



WESTERN

RECORDER

FEBRUARY 6, 1964



PROCLAMATION

Baptist Year of Jubilee - 1964

As fresh winds stir smoldering fire into flame, so God's Spirit swept through Baptist churches in North America one hundred and fifty years ago to stir Baptist people to a world encircling mission. Through two men, Luther Rice and Adoniram Judson, the Holy Spirit spoke to the churches.

Luther Rice was the apostle of united support for the missionaries. On horseback he forded streams, on foot he walked to frontier settlements, on ships he sailed to sea-coast cities, persuading isolated and free-spirited Baptist churches that true freedom in Christ must be expressed in duties that are shared with others. This servant of God called the churches together in Philadelphia in 1814 to form the first national organization among Baptists of America, the General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions, to support missionaries and to act as a responsible national church body.

Adoniram Judson was the first evangelist of salvation in Jesus Christ from the new

world to the Far East. He signaled the start of the stream of missionaries who have preached the Gospel of Jesus Christ and who have served people in His name on every continent.

To celebrate worthily the victories that Baptists of North America have enjoyed in their world-wide purpose to serve our Lord Jesus Christ, we have engaged for five years in a Baptist Jubilee Advance. We have listened anew to the word God is speaking to us in the Scriptures and in world events. We have sought to deepen our daily experience of life in Christ. We have engaged with new understanding in our ministry of witness in the world. We have invited many people to come and follow Christ. We have enjoyed Christian fellowship without barriers of race, nation, or denomination, looking toward the 150th anniversary year in 1964.

Therefore, WE PROCLAIM the year 1964 a BAPTIST YEAR OF JUBILEE among Baptists in North America, when we shall give thanks for the fellowship we share in the mission God has given us. We shall examine ourselves and confess and repent of those faults within us that cause the light of life to burn fitfully in this gusty world. We shall pray that the Holy Spirit, whose fire burned in Rice and Judson, may give us the light that will light every man in the world. We urge the Baptists of North America to join in the Jubilee Celebration in Atlantic City, New Jersey, May 22-24, 1964.



GLEANINGS FROM THE FIELD

MISSION WEEKS at the two Southern Baptist assemblies, Ridgcrest and Glorieta, have been scheduled. The week at Ridgcrest is August 13-19 and Dr. Hugo Culpepper, professor of missions at Southern Seminary, Louisville, will be the Bible teacher. Glorieta dates are July 30 to August 5. Preacher for that missions week will be former Kentucky Pastor Ray E. Roberts, executive secretary of the State Convention of Baptists in Ohio. Bible teacher for the week will be Dr. W. R. Pettigrew, pastor of the Walnut Street Baptist Church, Louisville.

MISS ALMA HUNT, who has completed 15 years as its executive secretary, was honored in Birmingham by the executive board of Woman's Missionary Union, auxiliary to the Southern Baptist Convention.

"**BAPTIST IDEALS**" is the theme picked for the 1964 Southern Baptist Pastors' Conference program in Atlantic City, N. J. It convenes May 18-19 on the Steel Pier there. Opening session will be at 9:30 A.M. on Monday, May 18.

E. HERMOND WESTMORELAND, pastor of South Main Baptist Church in Houston, Texas, and former vice-president of the Southern Baptist Convention, has suffered a second heart attack. It was the second in six weeks. He had hoped to resume his pulpit work on February 2 but now the doctors have not indicated when he will be able to return to his pulpit.

STATE BAPTIST EDITORS and executive secretaries will visit Space Center offices in the National Aeronautics Space Administration in Houston, Texas, while they are there for the annual meeting of the two groups which is held jointly. The state secretaries of student work will meet in New Orleans the same time, February 10-12.

LOUIE D. NEWTON will continue as pastor of the Druid Hills Baptist Church, Atlanta, where he will observe his 35th anniversary April 1. Newton is the only pastor of the church in its entire history and it is his only pastorate in his ministry. He was editor of the *Christian Index* at the time he was called as pastor in 1929. He was unordained at the time and the Druid Hills church ordained him. He is 71. Recently, he had announced plans for retirement because he felt the church needed a younger pastor.

FRANKLIN FARMER has joined the staff of the Baptist Sunday School Board, Nashville, as a consultant in young people's work in the field services section. Farmer has been director of Baptist student work at the University of Oklahoma, Norman, since 1960.

COURTS REDFORD will be honored with a reception in Atlantic City, following the evening session of the Southern Baptist Convention, May 20. He has served as executive secretary of the Home Mission Board and will retire this year. The Home Mission Board extends invitations to all who wish to attend.

EVANS T. MOSELEY, former pastor of the Harrodsburg Baptist Church, has been appointed assistant to the president of Oklahoma Baptist University in Shawnee, Okla. He has been pastor of the First Baptist Church in Ponca City,

Okla., for the past 10 years since he left Harrodsburg. His new position will include working with the 1,348 Baptist churches in the state, counseling ministerial students, and assisting in the university's services to churches.

JOHN W. BRADBURY, editor of *The Watchman-Examiner*, national independent Baptist weekly, announced he is retiring from the post after 25 years of service. The periodical, founded in 1819, is the oldest Baptist weekly in continuous publication in North America. Offices are in New York City.

BROADMAN PRESS has released a paperback edition of the life of M. Theron Rankin, the late executive secretary of the Foreign Mission Board. Entitled *M. Theron Rankin: Apostle of Advance*, the book was written by J. B. Weatherspoon. The author was Dr. Rankin's longtime friend and a professor of preaching at Southern Seminary for 30 years.

CHARLES O. CARTER, pastor of the Whitesburg Baptist Church, has been chosen as the "Man of the Year" for 1963 in Whitesburg. Carter is a native of Georgia, a graduate of Mercer University and a graduate of Southern Seminary. He is married and the father of two children. The citation awarded him pointed out his leadership in the community, his ability in the pulpit and his contribution to the life of the total community.

CARLOS McWORTHY has assumed his duties as pastor of the Pleasant Grove Baptist Church, Cobb, Ky. He served for five years as the pastor of the New Hopewell Baptist Church.

THE ENGAGEMENT of Narita Townsend, daughter of Pastor and Mrs. Carl Robert Townsend, has been announced by her parents. Miss Townsend is engaged to Mr. Kenneth Dean York of Jeffersontown, son of Mr. and Mrs. Walter York of Nicholasville, Ky. Mr. York is a student at Kentucky Southern College, Louisville. Miss Townsend also attended the college. The wedding will take place at 4 p.m., April 26, in the Bicknell Avenue Baptist Church where the bride's father is pastor.

E. V. HOWELL, pastor of Elsmere Baptist Church for the past 11 years died January 7. Funeral services were held in the Elsmere church and burial was in Forest Lawn Cemetery, Erlanger, Ky.

SEMINARY PROFESSOR WRITES:

Some Neglected Aspects of Stewardship

by T. B. Maston

There are some phases of stewardship that are neglected, at least to some degree, by most of our churches and by our denomination. The emphasis in our stewardship program tends to be too exclusively upon money and material possessions. One evidence of this is the fact that most that is said concerning stewardship is in preparation for or in connection with the annual budget campaign.

As a part of such a campaign, considerable stress is frequently given to tithing. While tithing belongs in any adequate stewardship program, it does not belong at the front end of stewardship. It should and usually will result from a deep sense of stewardship responsibility. It is possible, if tithing is unwisely or prematurely emphasized, for one to become a consistent tither and not be a good steward. In contrast, it is doubtful if one can be a good steward without giving at least a tithe of his income to the Lord and his work.

One neglected aspect of stewardship is the steward himself. This is the best place to begin a stewardship program. The steward as a child of God does not belong to himself; he has been bought with a price (I Cor. 6:19-20). He belongs to and is responsible unto God. Once he is gripped with this conception of his relationship to God, there will be present in his life the foundation for real and abiding stewardship. He will see, as every child of God ought to see, that since he belongs to God everything that he has also belongs to God.

