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**WESTERN RECORDER**  
JANUARY 5, 1967

**KENTUCKY BAPTIST FOUNDATION, Inc.**  
JAMES C. AUSTIN, Exec. Sec.-Treas.  
Middletown, Kentucky 40043



## GLEANINGS FROM THE FIELD

**THE YOUNG DALLAS, TEXAS, BAPTIST COLLEGE** has received a gift of \$10,000 from Cliff Temple Baptist Church of Dallas to assist in the construction of a library building.

**A CHURCH ADMINISTRATION CONFERENCE** for church staffs and lay members will be held at New Orleans Baptist Seminary during February. It is sponsored jointly by the seminary and the Baptist Sunday School Board at Nashville.

**JAMES L. SULLIVAN**, executive secretary of the SBC Sunday School Board, has resigned his membership on the 15-member Alcoholic Beverage Study Commission for the state of Tennessee. Sullivan, who was appointed to the Commission by Governor Frank C. Clement, charged that the agency "appears to have become an Alcoholic Beverage Promotion Commission rather than an Alcoholic Beverage Study Commission."

**A WEEK OF SPECIAL SERVICES**, climaxed with a capping ceremony for 15 student midwives, marked the dedication of a new chapel at the Baptist Welfare Center in Ire, Nigeria. This center specializes in maternity care and child health, and is sponsored by the Foreign Mission Board.

**DURWARD V. CASON, SR.**, secretary of Negro work with the Georgia Baptist Convention for the past 11 years, was honored by the Georgia Baptist Executive Committee recently. He retired from the post January 1. His successor is Earle F. Stirewalt, who has been associate secretary of evangelism for the Georgia convention for the past five years.

**THE INTERNATIONAL BAPTIST THEOLOGICAL SEMINARY** at Buenos Aires, Argentina, closed its school year in mid-November with the graduation of 17 young men and women. Special services honored SBC missionary W. Lowerey Cooper, who is resigning as president of the school. The seminary trains Baptist workers for Argentina, Chile, Uruguay, Paraguay and Bolivia.

### Changes of Address and ZIP Codes Needed

In order to insure uninterrupted mailing of your Western Recorder, please forward both your old and new addresses (don't forget ZIP codes) to us each time you move. Better service is further insured for church budget subscribers if you will enclose your old address label along with your new address and your new church (if any).

**TRUSTEES OF OUACHITA BAPTIST UNIVERSITY**, Arkadelphia, Arkansas, have approved a \$2,000,000 bond issue to finance building construction. The bond issue will finance additions to the school's science hall, library and administration building, plus some renovation work.

**THE NEW SECRETARY OF THE WMU** department of the State Convention of Baptists in Indiana is Miss Martha Fellows. She had been a WMU worker with the Missouri Baptist Convention at Jefferson City.

**THE SCHOOL OF CHURCH MUSIC** of New Orleans Baptist Theological Seminary was elected an associate member of the National Association of Schools of Music during their recent annual meeting at Dallas.

**A NEW CHURCH LIBRARY** is in operation at the Vine Hill, Kentucky, Baptist Church. Pastor James H. Duke, Jr., reports that the library already contains more than 100 books. The first church librarian is Miss Barbara Sheton.

**ROSS COGGINS**, director of communications for the SBC Christian Life Commission, Nashville, was speaker for mission emphasis day at First Baptist Church, Scottsville, Kentucky, on December 11. Church pastor is Bill R. Tichenor.

**THE 8-YEAR-OLD DAUGHTER** of a SBC missionary couple to Nairobi, Kenya, was killed recently in an automobile accident. She is Robin Hooper, daughter of Mr. and Mrs. Dale G. Hooper. The Hoopers are publication workers in Nairobi.

**RALPH BOOTS** has left the pastorate of Good Hope Church in Taylor County Association to become pastor of Salem Church in Kentucky's Liberty Baptist Association.

**THE CHAPEL CHOIR** of Baylor University, Waco, Texas, was heard nationwide over the Mutual Broadcasting System radio network December 19. The choir was the first to be featured in a series of college choirs presented one each day during the Christmas season.

## MUSICAL ARTERIOSCLEROSIS

by RANDALL GREEN

Someone has said that an optimist is a guy who tells you to cheer up when things are going his way. So if I sound a bit pessimistic, it is probably because everything is not going my way. There is a strong chance that my way is not the right way. All too often it is not. However, I want to share my feelings concerning a matter that is very much upon my heart.

### Music a Relative Art

I am aware that music is an extremely relative art. It will always be true that what leads one to a deeply moving worship experience will bore another to tears. Perhaps, however, with increased effort, a more comprehensive balance can be realized, thus meeting the spiritual needs of a greater number of God's people.

I am especially concerned about this problem as it relates to some of our statewide meetings. I am grateful for the well-trained choirs that give of their time to sing for our various convocations. I am equally grateful for our dedicated ministers of music who have invested their talents in the service of the King. They are not seeking to "brainwash" us with "longhair" church music as some have accused. The music these dear people are offering us IS good music. My only contention is that it is not the ONLY music that is good.

### Gospel Tunes Also Needed

To illustrate: it is good that the organist play a Bach offertory, especially in a church or meeting with a number of persons who have attained this level of understanding. However, it is good, also, that she occasionally play "What a Friend We Have In Jesus," "Sweet Hour of Prayer." Conceivably, a lively arrangement of "Onward Christian Soldiers" would not be inappropriate since the purpose is not to anesthetize, so as to ease the pain of giving, but to stimulate our people to experience the joy of giving.

It is good that the choir render the matchless "Messiah" or one of the other majestic oratorios, but it is good, also, that the people have an opportunity to hear a refreshing contemporary cantata such as "Love Transcending" by John Peterson. It is good that the soloist lift his or her voice in the stately, "How Beautiful Are Thy Courts, O Lord," but it is good, also, that he or she precede the speaker of the hour with such messages in song as "Follow Me," "The Stranger of Galilee," "The Wonder Of

[Randall Green is pastor of the First Baptist Church, Franklin, Kentucky.]

It All," and other similar gospel songs popularized by such men as George Beverly Shea.

There is nothing wrong with most of the anthems our choirs sing, but surely we are not so formalistic as to believe that God can speak only through an anthem. We do not use anthems during our revival crusades. Should the ultimate purpose of a Sunday morning worship service and a service conducted during an evangelistic meeting be so much at variance that a complete reversal of approach is necessitated? Have you ever heard the Revival Time Choir out of Springfield, Missouri? I know they are Assembly of God singers, but it has not hurt their voices, and since we do not claim any corner on the gospel, why not see if there is not something we can learn from their music as well?

### No Musical Antinomianism

Please understand that I am not advocating a musical antinomianism. The relativism of music appreciation does not negate certain obvious guidelines for differentiating between that which is in good taste and that which is in poor taste. Good music, like good preaching, should appeal to mind, heart and will. If it appeals only to the mind, the Beatles will get the emotions. If it appeals only to the emotions, there will be no doctrinal content transmitted and, thus, no spiritual depth developed. If it appeals only to mind and heart and leaves out the will, that which our people understand and feel will never be implemented by practical Christian living.

Some of the "high church" music will accomplish these three goals. Some will not. Some of the gospel songs will accomplish these three goals. Some will not. Let those responsible for the music programs of our churches and convention meetings prayerfully select the music that fulfills these desired ends, always keeping in mind the principle that we must begin with people where they are and not necessarily where our own prejudices or convictions (as the case may be) would dictate.

