

Western Recorder

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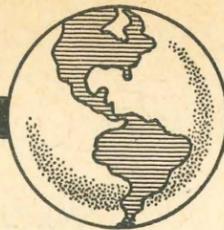
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WESTERN RECORDER
Middletown, Ky.



Prof. Orlin Corey (left), playwright and director of "The Book of Job," now being given nightly at the amphitheater, Laurel Cove, near Pineville, discusses a gesture with Lucien E. Coleman, Jr. (right), who takes the part of Job. See article inside.



GLEANINGS FROM THE FIELD

PASTORAL CHANGES

►Floyd Collins, pastor of the New Marion Baptist Church, New Marion, Indiana, has been called to be pastor of Clifton Heights Baptist Church, Louisville, beginning July 22. He has been a resident of Boonville, Indiana.

►South Jefferson Baptist Church has called Rudy McVey as the new pastor of its mission, Dixie Dale Baptist Chapel, on Bethany Lane, in Jefferson County, Kentucky. McVey is a student in Southern Seminary.

►Nathan B. Clements has been called to be pastor and missionary at Calvary Baptist Church, Betsy Layne, Ky., succeeding James Hightower, now gone to Muncy Creek. He is a graduate of New Haven High School and has attended Georgetown College.

►First Church, Pikeville, has called Eddie Henson to become pastor of its Meta Baptist Mission and he has accepted. Native of Carthage, Mo., he was ordained by the Temple Church in that city. He attended Southwest Baptist College in Missouri, Oklahoma Baptist University in Oklahoma, and Southern Baptist Seminary in Kentucky. Meta Mission, established in 1958, now has an enrollment of 137.

►Earl S. Bell, pastor of Memorial Baptist Church, Frankfort, Ky., is moving to Calvary Baptist Church, Tucson, Ariz., and requests that his many friends in Kentucky send him the names and addresses of Baptists who have moved to Tucson. Ten years ago Tucson had a population of 50,000 and now has 225,000. Many of these are Southern Baptist people and should be reached by Southern Baptists. His address will be 768 South Columbus Blvd., Tucson, Ariz.

THE DEATH ANGEL

►The Deacons of First Church, Mayfield, have adopted resolutions about the passing of Deacon Wayne Murphey of their membership. He was always at "his familiar post at the door greeting friends with a warm handshake, or in some other capacity of service in the church he loved."

►Robert Walter Dorsey, 64, prominent layman, deacon and teacher of the Parkland Baptist Church, Louisville, died at his home, 753 South 44th St. July 7, 1959. He was the father of Pas-

tor Rolfe W. Dorsey, of the Rineyville Baptist Church. He is survived by his wife, Mrs. Francis Vada Dorsey; one daughter, Nancy Dorsey, Louisville; one brother, Jefferson T. Dorsey, Louisville; two sisters, Mrs. C. F. Smith, Louisville, and Mrs. H. L. Read, Atlantic Beach, Fla., in addition to his preacher son.

PICTURES AVAILABLE

►"The Lottie Moon Story," a 16-millimeter sound motion picture, will be produced by Rev. Fon H. Scofield, director of visual education for the Southern Baptist Foreign Mission Board. The production of this film was authorized by the Board at its June meeting following a recommendation by Woman's Missionary Union. The motion picture will portray Miss Moon's mission service in China, beginning with her arrival in that country on Christmas Day, 1873, and continuing until just before her death in 1912. It will emphasize how God used Miss Moon to kindle the flame of missionary compassion in the hearts of Southern Baptists.

►A filmstrip for showing at annual district associational meetings is available from the Home Mission Board. *Take My Chair* gives the viewer a look at the total home mission program and the challenge in this great land of ours from the chair of Executive Secretary Courts Redford. The filmstrip, in color, requires about ten minutes for presentation. Request for free booking should be made by the moderator or associational missionary. State the date of showing and send to Home Mission Board, Division of Education and Promotion, 161 Spring Street, N.W., Atlanta, Georgia.

PROGRAM IN BELL COUNTY

►Bell County Baptist Pastors' Retreat was held June 29-July 1 at Straight Branch Dock near LaFollette, Tennessee. J. Eldon Jones, Bell County missionary, was in charge of the program. Speakers from the Baptist Board in Middletown were W. C. Boone, general secretary; J. Edward Cunningham, director of mountain missions; Baynard F. Fox, Relief and Annuity secretary; A. B. Colvin, superintendent of missions and evangelism; and G. R. Pendergraph, rural church secretary. All local speakers, by coincidence, were connected with the Clear Creek Baptist School at Pineville. D. M. Aldridge is president and John R.

Isaacs is professor of rural church and doctrines. W. B. Bingham, pastor of Binghamtown Church, Middlesboro, and Seal Janeway, pastor of Southside Church, Middlesboro, are alumnus and student of the school. William A. Hoe, prominent business man of Middlesboro, is a trustee.

Western Recorder

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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Church Discipline: Lost, but Recoverable

By JAMES LEO GARRETT, Professor of Theology
Southern Baptist Theological Seminary

One of the most neglected and unpopular themes of our era is church discipline. To consider it one needs no crusading complex, but to do anything about it calls for a yearning to be a "prophet" rather than a "priest," the latter term being translated, "an ecclesiastic," or, being interpreted, a drifter with the strongest current of the "status flow."

I.

The contemporary age is characterized by a lack of discipline. This begins with the individual and the paucity of true self-discipline. Most people like to be entertained, to be helped, to be passively taught, to be served. Only a few are willing to discipline themselves in work, in study, in unselfish service to others. Many are caught up in the grandiose delusion of "something for nothing."

The same absence of discipline is manifested in today's homes in America. Parents are often not willing to provide either the positive nurture for children which grows out of spiritually and emotionally mature family life or the negative correction which curbs disobedience and those attitudes which issue in juvenile delinquency. Young people, reared in and conditioned by domestic life without discipline, expect the school, society, and the state to provide a similar *laissez faire* environment. Thus, the school must necessarily inherit the problems of discipline unsolved by the home and is supposed to attempt the discipline which inheres in education itself.

The civil order is burdened with the problem of discipline, not only in its prosecution and punishment of those who commit crimes but also in the failure of so many of its citizenry to submit to the discipline of public service.

The lack of discipline in international relations is clearly indicated by the hot wars of aggression and the "cold war" of "peaceful co-existence."

Unfortunately, the churches for the most part are no exception to this contemporary trend toward the breakdown of all discipline. Church discipline, which was of so great concern to our forebearers in the gathered church tradition of Protestant Christianity, and this includes Baptists, no longer affects the lives or even is registered on the lips of their spiritual descendants. To paraphrase MacArthur, church discipline has never officially died; it has just faded away!

II.

Is church discipline Biblical? Without raising the question of internal discipline in the community of Israel, one may

turn to the New Testament where an affirmative answer awaits the inquirer. Some discipline within the Christian congregations was wrought by direct divine agency as in the instance of the sudden deaths of Ananias and Sapphira, who "lied to the Holy Spirit" by retaining part of the proceeds from the sale of a certain piece of property while pretending to give all to the Christian community (Acts 5:1-11). Some discipline was also accomplished by the voluntary withdrawal or departure of those who were not truly Christians. This seems to be the import of the statement in I John 2:19: "They (i.e., many anti-Christians) went out from us, but they were not of us: for if they had been of us, they would have continued with us; but they went out, that it might be plain that they all are not of us." However, the discipline of the Christian churches of the New Testament era was, according to the Apostle Paul, also to be exercised by the specific action of the churches. Perhaps no passage makes this clearer than I Corinthians 5. Christians and churches of the twentieth century may neglect, abandon, or deny the validity of church discipline in its negative aspects, but they cannot claim the authority of the New Testament for doing so.

III.

The early Baptists—indeed most all Baptists through the nineteenth century—were greatly concerned about and definitely engaged in the practice of church discipline. They found in the New Testament not only Acts 2:47 RSV, "And the Lord added to their number day by day those who were being saved," but also Matt. 18:17 RSV, "If he (your brother) refuses to listen to them (witnesses), tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector."

