his imprisonment, loss of loved ones, and general privations, but have we realized the presence of interpersonal tensions, doctrinal differences, need-to-succeed pressures, inter-mission factions, and ego concerns?

"Judson, the pioneer missionary, and Rice, the missionary statesman, are rightly remembered and honored for their inestimable contribution to the cause of world missions. But they would not want to be remembered in the area of sainthood; they were men of 'like passions' and belong in the bright light of frail humanity mightily used of God.

"As we understand a man in terms of his weaknesses as well as his strengths, his defects as well as his virtuous traits, we come to a real appreciation of his contribution. At this point we can identify with him and profit from him and be inspired by him."

### SBC Needs \$2.3 Million Month To Meet Budget

NASHVILLE (BP)—If the Southern Baptist Convention meets its 1963 Cooperative Program budget, it must receive \$2.3 million from state Baptist groups during December.

SBC Treasurer Porter Routh reported here November receipts of \$1,594,923 bought the 11-month total to \$17,426,734. The year's full SBC operating and capital needs budget is \$19,792,500.

The 1964 budget was reduced about half a million dollars from the 1963 amount.

The November report was below what was reported in November, 1962, and in October, 1963. The November, 1962 figure was \$1,607,777 while \$1,678,031, came in during October of this year.

Cooperative Program gifts for 11 months are running 2.63 per cent ahead of 1962.

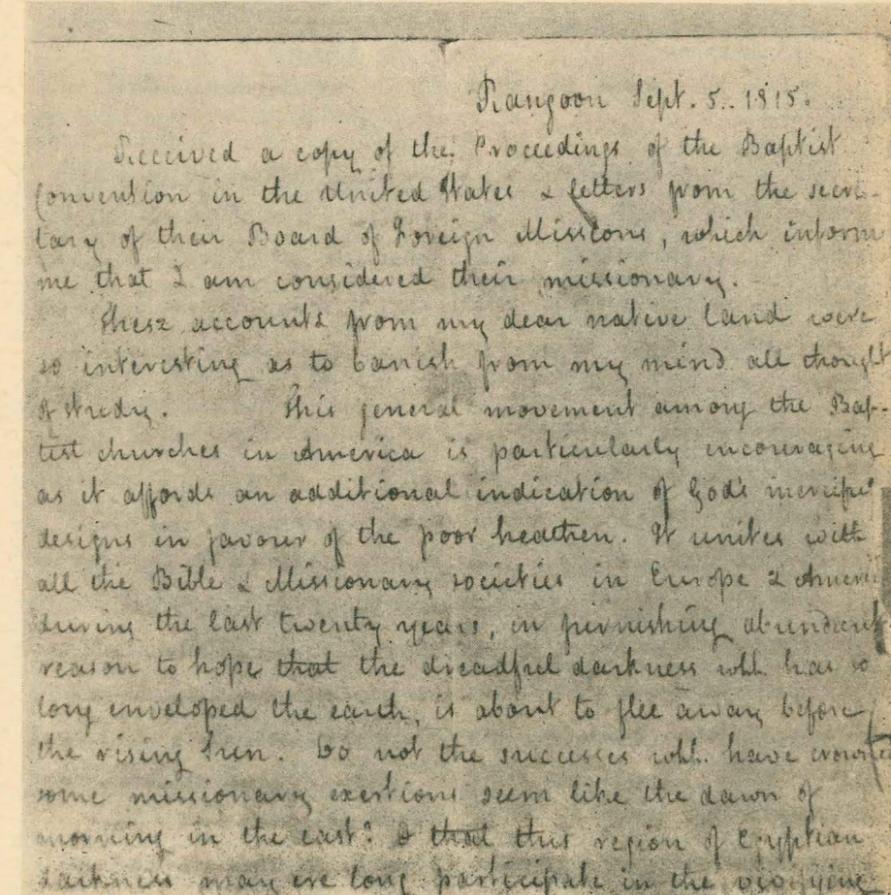
Designations kept 9.74 per cent ahead of the same period a year ago. Receipts in November of \$151,875 swelled the year-to-date total to \$14,888,200.

The SBC Foreign Mission Board neared the \$20 million mark in funds received in 1963 through the Cooperative Program and designated gifts, including a special Christmas offering.

The Home Mission Board has now crossed the \$6 million mark from the two sources this year.

Funds received by the SBC treasurer are forwarded immediately to the SBC agencies — designations to the cause named and Cooperative Program funds shared among agencies according to a Convention-adopted scale.