I know of a church in Michigan that enjoys singing out of a hymnal that

### The Cover

**JANUARY is Make-Your-Will Month throughout the Southern Baptist Convention. For information on how you can extend your stewardship through a Christian will, contact James C. Austin, executive secretary of the Kentucky Baptist Foundation, Inc., at the Baptist Building, Middletown, Ky.**

contains quite a number of the old "Stamps Baxter" songs. For years, every pastor who came to lead the people looked down his nose at those shaped notes and said, "These have got to go!" Well, the pastors are gone, but the hymnals are still there! Two years ago a young man came to serve this church. The spirit of the people was low. There were some 45 people attending the Sunday School. But there was something different about this pastor. Oh, he knew there was "better" music available. He had participated in much of it as a pastor of a very staid, county seat church in the deep South. Instead of tossing the "Heavenly Melodies" out the window, however, and bringing in the "Baptist Hymnals," this capable minister organized a choir and taught them how to sing better the music they knew and appreciated.

### Gospel Music a Blessing

Are they growing in their appreciation of the finer qualities of life? I don't know about that, but I do know they no longer have 45 in Sunday School. They are averaging well over 300. I do know that people are saved in practically every service. I do know that the hearts of these people are blessed by the type of music they are singing. There are many churches where such a program would be nothing short of repulsive.

My point is: there are many churches where the opposite extreme is, if not repulsive, simply tolerated. Should not a more intensive study be made relative to where our people, are, musically speaking, the kind of singing that best meets their spiritual needs, the caliber of music most conducive to the operation of the Holy Spirit in the hearts of the people in our particular field of service, etc?

### Music for the Heart and Will

I want to challenge the program committees of every statewide meeting and the ministers of music in every church to weigh very prayerfully the above observations. I earnestly believe that the addition of more of the kind of music that appeals, not only to the intellect, but also to the heart and will, would result in more meaningful worship experiences, increased attendance, and maybe even a good, loud, resounding chorus of "Amen!" from preachers and Christian laymen whose hearts have been hungry for the same thing for which I have been pleading in this article.

If the churches of our convention ever die, the Divine Physician's report will probably read, "Heart Attack." Should an autopsy be performed, no doubt it will be found that death was preceded by an acute case of musical arteriosclerosis.

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

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## WESTERN RECORDER

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### How Baptists Can Lose Their Schools

Many colleges and universities in America which began as religious institutions are no longer church-related or church-sponsored. Brown, Harvard, Columbia, Duke and Vanderbilt are but a few well-known schools which dropped their church sponsors and are now secular institutions. This is not to say they are worse off by having done so. Indeed, in many respects they are better off. At least, they are much better supported financially. The question is not whether church-related schools can afford to become secular but whether denominations can afford to give up their schools.

These days there is much talk about some Southern Baptist colleges dropping their church sponsorship and becoming private or secular schools. Baptist colleges like Stetson in Florida and Wake Forest in North Carolina appear to be moving rapidly in that direction.

Why do church-related schools become secular? The first thought today is that schools could do better financially, especially with the available government funds, if they were released from denominational control. While this may be true, there are more reasons why denominations lose their schools.

Dr. Kenneth Scott Latourette, one of the greatest living church historians and former professor at Yale University, spoke to the Religious Liberty Conference in Washington last October on this subject. He gave an interesting analysis of the process of secularization that has been evident in church-related schools in America.

There are three steps observable in the secularization of religious schools. The first is the students. When enough students in a church-related school are not sympathetic with and interested in the ideals and standards of the school, demands are heard for practices and policies that are basically secular instead of religious.

Next comes the faculty. When enough teachers with a secular outlook join the faculty, the school begins to drift away from its former ideals.

Finally, there are the trustees who actually make the policies. When persons of prominence and wealth are added to trustee boards irrespective of their convictions, the school fast changes from its historic religious ideals to a secular institution.

How can a college resist this trend of secularization? How can a denomination save its schools? Some say enough money from the denomination is the whole answer. This is far from the truth.

First, a school must have a well-defined Christian purpose and objective and understand it. This sounds so basic, but it is surprising how many Baptist schools really don't know what they are trying to do. They jump from one emphasis to another and speak only in vague terms about "quality education in a Christian environment." A well understood objective goes far beyond this.

Next, the students must be carefully chosen on the basis of the Christian standards and objectives of the school. A screening process should weed out those who are not really interested in the kind of education and training the school strives to give. It is again surprising how many students in Baptist schools now are clamoring for policies and activities that are more in keeping with a college without religious sponsorship.

Then the faculty must be restricted to those who understand the school's philosophy and are sympathetic with it. It is not unheard of in our Baptist schools to have teachers who criticize and complain about certain policies growing out of denominational connection.

Finally, trustees must be chosen for their understanding, ability and determination to pursue a course in line with the basic objectives of the school. It is wonderful if a wealthy man can be found who also shares the convictions of the school but, if it is a choice between wealth and conviction, there is no question which to choose.

Baptists have more to be concerned about than just finding enough dollars to keep their schools open. We must profit by the lessons of history and avoid the secularization steps that have taken many schools from their denominational connection.

### A Will Makes a Way

"Where there is a will there is a way." The truth that one who really wants to do something will find a way to do it is as old as man and for this reason it has been put in this familiar saying. Another saying not near so familiar but just as true is, "A will makes a way."

The meaning of the word, "will," in the two sayings is slightly different. In the first instance it refers to an intense personal desire leading to action. In the other instance the word means a legal document by which a person expresses his desire concerning the ultimate disposition of his earthly possessions.

Few of us have ever stopped to realize what an

unusual privilege is offered us in making a will. After all, when we die we are no longer around to order affairs and, apart from a recognized legal document, anything could happen and often does. In light of this recognition by society of the right of an individual to determine the disposition of his earthly possessions after his death, it is nearly unbelievable that many people fail to exercise this privilege.

Nothing probably says more about a person than what he does about a will. If he fails to make a will, one of two things is likely true. Either he is extremely careless or he is unable to act forthrightly for fear of offending someone. Considering the inconvenience, delay and additional cost in settling an estate where there is no will, it would seem one who really loved his or her mate and other family members would never hazard the chance of dying without a will. Yet it happens to many good people every day.

To fail to make a will because it would involve forthright decisions which would stand to offend someone almost always results in family tensions and ill feelings. One is more likely to be remembered with respect and love if he acts forthrightly in making a will.

Not only does a person reveal much about himself in making or not making a will, but he says much in what is included in his will. Two of the important

considerations in deciding on beneficiaries in a will are indebtedness and affection. Those to whom one is most indebted surely should be remembered. This is why a mate is usually the chief beneficiary. He or she has been most responsible and helpful humanly in any success the will maker has experienced in life.

Those high in love and affection are also generally remembered in a will. This is only natural and right.

There is one qualified beneficiary who is often overlooked. This forgotten one is the Lord. This seems strange, too, when it is realized that on the basis of both indebtedness and love, no one should be higher than the Lord. He is the giver of life, health, strength, wisdom; and more than all these, He is the Saviour of our lives. We count on Him to provide an eternal dwelling place for us after this life. There is no one to whom we are in debt so much. There is no one whom we should love so much.

Where there is a will, there is a way—to acknowledge our indebtedness to the Lord and to express our love to Him. A will makes a way.

January is the month each year given for emphasis among Southern Baptists on making wills. Expert and sympathetic counsel in making a will is offered all Baptists desiring it. Requests should be directed to Mr. James Austin, Kentucky Baptist Building, Middletown, Kentucky 40043.

## BAPTIST FORUM



### Give To Or Give Up

Dear Editor,

I received my first copy of the *Western Recorder* today (December 15) and read it with interest. One of the first articles that caught my eye was the "Baptist Forum," and the letter from Mrs. Sparrow. I read half of it and then threw the paper down in disgust. You see, I am a student at Georgetown College, and I am especially close to the subject.

When I first came here to Georgetown in my freshman year I was taken through the new student center (a gift), and shown drawings of the proposed science building and the proposed fine arts building. I thought Georgetown was a Baptist college, supported by Baptist funds. I was surprised to find out that the college receives only 10% of its needed money from the Baptists. The rest comes from tuition, gifts, private loans, etc.