One of the clearest statements about church discipline in Baptist history is the "Summary of Church-Discipline" framed and set forth in 1774 by the Charleston (S. C.) Baptist Association. As a well-orbed presentation of church discipline the "Summary" deals with both positive and negative aspects. Present-day Christians should realize that all Christian nurture, whether through the educational organizations of the church or in the direct spiritual and moral confrontation of member with members in the fellowship of the church, is Christian and church discipline. Such church discipline, according to the "Summary," has as its negative side the censures of the church, namely, rebuke or admonition, suspension, and finally

excommunication. Basic principles and specific procedures for the application of these censures are described. Furthermore, it is the duty of every church member to submit repentantly to the church's discipline "so far as it is consistent with the Word of God." It is the duty of the church to administer the discipline with prayer and solemnity. It is the duty of the minister, says the Charleston "Summary," to see that the discipline determined by the congregation is duly executed, and he himself as a member of the congregation is subject to its discipline.

Present-day Baptist churches, whether they claim an historical succession to the apostles or affirm a qualitative likeness to New Testament churches, do not for the most part stand in the apostolic and/or Baptist tradition of church discipline. The factors making this so may be legion: The breakdown of the distinction between "church" and "world," the stressing of numerical gains in church membership, abuses in the former practices of church discipline, a gradual substitution of professional efficiency for genuine ministerial piety, the popularization of church membership, the admission of the unregenerate to the churches, the blurring of essential lines or moral and ethical distinction! The question may aptly be raised, "Are we today the neo-Baptists?"

What is to be done about the present abandonment of church discipline, especially in its negative aspects? Can the trend be reversed? Can discipline be rightly restored without the abuses that often accompanied its abandonment? Can its restorative, reclamatory purposes be kept in view while it is being administered? These are major questions that call for clear and dedicated answers.

Church discipline is a corollary of the doctrine of the Christian life, wherein Christians must, as Paul said, keep on "putting off the old man" and "putting on the new man." "Discipline" and "discipleship" come from the same Latin word, meaning "to learn."

Church discipline is implicit likewise in our Baptist ecclesiology, which has in its best expressions always held forth the necessity of a disciplined as well as a regenerated and baptized membership.

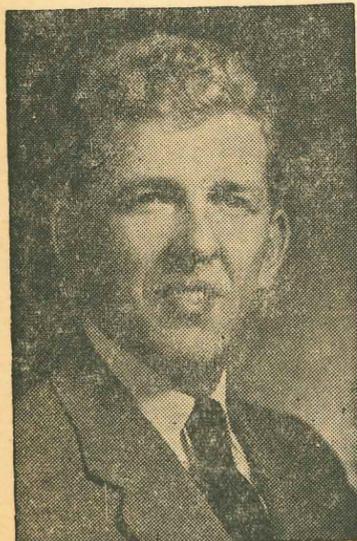
Church discipline is needed as a deterrent to the moral decline of our time. It used to be said of Baptists because of their congregational polity and tendency to air disputes publicly, "The Baptists wash their dirty linen in public." One wonders whether the time may fast be approaching when Baptists just "hang their soiled linen out to dry."

Church discipline, because of its New Testament basis, should have its rightful place in Baptist life and practice. The New Testament has more clear statements on church discipline than on the millennial reign, but there seem to be no pro-, anti-, or a-parties shaping up.

Dr. J. B. Gambrell said that "we Baptists are many but not much," but church discipline of both positive and negative variety can help Baptists to be both "many" and "much."

Church discipline will depend to a large extent on those who have the responsibility not only to proclaim the gospel of Christ but to instruct, exhort, and admonish Christians as to the well ordering of their lives in the fellowship of the body of Christ. Yet it should be the concern of all church members. The tide cannot be turned overnight, as readily as one would obtain money to get a ping-pong table or volleyball court for the church's young people or get the Brotherhood to have a supper. Christians can bear witness to and practice the truth of Christian discipline both in their individual lives and in the fellowship of the people of God. What do you say? Are you willing? May God help us so to do!

Earl S. Bell Accepts Arizona Pastorate



Earl S. Bell

Earl S. Bell resigned as pastor of the Memorial Baptist Church, Frankfort, Kentucky, on June 21 in order to accept the pastorate of the Calvary Baptist Church, Tucson, Arizona. His new responsibilities begin on July 27.

Brother Bell is a native Kentuckian and received his training at Georgetown College and the Southern Baptist Seminary where he received the B.D. degree and the Th.M. degree. Bell formerly coached basketball in Kentucky high schools and is also well known throughout Kentucky for his ability in music. The Memorial church has experienced phenomenal growth and constructed new facilities entirely during his ministry. Calvary church in Tucson to which

Brother Bell goes is only eight years old but already has a membership of 500 with more than 300 in regular attendance in Sunday School. Calvary is located on a four acre plot in the heart of a fastly growing residential area of Tucson. Forty thousand people are located presently within three miles of the church. Tucson is one of the fastest growing cities in America with an increase of 1,200 per month. The city has grown from 49,000 in 1949 to 225,000 at present.

The church is also located three miles from the Strategic Air Command Base and is within three miles also of the University of Arizona. Bell considers this the opportunity of a lifetime for a young man and feels that it is an answer to his own prayer in the mission enterprise.

"Captive Schools" Featured in New Film

WASHINGTON, D.C.—The estimated 2,055 nuns and priests teaching in U. S. public schools form the backdrop of a movie to be released this month by a group dedicated to church-state separation.

In a chain of simultaneous premieres, "Captured", a 16-mm. sound film, will be viewed by 5,000 selected church, fraternal and professional leaders in mid-July.

"Public demand for information on these 'captive schools,'" said Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State, "led us to dramatize the facts with this semi-documentary film.

"A captive school," he explained, "is a public school staffed by nuns, brothers or priests of the Roman Catholic Church. We have taken the story of one of the schools we retrieved, changed names and put it on celluloid.

"There are at least 281 captive schools in 21 states. For instance, Illinois has 23, Kentucky 15, and Louisiana 68. Where they exist, captive schools not only violate the law, but disrupt the life of the community and create religious strife. To stop these unconstitutional church-state tie-ups, we take legal steps where we must, but we prefer to use educational means, such as this movie."

He said that further information on the film could be had from the POAU office, 1633 Massachusetts Ave., N.W., Washington, D. C.

Cities where the premieres will be held include New York; St. Louis; St. Paul; Albuquerque; Portland, Maine; Portland, Oregon; New Orleans; Erie, Pa.; Memphis; Los Angeles; Washington, D. C.; Columbus, Ohio; Syracuse, N.Y.; and Tallahassee Fla.

Kentucky Pastor Ordained By Atlanta Baptists



O. B. Wood, Jr.

Oliver Broadus Wood, Jr., pastor of the Locust Baptist Church, Locust, Ky., was ordained on Sunday evening, June 14 at the Morningside Baptist Church, Atlanta, Ga. Mr. Wood is a former Atlantian, a graduate of Mercer University and currently a graduate student at the Southern Baptist Seminary.

The ordination service was under the direction of James P. Wesberry, pastor of the Morningside Baptist Church. An examining council of Atlanta Baptist ministers recommended the ordination of the candidate to the Morningside church.

Among those participating in the service were J. B. Lawrence, secretary emeritus of the Home Mission Board; Aubrey Hawkins, secretary of Baptist Student Union of Georgia; O. L. Delozier, Jr., Chaplain of the Georgia Baptist Hospital; G. J. Davis, pastor emeritus of the Morningside Baptist Church and George Cummins, associate director of the Chaplains Commission for the Southern Baptist Convention Home Mission Board.

Dr. F. W. Boreham Dies in Australia

MELBOURNE, Australia—(BWA)—Dr. F. W. Boreham, world renowned Christian author of many books, famous essayist, distinguished preacher, fascinating story-teller and beloved Baptist minister, died on Monday, May 19. The funeral service was held on Thursday, May 21.

