



WESTERN RECORDER

JANUARY 2, 1964

Make Your Possessions Immortal In Your Will



—Photo, H. Armstrong Roberts, Philadelphia

January is Will-making Month. Consult your attorney, or counsel with the secretary of The Kentucky Baptist Foundation, relative to making a new will, or revising the old one.



GLEANINGS FROM THE FIELD

BETHLEHEM BAPTIST CHURCH, Naomi, Kentucky, ordained Arleigh Tarter, Lowell Gene Ard and Hubert Tarter as deacons. Hugh Shelton is the pastor.

A BIOGRAPHY of the late J. Howard Williams, immediate past president of Southwestern Baptist Theological Seminary and Baptist leader, has been published recently. It was written by nine faculty members of the seminary and two staff members of the Baptist General Convention of Texas. Dr. Williams twice served as executive secretary for the Texas convention.

R. G. SHELTON, pastor of First Baptist Church, Eddyville, Kentucky, was evangelist in a revival at Memorial Baptist Church, Murray. In addition to those received by letter and statement, there were ten baptized immediately after the revival. Pastor T. A. Thacker reports a good revival and enthusiasm in the church. Many of the students at Murray State College attend the Memorial Church.

MISS FRANCES LEE, library consultant with the Baptist Sunday School Board, Nashville, will conduct a workshop on book mending, Saturday, February 15, 1964. The sessions will be from 10:00 a.m. to 12:00. After lunch, a session will be from 1:00 p.m. to 3:00 p.m. All sessions will be at the Southern Baptist Theological Seminary library. Participants are urged to bring books with them that need mending and do the mending during the workshop. The workshop is sponsored by the Long Run Baptist Library Association. Lunch will be served in the seminary cafeteria with each person paying the cost of his own lunch.

RETIREMENT of four missionaries of the Home Mission Board revealed the world population in the United States. Retiring are a native of Russia, a native of Mexico, a former superintendent of Panama missions and a New Orleans nursery worker. Courts Redford of Atlanta, executive secretary of the mission agency and himself set for retirement in 1964, announced to the annual meeting of the board the retirement of R. G. Van Royen of Dallas, Paul Rogosin of San Francisco, Elias O. Delgado of San Francisco and Mrs. Lillian L. Robertson of New Orleans.

AT LEAST 500 laymen have already volunteered to help needy Baptist churches in California, Oregon and Washington in a simultaneous witnessing campaign, July 22-26. Jack Stanton of Dallas, director of the West Coast Laymen's Crusade, said plans are for 2,000 men from areas of strong Baptist work to go to assigned churches for five days of intense Christian effort.

WAKE FOREST COLLEGE (Baptist) has relieved the athletic director and head football coach of their positions. The football team, the Deacons, won only one game during the season. Wake Forest President Harold W. Tribble said Athletic Director William H. Gibson and Coach Billy Hildebrand were relieved "after a thorough study of our athletic situation."

THE DATES for the 1964 Southern Baptist youth conferences have been set for June 4-10 at Glorieta (N.M.) Baptist Assembly and July 2-8 at Ridgecrest (N.C.) Baptist Assembly. For reservations, write Willard K. Weeks, Manager, Ridgecrest Baptist Assembly, Ridgecrest, N.C. 28770, or E. A. Herren, Manager, Glorieta Baptist Assembly, Glorieta, New Mexico 87535.

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

Volume 138 No. 1

WESTERN RECORDER

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KENTUCKY BAPTIST CONVENTION

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"**ESTIMATES** indicate that by 1980 there will be 250,000,000 people in the United States," Dr. Joseph Stiles told state architectural consultants in pointing up the needs for thousands of new church buildings yearly. Dr. Stiles, professor of church administration at Southern Baptist Theological Seminary, spoke to the consultants during their annual meeting at the Baptist Sunday School Board in Nashville in December.

OLIVET BAPTIST CHURCH, Paducah, dedicated their new building December 8. Following the dedication services, an open house and tea was held for all members and friends. Dr. C. R. Daley was the special speaker. Robert M. Dunn is the pastor.

PRESIDENT LYNDON B. JOHNSON is a lifelong member of the Disciples of Christ denomination, formally known as the International Convention of Christian Churches. The Protestant body has a national membership of about 1.8 million persons in some 8,000 congregations.

MARY ALICE DENNEY, Monticello, Kentucky, gave her senior speech recital, "The Heiress", December 14 at Blue Mountain College, Blue Mountain, Miss. Miss Denney has been active in campus activities since she was a freshman. The daughter of Mr. and Mrs. P. E. Denney, Monticello, she is a graduate of the Monticello High School.

VIRGIL AND JANE MOOREFIELD, Southern Baptist missionaries on furlough from Italy, have a second son, William Louis, born December 9. Both are natives of Kentucky, he of Hopkinsville and she, the former Jane Richardson of Louisville.

MR. AND MRS. ENCIL DEEN of Calvary Baptist Church, Lexington, left the States for Lima, Peru on December 16 where they will visit with their missionary family, David and Bettye Deen Stull for several weeks.