The Totality of Stewardship

The steward is not only to be faithful in the giving of tithes and offerings, but he is also to recognize that the nine-tenths as well as the one-tenth belongs to God. It may be that the tithe is uniquely holy to God, but what is left after the tithe also belongs to God and is to be used in ways approved by and honoring to him.

Furthermore, since the Christian belongs to God, he will recognize that he is responsible to God not only for how much he gives and how he uses his money but also for the way he makes his money. He will understand that the giving even of one hundred cents of every dollar will not atone for wrong or hurtful ways of making money.

He will also understand that Christian stewardship is more inclusive than money and material possessions. The steward is the trustee of his total personality—his body, his mind, his social,

T. B. Maston is professor of Christian Ethics at Southwestern Theological Seminary, Fort Worth, Texas.

moral, and spiritual nature. His influence and even his attitudes are included in his stewardship. In other words, Christian stewardship, when properly understood, is as broad as life itself.

Stewardship of the Group

This is another aspect of stewardship that is frequently overlooked or neglected. Not only is the individual a steward or trustee, but the family, the church, the community, the nation, the denomination, and even a civilization are stewards. They are held accountable by the Lord. For example, our churches and our denominations are stewards of the monies that come into their treasuries. They, with their leaders, should have a deep sense of responsibility for what they do with that which has been given to the Lord and dedicated to his purposes in the world. They

CHRISTIAN LIFE COMMISSION:

Cigarettes, Cancer and Christians

by Foy Valentine

"Cigarette smoking is a health hazard of sufficient importance in the United States to warrant appropriate remedial action." This official judgment of the Surgeon General's Advisory Committee on Smoking and Health has now placed the United States Government where many other governments and agencies had previously positioned themselves, in strong and unequivocal opposition to cigarette smoking.

The basis for this reluctantly arrived at, laboriously constructed, 150,000-word report was seven separate studies going back to 1951 and involving 1,123,000 men. Noting the death rate from lung cancer among cigarette smokers is 1,000 per cent higher than among non-smokers, the report indicted cigarette smoking as being "casually" related to lung cancer which killed 41,000 Americans in 1962.

Is there a moral position for individual Christians to take regarding cigarettes?

There is!

It is not a position based on time-worn cliches, or an appeal for the abandonment of smoking just because it looks worldly, or the frugal reminder the habit is extremely expensive over a long period of time. The position of abstinence from cigarette smoking for the Christian is now clearly called for on the basis of physical health.

The body is the temple of the Holy Spirit, and a responsible stewardship of the body demands a clean break with

should be careful about all expenditures and should see that the broader aspects of the Cause of Christ are not neglected.

It is just as wrong for a church, an executive board or committee, or a denominational board or agency to be selfish and grasping as it is for an individual Christian to be selfish. And, let us never forget that selfishness, as well as carelessness, is a temptation of the church and of denominational institutions and agencies as well as a temptation for the individual child of God. It possibly should be added that the stewardship responsibility of the church and the denomination has a two-directional look: it looks to the people who support them but primarily to the Lord who is the owner of all.

The Basic Stewardship

Another aspect of stewardship that is often totally ignored is the stewardship of things spiritual. This quality or type of stewardship along with a proper emphasis on the steward provide the soundest basis for an effective stewardship

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that which harms the body and destroys health. The Christian is also concerned with setting the right kind of example so that the young and the weak are not made to stumble through an irresponsible insistence on "rights" and "freedom."

Christians have special reason to heed the advice of Surgeon General Luther L. Terry, "Speaking as a doctor, I would tell a youngster not to begin smoking. I would tell an adult to stop smoking."

Christian citizens can unite in a purposeful assault on this harmful habit that has victimized an estimated 70 million Americans. They can support a strong legislative program which will protect the young from being victimized through false, misleading, conscienceless advertising.

They can give intelligent support to governmental activity which will rehabilitate those farmers and businessmen who now need a new and less hazardous means of livelihood than growing and selling the noxious weed from which lung cancer comes. They can throw the weight of their great influence behind a program to make the smoking of cigarettes socially unacceptable.

The breaking of the cigarette habit among Americans will come neither quickly nor easily. The government has strongly called, however, for such a break. Christians can ill-afford to lag behind Caesar in rendering to God the things that are God's.

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Another Threat to Separation

Like waves that pound against the shore until erosion destroys the shorelines, the waves of proposals for federal aid to parochial education continue to beat upon the church-state separation wall until the wall seems now almost ready to topple.

The latest threat comes from a most dangerous source. In a Washington news release of January 22, it was reported that President Lyndon Johnson will urge parochial school aid.

Now, what about that for a switch? A Roman Catholic president, Mr. John F. Kennedy, who normally would have been expected to advocate parochial school aid, resisted and stood solidly on his pre-election promises not to advocate tax funds for parochial elementary and high schools. Mr. Lyndon Johnson, a member of the Disciples Church, whose separation stand is well known, forsakes the principle and apparently thinks parochial school aid is constitutional, though former President Kennedy maintained it was not constitutional and the Supreme Court has seemed to say this in several historic decisions.

The parochial aid proposal is not coming in a direct manner which makes it all the more insidious. It is said the administration will emphasize that its program is not designed to aid schools, but seeks to use schools to help poor children break out of poverty. But parochial school aid by any other name is still parochial school aid, as attested to by the reported approval of this proposal by Roman Catholic educational authorities.

The proposed program calls for \$379,000,000 outlay for the next five years. Poorer states would get a larger share. The money would not be distributed to all schools but would go to schools in depressed areas. These schools would apply and be approved on the basis of their needs and rates of unemployment and dropouts in communities where they are located.

As it would work out, parochial schools would likely come in for a lion's share. Heavy concentration of Roman Catholics in cities tend to make for lower economic levels, and so more parochial schools would qualify. It is estimated that 10 million of the 47 million children in school today would qualify for this special educational help. How many of these 10 million are in parochial schools is not known.

This proposal is highly dangerous and is hard to oppose without being misunderstood. It proposes to relieve poverty, and to oppose poverty ridding programs is like opposing motherhood.

It is admirable to fight poverty wherever we can.

But when the price is so high as to sacrifice a historic American principle, we have to be careful. If it becomes a choice between principle and poverty, there is no doubt how we must choose. We have the freedom of choice today because our forefathers chose principle above prosperity.

But it's not that in choosing the principle of separation of church and state, we are also choosing poverty. If Mr. Johnson wants to fight American poverty through education, he has the great American public school system with which to conduct the fight. Experience of parochial education in South America and elsewhere does not encourage us to believe parochial schools will do much about poverty, even though they have government money with which to work. The whole deal sounds more like political expediency than tender concern for the poor.

One thing can be said, and that not as a threat but as a fact. Thousands who could not vote for John F. Kennedy four years ago for fear he could not keep his word on no federal aid to parochial schools, will not vote for a candidate who openly advocates such aid.

Meantime

Meantime back at the Southern Baptist ranch, the waves were also rolling against the separation wall. Strongest evidence of this came out of a recent meeting of 50 Baptist college educators in Washington. The meeting included American Baptist and Southern Baptist educators.

It was inevitable that government aid to colleges and especially the recently passed Higher Education Facilities Act, would come under consideration at this meeting. This Higher Education Facilities Act, which provided \$1.2 billion dollars in loans and grants for public and private colleges, has already passed both houses of Congress and has been signed into law by President Johnson.

The Baptist college educators decided to have a committee to study the effects of the new program of federal aid to colleges. The proposal to have the study came after remarks by Kalamazoo (Michigan) College president, Weimer K. Hicks and Stetson University president, J. Ollie Edmunds. Kalamazoo College serves an American Baptist constituency and Stetson is a Florida Baptist senior liberal arts college.

There is nothing wrong with any study if it is an earnest effort to learn the truth. The remarks, however, reported coming from these two men who advocated the study, would indicate they already know which way they want to go and only want some kind

of official sanction that a committee report could provide.