Dr. Boreham, who was a graduate of Spurgeon's College, London, exercised almost his entire ministry in New Zealand and Australia. His notable ministries in Australia were given in the Hobart Tabernacle, Tasmania, and the Armadale Church, Victoria. After retirement from the pastoral ministry he maintained a successful Wednesday lunch hour service at Scots Church, Collins Street, Melbourne.

To a still wider circle Dr. Boreham was known by his writings. His books were to be found on the shelves of ministers of all denominations throughout the world and were used and appreciated in countless Christian homes.

►S. D. Arnold has resigned as pastor of Clay City Church, in eastern Kentucky.

A VISIT TO MEXICO

By W. C. BOONE

[This interesting and informative article on Baptist work in Mexico was prepared by Kentucky Baptists' General Secretary W. C. Boone at the editor's request. Dr. Boone used his vacation period and personal finances for the long desired Mexican trip.—Editor.]

Many years ago a sister of my mother served for a time as missionary in Mexico under the direction of Dr. W. D. Powell, later general secretary of Kentucky Baptists. She used to tell me as a boy about that country and taught me a word or two of Spanish.

During my first pastorate, at Hernando, Mississippi, I got acquainted with another returned missionary from Mexico who lived in Memphis, and was for a time my personal physician, Dr. Rufus W. Hooker. He had some good pictures of Guadalajara and other places which greatly interested me. So I had wanted for a long time to visit Mexico and see for myself some of our Foreign Mission work there.

It was not until a few weeks ago that I realized that ambition of long years' standing. With Mrs. Boone and her brother, Mr. Herman E. Trotter, Brotherhood president of the First Baptist Church, Spartanburg, South Carolina, and his wife, we drove to Mexico via Tennessee, Arkansas, Louisiana, and Texas, and spent twelve days in our neighbor country to the South. We drove from Laredo, Texas, through Monterrey, Saltillo, San Luis Potosi to Guadalajara, thence via Morelia to Mexico City. Returning we came by the new super-highway to Matehuala, and back through Monterrey to the United States. Roads were good, some excellent; the weather was pleasant all the way; food was good, lodging accommodations good and reasonably priced. The people were most friendly and helpful everywhere. We had no trouble at all, and thoroughly enjoyed the trip.

Those who fly to Mexico City, take a side trip or two from there, and fly back, really get little idea of what the country is like. Mexico City is a great modern metropolis, claiming over 4,000,000 population, with beautiful parks and boulevards, skyscrapers, palatial hotels, heavy traffic, and the other features of a great city of today. Aside from the language, one might think he was in a big American city. But rural Mexico is far different from this. Much of the country is desert or semi-desert, sparsely settled, with very primitive conditions. Most of the people live in adobe houses, shabby and weather beaten on the outside, many with dirt floors and no modern "conveniences." Most of them, however, have an inside patio, and in there they have plants and flowers, and sometimes a well or even a vegetable garden. The hills are spotted with flocks of goats, and little donkeys are every-

where, bearing heavy loads, or giving their owners a lift! We saw many farmers plowing with oxen; in fact, in the more remote places there were far more oxen than tractors!

Mexico is making rapid progress, however, in industry. There are many factories in the larger cities. The government owns and controls the oil industry and has a monopoly on gasoline. High test gas sells for about 32 cents a gallon. There are many big trucks on the highways as in the United States, and travel by bus is much heavier than here.

The Mexican dollar, the peso, is worth eight cents in our money. Prices generally are lower than in our country, but the people have learned to raise prices where there are tourists!

Mexicans, like most Latin people, love to gamble. This is open and legal. Not only on the bull fights and cock fights (of course I did not see either of these), but by means of the National lottery. Everywhere on the streets people sell lottery tickets and there is a daily drawing for prizes. The government is now erecting a great medical center in Mexico City, paying for it entirely from the proceeds of the National lottery!

The University of Mexico at Mexico City is said to have the largest student enrollment in the world, some 45,000. They have a tremendous campus, called University City, with modern buildings equal to or surpassing any I have ever seen. We were told one can attend this university for nominal tuition charges, from \$20.00 to \$80.00 a year, the latter for medical students! This is true because the government heavily subsidizes the University. Rates are somewhat higher for non-Mexican students.

Many other interesting things could be told about Mexican affairs in general but the rest of this article must be about our mission work there.

Southern Baptists have had Foreign Missionaries in Mexico for many years. The progress of the work was slow, as it is in nearly all Roman Catholic countries. Of recent years, however, there has been a revival of interest and our Baptist cause has prospered more. We have about 40 missionaries there now and about 80 churches, of which only a fourth are self-supporting. There are some 250 chapels and mission points and 163 National (Mexican) pastors. Church membership last year totaled 6,375; there were 788 baptisms, and total contributions of \$51,416. The churches follow our Southern Baptist plan of organiza-

tion, with Sunday Schools, Training Unions, Brotherhoods and Royal Ambassadors, Woman's Missionary Unions and Auxiliaries.

We have a Theological Seminary at Torreón, with 32 students last year; two book stores and a print shop; one publishing center with a staff of five nationals; four student homes and one student center; and a new and excellent Baptist Hospital.

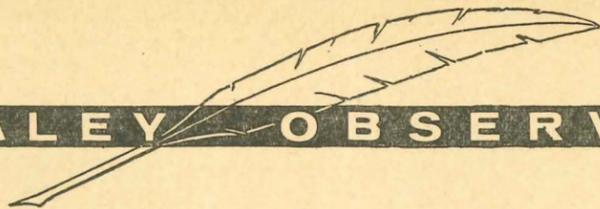
Mexican law imposes severe restrictions on our work. For example, foreigners are not allowed to be pastors of churches. So our missionaries have to engage largely in promotional work and as superintendents of missions. Schools cannot be operated by religious bodies; hence we can only have homes for boys and girls (separate) where they can live in a Christian atmosphere, while they attend public schools. Foreign doctors cannot practice medicine until they have lived in Mexico five years. This is a serious impediment to medical mission work.

Throughout the years there has been more or less persecution of our Baptist work and people by fanatical Roman Catholics. This is worse in some areas than others. Perhaps it is generally less now than in the past. However, the Mexican pastor of our strongest Baptist church in one of the large cities told me that a mob had broken out all the stained glass windows in the front of their beautiful new church with stones. The glass was replaced with plastic and now stones can only bounce off and not break the panes!

At another small church on the outskirts of a city our Baptist people were having a revival meeting. There was a good crowd in the church building, and a loud-speaker was used to broadcast to the crowd outside in the street. Some hoodlums brought up a truck with a loud-speaker on it, and parked in front of the church, and played loud music to drown out the church service. In this case the church sent a messenger to a telephone and called the police who came at once and made the truck move away. Our missionaries told me that the police can usually be depended upon to protect the people, if they can be reached in time. Other forms of persecution are found, but our Baptist people go on in spite of it, with their witness and work.

We had delightful fellowship with the missionaries we met. Orvil Reid, superintendent of the area around Guadalajara, is in the States on furlough. He is a long time friend of ours, a student at Oklahoma Baptist University when this writer was its president. He is a very aggressive and dynamic leader, and God has blessed his work. In his absence Brother Wyatt Lee was acting as superintendent in Guadalajara. He and his wife and four children live in the student home for boys. He showed us the

(Continued on Page 16)



Will Kentucky Baptists Set Integration Example?

Now that there are some integrated Baptist churches in Kentucky, what can we expect in the way of a trend and what influence will Kentucky have upon other sections of the Southern Baptist Convention territory?

Kentucky is a key state and might well be a laboratory for the rest of the Convention. There are other states in the West or north of the Mason-Dixon with Southern Baptist work where integration is more advanced but of the traditionally Southern states, Kentucky is further along in the matter of integration than any other. Virginia Baptists, for example, are considered quite progressive in many respects but Virginia is one of the most reactionary states on the integration issue.

School integration has been effected in Kentucky with little difficulty and Louisville has been cited as a model city in school integration. This would seem to indicate church integration could follow smoothly.

Actually, outside of scattered examples, very little has taken place to indicate any likelihood of integration on any large scale among Kentucky Baptist churches. So far there has been little occasion for integration of churches.