Originally, I was against federal loans for the college. However, it soon became obvious that if the Baptists weren't going to support us, someone else was going to have to. That some-

one else is the U.S. government through its loans to educational institutions.

To those Baptists who protest this I say, "Put your money where your mouth is." I am indeed sorry that in our Baptist churches there are not very many Christians who are willing to give us some monetary support besides the kind they are giving us now.

As it is now, Georgetown is Baptist in name only. If the Baptists want it to mean more than a name, then let them really support us, instead of forcing us to go begging.  
Georgetown College Gerald L. Piercey

### No Other Alternative

Dear Editor,

Due to several recent letters to your publication concerning the action taken by the Kentucky Baptist Convention in November regarding our Baptist colleges, I feel compelled to make some observations.

The fact that our schools are in financial trouble is due to a number of factors. You will recall the convention's action of 1957 making Campbellsville and Cumberland senior colleges, and the beginning of Kentucky Southern Col-

lege in the early 1960's. It seems obvious to me that Kentucky Baptists are spreading themselves too thin in the education business.

Another inevitable cause of our schools' financial plight is the fact that Kentucky Baptists as a whole have failed to come across in support of these institutions.

The obvious conclusion, then, is that when the Baptists of our state fail to consolidate their educational resources in an orderly manner, and provide the necessary funds for their operation, the trustees of these institutions must act accordingly. The Federal government is the best available source of funds for development use at this time. In spite of several statements to the contrary, the use of loans from this source would in no way produce any detrimental controlling effects on our colleges.

I submit that if we as Kentucky Baptists do not want our schools to use government loans, we must provide them with the necessary funds from other sources. The big question is: Where will the other sources be? Let's face the facts. Our trustees aren't trying to pull the wool over anyone's eyes. They are simply trying to provide our schools with the funds they need in order to develop and operate. Unless we provide them with a solution to this vital problem, they have no alternative other than seeking help from the best available source.  
California, Ky. Larry A. Cunningham

## Two Baptist Schools Get Federal Loans

Two Baptist schools—one Southern Baptist and one American Baptist—are among eight church-related colleges approved for college housing loans totaling almost \$6,000,000, according to an announcement by secretary Robert C. Weaver of the U. S. Department of Housing and Urban Development.

Campbell College (Southern Baptist) Buie's Creek, North Carolina, received approval of a \$1,000,000 loan for construction of two dormitories.

Ottawa University (American Baptist), Ottawa, Kansas, received \$700,000 for a new men's dormitory. (BP)

## Veteran Kentucky Baptist Pastor Dies in Louisville

W. D. Oakley of Morgantown, Kentucky, who spent 44 years in the Baptist ministry in Kentucky, died December 3 at Kentucky Baptist Hospital in Louisville after an extended illness. He was 66 years old.

During his ministry, he served churches in Hopkins, Henderson, Union, Webster, Caldwell and Muhlenberg counties in Kentucky and served also for a short time in Evansville, Indiana.

A native of Hopkins County, he had lived for the past 11 years in Morgantown, where he was a partner in a grocery business.

Funeral services were held at First Baptist Church, Morgantown, December 6 with pastor James O. Green officiating. Burial was in Hill Haven Memorial Gardens in the same city.

Oakley is survived by his widow, Mrs. Opal Oakley, Morgantown; two sons, Haran D., Louisville, and Clyde, Los Angeles; one daughter, Mrs. Lake Salting, Morgantown; three brothers, two sisters and seven grandchildren.



**NEW ARIZONA BAPTIST HEADQUARTERS**—The Arizona Southern Baptist Convention was to move about January 1 from their old headquarters at 315 West McDowell in Phoenix to this modern office building at 400 West Camelback Road in the same city. The building was purchased by the Convention for \$375,000. Baptist offices will be located on the second and third floors while first floor space will continue to be leased to commercial firms.

## All SBC Organizations Cooperate In New Leadership Training Plan

Southern Baptists are launching a new plan of leader training designed to enable Baptist churches to have more adequately trained leaders in the 1970's.

The new plan, designated "Leadership for the 70's," encompasses training for all five church organizations: Sunday School, Training Union, Brotherhood, Woman's Missionary Union, and the music ministry.

Details of the program have been developed by the Training Union department of the Baptist Sunday School Board, with further impetus being given by the 29 Baptist state conventions. The plan was outlined before a meeting of the state convention Training Union secretaries at Nashville.

"Leadership in the 70's" suggests a continuing plan for the in-service training of workers in all areas of the church's training program which is carried out by the Training Union in Southern Baptist churches.

The head of the SBC Sunday School Board's Training Union department, Philip B. Harris, said that the new plan

is more comprehensive than any previous plan in that it encompasses all of the five church organizations.

Harris also pointed out the need for trained leaders in Baptist churches, saying that a study of turnover ratios in several churches showed that annually 29 workers out of 100 were replaced.

"The church's task of replacing one out of three workers each year is staggering," Harris said. "And churches must depend on volunteer workers in order to do the bulk of their work."

Harris pointed out that 23% of the members in the average church do all the work; 47% seldom, if ever, attend; and 14% attend only occasionally. The result is that a few faithful workers are overloaded.

"If greater inroads are to be made in enlisting the multitudes of unreached persons," Harris said, "a different strategy is needed for increasing the number of trained workers."

He added that many Southern Baptist churches are experiencing rapid growth which requires expanded organization and in turn more leaders, thus providing a greater need for more trained leaders.

Harris said a brochure explaining "Leadership for the 70's" is available from state Baptist Training Union offices. (BP)

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## Former Kentucky Pastor Goes to South Dakota

Clifton Courtney, Jr., former pastor of Lothair Baptist Church, Hazard, has been called as pastor of Knollwood Baptist Church in Rapid City, South Dakota, effective January 1.



**Courtney**

A 1956 graduate of Georgetown College, Courtney earned B.D. and Th.M. degrees from Southern Seminary, Louisville. He has served churches in Tennessee, Michigan and Indiana, as well as Kentucky. For two years he taught speech and history at Bethel College.

The new South Dakota pastor is married to the former Bertha Gray, a native of Arkansas and graduate of the former Carver School of Missions at Louisville. They have two children, Clifton Eric, 3, and Charis Eva, 2.

The Knollwood church of Rapid City is affiliated with the Colorado Baptist Convention and the Southern Baptist Convention. Located in a newer and growing section of the city, the church was begun about five years ago.

## Georgia Convention Delays Mercer's Request For Special Session about Education Problem

A request for a special called session of the Georgia Baptist Convention to consider "the future financing of Christian education in Georgia Baptist colleges" has been delayed for further study by the Executive Committee of the convention.

The request had come from the board of trustees at Mercer University, which asked the Executive Committee to appoint a laymen-pastor study committee to study the financial problems of Georgia Baptist schools and report its findings at a special called session of the convention.

The Executive Committee discussed Mercer's request at length, along with memorials from two Georgia Baptist churches about special "over and above" financial campaigns for Christian higher education.

The administration committee recommended that increased emphasis be placed on the Cooperative Program and the convention's capital improvements and endowment program as vehicles for financing Christian education without special appeals.

But none of the proposals was adopted. The entire matter was referred to

## Preliminary SBC Statistics for 1966 Show Increase in Some Areas, Decline in Others

Preliminary estimates of 1966 Southern Baptist Convention statistics show small increases in the number of churches and members, a large increase in music ministry enrollment, and decreases in baptisms and enrollments in other church program organization.

The estimated statistics were computed by the research and statistics department of the Baptist Sunday School Board and outlined by the department's secretary, Martin Bradley, to a meeting of state Baptist denominational workers at Nashville.

Bradley said the estimates are based on a sampling of statistics submitted by 53 Baptist associations which were found last year to reflect accurately the final totals which are available each February.

From the sampling of 53 associations in 13 state conventions, the predicted changes were given in the percentage of increase and decrease over last year's statistics.