Total church weekly collections and amounts used for operations and capital needs by the state conventions are not counted in the SBC figures.



**ONE OF THE LETTERS** from Adoniram Judson discovered recently in the files of the Southern Baptist Foreign Mission Board. (Photo by Lawrence R. Snedden.)

# KENTUCKY BAPTISTS AT WORK

## Stewardship

### Uncle Deak Writes

Dear ed:

Bro. Hunkston want do thet no more. He didnt mean no harm an his hart is rite but he jest cant get ust to doin what the church voted. When he give the monthly treasure report last nite nothin showed up fer the Corporative Program. Sister Aberleth, shes the womans sturdship head, woke up an ast "why." Bro. Hunkston sed he jest that we oughta save thet money fer the special mission oferin. Sister Aberleth told him that the special mission oferin wuz sposed to be extra. Bro. Hunkston sed he jest wanted to be shore they had a goodly amont fer the missionaris. Sister Aberleth sed the Corporative Program is missions to. Well, they got it all fixed an Bro. Hunkston sed he wood get it in. Sister Aberleth did good didnt she.

[Released by Stewardship Commission, S.B.C.]

## Sunday School

### Top Twenty-Five

by Francis R. Tallant

Training will help any church do better work for the Lord. Many of our churches feel this and are providing training for their workers and people. We rejoice in these and urge them to keep up the work. To those who have provided little or no training, may we challenge you to do more this coming year and see if your work does not improve and more growth take place.

Looking over our records for the past Sunday school year in Kentucky, we find that though seven of our associations show no training, twenty-five of them show an increase in the number of training awards received over the same period the year before. We hope more can join the latter group this coming year. We urge our associational leaders to consider more associational wide schools urging every church to take part.

We congratulate the following churches which have led the state in the number of awards received in Category 17 this past year. How about your church being listed with these this year?

Association—Church	Awards
Long Run—Walnut Street	176
South District—Gethsemane	176
North Bend—Latonia	150

Long Run—Shively Heights	139
Nelson—New Salem	131
West Union—Immanuel	123
Bethel—First, Russellville	118
Long Run—Beechmont	118
Severns Valley—Severns Valley	89
Elkhorn—First, Winchester	88
Pike—Pikeville	83
Long Run—Auburndale	83
Booneville—Horse Creek	82
Nelson—Little Union	82
Long Run—Eastern Parkway	81
Franklin—Crestwood	80
Long Run—Immanuel	78
Long Run—Buechel Park	74
Severns Valley—Stithton	73
Pulaski Co.—First, Somerset	73
Upper Cumberland—Harlan	73
Franklin—East Frankfort	72
Tates Creek—First, Richmond	71
Warren—Eastwood	71
Nelson—Bardstown	68

## Woman's Missionary Union

### G.A. Queens' Court

by Miss Rosa Fiechter

Intermediate G.A.'s who have completed Queen, Queen in Service, Queen-With-A-Scepter, Queen Regent, or Queen Regent in Service steps since March, 1963, may attend Queens' Court at Georgetown College, March 20-22, 1964. Each girl must bring a statement from her Reviewing Council indicating the Forward Step the girl has completed. The opening session will be at 7:30 on Friday night, with registration beginning at 2:00 Friday afternoon. The last session will be held Sunday morning, ending at noon. An adult must accompany each group attending.

Registrations will be accepted until the limited capacity of the college is filled. Cancellations must reach the W.M.U. office at least one week before Queens' Court for refund. The cost will be approximately \$6.00 (\$1.00 registration fee, plus meals in the college cafeteria). Send \$1.00 registration fee for each girl and each counselor to the W.M.U. Office, Kentucky Baptist Building, Middletown, Kentucky, with the following information about each girl: Name, Address, Forward Step Completed, Date Completed, Birth Date, Church, City, and the Date.

You will receive a Registration Blank with your Girls' Alert around the first of the year. Please use it in making reservations for Queens' Court, giving all of the required information. Com-

plete information concerning Queens' Court will be sent to each one making reservation.

RESERVATIONS WILL NOT BE ACCEPTED BEFORE JANUARY 1.

## Church Music

### Specialist In Music Therapy To Lead Conferences at Louisville, February 11-13

by Eugene Quinn

Dorothy Brian Crocker, a music therapist of national repute, will conduct two conferences at Louisville for the Nationwide Conference of Southern Baptist Musicians in February.

