


WESTERN RECORDER
JANUARY 26, 1967

U. S. CAPITOL, WASHINGTON—W. Barry Garrett, staff member of the Baptist Joint Committee on Public Affairs, believes that legislation which will proceed from the 90th Congress is sure to stir new battles on the perennial question of separation of church and state. (See his news analysis for Baptist Press on page 7.) In other Congressional action, Kentucky Baptist layman Carl Perkins, Democratic representative from Kentucky's seventh district, was named chairman of the House Committee on Education and Labor, to succeed ousted chairman Adam Clayton Powell. (Story on page 8.)



GLEANINGS FROM THE FIELD

MRS. M. B. MORRIS, who has served as a teacher and superintendent of intermediates in the Sunday School at the Harrodsburg, Kentucky, Baptist Church for 50 years, was honored by her intermediate department on a recent Sunday in the church. Many of the young persons whom she has taught are currently serving as pastors and missionaries. Pastor of the Harrodsburg church is Wallace H. Carrier.

A RECENT SURVEY taken in Poland has revealed that only one in every 12,000 persons in that country is a Baptist. The major Protestant denomination there is the Augsburg Evangelical Church.

P. C. ARBRA of Louisville has a locomotive bell from an old steam engine which he is willing to give to any Kentucky Baptist congregation as a bell for their church. Interested parties should call him at 451-2997 in Louisville.

MISS LILA WATSON of Deland, Florida, a retired SBC missionary, recently returned to the Sunday School Board a \$10.00 check which was issued to her more than 20 years ago in payment for an article which she wrote for a Board publication. She discovered the check in its unopened envelope among some other papers. The Board promptly issued Miss Watson another \$10.00 check.

Tattnall Square Church Calls New Pastor

The Tattnall Square Baptist Church at Macon, Georgia, has named Byron M. Wilkinson, pastor of the Hatcher Memorial Baptist Church in Richmond, Virginia, its new pastor, effective February 1.

Tattnall Square has been without a pastor since Thomas J. Holmes and two other staff members were fired September 25 in a hassle over integration of worship services.

Holmes is now vice-president for public relations at Mercer University (Baptist) here. Tattnall Square church is located at the corner of the Mercer campus.

Wilkinson has been pastor at the Richmond church since September 1, 1957. Prior pastorates were First Baptist Church in Griffin, Georgia; Grove Avenue Baptist Church in Richmond and

W. L. CHELF, former pastor of Franklin Cross Roads Baptist Church in Kentucky, is available for interim and supply work throughout the State. He served the Franklin Cross Roads Church for more than 30 years.

SCOTTISH BAPTISTS will celebrate their 100th anniversary during 1969. The celebration will be preceded by two years of evangelistic crusades to be held at various places throughout Scotland. Southern Baptist evangelists from the United States will participate in some of the crusades.

SLATE BRANCH BAPTIST CHURCH, Pulaski County Association, ordained Allen Mayfield and Carl Girdler as deacons on Sunday, December 11. Louis Shepherd, associational missionary, served as moderator of the council, and Boyce Jones, pastor of Piney Grove Baptist Church, preached the sermon. J. S. New is pastor of the church.

FIRST BAPTIST CHURCH, Ashland, Kentucky, has voted to employ John Hutton as a full-time staff member during the summer of 1967. He will serve primarily in a youth and recreation program. A former member of Ashland's First Church, he is a graduate of the University of Kentucky and is currently a first-year student at Princeton Theological Seminary in Princeton, New Jersey.

First Baptist Church in Lakeland, Florida.

A native of Huntington, West Virginia, he is a trustee of Southern Baptist Theological Seminary, Louisville, and is a graduate of Marshall University, Huntington, West Virginia, and Southern Seminary, Louisville. (BP)

MISS BERTHA JANE MARSHALL, who was serving as a nurse at Kentucky Baptist Hospital, Louisville, when appointed a missionary in 1957, will be spending her furlough this year at 216 W. Indiana St., Evansville, Indiana. She is a native of Evansville.

S. L. HARRIS, dean of students at Wayland Baptist College, Plainview, Texas, has been named a consultant in the SEC Sunday School Board's student department. He will specialize in organization and leadership in student work in a key position in the department's administrative section.

RAY SUMMERS, former professor of New Testament at Southern Seminary in Louisville, and currently chairman of the religion department at Baylor University, Waco, Texas, will deliver the 1967 Day - Higginbotham lectures at Southwestern Baptist Seminary in Fort Worth, February 14-17. The general theme for his message is "Current Areas of Gospel Study."

UNION BAPTIST CHURCH in Harrison County, Kentucky, recently presented to Donald Doyle a citation for 17 years of perfect attendance in Sunday School. Jerry Neale is pastor of the church.

THE WESTERN RECORDER reported erroneously in the January 12 issue that Ben Mitchell, retiring superintendent of missions for the Long Run Association, and Mrs. Mitchell were presented a home by the association. No such presentation was made to the Mitchells.

BILL RAY, minister of education at First Baptist Church, Somerset, Kentucky, for the past eight years, has resigned to accept a similar position at Woodland Hills Baptist Church in Jackson, Mississippi. His ministry will begin in the Mississippi church about February 1.

A Positive Approach to Religion and Public Education

by SABIN P. LANDRY, JR.

Nothing in recent years has so aroused the interest of Southern Baptists about the relationship of religion to public education as the Supreme Court's 1962 and 1963 prayer and Bible-reading decisions. Despite the rise of interest, however, Southern Baptists generally have not confronted the problem in a positive way. For the most part, reaction has been limited to praise or protest of the Court's rulings, to expressions of favor or disfavor toward Constitutional amendments, or to assertions of what cannot be done. Comparatively little of what can be done has been seriously proposed or undertaken.

More Religious Training Needed

At last there does seem to be developing, however, an awareness that modern complex social problems, growing secularism and the increasingly difficult task of Christian character development demand more religious training for children and youth than most of them are now receiving, however good that may be.

Two legally permissible approaches should warrant serious study and evaluation as possible and proper channels of action.

The most popular approach now being used in many areas is the program of *weekday religious education*, conducted usually by a group of cooperating churches and operated on a released or dismissed time basis.

The released time arrangement calls for the excusing of pupils from school for one or two hours weekly, upon the written request of parents, for attendance at religion classes held in nearby facilities. The principal advantage of released time over dismissed time is the opportunity it affords for scheduling religion classes during morning hours rather than only during late afternoon hours.

Dismissed Time Plan

The dismissed time arrangement, on the other hand, usually provides for the dismissal of all pupils from school one hour earlier than customary one day a week. This plan involves less inconvenience for school officials, but where school buses are used for transporting pupils, serious difficulties may be met in working out satisfactory transportation provisions for those who attend religious classes near the school.

Furthermore, such an arrangement may tend to relegate religion to a peripheral status and to make it an adjunct rather than a primary aspect of the educational life of the pupil.

Since the weekday religious education approach affords churches the freedom to determine the kind of teaching to be offered in the religion classes, it is perhaps preferable to other possible approaches for relating religion to the educational development of students. It not only allows for the positive teaching of religion (by teachers approved by the churches), which cannot be done in the public school, but allows also an emphasis on personal commitment and church membership not possible in public education.

Since the Supreme Court has specifically declared the program of weekday religious education to be constitutionally sound in the *Zorach* case of 1952, there is no question of its constitutional validity. Today it offers churches the opportunity to relate religion to the knowledge being amassed in the classroom. It requires only the conviction and initiative of a community that weekday re-

SABIN P. LANDRY, JR. is associate professor of religious education at Southern Baptist Seminary, Louisville, Kentucky. He was chairman of a special study of religion in the public schools of Louisville in 1963 and has lectured widely on the subject which he discusses here.

ligious teaching is essential to the well-being of its children.

A second possible approach is the *objective study of religion* in the public schools, sometimes erroneously called "teaching about religion."

Admittedly, this approach has aroused controversy, and views extending across the whole spectrum from one extreme to the other have been voiced.

There is danger, of course, that any matter may be oversimplified; but it seems fair to say that those who have opposed the objective study approach have done so principally on three grounds: (1) that, if the Bible is used, it will be secularized; (2) that the place for religious teaching is in the home or church; and (3) that doctrinal beliefs will be distorted or minimized. Surely these are objections which, if valid cannot be brushed aside lightly. But they would seem to be largely irrelevant to the type of program advanced by the American Council on Education.