Percentage increases were reported in the number of churches, up .6 per cent; church membership, 1.4 per cent; and music ministry enrollment, up 12.5 per cent.

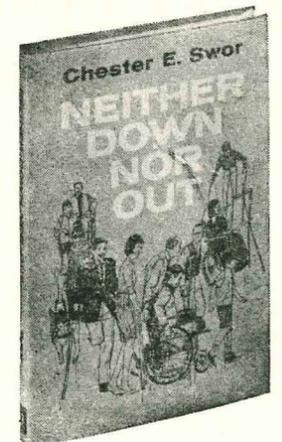
Percentage decreases were baptisms, 4.2 per cent; Sunday School enrollment, .4 per cent; Training Union enrollment, 1.8 per cent; Woman's Missionary Union enrollment, .4 per cent; Brotherhood and Royal Ambassador enrollment, 5.6 per cent.

In making the presentation, Bradley stated that a comparison of 15 metropolitan associations was made with the 53 associations that seem to be representative of the entire SBC, and the statistics in the 15 metropolitan associations confirmed the pattern of decreases in baptisms, Training Union, WMU and Brotherhood enrollments.

Contrary to the 53 association prediction sample, a very slight Sunday School enrollment was reported in the urban churches of the 15 metropolitan associations.

Music ministry enrollment for the 15 associations, where music ministry may be expected to be already in a higher stage of development, was significantly less than that for the 53 associations, Bradley said. (BP)

Dr. Chester E. Swor's latest book was six years in the making



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## Integrated College Refused Student Loans Because Civil Rights Compliance Not Signed

Anderson College, a Baptist junior college at Anderson, South Carolina, has been refused federal loans for students because of the school's refusal to sign the compliance form required by the Civil Rights Act of 1964, even though the school has integrated.

J. E. Rouse, president of the school, confirmed the action of the government's Department of Health, Education and Welfare, which rejected the college's request for \$19,000 in federal funds for student loans.

The action came despite the fact that Anderson College has enrolled six Negro students, including one basketball player who is on the starting lineup.

The board of trustees, however, has been divided over the question of signing the Civil Rights compliance form, and has repeatedly refused to sign the agreement. In its October meeting of 1966, the trustees again declined to sign the form.

Anderson College is reportedly the first college in the South which has applied for federal funds and been denied the request because of its failure to sign the compliance form.

The funds Anderson requested would have been used for student loans through the National Defense Education Act (NDEA). Anderson students received such loans until two years ago when the college failed to comply with the Civil Rights Act.

Anderson President Rouse quoted Albert Boldt, regional representative of the Department of Health, Education and Welfare, as saying that Anderson has complied with the Civil Rights Act requirements in every way except placing the college's legal signature on the dotted line.

"We integrated because the trustees and administration came to the conclusion that it is our Christian duty to admit all qualified students regardless of race," Rouse told the *Baptist Courier*, state Baptist paper in South Carolina.

"South Carolina Baptists are currently engaged in a study of the relationship of church and state, and we are therefore giving serious study to the question of whether a church-related school should sign a government demand of this nature before the study is completed," Rouse said. (BP)

## Kentucky Evangelistic Conference Convenes Next Week at Lexington

Pastors, laymen, and denominational and church staff members throughout Kentucky will attend the annual Kentucky Baptist Evangelistic Conference at Calvary Baptist Church, Lexington, on January 9, 10 and 11.

Major addresses at this year's Conference will be delivered by Jack Stanton, associate director of the division of evangelism of the SBC Home Mission Board; Harper Shannon, pastor of First Baptist Church, Dothan, Alabama; Mike Gilchrist, evangelist from Lake Charles, Louisiana, and Ray E. Roberts, execu-

tive secretary of the Ohio Baptist Convention.

Bible study at each session will be conducted by Lewis A. Drummond, pastor of Ninth and O Baptist Church, Louisville.

Special conferences on "evangelistic music," "evangelistic preaching," "the SBC program of evangelism," "simultaneous revivals," and "perfecting the saints" will be conducted during the Tuesday morning and Tuesday afternoon sessions.

An added feature will be a discussion of the 1969 Crusade of the Americas by Brazilian Baptist pastor Rubens Lopes who challenged Baptists of North and South America several years ago to undertake the giant crusade.

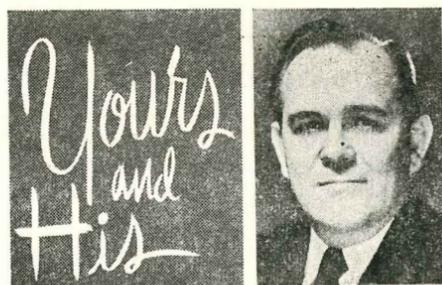
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### A New Year

It's the "time of beginning again." It's 1967. It's the time for resolutions—"I will do better," "I will stop that habit and begin this one." It's a time for stock-taking, for inventory, for getting one's bearings. "Where am I, really?" "Where am I heading? Where will this way of living lead to? Do I want to go there?" It can be a revolutionary experience. It can lead one to "change masters." It can lead one from self-mastery and self-love to Christ-mastery and other-love.

For most of us, a simple "resolution" is not enough; it takes a change of Masters—a **revolution**, a new way of looking at things, of living. Jesus said, "Ye must be born again;" "you cannot serve two masters," your "eye" must be "single." So, if we take time to look into His face, to look into the mirror of God's word to see ourselves as we are, to **check** whose master we serve—and **change** Masters, motives, and manner of thinking, this could be the year of redemptive revolution. God grant it.

### Church's New Year

In many ways, the character of a church is like that of an individual—for it is made of God's individual saved-sinners (most of them are saved).

Where are we going as a church? "Who is the church's Master? Who is the object of her love? What paths do the feet of her people beat? Who is the *de facto* Head of the church?"

Answers to these questions could be disturbing—what a blessing! It could lead to resolution—to do better, to do more, to do that which the Lord requires of faithful men and women.

How could we "take stock" of our church's real treasures? How could we find out what we really love? How could we learn whether or not Christ is pleased with us?

### Where Your Treasure Is

"Out of the heart are the issues of life," said Jesus. "Where your treasure is, there will your heart be also." "Go ye into all the world . . . as the Father hath sent Me, even so send I you . . . love one another, as I have loved you."

Check your missions giving. Check your benevolent work. Check that chip on your shoulder. Check up on your knees in 1967. We need a revolution.

## Liberian Baptists Present Witness at National Fair

Liberian Baptists presented a witness at the National Operation Production Fair, held in Lower Buchanan, Liberia, during December.

The neat blue and maroon pavilion of Liberian Baptists occupied a prominent place near the Unification Pavilion, the fair's main building. Exhibits presented Baptist work in Liberia, Baptist work around the world—in which Liberia's vice-president, Dr. William R. Tolbert, Jr., has a leading role as president of the Baptist World Alliance—and the ministry of Scripture publication and distribution by Bible societies.

Those visiting the pavilion received free literature packets containing a covering letter from Baptist leaders and materials of a doctrinal, evangelistic, and missionary nature. Christian books, including two editions of the New Testament at a special low price, were for sale.

## \$275,000 Grant Given To Furman University

Furman University (Baptist), Greenville, South Carolina, has been awarded a special grant of \$275,000 by the Duke Endowment.

The funds will be used to increase faculty salaries, air-conditioning of the classroom building and dining hall, physical improvements and renovations on the Furman campus, purchase of a computer and other instructional equipment, James B. Duke scholarships, faculty recognition and encouragement, strengthening the library, and special academic and cultural projects on the campus.

The Duke Endowment was established by James B. Duke in 1924. In addition to helping educational institutions, it also assists non-profit hospitals and child care institutions in the Carolinas.

## Walter Pope Binns Dies In Falls Church, Virginia

Walter Pope Binns, 71, former president of William Jewell College and prominent leader in national Baptist affairs, died at Falls Church, Virginia December 3 following a heart attack.