Negro Baptists number about 150,000 in Kentucky. They have a fine organization with good leadership. Mutual respect and fine relations exist between the leadership of General Association of Colored Baptists and the leadership of the 600,000 white Baptists in Kentucky.

There seems little reason to expect any agitation for church integration in Kentucky on a large scale. Most communities have Negro churches greatly loved and cherished by their own members who would be as reluctant to leave their home church as most Baptists are. Each white and Negro church has a program of worship fitted to the social, educational, and cultural level of the congregation and wholesale change would not be satisfactory or satisfying.

Some sections of Kentucky, like the east, north and central, have small populations of Negroes with somewhat high social and educational levels. In these communities church integration just as school integration will be more needed and generally accepted. In other sections of Kentucky like southern and western there are more Negroes and a more Deep-South culture prevails. Here church integration seems unlikely anytime soon.

What can we expect then in Kentucky? In communities where Negro population is small, where Negro worship facilities are absent or inadequate, or where Negroes have advanced in social and educational status, church integration will definitely in-

crease. In communities with considerable Negro population still below the community average level of social and educational status, the Negroes will remain in their own churches for a long time.

Some will object to these observations on the ground that too much is made of social and educational status because spiritual status supersedes these. This is altogether true, but the fact remains that most Baptist churches are conducted on the basis of and appeal to certain levels of social and educational status.

The chief difference between Kentucky and some of the other states of the Southern Baptist Convention in church integration seems to be that integration will take place smoothly but slowly in places where it is needed in Kentucky, but this is too much to expect anytime soon in the Deep South.

God Forbid

Not since Satan assured God that Job had his price and practiced his religion for economic gain has a more stinging accusation been leveled at Godly men than came recently from a newspaper man against Baptist preachers in Birmingham, Ala. The accusation was made by John Wicklein in one of a series of articles distributed by the New York Times service on Southern clergy and segregation. The particular article was describing the race situation in Birmingham.

The newspaperman described the Alabama city as the most conservative of all Southern cities on the race issue. He remarks that almost no white minister has taken a liberal stand on race. When he gets to the point of discussing Southern Baptist preachers he says:

From the silence of Southern Baptist clergy at the local level, it could be assumed that they were satisfied with segregation. However, in the Deep South, an economic motive may condition the silence—Southern Baptist congregations have the right to dismiss their pastors at any time, for any reason.

What a blow! Is this so? God forbid! If it is, we might as well all turn in our Bibles and quit.

Much that the reporter says about Birmingham may be so. Part of what he says about Baptist pastors is likely so, but the rest better not be so. Some Baptist preachers in Birmingham might be satisfied with segregation, but I, for one, don't believe it is so that Baptist preachers in Birmingham or anywhere else fail to express their convictions because of fear of being dismissed.

It is true that some Baptist preachers believe segregation is right. They openly say so and even use the Bible to defend their views. This is to be expected. Some Baptist preachers of the nineteenth century defended slavery on Biblical grounds.

Other Baptist preachers of the South have deep convictions on the matter but have conscientiously concluded that it is wise not to be a crusader. These men will express their convictions to anyone who asks them but don't feel it is wise to take the controversy into the pulpit.

Preachers in the Deep South today have a difficult decision to make. To make integration a pulpit issue means the loss of any opportunity for further witness, to decide not to make it an issue at least gives the preacher a chance to lead his people to deeper Christian commitment which might eventually bring a solution to the race issue.

Those outside the actual situation are hardly in position to understand, and it is easy to criticize by long distance. Some eastern and northern writers

know as little about the actual situation in the South as a Russian knows about America.

Some Southern Baptist pastors have paid the price. Expressing sanction of complete integration, they have been deprived of their pulpits. Others are respected for their convictions and continue an effective ministry. In the course to take, every preacher must make his own decision.

This is one of the acute issues for Southern Baptists. Only the Lord can lead us through the crisis, and unselfish yielding to His way is our only safe way. There is hope for us even with some Baptist preachers who are segregationists and others who think it is wise to avoid the issue, but there is no hope for us if Baptist preachers keep their mouths shut and put meat and bread above their God-given convictions.

BAPTIST FORUM



ST. JOSEPH THE BAPTIST

Editor:

The 130,000 people of Lexington and Fayette County have been provided with a new hospital. The Roman Catholic Church and the good Sisters have finished, dedicated and occupied the splendid new St. Joseph Hospital on Harrodsburg Road. The new hospital replaces the old St. Joseph on Second Street which has for nearly a century cared for the ill in Central Kentucky.

It was of more than passing interest to some of us that \$2,500,000 of the estimated \$5,500,000 cost of the hospital was a gift of the Federal Government. Does this mean now that we Baptist taxpayers have a part in the gentle and effective ministry of the priests and sisters of St. Joe? We must have, for we helped build it.

One wonders what \$2,500,000 would do for our Kentucky Baptist Hospital program . . . ?

Lexington, Ky.

A Baptist

A PERSONAL TESTIMONY

Editor:

I wish to commend you for your editorial of July 9, 1959, on "Help Needed" for the plight of teachers in the seminaries and colleges of Southern Baptists.

My father after more than half a century of service as a seminary professor drew the salary equivalent to that of a lieutenant colonel in our armed forces, although he rated the esteem of a five-star general among his fellow Baptists.

I began teaching in one of our Southern Baptist colleges at a salary of \$200.00 a month after spending seven years in

university preparation. Twenty years later my salary had advanced to \$250.00 a month. When I returned to my teaching post after four years of service in World War II I took a 60% cut in salary from that which I received as a Reserve Officer. And for almost two decades now I have seen graduates of our denominational colleges with no experience demand starting salaries in industry and government of more than that which the denomination pays me after thirty-five years of teaching.

A friend who teaches in one of the large state universities in the South told me last month that the starting salary for inexperienced instructors in his institutions are 50% higher than that paid full professors in Baptist colleges, while their top salaries in the state university are three times those in our denominational institutions. Baptists have a right to demand that the teachers in their colleges and seminaries be dedicated men, but they cannot expect their families to continue to struggle on the prevailing wage scale indefinitely.

Southern Baptists are pouring millions of dollars annually into new dormitories, libraries, science and classroom buildings, but these halls of ivy will become educational monstrosities unless those who teach there receive a living wage.

I hope your courageous editorial will swamp your office with facts about the financial plight of these forgotten servants of our great denomination.

Greenville, S. C. John R. Sampey, Jr.

MORE PERSECUTION IN SPAIN

Editor:

Word has come to me through the Reverend Jose Beltran, a former presi-

dent of the Spanish Baptist Convention, that persecution of non-Catholics in Spain continues at an increasing tempo.

At least six more of our churches have been closed—churches at: Madrid, Seville, Mahaga, Elehe and Barcelona.

Be it remembered that the Second Baptist Church of Madrid, of which Brother Beltran was pastor, was closed on July 17, 1954, and has remained closed until this day. Brother Beltran is now en route from Spain to the Canary Islands which are located off the northwest coast of Africa, where he is to continue his pastoral work. He stopped by my home in Memphis and gave me this late word concerning recent religious persecution in Spain.

It is all but impossible for one to get any sort of a government job if he is a Baptist. What is more, he is apt to lose any sort of responsible position if it becomes known that he is a Baptist.

Spanish Baptists or other evangelicals can now be married in their own church, if they can produce a document showing they have been ex-communicated from the Roman Catholic church. Young Spanish Baptists, seeking marriage, rejoice to obtain such a document—it is highly prized.

It is my understanding also, I might add, that in Spain at the moment it is difficult, or next to impossible, for a native non-Catholic to get any sort of position on any of our American installations in Spain. Franco has evidently attended to that! Let us pray for our brethren in Spain.

Memphis, Tenn.

R. Paul Caudill

BEWARE!

Editor:

We have just received the January 22, 1959, issue of the *Western Recorder* and note with some interest that your magazine is still using articles quoting Glenn L. Archer and identifying him as a "Protestant Leader." If you will check into this a little, I believe that you will find that this man, his aims, his motives, and his methods, have been consistently

repudiated by responsible and legitimate Protestant authorities.