The Council's plan rose from the conviction that, if the general education program in the public school covers practically everything else that is vital,

yet excludes religion entirely, it tends to create the impression that religion is peripheral to education.

At the same time, however, the Council has taken a firm position against religious instruction—in the sense of *indoctrination*—in tax-supported schools. That is the reason it has so painstakingly avoided using the word "teach," which might mean "indoctrinate," and has used instead the phrase "the guided study of religions" in its proposal.

Basically, the plan calls for including in the public school programs religious subject matter wherever it is intrinsically related to a given school discipline.

Religion in the Curriculum

This means that the study of literature should include the religious classics, on the grounds that school children should not be encouraged to read great writings and to explore the motivations of authors without considering seriously those great religious movements which have influenced the course of history. It means that the social studies program should provide consideration of religious institutions as well as those related to business, industry, public service, government, etc., on the grounds that, if teachers conduct visits with pupils to stores, labor unions, city halls and factories, they should not pointedly avoid visits to churches.

Conceded: there is a dearth of teachers who are capable of giving the kind of direction called for in the proposals for objective study of religion in the public school. But this does not mean that teachers cannot be trained for the task.

Positive Plans Needed

The point is this—the time seems to have come when Southern Baptists should move from a negative to a positive stance with regard to the problem of relating religion to the educational lives of their children. The two proposals outlined here, one available now, the other for use in the future, may not be final answers to the need. At the present time, however, they seem to offer the best opportunities for constructively approaching the problem; and, at the least, they offer bases upon which debate—looking toward the eventuation of a program even more effective—may proceed.

To say that the primary places for religious instruction are the home and the church is one thing. But to say that both the home and church cannot or should not utilize all proper and available channels for assistance in the growing secularism of our society seems self-defeating.

WESTERN RECORDER
 "Earnestly Contend for the Faith Which was Once for All Delivered to the Saints"—Jude 3

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Another Sign of the Times

Several months ago a Baptist hospital in Arkansas asked for and received permission to cut its ties with the Arkansas Baptist Convention. This was the first Baptist institution known to take such a step.

Doubtlessly in the debate over whether or not to release this hospital from denominational control, someone remarked or at least thought, "You can be certain the Roman Catholics would never give up one of their institutions." But that is how wrong we can be in these unprecedented days of adjustment to rapidly-changing social conditions.

It has happened. Webster College in suburban St. Louis, a Roman Catholic school for 51 years, has ceased to be a Catholic institution. Transfer of ownership and operation of Webster from a religious order to a lay board of trustees is taking place. Furthermore, the college president, Miss Jacqueline Grennan, has asked to be relieved from her religious vows as a member of the Sisters of Loretto. She will continue to be the school's president.

Why did Webster ask for release from Roman Catholic control? Why did Cardinal Ritter grant such an unusual request? Why did the college president ask for freedom from her religious order vows, and why was this granted? Does any of this have anything to say to Baptists about the future of our schools?

Hasty conclusions should not be drawn from the action of Webster College. Roman Catholics are not about to give up all their schools and go out of the education business. The action does indicate, however, that under some circumstances both the college and its religious sponsors would be better off without being tied together.

The National Observer, a generally dependable news source, in reporting on the Webster action says similar steps will be taken by other Catholic colleges and universities. The University of Portland in Oregon at a meeting scheduled for January 23 was expected to ask for transfer of control of the 1,750-student university from an order of priests to an independent board of regents. St. Louis University in St. Louis, Fordham University in New York City and St. John's University in Collegeville, Minnesota, are real possibilities for a similar move according to Catholic education specialists.

James C. Donahue, a Catholic education expert, calls the secularization of Webster "the beginning of a trend" that could remove many Catholic colleges from direct church control. Fordham University

President, Leo McLaughlin and Notre Dame University President, Theodore Hesburgh, were quick to agree with Donahue.

With only the news reports for information, it would be impossible to know all that is involved in this action, which is the first of its kind known in Roman Catholic higher education in America. The reports do include some points that are interesting and may well be a reminder of things ahead for many church-related schools.

In the first place, it is clear Webster is no longer a Roman Catholic institution in the same sense it once was. President Grennan pointed out that the Loretto Sisters who owned and operated the college now make up only one per cent of the staff, four per cent of the student body, 25% of the faculty and 60% of the administration. Only the board of directors was 100% Roman Catholic.

Furthermore, a change from Catholic control to an independent board of trustees means financial advantage for the college. Interested benefactors would be reluctant to give to an institution controlled by a 100% Catholic board of directors. Now these benefactors can become trustees and help direct the use of their contributions. The announcement that a leading St. Louis citizen has agreed to become board chairman is significant.

Another important consideration is the position of President Grennan that tight control of the college by the church is opposed to the very nature of higher education. Here the president had reference to academic freedom which is indispensable for higher education but which is hard to maintain when the school is controlled by a church with dogmatic positions on many issues under investigation in the classroom. Webster College is well known for its innovation and experimental education and such an approach naturally will always run into conflict with traditional doctrine. To be free to pursue her educational ministry, President Grennan feels she must be released from obedience to the Roman Catholic hierarchy. This is very significant.

What, if anything, does this say to Baptists? It says a lot, though there are major differences between Baptists with a tradition of freedom and Roman Catholicism with a record of strict hierarchal control.

There may not be a Baptist college that has moved as far from its denominational purpose and connections as has Webster from Roman Catholicism, but the same tides are moving in. The percentage of Baptist staff

members, student body and faculty has declined in recent years in most Baptist schools. In most of our Baptist colleges only the trustees are 100% Baptist.

And this strict control by Baptist trustees of schools which are becoming more and more secular in outlook and approach to education is not always considered an asset. Some Southern Baptist schools have already attempted to get relief from the 100% Baptist requirement for trustees. The feeling is that more support would be available if those who gave to the college could be board members and help direct the college program and expenditures.

Strict Baptist control is hampering financial help from other directions. Webster College had no problem on use of public funds because Roman Catholics have always taken what they could get from government sources. Baptist colleges, however, have been generally prevented from taking government funds by the historic Baptist interpretation of separation of church and state. Right now even government loans are proving very divisive, and the battle on government grants has not even started. It will surely start, though, sooner than we think because of the battle for survival of Baptist schools.

The problem of academic freedom and church control in Baptist colleges is in the background right now but only because of the preoccupation with finances. In spite of our great claims for free investigation and discussion, the majority of Baptists who supports our college financially does not believe in academic freedom as understood by most university professors. Evolution and modern critical views of the Bible are but two examples of classroom discussion fraught with divisive controversy for Baptists.

The action of Webster College is more of a sign of the times than it might first appear. Don't be surprised if within a decade several Baptist colleges have made a similar request. We would do well now to prepare for such a moment. Now is the time for creative thinking, wholesome discussion and debate instead of deifying tradition and making charges and counter-charges.

It is apparent that Webster College feels better off by being released from Catholic control, and the Catholic authorities feel the Church is better off in letting Webster go. The same could be true for some Baptist colleges and their Baptist sponsors.

BAPTIST FORUM



"shun the very appearance of evil" and "do all to the glory of God." Campbellsville, Ky. Leslie Chadwick

Thanks to Mr. Green

Dear Editor:

I have just finished reading the article "Musical Arteriosclerosis," by Randall Green. My hat goes off to him. Many times I have thought, "How long, O Lord, how long," in reference to the average musical programs of our churches.

Much of the music seems to be written in the minor key, and when rendered sounds more like a funeral dirge than a song of rejoicing and praise. I made mention of this and was told, all nature is set up in a minor key. All nature is under a curse, are we to take our expressions of adoration from this? I believe not.

What could be a better expression of our love than to hear a congregation of one or several hundred voices beam out the witness of "How Firm a Foundation," "Amazing Grace," "My Jesus I love Thee?" Instead our song services have turned out to be a second class amateur contest, each contestant trying to imitate some TV personality with his facial expression and mannerisms.

Personally, I believe God is more pleased when the masses blend their voices in praise and thanksgiving, in language all can understand. It's fine to know music but real praise comes from the heart. It's better for a life to bear witness to the words uttered. Cincinnati, Ohio Rita Marburg

(FORUM CONTINUED ON PAGE 10)

Greatest Error Ever

Dear Editor:

Let me go on record as saying that I believe the decision made at the last session of the Kentucky Baptist Convention to reverse the June decision was the greatest error ever made in Southern Baptist history. But this is just a part of the burden that is on my heart. Another part of that burden is that of the growing popularity of dancing.