Binns was president of the Liberty, Missouri, College from 1943 to 1962. For ten years he was a member of the Executive Committee of the Southern Baptist Convention, and was chairman of its administrative committee for eight years.

For the past three years Binns was chairman of the Baptist Joint Committee on Public Affairs, Washington, D. C., retiring from this post in October, 1966.



**HIGHEST STUDY COURSE AWARDS EARNED**—Mr. and Mrs. Fred H. Hillyard of Frankfort, Kentucky, display the Special Citation Diplomas which they received after completing the study of 100 books in the SBC study course program. Pastor Herman M. Bowers of Frankfort's First Baptist Church is pictured with the couple.

## Frankfort Couple Earns Highest Award in SBC Study Course Plan

The highest award in Southern Baptists' study course program—the Special Citation Diploma with Gold Seal—was presented recently to Mr. and Mrs. Fred H. Hillyard of Frankfort, Kentucky. It represents the completion of 100 books.

Mr. Hillyard, 77, retired several years ago after working as an engineer with the State Highway Department. He has been a member of First Baptist Church, Frankfort, since 1943 and serves there as a deacon, teacher of adult men, and a member of the choir.

Mrs. Hillyard is 76. A former college and public school teacher, she has been a member of First Methodist Church at Frankfort since 1943.

The couple is active in both the First Baptist and First Methodist churches of Frankfort. In addition to study course work at the Baptist church, they have also done a great deal of training work at the Methodist church.

Mr. and Mrs. Hillyard spend their retirement years growing flowers for the homes of shut-ins in the Frankfort area. They also provide flowers periodically for the sanctuaries of the First Baptist and First Methodist churches.

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# Baptist Youth Act to Meet Human Need

by GAINER E. BRYAN, JR.

ATLANTA WORKER IN THE OFFICE OF ECONOMIC OPPORTUNITY

A compassionate church that wanted to cultivate concern for human need in its youth recently led a party of a dozen young people to one of the ten poorest counties in the United States to help a family in dire physical need.

The effect that the trip had upon the teen-agers has spread through practically the entire congregation of Calvary Baptist Church in Townson, Maryland.

It all started when the pastor, Leland Higginbotham, and the associate pastor, James W. King, felt that the ideal way for the youth to understand human need would be to take a trip to the heart of Appalachia to view poverty first-hand.

Both Higginbotham and King had at one time served at the First Baptist Church of Dayton, Ohio, where they knew Mrs. IeVena Derickson, who had recently gone as a War on Poverty VISTA volunteer to the village of Sneedville, Tennessee.

King led the party of 12 young people on the 1,270-mile round trip from Baltimore to Appalachia, where they lived for several days with Mrs. Derickson and helped with the VISTA effort.

The girls slept in an old house which Mrs. Derickson had rented and fixed up for herself and other VISTA's. The boys slept nearby in sleeping bags.

The supervisor of the VISTA program in Hancock County suggested that the Maryland visitors might help a specific family in a community with the picturesque name of Vardy Valley.

The head of the family is a widower with seven children. He has poor health and seems to lack the basic skills to earn a living.

"When we were first shown the house in which he lived with his children, I was shocked, to say the least," commented Greg Helms, one of the Maryland youth.

"The 'house' had no running water

or electricity. There were flies and wasps flying all over the place. The furniture consisted of a double bed, a sofa, a roll-away bed, a large bureau and a half-dozen straight-back chairs.

"This family, everyone, perpetually had a look of want and sorrow on their faces," young Helms added.

James Price added to the picture: "The cracks in the walls were obvious. The floor-boards also had huge gaps between them. A pot-bellied stove was the means of heat."

## House Repaired and Decorated

The associate pastor, King, told what his crew did for the Johnsons, with the help of some youthful volunteers from Vardy Valley who joined the visitors to make it a local project.

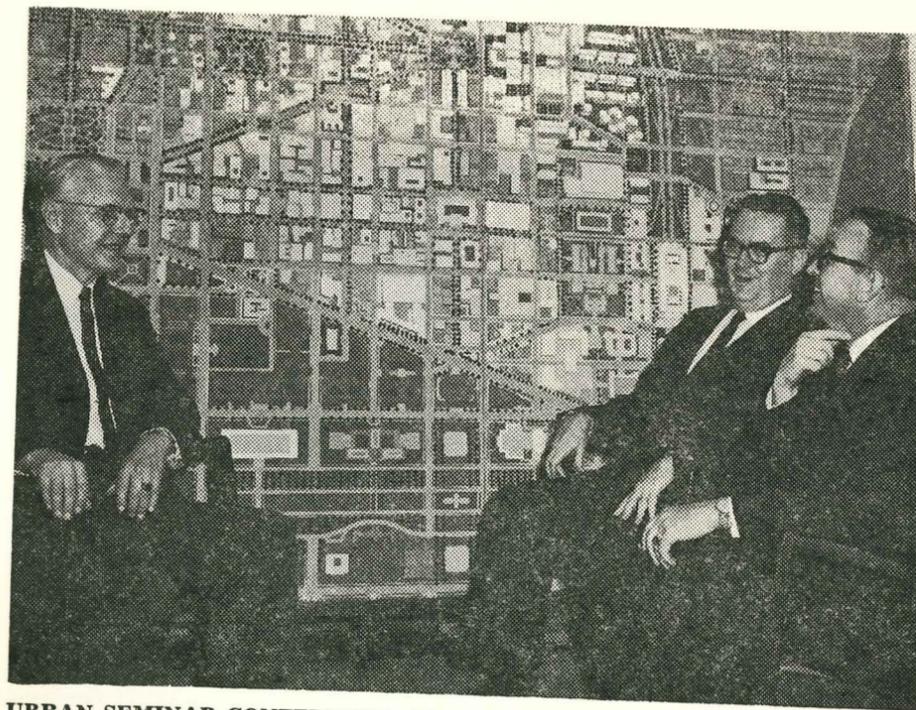
"Our young people decided to insulate the walls with cardboard," King said. "We also panelled the walls with plywood. Murals were painted on the walls—a donkey, a large sunflower, a picture of the house and a life-size painting of the father.

The cost of materials was absorbed by the kids themselves. The keen talents and imagination of a few and the ambition and enthusiasm of all the kids brought our task to a speedy conclusion (two days of labor)."

Turner, the county VISTA worker, described the results as "most remarkable." He said that they had a prayer of benediction on the day the Maryland youth left.

"The family all had tears in their eyes," he said. "Their goodbyes to the people from Maryland were touching and real.

"This was the most impressive group of young people that ever came into this section since I've been working here," said Turner. "They gave up their time and allowances. In the two days they spent on this project, they got closer to those people than I had in six years." (BP)



URBAN SEMINAR CONFERENCE—Three leaders in the urban seminar scheduled for next summer at Washington, D. C., study a replica of the downtown section of the nation's capital. They are (left to right) C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs; Thomas A. Bland, professor of ethics at Southeastern Baptist Theological Seminary, and James O. Duncan, editor of the Capital Baptist of Washington, D. C.

## Washington, D.C., will Serve As Laboratory For Baptist Seminar On Urban Ministries

Three Baptist agencies will conduct a four-week seminar on a ministry to urban areas for 32 seminary students at Washington, D. C., next summer.

The pilot project, to be held June 12 through July 18, is sponsored jointly by Southeastern Baptist Seminary, Wake Forest, North Carolina, the SBC Home Mission Board and the District of Columbia Baptist Convention. Five hours of credit will be given by the seminary to those completing the course.

Hugo H. Culpepper, director of the division of missions of the Home Board, said that this new experiment in cooperative effort is an opportunity for Southern Baptists to "face the challenge of metropolitan missions in contemporary American culture and the distinctives of Washington, D. C., as a laboratory for such efforts."