THOMAS AND VIRGINIA TIPTON, Southern Baptist missionaries who recently returned to East Africa after furlough in the States, are doing evangelistic work and directing a Baptist community center in Mombasa, Kenya. Both are Kentuckians: he was born in Louisville but grew up in Providence and Ashland; she is the former Virginia Dixon, of Ashland.

WESTERN RECORDER

BAPTIST JUBILEE ADVANCE:

Baptists Mark 150 Years of Progress, 1814-1964

by W. C. Fields

A lot of things happened in 1814!

The British captured Washington and set fire to the Capitol, the White House and the Navy Yard. The Creek Indian War ended as General Andrew Jackson defeated Chief Weatherford in a big battle at Horseshoe Bend, Ala.

The first steam-powered warship, Demologos, designed and constructed by Robert Fulton, was launched in New York harbor that year. Francis Scott Key wrote the words to the U. S. national anthem while detained aboard a British warship during the shelling of Fort McHenry near Baltimore.

The year 1814 was also a major milestone in Baptist history.

The first national Baptist organization in America came into being May 18, 1814. Thirty-three delegates from eleven states and the District of Columbia met in Philadelphia and organized "The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions." In popular usage the name was soon switched to "The Triennial Convention."

Brought together largely because of the missionary work of Adoniram Judson and the fund-raising, organizing activities of Luther Rice, The Triennial Convention marked the beginning of a faster pace in the spread of the Baptist movement in America.

In 1814 there were 2,468 Baptist churches with 190,281 members in 25 states. By the fiftieth anniversary of The Triennial Convention in 1864 there were 16,191 churches with 1,187,974 members. In 1914 at the 100th anniversary of the organization, Baptists had grown to 52,973 churches and 7,149,878 members. As we move into 1964 and the 150th anniversary of The Triennial Convention the number of Baptist churches in America has increased to 91,500. Membership has climbed to more than 22,300,000. Baptists constitute the second largest religious group in America, being exceeded only by Roman Catholics.

FOR THE PAST five years seven Baptist bodies in the United States and Canada have been cooperating in Baptist Jubilee Advance, a series of annual emphases and activities leading up to the Third Baptist Jubilee Year of 1964.

Chief event of the year will be the Third Baptist Jubilee Celebration, May 22-24, in Atlantic City, N. J. Baptists from over the United States and Canada are expected to fill the 40,000-seat Convention Hall there for one of the most significant Baptist gatherings in the past century and a half.

Speakers for the occasion include the former Prime Minister of Canada, John

G. Diefenbaker, a Baptist; evangelist Billy Graham; John Filson Soren of Rio de Janeiro, Brazil, president of the Baptist World Alliance; Kenneth Scott Latourette, professor emeritus of Yale University, noted Baptist historian; and others. Presiding over the meeting will be Theodore F. Adams, pastor of the First Baptist Church, Richmond, Va., and a former president of the Baptist World Alliance.

An oratorio, "What is Man?" written especially for the occasion will be performed during the meeting by the Singing City Choirs of Philadelphia with accompaniment by members of the Baltimore Symphony orchestra.

Earlier during the week (May 18-22) both the Southern Baptist Convention and the American Baptist Convention will meet in separate sections of Convention Hall, Atlantic City. This will be the first time since 1936 that these two national bodies have met in annual session in the same city at the same time. The other Baptist bodies sharing in

SBC:

Faith, Message Action Rated Top 1963 News

by the Baptist Press

Renewed expressions of Baptist beliefs and doctrines, including an official statement adopted by the Southern Baptist Convention, were rated the top news story of 1963 among Southern Baptists.

In a Baptist Press poll of editors of state Baptist newspapers from the Atlantic Coast to Alaska and Hawaii, this story won six first-place votes, 15 second-place votes and 251½ total points. Southern Baptists and the racial issue in America received 10 votes for first place in the poll, to which 32 editors responded. But it secured only one second-place mention and thus, with 215 points, was the second most important SBC story of the year.

The five-week crusade, known as the Japan Baptist New Life Movement, attracted six first-place votes and two for second place. It tallied 198 points and was the third-rated news story of 1963 in the denomination.

Baptist reaction to the United States Court ruling on required Bible reading and prayer in the public schools was considered of fourth importance. It had three first-place votes, six marks for second, and a score of 181½ points.

First-place mark was equal to 10 points in the scoring system; second-place for nine points, and so on, until 10th rating by an editor scored only one point for the story indicated. Editors balloted on nearly 25 stories in making their choices.

the Baptist Jubilee Year events and emphases are: Baptist Federation of Canada; National Baptist Convention of America; National Baptist Convention, USA, Inc.; North American Baptist General Conference; and the Seventh Day Baptist General Conference.

During the year the theme before Baptist churches will be "For Liberty and Light." Suggested activities for the churches include study courses with specially prepared texts on Baptist heritage, the circulation of books on Baptist history through church libraries, sponsoring the reading of the New Testament through by each member during the year, conducting a "Baptist Jubilee Revival," increasing financial support of mission causes, and the study of Baptist ideals.