For example, President Hicks of Kalamazoo, said that though in the past Kalamazoo had not accepted a dime of federal aid for any purpose, now the college board has voted to make application for federal funds. Said he, "Our decision was based on the reasoning that if you can't beat them, join them."

Stetson University president, J. Ollie Edmunds, said the study should be done by educators and hinted that "an impartial, factual study might give us opportunities to say some things collectively that we would hesitate to say individually." Edmunds concluded that "I would hate for us to stand by and see a great procession for education move by and then for us to say that we won the battle for a principle (separation of church and state) but lost it for education."

These men have perfect right to their opinions, but something is to be said in reply to such reasoning. For Mr. Hicks to conclude that "if you can't beat them, join them" raises questions theoretical and practical. Are we to conclude that we are to give up the fight when the battle goes against us? Have we been standing on principle through the year in rejecting federal aid to Baptist institutions? If so, are we now to give up this principle for the sake of expediency? This does not sound like our Baptist heritage.

On practical considerations it is hardly reassuring to think of "joining them" when one realizes what place in the line forming for federal aid Baptists would find themselves when they join. At the head of the line are those who have never had convictions on the church-state separation principle, and therefore have hundreds of years' headway. In other words, Baptists at least would be at the foot of the line for federal aid to colleges and would stand to forsake a principle for not even a mess of pottage but only a sprinkling of crumbs. This is not the point, however. The point is the principle. Let's decide what we believe about church-state separation and live by it.

Something of the same answer needs to be heard by Stetson President Ollie Edmunds if he is now ready for federal aid to Baptist colleges. His statement about winning the battle of separation and losing the battle of freedom is not convincing. Are Baptists called by the Lord to educate or to enunciate the principles of truth and freedom found in the New Testament? If we sell our witness for freedom and independence from the state for a mess of college buildings, we are asking for a weakened witness.

It will not take a committee to remind Southern Baptist educators of what almost every page of history shouts. The private and church institutions through the ages which have looked to the government for support have always gradually become silent in their witness to truth. Witness Germany, Russia, and any other nation where churches and church-related institutions have been state supported.

We can expect to hear more voices of panic from now on. These will be saying it's government aid or out of business for our Baptist schools. Is this so?

Certain kinds of business, maybe so. For the purposes for which Baptist colleges were founded, emphatically no.

For example, if Georgetown College wanted a football team to beat the University of Kentucky consistently or Kentucky Southern wanted a university system with the variety of offerings found at the University of Louisville, some help other than Baptist might have to be sought. But Kentucky Baptists and others are willing to try to support these colleges as long as they stick to a quality liberal arts program and forget about trying to compete with state schools in athletics, curriculum, graduate study, etc.

But to do this they must have more support from Kentucky Baptists. They are not crying wolf without the wolf being at the door. He is there for sure.

Many of us will be anxiously waiting for the report from this committee to study effects of the new program of federal aid to colleges. Heaven knows we need a clear and clarion voice at this time. The best we have had so far is some discussion conducted by the Baptist Joint Committee on Public Affairs, and spokesmen of this group have not even expressed publicly a view on the advisability of the government loans for dormitory construction. They have, however, said government grants are clearly a violation, and practically every other Baptist and Baptist group has said this. Pity the day when this is reversed. Strong support and a big pledge in the current Christian Education Advance in Kentucky are the best ways to forestall this day.

An Unusual Opportunity

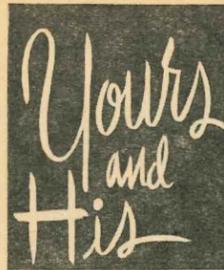
February 11-13 will bring a once-in-a-generation opportunity to Kentucky Baptist church musicians and church music lovers. This is the date for the Nation-wide Conference of Southern Baptist Musicians to be held in Louisville. Convention Center in downtown Louisville will be used for the main sessions, but conferences and concerts will spill over to other places.

No such array of Baptist musicians and musical groups has ever been assembled in this part of the country. Not even the Southern Baptist Convention with its great music brings such a group of Baptist musicians together.

College choirs from Georgetown, Hardin-Simmons, Howard, Mississippi College, William Jewell, William Carey, along with a brass ensemble from Stetson and a symphonic band from Baylor, are scheduled for performances. Choral groups from Southern Seminary, Southwestern and New Orleans are also scheduled. Soloists include Cecilia Ward and Claude Rhea.

The conference is to be climaxed with the world premiere of the Oratoria, "Behold the Glory of the Lamb," written by Talmage W. Dean and directed by Lara Hoggard.

This music gathering promises not only to provide a most delightful experience but also should lift the level of church music in all churches to which the participants return.



CEA - To Fortune Or Miseries?

"There is a tide", said Shakespeare, "in the affairs of men, which, taken at the flood, leads on to fortune; omitted, all the voyage of their life is bound in shallows and in miseries; and we must take the current when it serves, or lose our ventures."

MOVINGS OF THE TIDE

Great interest is growing in the associational C.E.A. Rallies being held throughout the state. In Frankfort, more than 500 attended a fish fry in First Baptist Church at which banker T. A. Pardue and President John M. Carter of Campbellsville were principal speakers. Reports from west, east, north, central, and south Kentucky show a growing concern for Christian Education. Local church rallies are most encouraging: Eldred Taylor of Somerset First Church, when reservations passed the 300 mark for the CEA dinner, secured a larger dining hall! It is catching on, like a prairie fire of God.

A meeting of leaders at Princeton on January 27th demonstrated a determination to back Christian Education in Bethel College in particular and CEA in general. Surely God is moving among us, from many angles, to quicken the hearts of Kentucky Baptists for the support of all our schools, student centers and missionary camps which are the cradles of God's call to so many for missionary service.

THE CREST OF THE TIDE

The CEA campaign is moving toward February 16 and March 1.

We should try to complete the campaigns before the Jubilee Revivals which start either March 8 or 29

Sunday, February 16, is "Christian Education Advance Sunday" Pastors are encouraged to preach on Christian Education, and dedicate the CEA workers in their church Pledges and gifts will begin then—with victory in two weeks

Sunday, March 1, is Victory Day. It should mark the completion of the campaign in the local church—and with the hope that the goal is reached—victory. Workers have covered the families of the church, have made regular reports, and now come to rejoice in "faith's fortune" because they rode the TIDES OF GOD AT THE FLOOD!

Kentucky Baptists

The Bill Clark Thomases Have a Son

Mr. and Mrs. Bill Clark Thomas, Kentuckians who are serving as missionaries in Malaysia, report the birth of a son in Singapore on January 14. Named Douglas Clark Thomas, the nine-pound son was born in a Seventh-Day Adventist Institution. The attending physician was an American who was assisted by a Chinese midwife and an Indian nurse. This speaks of the missionary challenge in Singapore. Thomas is a graduate of Southern Baptist Seminary and served as pastor of the Woodburn Baptist Church when he and his wife were appointed by the Southern Baptist Foreign Mission Board.

Paducah First Calls John Wood

The Paducah First Baptist Church has called John A. Wood as pastor. Wood has been pastor of the First Baptist Church at Russellville for the past six years. He will assume his new duties in Paducah on February 23.



John A. Wood

Baptist Church, near Frankfort.

A native of Texas, Wood is a graduate of Baylor University and has two degrees from Southern Baptist Theological Seminary in Louisville. While a student he was pastor of the Graefenburg

Church, near Frankfort.



CLOVERLEAF Baptist Church had two important events take place in the life of their church recently. Several weeks ago they broke ground for a new building. In the picture (left to right) are Edgar Jones, Roscoe Dugger, Paul Goodgive, Ben Mitchell, Supt. of Missions of Long Run Association, Frank Borich, pastor of Harmony Baptist Church and Davis Grimes, assistant pastor at Harmony. Rufus Moore, pastor of the Cloverleaf church is sitting on the tractor. A mission of Harmony, the Cloverleaf congregation constituted into a church on February 2. The mission is seven years old, has 135 members and plans to enter the first unit of their proposed \$350,000 building on April 1.

