



**WESTERN**

# RECORDER

FEBRUARY 20, 1964

**THIS WEEK**

**MODERN MARTHA**

**MEDITATION**

Page 3

**EDITORIALS**

Pages 4, 5

**SOUTHERN BAPTIST**

**NEWS**

Pages 6, 7

**KENTUCKY BAPTIST**

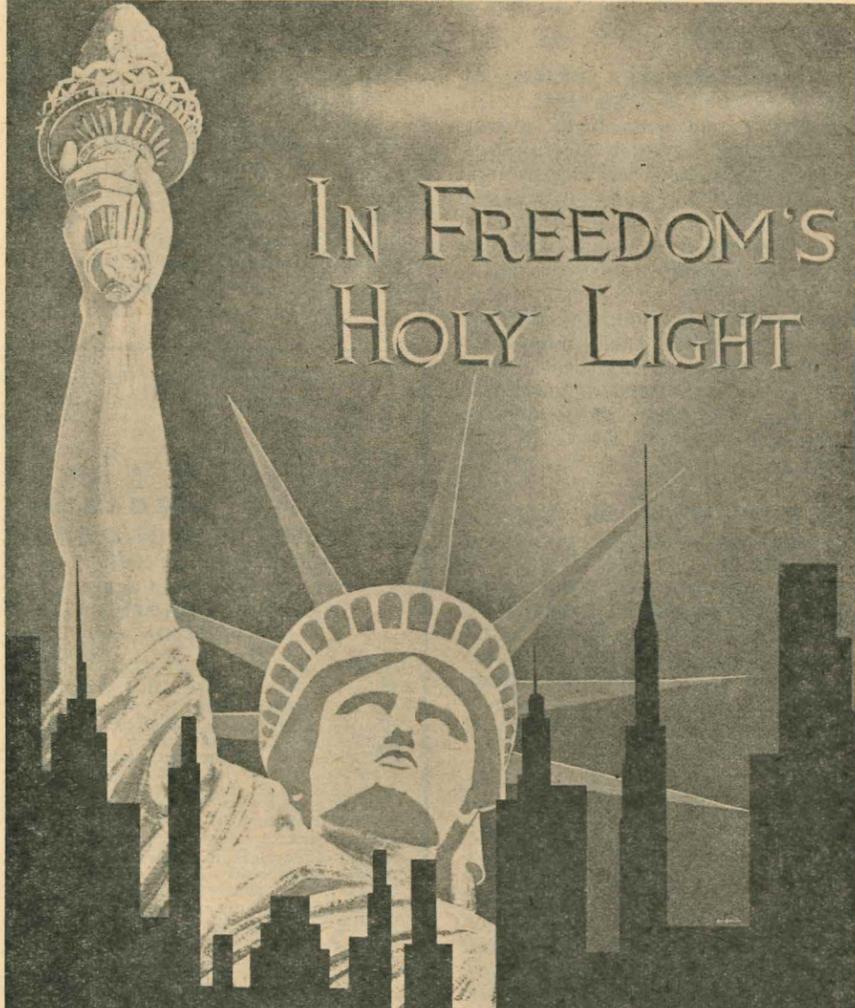
**NEWS**

Pages 8, 9

**SUNDAY SCHOOL**

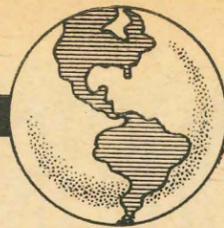
**LESSON**

Page 13



**IN FREEDOM'S  
HOLY LIGHT**

**WEEK OF PRAYER FOR HOME MISSIONS**  
 MARCH 1-8, 1964  
*Annie Armstrong Offering*  
 GOAL: \$ 3,500,000



## GLEANINGS FROM THE FIELD

**EDWARD W. MOON**, formerly pastor of two churches in Louisville, died in Albemarle, North Carolina. He had undergone surgery. He was an area missionary for the California Baptist Convention before returning to Albemarle, where he has a daughter. Moon was pastor of the Southside Baptist Church in Louisville from 1932 to 1938. He was pastor of Buechel Baptist Church from 1944 to 1947.

**MRS. IDA SUTTLES BRIEN**, 84, widow of the late Pastor Ferdie H. Brien, formerly of Paducah, Kentucky, died at the home of her daughter, Mrs. H. A. I. Rosenberg in Louisville. Her funeral was in Paducah and burial was at the Privine Cemetery, in Marshall County. She had resided in Louisville since the death of her husband three years ago.

**THE WMU** of Long Run Association sponsored a literacy workshop February 6, 7. The workshop was held in the West Broadway Baptist Church and was designed to give information on techniques of teaching adults to read and write.

**BEN F. MITCHELL**, superintendent of missions for Long Run Association, was honored by the association at the time of his eleventh anniversary in his position. Prior to becoming superintendent of missions, he was pastor of the Shively Baptist Church. The February issue of the associational newsletter featured his picture and words of congratulations and best wishes from various leaders and pastors.

**GEORGETOWN COLLEGE** has their new FM educational radio station in full operation. The dream of Ben Moore, son of Dan Moore, pastor of the Georgetown Baptist Church, the last work was completed recently. Ben Moore is a second semester senior and will serve as staff manager until he graduates. A new staff will be selected to take up the work at the end of the present semester.

**THE WORKSHOP** on Missions at Southern Seminary in January was attended by 79 missionaries from 17 states. Included in this number were 15 from Kentucky. The workshop was jointly sponsored by the Home Mission Board and the seminary.

**MRS. GEORGE C. LOVAN**, step-mother of Nadine Lovan, Southern

Baptist Missionary to Ghana, died January 19. She was the widow of a Kentucky Baptist pastor. Mrs. Lovan never recovered from injuries received in an auto accident.

**RECREATION CONSULTANTS** have been named in six states to co-ordinate the church recreation work of their states with that of the Sunday School Board's church recreation department. James H. Whaley, Kentucky state Training Union secretary, will serve as recreation consultant for Kentucky.

**THIRTY-EIGHT** missionaries, student workers and seminary professors will conduct the annual Student Missions Conference at Southern Baptist Theological Seminary in Louisville. Dates for the conference are February 28-March 1. Speakers include Nathan

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

Volume 138 No. 8

WESTERN RECORDER

Kentucky Baptist Building  
Middletown, Ky. 40043

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

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Second-class postage paid at Middle-town, Kentucky.

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

When making change of address, please send a recent label from your paper and the new address.

**SUBSCRIPTION RATES**—Individual subscriptions, United States, \$2.25; Foreign, \$2.50, plus 3% Kentucky Sales Tax. Church Budget rate (every active family), \$1.44 per year. Club rate (10 or more) \$1.80 per year. All subscriptions except Church Budget accounts payable in advance. Send both name and address with subscriptions or renewals.

Porter, Robert S. Denny, Dale Moody and William A. Lawson.

**POAU**, national organization for the maintenance of church and state separation, appealed to the White House for prompt denial of reports that President Johnson will ask federal aid for parochial schools in blighted areas as part of his "war on poverty."

**HOWARD PAYNE COLLEGE**, Brownwood, Texas, will probably integrate. Action of the trustees of the Baptist institution authorized the administration to decide on racial integration whenever Negro students apply for admission.

**BAYLOR UNIVERSITY**, the world's largest Baptist university, has accepted the enrollment applications of four Negro students, the first ever to attend the school. Baylor Trustees had approved integration of the Baylor system several months earlier.

**GEORGETOWN COLLEGE** observed its first **World Awareness Week**, February 18-21. The four-day event will be devoted to creating a climate of concern about the world-wide problems of Christendom. Six thought leaders have been selected to present viewpoints from a number of vantage positions.

**BYRON F. TODD**, superintendent of missions, Fresno, California, has accepted the position of superintendent of the Hawaii Baptist Academy in Honolulu. A native of Texas, Todd is a graduate of West Texas State College and Southwestern Seminary.

**THE FIDELIS CLASS** of Immanuel Baptist Temple of Henderson, Green Valley Baptist Association, has started a scholarship fund in memory of Mrs. Chester D. Sparks, because of her love and devotion for Oneida Baptist Institute. In starting the fund, the class is hoping that other Sunday School classes throughout the state of Kentucky will follow the example. All donations may be sent directly to Oneida Baptist Institute, Oneida, Kentucky.

**GEORGE E. BAGLEY**, executive secretary of the Alabama Baptist Convention, was hospitalized in Montgomery after breaking his left hip when he fell at an ice skating party. He accompanied his son, Edwin, and several other young people from the Cloverdale Baptist Church to a skating rink in Birmingham where the accident happened.