Following the seminar, careful evaluation will be made for future planning. James O. Duncan, editor of the *Capital Baptist* of Washington, D. C., said "The thought of a seminary moving into a metropolitan area with a center of urban studies is one of the most exciting things that could happen to Southern Baptists."

Courses taught will be (1) Christian dialogue within the international and inter-faith community, (2) the church

in the secular city, and (3) resources for the church's community ministry.

The faculty will be E. Luther Copeland, professor of missions; Thomas A. Bland, professor of Christian ethics, both of Southeastern Seminary, and C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs in Washington.

The Home Mission Board will provide scholarships for most students. It will also involve staff persons from three of its departments—metropolitan missions, language missions and work with National Baptists. (BP)

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## Miss. Paper Names Business Manager

Bill Duncan, associate in the Sunday School department of the Mississippi Baptist State Convention, became business manager of the *Baptist Record* at Jackson January 1.

He has been in his present position since June 1, 1965, coming from the pastorate of Grace Memorial Baptist Church in Gulfport.

Duncan succeeds Mrs. Eunice Campbell, the present business manager, who retired January 1. His assignments will include circulation, mailing, advertising and promotion. The promotion duties will be enlarged over those carried by Mrs. Campbell.

Before entering denominational work, Duncan was associate pastor of First Baptist Church, Greenville, Mississippi, and pastor of several other Baptist churches in the state. (BP)

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# 1966 Schools of Missions Attended By More Than 1,000,000 Baptists,

Over 1,000,000 Southern Baptists in 1966 participated in schools of missions conducted by 2,704 churches, the SBC Home Mission Board reported at Atlanta.

Alabama led all states in total attendance, reporting 160,645 of the 1,200,000 total.

"This is one of the least costly and most valuable programs a church can put on," said Kenneth Day, secretary of the Home Board's missionary education department.

Total expenditures averaged about \$47.00 per church, and for this investment, each received first-hand reports from five missionaries—two foreign missionaries, two home missionaries and one state-employed missionary."

Purpose of the week-long schools of missions is to educate the Southern Baptist constituency in world missions, "from local church missions to the most remote mission field in the world," Day said.

At a meeting of state directors of schools of missions in Atlanta, 21 asso-

ciations reported on the test run of a modified schools of missions program referred to as World Mission Institutes.

The pilot projects involved study of mission books and messages from missionaries, just as in the traditional schools of missions, Day said, but the program is condensed into a half-week (Sunday-Wednesday or Thursday-Sunday).

The associations that experimented with the modified program reported good response, and requests for its already are coming in for 1967, 1968, and 1969 programs, Day said.

Visual presentations and stewardship speakers were eliminated from the old format to reduce the conventional six-day program into four night sessions.



**PASTORIUM BEGUN**—The first step toward the building of a new parsonage for First Baptist Church, Loyall, Kentucky, was taken with a recent ground-breaking ceremony. Participating in the service were (left to right) Albert Roper, Rufus Holmes, A. L. Greynolds and pastor A. J. Hensley.

## Sullivan Issues Call for New Era Of Growth Among Southern Baptists

A call for the birth of a new era in Southern Baptist growth went out to leaders attending the annual meeting of state Baptist secretaries at the SBC Sunday School Board at Nashville.

The meeting drew approximately 400 state Sunday School, Training Union, church music and student secretaries and their associates as well as state Baptist executive secretaries.

Speaking to the Sunday School secretaries in their closing session, James L. Sullivan, executive secretary of the Sunday School Board, called for a more concerted effort on growth.

### "Growth Represents Souls"

"Growth," said Sullivan, "represents immortal souls, each one worth more than the wealth of the world."

Directing his remarks specifically to the Sunday School leaders, he stated, "If the Sunday School doesn't move out, then neither will the other organizations."

"If we fumble the ball here," continued Sullivan, "we do it on the front pages of our denominational papers. And if we are criticized by them for it, we deserve it."

Sullivan stressed the need of goals toward which Southern Baptists could work. These goals must reflect the past as well as look to the future, Sullivan indicated.

He challenged the Sunday School secretaries to turn their eyes to the future. "No man can serve the future

if he is glued to the past. When the people are chained to the past, it anchors the future."

"Goals are necessary," said Sullivan, "to keep Southern Baptists from going in circles. Maybe our problem is that we have undertaken too many things in too many ways to do any one thing really well."

Earlier, the state secretaries, including Woman's Missionary Union executive secretaries, and representatives from the W.M.U. and Brotherhood Commission, participated in a session on grading.

State student secretaries honored Chester Durham of Kentucky and Charles Roselle of Tennessee for 25 years service in student work. (BP)

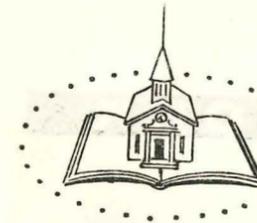
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## SUNDAY SCHOOL LESSON

By H. C. Chiles



### THE MARKS OF A CHRISTIAN

(This Lesson for Sunday, January 15)

Luke 6:20-23, 27-36

Christ spoke to the twelve apostles and all those who were present about the attitudes and actions which should characterize the lives of all His followers. He told them the kind of people He wanted them to be and the kind of lives He wanted them to live. To these things we devote our attention in this lesson.

#### I. The Recognition (Luke 6:20-23)

Everybody is longing and searching for happiness. True happiness always depends on an inward condition rather than on outward circumstances or material possessions. How important it is that we, too, recognize the fact that true happiness is based on and grows out of a right relationship with God. Four things are mentioned in these verses.

##### 1. Poverty (Verse 20)

The first characteristic of a citizen of Christ's kingdom is that he is conscious of his spiritual poverty. He recognizes that he does not have any spiritual resources of his own, and, for that reason, wholly relies upon God. He does not boast of his talents or attainments, because he knows that he does not have anything which he has not received. Christ does not pronounce a blessing upon a conceited, proud, and self-sufficient person, but upon the one who is conscious of his own insufficiency, and his inability to cope with life, and who fully trusts in God in Whom ample strength and help are found. "Oh, the happiness of the man who has realized his own utter helplessness, and who has put his whole trust in God."

##### 2. Hunger (Verse 21a)

If a man is hungry, nothing except food will satisfy him. Uncomfortable and discontented, he looks to his environment for the satisfaction of his hunger. One who hungers after righteousness is aware that he lacks it and cannot be happy without it. Those who hunger after righteousness "shall be filled," meaning their hunger shall be satisfied completely. Unfortunately, only a comparatively few hunger for righteousness. May God fill our hearts with a yearning for righteousness such as we have never had!

##### 3. Grief (Verse 21b)

There is no need to attempt to prove

the reality of pain, sorrow, and grief. These things have visited our families, and we have experienced them in our lives. This verse refers to that unpleasant and severe experience of grief which is too great for concealment, and is revealed by sobbing aloud. Grief is real to the saved and unsaved, but the Christian is "calm in grief because rich in trust."

##### 4. Persecution (Verses 22-23)

Christ warned His followers to expect and be ready for trouble, hatred, and persecution. In persecuting those who are faithful to the Lord today, the world employs brutal jest, biting sarcasm, and cruel sneers. It is impossible to live for Christ without being subjected to social ostracism, sneers, and scorn, but persecution for the sake of Christ and His righteousness is not something to whine about. A genuine Christian provokes opposition because his godly life is a constant rebuke to the selfishness and sin of others, and because what he is, says, and does serve as a rebuke to their sinful way of life. Those who stand up for Christ will be rewarded for doing so.

#### II. The Requirements (Luke 6:27-30)

##### 1. "Love your Enemies."

That is exactly what Christ did with His enemies, and He commands His followers to do the same. Whereas unsaved people hate their enemies and try to harm them with their words and deeds, true Christians love their enemies, through the strength which the Lord gives them, and seek their highest welfare. To love enemies is possible only for those who have been made partakers of the divine nature, filled with the Holy Spirit, and empowered by Him.