In connection with the anniversary, a sixty-minute color moving picture, "Magnificent Heritage," has been produced by Broadman Films to tell the story of John Leland, an early Baptist leader in America. It will be released through Baptist Book Stores in late May. During the Baptist Jubilee Year the Foreign Mission Board of the Southern Baptist Convention hopes to reach a

(Continued on Page 14)

Two editors volunteered the remarks, on their ballots, that 1963 was not one of the newsworthy years in the denomination. The scattering of first-place votes among eight stories (one of which failed to get enough points to make the top 10) seems to confirm the indecision of the editors. Past years' ballots have often made one story dominant, with considerably less distribution of first-place marks.

Other stories in the top 10, their position and first-place votes follow:

5. Continued discussion of academic freedom within the denomination—139½ points, three first-place markings.
6. Response by Baptists to the assassination of President John F. Kennedy—121 points, two first places.
7. The SBC Foreign Mission Board reaching a long-awaited goal of 1,800 missionaries under appointment—120 points, no first places and only one second-place mark, but enough other scores to make high rank.
8. The coverage of the 1963 session of Vatican Council II by Baptist Press News reporter—92 points and one first place.
9. Southern Baptists passing the 10 million mark in total membership of churches to become the largest evangelical denomination in the United States—75 points, but no first or second-place choices.

(Continued on Page 14)



Evangelism: Our Task

Whatever else January means to Baptists, it means emphasis upon evangelism. There's Soul-Winning Commitment Day on January 5, and the Kentucky Baptist Evangelistic Conference on January 13-15. Both of these should have even greater significance in 1964, the year of Baptist Jubilee observing the 150 years of organized Baptist work in North America.

The very success of Baptists in evangelism in the past poses a problem for today and for the days ahead. With the large numbers we now count, there inevitably comes more organization and institutional development. But with the growth of institutional life in a denomination, the tendency is to lose the thrust of spontaneous evangelism. We concentrate so much on trying to consolidate our gains that we have little energy left for making new gains. This is at least part of the explanation for our leveling off and actual decline in the number of baptisms recently.

The annual Evangelistic Conference always stirs the preachers and the too few laymen who attend. The main emphasis is upon inspiration with some attention given to methods. Usually the preachers go away from this meeting on fire for the Lord and this is good.

But this fire alone is not enough. Not even the best methods is our greatest need today. The fire of the pulpit is soon cooled down by the icy attitude of the pews, and even the best methods don't work apart from the Holy Spirit. Too often there's too little carry-over for the inspiration of the Evangelistic Conference to the actual task in the local church.

The need of our hour in evangelism goes beyond inspiration from powerful messages heard at an Evangelistic Conference or even the presentation of methods that have worked successfully elsewhere. Somehow, some way we must as individual Baptists come to the experience of the Apostle Paul who was transformed by learning what he called the mystery of God. This mystery was that God had provided in Christ redemption for him and for all men and that he was chosen as a vessel to announce this wonderful truth to all men he could reach.

And so our need is not a professional service rendered by a pastor nor even by a visiting evangelist but a spontaneous witness of hearts who have experienced good news that cannot be contained. It is high time that we who pride ourselves as Baptists on having convictions about doctrinal truth realize what actions this truth demands.

How much do we really believe what we claim? On a recent Friday I endeavored to call a roof repairman. His wife answered and explained he was at work and could not be reached by telephone. When I suggested a call that evening to him, she suggested I call before six o'clock since their Sabbath began at that hour, and they did not attend to business on their Sabbath. Obviously they were Seventh Day Adventists.

As it happened on the evening of the very next day, our doorbell rang and a group of Seventh Day Adventist children were standing on the porch. The temperature was near 12 degrees but the children wanted to sing in return for a contribution to the poor. When I graciously declined the offer and suggested they not punish themselves in such bitter cold, the one adult leader gave her testimony and handed me her literature as they said good-bye.

As they left I realized I had not made an evangelistic visit that day. I wondered how many Baptists would even study their Sunday school lesson that cold Saturday night to say nothing of braving the bitter cold to give their testimony for Christ.

It is time to awake. Error propagated with zeal by Seventh Day Adventists can outstrip truth unheralded by selfish and self-satisfied Baptists. Evangelism truly is our task.

A Space Casualty

A Baptist paper is not a static affair that never undergoes change. If it keeps abreast, it must be a living and a growing thing. This involves changes. Things once used in state Baptist papers are no longer included and things unheard of 50 years ago or even 20 years ago now demand space.

The *Western Recorder* has a number of restrictions under which it tries to operate. The chief of these is space limitations. We are hard put each week to decide what to use and what to leave out. For economic reasons we almost have to restrict our issues to 16 pages. This was decided as far back as 1953 when a new press was bought to print a 16-page paper. When we go to 24 pages, the trouble and expense are almost unbearable.

Years ago it was also decided to leave out reports and pictures of Vacation Bible Schools and Royal Ambassador and Girls Auxiliary recognition services. It was thought that these activities were well enough established not to need any longer promotion by publication.

WESTERN RECORDER

Now we have decided on the next casualty. This is the Sunday School and Training Union attendance report. By action of the *Western Recorder* Directors on December 12, this feature will no longer be included. It is believed that the value of the report does not justify the space it requires each week. We wanted to make this explanation and hope our readers will understand.

An Untapped Resource

This week's cover picture suggests a financial source for Baptist causes which is almost untapped. We would not be in the present predicament if Baptists in Kentucky had been thoughtful enough through the years to put into practice what they say they believe.