An author of numerous articles in professional journals and books on music therapy, Mrs. Crocker has also lectured on the topic throughout the United States and abroad. She has specialized in music therapy with emotionally disturbed children as Director of Music Therapy for Shady Brook Schools at Richardson, Texas, and as instructor in Music Therapy for Southern Methodist University in Dallas.

Her conferences at Louisville will be entitled "Music Therapy" on Wednesday afternoon and "Music For the Exceptional Child" on Thursday afternoon.

## ASSOCIATIONAL CAROL SINGS

Christmas Carol Sings are being sponsored by many associations this month. The information that has been received on them is as follows:

Date	Location	Association
12-8	Breckenridge	Garfield
12-8	Caldwell	Fredonia
12-22	Casey	Creston
12-15	Christian	Bethel College
12-15	East Lynn	Allendale
12-14	Franklin	Bellepoint
12-15	Lincoln	Hustonville
12-13	Long Run	The Mall
12-18	Ohio County	Beaver Dam
12-15	Salem	Payneville
12-8	Severns Valley	
12-15	Sulphur Fork	Bedford
12-8	Warren	Calvary, Bowling Green



Dorothy B. Crocker

## Baptist Student Union

### Student Night at Christmas

by J. Chester Durham

December 29 is the time for the annual observance of Student Night at Christmas.

#### Special Materials Prepared

Special materials relating the BSU to the Christian Education Advance program have been prepared. This material contains suggested programs for the observance of Student Night at Christmas as well as materials describing the work of BSU on each campus.

#### Free Bulletin Covers

Student Night at Christmas bulletin covers have been printed for free distribution to churches. These bulletin covers have pictures and testimonies from successful people who were active in BSU during their college days. This includes three foreign missionaries, a college town pastor, a college dean, a professional basketball player, and the Associate Secretary of the Baptist World Alliance.

All of these materials are free.

Kentucky pastors have been sent this information along with an order card. The first four days of mail service brought requests from about 100 churches for 17,500 bulletin covers.

If you have not requested these materials, do so today. Write the Baptist Student Department, Kentucky Baptist Building, Middletown, Kentucky.

### Georgetown Gets \$650,000

GEORGETOWN, Ky. (BP) — An anonymous donor has designated \$650,000 for a new two-story student center at Georgetown College here. It is the largest single contribution to the Baptist college in its history. The new center will include a large reception hall, 400-seat cafeteria, music room, small chapel, bowling lanes, post office, trophy room and personnel offices.

### Folder On Board Members Available

NASHVILLE—A four-page folder giving the pictures and titles of the 58 members of the Sunday School Board has been released by the Board's office of denominational relations.

The folder may be inserted easily into the 1963-64 brochure on the organization and work of the Board.

Members are elected by the Southern Baptist Convention for terms of three years each. The full Board meets regularly twice a year. Its executive committee, composed of 18 members who live in or near Nashville, meets monthly.

Copies of the folder and brochure are available from: Office of Denominational Relations, Baptist Sunday School Board, 127 Ninth Ave., N., Nashville, Tenn. 37203.

## MAY I GIVE IN ADVANCE?

This question has been asked the CHRISTIAN EDUCATION ADVANCE Campaign Office. What the questioner meant was this: May I make an advance payment in 1963 on the pledge I plan to make to CEA early in 1964?

The answer is—YES! It may be done by simply turning in your check through your church or sending it to CEA, Box 217, Middletown, Ky., clearly marked "CEA advance payment" and made out to "Treasurer, Kentucky Baptist Convention". In either case it will be credited to the pledge when it is made later.

There are many who are planning to make substantial pledges to CEA. For some, it may be helpful to make an advance payment in 1963 in order to claim the income tax deduction in that year for the payment made. Such deductions are allowed by law only when and as payments are made, not on the basis of pledges whenever made. Checks for 1963 payments (or transfer of securities) should be dated not later than December 31, 1963, and turned in or mailed by that date.

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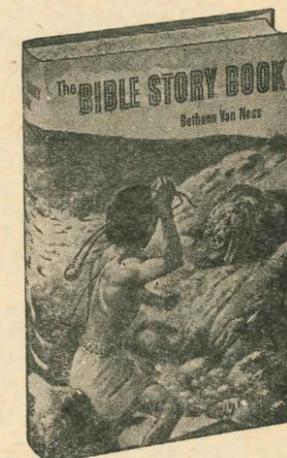
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## Home Mission Board Budgets \$5½ Million

ATLANTA (BP)—The Home Mission Board of the Southern Baptist Convention in annual session here budgeted \$5,450,000 to support 2,201 mission workers in the United States, Cuba and Panama.