##### 2. "Do good to them which hate you"

One may respond to personal injury by vindictiveness, saying, "I will do my enemy a greater injury than he has done to me;" or by retaliation, saying, "I will return like injury to my enemy;" or by Christlikeness, saying, "I will return good for evil." Real love will express itself in doing good to an enemy, thereby proving that one is a true Christian.

##### 3. "Bless them that curse you"

Obedience to this commandment involves speaking well of those who curse

us and invoking God's blessings upon them. Stephen asked God to bless those who were stoning him to death, thereby proving that insults can be met with prayers for the forgiveness of the offenders.

##### 4. "Pray for them which despitefully use you"

Of this Christ gave us the best example when He prayed for those who abused Him, saying, "Father, forgive them; for they know not what they do." It is always best to leave those who abuse us in the hands of God, for He can deal far more effectively with them than we can.

##### 5. "Unto him that smiteth thee on the cheek offer also the other"

It is far better to suffer insult and injury that it is to do wrong.

##### 6. "Give to every man that asketh of thee."

Christ does not command us to give exactly the thing we are asked to give, but rather what is needed. We ought to give generously and cheerfully, but intelligently. For example, when one needs food, clothing and the gospel, he should not be given cash with which to buy more liquor.

#### III. The Rule (Luke 6:31-34)

Very succinctly Christ stated the rule of Christian love, "Do as you would be done by." No higher rule of conduct toward others has ever been given. Note that it is not a negative exhortation, but a positive one. Some would like to interpret it: "Refrain from doing to others what you would not desire them to do to you," but that is not what Christ said. We should act toward others as we wish they would act toward us.

#### IV. The Reward (Luke 6:35-36)

What we measure out to others we may rightfully expect to receive in return. God will measure out to us in proportion as we measure out to others. Frequently we get only small blessings from God because we do so little for others. God rewards His children for all the good deeds which they do for Him and for others from the day of their salvation until they depart this life.

Those who meet the requirements set forth by Christ in the preceding verses will be rewarded fully by the Lord. To those who are faithful in their obedience to Him. He says: "Your reward shall be great."

### British Baptist Leader, Foreign Missionary, Dies

Henry Raymond Williamson, leader of British Baptist work at home and abroad at one time, died in a London hospital November 30. He was 82 years old.

First a missionary to China, sailing in 1908, Williamson in 1939 became the general foreign secretary of the Baptist Missionary Society in Britain. According to the *London Times*, he led the overseas work of the society during World War II.

He retired from his administrative post in 1951, becoming president of the Baptist Union of Great Britain and Ireland.

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## Evangelism

by Thomas H. Shelton

Our State Evangelistic Conference is here, January 9, 10, and 11, 1967. The plans are made; speakers are ready; pastors and laymen are planning to attend. I want to ask a special favor of every church and church leader. This Sunday, January 8, please have special prayer asking God for His presence and power to be upon us in Lexington next week.

God has reminded us these days of a word He gave to Zechariah long ago, "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." Pray earnestly for God's Spirit to work in a mighty way in all our hearts next week.

The Phoenix Hotel tells me there are rooms available. If you can't attend all the sessions, plan to come one day. Remember Monday night is "Family Night." Plan to be one of the more than 2,000 present in this service.

What have you done lately to help someone to be a real witness for Jesus? Study the 1967 edition of the *Pastor's Guide For Training Christian Witnesses*. Dr. W. A. Criswell says of this Guide, "If the pastor could burn into the hearts of all the members of his church the methods and the truths presented in this Guide, he would be able to turn his entire church into a flame of fire for soul-winning." If you don't have a copy of this Guide, write me and I will be happy to send you one.

Please join me in praying daily for a spiritual revival in Kentucky.

## Baptist Student Union

### Somerset Community College

by Dan Yeary

"Constant witnessing" has been the characteristic description of the Baptist Student Union at Somerset Community College for two years. It is quite possible that no other community college BSU has been able to maintain such a consistent program.

The success of the BSU ministry at Somerset is primarily due to the efforts of Ruth Ann Epperson, who has served as BSU president for two years. Her effectiveness as a campus leader plus the dedication of an extremely capable executive council has given the BSU a very significant role in campus student life.



Miss Epperson

Jerry Booher, worship chairman, is also the president of the student government at S.C.C. He has led the council to adopt a growing and effective worship ministry on campus. The weekly program of worship is a "double-header" concept. In an effort to reach the largest number of students, a devotional hour is held at both 12:00 and 1:00 each Thursday. Attendance ranges from 20 to 40 in the two meetings.

Myrna McGahan, described by last year's college director as "Somerset's most outstanding and versatile student" is the communications chairman.

These three students are examples of the quality student that is emerging on the community college campus. Not to be taken lightly is the fact that these students would be leaders at any college or university. Of greater note is the fact that they represent the dedication to Christian witnessing that is alive on the community college campus today.

Their efforts go even beyond the campus. Ten students comprised the first BSU service team which conducted services at the Beacon Hill Church following the State BSU Convention. Sid Morris, Beacon Hill Baptist Church pastor, is also the volunteer director of the BSU at Somerset.

Pulaski Association has recognized the community college as a valid mission field. Their support of the BSU has

been commendable. Each year a growing percentage of Kentucky's finest Baptist students will be attending community colleges. The imperative nature of the BSU ministry will be enhanced. Good foundations for Christian witness await students at Somerset Community College.

## Training Union

### For the Christian, Is It Right Or Wrong?

by James Whaley

Becoming a Christian does not remove a person from the world of reality. And, in the world of reality, there are decisions to be made every day. The church has a responsibility to help its members make decisions which reflect Christian beliefs and ideals.

For the most appropriate help for its members in decision-making, the church looks to its Training Union. Lesson materials offer guidance as church members face the moral and social issues of the day. These materials deal with what may be called the "oughtness" of one's Christian experience in its practical application.

Questions arise in a number of areas, and these questions need answers. For example, "Must the Christian always be honest, or is there a little room for a deviation from that policy? Is the Christian supposed to be more concerned with personal purity and virtue than are the non-Christians? What should be the Christian's attitude toward people of other races and other religious faiths? Should a Christian take seriously the claims of Christ upon his life, or should he simply conform to the world about him when it seems expedient?"

Answers to such questions are not easily found. Even with training and guidance, the answers are not easy. But training and guidance can help.

The church that does not have a Training Union abandons its members to a large degree, to "muddle through" the significant experiences of the Christian life. It offers little planned assistance to the church member who would like to be admonished, "This is the way, walk ye in it."

If your church does not have a Training Union and you would like help in establishing one, write James Whaley, Training Union Department, Baptist Building, Middletown, Kentucky 40043.

## Church Music

### State Board Appoints New Music Sub-committee

The revised organization of the Executive Board of the Kentucky Baptist Convention has provided for a new church music committee to work with the state music department. The music committee is one of several sub-committees of the new operating committee initiated on December 1.



Durham

Mr. Glenn Durham of Harlan was appointed chairman of the music committee. In addition to his printing business and service in his church, Mr. Durham has been serving for several years as associational music director for Upper Cumberland Association.

Other members of the new music committee are Raymond Flinn of Manchester and W. W. Thompson of Jackson, both pastors; and Jesse Gibson, a layman at Clarkson.

The committee is designed to advise and assist the state music secretary and to keep the state board apprised of the work of the state music department.

### Congregational Singing At A Funeral

Glenn Durham relates a recent experience where he used congregational singing very appropriately at a funeral.

Earlier this year, he states, the high school janitor was near death and requested that everyone present sing at his funeral. "I have always wanted to do this," says Durham, "but didn't want to suggest it to the families."

The janitor's wife requested the congregational singing, and Mr. Durham was thrilled to be able to carry out this request. The congregation sang "Leaning on the Everlasting Arms" and "He Leadeth Me." It proved to be one of the best musical contributions ever used at a funeral, according to Mr. Durham.