Most any Baptist is willing to testify that all that he is and has comes from God. Many of these give evidence to this belief by tithing their income regularly. Yet it never seriously occurs to most of these Baptists to remember the Lord after they die with their possessions.

When we think of will making and remembering the Lord, we generally exclude ourselves because we consider only the wealthy as being in position to do much about this matter. Nothing could be more wrong.

It is true that some wealthy Baptists have made unusually generous provisions for Baptist causes in their wills, but there are only a very few wealthy Baptists in Kentucky.

On the other hand, there are multitudes of Baptists in Kentucky who by God's help and their own hard work have accumulated a modest portion of this world's goods. These, and generally not the wealthy, are the ones who while they live provide the main support for the work of the church through their

regular tithes and offerings. These could also continue to support the Lord's work after they die if only they were led to express their convictions in their wills.

It seems to follow naturally that anyone who loves Jesus in life and expresses this love in generous giving would not want to forget the Lord when it comes to the use of their possessions after they die.

Why then have so few Baptists remembered the Lord in their wills? One of the chief reasons is that they have not been taught differently. Consider how many sermons are preached on stewardship in general and tithing specifically. On the other hand, how many have ever heard a message on Christian will-making? About the most heard is a brief reference to it in a sermon or an article like this in a denominational publication.

And so while it is true Baptists generally aren't wealthy people, it is also true that there are multitudes of them who have a generous portion of God's material blessings. It is in this group that the prospect is bright for glory to God in will-making.

We are at this very moment in a frantic drive for capital funds for our Baptist schools in Kentucky. The needs are critical and we must respond sacrificially, but such a crisis could have been avoided if those who loved these schools and knew their worth had remembered them in their wills. Resources of many Baptists in Kentucky which could have provided the needs of our institutions have been the source of family squabbles and often have been dissipated by legal fees and government taxes.

It is required that a steward be found faithful—after death as well as in life. Let every Kentucky Baptist remember this. Helpful service is available to all who need it from the Kentucky Baptist Foundation, Baptist Building, Middletown, Kentucky.

BAPTIST FORUM



"A Suggestion"

Dear Editor:

My, those wonderful choirs we had with us at the Kentucky Baptist Convention! However, since music has been a part of my little world, I am led to make this simple enquiry: Do we ask our choirs to come to sing to us for inspiration, or for entertainment? If for entertainment, then I do not believe the music could hardly be improved upon. On the other hand, if they are to sing for inspiration, I would suggest a type of song whose word-message is clearly understandable.

With the exception of about one choir or so, I could not connect the message through the words. I believe others had the same difficulty.

Ashland, Ky. William R. Bradshaw

Time to Come Alive

Dear Editor:

The article, *Can Southern Baptists Blush With Shame* by Samuel Southard, which appeared in the December 12 *Western Recorder* was searing and penetrating—and oh so true.

It's time we Southern Baptists came alive with some of the radical fervor that so gripped and distinguished our Anabaptist forebearers.

We need to regard the status quo as inherently evil and in need of a radical reformation.

For example. Laws prohibiting mixed marriages are extant. Let's agitate for their repeal.

Churches own property, other than the church and parsonage, and do not pay

taxes on these holdings. Not to pay taxes is an unscrupulous practice. Let's insist that such property be taxed.

There's more Churcianity than Christianity. Let's desist from building ostentatious ecclesiastical edifices, and adhere to a simplicity of design for future buildings. The money saved could be used for foreign missions. The Communists would undoubtedly be chagrined.

Let's insist on the absolute necessity of spiritual regeneration of the individual. After all it was Jesus Christ who said, "Ye must be born again."

If we were to embark on such endeavors, worshippers of the sacred status quo would find their idol shattered; society would find itself in a constant state of flux; Baptists would probably be denounced as revolutionaries; and other Christian denominations would surge to life too. In short, individuals and society would find themselves transformed. Nothing would remain unchanged. The only constant in life would be Jesus Christ, Him crucified, risen, and coming again.

Georgetown, Ky. David D. Dunn



Mr. and Mrs. Hugh G. Smith (left), missionary appointees for Malaysia, are welcomed to Southern Baptist Foreign Mission Board headquarters in Richmond, Va., by Dr. Jesse C. Fletcher, the Board's new secretary for missionary personnel.

Kentuckian Commissioned For Service In Malaysia

Hugh G. Smith, native of Bath County, Kentucky, and his wife were appointed missionaries to Malaysia by the Southern Baptist Foreign Mission Board in its December meeting in Richmond, Va. They expect to work with English-speaking people.

Mr. Smith is pastor of Gill Memorial Baptist Church, Marshall, Mo. He has served there since August, 1957, when the church was a new mission. He had five previous pastorates in Missouri and Arkansas.

Mr. Smith moved with his family from Kentucky to Lawrence County, Missouri, as a small boy. He graduated from Southwest Baptist College, Bolivar, Mo., with the associate of arts degree, from Ouachita Baptist College, Arkansas, with the bachelor of arts degree, and from New Orleans (La.) Baptist Theological Seminary with the bachelor of divinity degree. He began considering foreign mission service during college days.