The budget, largest ever adopted by the mission agency, exceeds last year's by \$425,000. The number of workers also increased by 127.

Courts Redford of Atlanta, executive secretary of the Home Mission Board, presented the budget. Redford suffered a heart attack during the mid-year meeting of the board, and had returned to full work only the week before this meeting.

Appearing much thinner but as strong and as vigorous as ever, Redford cited three special emphases which the new budget will make possible.

First, he said \$100,000 from the Annie Armstrong Offering, an annual spring emphasis promoted by Woman's Missionary Union, Convention auxiliary, will go to mission ministries in large cities.

"The growth of the city and the increasing problems in these congested areas provide an added challenge to Southern Baptists at this time," he added.

Second, he stressed a cooperative effort between the mission agency and the Brotherhood Commission, the Convention's layman organization.

"It is hoped 1,500 laymen will pay their own way next July to California, Washington, and Oregon to conduct evangelistic meetings and to help churches enlist and utilize their members in the best possible way," he said.

Third, he announced the board will enlist 100 seminary students to conduct revivals in churches which have reported no baptisms in recent years. A special \$50,000 fund will make this possible.

The mission agency projects its work through the state mission organizations. The state Baptist conventions share in financing on a percentage basis and the state forces direct the work of most of the missionaries.

A major share of the budget went to the division of missions, \$4,065,000, for work in literacy missions, student summer missions, Woman's Missionary Union work in pioneer areas, associational administration services, church extension, language missions, metropolitan missions, Jewish work, juvenile rehabilitation, mission centers, pioneer missions, urban-rural missions, and work with National Baptists (Negroes).

Other divisions received the following amounts: evangelism, \$200,000; chaplaincy, \$100,000; education and promotion, \$210,000; general mission ministries, \$435,000; and administration, including

personnel, and survey and special studies, \$380,000.

The board reelected C. G. Cole, an executive of Georgia Power Co. in Atlanta for his eighth year as president. Also reelected were W. A. Duncan, retired Baptist minister of Atlanta, vice-president; Charles R. Standridge, pastor, First Baptist Church, Tifton, Ga., vice-president; Mrs. Sherwood L. Astin, Atlanta, recording secretary, and J. C. Daniel, recently retired pastor of Fortified Hills Baptist Church, Atlanta, assistant recording secretary.

### CLASSIFIED ADS

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### BAPTIST FORUM

(Continued from Page 5)

editor are subject to direction by anyone except the convention through elected directors.

Many years ago some of the state papers were looked upon as simple promotion organs whose primary business was to publish the materials provided by the state offices and the agencies and institutions of the convention. The older conventions have learned from experience that their papers and editors must do much more than inform. They must be free to discuss the merits and demerits of every matter that concerns the churches and the denomination. As in secular journalism the denominational papers should convey information and interpret it also. Not only are they denomination builders; they help determine policies, and this they ought to do. It has been interesting to note during the past few years how very great is their influence throughout the nation.

It would be a sad day if Southern Baptists should ever backtrack and lose the potential of a free press in a free denomination.

### Redford To Retire From Post In 1964

ATLANTA (BP)—Courts Redford of Atlanta, executive secretary of the Home Mission Board of the Southern Baptist Convention since 1952, announced his retirement effective December 31, 1964.

The announcement, somewhat of a surprise because he had not indicated to anyone his plans, came as he read a warm, lengthy statement to the annual meeting here of the mission agency.

The statement recounted his 20 years with the Home Mission Board, both as executive secretary and earlier as an assistant to J. B. Lawrence, former executive secretary. He paid tribute to his staff, the missionaries and the board itself.

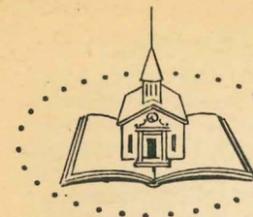
During these 20 years the budget increased from \$593,606 to the present \$5,450,000; missionaries from 489 to 2,209, and baptisms reported by missionaries and chaplains from 12,000 to 60,700.

Redford, 65 on September 4, refused to press for added time beyond 1964, despite requests from members of the staff and the board. He indicated 1964 would end one phase of work and the beginning of another.

"It now appears that 1965-1969 may be the most important and most eventful years the world has known during the Christian era," he said.