### MEDITATIONS:

## Modern Martha Desires to be Both Hostess and Disciple

The guests are due in fifteen minutes! So much remains to be done—ice cubes in the glasses, lemon for the tea, butter in the dish, salads unmolded, appetizers arranged—how can I keep calm?

Such experiences have always made me very sympathetic with Martha who wanted a special meal for a special guest (Luke 10:38-42). Don't you know how she felt when Mary just sat in the living room while she had so much to do in the kitchen? Martha wanted to be with Jesus also, but how could she? It was unfair for Mary to enjoy His presence without helping her prepare the meal for His sustenance. She could contain her feelings no longer. She dashed in and displayed her indignation before Mary and Jesus. And furthermore, she tried to get Jesus to take her side in the dispute by asking Him to tell Mary to help her. Instead, Jesus told Martha very calmly that she was the one who was wrong. The Bible does not record her reply, but she must have wondered at the Master's words. We "Marthas" of the twentieth century wonder also how we can "sit at Jesus' feet" and do all the necessary things in the making of a home.

There is never time "to sit at Jesus' feet" if all tasks must be finished first. Dust has a way of reappearing every day, and mouths want food three, no—four, five, six—times a day. Martha sought to separate her cooking from her communion. She felt she had to cook or commune. We take this attitude also. We clean, cook, care for the children; then, we put up the vacuum, close the cabinet on the last dish, tuck the children in bed and hope to find a moment to meditate. But having separated worship from work, we have become sinners, living one part of our lives without God and trying to recapture Him in another part. The conflict becomes cyclical. We live apart from worship and therefore sin. We abuse our children; we are irritated by dirt; we lose our tempers because of tired nerves; then meditation time becomes a confession instead of communion with the Father. Our guilt is poured out but being weary we go to bed without resolving the conflict. The tasks must be done the next day for even now a dirty sock is sticking out of the bulging clothes

*Caralie Nelson Brown is the wife of Dr. Raymond B. Brown, associate professor of New Testament Interpretation at the Southern Baptist Theological Seminary. Her treatment of Martha should be especially helpful in preparation for the Sunday school lesson of March 1. (See page 13.)*

hamper and the dust on the furniture is evident from the child's finger writing across the surface of a table. No time to pray, no moments to commune. So we cry out for a maid or for more appliances—human aids—when what we really need is divine aid.

**We need a new attitude toward work.** We must believe with the Reformers, who gave the concept new impetus, "that worship and ordinary work belong together; that the adoration of God should be integral to, and not sundered from everyday life." We consider being president of the woman's society or a Sunday school teacher as important tasks in God's work. We are prone to disdain scrubbing floors, ironing clothes, and polishing furniture. They are necessary tasks to be done but they can hardly be considered divine service, we think. We need, however, to recapture the belief that all honorable work is "a calling" when used for God's glory.

**We need a new attitude toward prayer.** "Prayer is often defined as speech with God. . . . Real prayer is

by  
Caralie Nelson Brown

more nearly work with God." The living of life in contact with God and the doing of His will as found in the routine tasks of making a home are prayers. Our greatest prayer is a life with dedicated tasks. God must be present as the tasks are done. The most menial task must be used to glorify Him.

But we often ask, "How is this possible?" Paul gave us help at this point. Once he wrote, "Think on the true, honorable, just, pure, lovely, and gracious" (Philippians 4:8). We need to focus our thoughts on Jesus rather than on the incoming bills, the neighbor's child who antagonizes our own, the termites in the basement, the broken washing machine, or the scratch on the antique table. With hands in the dish water, we "Marthas" can still have our heads in the clouds of lofty thoughts; with feet running numerous errands, our feelings can be stilled by the presence of God. In this dual relationship, we can "sit at Jesus' feet" while performing our necessary chores.

A saint of long ago gave us a hint about maintaining this dual role. Said he, "Make it your study, before taking

up any task to look to God, be it only for a moment, as also when you are engaged thereon, and lastly when you have performed the same."

Below are some thoughts which may be ours as we perform typical tasks in the home. These prayers are not phrased for public worship or audible expression, but are outpourings of inward feelings. Thoughts directed Godward are prayers. It is prayer when we seek a solution to our problems, expression for our joy, solace for our sorrow in God and in His will.

### WHILE WASHING WINDOWS

As I scrub these windows, let the dirt be washed from the windows of my soul so that I can see the world clearly. Please lead me to see the beauty around me when I have been looking only at the sordidness within my own life. Give me breadth of vision to encompass the world and its needs in my interests and in my concerns. Don't let the windows of my vision be clouded with dust of selfishness so that I am concerned only with what I see in my own home. Wash away the dirty splotches of prejudice from the windows of my soul. O Father of all mankind, grant me no real peace of soul until I see the races of men through the eyes of Him who died for all of them.

### WHILE PLANNING A WARDROBE

"Wherefore, if God so clothe the grass of the field, which today, is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" (Matthew 6:30). Thou who didst put into each tiny grass seed the germ of life to grow and to be robed in a velvet coat of green, clothe my soul with beauty and serenity. Wrap my mind in thoughts of Thy kingdom so that things of earth shall be seen through the windows of heaven. Surely Thou dost know the problem of the limited clothes budget. Give me wisdom to buy wisely, and not to be tantalized by those things which I cannot afford. Grant me the wisdom to know that character is more important than clothes and give me the ability to translate this knowledge to those who have been entrusted to my care. Oh, may I have the faith in Thy love, goodness, and power to know that our need for clothes shall be more than supplied.

Each "Martha" can find her own means of elevating daily tasks to divine service by turning her thoughts Godward. Then, the preparation of meals will become prayer and the cleaning of floors will be communion.



**A Welcome Opinion**

The recent opinion of Kentucky Attorney General Robert Matthews on the Supreme Court decision banning required Bible reading and prayer in public schools is very welcome. It is welcome, first of all, because it was so badly needed, as recently pointed out in this column. Public school leaders in Kentucky were understandably confused and hard put to know how to comply with the ruling of the Supreme Court. The opinion of Mr. Matthews will hardly answer all questions, but it will be helpful.

The opinion is also welcome because it expresses a reasonable attitude toward voluntary Bible reading and prayer in public schools. Only required religious exercises were covered by the Supreme Court decision, but where the line between required and voluntary is to be drawn was not clearly stated in the Supreme Court decision.

Mr. Matthews appears to have rendered a fair and a clear interpretation of the ruling. In the opinion of this writer, it is about as close to a correct interpretation as to what the Supreme Court tried to say as has been voiced. Subsequent rulings by the Supreme Court might nullify some of the voluntary participation allowed by the opinion of Mr. Matthews but, until such rulings are forthcoming, school officials are safe in following the suggestions of the attorney general.

The gist of the Matthews' opinion is that all required religious exercises are out, while all voluntary religious exercises are proper. A distinction is made between teachers and pupils which is exactly proper. Teachers are employees of the school board, and thus all their activities in the schoolroom during regular class hours are official. Bible reading and prayer on the part of teachers should be outside regular class hours and activities. Pupils, on the other hand, are not officials of the school, and therefore are free to participate in the religious activities that are not forced upon fellow pupils or do not interfere with regular school work and responsibilities.

The opinion is also helpful in that it avoids extreme interpretations of the Supreme Court decision which would ban Bible reading and prayer at such organizations as the Parent-Teachers' Association. The nature of this organization is voluntary, and thus religious exercises are proper if the members thus choose.

Probably most important of all in the opinion of Mr. Matthews was a statement relating to the hostil-

ity of schools or school officials to religion. The point was made that neutrality in religious matters is the position set forth by the constitution, and thus to deny voluntary participation is to abandon neutrality and actually become hostile toward religion.

Such hostility is rare, but not unknown in public classrooms. For example, take such statements as were recently reliably reported from a seventh grade science class in a public school in Kentucky. The teacher was contrasting himself with preachers. He said to the students that preachers teach about the next world, and he (the teacher) teaches about this world. He continued to say that he was as important, or maybe more important, than the preachers because he was not sure there was another world, beyond this one.

This sounds more like a young, smart aleck teacher whose degrees exceed his good sense than like someone out to destroy the religious faith of seventh graders. But he needs to be called down, just like a preacher would need to be called down who tried to evangelize seventh graders in a chapel service in a public school.

The first amendment to the United States Constitution is one of the most precious possessions of mankind. To preserve its value is a difficult and delicate matter, but is desperately important. The amendment prohibits any law or practice by the government which would "establish" religion. It also prohibits any law or practice by the government which would deny "free exercise" of religion.