Most of us who read the paper are not illiterates, and the continual imputation of disloyalty to Catholics is extremely unfair to every Catholic who has fought and died for this country since the American Revolution. I believe it would be only fair to trace the growth of religious liberty in this country, telling the whole truth about the harsh Protestant sects who suppressed and oppressed everyone who differed from them, and to point out to Mr. Archer and to your readers that the first religious Toleration Act in this country was passed by law by Maryland (Lord Baltimore) and that this Religious Toleration Act was subsequently revoked by Protestants. Perhaps this will ease the fears of people who are disturbed by the thought that Catholic is synonymous with intolerance.

You are doing a great disservice to Christians everywhere by printing this type of literature. I have no objection to sincere questioning, but the type of literature that attempts to stir up dissension and hatred between fellow Americans is not only un-Christian but un-American. It provokes very ugly thoughts on the part of those who are ignorant enough to believe it, and can only serve to harm all Americans by sowing dissension.

Abraham Lincoln said, in substance, "Already some of us are saying in effect that all men are equal—except Negroes. Soon they will be saying that all men are equal—except Negroes, and foreigners, and Catholics. When that day comes I would prefer to live in Russia, where despotism is undiluted and undisguised . . ." I do not think that Mr. Lincoln would have thought very much of Mr. Archer and his type of literature, or of anyone gullible enough, or so filled with hatred, who would use it.

My wife was, until recently, a Southern Baptist. We have received your paper for years, and the consistent policy of stirring up hatred against the Catholics has always revolted us, because it was our clear understanding that Christianity taught love. We based this belief on our Protestant right to interpret the Scriptures as we saw fit. Besides, I had fought beside Catholics in World War 2. I knew there were judges, senators, governors who were Catholics, and I had never observed any undue influence upon the discharge of their duties by the Church.

I have always been a firm believer in checking both sides of the question and after so much of this, I went, not to some Protestant authority, but to a Catholic one, figuring that only that way could I get the Catholic side of the story. I studied Catholic history, checked it against encyclopedia articles obviously written by Protestants. I studied Catholic catechism books and the Missal.

Let me tell you what I found. I dis-

covered that my own founder, John Wesley never joined the church he was credited with founding—that he remained in the Church of England. I found that John Smith in Amsterdam founded the Baptists. I also found that Catholics are obligated by the Commandment to "show respect, fidelity, and obedience towards our civil government, assist it in dangers and knowledge, perform the duties of their office, promote the public welfare. . ." under pain of mortal sin! That didn't square with what I had been reading in your magazine! The injunction "We must avoid treason, violence, rebellion, and conspiracy toward our government," didn't sound too wrong to me, nor did the injunction "Civil rulers must avoid injustice and partiality." (Source: Catholic Layman's Guide, St. Paul, Minn.) I also discovered that those who brought up the question of Church and State were deliberately confusing the issue by ignoring that the Church teaches, in the fullest sense of the word, to "render unto Caesar that which is Caesar's, and to God that which is God's."

As a result of all this, I am happy to report that I am no longer a Methodist, and that my wife is no longer a Baptist. We have entered the Holy Mother Church, and we have knelt at prayer and received the body and blood of our Lord in Holy Communion.

In a way, we have your magazine to thank. If it had not been so consistently "anti" and more "pro" (i.e., positive in its approach to Christianity) we might never have investigated.

We wish to ask you to discontinue sending this magazine to us. Those articles hurt us deeply, not for what they say, but because they show that such hatred exists.

We feel sorry for you. You have part of the truth, but deny yourselves so much. From reading your articles, we can tell that there are some of your contributors who are motivated by love, and are therefore members of the Church by desire, whether they know it or not. We fervently pray that these will return to the "one fold, one shepherd."

I am a veteran of the second World War; I have my citations and medals to prove it. If I were to run for office, I would absolutely refuse to discuss my religion as a relevant issue, because I feel that if I cannot prove my loyalty by my compensation disability papers, and by the graves of my comrades, words would never convince those who question it.

My wife joins me with prayer to our Lord that you will cease these attacks upon fellow-Americans because of their religion, and that you will cease to let yourself be used by hate-mongers like Mr. Archer. I do not know what his motives may be, other than hatred, or money, but they are certainly not Christian, or even American, motives.

P.S. I am not attempting to enter into a debate on this matter. Therefore, I must insist that this letter is not for publication, unless it is printed in its entirety, without deletion or addition. I presume you would not care to do this.

Sincerely yours in Jesus Christ, our Lord and Redeemer.

Pikeville, Ky.

Rex S. McCoy

Answer:

Here it is, word for word. It's longer than we generally use but it's too good an example of what tragedy can overtake a sleeping Methodist and Baptist not to use to warn others. You might have been listed as a Methodist and your wife might have joined a Baptist church but your brainwashing by Catholicism proves you never accepted the truth.

Your opinion of the *Western Recorder* is understandable. Most Catholic patriots would regard it as a disservice to Christians and if they didn't we would have reason for concern. With you I believe Christianity teaches love, but I also believe it teaches truth, and love demands the revealing of error.

Surely you know wonderful people who are Roman Catholics. I do too. What you fail to see is the difference between Roman Catholicism with its heirarchical system and conscientious, sincere people who have been misled into Catholicism. This is what makes it so pathetic.

If what you say you learned about John Smith and the Baptist Church is typical of your research no wonder you lost the way. In half the time it took you to read the Catechism you could have read any reliable secular history and learned that intolerance, persecution, and injustice have always characterized the Holy Mother Church to which you now kneel and from which you receive bread which only by superstition can be regarded as flesh. Do you really get any of the wine or is it too precious for anyone except the priest? You could know also that history and even your daily paper show that wherever Catholicism has the majority and the power, the state is made subservient to the church no matter what you say you learned from any Catholic publication.

I don't blame you for not wanting the *Western Recorder*. The truth always hurts and especially where so much error abounds. I am not afraid of "Our Sunday Visitor."

—Editor

—o—
►Patricia Ann Gilbert, six-year-old daughter of Rev. and Mrs. James P. Gilbert, Southern Baptist missionaries to Ecuador, has been stricken with what doctors have diagnosed as polio. Mrs. Gilbert, Patricia, and the other two children will return to the States as soon as feasible.

LIGHT ON LANDMARKISM

By ALTON H. McEACHERN

There seems to persist in the thinking of some of our people, erroneous views about the nature of our denomination and churches. These views are usually grouped under the title, "Landmarkism". Landmarkism is a heretical position (in the light of historic Baptist belief) concerning the nature of the church and kindred matters of church practice.

The fathers of Landmarkism are James Robinson Graves and James Madison Pendleton. Graves, who was its chief exponent, was born in Vermont in 1820. He was converted at the age of fifteen, after which he moved to Ohio, and later to Clear Creek, Kentucky. At Clear Creek he was a school principal, despite the fact that he had no formal education. In 1845 he moved to Nashville, Tennessee, where he became pastor of the Second Baptist Church, co-editor of the *Tennessee Baptist*, and principal of a classical academy, simultaneously. He was a brilliant man, and wielded great influence. He opposed the Southern Baptist Convention, and for a time his opposition and strange doctrines threatened its existence.

In 1851 Graves called the "Cotton Grove Convention" of churches and pastors sharing his views. This convention drafted resolutions which set forth the new doctrines. Pendleton published the views in a tract entitled *An Old Landmark Re-set*, hence the name of the movement. (See p. 103 ff. in *The Southern Baptist Convention*, by W. W. Barnes, Broadman Press, 1954.)

The main tenets of Landmarkism may be summarized as follows:

1. The church is only local and visible. There is no such thing as "the Church" (despite Ephesians 1:22, 3:10, 5:24-32; Philippians 3:6; Colossians 1:18, 24; Hebrews 12:23; Matthew 16:18). According to this view there are only "churches", in the local sense. The Kingdom of God is equal to the sum total of all true (Baptist) churches. (See W. Morgan Patterson's article in the *Encyclopedia of Southern Baptists*, II, p. 757, Broadman Press, 1958.)