"I'll always remember: 'And when my task on earth is done, When by thy grace the victory's won', how well they fit the situation of this Christian man who has labored all his life."

Christian funerals would be more inspiring with the use of more congregational singing.

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## Negroes Become Active Members Of Baptist Congregation in Texas

Three Negroes have joined the previously all-white Eastland Street Baptist Church of Fort Worth, Texas. It has become the first white Southern Baptist church in the city with a local Negro family in its membership.

The small church in a racially-changing area is also the first Baptist church in the city to begin an all-out program aimed specifically at encouraging Negro families to come to a white church, said the pastor, Dave Fillpot.

The congregation of about 300 voted last spring to accept all members, regardless of race. That decision, which was not unanimous, was made after several months of study initiated last fall when the church passed a resolution which read, in part:

"As all men are created in the image of God, and God loved all men and sent

his Son to redeem all—the church must be willing to minister to every person regardless of race."

Along with the decision came the idea to set up weekly programs to attract Negro young people. Now Negro youngsters of elementary age meet with white youngsters every Thursday afternoon after school at the church. They sing, have refreshments, read the Bible together and take part in handicraft projects.

On Friday nights about 35 teen-agers from the Negro neighborhood have been meeting at the church for recreation and religious discussions. They have been joined by about an equal number of students from the Baptist student unions at Arlington State College and Texas Wesleyan College. (BP)

## Brotherhood

### Baptist Men's Day Scheduled January 22

by Forrest Sawyer

Thousands of churches throughout the Southern Baptist Convention will turn their attention January 22 to missions, particularly the involvement of men.

The occasion is Baptist Men's Day, now in its 37th years as an annual observance sponsored by the Brotherhood Commission and state Brotherhood departments.

More than 250,000 men are expected to take part in the event emphasizing missionary education.

For instance, missions may be the topic for discussion at the prayer meeting on Wednesday preceding the Baptist Men's Day. A fellowship meal with a mission speaker is suggested for Friday night.

Other churches will conduct a retreat on Friday night and Saturday at a camp, club house, or lodge to consider in depth the subject, "The Family Witnessing."

Many churches are expected to conduct a prayer breakfast on Sunday morning, using recorded messages by the executive secretaries of the Home and Foreign Boards and the Brotherhood Commission from the packet.

Laymen and pastors will bring messages on missions and involvement of men at the morning worship service. Topic for three-minute testimonies by men are "The Mission of the Church," "Missions, a Personal Responsibility,"

"My Church in Mission Action," or, "Making Our Mission Meaningful—Study and Action."

Men's choirs will highlight the emphasis at worship services Sunday night.

George W. Schroeder, executive secretary of the Brotherhood Commission, gave this report of last year's activities for Baptist Men's Day in 17,060 churches:

"Two out of five churches kicked off Baptist Men's Day with a men's fellowship meal. Men gave their testimonies in seven out of ten churches during the departmental assemblies of the Sunday School and Training Union.

Men delivered messages during the worship services in four out of five churches, with a layman reading the Scripture passage in every church."

"Thirteen men in nine out of ten churches provided special music preceding the main message. Persons made professions of faith in every seventh church while men visited the unsaved in one out of three churches. Half of the churches reported an addition and a third averaged seven rededications."

Many churches reported they observed Baptist Men's Day, although they had no organized Baptist Men' units in their church.

### Graham to Speak at Texas Education Convocation

Evangelist Billy Graham will deliver the keynote address at a major convocation on Christian education in Dallas on January 23, officials of Dallas Baptist College have announced.

The Dallas school will serve as host for the meeting.

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## Prayer Support Urged as Planning Begins for Crusade of the Americas

A plea for Baptists throughout North, South and Central America to devote a day of prayer for a 1969 Baptist hemispheric-wide evangelistic effort was issued at Mexico City during a meeting of the Directory Council of the Crusade of Americas.

Date suggested for the day of prayer was Sunday, January 8, 1967, and the second Sunday in January in 1968 and 1969.

The call to prayer was issued by Reubens Lopez, president of the crusade of Americas organization and pastor from Sao Paulo, Brazil.

In other major action, the Directory Council, which functions as the executive committee of the crusade organization, adopted a \$94,000 budget for its central coordinating committee.

The budget, which will be contributed to by Baptist bodies participating in the crusade, will cover the expenses of the central coordinating committee, and the five regional coordinators' offices for the crusade, with exception of the regional coordinator's office for North America, which will be financed by the division of evangelism of the Southern Baptist Home Mission Board.

The tentative 1967 budget does not

include amounts to be used for local arrangements in each country or by each Baptist body participating in the crusade, but only for the hemispheric-wide organization.

A tentative calendar was outlined during the meeting here, calling for the next meeting of the big 50-member central coordinating committee to be held at Southern Baptist Theological Seminary at Louisville on July 25-28 of 1967.

Tentative plans were outlined for a Hemispheric Baptist Laymen's Evangelistic Clinic to be held in Rio de Janeiro, Brazil, in July of 1968.

Plans call for inviting 750 laymen from throughout the hemisphere to attend the meeting. Baptists from North America would be asked to pay a \$250 registration fee and pay their own expenses to the meeting. The registration fee would be used to help defray expenses of South American laymen.

A 15-member committee is to be appointed to handle details for the laymen's meeting. Although the entire committee was not announced at the meeting, it was disclosed that Owen Cooper, Baptist layman from Yazoo City, Mississippi, had been requested to be chairman of the committee.



### No Federal Grants

Some of the sincere members of our Baptist churches are laboring under the false idea that the Kentucky Baptist Convention has approved getting federal or government grants, direct gifts, for our Baptist schools. This is not so. Never has been. I hope it never will be.

We have not heard any Baptist leader voice such a request in public, nor has it ever come up for a vote at the Board, or a regular Convention.

We do not want grants. We do not want "something for nothing." We do not want the government to pay for our Baptist colleges.

### What Did We Do?

At least twice in the last dozen years the Convention has allowed one of our Baptist Colleges to borrow money from an agency of the government to build buildings. This is a loan, not a grant. It is being repaid year by year, 100% on the dollar, with interest which covers the cost of handling the money. These are government LOANS—not grants, not gifts, not "aid," not the government paying for our colleges: it is Baptists borrowing from their own collective selves (the government), and paying back every cent of it—with interest. For this service, the government requires only that we make our payments. It has no control over our presidents, trustees, teachers, pupils, or courses of study. We simply got the loan at a rate of interest lower than through banks or insurance companies—and for a longer term of years. But never say again that Baptists did other than make a loan from a government agency—whose money comes from us, through taxes, through buying government bonds, etc.

### What Now?

The regular meeting of the Kentucky Baptist Convention November 17, simply made it possible for the trustees of our institutions to use their judgment in considering. Nothing more. So, next time you read or hear about "grants," just know that someone is talking through his hat!

Harold G. Sanders

WESTERN RECORDER

## Henry Criticizes Anti-intellectual Trends Among Evangelical Christians

Anti-intellectual trends among evangelicals are as much a threat to the survival of Christianity as an anti-evangelical temper among liberals, the editor of *Christianity Today*, Carl F. H. Henry, said at New Orleans Baptist Seminary.

Henry, chairman of the recent World

Congress on Evangelism in Berlin, addressed the second annual Southern Baptist Evangelism Workshop at the seminary.

He called for the emergence of theologian-evangelists and evangelist-theologians, saying that Christianity must aspire to theological renewal if it is to become a strong intellectual force in the closing third of the twentieth century.

"The ferment of ideas in the modern world places new demands upon evangelical Christianity for a bold and competent articulation of the Christian interpretation of life and reality," Henry said.

"Every evangelical seminary and college needs to be called afresh to theological earnestness and biblical studies," he said.

Henry also called for evangelical Christianity "to bring itself effectively under the word of God in the correlation of Christian conviction with all the currents of modern living." (BP)

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