How to walk the razor-thin edge between "establishment" and "free exercise" is not always easy to know. To push either one too far is to endanger the other. In the case of Bible reading and prayer in public schools this amendment says required exercises are out but voluntary exercises are in, and, until the Supreme Court says more, we will do well to order our schoolrooms according to the opinion of Attorney General Matthews.

**Hardly a Dialogue**

The Committee on Order of Business for the 1964 Southern Baptist Convention in Atlantic City has come up with a good idea but doesn't go far enough. The idea calls for a 25 minute feature on the Thursday afternoon schedule which is entitled, "What's Your Question?" It provides for questions to be put by the messengers to the executive heads of the Convention agencies.

The questions are to be written out and placed in a container prior to the time allotted for this feature. A committee will screen the questions and decide which ones are to be used, though the agency heads will have no prior knowledge of questions to be asked.

The feature is also billed as a dialogue, but seems to fall a little short of a dialogue. Only the agency heads will be talking, and apparently the ones asking the questions will have no opportunity to ask for further answers or clarifications.

It would be better to use the time, or better still twice as much time, to let messengers ask questions on the spot or express opinions of their own. A two minute limit for each messenger would be fair and would provide for a considerable number of messengers to speak whatever is on their minds.

There is some valid argument against letting just anyone have the floor to say anything he desires. Often there are extremists who have an axe to grind or a pet peeve to air. The results sometimes is em-

barrassing publicity since a reporter is prone to report the sensational.

But the advantages of free expression outweigh the disadvantages of embarrassing publicity. Freedom of expression is worth the risk of a poor image in the secular press. Baptists have a long history of speaking their minds, and the best place for this exercise is on the floor of the Convention. It is far better to give an opportunity for it than to try to muzzle it.

Experience has shown that the messengers can take care of any brother who gets out of line. And this is a far better way to handle him than to rule him out of order on questionable parliamentary procedure, or to load the programs so as to leave no time for free expression.

At least the 25 minute feature, "What's Your Question?", is a good start toward recovering more democracy in Southern Baptist Convention sessions. It will serve as a valuable experiment and give indication of the way to plan the Convention sessions in future years.

BAPTIST FORUM



**In Approval**

Dear Editor:

I wish to commend you on your January 23 editorial "Time for Action" and its sequel on January 30, "Enough is Enough." We as Baptists are very fortunate to have at least one leader who is awake to the threat of Catholicism, which is being financed more and more with our *tax dollars*. Unfortunately, too many of the leaders in our churches and conventions, whom we have looked to for leadership in defense against various constitutional infringements, have chosen to bury their heads in the sand—striving for peace and tranquility, but who want the kind found only in a cemetery. Oh, what a price to pay!

The rights of Roman Catholics to practice their religion should be defended with all the vigor that we possess. But when one group seeks to infringe upon the rights of others and to force them to support their causes, it's as WRONG as a two-foot yard stick.

Millions of dollars were recently appropriated by Congress to wind up in the coffers of Catholic institutions through the passage of the College Aid Bill, simply because Protestant America failed to shrug off its sleep and rally around Senator Cooper and Senator Irvin. Let's face it! We have been out-foxed, out-witted, and out-manuevered by those who wear the clerical collars. Not only in Washington, but also in Hollywood, television and in the propaganda presented through national publications. Unfortunately some people are so broadminded that they are flat-headed.

(Continued on Page 12)

**Desegregation and Intermarriage**

by E. S. James

It is evident that many good people really believe that desegregation of the Negroes will eventuate in intermarriage of the black and white people. The argument is that when children play together, attend the same schools, and worship in the same churches they will automatically fall in love and cross the color line in domestic life. We do not know the thinking of the Negroes in the matter, but we have never heard a white person say that intermarriage would be desirable. Personally, we would be opposed to it for several reasons; but the natural superiority of one race over another is not one of them. Neither do we think the fear of intermarriage as a result of desegregation of society is well founded.

We grew up in a community where there were many American Indians (red men), and we taught school where white children and red children studied and played together. Yet, we know of no case where they commingled at the marriage altar. During the past 40 years our work and travels have carried us into every state except Hawaii and Alaska and into several foreign countries; but it has been most rare to find the brown, the yellow, the red, and the white people joined in wedlock.

Why, then, should so many be so fearful that the present desegregation movement in America will ultimately lead to the extinction of the white race?

It is true that in the Southland there are many of mixed blood, but few original mulattoes are children of legitimate marriages. The so-called half-breeds are not the result of intermarriage but of out-of-marriage sexual promiscuity. That practice obtained even in the days of slavery, but it has always been the result of lust rather than of mixing in social or cultural circles. When sex is allowed to be sinful it knows no bounds, racial, domestic, or otherwise.

Throughout the world when people get ready to marry they usually seek a mate of the same national extraction, language, customs, color, and standards. Why should it be thought that the acceptance of the Negro into white society would result in a change from this natural course?

Undoubtedly the five colors of men have been on the earth since long before the beginning of detailed national history. They will all likely be here when the end of time shall come. That does not mean that one color is inferior or superior to another. We are just human beings created in the image of God, and we ought to act like it.

**SEMINARY:**

**Southern Votes New Theology Doctorate**

LOUISVILLE (BP) — Trustees of Southern Baptist Theological Seminary here have approved a doctor of sacred theology degree (S.T.D.) designed specifically for students planning pastoral and denominational ministries.

The new degree, an addition to the graduate program of the school of theology, will maintain essentially the same academic requirements as the doctor of theology (Th.D.) degree which the seminary already offers. Requirements are altered slightly, however, to fit the needs of students who plan life ministries in the pastorate rather than in teaching positions in colleges, universities and seminaries.

Requirement for in-residence study is a major difference in the two degrees. Candidates for the new degree must spend two years in residence, but only one year need be taken in continuous residence. Students may complete the second year over an extended period by taking brief leaves of absence from the churches which they serve as pastors.

This enables students for the doctors of sacred theology degree to study and complete their research projects in conjunction with active pastorates.

Requirements for admission to the new degree program include two years of pastoral experience, in addition to the language competency and entrance examinations also required by the doctor of theology degree.

**WASHINGTON:**

**Catholic Building To Be Shorter Than Lincoln Monument**

A Vatican-sponsored building project to be erected near the Potomac River in Washington, D.C., will not tower over the Lincoln Memorial and other national shrines because of a new ruling by the D.C. Fine Arts Commission.

Known as Watergate Towne, a complex of high-rise apartments and offices, the project was originally planned as the first to exceed the height limit imposed by Congress on all private construction in the shrine area. Spokesman for Protestants and Other Americans United for Separation of Church and State had charged that the height exception for Watergate Towne showed favoritism for its builder, Societa Generale Immobiliare of Italy, a well-known investment channel for Vatican funds. POAU also charged that a building of this height would desecrate the national shrine area.

POAU encouraged its members in a letter-writing campaign which poured more than 20,000 letters on the White House and the Senate District Committee. As a result, Senator Alan Bible, chairman of the committee, ordered all the protests entered into the public record to be considered by every government board in dealing with the Watergate project. Weeks later the Fine Arts Commission suspended the project pending further study. Now, a half-year later, the Commission has announced a reduction in size for Watergate Towne. It will be ten inches lower than the Lincoln Memorial instead of several stories higher.

POAU leaders, who had been assailed by some Protestants for raising objections in regard to the height of the Immobiliare project, expressed agreement with the Commission's ruling. "The Commission has acted wisely and responsibly," said Glenn L. Archer, executive director of POAU. "It may yet be possible to reduce the height to 90 feet, where it should have been all the time."

**FOREIGN MISSIONS:**

**Lottie Moon Funds Predominate In January**

NASHVILLE (BP)—Nearly \$2½ million in Lottie Moon Christmas Offering funds for foreign missions was included in the money received for Southern Baptist Convention agencies in January, the SBC treasurer reported here.

Porter Routh of Nashville said January receipts from state Baptist conventions totaled \$4,354,864. Of this, \$1,828,157 was through the Cooperative Program, the undesignated means of giving to support most SBC agencies.

The rest, \$2,526,706, was in designations. The fact \$2,495,462 in designated funds was disbursed to the SBC Foreign Mission Board is an indication nearly all the designated funds came from the Lottie Moon Offering.

The treasurer's office said it was "encouraged" by the figures showing Cooperative Program receipts for January, 1964, were up 12.29 per cent over January, 1963, receipts of \$1,628,000.

However, January, 1963, was described as a "low January" which saw less come in than during January, 1962, through the Cooperative Program.

The treasurer's office said it was too early in the year to attach any financial trend to the percentage gain.