An article appeared in the December 8 edition of the Western Recorder written by a 15-year-old girl entitled, "What's Wrong With Dancing?" This attempt to twist the Scripture around to satisfy one's own worldly desire is very obvious to anyone who loves the Lord. I was challenged to go searching for other articles which I felt might have encouraged such an attempt on the part of this young lady. This search led me to an article in the October 27 edition which bore the title, "Happiness and Christianity." The author strongly upheld the use of our church buildings as dance halls for our young people.

A very appropriate counter-attack appeared in the November 24 edition of the Western Recorder bearing the title, "Real Happiness." Then, in this last edition of December 15, another article appeared in defense of square dancing

submitted, I presume, by another good Baptist, and an adult.

My heart is rent and my face flushes with shame as I see this indication of the deterioration of our Christian faith and morals. In the forsaking of the historical principle of separation of Church and State I see a dying church. In the approval of dancing I see the result of that dying Church. Baptists, young and old alike, are dying within; eaten away by a malignancy that has only one cure: get back in the center of the will of God, and follow His teachings as suggested in II Chronicles 7:14.

It must not be overlooked that these two articles which uphold the 15-year-old girl were written by adults, parents, and leaders of our younger generation; though this leadership is of a deteriorating nature. If this is any indication of the rule rather than the exception, then our young people and our nation are in great danger.

If the Word of God will not win our young people to Himself, certainly the use of worldly things will result only in a greater gulf between them and God. Yet all Baptists, yea, all Christians challenge our young people by living strong, pure, unspotted, separated, consistent lives showing forth the love and compassion of our Lord, Jesus Christ, as we

Foreign Board Uses Advance Gifts in Overseas Work; Names Worker for Radio-TV Ministry

Baker J. Cauthen, executive secretary of the SBC Foreign Mission Board, announced in the Board's monthly meeting January 12 that at the end of the year the Board received \$1,829,531 of Co-operative Program advance funds.

This was the Board's share of money received by the Executive Committee of the Southern Baptist Convention after the operating budget of the Convention was met in late November. (The money was divided between the Foreign and Home Mission Boards, with the Foreign Board getting two thirds.)

The Board designated all of the 1966 Advance funds for its overseas work: \$500,000 for Latin America, \$500,000 for the Orient, \$250,000 for Africa, \$250,000 for Europe and the Middle East, \$100,000 for relief to be used anywhere there is need, and \$229,531 for special projects in evangelism and church development across the world.

Other Board actions included the appointment of Mr. and George F. Livingston, Jr., as career missionaries for Colombia and the employment of Rev.

and Mrs. Samuel Choy, of Honolulu, Hawaii, as missionary associates for Korea. (Associates are employed for a specific period—for Korea, five years—in contrast to regular missionary appointment with expectation of lifetime service.)

Choy, now director of the church development division of the Hawaii Baptist Convention, expects to do religious education work in Korea; Livingston, budget analyst for a firm in Fort Worth, will assist in the administration of mission business affairs in Colombia.

The Board named E. Wesley Miller, a missionary associate, to be radio and television representative for Europe and the Middle East.

Miller, former chief engineer for the SBC Radio-TV Commission, Fort Worth, was employed by the Board in 1963 to serve at the Baptist radio and recording studio in Ruschlikon, Switzerland. In addition to his work there he has recently assisted in the establishment of a Baptist studio in Beirut, Lebanon, which will provide a radio ministry

Lexington Baptist Pastor Writes New Broadman Book

Walter K. Price, pastor of Woodland Avenue Baptist Church, Lexington, is the author of *Channels for Power*, a book published recently by Broadman Press at Nashville.

The book is an examination of the role of the Holy Spirit in the Christian life.

A graduate of the University of Kentucky and Southern Baptist Seminary, Price served as pastor of Davids Ford Baptist Church, Lexington, from 1953 to 1955 and as pastor of First Baptist Church, Danville, from 1955 to 1957. He has also worked in full-time evangelism.

throughout the Arab world.

John Hughey, secretary for Europe and the Middle East, reported that "One of the most encouraging developments of 1966 was the guarantee of religious liberty by a new constitution in Spain." (The constitution, overwhelmingly approved in a national referendum in December, provides that the State will assume the protection of religious freedom.)

Greater religious freedom has already brought changes in Spain, Hughey reported. In December the first Baptist book store ever to operate in Spain was opened to the public in Barcelona. Previously, the sale of evangelical literature was restricted mainly to church members and their friends.

Winston Crawley, secretary for the Orient, sent his report from Hong Kong, where he has been making his headquarters since September. He requested prayer for the Orient Mission Conference to be held in Hong Kong, March 28-April 6.

H. Cornell Goerner, secretary for Africa, expects to leave February 6 for a six-week trip to Africa. He will go first to Nigeria, where he hopes to visit the capital city of each of the four major political regions. "It is important that we keep in close touch with the political situation and stand ready to revise plans for our missionary work in the event of any major political change," he said.

Church - State Battles to Issue from Congress Actions

by W. BARRY GARRETT

The rapid-fire developments of the first week of the 90th Congress of the United States forecasts many stormy battles on issues of concern to church people.

Both the House of Representatives and the Senate opened with prayers led by their chaplains. The House members said in unison the Lord's Prayer before they plunged headlong into the bloody fight over the seating of Congressman Adam C. Powell (D., N. Y.), who is also pastor of the Abyssinian Baptist Church of Harlem.

In the Senate the constitutional prayer amendment issue was again put in the hopper by Sen. Everett McKinley Dirksen (R., Ill.) who led an unsuccessful fight last year for prayers in public schools. The 1967 version of his proposal is a considerable modification of his 1966 resolution. (See related story on this page.)

Sen. Sam J. Erwin, Jr. (D., N. C.) also has reintroduced his bill for "judicial review" of the constitutionality of certain measures involving government aids through religious agencies.

Erwin's bill passed the Senate last year with little difficulty, but snagged in the House where Rep. Emanuel Celler

(D., N. Y.) chairman of the House Judiciary Committee, is known to be strongly opposed to it.

Lyndon B. Johnson's State of the Union message also indicated some of the issues ahead. Church leaders and groups throughout the country are taking varying stands on the Vietnam war. The activities of religious groups in relation to the war may pose a new church-state problem to the nation.

The president's recommendations about continued public aid for population control and family planning projects is certain to raise important religious liberty

issues from some quarters.

Some of the issues that will occupy the attention of church groups are: the implementation of the model cities programs, the expansion of housing programs, the care of the sick and aging;

The education of the underprivileged, reconsideration of third-class postal rates, the problems of privacy involved in wiretapping and electronic eavesdropping, crime and rioting, civil rights.

In short, federal, state and local attempts to solve the problems of modern society will increasingly attract church concern by all religious groups. (BP)

Dirksen Introduces Revised Version of His "Prayer Amendment" to 90th Congress

Senator Everett McKinley Dirksen (R., Ill.) has offered a much revised Constitutional "Prayer Amendment" to the 90th Congress in which he backs away from some of the basic concepts of his 1966 proposal.

Last year the Senator pushed for an amendment that would "provide for" and "permit" voluntary recitation of prayers by students and other persons in public buildings. It would have been a grant of a measure of religious powers to public authorities.

The new revised version of the Dirksen Amendment says:

"Nothing in this Constitution shall abridge the right of persons lawfully assembled, in any public building which is supported in whole or in part through the expenditure of public funds, to participate in non-denominational prayer."

The new language of the 1967 revised version seems to back away from some of the difficulties of last year's proposal. Has Sen. Dirksen now backed into a new set of troubles?

Many questions are apparent on the surface of the new proposal.

►1. Do persons have to be "lawfully assembled" in order to pray while in a public building? If so, what does "lawful assembly" mean? Does it mean an assemblage gathered by the law and

therefore a "captive audience"? If a "captive audience" is to be a "prayer meeting," who is to lead it?

►2. Does the new draft mean that "ecumenical prayer" is approved for lawful assemblies but denominational ways of praying are forbidden? How about personal prayers that express personal needs. Who is to decide which prayers are approved and which are disapproved?