Mrs. Smith is the former Kathryn Greenfield, of Kansas City, Mo. They have four children, Beth, 12, Daniel, nine, Kendra, six and a half, and Scott, five.

Bethel College Receives Pipe Organ

A three-manual pipe organ is being built in the auditorium of Bethel College. It might well be termed an "ecumenical" organ for the Episcopalian organ builder is combining on the Baptist College campus a Pilcher pipe organ from a Methodist church in Kentucky and another Pilcher pipe organ from a Presbyterian church in Alabama.

The Methodist organ comes from the First Methodist Church of Greenville, Kentucky, the gift having been approved by the church's music committee, according to Mr. Guy Martin, Jr., chairman and church organist. Dr. W. S. Bolles, pastor of the Greenville church, joined with Bethel College President P. Harris Anderson in making the joint announcement and in expressing delight that a college in western Kentucky will

be preparing young musicians for positions as church organists.

The "Presbyterian" organ is currently being assembled. The "Methodist" organ will be added after the Christmas holidays. The completed organ with a new, three-manual console, will be completely modernized with electromechanical controls. The builder is replacing ranks of pipes which are common to both organs and adding others so that the organ, when completed will have 22 ranks made up of 1,293 individual pipes and a set of twenty-one chimes.

Instruction in organ will commence with the second semester. Mr. Robert B. Sawyer, Jr., instructor in Piano and Theory, will add organ instruction to his teaching field. Mr. Sawyer has been the church organist for the Grace Episcopal church for two years in addition to his duties with Bethel College.

President Anderson expressed appreciation to those through whom this organ has been made possible. The organ rebuilding is by Norville Hall and Associates Organ Builders of Mentone, Alabama. For those interested, description of the organ follows:

The Great Organ contains a full diapason chorus. In addition it has flutes at the unison and octave pitch and a quiet and a louder string at unison and octave pitch. It is unenclosed and contains six sets of pipes on nine speaking stops.

The Choir Organ is in two divisions. The Positif section duplicates that of J. S. Bach's time and is designed for use in playing Baroque and pre-Baroque music. This division is unenclosed and later will be exposed. It contains four sets of pipes on eight speaking stops.

Evangelism Conference Will Hear C. E. Autrey

The Kentucky Evangelism Conference will hear Dr. C. E. Autrey, director of the Division of Evangelism of the Home Mission Board. The conference will be held at the Walnut Street Baptist Church, Louisville, January 13-15. Dr. Autrey will speak Monday evening, Tuesday afternoon, Tuesday evening and Wednesday morning. Prior to becoming head of the Evangelism Division of the Home Mission Board, Dr. Autrey



C. E. Autrey

was professor of evangelism at Southwestern Seminary. He is well known throughout the convention for his work in revivals and mass evangelistic meetings.

WESTERN RECORDER

KENTUCKY BAPTISTS AT WORK



Brotherhood

"... Let's Try! That's The Least We Can Do"

by Forrest R. Sawyer

If it is true . . . that a man does not have a right to be either for or against anything until he knows something about it . . . any objection that one might have at this point to the Christian Education Advance program of Kentucky Baptists can, to some degree, be considered an objection made with no basis in fact.

Kentucky Baptists voted their fund-raising efforts for Christian Education. Any desired change in the philosophy of Christian Education should not be confused with this effort.

The fund-raising firm and its leadership have been safe, sane and sensible, and offers a proven method to accomplish the desired results. As one of our fine Baptist laymen in the state remarked to one of the Fund Counciling Staff, after getting information . . . "I do not know whether you know it or not, but I am a member of the Executive Board and I was opposed to your coming. Since I have seen the research that you have done and the plans that you are projecting, I am convinced that we have gotten a bargain."

Some weeks ago, an article in the *Brotherhood Banner* dealt with the matter of an unprotected church. It stated "that anytime a church lets one man or any group of men within the framework of that church make the decisions for that church, then that church has been left unprotected." A New Testament Church is obligated to make its own decisions. This is to say that, at least in one man's judgment, no one individual or group of individuals within a church has a right to determine for any church whether or not it will participate in the Christian Education Advance Program.

There's no point in dragging across the scene the needs . . . suffice it to say that they are critical. We are at the crossroads. The road we take will, to a large extent, determine the future of our denomination's program in Kentucky and our mission in this world.

In a recent regional meeting we watched a pastor direct a choir of thirty-one young people, and the imagination just could not conceive of what would happen to any one or all of that group if we do not make provision for their Christian Education.

Another point that comes to mind is the fact that church leadership which, in most instances, has been, at least to some degree, the recipient of Christian Education, provided by the denomination, ought to engender enough denominational loyalty to cause one to say . . . "Brethren, let's try! That's the least we can do."

Church Music

Authority On Singer's Diction To Be At Louisville, February 12-13, 1963

by Eugene F. Quinn

Madeleine Marshall, national authority on the singer's diction, will conduct two conferences at the Nationwide Conference of Southern Baptist Musicians in Louisville, February 12-13. Her reputation in this field has been crowned by the publication of her textbook entitled *The Singers Manual of English Diction*.



Madeleine Marshall

Miss Marshall will conduct conferences entitled "How Is Your Diction?" on both Wednesday and Thursday afternoons of February 12-13 at the downtown Convention Hall in Louisville.