Designations were up only .22 per cent, or \$5,631, over January, 1963.

Figures are for the SBC only, not for state Baptist groups and not for total collections in nearly 33,000 cooperating churches across the nation.

**NEW CHURCHES:**

**Missions Committees Key To 30,000 Success**

ATLANTA (BP)—The use of the missions committees of churches and associations in 1964 will determine the success of the final year of Southern Baptists' 30,000 Movement.

This statement was made here by two leaders in the movement, which is an effort by the Convention to start 10,000 churches and 20,000 missions in the years 1956-64.

The leaders were C. C. Warren of Charlotte, N.C., and M. Wendell Belew of Atlanta. Warren is director of the 30,000 Movement and is employed by the SBC Home Mission and Sunday School Boards.

Belew is secretary of the department of associational administration services and church extension for the Home Mission Board.

"Some 9,000 missions and churches must be started this year, if we are to reach our goal," Warren said. "This is an impossible task unless churches and associations use their mission committees in discovering areas of need and enlisting workers to start such mission."

Warren and Belew said the primary duties of the committees are discovery of needs, distribution of information, enlistment of workers, and correlation of mission activities.

They also asked for a church and associational emphasis on history. A study of how Baptist churches have been started and the sacrifice and efforts of outstanding ministers will reveal the patterns of Baptist mission advance, they stated.

"This study of history also will provide a fitting climax both to the 30,000 Movement and the Baptist Jubilee Advance," Belew added.

The Baptist Jubilee Advance, a five-year emphasis of the Baptists of North America, ends this year with a celebration in Atlantic City May 22-24 in honor of 150 years of organized Baptist work in North America. The 30,000 Movement continues throughout the year.

**CHURCH-STATE:**

**Faith Motto on U.S. Money Is Extended**

WASHINGTON (BP)—The words "In God We Trust," now appearing on \$1 federal reserve notes, will appear on other currency in 1964 and 1965, according to the Bureau of Engraving and Printing.

The schedule for incorporating the motto on all U. S. currency and federal

reserve notes was placed on the Congressional Record by Rep. Leonor J. Sullivan (D., Mo.), chairman of the House subcommittee on consumer affairs.

Mrs. Sullivan's subcommittee has responsibility for bills dealing with coins and currency, on assignment from the House Committee on Banking and Currency.

The subcommittee has received inquiries from Congressmen, Mrs. Sullivan said, "about the status of a rumored proposal to remove the motto 'In God We Trust' from our coins or currency." She said there is no bill pending in Congress to remove the motto and cited 1955 act making it mandatory to put the motto on all coins and currency.

Prior to the 1955 law, the motto had been required only on certain coins, though the practice of the Treasury had been to use it on all coins, Mrs. Sullivan said. This law made it mandatory to place the motto on all coins and on all currency issues "at such time as new dies for the printing of the currency are adopted. . . ."

The \$1 silver certificate carried the motto beginning in 1957. The silver certificate was replaced in November 1963 by the \$1 federal reserve note, which also carries the words "In God We Trust." No other denomination of currency now in circulation bears the motto.

According to the schedule from the Bureau of Engraving and Printing, four denominations of currency will begin carrying the words "In God We Trust" during 1964. The \$2 and \$5 U.S. notes will begin in March, the \$10 federal reserve notes in April, the \$20 federal reserve notes in September, and the \$5 federal reserve notes in November. By January 1965 the \$50 and \$100 federal reserve notes will also carry the motto.

**SOUTH CAROLINA:**

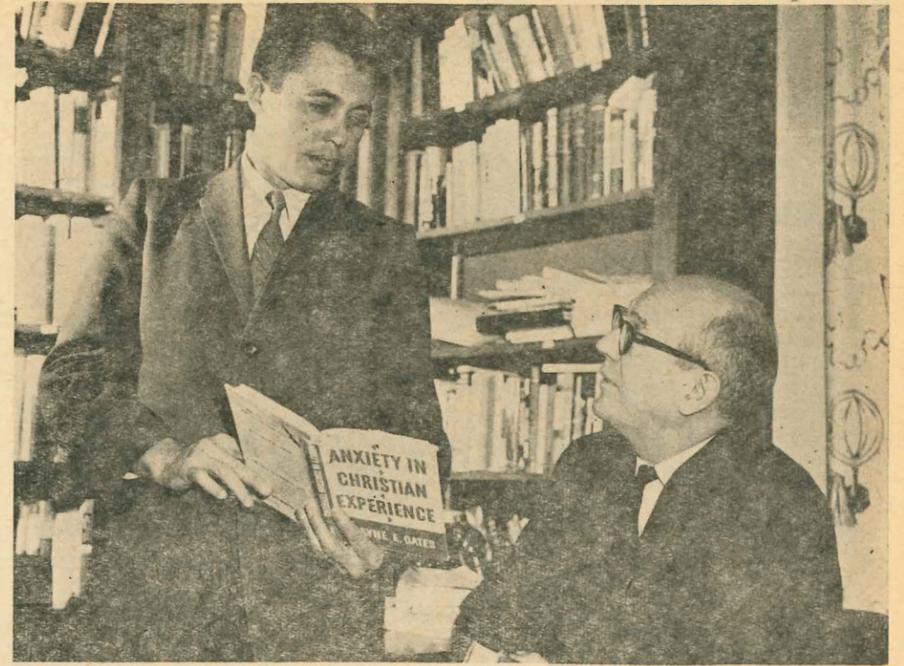
**Furman President Says He Will Retire**

GREENVILLE, S.C. (BP)—John Laney Plyler, president of Furman University here since January 1, 1939, says he intends to retire as soon as the university's trustees select a new president. Plyler has asked them to approve his retirement.

"Having passed the age of retirement, I request to be relieved of my duties as president of Furman University," he said.

"As soon as a successor is chosen, I shall sever my present relations with Furman. I should hope that this may be

(Continued on Page 15)



**PASTORAL CARE DISCUSSION**—Merval de Sousa Rosa (standing), student at Southern Baptist Theological Seminary, Louisville, Kentucky, discusses a book on pastoral psychology with the author, Dr. Wayne E. Oates, professor of psychology of religion at the Seminary.

**Seminary Professor Becomes Seminary Student**

by George Knight  
Seminary News Director

A young Brazilian Baptist minister has temporarily changed his role from seminary professor to seminary student to prepare for a new ministry just opening up to the Baptists of that South American country.

He is Merval de Sousa Rosa, who taught New Testament and Greek at the North Brazil Baptist Seminary in Recife for seven years before entering the Southern Baptist Theological Seminary at Louisville, Kentucky, last semester. He is studying pastoral care and psychology of religion, which he describes as a "new field of the ministry" for Brazilian Baptists. Now working for the bachelor of divinity degree, the young professor hopes to receive the master of theology degree from Southern Seminary before returning to establish the new field of study in the Seminary at Recife.

The eagerness of Brazilian Baptists to begin the new area of study indicates something of the spirit of the Brazilian Baptist Convention, according to Rosa. Established in 1902 just 20 years after the first Southern Baptist missionary entered Brazil, the Convention now includes over 1,000 churches with about 200,000 church members.

"Most of our work is self-supporting," the young Baptist said. "We call our own pastors and furnish the financial

support for our Baptist schools. But the Foreign Mission Board of the Southern Baptist Convention still sends missionaries to teach in our seminaries and to advise national Baptists in carrying on their ministry."

Actually, Brazilian Baptists have their own foreign mission board, and have sent missionaries themselves to two countries in South America. Bolivia and Portugal were entered several years ago, and the aggressive Convention is now making plans to send missionaries to Portuguese colonies in Africa.

"Our home mission board is doing more for the Brazil Convention than any other agency," Rosa noted. "At this very moment, they have stationed in the interior of Brazil over 300 missionaries preaching the gospel."

Several Baptist agencies cooperated in sending Rosa to Southern Seminary to complete his education. The Brazilian Convention is helping support his wife and five children, who remained in Brazil. The Foreign Mission Board in Richmond and Southern Seminary are paying some of his school expenses through a partial scholarship, and an anonymous donor paid his travel expense from Brazil to the United States.

Since arriving in Louisville, Rosa has spoken at several Baptist churches in the area about the work of the Brazilian Baptist Convention.



**Let the Redeemed Say So**

This week many Baptist churches are working hard on Christian Education Advance pledges. Workers, dedicated last Sunday in a pastor-led service, are talking with neighbor and friend in the church, believing in the Christian College so much that they go out and "say so". God bless your efforts. We pray for you every day—June and I never forget to ask God to move upon the hearts of Kentucky Baptists for CEA and to bless the CEA workers who are doing so much to save and strengthen our Baptist schools in this challenging day. May victory be yours before March 1, and may that day be a high day in your church—Victory Day!