►3. If lawful assembly simply means using the rights now guaranteed by the First Amendment, is the new language an open door to "pray in" lobby sessions in Congress or in other public places? How long may such "prayer meetings" last?

The First Amendment, that has been so basic for the protection of the rights of the people, says:

Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceable to assemble, and to petition the government for a redress of grievances."

Many constitutional authorities hold that the whole Bill of Rights (the first 10 amendments to the Constitution) should be considered unamendable. (BP)

ATTENTION!

KENTUCKY V.B.S. CLINICS

FEBRUARY 28—
First Baptist Church
Hopkinsville

MARCH 2—
Immanuel Baptist Church
Lexington

9:30 A.M. - 3:45 P.M.



Sibley C. Burnett

Associational faculties are now being selected by the associational leadership to attend. A full faculty may consist of seven or eight persons.

ALL V.B.S. WORKERS are invited to attend

Two faculties for the State Clinics have been secured. One faculty will lead conferences for associational team members while the other leads conferences for church V.B.S. workers.

Sibley C. Burnett of the Baptist Sunday School Board will be one of the faculty members. All faculty members are experienced in Vacation Bible School work. A list of faculty members will appear in a later issue of the Western Recorder.

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Immanuel Temple, Henderson, Calls Associate Pastor

John M. DeVoss, minister of education at Winstanley Baptist Church, East St. Louis, Illinois, has been called as associate pastor of Immanuel Baptist Temple, Henderson, Kentucky.



DeVoss

At Immanuel his duties will include directing the church choir and helping to enlist and train workers for the educational program of the church.

The educational program of the Henderson church will be greatly expanded when the congregation moves into the new educational building, now under construction.

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Powell's Committee Chairmanship Goes to Kentucky Baptist Layman

A Baptist layman from Kentucky succeeded a Baptist minister as chairman of the powerful Committee on Education and Labor of the House of Representatives in the U.S. Congress.

Rep. Carl Perkins, a Kentucky Democrat, is the new committee chairman. He succeeds Rep. Adam Clayton Powell (D., N. Y.), also a minister of the Abyssinian Baptist Church of Harlem, who was deposed by the Democratic Party caucus, on alleged unethical conduct charges.

The House of Representatives also refused to seat Congressman Powell in the 90th Congress, pending a "trial" by a nine-member committee to be appointed by the Speaker of the House, Rep. John W. McCormack (D., Mass.). The committee is to report its recommendations to the House within five weeks after its appointment.

Washington Baptist Church Member

Perkins is a member of the Congress Heights Baptist Church in the District of Columbia, but he attends the Groveton Baptist Church, Alexandria, Virginia of which A. Lincoln Smith is pastor. Smith baptized the Kentucky Congressman in 1946 while he was pastor of the Congress Heights Church.

Powell has been widely publicized and criticized for his flamboyant attitudes and conduct. The only charge that has been publicly stated against him in Congress is that he has used public funds for private purposes.

The New York Congressman, however, has been convicted for libel in the state of New York. He has been held in

criminal contempt of court in New York. He also faces a sentence of a year and 90 days in jail.

Public opinion throughout the nation, except in his own home district in Harlem, has risen against Powell for his alleged disregard for the law in New York, his reported consorting with women, liquor drinking, as well as "high" living in general.

On the other hand, Perkins is a quiet man who has not occupied the limelight of publicity but who is reputed to be a hard-working, faithful member of Congress.

Both men have been on the liberal side of social legislation designed to help underprivileged people. Powell's interest focused on the plight of poor Negroes, while Perkins, who comes from an underprivileged Kentucky region, has fought for relief of migrant workers and for the poor in other areas of the nation.

Under Powell's chairmanship much of the "Great Society" legislation has been enacted into law. Perkins, however, was chairman of a subcommittee of Powell's committee and also pushed for the legislation.

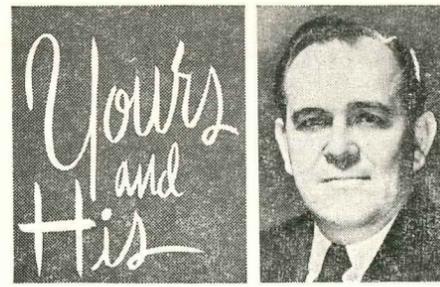
Many Negro leaders, while not condoning any alleged misconduct on the part of Congressman Powell, have sought to make his ouster a race issue. Others, however, have said that if he were not a Negro he would have been ousted earlier than he was.

Some Congressmen and others opposed the action against Powell on the grounds that he was not given a fair trial before punitive action was taken against him. They claim that "due process of law" was not granted to him in his troubles with Congress. (BP)

Danville Church to Hear Bethel Touring Choir

The Bethel College male chorus of St. Paul, Minnesota, will be presented in concert at the Lexington Avenue Baptist Church, Danville, on Sunday, January 29, at 7:00 p.m.

The chorus is currently on a tour which includes Iowa, Illinois, Ohio, Kentucky, Tennessee, Georgia and Florida.



I Made a Mistake

If you read last week's column, you will note that I said that Christian Education Sunday was February 16—well, that's Thursday, and the real date is CHRISTIAN EDUCATION SUNDAY, FEBRUARY 19. So, change your calendar. By the way, I hope that you will greatly strengthen the cause of our Baptist Schools, BSU Centers and Camps by a worthy observance of this day. Whet the appetite for your Baptist young people to attend one of our fine Baptist colleges—they are the best and healthiest they have been in this generation.

Churches Growing In CP Giving

Thank you, pastors, for sending in your cards entitled "Sharing our Co-operative Program Plans." We asked four questions: (1) month new budget starts, (2) will you pray for your budget committee and church to do more for missions? (3) We have revised our budget and increased our gifts; and

(4) In our new budget we plan to give an increased percentage or amount of dollars MORE THAN in the last budget. Here are some more of your responses:

Isaac McDonald, Lone Oak Baptist, Paducah (whose church burned a year ago), said in our new budget we will give \$16,000 to the world mission through the CP; **Guy M. Deane, Jr.**, First Church Jenkins, "In our new budget we will give 12% more . . ."; **Charles H. Mitchell**, "we will give \$400 more"; **John C. Huffman** (President of our Convention), First church, Mayfield, "We will give 13% . . . \$2,000 more to world missions"; **W. L. Garrison**, Bellevue Church, "We plan to give 10% . . ."; **Richard Carlton**, Shively Baptist, Louisville, "We plan to give \$15%, or \$11,141 to world missions"; and they revised their current budget by \$2,000; **Harl Ray Lewis**, Park Avenue Paducah, "We want to have a larger part in missions, and will pray . . ."; **Heston Hatcher**, Upper Silver Creek Church in Tates Creek Association, "We want a larger part and will pray . . . we presented the first budget in the history of the church and it was approved, and we will give four percent to CP and two percent for association. . ."

More later—"of such is the kingdom of God" to come.



Curry



Copass



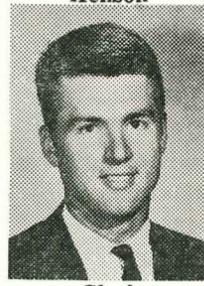
Sapp



Shultz



Henson



Clark

Southern Seminary Degrees Will Be Awarded to 17 Students from Kentucky

Seventeen students from Kentucky are among the more than 100 from throughout the Southern Baptist Convention who are scheduled to receive degrees from Southern Baptist Seminary at Louisville January 27. Commencement exercises are at 10:00 a.m. in the Seminary's Alumni Memorial Chapel.

The students, their home-towns and colleges and the degrees they will receive are:

GLENN P. ARMSTRONG, Murray; graduate of Georgetown College—B.D.

ANDERSON A. CLARK, Paducah; Georgetown College—B.D.

C. WYMAN COPASS, Gamaliel; Campbellsville College—B.D.

DONALD M. COWHERD, Louisville, Georgetown College—B.D.

WILLIAM E. CROPPER, Winchester; Georgetown College—B.D.

JOHN PAUL CURRY, Jonesville; Georgetown College—B.D.

DAVID C. DUNN, Louisville; Georgetown College—B.D.

HARVEY A. FINCHER, JR., Elizabethtown; University of Louisville—B.D.