During Baylor days, Mr. Wood was engaged extensively in revival work under the supervision of the Texas Baptist Student Department. In 1960 Mr. and Mrs. Wood attended the Baptist Word Congress and also participated in a preaching mission in most of the countries of South Central America. In 1962, he was engaged in a revival campaign in Hawaii and in 1963 he participated in the Japan Baptist New Life Movement.

He is serving as moderator of the Bethel Baptist Association and is a member of the Board of Directors of the *Western Recorder*. A number of his articles have appeared in publications like *Church Administration* and the Kentucky Baptist state paper.

Mrs. Wood is the former Patricia Ann Alexander of Houston, Texas. She is also a graduate of Baylor University. The Woods have two children: a son, John Alexander, age 4 and a daughter, Lea Ann, age 2.

Pine Crest Building Named in Honor of Sam Ed Bradley

The administration Building at Pine Crest Children's Home has been named the Bradley Hall in memory of Sam Ed Bradley. The action came in a meeting of the Kentucky Baptist Board of Child Care on January 13.

The Board members pointed out the great contribution of Sam Ed Bradley in the construction of Pine Crest and its early days of operation. Bradley spent many hours in directing the construction of this model children's home



The Baylor University Symphonic Band of Waco, Texas, will present a half-hour concert prior to four of the sessions of the Nation-wide Conference of Southern Baptist Musicians at Convention Center in Louisville on February 11, 12 and 13. Donald I. Moore is the conductor.

near Morehead and also served as its first superintendent while he was also superintendent of Spring Meadows. Later he became general superintendent of the Kentucky Baptist Child Care Program and served in this position until his retirement and subsequent death.

The Board of Child Care also named two cottages at Glen Dale in honor of benefactors. One cottage was named McKenny Cottage in memory of John and Nannie McKenny of Morganfield. The McKennys were brother and sister and left a sizeable gift for Glen Dale. Another of the Glen Dale Buildings was named Covington Hall in memory of Pearl C. Covington, long time member of the First Baptist Church, Paducah and benefactor of Glen Dale.

Austin Roberts Accepts Lexington Ave. in Danville

William Austin Roberts, the pastor of the First Baptist Church, Aiken, South Carolina, has accepted the Lexington Avenue pastorate in Danville. He began his new duties on February 2.



Wm. A. Roberts

Roberts is a native of Virginia, a graduate of Georgetown College, and Southern Baptist Seminary. He has also done some graduate work at Union Seminary and Princeton University. He was awarded an honorary doctor of divinity degree at Furman University in 1960.

Roberts went to the Aiken pastorate from Cynthia Baptist Church. While in Kentucky, he was a member of the Baptist State Executive Board, the Kentucky Baptist Education Commission and served for two terms as president of Georgetown College Alumni.

In South Carolina Baptist circles he served as president of the South Carolina Baptist Historical Society and vice-

president of the South Carolina Baptist Convention. He also served as a member of the South Carolina Baptist state board and was moderator of the Aiken Baptist Association.

Mrs. Roberts is the former Eloise Bennett of Williamstown, Kentucky. The three Roberts sons are named Jim, Bill and John.

Robert Zbinden Accepts First Baptist, Lebanon Jct.

The pastor of Hickory Grove Baptist Church in North Bend Association has resigned in order to accept the call of the First Baptist Church, Lebanon Junction. He is Robert Zbinden, a native of Alabama.



Robert Zbinden

Zbinden is a graduate of Howard College, Birmingham. The son of a Baptist pastor, he graduated from Southern Seminary in 1960. His father was a 1922 graduate of the Louisville seminary. A brother, George L. Zbinden, is a Baptist preacher and

Special Materials

In cooperation with the Christian Education Advance Campaign, the several departments of the Convention have sent special programs to the churches. A number of churches used the special Student Night At Christmas material. A specially prepared Sunday School lesson for young people and adults has gone out as well as a WMS program, a Brotherhood program and a Training Union unit. It is earnestly hoped that the churches will make full use of this material to inform the people about CEA during the crucial month of February.

a graduate of New Orleans Baptist Theological Seminary.

Shortly after coming to Louisville to attend the seminary, he was called as minister of music and associate pastor of the Southside Baptist Church, Covington. During seminary days, he served on a part-time basis and after graduation, he assumed a full-time role. He resigned at Southside in 1961 to accept Hickory Grove.

He is married and the father of one daughter and twin boys.

He will assume his duties as pastor of the Lebanon Junction church on February 16. R. G. Puckett, assistant editor of the *Western Recorder*, has been interim pastor at Lebanon Junction since June, 1963.

William L. Conley Ordained at Big Spring, Salem Association

The Big Spring Baptist Church, Breckenridge County, Salem Association, ordained their pastor, William Lloyd Conley, to the gospel ministry on January 12, 1964.

Conley surrendered his life to the ministry in April of 1961. He was licensed by the Muldraugh Baptist Church on June 13, 1962.

The ordaining council was composed of ministers and deacons from churches in the area.

W. E. Watts, deacon at Muldraugh Baptist Church, preached the sermon of ordination. Blaine Tucker, pastor of Payneville Baptist Church, gave the charge to the candidate. Ray Batmon, pastor of Buck Grove Baptist Church and moderator of the Salem Association, gave the charge to the church and the dedicatory prayer.



Wm. L. Conley

Are Our Institutions Worthy of Our Support?

CLEAR CREEK BAPTIST SCHOOL

The campus proper is located near the center of the 700 acres of beautifully wooded mountainland owned by the school. It lies in a mountain valley where the two forks of Clear Creek meet. The stream flows over ledges and boulders to create many scenes of rugged beauty; yet there is a sizable area of level ground for present and future school activities.

Clear Creek Baptist School helps to open doors for those who knock. It is

The courses are designed to prepare God-called men for a more effective ministry in pastorates, missions and evangelism. Desiring to serve the needs of the denomination, the administration seeks to keep the school in harmony with the policies and programs of Kentucky Baptists.

Clear Creek has a student enrollment of one hundred forty, all of whom are ministers and ministers' wives. This is the capacity of the school, due only to the limits of student housing. In recent years numbers of students have been turned away because of this housing shortage. In the 1962 K.B.C. Report, it is said that 50 new student houses would not have been sufficient to take care of all who applied for admission.

PRESIDENT ALDRIDGE stated, "We always invite a prospective student to visit our campus before he enrolls. Thus we can appraise him and he in turn us. Three months previous to the beginning of the 1962 fall semester we reached our capacity and were not able to invite additional prospects to visit our campus. This is a most difficult and frustrating position for the president of a Christian school."

The amount allocated to Clear Creek Baptist School from the Christian Education Advance Campaign is \$219,044. It has been decided by the School's Board of Trustees that the most needful use of this money is for additional housing for student families. Unit buildings of eight two-bedroom apartments and two efficiency apartments are planned, estimated to cost \$80,000 each. A nursery building is also an urgent need.

Claude Fox, Director of Public Relations, broadcasting over a hook-up of twenty-four radio stations, that carry the story of Christ to the surrounding area.

a school designed for the special student who has surrendered to the call of God later in life than most students. Family responsibilities and lack of educational requirements make it difficult for them to attend a college or seminary. It has been said, "When God calls one into special service, He expects that person to respond and prepare. God's ways are not necessarily man's ways." As long as Baptists believe in the Divine Call, there will be a place for Clear Creek Baptist School.

The school offers three-year courses based on the English Bible, awarding certificates of achievement on completion. Major courses are Old and New Testament with required English courses. Other courses include evangelism, missions, homiletics, doctrine, church administration, religious education, Christian history, reading, speech, in-service training, and music. A special course, leading to a Christian Workers' Certificate, is offered for pastors' wives.