Reports and pledges will be coming in to the CEA Office, Box 217, Middletown, all this week and next. It will be a great revelation of the will and spirit of Kentucky Baptist churches and their desire to have Baptist schools for their youth. Reports will come back to you from the CEA office, that all may rejoice or weep together.

Early, verbal reports to the CEA office are encouraging. Churches getting a late start are "catching up". Several have almost reached their goals with special gifts—and will oversubscribe when general solicitation is complete in a few days. Others, both large and small, have decided to pledge their goal as a church because other factors prevent having a campaign now. This is not the plan, but it is outstanding loyalty and concern where the plan cannot be followed on schedule.

This week and next the word will be coming from the CEA office of our progress. Baptist eyes and ears will be alert to what we do. So will others both near and far. And so will our Lord Who is leading us. In a special way all who love and serve our schools and BSU program and youth camps will be watching—hoping—praying. It is a great hour for Kentucky Baptists and for the Kingdom. Only eternity can reveal the full meaning of CEA victory.

Don't hesitate to contact the CEA office promptly of any last minute needs—counsel, materials, clarification. For all you are doing, we thank God!

Yours and His,

*Harold G. Sanders*

**Kentucky Baptists**

**First Church, Dayton, Honors John Meyer**

The Brotherhood of the First Baptist Church, Dayton, gave a testimonial dinner in honor of one of its members, John Meyer, recently. Meyer has served 36 years as a deacon, 40 years as church clerk, and has now been made a deacon for life. Beyond the work of his local church, Meyer also has held the office of clerk of the Campbell County Association for almost 20 years. Pastor Ed Femel made the presentation of a plaque and Miss Mae Payne read a poem about his work. Pastor Lee Hopkins, of the First Church, Bellevue, spoke of the Brotherhood work in Campbell County.

**Congressman Eugene Siler Has Major Address At SBC**

One of the major addresses at the 1964 Southern Baptist Convention in Atlantic City, May 19-22 will be made by Congressman Eugene Siler of Williamsburg, Kentucky. Congressman Siler will speak on the subject "Christian Training—A Deterrent to Crime" at 3:45 p.m., Wednesday afternoon, on May 20.

Other Kentuckians scheduled for contributions to the Convention program are Duke McCall who will give the annual report on the Southern Baptist Theological Seminary; Alvis B. Carpenter, Louisville pastor, who will read the Scripture for the Thursday evening session and John A. Turpin who will have the benediction following a sermon by Billy Graham at the closing session of the Convention on Friday morning.

Other Kentuckians will appear on the annual Southern Baptist Pastors' Conference Program. These include Dr. C. Penrose St. Amant, Dean of the School of Theology, Southern Seminary, who will speak on "The Genius of our Ecclesiastical Tradition" and Dr. Wayne E. Ward, professor of Theology at Southern Seminary, who will speak on "The Security of the Believer."

John C. Huffman, pastor, First Baptist Church, Mayfield, will have the devotion and prayer at the afternoon session for the pastors meeting on May 19.

The sessions of the Southern Baptist Convention will conclude on Friday morning, May 22, and the Third Baptist Jubilee Celebration involving seven Baptist groups in North America will begin Friday night, May 22. The Jubilee Celebration will conclude on Sunday afternoon, May 24, with Billy Graham as the speaker.

**Eastern State Hospital to Have Institute for Clergy**

Chaplain Harold L. Wahking announces that Robert J. St. Clair, author of the recent book, *Neurotics in the Church*, will be the featured speaker at the Eastern State Hospital's Sixth Annual Institute for Clergy. The institute meets on the grounds of the hospital in Lexington from 3 p.m., Monday, February 24, through noon on February 26 and will deal with the theme "Pastoral Leadership of Troubled People." Registration, meals, and lodging cost \$15.00, and reservations may be made by writing Chaplain Wahking at the hospital.

**WHAT THEY SAY ABOUT CEA**

I believe in Christian Education because of the spiritual environment in an academic community. It isn't necessarily the Bible classes and religious exercises as such that make Christian Education, though this plays a great part. It is the total growth of the individual that makes Christian Education distinctive.



Paul C. Lawson

Kentucky Baptist. Co-operation has always been one of our strong holds and I believe that now is the time to reveal this strength.

I want my church to participate in the Christian Education Advance Campaign for several reasons. **First**, we need to reveal by deed as well as by word that we believe in Christian Education. We must reveal our faith in Baptist schools and colleges now at a time when our support is needed the most. **Second**, we must provide buildings, facilities, and equipment that will be attractive to our Baptist Young People who are aspiring to all Christian vocations. **Thirdly**, this must be a united effort on the part of every

*Paul Coleman Lawson*  
Pastor, Stanford Baptist Church  
Stanford, Kentucky

**Attorney General Says Voluntary Bible Reading And Prayer Permissible**

Attorney General of Kentucky, Mr. Robert Matthews, has released an opinion on the Supreme Court decision banning required Bible reading and prayer in public schools. The opinion is an effort, according to the attorney general, to clarify the ruling for Kentucky school officials who have been confused as to how the Supreme Court decision is to be applied.

The opinion of Mr. Matthews confirms that of former Attorney General John Breckinridge in holding that the Kentucky law requiring Bible reading is invalid in light of the Supreme Court decision, that school boards cannot require Bible reading or prayer and that school principles or superintendents cannot require such. The opinion of Matthews differs from that of Breckinridge in that it allows for a period of meditation in which pupils can voluntarily read the Bible and pray. The Matthews' opinion also allows for baccalaureate services and Bible reading and prayer at such related school organizations as Parent-Teachers' Associations. Mr. Breckinridge said nothing on these practices.

According to Mr. Matthews, the following activities would seem to be proper and not a violation of the Supreme Court ruling:

1. A period of meditation in which the pupils could voluntarily pray or read the Bible. Teachers could not do so because they are officially employed by school boards and their participation could be considered as official or prescribed.
2. The saying of grace before lunch.
3. Baccalaureate services in which there is voluntary participation.
4. Bible reading and prayer at P.-T.A. meetings or similar organizations.
5. Bible teaching or religious education in school buildings before or after school hours.
6. Student participation in religious organizations or clubs as long as these activities do not interfere with regular class hours or school assignments.
7. Nativity scenes at Christmas, so long as they are used to portray a historical event rather than to teach religion.

On the other hand, the following activities are among those ruled out by the Supreme Court ruling, according to Mr. Matthews:

1. Prescribed Bible reading and prayer.
2. Teachers leading in Bible reading or prayer, even on a voluntary basis because of their official capacity.
3. Bible teaching or religious education instruction during regular school hours.

The ruling of the attorney general



MERWYN BORDERS, pastor of the Main Street Baptist Church, Campbell County Association, and his wife and son, Kevin, have moved to Massachusetts.

**Merwyn Borders Goes to Northboro, Mass.**

Merwyn Borders, pastor of the Main Street Baptist Church in Campbell County Association, has resigned his seven year pastorate to accept the call of the Rice Memorial Baptist Church in Northboro, Massachusetts, a suburb of Boston.

Brother Borders and his wife feel a definite call to pioneer work with the Home Mission Board and are committed to this ministry.

Borders' experience at Main Street has prepared him for this new service. Main Street was a small struggling basement church when he went there. They now have a new auditorium and

educational building and a strong, well organized program.

Brother Borders has been active in all phases of associational work and has just completed a three year term on the Missions Committee in Northern Kentucky, serving the past year as chairman. This is the fourth chairman of the Missions Committee in Northern Kentucky who has gone to the Pioneer Program in the past ten years—two in the past five months.

The church held a farewell dinner for the Borders family on February 15, 1964, in the church fellowship hall.

**POAU Representative Speaks In Kentucky**

Dr. C. Stanley Lowell, Deputy Director of POAU and Editor of *Church and State Review* visited Kentucky February 17 and 18. Dr. Lowell was an observer at Vatican II and was making a religious liberty study in Viet Nam during the coup that overthrew the Diem regime. He spoke in Lexington at the Henry Clay High School Auditorium on Monday, February 17 and at the Chapel on the campus of Southern Seminary on Tuesday, February 18. Dr. Lowell talked on "Religious Liberty and The Vatican Council".

# KENTUCKY BAPTISTS AT WORK

## Stewardship

### Missouri Ideas May Help You

by Robert J. Hastings

Have you ever wished for some simple ideas for promoting stewardship in your church? Have you felt your church could not put on a budget campaign, or have the Forward Program?