Armstrong



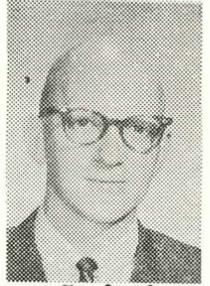
Staggs



Fincher



Dunn



Cowherd



Saylor

MARVIN R. GOODMAN, Louisville—diploma in theology.

WILLIS W. HENSON, Smithland; Union University, Jackson, Tennessee—B.D.

MARION S. REYNOLDS, JR., Louisville; Augustana College—B.D.

MISS ORILLA RYLE, Burlington; Georgetown College—M.R.E.

A. GILBERT SAPP, Campbellsville, Campbellsville College—B.D.

CHARLES T. SAYLOR, Paducah; Georgetown College—B.D.

MERL E. SHULTZ, Louisville; Georgetown College—M.R.E.

GEORGE K. STAGGS, JR., Lenoxburg; Georgetown College—B.D.

MISS EULA TINGLE, Bedford; Georgetown College—M.R.E.

George W. Knight, assistant editor of the *Western Recorder*, will also be included among the January graduates. He will receive the Th.M. degree from the seminary's school of theology.

Commencement speaker for the occasion will be Negro educator Charles E. Boddie, who is president of the American Baptist Seminary at Nashville.

Music Professor to Receive Doctoral Degree

James W. Good, assistant professor of church music at Southern Seminary, will receive the school's highest degree in church music during commencement exercises January 27.

The organist and choirmaster will be



Good

awarded the doctor of church music (D.C.M.) degree. He earned the master of sacred music degree from the seminary in 1960 and has done additional study in music at Boston University.

A native of Roanoke, Virginia, he received the B.A. degree from Wake Forest College in North Carolina in 1956. He has been a member of the seminary faculty for two years and is married to the former Janice Elizabeth Hinkebein of Louisville. They are the parents of a small daughter.



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Miss Tingle



Goodman



Reynolds

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Price Over Principle

Dear Editor:

The action taken by the Convention regarding the question of federal loans can be illustrated thus:

A wealthy college student asked the secretary to his teacher to let him see the answers to a test that was to be given. The student offered her \$10.00. The secretary said, "I'm a girl of high principles—of course not." The student then offered her \$100.00. The girl, who needed the money desperately, finally agreed. The boy then remarked, "It's not really a matter of principle my dear, but a matter of price."

It would seem that the price is less than three percent for Kentucky Baptists. The principle of separation of Church and state has been thrown aside by man's reason. And what is worse—some of the articles previously written in the *Western Recorder* would blame it on God.

I have been in three other states serving Christ in various ways. I was proud to be a product of Kentucky Baptists as I had regularly attended a Baptist church here for the first 20 years of my life.

All three of these states have already taken strong action against loans and grants from the federal government. Returning to my home state in May, I was glad for the action taken in June by Kentucky Baptists. However, I was shocked to hear of the action in November. Our church, like others, has discussed withholding funds from educational institutions that accept federal loans.

As I look in Baptist history I see the price men paid for absolute religious freedom—men such as John Bunyan, Roger Williams, John Ireland, and John Leland, plus many more. It is my conviction that these present day advocates who would lead Baptists to accept loans today and grants tomorrow will go down in history as the "Benedict Arnolds" of Baptist heritage. These advocates may be sincere in their conviction and can see no other way—but so was the case of Benedict Arnold.

In Glen Archer's address to the SBC, he said, "If history proves anything at all, it proves that whenever the people of God accept that which belongs to Caesar, then Caesar begins to claim for his own that which is God's."

I am convinced that the day is fast

approaching when we should get out of the college business as we did the high school business in years past. Why not have chairs-of-Bible in our Universities? This would be taught off campus, but college credit would be received for various religious courses. It's less expensive and more practical. We could also build a dormitory and BSU center off campus, giving Baptist students preference. The expense would be nothing comparable to the present system.

Owensboro, Ky. Don W. Allen

Man, Not the Bible, Needs Changing

Dear Editor:

Among self-styled intellectuals, liberal theologians, and so-called new moralists, there is a movement to recast (change) the Bible to make it acceptable to modern man. Their argument is that some Bible doctrines (the atonement, the virgin birth, etc.) are too unscientific for modern man to accept, and that others, (Thou shalt not commit adultery, Thou shalt not covet, etc.) are too restrictive of modern man's behavior. Like the people of Isaiah's day, they are saying in their own way to the seers, "See not, and to the prophets, prophesy not unto us right things, speak unto us smooth things, prophesy deceits" (Isaiah 30:10).

Already the fruits of this movement are being seen. According to F.B.I. figures, all crimes were up 47% in 1965 above what they were in 1960. Burglaries were up 42%; murders eight per cent; robberies, 32% forcible rapes, 41%; larcenies of \$50.00 or more 57%; and auto thefts 50%. Illegitimacy and venereal disease are on the increase, and dope addicts, racists, undisciplined teenagers and beatniks are terrorizing our large cities.

Changing the Bible may make it acceptable to modern man, but making it acceptable will not heal man of the fatal disease called sin. Only the new birth in Christ (regeneration) can change man's inner nature, and once born again, man has no desire to change the Bible. "Every word of God is pure: He is a shield unto them that put their trust in Him. Add thou not unto His words, lest he reprove thee, and thou be found a liar" (Proverbs 30:5-6).

Taylorville, Ky. William R. Hagan

Young People Need Spiritual Challenge

Dear Editor:

I am writing concerning a letter in the October 27th issue of the *Western Recorder*, namely, "Happiness and Christianity."

I am very much interested to know that we still have brethren who are interested in the young people of our day. The young people have even a greater challenge in our beloved denomination, than any Baptists have ever had.

But I wonder, while we are trying to meet the demands of our day, if we are not biting off more than we are able to chew. I have always been taught that the task of any Baptist church is to make disciples of all nations. Surely such a task will take the efforts, time, talents, tithe and energies of every member of every Baptist church.

There are many things going on in our churches that have no relation whatsoever to its purpose of existence. Jesus said: "My house shall be called the house of prayer of all nations."

I believe in clean recreation for our young people, but I am also persuaded that if we would win people to faith in Christ and teach them to observe all things that God has commanded, we wouldn't have to worry so much about where they get their entertainment. They would have the nature to love the things that are clean and decent.

I quote from the article "Happiness and Christianity": "The theme of the night was Round Up Time, complete with western style dress, guitar, and fiddle music, group singing, hand-clapping and toe-clapping." And I quote again: "I am writing this in the afterglow of what I believe to be the high point of our past church year." If this is the high point in any church for a whole year, it certainly has left God out of its plans.

What I am saying is that we are developing a group of young people who are forgetting the spiritual task of the church. You ask this same group of people to meet at the church and go visiting to win lost souls and the response is not nearly so good.

Benton, Ky. C. C. Brashear, Jr.

HELP WANTED

LINOTYPE OPERATOR needed in Western Recorder printing department. For details contact Henry Reed, superintendent of printing, Western Recorder, Middletown, Kentucky 40043, or call 245-4101 (area code 502).

Two Oklahoma Churches Use Radio in Unique And Creative Way To Extend Their Ministry

When most churches use radio as a means of communicating, they usually settle for broadcasting a Sunday worship service, but two churches in Oklahoma have taken a more creative approach.

Southern Hills Baptist Church in Tulsa, Oklahoma, has in effect added a disc jockey to its staff. The church sponsors a one-half hour segment of a nightly disc jockey show.

The Trinity Baptist Church in Oklahoma City sponsors a weather forecast and reports up to seven times each week plus broadcasting its Sunday morning service.

In Tulsa, pastor Doug Manning of the Southern Hills Church and KVOO broadcaster Jack Campbell are collaborating in producing the unusual program.

Even though the church is sponsoring the half-hour program, there is no religious music played. But neither is there any "rock and roll" or jazz. It's just good popular music, done tastefully by top recording artists. For example:

The last bars of the song, done in the peculiar rhythm made popular by the Tijuana Brass, die away, and according to the radio station format, it's time for a commercial.

The quiet voice of Announcer Jack Campbell comes over the radio, saying: "You know there's been a lot of discus-

sion about the Supreme Court and prayer. Well, the folks at Southern Hills Baptist Church have a message for you on this subject. And that is . . . (slight pause for effect) . . . you can pray as often as you like at their church, and nobody will raise an objection."