"It is imperative that the Home Mission Board take its rightful place in this period of advance. To this end it is very important that this board have the strongest possible leadership to guide the home mission forces in this time of opportunity and challenge."

(Continued on Page 13)



## SUNDAY SCHOOL LESSON

By H. C. Chiles



### BORN TO MAKE MEN FREE For December 22, 1963

All men have a desire for freedom and they are entitled to the privilege of having and enjoying it. From eternity God intended to send Jesus Christ into the world to make it possible for men to be free in the fullest and truest sense. Today's lesson centers around the incarnation of Christ, the grandeur of which needs emphasis.

**Galatians 4:4-7.**

These verses announce the birth of Jesus Christ or the incarnation of deity. God made ample preparation for and appropriately timed this great event. Like all other events in the divine chronology, there was a time appointed by God for the incarnation of Christ.

"When the fulness of time was come, God sent forth his Son." The Saviour arrived exactly on time—the time appointed by the Father, foretold by the prophets, and when conditions had ripened sufficiently for this glorious consummation. The way for the incarnation of Christ was prepared by the Jewish religion, by Grecian culture and by Roman conquest. There had been a political, a linguistic and a religious preparation for Christ's coming. Before God sent forth His Son into the world people had fathomed the lowest depths of degradation.

The time which God chose for Christ to be born was very much like our own era. Then, as now, people were disillusioned and desperate. Then, as now, people were discarding the accredited religion as something that was outworn and of no further use, and they were readily accepting anything that was offered to them as a possible substitute. In that tragic day Christ came to earth not merely with the Father's sanction, but under His directive will.

As to the process of the incarnation, we are told that "God sent forth his Son, made of a woman, made under the law." The phrase, "made of a woman," points significantly to His supernatural conception. It excludes human fatherhood. Christ Jesus was begotten by the Holy Spirit and conceived by the virgin Mary. There was in Him a union of deity and humanity. He was as divine as if He were not human, and as human as if He were not divine.

What was the real purpose and final goal of the incarnation of Christ? Christ came "to redeem them that were under the law." He accomplished this by fulfilling the requirements of the law. His

supreme purpose in coming was to make atonement for sin. Christ redeemed us "that we might receive the adoption of sons." Adoption is the transferral of a person from one family into another. In spiritual adoption a child of Satan is taken out of his family and placed in the family of God. When we become the children of God through the redemption that is in His Son, we are the recipients of His love, care and discipline. Because the Holy Spirit indwells us we enjoy cleansing, guidance and victory. As children of God we have all the rights and privileges of the family circle. We are heirs of God and joint-heirs with Christ.

**Luke 2:8-14.**

The story of the birth of Jesus Christ is of continual interest and constant blessing to those of us who know and love Him. His coming has meant more to the world than that of any other person. Some seven hundred years before the Saviour was born, the prophet Micah had foretold that He would be born in Bethlehem in Judea. Just prior to the birth of the Lord Jesus, Joseph and Mary were in Nazareth, some sixty miles north of Bethlehem. In order that they might be at the proper place at the right time, God caused Caesar Augustus to issue a decree that all the world over which he had control should be enrolled, everyone in his own city, with a view to taxation and perhaps military service. In response to this decree Joseph and Mary made their way to Bethlehem. While they were there the Lord Jesus was born. His birth is absolutely unique; there is no other like it in all the annals of history.

At that time there were lowly shepherds in the Judean hill country, watching over their flocks by night. As these humble shepherds were guarding their sheep and protecting them from robbers and wild beasts, they were visited by an angel of the Lord. As the glory of the Lord shone round about this heavenly messenger, the shepherds were frightened. No wonder these men were filled with fear. Most anyone would have been under the circumstances. Seeking to calm them, the angel said, "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour which is Christ the Lord." The angel not only told the city in which Jesus

Christ was born, but he gave to them a sign by which they might recognize him—"Ye shall find the Babe wrapped in swaddling clothes, lying in a manger."

Thus the angel revealed intimate knowledge and announced the most wonderful news that was ever given to men. Instantly the heavenly hosts sounded forth a paean of praise to God because of the birth of a Saviour. The angelic hosts sang the praises of God because of His wondrous gift of the Prince who had come to bring peace to the hearts and minds of the people of this sin-cursed world. Soon after the departure of the visitor from heaven, the shepherds went to see the newly born Saviour. Upon seeing Him lying in a manger, they manifested humble awe and reverential joy. When they returned the shepherds were "glorifying and praising God for all the things they had heard and seen." They rejoiced because they had seen the Son of God Who was to bring so many and such wonderful blessings to this world.