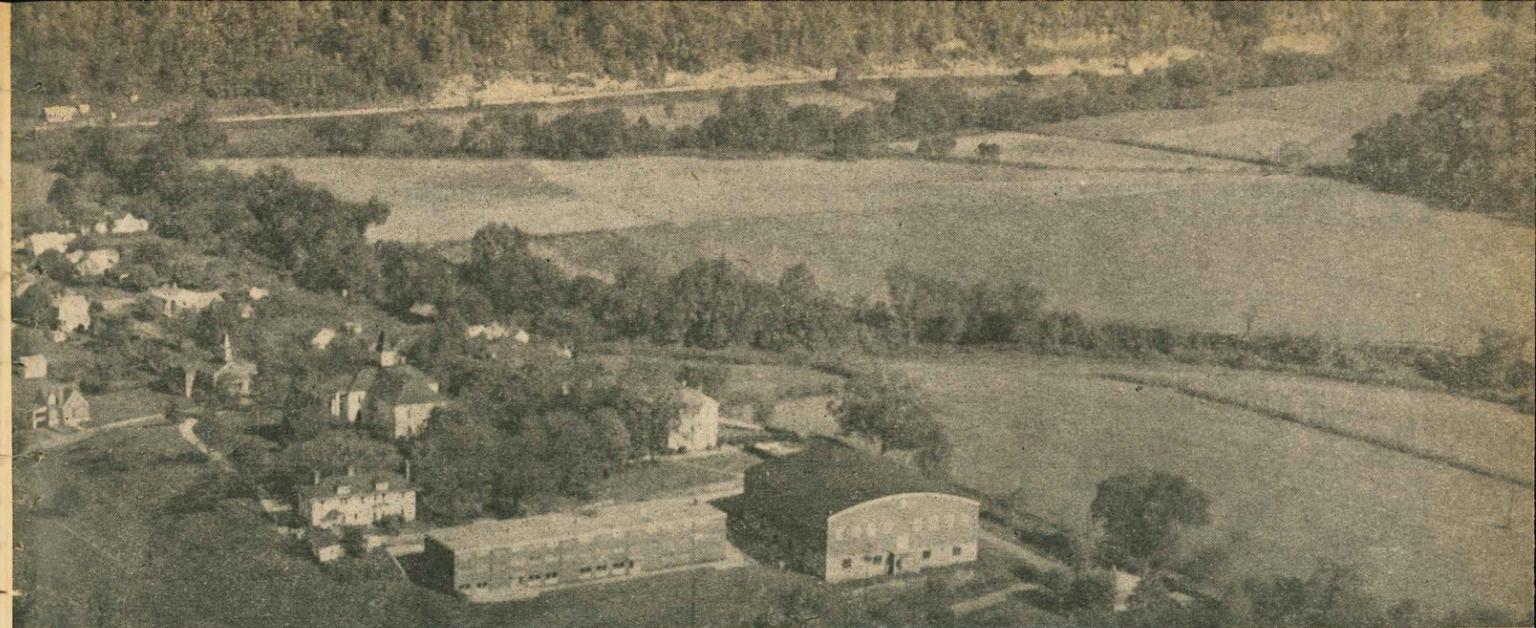


W. H. Davis is one of many Clear Creek students serving mountain churches.



Bill Frye's family is a typical Clear Creek student family.

Hayward Yeary and many others are able to attend school because of the work afforded by the school's furniture factory.



An aerial view of Oneida as it overlooks the school's 350-acre farm in the valley below. This school-operated farm is the reason tuition, room, and board at Oneida are only \$35 a month and that better than 25% of the students are on full scholarship.

Are Our Institutions Worthy of Our Support?

ONEIDA BAPTIST INSTITUTE

James Anderson Burns, the mountaineer, founded Oneida Institute to save his own people from degeneracy and feuds. In the Cumberland Mountains, in the latter part of the nineteenth century, lived a people of arrested development. They were a keen, bold breed, descendants of the Scotch Highlanders. They were isolated in the mountains, continuing the barbaric feuds that had been the way of their Scotch forefathers.

The story of J. A. Burns, son of a Baptist minister, as he reacted to the heathen-like ways of his kinfolk and neighbors, is a story of God's compelling will such as has rarely been told. Burns was left for dead after a feudal battle in which he had participated. When he survived, he was convinced that he had been spared for the cause of his people.

To him, the one means of lifting their bondage was Christian Education. In this mountain country there were no schools, because there were no roads;

no roads, because there were no taxes; no taxes, because there was no money; and no possible interchange of commodities, because there were no roads.

The loss of life by family feuds is a thing of the past. Roads and modern means of communication have brought the outside world to the people of the mountains. They are no longer the "side-tracked Americans" of Burns' day. Certainly the influence of Oneida Institute has done much to prepare these people for the complexities of today's life.

"Kentucky Baptists believe that the Oneida program is God-born, God-developed and continues to be God-led. As she has done from the beginning of her existence, Oneida is meeting the needs of our ever-changing society as each new realm of service appears to claim her." This is the covenant of David C. Jackson, Oneida's president.

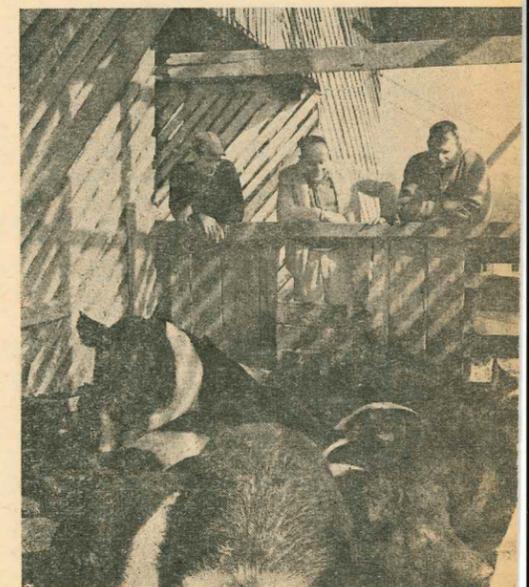
The administration, trustees and faculty of Oneida believe that they are equipped with the vision, program and leadership to meet the needs of the "special high school student." By "special student" they mean the young person who has a special kind of need. Oneida is not today, and does not intend to become, a corrective institution. The young people whom Oneida seeks to serve are not delinquents but rather those who will respond to the influence of normal direction, companionship and Christian environment.

After considering the needs and in view of the allocation of \$297,274 to Oneida from Christian Education Advance, Oneida's Board of Trustees placed themselves on record unanimously agreeing that a new administration-classroom building is Oneida's most pressing physical need.



Harold Holderman, B.A., B.D., M.R.E., father of three children, teaches at Oneida, drives a school bus and is pastor of a small church. His high degree of dedication exemplifies that of all the Oneida faculty.

The farm not only provides the means of students attending school but supplies many learnings.



Strawberries from the farm, to the freezer, to the table.



KENTUCKY BAPTISTS AT WORK

Kentucky Baptist Foundation

New Film In Great Demand

by A. M. Vollmer

The new film on Will-Making entitled, "God's Will In Yours" was first shown to the employees at the Baptist Building on January 8. The response was most enthusiastic. Then, on Sunday evening, January 19, it was given a first church-showing at the Calvary Baptist Church, Somerset, Ky. The following testimony was received from the pastor of this church, Brother Earl H. Oglesbee: "Our people were deeply impressed by your new film, *God's Will In Yours*, and after seeing it last night in the evening service, many said that they were determined to make a Will and make it Christian.

"I do hope and pray that the message on the film will really bear fruit in the future for our dear Lord's work. I encouraged the people to remember the **Kentucky Baptist Foundation** when making out their wills and I believe that some of them will do so.

"Thank you again for your services. May the Lord Jesus Christ continue to bless your efforts for Him! May He bless you for making the effort!"

The two copies of the film are booked up through the month of February. Pastors, desiring to lay a most important phase of stewardship on the hearts of their people, would do well to plan the showing of this film. It is a color sound film, 28 minutes in length and is free for your use in our Baptist churches.

Woman's Missionary Union

YWA's Observe Focus Week February 9-15

by Sydney Portis

YWA Focus Week is an opportunity for introspection and evaluation. Plan activities to motivate growth in YWA and to undergird personal commitment to witness.