As a churchman, an active member of Fellowship Congregational Church, Campbell writes most of the commercials used on the program. Manning and the Southern Hills members have found no objection to them.

At least one night each week the approach is changed as Campbell may talk about his "night people's" problems, their work or their interests.

On these nights, he adds: "The people of Southern Hills Baptist Church are interested in you and in what you are thinking. Right now, they're sitting by the telephone, and they'll be glad to have you call them. . . ."

The calls bring all types of inquiries and comments. People who are ill, despondent, with marital problems or even financial problems call to seek help and request prayer, Manning says.

"We make no demands on the people on the other end of the line," the pastor explains. "We just pick up the receiver, identify ourselves and wait to hear what they have to say."

"Radio doesn't make converts, but it can change an image or create a thirst," Manning insists. The pastor says that the money spent on the prime radio time is considered to be well spent because it sends the church's message to people who probably would never be reached in any other way.

In Oklahoma City, Trinity Baptist Church's sponsorship of the weather forecasts over KOCY has met with similar success. Robert S. Scales, pastor, reports many favorable responses both from his members and non-members.

Louisville Baptist Center Names New Director

Manley W. Tobey, Jr., pastor of Bainbridge Street Baptist Church, Richmond, Virginia, has been named director of the



Tobey

Baptist Center of Long Run Association at Louisville. He will serve also as pastor of East Baptist Church, which is located in the Louisville Medical Center, with facilities in the Baptist Center.

A graduate of Wake Forest College and Southern Seminary, Tobey has done additional study in guidance and counseling at the University of Kentucky and the University of Pennsylvania.

The former Virginia pastor has served also as chaplain at Pennhurst State School in Spring City, Pennsylvania. He is married to the former Mary Richards of Ashland, Kentucky.

Seminary Journal Offers Special Issue on Schools

"Baptists and Higher Education" is the theme of the current edition of *Review and Expositor*, quarterly theological journal of Southern Baptist Seminary at Louisville. The issue was planned as a contribution to the two-year study of Southern Baptist educational institutions known as Baptist Education Study Task (BEST).

The six articles in the seminary publication discuss Baptist involvement in higher education from several standpoints. Representative titles are "The Crises in Baptist Higher Education" and "New Directions in Baptist Colleges and Universities."

Kenneth Chafin to Speak At YWA Convention

Kenneth Chafin, Billy Graham professor of evangelism at Southern Seminary, Louisville, will be one of the featured speakers at the Kentucky Baptist YWA Convention, which will be held this year at Central Baptist Church, Corbin, February 17 and 18.



Chafin

7:00 p.m. EST.

Also participating on the program will be missionaries representing all foreign mission areas of the Southern Baptist Convention and BSU summer missionaries.

Speaking on Saturday will be A.B. Colvin, secretary of the direct missions department of the Kentucky Baptist Convention.

The annual Convention is under the direction of Miss Sidney Portis, YWA director for the Kentucky WMU.

New Medical Center Motel

OFFERING accommodations in downtown Louisville for out-of-town persons with relatives or friends in Louisville's hospitals. Especially suited also for patients waiting for hospital beds, convalescent patients who require no nursing care, executives getting physical examinations and rest, official hospital guests, or any other person desiring motel accommodations for the Louisville area.

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Indiana Baptist Unity Meeting Flops; No One Attends the First Session

The first effort of the Indiana Baptist Convention (American Baptist) to bring about closer relationships with other Baptist groups in the state met with "near failure," according to Stanley Dodgson, chairman of the convention's division of cooperative Christianity.

Dodgson had invited representatives from 16 Baptist fellowships in Indiana to a recent meeting, but no one attended.

The only response to his letter of invitation, according to Dodgson, was a letter from E. Harmon Moore, executive secretary the State Convention of Baptists in Indiana (Southern Baptist).

Convention Authorization Cited

Moore, in the letter, stated interest in any effort toward increasing understanding among Baptists within the state, but also expressed a hesitancy of involvement in any formal discussions or plans without authorization from the SBC-affiliated convention.

Dodgson was attempting to implement a resolution passed by the Indiana Baptist Convention (ABC) at its annual meeting last fall which stated "that be-

ginning immediately, we join together with other interested Baptist bodies to study the Biblical basis of our faith, particularly . . . those things that tend to separate us in the light of all those things that should unite us."

The resolution also stated that "we are seriously considering eventual union with them (other Baptist groups) if we find during negotiations that the Holy Spirit is so guiding us."

Baptists Move Slowly

Dodgson made two observations concerning the results of the December meeting: (1) our inability to meet in December precludes a possibility to hold any organized rallies early in February as our directives from the convention requested; and (2) we confront the frustrating slowness with which Baptists must move.

Dodgson said he did not know why no one attended the initial meeting since he did not request replies to his letter of invitation.

Another similar meeting is being planned for February, Dodgson said. (BP)

Memorable Life of Ida Ball Holsclaw Recalled A Year After Her Death

As the first anniversary of the death of Mrs. Ida Ball Holsclaw approaches, friends and loved ones recall this most remarkable woman. Mrs. Holsclaw died January 28, 1966 at the age of 105. Mrs. Holsclaw was widely known as the oldest newspaper columnist in the world. She wrote a regular column for the *Pioneer News*, county weekly of Shepherdsville, Kentucky, for almost 80 years. She wrote interesting articles long after she was 100 years old.

A native of Bullitt County, Mrs. Holsclaw was born July 6, 1860. She descended from George Boone, a brother of Daniel Boone. Her husband was a Bullitt County physician who died in 1938.

Long-Time Little Flock Member

She was a member of Little Flock Baptist Church near the Jefferson County-Bullitt County line from 1905 until her death. She taught a Sunday School class 53 years and helped organize the W.M.S. and all the youth organizations. She lived across the road from the church and gave the land for a church parsonage. She wrote a history of the Little Flock congregation when she was 90 years old.

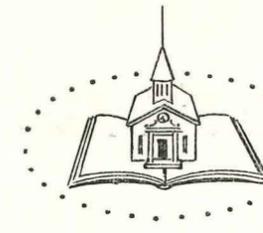
The basic philosophy of Mrs. Holsclaw was a passage from the Psalms, "Trust in the Lord, O my Soul, and all that is within me, bless His holy name."

Many of her pastors and many visiting preachers and friends who have met her have expressed appreciation for her life and influence. Typical of these evaluations is that of a former pastor, John Dunnaway. Of Mrs. Holsclaw he says, "Her radiant personality and wonderful Christian character have become an inspiration to all those who know her."

services at Virginia Avenue with his wife, Richard realized he was unsaved but hesitated to do anything about it because he was already a church member. After going to Vietnam, Richard was further concerned and did accept Christ with the determination to live for him the best he knew how.

He wrote to Virginia Avenue Pastor, Jim Daniel, and requested that the church accept him under watchcare until he could return and be baptized. The church readily agreed to this, but Sgt. Campbell was still not quite satisfied. He discussed the matter with his chaplain and after proper arrangements were made with the Virginia Avenue congregation, Sgt. Campbell was baptized in Vietnam into the Louisville congregation.

The experience of Campbell was the subject of a feature story in a military paper. The article stated that Sgt. Campbell was the first man known to have been baptized on Vietnam soil into the membership of a Southern Baptist congregation.



SUNDAY SCHOOL LESSON

By H. C. Chiles



THE DANGER OF HYPOCRISY

(This Lesson for February 5, 1967)

A hypocrite is one who tries to appear other and better than he really is. He imagines that he can act in a manner which is quite different from what he actually is without others detecting and exposing his insincerity and pretense, but his sham is obvious both to others and to God. In reality he does not deceive anybody except himself. Some of the strongest denunciations uttered by Christ were against those who pretended to be genuinely pious and were not.

Luke 11:37-44

While Christ was speaking of the danger of darkness of soul, surprisingly one of the Pharisees interrupted Him and invited Him to a morning meal, which was served after the return from prayers in the synagogue. How he came to invite Him we do not know, nor for what purpose, unless it was to entrap Him. The presence of a goodly number of Pharisees was indicative of treachery.

Having graciously accepted the invitation of the Pharisee, Christ went in and sat down to the meal without observing the usual formality of washing His hands. He welcomed this opportunity to eat with and witness to a sinner. In response to this unusual procedure of eating without performing the ritual of ceremonial cleansing, the host was astonished, and in all probability revealed his astonishment, which in itself was rather discourteous. He sought to reproach Christ for not washing His hands before He sat down at meat, so the Lord Jesus used that very omission to drive home to his deceitful heart a message which he needed.