Have you wanted some helps for stewardship sermons and talks? Have you wanted a pattern you could suggest to the smallest church, or the one with little or no financial program?

We have a new booklet for you, and it is free for the asking. This is not a leaflet or tract, but a 32 page booklet filled with practical, down to earth ideas. The title is "Your Church and Stewardship." You can not buy it anywhere. But you can order a free copy from the Stewardship Department, Baptist Building, Middletown.

This booklet was produced by the Stewardship Commission in Nashville. It incorporates ideas developed in Missouri by Stewardship Secretary W. H. Allison. What works in Missouri may work in your church!

Spend four cents for a post card, and let us send you this helpful booklet.

## Woman's Missionary Union

### Guest Speakers

#### WMU Annual Meeting

by Mrs. Geo. R. Ferguson

The Jubilee Annual Meeting of Kentucky WMU will be held at First Church, Owensboro April 14-16. Among the featured speakers will be Mrs.



Mrs. Robert Fling

Robert Fling, the new president of Woman's Missionary Union, SBC, who was elected to this high office at the convention in Kansas City last May.

Mrs. Fling is a minister's daughter and minister's wife. Her husband is pastor of the First Baptist Church, Cleburne, Texas. Before moving to Cleburne in 1963, he was pastor of First Baptist Church, Seminole, Oklahoma, for eight years.

The Flings have two children. Both are graduates of Baylor University. The

daughter, Sheila, is studying in the School of Theology at Southern Seminary, Louisville. The son, Mike is doing graduate work in the University of Iowa in the field of music history.

Mrs. Fling served as recording secretary, WMU, SBC, 1957-63; as associational WMU president at various times; Texas state mission study chairman; member of WMU Executive Board of Texas and Oklahoma; conference leader at Ridgecrest and Glorieta for WMU, YWA and Foreign Missions Conferences. She has written program and teachers' guides for mission study books. Her book, *Enlistment for Missions* has been used as a study course since 1962.

She has a contagious zeal for mission endeavor. As a writer and a speaker she possesses the ability to arouse in others the same missionary concern which she herself feels. Her keen sense of humor and her breadth of information make her missionary messages memorable. She will speak at the opening service on Tuesday evening and again on Wednesday morning.

Watch this column each week for program information about this important meeting.

**IMPORTANT:** A list of hotels and motels with rates was given in this column January 30. The Colonel House Motel advises us that their rates have been lowered. Present rates — \$5.00 - \$8.50.

## Brotherhood

### Frank Baugh To Tour State For Crusader-Pioneer Congresses

by Forrest R. Sawyer

Frank Baugh has been active in church "since Cradle Roll days."

In 1956, the London, Ky., native learned that a layman could find satisfying service on foreign mission fields. After successful business experiences as a real estate salesman and a design engineer, Mr. Baugh discovered he was more interested in "people" than "drawing boards". His BS in Mechanical Engineering from the University of Kentucky, a year at Southern Seminary, and a year of language study in Darra, East Pakistan preceded his superintendency of the Mission Industrial School in Faridpur, East Pakistan.

The Mission Industrial School offers



J. Franklin Baugh, Jr.

courses in carpentry, machining, blacksmithing, welding, and auto mechanics. Mr. Baugh supervises the employees, maintains the financial accounts, and purchases materials used in production of furniture and repair of engineering equipment. Frequent preaching trips to the villages around the city Faridpur, along with other staff members, provide additional evangelistic opportunities.

Mr. Baugh will be featured on the Crusader-Pioneer RA Congress Programs to be held March 2 at Beaver Dam, March 3 at Eddyville, March 5 at Jackson, March 6 at Central Church, Lexington, March 7 at Severn's Valley Church, Elizabethtown.

The programs start at 4:30 P.M., local time, and will close at 8:00 P.M.

## Church Music

### Critique On Broadman's New Christian Praise Hymnal

by Eugene F. Quinn

The new hymnal entitled *Christian Praise* which Broadman has published as of January 1, 1964, compares with our now well known *Baptist Hymnal* as

follows: The new hymnal has 447 gospel song and hymn titles compared with 513 for the *Baptist Hymnal*. At least 101 title in the new hymnal are not found in the *Baptist Hymnal* while 153 titles in the *Baptist Hymnal* are not in the *Christian Praise*.

Titles in *Christian Praise* not found in the *Baptist Hymnal*, include "As Lately We Watched", "Does Jesus Care?", "Follow On", "Heavenly Sunlight", "He's a Wonderful Saviour", "How Great Thou Art", "Never Alone", "Saved By Grace", "Stepping in the Light", "The Beautiful Garden", "There's a Great Day Coming", and "Whisper a Prayer".

The new hymnal does not include titles found in the *Baptist Hymnal* such as "Joyful, Joyful We Adore Thee", "Let All Mortal Flesh Keep Silence", "More Like the Master", "My Prayer", "Oh Why Not Tonight", "Redeemed", "Send a Great Revival", "I Will Not Forget Thee", "Tell Me the Old, Old Story", "Tell Me the Stories of Jesus", "A Child of the King", "Bring Them In", "Come Ye Disconsolate", "Dare to Be Brave", "How Tedious and Tasteless", and "Immortal, Invisible".

The new hymnal is not organized into sections as well outlined as in the *Baptist Hymnal* and does not contain the titles of the hymn tunes. The Responsive Reading section is nearly half the size of the *Baptist Hymnal*. The new hymnal combines in one index the names of all authors, composers, and sources of hymns whether concerning the words or music.

My impression is that the new hymnal is not expected to take the place of the *Baptist Hymnal* but rather to serve churches who prefer a hymnal that is less expensive and not so complete as the *Baptist Hymnal*. *Christian Praise* lies in function and quality between *Broadman Hymnal* and the *Baptist Hymnal*.

## Sunday School

### A Suggested Formula For Sunday School Growth . . .

by Roy E. Boatwright

There is no magic formula for growing a great Sunday school. Perhaps we could sum up the growth of great Sunday schools by the word — *work*, however, extreme work without a plan may result in much unorganized activity. It has been stated that activity in itself neither means growth nor spirituality. The most active chicken in the barnyard is the one that has recently had its head severed.



Roy Boatwright

If any Sunday school needs a plan of

work that will guarantee growth it can be found in the standards. Now is the time to lead Sunday schools to adopt the standards.

Following is a list of Standard Sunday Schools reported thus far this year:

Church	Association
Mt. Carmel	Crittenden
Mt. Zion	Bethel
Oak Hill	Lynn
Clark's Creek	Ten Mile
Hart	Laurel River
Providence	Laurel River
Crestwood	Franklin
Stithton	Severns Valley
Victory	Union
Paint Lick	Ten Mile
East Frankfort	Franklin
Clifton Heights	Long Run
Farmington	Graves Co.
Pilgrim Rest	Laurel River
Casky	Christian Co.
West London	Laurel River
DeHaven Memorial	Sulphur Fork
Poplar Grove	Russell Co.
New Salem	Nelson
Mt. Gilead	Bethel

## Fuller Resigns, Takes Dallas Church Position

DALLAS (BP)—The secretary of the Texas Baptist state missions commission, J. Woodrow Fuller, has resigned to become associate pastor of the First Baptist Church of Dallas, the world's largest Southern Baptist congregation.

Fuller, who has held top administrative positions with the Baptist General Convention of Texas for the past 11 years, will assume the Dallas church post effective March 1.

Before being named state missions secretary in 1959, Fuller was associate executive secretary for the Texas convention, and was earlier assistant executive secretary and director of the stewardship and direct missions department.

W. A. Criswell, pastor of the 13,000-member church, said he was "thrilled" at Fuller's acceptance, and praised the Baptist leader for "incomparable work" for the state Baptist convention.

Texas Baptist Executive Secretary T. A. Patterson said he deeply regretted Fuller's resignation. "I know that the

(Continued on Page 15)

# Kentucky Baptist School Directory

## Oneida Institute

Oneida Institute, school in the heart of the Cumberland Mountains, for the purpose of building high moral character through Christian education among children of the Kentucky Mountaineers.

DAVID C. JACKSON, President  
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## Baptist Bible Institute Mayfield, Kentucky

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P. O. Box No. 601  
Mayfield Kentucky

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J. M. BOSWELL

President

## CLASSIFIED ADS

Advertising under these headings is only nine cents per word including initials and addresses.

Minimum charges \$1.80. Since the above rate covers only the mere cost of publishing, we ask that payment in full accompany each order, thus eliminating the cost of postage.