Some suggestions for Focus Week Observance: Special program to acquaint the church and community with the purpose, work, and value of YWA; help to organize a new YWA; recognize those who have attained Citation or Honor Citation in a special service; have a mission study; or have a manual study activity if you have not had one. By some special activity promote YWA CONVENTION, FEBRUARY 21-22, La-

tonia Baptist Church, Covington. It is not too late to send in your registration fee of \$1 to: WMU, Kentucky Baptist Building, Middletown.

For other suggestions and help check *The Window* for February, 1964, *Idea Notebook* and page 36. Also check your copy of *Young Women Advance* for this quarter.

Important Announcements

From the Executive Secretary

by Mrs. Geo. R. Ferguson

Word has come from First Church, Owensboro, that another convention will be held in that city at the time of our annual State Meeting. Therefore it is imperative that hotel and motel reservations be made early. See this column in last week's *Western Recorder* for list of hotels, motels and rates. **Make your reservation now!** See this column later for information to be given when making reservations in homes.

Parking will be limited in down-town Owensboro. Plan now for as many to come in one car as possible to help with the parking problem.

An alternate program for your February WMS meeting has been mailed to each WMS president. This is part of the Christian Education Advance emphasis. Do plan to use all of it, or at least some of it in your meeting.

Early in December a request was made in this column for campers or counselors who made special decisions for Christ at Cedarmore during the past ten years, who were willing to share this experience to send it for use by our State Mission Week of Prayer committee. Send yours to Mrs. J. Brandon Price, 1915 Broadway, Paducah, if you have not already sent it to the State WMU Office.

Church Music

Especially For You,

Who Love to Hear

Great Christian Music

At the Nation-Wide Conference

Of Southern Baptist Musicians

Convention Center February 11-13

by Eugene F. Quinn

Whether a musician or not, if you love thrilling Christian music, many blessings are in store for you at the Nation-wide Conference in Louisville. Below are listed some samples of the inspiring music to be heard:

Feb. 11 and 12, 7:15 p.m.—Baylor University Symphonic Band.

Feb. 11, 7:45 p.m.—Concerts by the choirs of Southern Seminary and New Orleans Seminary. Message by James L. Sullivan, Nashville.

Feb. 12, 7:45 p.m.—Concerts by the choirs of Southwestern Seminary, Texas, and the Mississippi College. Message by C. E. Autrey, Dallas, Texas.

Feb. 13, 9:15 a.m.—Piano recital by eleven-year-old prodigy Susan Lynn Walters, Hattiesburg, Mississippi. Her father is minister of music at the Main



Lara Hoggard



Susan L. Walters

Street Baptist Church in Hattiesburg, Mississippi. She is already, at 11 years of age, the winner of the prodigy event of the National Guild of Piano teachers, as well as several other competitions. Recently she won a scholarship to Curtis Institute of Music in Philadelphia as the youngest of 76 pianists all under 21 who auditioned for four vacancies. Susan was one of the four.

Feb. 13, 8:15 p.m.—World Premiere of oratorio "Behold the Glory of the Lamb" by T. W. Dean, sung by 1,000-voice choir accompanied by the Louisville orchestra, Lara Hoggard, Texas, directing.

Bring your family and car loads from your church for each night.

Brotherhood

Lone Oak Brotherhood Officers Influence of Royal Ambassadors

by Forrest R. Sawyer

The men of the Lone Oak Baptist Church in Paducah who will serve their church as Brotherhood officers during the coming year will be Mr. James Gardner, president, Bill Spears, vice-president, and T. E. McNeely, secretary.

Officer/committee chairmen will include James R. Champion, Royal Ambassador Leader; Rollie Bartlett, Christian Witness Leader; Ivan Garnett, Per-

sonal Stewardship Leader; and George Dunlap, World Missions Leader.

Bro. Isaac McDonald is pastor at Lone Oak.

Robert E. Gilstrap, Sr., serving as a foreign missionary in Guatemala, gives the following testimony relative to the influence of Royal Ambassador work.

"Because of my RA work and my attendance in camps, meeting missionaries, etc., I became very interested in mission work and had the privilege of going to Cuba with the Georgia Royal Ambassador tour in 1947. This tour was the first great influence in my life toward full-time vocational Christian work. After returning to my home, I thought much about someday going back to Cuba to tell others about my Savior. During the next summer during Royal Ambassador encampment, I dedicated my life to full-time vocational service wherever God wanted me to serve. I didn't think too seriously about it any more until I had already finished high school and was working in Atlanta."

Similar testimonies are apt to be made for years to come as a result of influence of Royal Ambassadors and a week in a Royal Ambassador Camp. Almost half of the more than 100 boys and girls whose lives were dedicated to full-time church-related vocations during camps at Cedarmore last summer were from Royal Ambassador Camps. With the erection of a Royal Ambassador Camp facility which will allow, amongst other things, an extended period of summer camping for our Baptist boys, we will have an avenue whereby a "climate" will lend itself to the dedication of lives to the service of one's Master. Herein lies one facet of the **Christian Education Advance Program**.

Sunday School

State Church Building Conference

by Francis R. Tallant

March 6 is the date set for the Annual Church Building Conference this year. The sessions will be held in Norton Hall, Southern Seminary, Louisville. There will be two sessions during the day at 9:30 A.M. and 1:30 P.M.

A popular feature of the conference will be the displays of church equipment and supplies. These are provided by the manufacturers who will have representatives on hand to answer your questions.

If your church is building, remodeling or planning to, you will want to send



Roland Crowder

your pastor and committee to this meeting. Architects from the state are given an invitation to attend along with all who are interested in church buildings. Opportunities are offered for any of these to have a personal conference with the program leaders from Nashville. Arrangements for these should be made through the State Sunday School Department, Middletown.

This program is sponsored by the Church Architecture Department, Nashville, and the State Baptist Sunday School Department, Middletown, Kentucky. Program personalities will come from these two departments and the Seminary faculty.

CORRECTION . . . In the December 19 issue we gave the dates for Ridgecrest Sunday School Weeks. Please omit the first week, July 16-22. The other two weeks are correct: July 23-29 and July 30-August 5.

Stewardship

Simpsonville Church Triples Offerings

by Robert J. Hastings

Simpsonville Baptists have practically tripled their income since starting the use of the Forward Program in 1958. When they first used the Program in the fall of 1958, their income that year had been \$7,936. In 1963, income reached \$20,306.

Here is the whole picture:

1958	\$ 7,936
1959	16,800
1960	17,850
1961	20,498
1962	20,893
1963	20,306

Pastor Thomas Caudill reports that since the church had used the Program six times, they decided to adapt it this year.

Instead of visiting non-pledges the week after Pledge Sunday, they called on all the members the week before. These visits were made by the deacons, using flip charts prepared by the pastor. These flip-charts showed the budget breakdown of the church.

Instead of using the lesson leaflets, the teachers used the turnover chart prepared by SBC Stewardship Services. On the Wednesday night when the teachers were instructed in the use of this chart, 2 out of 23 were present.

The success enjoyed by this village church can be shared by any church, large or small, which is willing to give itself year after year in stewardship promotion.

If your church is struggling along on an inadequate income, with bills unpaid and mission gifts lagging, there is help available. For information and help, let us hear from you. Write Robert J. Hastings, Baptist Building, Middletown.

Earl A. Moore Added To Campbellsville Faculty

Dr. Earl A. Moore will begin teaching at Campbellsville College the second semester as professor in the English Department.

Dr. Moore is a native of Iowa. He holds the A.B. degree from Geneva College in Pennsylvania and the A.M. degree and the Ph.D. degree from Indiana University. He has done additional work in the University of Chicago, the Uni-

(Continued on Page 14)

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A Plea for Help

Dear Editor:

As a result of lack of information and/or indifference on the part of Southern Baptists in the Southland, our work here in Central New York is taking a step backwards. In 1963, due to the lack of pastors, a church and a mission were forced to close their doors, and three other missions are on the verge of closing. It is difficult to understand this apparent lethargy of our people in the Southland in relation to home missions in this area. Have we become a brick and mortar denomination? Are we only interested in building large structures for our old established churches?