Reading the mind of the hypocritical Pharisee with reference to what he regarded as the Master's delinquency in the matter of outward cleansing, Christ reciprocated by calling attention to the lack of inward cleansing on his part, as well as that of the other Pharisees. In order to drive home the truth which He wanted him to understand, Christ employed the graphic figures of cup and platter. He emphasized the fact that God can see the inside just as well as the outside, and to Him the inward

cleansing is more important than the outward.

Christ knew that the Pharisee was not concerned about hygiene, but that his attitude was due to his slavery to ceremonialism and his hatred of Him Who brushed aside his works of the flesh and saw the rottenness which existed therein. After ignoring the cumbersome and needless ablutions upon which the Pharisees laid such great stress, the Lord Jesus reproved their hidden corruption, which was all the more contaminating and dangerous because it was concealed. It is sad but true that forms and ceremonies are often used as a cloak with which to hide the depravity of human nature.

Christ uttered a series of impassioned condemnations of the Pharisees which they deserved, and which stung them severely. His first woe was pronounced on their legalism in small matters and dereliction of duty in the things of far greater importance. Their disregard of justice and love displeased Him greatly. He strongly condemned their inordinate desire for preeminence and for the praise of men. Our Lord pronounced a woe upon them because of their moral corruption.

The figure of speech which He used to depict their condition in this regard was the hidden grave. If any Jew touched a grave, he was considered ceremonially unclean. Occasionally one of them would accidentally step on one of the numerous unmarked graves, which were scattered over Palestine, and he would become defiled thereby, according to their belief. Christ scathily rebuked the Pharisee for their concealed corruption and their being a source of pollution to others.

Luke 12:29-34

Two things harass the minds of people—anxiety about food and clothing for today, and fear about the uncertainties

H. C. Chiles is pastor of the First Baptist Church, 203 South Fourth Street, Murray, Kentucky.

Soldier Baptized into Membership of Kentucky Baptist Church While Serving in Vietnam

By a rather unusual turn of events Sgt. Richard G. Campbell from Ohio has been baptized as a member of the Virginia Avenue Baptist Church in Louisville while stationed in South Vietnam. It came about this way.

While in training at Ft. Knox, Richard met and married Miss Joyce Colston of Louisville. While attending church

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Basic Protection

Plan "A" (Southern Baptist Protection Plan) is open to any ordained minister, minister of education, full time music director and some agency personnel.

Plan "B" (Age Security Plan) is open to any other salaried employee of a church, agency or state convention.

Supplemental Protection

Plan "B" and Plan "C" are open to you if you participate in Plan "A" for basic protection.

Plan "C" is open to all others who participate in Plan "B" for basic protection.

Plan "C" must be selected by you, the member.

If you have any questions about any of these plans, feel free to contact our office. We look forward to serving you.

Training Union

Drills and Events Materials Mailed

by James Whaley

Every junior leader, intermediate leader, president of young people's union and young people's leader on the mailing list of the Training Union department have recently received the appropriate tract concerning the special events for their age groups. If you should have received a tract and did not, please contact the Department.

Junior Memory Work and Bible Drill

The event this year is open to all members of junior unions. Each junior union, and in turn, each church and association may send numbers of participants to the next event. The rules

do not seek to eliminate all but one person, but seek to encourage a number of juniors going on and being declared state winners.

Intermediate Sword Drill. New rules for the Kentucky Intermediate Sword Drill are now available. These new rules do away with the emphasis on being the "first person to step out." It places emphasis on as many intermediates as possible learning to find the appropriate scripture. This means that a number of intermediates may represent the church in the association, the association in the region and in turn the region in the state drills. All of these are explained in the new tract.

Young People's Speakers' Tourname

The new tract that is available presents the titles of the speeches, as well as basic materials for writing and giving a speech.

Georgetown College is also offering a scholarship to the top two speakers in the state. Details of the scholarship are included in the Kentucky insert to the Southern Baptist Young People's Speakers' Tournament tract.

Copies of the three above tracts are available by writing the Kentucky Training Union department, Baptist Building, Middletown, Kentucky 40043.

Student Work

Concerning "Sunday School Dropouts"

by J. Chester Durham

The October 30, 1966, church bulletin of one of the largest churches in Kentucky in a city with one of our largest universities carried an interesting article by the minister of education. Here is the direct quotation:

"Last year the Sunday School was unable to reach one local, non-college young person. Or to put it another way the only local youths reached were those who were in college. Or we might say that persons who do not go on to college, except for those who go out of town for various purposes, do not remain in Sunday School. Is there anyone who would like to take a list of these 'graduates' and try to enlist them in 'graduate studies?' If so, I would like to talk with you."

This paragraph speaks eloquently for itself. Study this paragraph for all of its implications.

Woman's Missionary Union

YWA Convention at Corbin

FEBRUARY 17-18, 1967

The seventh annual YWA Conference will meet in Corbin, Kentucky, at the Central Baptist Church beginning with the evening session Friday, February 17 at 7:00 p.m. (EST). "The Logistics of Love" will be the theme for the meeting, with a theme interpretation presented by the youth choir of Tabernacle Baptist Church, Louisville, under the direction of Phil Landgrave.

Speakers for the Convention will be Kenneth Chafin, professor of evangelism at Southern Seminary, and A. B. Colvin, secretary of the direct missions department of the Kentucky Baptist Convention.

Missionaries representing each mission area will be participating in the program. Student summer missionaries with the Home Mission Board and the Baptist Student Union will be featured.

Those wishing to attend the Convention should pre-register by sending \$1.00 with your name and address to: WMU, Kentucky Baptist Building, Middletown, Kentucky. The January issue of Kentucky Notes has in it a registration blank and further information on the program. Kentucky Notes is the WMU Bulletin sent to all WMU leadership.

Proposed Changes in YWA By-Laws

Changes in the By-Laws to be presented at the YWA Convention February 18, are as follows:

Sec. I, Article IV: The elected officers shall be President, Vice-president, Secretary-Treasurer, and two state representatives. The state YWA Director shall serve as advisor.

Sec. III, Article IV: The officers of the Convention shall comprise the program committee with the president as chairman. This committee will plan the state YWA Convention and Conference. Other committees shall be appointed as needed by the President.

Article VI, Section 2: Names of prospective nominees shall be secured through the cooperation of regional youth directors and by application.

Article VII: . . . to be installed at the YWA Conference and assume office at the close of the state conference.

Evangelism

by Thomas H. Shelton

For many years, I looked forward to the Evangelistic Conference. My heart was always thrilled and I went home renewed in spirit and strength. For two years now, I have looked at the Conference from the other side. It is even a greater thrill and blessing to have prayed, planned and promoted it. I want to express my appreciation to each of you who came, prayed and participated. Each of you had a very definite part in all that these days will mean in the coming months.

Franklin Owen, the Calvary Baptist Church and its entire staff made it such a wonderful experience to be in Lexington. Thanks to them for their hospitality.

The inspiration and information has been received. Commitments have been made. It is now time to put into action all that we felt and resolved in Lexington. This action takes a great deal of prayer, and trust in God's leadership in our daily lives. With faith in God, we shall move forward.

The Associational Evangelistic Clinic is here. If your date has not been set and your program completed, please give prayerful consideration now.

Sunday School

McKee Church Attains Sunday School Standard

by Roy Boatwright

A letter from Brother Fountaine Jones of the McKee Baptist Church states, "I am happy to be able to apply for a standard for Sunday school work for our church. We have maintained standard work for several months. As far as I am able to find out, our church is the first church in Irvine Association to reach standard work. In the last year by following the standard, our enrollment has grown from 98 to 153, and our attendance has continued to grow. We have a great deal yet to do, but we feel that we are on the right road."

Such a letter as this remind us of the fundamental principles of Sunday School growth and what they will do for our churches. Without a doubt the Standard of Excellence and the Seven Laws of Sunday School Growth will help any Sunday School to grow, both in number and quality providing standards and the seven laws of Sunday school growth are pursued.