2. Valid baptism requires a proper administrator (an ordained Baptist minister).

[Mr. McEachern is pastor of South Park Chapel, Fairdale, Ky. His article is, in some respects, an answer to views contained in W. K. Wood's sermon, "What Think Ye of Christ?" delivered at the 1958 General Association and published in the June 25 issue of the *Western Recorder*. This editor in no way desires to revive the long standing debate on the "local" and "universal" church but believes this article should be printed in the spirit of fairness.]

Therefore, a baptism performed by any other person is not valid.

3. They refuse to recognize as Christians, members of other denominations. They call other churches "societies". The ministers of these "societies" are not gospel ministers. Baptists alone are the true church, and all other professing Christians are unsaved.

4. They believe in a direct historic succession of Baptist churches back to New Testament times. They claim that true Baptist churches existed in every century, in the guise of the Waldensians, Petrobrucians, Montanists, etc.

The error of these views seem self-evident. Let us note a few of the problems involved.

1. No Baptist Faith prior to 1833 held any view other than that there is a general church, larger than any one denomination. This was true of the first and second London Confessions of the Particular Baptists. The General Baptists also held the view of a general church in their Standard Confession, and Orthodox Creed. Thus, British Baptists have never believed that the church is only local.

The same general view of the church is to be found in the Confessions of early Baptists in America. The Philadelphia Confession, the Charleston Confession, and the confession of faith of the Warren Association, all hold this view. Perhaps the finest statement of it is to be found in the Abstract of Principles of 1858, "Article XIV. The Church. The Lord Jesus is the Head of the church, which is composed of all his true disciples, and in Him is invested supremely all power for its government . . ." (See p. 238 of *A History of Southern Baptist Theological Seminary*, by William A. Mueller, Broadman Press, 1959. See also pp. 272-276 of the *Encyclopedia of Southern Baptists*, Vol. I, for the article on the church by Theron D. Price.)

Baptists have never historically believed that they are the only church. While most of the references in the New Testament are to local churches, there are many references to "the church", which is the "Body of Christ", or all the local congregations considered together. Certainly His body is larger than your congregation, or mine, or all the congregations of our convention.

2. Baptists have never historically rested the validity of baptism on a proper administrator. Neither have they maintained that the only persons properly baptized were those who had observed the ordinance at the hands of an ordained Baptist minister. Such a view makes a minister a priest, who stands between the believing candidate and the keeping of his Lord's command. If the

authority for baptism rests in the church, cannot the church designate any member of its fellowship to administer baptism to a candidate professing faith in Christ? We do not believe that ordination conveys such priestly graces as to make it the prerequisite for administration of the ordinances.

3. Baptists have never been known in history to consider other Christians to be pagans, because they are not members of a Baptist church. Such an attitude is not only uncharitable, but totally out of keeping with the spirit of our Saviour.

4. The main stream of Baptists has never depended on a historical succession to validate or give authority to our churches. It is a historical fact that modern Baptist churches do not date back to New Testament times, nor can they trace any such historical succession. Baptists are restorationists, rather than successionists. We have carried the Reformation to its logical conclusion, restoring the nature and practice of the church (regenerate membership, believer's baptism, etc.) to the New Testament pattern. We have New Testament Baptist churches, with it alone as our rule of faith and practice. We do not need to claim kin with groups of heretics to establish our authority to proclaim the gospel.

Could we but see the absurdity of the claims of the successionists, we would forsake such a futile course. There are three general types of succession claimed by the major denominations. 1. The *Church Succession* of the Roman Catholics, who base their claim on the authority of the Bishop of Rome, whom they claim is a successor of Simon Peter, and for whom they claim infallibility! 2. *Apostolic Succession* is claimed by the Anglicans, or Church of England. They hold that their church is valid, because their ministers are ordained by bishops, who were ordained by bishops, and so on, back to the original apostles. If one bishop failed to be ordained by one in the line of succession, during the past 1,900 years, their claim fails! 3. *Baptist Succession* is the claim of the Campbellites.

Landmarkism would land us in this group of high-church successionists. It is much more akin to Roman Catholicism, than to historic Baptist practice, and beliefs. Let Baptists deny such unscriptural high-churchism once and for all.

Our rejection of alien immersion should be on a more sound basis than that the candidate was baptized by other than a "proper administrator." Our rejection of the immersion of a Campbellite, for example, should not be on the ground that we think we are the only true church (that is their claim about us). Our practice of re-baptizing Campbellites should be on the ground that their baptism was a "work" essential to

(Continued on Page 15)

KENTUCKY BAPTISTS AT WORK

BAPTIST STUDENT UNION

Objectives of B.S.U.

By J. CHESTER DURHAM



J. Chester Durham

Some people are confused about the objectives of B.S.U. This is due to many reasons. At times we who are leading in this program have failed to keep our people properly informed. At times there has not been adequate provision on our General Association Program so that this information could be properly presented. Add to this the simple fact that many never change a preconceived impression from their college experience or some other experience or do not bother to get facts, and we are a little less than perfect in our understanding of what we are trying to accomplish through the Baptist Student Union.

Kentucky Baptists are charged with the responsibility of ministering to more than 10,000 Baptist students. Approximately 2,400 of these Baptist students are in Baptist colleges. Approximately 7,600 are in state and private non-Baptist institutions where the Department of Student Work, through the B.S.U. program, is the link between the campuses and the local churches.

We are indebted to Mr. Harold Cole, State Secretary for North Carolina, for a clear state of the objectives of B.S.U. He states these objectives as follows:

"To proclaim Jesus Christ as Lord of all life, the Saviour of all life, the Saviour of all men. (Redemptive experience.)

"To cultivate an appreciation for the Baptist heritage, a loyalty to the denominational purposes and program, and a sense of the worth and meaning of the New Testament concept of the church. (Denominational loyalty and churchmanship.)

"To call all students to an intellectual and emotional commitment to Christ as Lord, the object of one's loyalty, the center of one's affection, the foundation of one's faith, the motivation of one's evangelistic concern. (Total Christian commitment.)

"To provide the means of understanding the truths of God in Christ, thereby

helping students witness to their faith. (Evangelistic concern.)

"To help students relate their dedication to Christ to all areas of life. (Vocational dedication.)

"To afford opportunities for students to put into practice their Christian concern in areas of creative service. (Practical experience.)

"To instill a sense of the worth and meaning of the Christian World Mission. (Missionary education.)

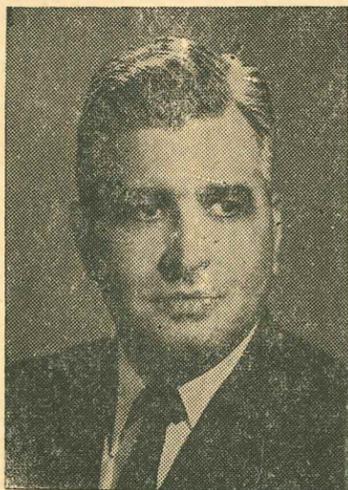
"In the fulfillment of these objectives it seeks to provide an attractive inclusive program of organized Baptist religious work and to include all Baptist students and all Baptist religious organizations in one co-ordinated program. Among its means of promoting its purposes are sustained Bible study, prayer, meditation and worship, personal evangelism, mission study and activity, forums and discussion groups, fellowship and active church life, and denominational service."

TRAINING UNION

First Training Union Week at Cedarmore, August 10 to 14

By JAMES H. WHALEY

Dr. Wendell H. Rone, pastor, East Baptist Church, Paducah, Kentucky, will



Wendell H. Rone

be the assembly pastor for the First Training Union Week, Cedarmore.

Mr. Herschel Spivey of Carrollton will serve as song leader for the entire week; Rev. Jack Prince, pastor of Crestwood Baptist Church, Louisville—lakeside service speaker each night and conference leader for Junior boys and girls; Rev. Joseph Tackett, pastor, First Baptist Church, Walton—morning watch speaker and conference leader for Intermediates.