Here in the Northland there are millions of lost people—people with an appalling lack of even the knowledge of religion. Do we no longer have a deep concern and love for the souls of such people?

It is not the lack of financial support alone that is preventing our work from going forward for Christ in this area. It is also the seemingly indifferent attitude of many Southern Baptist pastors or their reluctance to leave comfortable and often prestige-filled pastorates in the South. We can offer relatively little in the realm of material advantages. The salaries are low. It is often a struggle to obtain a building in which to hold services, and for a Southerner especially, we can only say that the weather is deplorable. We can extend to you a field that is truly white unto the harvest and the warmest of welcomes from those already laboring in this area.

Here in the North we need thousands of churches, and their pulpits must be filled with trained leaders. If these needs are met, many will be won to Christ. These needs can only be supplied by the people back in our established churches in the South.

I am not an ordained minister, but a graduate student studying for my Ph.D. in zoology at Syracuse University. I count it a great privilege that God has allowed me to have a part in His work here while I am attending the University. I cannot cease to be amazed that we as Southern Baptists have for so long left virtually ignored one of the richest mission fields in the world. Will you pray that God will send us trained pastors immediately? Will your church agree to support a mission in this area? If your pastor should feel led of God to come to this area, would you pledge

to him your full support in this effort? We urgently need three or four pastors to come to our missions, or 1964 shall be ushered in by our closing these missions—missions which are near colleges and universities where future leaders of our nation and possibly the world are being trained.

Syracuse, N. Y. Charles R. Reidlinger
Note: Before going to Syracuse, Reidlinger taught at The Citadel, Charleston, S. C., and at Murray State College, Murray, Kentucky. He and his wife, Nathalie, are natives of Louisiana. Along with their two small sons they attend Central Baptist Church in Syracuse, where they are active in both local and associational work.

Against Government Loans and Grants

Dear Editor:

In our opinion, Kentucky Baptists have always stood for separation of church and state. We understand this to mean that in no manner whatsoever should the state help, aid, or assist a church in any ways of finance.

We further understand that laws have recently been passed that enable church or church related institutions to borrow money or to apply for grants from the Federal Government of the United States.

Therefore, we the Livermore Baptist Church, go on record as being opposed to any Kentucky Baptist Institution applying for or receiving a loan or grant in any form from any agency of the United States Government, or any governmental agency.

We further resolve that a copy of this statement be sent to: The Public Affairs Committee; The Davies-McLean Association of Baptists; and to the editor of the *Western Recorder* to be printed in the *Western Recorder* if he desires.

By order of the Livermore Baptist Church in regular session this 8th day of January, 1964, by unanimous vote.

James Watt, Moderator
 John Hocker, Clerk
 Livermore Baptist Church
 Livermore, Kentucky.

Questions About Higher Education

Dear Editor:

Brother Collins visited our church last night and explained the various educational needs or our Baptist colleges here in Kentucky and about the 9 million fund-raising program that we are contemplating.

He answered many relevant questions but there are many that we as individ-

ual Baptists must ask ourselves. One is, will we be willing or can we afford to send our son or daughter to our Baptist college when our state schools' tuitions are so much lower?

I have a son eleven years old that has already started his college fund. He makes his money cutting grass and picking blackberries. Will he use his hard earned money to go to a Baptist school when he could go to a state one so much cheaper? Would we reap a greater return for our money and our Lord if we went into the B.S.U. work in a big way at all colleges?

Then there is the question, won't the Catholics take over in the educational field with the government loans to build, etc., but won't they probably take over anyway because we Baptists have great reservations about these loans and we certainly cannot compete with our government?

There are so many questions we need to ask and so few Baptists even interested enough even to ask about this program. But the biggest thing may not be, are we willing to give a small sacrifice now—but are we willing to sacrifice a great deal later on by putting our children in our Baptist schools and paying a higher tuition? We must all look to our Lord for guidance in this matter and lean not on our own understanding.

Owensboro, Ky. Mrs. Lindy Mercer

Every Man A Priest

The Pope has made a plea for the unity of Christendom, and has urged each person to "give ear" to the invitation which Christ is making to him through our voice." Protestant and Evangelical Christians likewise plead for the unity of Christendom, but on the simple terms and convictions of the Gospel, than through conformity to the decrees and compromises of ecclesiastical councils. We plead for spiritual and organic unity, rather than for organizational unity.

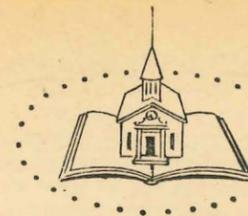
Gregory I (590-604), Bishop of Rome, wrote concerning the assumption of the title, "universal bishop of the church" (to the bishop of Constantinople, who was the first to assume that title), as follows:

"What will you say to Christ at the last judgment—you, who by your title of 'universal' would bring all His members into subjection to yourself? Whom, I pray you, tell me whom do you imitate by this perverse title, if not . . . the ancient enemy . . . who, vain-gloriously wishing to be like God, lost the grace of the divine resemblance."

Myriads of Christians, from that day to this, have, like Gregory, viewed the claim of the Pope to the universal bishopric as an unwarranted pretension.

We believe that our Lord has con-

(Continued on Page 15)



SUNDAY SCHOOL LESSON

By H. C. Chiles



THE GADARENE DEMONIAK For February 16, 1964

Luke 8:26-39

One day Christ said to those who were in the boat with Him on the Sea of Galilee, "Let us go over unto the other side." While they were crossing the sea, and He was sleeping, a terrible storm arose. His disciples awakened Him and He caused the wind to cease and the sea to get calm. From the record it appears that Christ crossed the sea for the specific purpose of bringing relief to an afflicted man.

I. The Case.

As soon as the boat had grounded on the beach in Gadara and Christ and His disciples had disembarked, they saw a dreadful wreck of humanity rushing down toward them. His body was bleeding from the gashes which had been made by the stones with which he had cut himself. He was a ghastly figure who had been dwelling in the tombs and proving to be a terror to all who had been passing that way. Demons had taken possession of him and played havoc with his mental, emotional and volitional faculties. At length he had become violent and dangerous. He frightened the seamen who came to the shore and caused numerous travelers and merchants to turn back. Abandoned, avoided and feared, this poor demoniac pictured the devastation and loneliness of sin.

II. The Contrast.

Much wretchedness frequently exists at the same time and in the same place with material prosperity. Such was the case in Gadara. Along with the well-to-do and rich citizens was this wretched creature. While others were respectably clad, or even gorgeously attired, this miserable man refused the decency of raiment. While others bought and sold and received gain, he was a terror to himself and to all around. While others occupied comfortable dwellings, he dwelt in caverns which abounded in that area. Unclothed and uncared for, he had fallen back into the condition of savage life. His agony of mind was fearful; so by cutting gashes in his body he sought to transfer at least a part of his suffering from the mind to the body.

III. The Cry.

As soon as the disciples saw the demoniac rushing toward their party, they were ready to push out to sea again, but

Christ was not afraid of him. He saw in him great possibilities. Christ considered him a real opportunity. The man ran to the Lord, fell down before Him and cried with a loud voice, "What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not." While thus recognizing and acknowledging the deity and sovereignty of Christ, he was fearful that He might use His power to injure him, but his fear was without basis in fact.

IV. The Command.

In compassion and with the voice of unmistakable authority Christ uttered the command, "Come out of the man, thou unclean spirit." Instantly the demons came out of the man.

V. The Change.

When the demons came out of the man he became a rational being, his wild cries ceased, the wild look disappeared from his face and his soul was granted that peace which passeth understanding. Passing from the companionship of demons into fellowship with the Son of God was an amazing transformation.

VI. The Conversations.

Satan was only one being, but he operated through many demons which inhabited human bodies. These demons hated Christ Whom they recognized as the Son of God. Nevertheless, they requested Christ to permit them to enter the two thousand swine which the herders were watching while the animals were feeding. In response to their request our Lord gave His consent. When the unclean spirits entered the swine, the hogs became so miserable that all of

them rushed over the cliff and drowned themselves in the sea.