### REDFORD TO RETIRE

(Continued from Page 12)

Although he had suffered a heart attack in August, he appeared almost fully recovered and stated health was not a factor in his retirement.

"I had planned to do this even before my heart attack," he said. It was evident that he was doing what he thought best for the mission work.

The board, which recognized Redford for his 20 years, accepted his retirement with regret and appointed a committee to name his successor at its August meeting at the Ridgecrest Baptist Assembly in North Carolina.

The committee was also instructed to plan "suitable recognition of Redford for his years of service."

Redford, a native of Missouri, was raised in Oklahoma and educated at Oklahoma Baptist University, Missouri University and Southwestern Baptist Theological Seminary.

He served as an assistant pastor at First Baptist Church, Shawnee, Okla., and as a professor of Bible and religious education at OBU. After his seminary education, he was stewardship and brotherhood secretary for Missouri Baptists, and served as interim executive secretary for the state convention.

In 1930 he began 13 years as president of Southwest Baptist College in Bolivar, Mo., and came from there to the Home Mission Board.

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## CAN SOUTHERN BAPTISTS BLUSH?

(Continued from Page 3)

address, the deacons had voted to seat Negroes anywhere in the congregation. Later they asked Dr. White to interview any Negro candidate for membership in private so that there would be no impulsive action by members following a worship service. Now the church has voted that all candidates for membership must be interviewed before there is congregational action. Acknowledging the New Testament requirement that a church is not to show partiality (James 2:8-9; I Corinthians 12:13), Dr. White still moved with care for the sake of church fellowship.

As in the days of Jeremiah, the security and stability of a congregation may be either a building stone or a stumbling block to prophetic religion. "Relationships" are not enough; it is the quality of the relationship that makes it sacred or scandalous. Who has applied the biblical criteria of "relationships" to a congregation?

amend your ways and your doings . . . execute justice one with another . . . do not oppress the alien . . . or shed innocent blood . . .

(Jeremiah 7:5-6)

We have been among the last to ask for racial justice; we have turned from our churches those who are oppressed by prejudice; we have placed upon others the blame for bloodshed.

"Behold," warned Jeremiah, "you trust in deceptive words to no avail." How long shall we find comfort in the fullness of our worship services and the success of our programs? Shall we say, "We are delivered!—only to go on doing all these abominations?" (Jeremiah 7:8, 10)

The second barrier to Israel's repentance was pride in the law. The Deuteronomic code had just brought new order to worship and new zeal to the priests. The people said to Jeremiah: "We are wise, and the law of the Lord is with us" (Jeremiah 8:8). They worshipped the letter of religion more than the spirit that God's word brought.

The deception of Israel is still a snare. Dr. White spoke boldly for "an unhesitating confidence in God's word." Who will use this confidence in the application of God's commands to our pride, callousness and timidity in the midst of racial tension? A conservative theologian at Fuller Theological Seminary, Dr. Edward Carnell, spoke to our temptation when he wrote:

If it is disturbing to see liberals neglect the gospel in their attempt to promote justice, it is no less disturbing to see conservatives neglect justice in their attempt to promote the gospel.

(His Magazine, October, 1963)

To those who thought that they were loyal to the Deuteronomic law, Jeremiah brought this word from the Lord: You have not obeyed me by proclaiming liberty, every one to his brother and to his neighbor.

(Jeremiah 34:17)

Shall Southern Baptists, like an unrepentant Israel, become "a horror to all the kingdoms of the earth" (Jeremiah 34:17)?

## ARE METHODS OUTMODED?

(Continued from Page 3)

cally in an objective, clear-headed, mature way. It is certainly no secret that there is much duplication in the programs of the church. The second reason is most often incurred because responsible members do not have the time to plan adequately and prepare their work. They do not have this time because they are usually burdened with too many responsibilities. This situation can be remedied, many rightly say, by declaring that no person in the church shall have more than one major responsibility. But, there is the rub! It is certainly a fact in most churches that if such a declaration were put into effect there would not be enough workers to "keep the organizations going."