A number of other Kentuckians will serve on the faculty during this week.

Provisions are made for each age group 3 through 93 during the Training Union Assemblies at Cedarmore.

Reservations for the week, August 10-14, or August 17-21, can be made by writing Mr. Marvin Byrdwell, Cedarmore Baptist Assembly, Bagdad, Kentucky.

WOMAN'S MISSIONARY UNION

Sunbeam Focus Week, August 9-15

Each year one week has been designated as Sunbeam Band Focus Week. During this time, the entire church will focus its attention on the Sunbeam Bands. Plans should cover several purposes: (1) to help promote in the church a better understanding of the Beginner and Primary Sunbeam organizations and the program of missionary education for nursery children; (2) to give an opportunity to the other W.M.U. organizations to know better the needs and activities of the Sunbeam program; and (3) to provide something of special interest for the children enrolled in the Sunbeam Bands.

Here are some ideas you might like to use during Sunbeam Focus Week in your association and church:

Luncheon for Leaders—Associational and Regional.

Leaders' Picnic—Local and Associational.

Parent-Leader Picnic—Local.

Parent-Leader Banquet, Tea or Luncheon—Local and Associational.

Parade for Sunbeams and Leaders—Local.

Sunbeam Panel for church on Wednesday night.

Displays of Sunbeams' materials in church during Focus Week.

Sunbeam Open House on Wednesday before or after prayer meeting.

Feature story in local paper concerning the special activities and events of Sunbeam Focus Week.

For other suggestions, see SUNBEAM

ACTIVITIES, July, August, September, 1959, page 37.

W.M.U. WORKSHOP

The new leadership training courses of Woman's Missionary Union-S.B.C. will be offered at Cedarmore, August 24-28, with classes conducted by: Miss Elaine Dickson, Birmingham, Ala.—W.M.S. study

Miss Doris DeVault, Birmingham, Ala.—Y.W.A. study

Miss Marjorie Sanders, Columbia, S. C.—G.A. study

Miss Elsie Rives, Birmingham, Ala.—Sunbeam study

For reservations and rates, write to Rev. Marvin M. Byrdwell, Manager, Cedarmore Baptist Assembly, Bagdad, Kentucky.

JUBILEE ADVANCE

Members of Kentucky Woman's Missionary Union exceeded our Jubilee Advance goal of 11% increase over 1957 offering for this past year's Lottie Moon Christmas Offering. Gifts for the Annie Armstrong Offering are still coming in to our state office; and we hope to go above the goal for this Home Missions offering.

FORWARD PROGRAM

Third Church, Owensboro, Takes a Vital Step

By THOMAS B. CHANEY, Director

In a recent issue of "The Courier," a weekly publication of Third Baptist Church, Owensboro, T. L. McSwain, pastor, are these words from the pastor: "I believe the business meeting last Wednesday night was a vital one. You are to be commended for your vision in adopting the 'Forward Program of Church Finance.' It has blessed so wonderfully in the churches that have tried it that I feel we shall see one of the most tremendous blessings we can imagine as we get into this important program."

More and more Kentucky churches are finding in the Forward Program the way to (1) Subscribe a Budget; (2) Teach Stewardship; (3) Increase Mission Gifts; and (4) Erect New Buildings.

It was interesting to note in the June 4-11 issues of the *Western Recorder*, Dr. W. C. Boone's report on gifts for World Missions through the Cooperative Program during the first six months of this associational year, that Kentucky churches that have used the Forward Program gave \$54,114 more for missions through the Cooperative Program than they did in the same six months prior to their use of the Forward Program. Projected over the year, at the same rate of increase, this could mean over

\$108,000 more for missions than these churches gave in the year before their use of the Forward Program.

BROTHERHOOD

Layman's Day in October

By FORREST R. SAWYER



REMEMBER THIS DATE



LAYMAN'S DAY

SOUL-WINNING CRUSADE

OCTOBER 8-11-1959



WRITE TO YOUR STATE BROTHERHOOD DEPT FOR MATERIALS AND SUGGESTIONS

The Executive Committee of local church Brotherhoods should begin tentative plans for Layman's Day—October 11, NOW.

Churches which do not have a Brotherhood can profitably observe this day by organizing one, thus giving years of significance to the date.

Every Baptist Church owes itself to have a Baptist Brotherhood. The men and boys of every church deserve an organized Baptist Brotherhood.

MAKE PLANS TO ATTEND THE STATE BROTHERHOOD CONVENTION—CAMPBELLSVILLE—October 1-2, 1959.

SUNDAY SCHOOL

Prepare For a Successful Sunday School Year '59-'60



R. E. Boatwright

July is the month to elect a Sunday school superintendent for the ensuing year. Obviously, this person should know and love Sunday school work. To a great degree the success of your Sunday school will depend on your superintendent's leadership. He will be deeply concerned with the

officers and teachers with which he will be serving during the next Sunday school year. His plans should include a successful Preparation Week, September 21-28 with a thorough promotion on the last Sunday in September.

From page nine of the 1959-60 Planning Booklet, the following suggestions are offered for setting goals:

Observe Harvest Day, September 20, 1959.

Take a religious census, Sunday, September 13, 1959.

Observe Preparation Week, September 20-27, 1959.

Observe January Bible Study Week, January 4-8, 1960.

Send workers to Nation-wide Southern Baptist Sunday School Convention, Fort Worth, Texas, March 29-31, 1960.

Observe Christian Home Week, May 1-8, 1960.

Participate in associational group or central training schools.

Conduct a church Vacation Bible School.

Promote a weekly visitation program. Use effectively the Six Point Record System.

Promote parent-worker meetings.

A net enrolment gain of or per cent.

An increase in attendance of per cent.

Number of baptisms

Number of Standard units(school, department, classes, and groups).

Number of new units (departments, classes, and groups).

Minimum goal for awards in the Church Study Course for Teaching and Training equal to Sunday school enrolment

Number of training awards in Category 17 (minimum goal equal to number of Sunday school officers and teachers)

Number of new branch schools or missions

Number of mission Vacation Bible schools

(Continued on Page 14)

FROM JOB: THE RAREST TREASURE

By ORLIN COREY, Pineville, Ky.

This summer a group of Kentucky Baptist young people are creating America's first outdoors religious drama in Kentucky's mountain amphitheater, Laurel Cove, near Pineville. "The Book of Job," produced by members of Georgetown College's Maskrafters, all of whom are 1959 graduates, or students at the College, has won critical acclaim from all quarters of the country. Within Southeastern Kentucky their play has heightened public interest in the Man of Uz, and the momentous questions he raised about the purposes of God in human life. Dozens of churches have organized study groups for Job; innumerable sermon series have been or are being preached on the subject. Newspaper columnists and editorial writers throughout the state have written about Job.

Despite all this discussion, few have heard from the group that is actually closest to the Book of Job, the players themselves. Several of them have been associated with it for two years, from the premier on Georgetown's campus in October, 1957, through the European tour of July and August, 1958. All of them have worked with this biblical masterpiece for at least a year. Gay Braner, a sophomore from Owensboro's First Baptist Church, speaks of her year's experience:

"To me the book of Job is a group of mosaic figures telling the beautiful truths of God's word to man; it is exquisite pieces of stained glass that move precisely and accurately together; it is a tremendously powerful poetic drama of the Bible presented under the stars, in the presence of the Almighty Himself.

"Participation in this play has drawn me closer to God, for I realize the vastness of His creation and the complexities which exist. I am willing to accept His purposes even though their meanings are not clear. I must be humble to portray a character in the book of Job. The reward of this? The knowledge that someone is hearing the Bible each night and the hope that he will recognize the truth of God."

Another first year veteran of Job, Judy Green of Calvary Baptist Church, Lexington, and a sophomore in Georgetown, puts stress upon personal devotion.

[Note: Orlin Corey, adapter and director of *The Book of Job*, was a professor of speech and dramatics at Georgetown College for seven years, until this spring. He continues his doctoral studies at the University of Kentucky this fall.]