Kentucky Baptist Foundation

The Tomorrow That Never Came

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

Several years ago, when visiting a church as a pulpit supply, one of its members tarried after the service and sought an interview, relative to the preparation of his will. He was a man of considerable wealth, with no family or near relatives to consider. The chief objective of his love and interest was our Children's Homes. After the conference he told me he would see his lawyer "tomorrow." A year later I saw this man again. I asked him if he had his will written and he replied, "You know I haven't gotten to it yet, but right soon I am going to do it." Five years have gone by and last week I read his name in the newspaper among the

death notices, and so far as I have been able to learn, the will was never written.

It is in the realm of possibility that his estate will pass to the state and the Children's Homes he loved in life, receive no evidence of his love after death.

Neglect, similar to that of the man referred to above, is being practiced by scores of other people. Many of them love the Lord and His work. Their intentions are good. But good intentions alone will never feed an orphan, heal the sick or send the gospel around the world.

JANUARY has been designated as Will-Making-Month in Kentucky and throughout the Southern Baptist Convention. Baptists are urged to go to their attorney and have him prepare their wills. The counsel of the Executive Secretary of the Kentucky Baptist Foundation, is offered without charge or obligation. You may declare by word of mouth, your love for God and your interest in the advancement of His Kingdom on the earth, but action speaks louder than words. Does the passage in I Kings 20:40 describe you?

Training Union

Study Course Credit For Study of Training Union Unit

by James Whaley

If an Adult Union spends as many as eight Sunday nights in studying the unit in either the Young Adult or the Adult Quarterly available January, February and March on "Fundamentals of Our Faith," Study Course credit can be received. This is a new phase of the Church Study Course Program, and is entitled 'Lesson Course Study Plans.' This is available for adults and young people when units are studied involving eight sessions or longer.

The requirements for earning the credits are:

1. Participating in the study of the unit on Sunday night.
2. Reading an approved book in the Church Study Course outside the union. These approved books are to be related to the unit. For the unit in January, February and March it would be any book on Baptist History. The books available are: *Our Baptist Story*, Duncan; *The Baptist March in History*,

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OPERATION PREPARATIONS

CEA Countdown

The signal to GO will not be given until February 16—CEA Sunday. But a great deal of preparation must precede this signal. In every church, CEA Committees should be at work, moving step by step with the "Plan of Campaign Calendar."

While Church CEA Committees are carrying out their responsibilities, the activity of the CEA Office at Middletown has also increased. Sometimes we do not realize the tremendous amount of office and manual work that is necessary for a statewide Campaign. Here, we take you behind the scenes in our CEA Office.

(1) CEA Office Staff—There is literally no end to the correcting of names and addresses, the building of files, stuffing of envelopes, and the typing of letters and bulletins. These women keep the Campaign machinery oiled and operating.

(2) The Campaign Mimeograph Crew—Every letter and every bulletin has to

SHOPPING carts will help meet the shipping deadline for the churches to have materials by January 2.



BUSY is the word for the many women of the CEA staff.

be duplicated thousands of times. A full Campaign organization to reach and carry out the Campaign in over 2,200 churches and missions calls for an organization of over 20,000 workers. All must be kept informed and abreast with Campaign progress.

(3 and 4) The Shipping Department—There are twenty-one different items

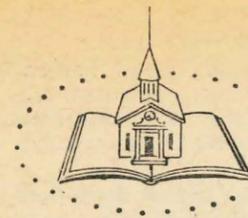
THOUSANDS of letters and other information pieces are produced.



MAILING and shipping of many pieces requires much time and many people.

to be furnished every church in quantities sufficient for their membership. This means that each church's box of supplies must be tailor-made. The quantities must first be figured and then Supermarket fashion they are assembled. The *Western Recorder* Print Shop has worked many hours overtime to meet printing deadlines. Dr. Duke McCall came to the rescue and furnished emergency space in Mullins Hall for this operation. Many of the seminary students and their wives helped.

These supplies were mailed to the churches so as to be delivered as near to December 26 as possible. Thus, they will be ready, in the hands of every church to proceed with their CEA preparation after the CEA Workshops being held in every Region on either January 2 or 3.



SUNDAY SCHOOL LESSON

By H. C. Chiles



MARY, THE MOTHER OF JESUS

January 5, 1964

Luke 2:41-51, Acts 1:14

Our lessons for the first quarter of 1964 are devoted to a study of "Personalities Around Jesus." Our study of their motives, statements and actions will reveal that they were quite human, subject to the same temptations as we are and guilty of some of the same sins that we are. What they became and accomplished was due to the impact of the dynamic personality of Christ upon their lives.

Luke 1:41-51.

It is appropriate to begin this series of studies with Mary, the mother of our Saviour. Although Mary was honored more than any other woman, in being permitted to become the mother of the Lord Jesus, it is both unscriptural and sinful to deify her or to attempt to exalt her to the place of a mediator between God and men. Mary possessed many commendable traits of character, but she was neither divine nor sinless; therefore, she must never be accorded the place of deity.