## Program and Personnel

All of this would seem to lead to the conclusion that the programs of the churches must be tailored to fit the personnel of the church in terms of need as well as production. It seems now that the attempt is being desperately made to fit the personnel to the program, the program being anything and everything that is done anywhere. Involved in this tailoring job is the determining of what organizations and/or activities will be given priority. Also involved is an attempt at determining the best methods for getting the work accomplished. After these determinations are made the church can then throw its full resources into the efforts which will produce the results that should accrue to the work of a New Testament church.

Then — and only then — will any changes occur in the denominational setup. The churches will conduct their self-analysis, decide what is to be done, then act accordingly. When enough churches do this the people in places of leadership, such as the Sunday School Board, Brotherhood, and WMS, will react to what they discover is happening. This is probably the only way that curriculum, methods, organizations, etc., will ever be geared to the real local need.

A result will be that responsible people will not be continually tied up at the church, but will have time for witnessing, personal devotions, and Bible study. Another result will be that activities will be geared to the present day in content as well as in method of presentation. This will cause people to be vitally interested, not thoroughly bored. A further result will be that

duplication of work will be done away. Resulting should be better teaching, better training, better development of church members, greater results. The ultimate goal of the church will be more nearly attained in that an interested, vitalized constituency will be much better equipped to bring people to Jesus Christ.

## New Jersey Forests Offer Camping Sites

ATLANTIC CITY, N. J. (BP)—Three New Jersey state forests will take advance reservations for camp sites to be used by messengers to the Southern Baptist Convention, May 18-24, 1964, here. They are:

Lebanon State Forest at New Lisbon, N. J.

Belle Plain at Woodbine R. D. No. 1, N. J.

Application forms and descriptive leaflets are available directly from the three state forests at the addresses given. The rate per unit is from \$1.25 to \$1.50 for a 24-hour period. Both tents and trailers can be accommodated.

Those desiring to use these camp sites should act quickly because the reservation process begins six months ahead of date of use.

## Pittsburgh Director Sheds Pastor Role

PITTSBURGH (BP) — Joseph M. Waltz, pastor of Pittsburgh Baptist Church, and director of Southern Baptist Convention church extension for this Pennsylvania metropolitan area, will sever his church connections December 31.

He will start 1964 as the missions superintendent for the greater Pittsburgh and western Pennsylvania area. His election is subject to confirmation by the SBC Home Mission Board, whose meeting in December is expected to act on the matter.

Work in Pittsburgh and western Pennsylvania falls within the territory of the State Convention of Baptists in Ohio, as far as state convention ties are concerned. The Home Mission Board has invested funds in salary supplements for pastors, including Waltz, and in purchase of sites for churches.

Waltz came to Pittsburgh in 1959 from pastorate of a church in Fairborn, Ohio. The Pittsburgh Church grew from a chapel organized in 1958.

The only other pastor-director in Southern Baptist work, Paul S. James, who serves Manhattan Baptist Church and the New York City metropolitan area, takes a similar step December 15. He has resigned his pastorate to devote full-time to church development in the New York City region.

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## Executive Board Hears CEA Plans, Needs

V. V. Cooke, Sr., general co-chairman of the Christian Education Advance Campaign, presented the needs of Kentucky Baptist Schools to the Executive Board of the Kentucky Baptist Convention in its semi-annual meeting on December 5.

Meeting at the Beechwood Baptist Church, Louisville, because the assembly room of the Kentucky Baptist Building has been made into temporary offices for the CEA Campaign, the Board heard Mr. Cooke contend that "Christian education undergirds the total program of a denomination." He pointed out that Kentucky Baptists are educating their young people in Baptist colleges at the ratio of one student to each 185 church members. There are approximately 620,000 Baptists in Kentucky. Mr. Cooke gave figures for other denominations which prove that Kentucky Baptists have the worst ratio in the state. "The time is now for us to do for our schools what we have never done," said Mr. Cooke.

In other matters, the Board organized itself for the coming year. On recommendation of the Board's Nominating Committee, H. B. Kuhnle, Lexington, chairman, the Board elected the following men as chairmen of the respective committees:

Administrative .....	R. G. Shelton
Program .....	Denzil Duker
Direct Missions .....	Roy Hamilton
Denomination Cooperation—	
	Kenneth Cole
Finance .....	J. V. Case, Jr.
Christian Education.....	Ted C. Gilbert
Cedarmore .....	John W. Kruschwitz
Church Loan .....	Hugh Goldsby
Relief Committee .....	Philip Carpenter
Wage Administration .....	Morton Rose

During the afternoon session, when each committee made a brief report following their 45-minute meeting after lunch, the Relief Committee Chairman, Philip Carpenter, requested that this committee be dissolved because there was no real need for its existence. With a humorous spirit, acknowledging that it was a historical moment when Baptists did away with anything, the Board approved the request.