Note:

State Vacation Bible School Clinics
February 28—First Baptist Church, Hopkinsville
March 2—Immanuel Baptist Church, Lexington

January 26, 1967

Church Survey

Muldrough Hill Church Conducts Church Survey

by G. R. Pendergraph

Bro. E. V. Carrier, pastor of the Muldrough Hill Baptist Church writes: "We are benefiting from the Church Survey made of our field. It has increased interest in our work and we are beginning a visitation program. This is the method that we are using: Adults and young people visit prospects during the first week in each month. The juniors and intermediates do the same in their departments during the second week and the primaries and beginners during the third week. During the fourth week, the pastor, teachers, cradle roll and extension workers visit prospects as well as absentees.

"As a result of our visitation program, our people have set a worthy goal for increased enrollment by the end of February."

One of the best ways to enlist the interest of the church membership is to present them with the facts—facts gotten through a church survey.

Stewardship

Did You Know?

by Michael L. Speer

Sometimes when we talk about the work supported by the Cooperative Program we talk in broad, general terms and often fail to think about some of the specifics. Here are just a few.

Did you know . . .

There are now 697 active duty Southern Baptist chaplains in all types of service whose work is supported by Cooperative Program giving.

The Home Mission Board, supported by the Cooperative Program, has expanded its work with National Baptists with leadership training in 27 states.

Our six Southern Baptist seminaries, receiving Cooperative Program funds, had a total enrollment of 4,971 in the 1965-66 school year.

The Southern Baptist Radio and Television Commission, supported by the Cooperative Program, produced a series of six dramatic segments depicting the resurrection of Christ which were distributed over 1,000 stations in the United States during the Easter season in 1966.

Cooperative Program giving provides assistance in 23 states under the program of pioneer missions of the Home Mission Board, 20 of which are not yet organized in state conventions but are related to one or another of the 29 state conventions. One-third of the nation's population resides in these states.

Cooperative Program giving helped to support a mission force of 2,520 people

New President Inaugurated At Judson College

Judson College at Marion, Alabama, inaugurated James H. Edmondson as the 19th president of the Alabama Baptist college for women during formal ceremonies.

Edmondson's inauguration came a year after his election as president of the college, succeeding Conwell A. Anderson, now president of Averett College (Baptist) in Danville, Virginia.

Delivering the inaugural address was Charles G. Dobbins of Washington, D. C., executive secretary of the American Council on Education and a former newspaper publisher and editor in Montgomery, Alabama.

During a special convocation preceding the inauguration, Judson conferred honorary doctoral degrees on Dobbins and three other Alabamians, including the president of the Alabama Baptist State Convention, Herman Cobb of Gadsden.

Edmondson was vice president of the Birmingham Exchange Security Bank before assuming the Judson presidency on January 14, 1966. He previously had been for five years executive vice president of the Alabama Association of Independent Colleges.

He was administrative vice president of Ouachita University (Baptist) in Arkadelphia, Arkansas, for six years. (BP)

under appointment by the Home Mission Board during 1965.

The Cooperative Program helps start over two new churches and missions per day around the world.

"I now have seen the Cooperative Program working from both sides of the fence: first as a pastor and now on the mission field where it stabilizes our work. It is an indispensable arm of Southern Baptist witness over the world."

—Edgar H. Burks, Jr., Nigeria

The Cooperative Program has helped to double the number of missionaries on foreign fields since 1954.

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Louisville Ky

by GEORGE W. KNIGHT
Assistant Editor

With this issue the *Western Recorder* begins a weekly historical column devoted to items of interest from past files of your Kentucky Baptist weekly newspaper.

Now in its 141st year of publication, the *Western Recorder* has informed and inspired Kentucky Baptists and contended for the basic principles of evangelical Christianity throughout the fluctuations and changes of the passing decades.

A study of past issues of the publication is actually a study of the major issues with which Kentucky Baptists have grappled during their history as well as a lesson about the major events which have shaped Southern Baptists as a denomination. The purpose of this column is to remind us of our heritage as well as to report anecdotes and events which have taken on a humorous nature with the passing of years.

The *Western Recorder* is well qualified to serve as the primary source for such a historical column. Established during the days of Baptist beginnings in the state, it was one of the first Baptist organizations in Kentucky which reached beyond the local church. It preceded by six years the formation of the first statewide Baptist convention in Kentucky in 1832.

Actually, the *Western Recorder* is the direct lineal descendant of the *Baptist Banner*, a religious newspaper founded at Shelbyville in 1834 by a Baptist physician. However, the *Recorder* claims through its volume and number system to be indirectly descended from the *Baptist Recorder*, a small four-page religious newspaper which began publication in the first week of January, 1826, at Bloomfield (near Bardstown), Kentucky.

The editors will welcome readers' response to this new historical feature—either comments about its usefulness or suggestions about how it might be improved.

10 YEARS AGO
January 31, 1957

Erwin L. McDonald, executive secretary of the Christian Education Department of the Kentucky Baptist Conven-

tion since 1954, announced his resignation to become editor of the *Arkansas Baptist* at Little Rock. While in Christian education work in Kentucky, he led fund-raising campaigns for several Baptist schools and worked out a long-range plan for the Kentucky Baptist education system.

Editor R. T. Skinner reported that Illinois Baptists were urging the SBC to locate its sixth seminary in Chicago. He favored Kansas City—the location which was eventually chosen.

25 YEARS AGO
January 29, 1942

Hight C. Moore of the SBC Executive Committee reported that plans would go ahead as scheduled for the 1942 meeting of the Southern Baptist Convention at San Antonio, Texas, in spite of the inconveniences imposed by the entrance of the United States into World War II. The railways had promised good service for conventioners, he said, even though their facilities were heavily taxed by the addition of many troop trains to their regular schedules.

125 YEARS AGO
January 26, 1842

The total number of Baptists in the state was reported to be "upwards of 60,000."

Temperance seemed to be no problem for the Utica, Indiana, farmer who advertised his "superior wine from the Catauba grapes" in the *Western Recorder*, or for the *Western Recorder* editor, who printed the ad. The advertiser reported that his product came in two different qualities—"No. 1 is made from the first running of the press; the second quality is made from the hard pressed grapes, which gives it more acidity."

A reader from Owensboro expressed his joy at seeing 15 men gathered in the Owensboro post office on a Sunday morning, all reading the *Western Recorder* (then called the *Baptist Banner* and *Western Pioneer*): "O how delightful it is to see the lawyers, doctors, and merchants, spending the Sabbath morning in reading the Scriptures, or some religious periodical, when there is no meeting in town."

Church Secretaries' Clinic
To Be Held June 12-16

The eighth annual Institute for Church and Denominational Secretaries will be conducted at Southern Baptist Seminary, Louisville, June 12-16.

Several seminary faculty members and consultants from the church administration department of the Sunday School Board will be among the resource personnel for this year's meeting.

Many churches now provide all or a portion of the expense of the annual conference for their secretaries, who are instructed in all phases of church operation, including technical advice on correspondence, filing systems, and effective communications.

Daviess-McLean Asks
Schools to Refuse
Any Government Aid

In the wake of the recent action of the Bowling Green Convention, the executive board of the Daviess-McLean (Owensboro area) Baptist Association has adopted a resolution calling upon trustees and leaders of Kentucky Baptist schools to "refrain from the acceptance of government loans, grants, or other forms of government aid."

The resolution also re-affirmed the executive board's "unqualified belief in the separation of church and state." It was signed by Donald P. Bratcher, moderator; Leslie M. Huff, assistant moderator, and Nancy J. Cooms, secretary.

The full text of the resolution:

"Whereas the recent action of the Kentucky Baptist Convention at Bowling Green on November 17, 1966, has been interpreted to permit the trustees of Baptist institutions to secure loans from the federal government at a reduced rate of interest, when compared with interest on loans from private sources (which amounts to a government subsidy to a Baptist institution); and,

"Whereas such an action seriously compromises and weakens our Biblical and historical stand as Baptists, in Kentucky and elsewhere, for the cherished principle of separation of church and state;

"Be it therefore resolved (1) that the Daviess-McLean Baptist Association Executive Mission Board, acting on behalf of the 54 churches, having approximately 23,000 members, in Daviess and McLean Counties, in Kentucky, hereby goes on record as reaffirming our unqualified belief in the separation of church and state.

"(2) That it is our firm conviction that this belief should be honored by all persons responsible for the administration of Kentucky Baptist institutions; and that they should refrain from the acceptance of government loans, grants or other forms of government aid."