Even though Joseph and Mary were poor, and lived many miles from Jerusalem, they were regular in their attendance at the Feast of the Passover. They took Christ Jesus with them to the Passover when He was twelve years of age. It was a custom among the Jews that at this feast the boys who had attained the age of twelve were recognized as "sons of the law," and thereafter they were morally and spiritually responsible. Many parents would have fewer problems with their children if they would take them to the house of worship regularly in their childhood.

When this particular feast was over Joseph and Mary started home in company with their relatives and friends. It was the custom in those days for men to travel in one group in a large caravan, and women to travel in another group, and the children went with the group which they preferred and played together as they went along. Because of this custom, and because they trusted Christ Jesus fully, it was only natural for Joseph and Mary to be free from anxiety even though they did not see Him during the first day of their journey. Alas, people frequently take far too much for granted. This is especially true of many parents today, with ref-

erence to the whereabouts and the conduct of their children.

At eventide Joseph and Mary discovered that Jesus Christ was not with them. They sought Him among their kinsfolk and acquaintances. Not finding Him there, they decided to return to Jerusalem and seek to discover His whereabouts. Having to wait until the next morning to start, one can imagine that, after a sleepless night, they were ready to depart quite early.

After three days—one for the journey from Jerusalem, one for the return and one spent in a frantic and fruitless search through the streets of the city—they found the Lord Jesus. Instead of playing with the children about the temple courts, He was in the temple listening to the wise teachers, asking them questions and surprising them by His marvelous understanding. In a most respectful manner, He listened to the doctors and then propounded His questions to them. His desire to learn all that He could from them about the things of God was most commendable. These eminent teachers were amazed that He should manifest such a great interest in the deep things of God. They were also astonished at the quickness of His mind in grasping such great truths at that tender age. Young people today would do well to follow the example of Christ in doing a lot of listening and asking questions, rather than expressing so many immature opinions which reveal such a lack of wisdom.

To their great relief and joy, Mary and Joseph found Him in the temple conversing with the teachers of the law. Of course, they were astonished that He should venture into such an august presence and converse with them. Reproving Him for His seeming lack of thoughtfulness for her and Joseph, in remaining behind and causing them so much anxiety and inconvenience, His mother inquired, "Son, why hast thou thus dealt with us?" However, her reproach was quite tender, as if she felt

sure that He could explain the matter satisfactorily.

Without any attempt to excuse Himself, Christ Jesus gently reproved their inordinate solicitude about Him. His dignified, yet tender, reply, "Wist ye not that I must be about my Father's business?", indicated that His mother should have realized His mission. He made it clear that, regardless of what any others might do, He intended to be about the business of His heavenly Father. His supreme task was to do the will of His Father.

Knowing full well His mission on the earth, and resolved to fulfill it, Christ went down to lowly Nazareth with Mary and Joseph where the three had lived in a humble home since their return from Egypt. Knowing that He had come on a divine mission, and having informed Joseph and Mary where the three had lived in a humble home since their return from Egypt. Knowing that He had come on a divine mission, and having informed Joseph and Mary that He had a Father in heaven in whose business He must be engaged, Christ voluntarily set a worthy example for all of filial subjection. He yielded a ready obedience to the commands of Mary and Joseph, while living with them and working under and for them. Children today should emulate His example.

Acts 1:14.

In obedience to Christ the followers of our Lord returned to Jerusalem after His ascension from Mount Olivet. Their return was a demonstration of their obedience, faith and courage. Eleven apostles, certain women, "Mary, the mother of Jesus," our Lord's half-brothers and enough others to total one hundred and twenty went up into the "upper room," which was a place of many hallowed memories. There they gave themselves with the same mind or spirit to prayer and supplication. Not only had they assembled for the same purpose, but there was also a wonderful spirit of unity among them. They agreed as to the blessings which they sought. They participated wholeheartedly in united, earnest, believing and persevering prayer.

Even though Mary had been honored in giving birth to the Saviour and in rearing Him, she occupied the position of a disciple only and prayed to God along with the rest, and no prayers were made to her by anybody while she lived.

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BAPTISTS, 1814-1964

(Continued from Page 3)

goal of 2,000 missionaries under appointment. The SBC Radio and Television Commission in cooperation with NBC-TV will present a film on the missionary journeys of the Apostle Paul. An anniversary volume, *Baptist Advance*, will be released by Broadman Press in connection with the Atlantic City meeting. Other special project, activities and emphases are under way among the many other Baptist organizational units.

A combined Baptist exhibit will be located in The Protestant and Orthodox Center of the New York World's Fair when it opens April 22.

No mergers are being proposed among these Baptist bodies, but the cooperation among them during the past five years indicates that mutual support for common objectives and activities can be expected to increase. A proposed North American Baptist Fellowship of the Baptist World Alliance would be one of the principal avenues through which members of this burgeoning Baptist family would continue to work together in the future.

When The Triennial Convention was established in 1814 the War of 1812 with England was still going. During the First Baptist Jubilee in 1864 the American Civil War was raging. The Second Baptist Jubilee fell in the fateful year, 1914, when the first Great War of the world broke out. Coming upon this new milestone, the Third Baptist Jubilee, this 150th anniversary, there is as least some semblance of peace.

Baptists enter 1964 with prayer, hope and dedication that the next fifty years leading to the year 2,014 may indeed be a half-century "For Liberty and Light."