**SINCE YOU DON'T DRINK** alcoholic beverages you probably qualify for an exceptional plan of insurance on your **Auto, Home, Life or Church.** It is worth your time to find out. For the name of the agent nearest you, contact:

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**PONTIACS AND CHEVROLETS**, also all makes used cars and trucks. Call **BILL WIGGINS**, Cooke Pontiac, Fifth and York, Louisville. 989-9151, Residence TW 5-3724.

**FOR SALE**—Mimeograph, model 430, hand-operated, automatic, prints anything. Original price \$430, good as new. \$95.00, terms. B. H. Kazee, 1625 Dantzier Court, Lexington, Ky., Phone 254-7215.

Registered Nurse to take charge of small infirmary in ladies large home. May live on premises if preferred. Apply by letter only, giving all details regarding self and experience. Parr's Rest Home, 969 Cherokee Rd., Louisville 4, Kentucky.

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## BAPTIST FORUM

(Continued from Page 5)

Here in Kentucky, we are in great need of a modern day Jefferson or a Madison to lead us as we do battle to rid our schools of the religious garb which is being paraded before our children. The drain on our tax dollars for parochial busses must also be stopped. To fight this battle alone would be like trying to hold back the tide with a boom, but united together we can strike a mighty blow for the cause of religious freedom.

Why couldn't a state-wide Liberty Committee be organized, composed of one representative from each church? This committee could obtain signatures on a petition to be sent to the legislators from each area, calling upon them to introduce and support legislation which would ban the unwarranted infringements upon our rights as citizens of the Commonwealth of Kentucky. Brethren, I am afraid that it's later than we think!

Paducah, Ky. Harold Howell

### Deplores Denominational Materialism Dear Editor:

This letter is prompted by a deep sense of inner conviction and by recurring expressions of opinion on the part of several of the members of our church. I have seldom, if ever, voiced these feelings in my pulpit, so apparently these church members have reached their opinions quite independently of me. This might seem to indicate then that the feelings herein expressed are quite widespread.

It is surely undebatable that across our state there is a larger number of Baptists who do without, or cut down, on the "finer things of life" in order to give greater amounts of money to their churches. Likewise, there is a number of churches that stop short of adequate facilities for themselves, to say nothing of ornamentation and decoration with which we like to grace our sanctuaries and edifices, in order to support the program of our denomination. Many of these same members and churches are finding it overwhelmingly disconcerting that these same ornate frills which we have been happy to do without "for the furtherance of the gospel" are appearing at an ever-increasing rate in the

program and institutions of our denomination. Our denominational schools are spending exorbitant amounts of money for buildings that are fanciful and ornate, over and beyond what would be required if usefulness were made the primary standard. Even our camps are seeking to imitate elaborate lodges and large amounts of the Lord's money are being spent to insulate our campers from an already too rare experience of "roughing it". It would seem to me that modesty and simplicity are more nearly in keeping with our profession.

To be sure, these are only symptoms of a much more pervasive disease that afflicts us. The incipient materialism of our day has proved all too contagious and our resistance has been too low. There was a day when as a smaller sectarian group we exerted a measure of redemptive influence (as salt and light) upon the culture about us by daring to be different and by permitting ourselves to be governed by different standards. Now, for the sake of greater appeal, we have entered into competition with secular institutions, compromised our standards by letting ourselves be measured (and even measuring ourselves) by their materialistic standards, and permitted the distinctive ministry of our institutions to be diminished thereby.

I would like to see the ranks of those Baptist members and churches grow who are unwilling to enjoy the frills as long as there are people who do not have the fabric. In short, I would like to see Christianity recapture the spirit of sacrificial giving. But we can hardly expect it when our denomination becomes more and more extravagant in its expenditures.

To let you know that this is in good faith and intended as constructive, let me say that I am heartily endorsing the CEA and am seeking to lead my church aggressively in it. Our sickness is at the heart and cannot be remedied by the cutting off of a hand. Let us seek to strengthen the hand of CEA but not to condone the abuses which may flow from a heart that is increasingly cultural, materialistic, and secularistic. Ballardsville, Ky. Clyde Tilley

### Mrs. Edwin Wilkinson Dies In Lexington

Mrs. Edwin Wilkinson, church secretary and a teacher in the Immanuel Baptist Church, Lexington, for the last three years, died at the Central Baptist Hospital, Lexington, February 5. Her funeral was held at the W. R. Milward Funeral Home, Lexington, on Saturday, and burial took place at Taylorsville, where she lived for eighteen years, up until three years ago. As Miss Eva Monroe, she attended the Baptist W.M.U. Training School, when it was on Broadway at Preston, Louisville.

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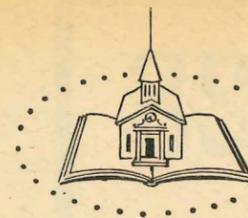
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## SUNDAY SCHOOL LESSON

By H. C. Chiles



### MARY, MARTHA AND LAZARUS

March 1, 1964

About two miles from Jerusalem was the village of Bethany, where Martha, Mary and Lazarus resided. Christ was always a welcome guest in the home of these His true followers. How pleasant it must have been to Christ to have a place to which He could go and feel "at home," and at the same time find love, cheer, relaxation and seclusion!

Luke 10:38-42.

One day Christ made an unexpected visit to this home. "Martha received Him into her house" implies that she was the owner thereof, and was therefore exercising her prerogative by inviting Him to enter it. Wanting to do all that she could for Him, for Whom she had such a genuine affection, Martha thought that the best thing she could do would be to prepare and serve a sumptuous meal. So, she excused herself and hurried into the kitchen to make the necessary preparations.

Evidently Mary went into the kitchen with Martha and helped there just a little while, and then left her to carry on alone. The word "also" implies that Mary did not spend all of her time sitting at the feet of Christ. She did not think that the meal was of supreme importance. In these sisters were two different attitudes. Martha was busy with her work for Him, while Mary was listening to His message for her. Martha was emphasizing the material, whereas Mary was majoring on the spiritual. Martha was concerned about food for the stomach, and Mary was concerned most about food for the soul.

Afraid that the dinner might be a flop, Martha worried, got nervous and was on the verge of distraction. She became very impatient with Mary for shirking what she thought was her responsibility. Irritated and exasperated, Martha dropped her work in the kitchen, burst into the room where Christ was talking to Mary, rushed up to Him with feverish excitement, complained that her sister had left her to serve alone, implying that He was encouraging her in her idleness, and urged Him to command her to assist her. With Martha it was clearly a case of the tyranny of things which should never occupy the first place.

Christ rebuked Martha for becoming the slave of things, or because she had become so occupied with doing what she considered her duty that she did not

have any time for Him. She had substituted the good for the best. The one thing which is needful is to sit at the feet of Christ, hear His Word and receive of His fulness in order that we may minister to others. One of the great curses of our day is too much activity and not enough fellowship with Christ.

John 11:20-27.

In the meantime Lazarus became desperately ill. Doubtless he received the very best care that loving hearts and tender hands could provide, but his condition did not improve. The sisters promptly decided to appeal to Christ in behalf of their brother. At that particular time He was abiding in Bethabara, which was some twenty miles away. A messenger was sent to Him with the laconic message, "Lord, behold, he whom thou lovest is sick." Since the Lord was such an intimate friend of the family, it was, of course, to be expected that He would hasten immediately to Bethany and minister to the needs of Lazarus. But that was not the program which He followed.

Christ's reaction to this message was rather surprising. He merely said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." Christ continued His activities there for two days, in order to allow death to have its full sway, and then His victory over it would be all the more convincing.

Four days after the death of Lazarus Christ arrived at Bethany. As soon as the word reached Martha that Christ was approaching her home she went out to meet Him. Her statement, "Lord, if thou hadst been here, my brother had not died," indicated that she had sufficient faith to believe that if He had arrived before the death of Lazarus he would not have died. But there her faith stopped. She did not see in Christ the same sovereignty over death which He held over disease.

Our Lord gave Martha's faith another test by declaring, "Thy brother shall rise again." Instead of interpreting His statement to mean that Lazarus was going to rise immediately, Martha thought that He meant that Lazarus would rise on the resurrection day. She and Mary believed in the resurrection at the last day, but they did not know

that He had the power to raise the dead then and there. So, He proceeded to give one of the astounding revelations concerning Himself by saying, "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live." These matchless words have brought untold comfort and assurance to countless sorrowing hearts. Just as soon as Martha received comfort from Christ, she rushed back into the house and called Mary and said, "The Master is come, and calleth for thee." Mary "arose quickly, and came unto him," trusting Him more fully and loving Him more devotedly.