Before the Board adjourned for lunch as guests of the Spring Meadows Children's Home at Middletown, the Board heard progress reports and some projected plans from each department and agency of the convention. Most of the plans were a part of the Baptist Jubilee Year of 1964 when Baptists in America will celebrate the 150th anniversary of organized Baptist life in America. Seven Baptist bodies will meet in Atlantic City, New Jersey, in May for a giant commemoration of the year.

The 144-member board, moderated by J. Chester Badgett, convention president for 1964, assembled in the afternoon to hear the reports from the committees within the Board.

**THE SPECIAL COMMITTEE** on Job Description of Executive Secretary-Treasurer reported in the afternoon. Appointed in May, 1963, the committee had made a progress report in the special meeting of the Board in June, 1963. At that time, Chairman Edwin F. Perry, Louisville, requested that the final report be made at the December meeting.

Each member of the Board was given copies of the report and Dr. Perry pointed out any changes that had been made since the June report. One provision of the report was the establishment of an evaluation committee, to report periodically to the Board. Dr. Perry pointed out that it was not the intention of the job description committee to create a standing "policing committee". The objective was a committee that would offer constructive criticism or commendation as the job description was implemented. An amendment to the report, calling for the dissolution of the evaluation committee after two years, was offered by Edgar E. Hatfield, Owensboro. The amendment was lost and the report as it was brought by the committee was approved by the Board.

After the vote of approval, Dr. Perry asked for a moment to speak to the report. Pointing out that he was not a member of the Executive Board, Perry called for "a vision that will take us far beyond that which is expressed in this written report." He appealed for "a deeper spirit of trust, confidence and cooperation in the spirit of Christian brotherhood." Several "amens" were heard throughout the room, indicating many of the Board members agreed with his statements.

**DURING MISCELLANEOUS BUSINESS**, the matter of reports from other than Baptist agencies being given at the annual state convention meeting was raised by Dr. Henry Beech, Louisville. He referred to such reports as POAU, American Bible Society and the Temperance League. "While we are much in sympathy with the work of these organizations," Dr. Beach declared, "there is a question as to whether they should report at our Baptist meeting." The matter had already been discussed by the Program Committee in the committee meeting. The entire matter was referred to them.

Also, in the miscellaneous business time, the Committee on Public Affairs was asked to seek further interpretation

from the Kentucky attorney general with regard to Bible-reading and prayers in public schools.

The Board adjourned to meet again on May 4-6, 1964, at Cedarmore Baptist Assembly in conjunction with a Stewardship-Foundation Conference.

Following adjournment, the Board members were invited to take a tour of Kentucky Southern College and be the guests of President and Mrs. Rollin S. Burhans for refreshments.

## Missouri Secretary Recovers At Home

JEFFERSON CITY, Mo. (BP)—Earl O. Harding, executive secretary of the Missouri Baptist Convention stricken with a heart attack at Kennett, Mo., has been transferred from the Kennett hospital to Memorial Community Hospital in Jefferson City, site of convention headquarters.

Harding's condition was reported to have shown marked improvement and his doctors indicated he was making satisfactory progress. Complete rest for at least three months from his return to Jefferson City will be necessary. How long he will be in the hospital had not been determined by the doctors.

## "Braille Baptist" Adds Missionary Features

NASHVILLE—A 16-page section of missionary features will be added to "The Braille Baptist," grade 2, beginning with the January 1964 issue.

The features will be adapted from "Royal Service," a publication of Woman's Missionary Union, auxiliary to the Southern Baptist Convention, Birmingham. They are being added as a result of many requests from readers of "The Braille Baptist" who hold positions in WMU in their churches.

The new section will have daily Bible readings, which in 1964 will include all of the New Testament. The names of home and foreign missionaries will be listed on their birthdays.

Also, there will be special helps for officers and committees of WMU and articles on missionary work around the world.

If enough requests are received for these features, later they may be included in the grade 1½ edition of "The Braille Baptist", monthly publication for young people and adults published by the Baptist Sunday School Board.

"The Braille Baptist" is sent to any blind person who wants it. Send name, address, and grade of Braille that he reads to: Braille Editor, Baptist Sunday School Board, 127 Ninth Ave., N., Nashville, Tenn. 37203.