GEORGIA:

Atlanta Church Votes On Seating Negroes

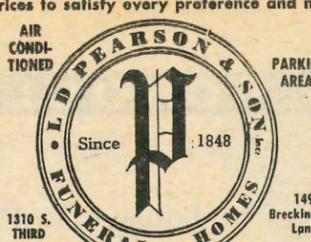
ATLANTA (BP)—Atlanta's First Baptist Church, scene of intermittent picketing by Negroes for eight months, is voting on whether to drop racial bars in its sanctuary.

Deacons of the church established a policy several years ago which resulted in Negroes being ejected from the sanctuary last April. The church was one of two which did not admit Negroes two years ago when representatives of organized groups visited 12 churches.

A ballot mailed to the membership under deacon sponsorship asked a vote on this statement: "After careful communion with God, under the divine leadership of his Holy Spirit, and without persuasion from any person, are you in favor of seating in the main sanctuary all who come to attend our services irrespective of race, creed or color?"

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1963 TOP STORY

(Continued from Page 3)

10. Baptist concern over church-state issues in the higher education bill, still stymied in Congress as 1963 drew a close—69 points and no first or second-place nominations.

The action of the Baptist State Convention of North Carolina on a plan to reshape the selection of trustees for Wake Forest College there won a first-place vote from one editor, but no second-place mark and little other scoring. Its 56 points were not enough to reach top 10.

Incidentally, it was an editor outside North Carolina who gave the unsuccessful Wake Forest effort to secure out-of-state and non-Baptist trustees a first-place marking.

The SBC, in a noisy and prolonged 1963 session at Kansas City, Mo., approved by an overwhelming vote its first Statement on Faith and Message since the 1925 Convention adopted such a statement.

The statement passed with such a heavy favoring vote it startled some Convention observers. It contained 17 sections on the Scriptures, God, man, salvation, grace, baptism and the Lord's Supper, the Lord's Day, the kingdom, last things, evangelism and missions, stewardship, cooperation, the church and the social order, peace and war, religious liberty, education, and the church.

The section on the church drew opposition but remained unchanged from the wording recommended by the committee which drafted the statement.

Three months later, a Baptist Jubilee Committee in the SBC released a five-point statement on Baptist ideals. They were offered as "guidelines" rather than for official adoption. They covered (1) authority, (2) the individual, (3) the Christian life, (4) the church and (5) "our continuing task."

The committee said its purpose was "to exalt our ideals; to sound both clearly and concisely our basic convictions regarding them; to correct unwise and hurtful trends among us; to unify and inspire our people. . ."

On race, Baptist churches in several states were sites of "kneel-ins." Some churches welcomed Negro worshippers; others turned them away; in Virginia and Louisiana those who tried to visit two Southern Baptist churches were arrested.

A Baptist Press survey found practice of churches on welcoming Negroes to range from none in Mississippi and Louisiana to widespread acceptance in California, Alaska and elsewhere.

Baylor University, Waco, Tex., the largest Baptist college in the world, voted to admit Negroes and to permit them to compete on sports squads. Mercer University, Macon, Ga., received

both foreign and American Negroes as students.

Hawaii Southern Baptists called for integration of Southern Baptist churches and institutions throughout the country. Texas Baptists took a detailed statistical poll of their churches on the policy of admitting Negroes to worship services and to membership.

Kentucky prepared to take a similar poll during 1964.

The Japan Baptist New Life Movement resulted in more than 22,000 decisions for Christ. The Japan Baptist Convention, the SBC Foreign Mission Board and the Baptist General Convention of Texas co-sponsored it.

Baptist editors, based on their editorial reaction to the Supreme Court ruling against required Bible reading and prayers in the public schools, generally agreed with the ruling.

Academic freedom was one of the items raised in the section on education in the new Statement on Faith and Message. When read at Kansas City, it drew thunderous applause. The matter of academic freedom also was a major topic before the annual meeting of the Southern Association of Baptist Colleges and Schools.

The association includes presidents and deans of Southern Baptist colleges and universities.

Tippit Memorial Fund Passes \$200,000 Mark

DALLAS (BP)—Gifts totaling more than \$200,000 from sympathetic people around the world have been received here for the family of Dallas Policeman J. D. Tippit.

Tippitt, a Baptist, was killed while attempting to question Lee Harvey Oswald, accused assassin of President John F. Kennedy. Law enforcement officers said their investigations have revealed "without a shadow of doubt" that Oswald was the killer of both Tippitt and the late President.

Three weeks following the two murders, gifts to the Tippit family had passed the \$200,000 mark.

Tippit, his wife and family were members of Beckley Hills Baptist Church here. His pastor, C. D. Tipps, said Tippit was "fairly active" considering that he usually held other employment in addition to serving on the police force. Tippit's son, Allen, was especially active in Royal Ambassadors and Sunday School at Beckley Hills Church, and was "honor camper" at a Royal Ambassador Camp two years ago.

A Baptist leader remarked after Tippit's death the family's faith in God had been "a tower of strength for them during the time of grief."

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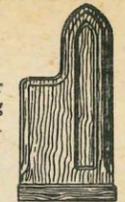
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