Christ promptly inquired as to where they had laid Lazarus. He, the sorrowing relatives and some friends proceeded to the tomb where Lazarus was buried. Taking charge of the situation, He told the friends to remove the stone from the entrance to the tomb. After lifting His voice in thanksgiving to God for answered prayer, Christ called Lazarus to come forth from the tomb and He restored him to life.

John 12:1-3.

As the time for the crucifixion was drawing near, our Lord went to Bethany to spend the night with His friends—Martha, Mary and Lazarus, in whose home He had frequently found relaxation and encouragement. That evening a feast was given in His honor in the house of "Simon the leper" who, in all probability, had been miraculously cleansed of his terrible disease by Christ, and therefore wanted to show his appreciation to the Great Physician by having Him as an honored guest in his home. Among those present were Christ, the apostles, Martha (who served), Mary, Lazarus and others.

Realizing that her Lord was about to be taken from them, Mary thought that this was perhaps her last chance to express her great love for Christ. While the meal progressed she decided to pay her grateful homage to her Lord. Entirely disregarding what others might think or say, Mary went to the Lord Jesus, Who was reclining at the table, and broke the seal of an alabaster box of precious ointment of spikenard and with its contents anointed His feet and wiped them with her hair, as an act of adoration and devotion. She wanted to express her grateful love to her Saviour because of what He had done for her and her family.

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# America's 28 Favorite Hymns

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NATIONWIDE POLL

Recorded by 16 famous soloists, choirs and orchestras

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When a nationwide poll to select America's best-loved hymns was announced, the response was enthusiastic from coast to coast. Perhaps you were among the tens of thousands of Christian music lovers who voted for their favorites, naming the ones which have meant the most in spiritual refreshment, as well as in listening and singing pleasure.

Now you have the unique opportunity to bring the 28 top choices... AMERICA'S 28 FAVORITE HYMNS... into your own home. Here is the best in Christian music to play over and over again to your heart's content. Here are the top 28, on two magnificent LP records—a permanent collection for your record library, featuring Christianity's finest, dedicated musical artists.

FREE BOOKLET WITH ALL THE WORDS PLUS STORIES ABOUT THE HYMNS

Imagine the inspiration and enjoyment you and your family will experience as you

hear these great hymns... the pleasure of singing along as the familiar words and music unfold. Included with your two records, you receive a booklet with the words of all 28 hymns... plus interesting stories about the authors and how many of these beautiful hymns came to be written.

From the very first selection, *The Old Rugged Cross*, sung by Claude Rhea to the powerful *Moody Chorale*, you'll find enrichment in every minute. Who wouldn't be thrilled by the Lutheran Hour Choir's voices blending on *A Mighty Fortress Is Our God*... by Frank Boggs singing *Amazing Grace* and *What A Friend We Have in Jesus*... by the beautiful harmony of the Serenaders Quartet on *Rock of Ages*?

NOW — A WONDERFUL OPPORTUNITY FOR YOU TO SAVE MONEY

Without doubt, if you tried to buy these hymns separately, you'd spend forty or

fifty dollars—if you could even find all of them. But now you can have all 28 on the two long-playing records... not at the usual price of \$3.98 each... but both, the complete album (worth \$7.96) for just \$5.98 as an introductory special offer. (If you wish stereo instead of hi-fi, you pay just \$7.98 for the two records that are worth \$9.96.)

Don't miss this extraordinary offer. You need send no money—we'll gladly send your album C.O.D. Pay just \$5.98 (or \$7.98 for stereo) plus a small amount for postage. (If you do send payment with your order, we'll take care of the postage!) Either way, your complete satisfaction is unconditionally guaranteed. Tear out the coupon... check whether you want hi-fi or stereo... then print your name and address and mail it today. We'll rush your albums (and your booklet with all the words) to you promptly so you can hear and enjoy them right away.

## MAIL THIS COUPON

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### HERE'S THE COMPLETE LIST OF 28 HYMNS:

- |  |  |   |
|--|--|---|
| 1. The Old Rugged Cross<br>Claude Rhea                             | 10. Whispering Hope<br>Charles Magnuson &<br>Lew Charles (piano & organ) | 19. My Faith Looks<br>Up To Thee<br>Bill Mann                               |
| 2. How Great Thou Art<br>Bill Mann                                 | 11. Just A Closer Walk<br>Dick Anthony Choristers                        | 20. Blessed Assurance<br>Claude Rhea  |
| 3. What A Friend<br>We Have In Jesus<br>Frank Boggs                | 12. A Mighty Fortress<br>Lutheran Hour Choir                             | 21. Ivory Palaces<br>Moody Chorale  |
| 4. In The Garden<br>Ralph Carmichael and<br>his Orchestra          | 13. Nearer My God To Thee<br>Bill McVey                                  | 22. I Need Thee Every Hour<br>Abilene Christian College<br>A Cappella Choir |
| 5. Amazing Grace<br>Frank Boggs                                    | 14. God Will Take<br>Care Of You<br>Flo Price                            | 23. Lead, Kindly Light<br>Dick Anthony Choristers                           |
| 6. Rock Of Ages<br>Serenaders Quartet                              | 15. Have Thine Own<br>Way Lord<br>Haven of Rest Quartet                  | 24. The Love Of God<br>Frank Boggs  |
| 7. Sweet Hour Of Prayer<br>Paul Mickelson Orchestra                | 16. Just As I Am<br>Billy Graham Crusade<br>A Cappella Choir             | 25. Near The Cross<br>Jerry Barnes with the<br>Kurt Kaiser Singers          |
| 8. Abide With Me<br>Dick Anthony Choristers                        | 17. Onward Christian Soldiers<br>Paul Mickelson Orchestra                | 26. Jesus, Lover Of My Soul<br>Bill Mann                                    |
| 9. Beyond The Sunset<br>Bill Pearce & Dick Anthony<br>(vocal duet) | 18. Jesus, Savior Pilot Me<br>Haven of Rest Quartet                      | 27. Faith Of Our Fathers<br>Frank Boggs                                     |
|  |  | 28. Holy, Holy, Holy<br>Moody Chorale                                       |

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## FURMAN PRESIDENT

(Continued from Page 7)

done on or before the last of August, which is the end of our fiscal year...

"I shall always be in readiness to serve in any way I can the interests of Furman University and the great cause of Christian education." Furman is a school of the South Carolina Baptist Convention.

Plyler is the seventh president in the history of the university, established in Edgefield, S.C., in 1826. His tenure of over 25 years is longer than that of any of his predecessors.

Regarded generally as the most significant event during Plyler's administration was the moving of the university from two downtown campuses to the present new campus.

With approval of the trustees—at the same meeting at which he announced his retirement—Plyler appointed three men as vice-presidents of Furman, for three major phases of university operation.

Named to the posts are George A. Christenberry, vice-president for development; Francis W. Bonner, vice-president and dean of the university, and Paul K. Nance, vice-president and treasurer.

Christenberry moves up from administrative director at Furman, which he has been since 1958. He is former president of Shorter (Baptist) College, Rome, Georgia.

Nance comes to Furman from Washington, where he served as a specialist for business administration with the U.S. Office of Higher Education. He is a former vice-president of Oklahoma Baptist University, Shawnee.

Bonner has been university dean since 1961. He came to Furman as associate professor of English in 1949.

## FULLER TAKES DALLAS POSITION

(Continued from Page 11)

same organizational genius he has manifested here will be wonderfully effective in this field of service," Patterson said.

A native of Tennessee, Fuller served as pastor of Baptist churches in Corbin, Ky., and Fulton, Ky., before World War II. He was major in the U. S. Air Force and flew bombing missions during the war.

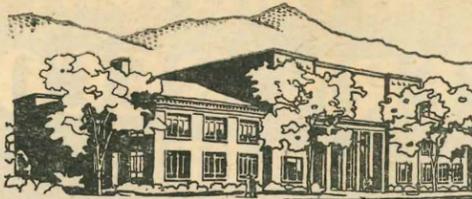
He was pastor of Diamond Hill Baptist Church in Fort Worth, 1947-50; and served as superintendent of missions for Tarrant Baptist Association (Fort Worth) before being named to the Texas convention staff in 1953.

Fuller is a graduate of Union University (Baptist), Jackson, Tenn., and Southwestern Baptist Theological Seminary, Fort Worth.

February 20, 1964

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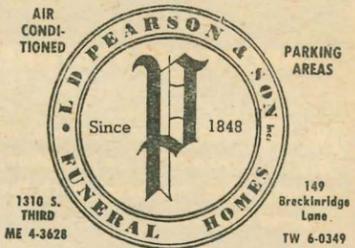
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