Immediately the astonished herders ran into the village and reported what had taken place. Just as people now rush to a disaster, the Gadarenes rushed down to the sea and there observed some of the drowned animals floating on the water. They also observed the man of whom they had been afraid, and whom Christ had healed, sitting at the feet of the Lord in splendid condition. Not only had He conferred a wonderful blessing upon this man, but also upon the entire community by delivering the people from the fear of what this former wild maniac might do to them.

Concerned only with their loss, and exceedingly resentful of it, the owners of the swine besought Christ to leave their country. In compliance with their expressed wishes Christ promptly left their midst.

When our Lord stepped into the boat to depart, the healed and saved man begged Christ to let him go with Him, thinking that he could show his loving gratitude by accompanying Him. The man was anxious to prove his love for Him Who had done so much for him.

VII. The Commission.

Even though Christ gave the demons permission to enter the swine and granted the request of the citizens that He leave their country, He denied this man's request to accompany Him. He placed the man's duty above his desire, beautiful and commendable though that desire was.

The duty demanded of this man who wanted to show his gratitude to Christ was set forth in the commission: "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee" (Mark 5:19). Christ knew that the man could be far more useful telling about his Saviour in his own home and among his own people than he could by traveling with Him. His work for Christ was to begin at home, which is where all true work for Him commences. Such witness-bearing is the most difficult, but it can be tremendously effective. It was better for the man, for his friends and for the area in which he lived that Christ denied his request. If you are called to witness for Christ in a small circle only, then trust the Lord to make your faithful testimony tremendously effective.



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Young Woman's Auxiliary Focus Week February 9-15, 1964

Her awareness and concern encircling the whole world, the member of Young Woman's Auxiliary will find during YWA Focus Week, February 9-15, additional opportunities to express this dedication in "Commitment to Witness." YWA Focus Week also alerts the church to the purpose and activities of this organization. With the over-arching objective of involving themselves in the world mission task of the denomination, YWA members this week will participate in enlistment efforts, mission study, discussion groups, and a special social feature.

EARL A. MOORE JOINS FACULTY (Continued from Page 11)

versity of Pittsburgh and Garrett Biblical Institute at Northwestern University and has visited the Holy Land under the auspices of Southeastern Baptist Theological Seminary.

He is currently engaged in research on the use of Biblical material in secular literature.

Dr. Moore comes to Campbellsville from Malone College in Canton, Ohio. Previously he has taught in Geneva College, Indiana University, the University of Florida and Western Kentucky State College at Bowling Green. He has travelled throughout the mainland of the United States and in twenty foreign countries.

Board To Open 47th Book Store

NASHVILLE—The Baptist Sunday School Board opened a book store

February 3 in Indianapolis. The store is located in the new office building of the State Convention of Baptists in Indiana.

Open house activities included the dedicatory message by Dr. K. Owen White of Houston, Southern Baptist Convention president.

Manager of the 47th book store owned and operated by the Board is Ben A. Rentz, Jr., who was formerly new supplies specialist in the Board's church administration department.

Filmstrip Produced Tells Georgetown College Contributions

A filmstrip entitled "An Educational Decathlon," based on ten distinctive contributions Georgetown College has made to higher education and society, has been produced and is ready for release it was announced today by Kenneth Fendley, the school's Director of Public Relations.

Forty prints of the film have been prepared for nationwide distribution this winter and spring. Alumni groups in all principal American cities will review the production as a part of the College's intensive effort to arouse growing support from its graduates and former students.

NEGLECTED STEWARDSHIP (Continued from Page 3)

program. It was Peter who said, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (the "magnificently varied grace of God," Phillips) (I Peter 4:10). We are stewards or trustees of the grace of God that has saved and also sustained and blessed us through the years. We are trustees of all the spiritual blessings that have come to us because we are children of God. The greater the blessings, the greater our responsibility to share them with others.

The "magnificently varied grace" of God has not only been revealed in our lives but also in the Bible. The grace that is revealed in the latter is sufficient for the salvation of all men who will open their hearts to the resurrected Christ. As his children we are stewards of that grace. We are to share it with the peoples of the world.

Likewise, the basic stewardship of the church and of the denomination is the stewardship of things spiritual. The church is to share the gospel with the people of the local community and with the peoples of all the world.

What a difference it would make in our giving as individuals and in our

sharing as churches and as a denomination if we were possessed with a deep conviction that our basic stewardship is a stewardship of the grace of God. We would readily see that money, which is material, can be used to achieve spiritual ends. Giving and sharing would become glorious as we recognize that all of us are laborers together with the Lord in his work in the local community and to the ends of the earth. There would be a thrill to giving that otherwise it will lack.

Whether we are thinking of the stewardship of the material or the spiritual, it should be remembered that it is required of the steward that he "be found faithful" (or "trustworthy, RSV) (I Cor. 4:2). Such faithfulness or trustworthiness is required of the church, the denomination, and the denominational institution and agency as well as of the individual child of God.

BAPTIST FORUM

(Continued from Page 12)

ferred the status of priesthood upon every disciple equally and that it is a sin for any Christian to claim to be any more of a priest than any other. We believe that it is wrong to call any one "father" spiritually except God, or to bow before anyone except God. We believe that it is a transgression of God's law to use statues or images in the worship of God. We believe that Jesus Christ is the sole mediator between God and man, and that it is a sin to use Mary, or any other woman, or man, or saint or angel, as such a mediator, between the human soul and its divine Sovereign. For these and a thousand other reasons the unity of Protestant and Evangelical groups with the Church of Rome is obviously not within the realm of possibility now, or ever.

Yet, we must live side by side, upon this little planet. Let us then, in spite of our differences, show great love and kindness for each other, and each allow the other absolute freedom to practice and to propagate the particular religion which he believes is correct. In religion, we should not by trying to please one another, anyhow, but only God.

It is a crime against religious liberty for any church or religious group to seek to use coercion (i.e., the military or police power of the civil government) to support its teachings or activities, either by taxation, or by any other means. Since we cannot agree theologically, we must disagree amicably and with good will—which we cannot do, of course, unless all compulsion in regard to sectarian activities is absolutely ruled out, and the principle of church-state separation is kept inviolate.

Cincinnati, Ohio Gaston D. Cogdell
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COVINGTON, KENTUCKY 41015

THOMAS HICKS SHELTON
MINISTER

January 9, 1964

HOWARD R. COOK W. VORIS HOWARD
ASSOCIATE MINISTERS

My dear fellow-pastors:

I'd like to share with you a great experience we are having in our church in relation to the Christian Education Advance.

We have so many problems I just didn't see how we could get very deeply involved in this campaign. Yet, I knew we had to face the great needs of our schools. I went before our Advisory Council and pointed out every problem, beginning with the fact of our indebtedness and the fact that our own Annual Financial Campaign fell on the exact dates of the C.E.A. Campaign (our budget year is from March 1st through February 28th). I then challenged them to find a way. They have gone far beyond my expectations.

First, they voted to extend our present budget two months in order to make way for the C.E.A. Campaign.

Second, they voted to accept the suggested goal of \$93,000.

Honestly, I don't see how we can do it but I'm trusting God and my people.

Let me challenge you to do one thing, that is, see that your people hear the story of the needs and make it possible for them to discuss these needs.

Many churches are seeing the need and accepting the challenge. Let us all join together in telling the people and trusting the Lord.

I'll see you at the Associational Rally. Thank you for reading this letter. Please give it prayerful consideration.

Sincerely,


Thomas H. Shelton

Reverend Thomas Hicks Shelton is CEA Regional Pastor Chairman for the North Central "A" Region. The above letter was written to the pastors of his region. It was felt that it would also be an inspiration and challenge to pastors across the state who face similar problems in their churches and are looking for a way to lead their people to do their part in CEA. The letter therefore has been reprinted.