"I believe," Judy says, "as actors, we feel the impact of the lines of Job more profoundly than our audience. Not a performance goes by but I find new meaning in a phrase which I can directly place in my life. The spiritual values which are present in my life because of this play will remain most vivid at the close of the summer. Among these are remembrance of the prayer-time before each performance and the reverent quietness which follows. There is the transition into ancient religious figures, and at the close of the performance the feeling that truly 'the hand of God hath touched me.'"

A different aspect of Job is seen by Bob Coleman of Memphis, a 1959 graduate of Georgetown, who has played the title role since the 1957 premier. "The outstanding feature of Job is his faith in God, steadfast and sure, although shaken at times by storms of personal agony. My desire is to cultivate such faith. The Book of Job in performance is my best expression of belief about this great man."

Tom Chaney, another 1959 Georgetown graduate, who will enroll in Southern Theological Seminary this fall to study for the ministry, continues this line of reasoning. "Job's questions seem very real to me," Tom says. "Because of the affinity I feel for Job, working as I do with the play means that I have an opportunity better to understand Job's plight. The Book of Job should be seen by every Christian who desires to find for himself the answers to the questions of life, suffering and life after death." Chaney is a native of Horse Cave, Kentucky, and recipient of the Centenary Southern Seminary Scholarship at Georgetown this last spring.

The idea of personal inspiration through Job's suffering is central to George Bryan, a Georgetown Junior with a major in religious education. "To me it is comforting to know that Job received the same answer from God that I do; that we must launch out on faith in our lives, that the motives of God are not to be known to man. Each time I appear in this play I feel separated from the daily concerns of life, and drawn to the Holy One. This production means more to me than anything I have ever come in contact with. I choose to enter the ministry of religious education in the field of religious drama." Bryan, who is from Owensboro's great First Church, portrays Elihu in the play.

For Marylyn Walker, of Carlisle Avenue Baptist in Louisville, being in the Book of Job is a source of wonder. This senior Speech and Art major at Georgetown recalls first seeing the play in its premier performance, nearly two years

ago. "I remember sitting in wonderment as I gazed at the beautiful colors of the costumes—and heard every word of the Bible spoken, chanted and sung until it filled the college chapel. When I became a member of the cast I realized that even though I had seen the play at least three times, I had not even scratched the surface of understanding. It has never become boring, for each time we give the play I find a line that has a new meaning to me. Being in the play fills me with deep awe and reverence of the glory of God."

Another player from Carlisle Avenue Church is Charles Bush, Georgetown Junior, who plays the role of Bildad the Shuhite. To Charles the Book of Job has contributed to a maturing philosophy of life, in which faith in God is undergirded. "The words of Job have been daily lessons to me for the last months. It is not so much Job's patience as his faith that inspires me. It is true that Job was patient with his condition, but he questioned God's purpose. Job's faith was so great that he felt God would hear and answer him. Looking to God's Word for guidance, I see Christ as the ultimate example of love, Paul of hope, and Job of faith."

Walter Reed of Russellville, a Georgetown Junior majoring in drama-speech, the Eliphaz in the play, finds a pungent parallel between Job and our time. "The tragedy of our age," he says, "is that it asks questions of Death, and overlooks the questions of Life. The stricken man of Uz was setting the sails of his life's voyage when he lifted his voice to God and asked questions, not of Death, but of Life. And with this concern for his existence came no shattering of faith. Rather there was an enriching and confirming of his belief that there is purpose in living. Job discovered, as modern man needs to rediscover, that faith is founded on questions and not on answers; on uncertainties, and not on immediate understanding. I derive the most wonderful inspiration for living and satisfaction to myself by taking a part in this play. I am one of the production which indicates the formula for a real and necessary faith now."

When the word of God is sowed and cultivated in the minds of young men and women it produces such thinking as this. Vital as is their contribution in Christian dramatic witness this summer, it is apparent that they themselves are the recipients of the rarest treasure.

►Edw. Walker, until recently pastor of Parksville Baptist Church, South District Association, has been called to Gravel Switch Church, succeeding R. B. Hooks, Sr. Brother Walker has also served as pastor of the Hebron Baptist Church, Detroit, and taught for some forty years at Campbellsville College.

BAPTIST INTEGRATION IN KENTUCKY

By the EDITOR

Integration is making slow but sure progress among the Baptist churches in Kentucky. An article with an accompanying picture of the baptism of a twelve-year-old Negro girl into the Brooks Baptist Church, near Louisville, which appeared in the Louisville Courier-Journal issue of the July 6, 1959, suggested that the Brooks Church might be the only integrated Baptist church in the state of Kentucky. Actually integration took place in a real sense as long as eight years ago in one Kentucky Baptist church and at least token integration occurred in 1957 in one of the prominent Baptist churches of Kentucky.

So far as is known the first integrated Baptist church of Kentucky was the Beattyville Baptist Church in Lee County. The Beattyville church has been small but has exercised strong influence through the years in the mountainous county where religious work of all types is rather weak. In more recent history the Beattyville Church with financial help from the Baptist State Board of Missions and with the help of ministerial students from Georgetown College and Southern Baptist Seminary has operated a number of missions throughout the county. Many of these met in school-houses or other available buildings.

About eight years ago the church was requested to assume responsibility for the operation of a mission on the edge of town which formerly had been a Negro Baptist Church. The decline in the number of Negroes in the city had made it impossible to continue the Negro Baptist Church and the Beattyville Church gladly accepted the responsibility for the religious services in this community. The former Negro church became a church centered mission of the Beattyville Church, and since that time some services have been held in the Negro Baptist Church building and at other times the Negroes have worshipped with the congregation in the home church. Sunday School and Vacation Bible School have generally been conducted in the mission and occasionally a worship service has been conducted there, but most often the Negroes come to the home church for the worship service and for other special occasions.

Since taking over the former Negro Baptist church six Negroes have made professions of faith and have been baptized into the Beattyville Baptist Church. The Beattyville pastor at present is Robert Jones, a capable young minister, who says that he is very proud of the attitude of his people toward the Negro members. There appears to be no difficulty or feeling in any sense. Significant is the fact that this example of integration took place even before the

agitation began over the Supreme Court decision on school integration.

Another integration attempt in a Kentucky Baptist church did not meet with such smooth sailing. The Georgetown Baptist Church, located at Georgetown, Kentucky, the site of Georgetown College, has served the Georgetown student body and the faculty through the years. In 1954 Dr. H. Leo Eddleman became president of Georgetown and indicated his desire to open the school to qualified Negroes. Subsequently Nigerians from the Southern Baptist mission field in Nigeria entered Georgetown for their college training. With student encouragement, and also sanction from some members of the faculty, some of the Nigerians began to attend the services of the Georgetown Baptist Church. This met with resentment on the part of some of the members of the church and met with approval on the part of others.

Considerable controversy ensued and the matter was brought to a head when two of the Nigerians presented themselves for church membership. After some delay and rather violent discussion the two Nigerians were accepted as full fledged members into the Georgetown Baptist Church but by a split vote. The matter became less tense after this and no other Negroes have presented themselves for membership in the Georgetown Baptist Church. Since then the two Nigerians have left the community and one has moved his church membership while the other is still listed as a member of the church though a seminary student in Louisville.

The Brooks Baptist Church, located in Bullitt County near Louisville, was integrated three years ago under the leadership of Elmer Lee, who was then the Brooks pastor. The church was integrated because there was an isolated group of Negroes in the community who were cut off from other churches. The Negroes were invited to join the Brooks Church and responded with appreciation. All of the Negroes have not yet joined the Brooks Church but a considerable number who are not yet members attends the services regularly. Chester C. Carden is the present pastor of the integrated church and says that the experience has been a personal triumph over prejudice. Mr. Carden is a native of Alabama and said that he accepted the pastorate two years ago with some misgivings. By now, however, the pastor says that his prejudices have completely evaporated.

Neighboring churches have shown unusual interest in the experiment of the Brooks Baptist Church. Several other congregations have indicated their approval of integration and some churches have actually voted to accept Negroes

who request in sincerity membership in their congregation.

The action of these churches is to be in no way interpreted as an official action of a local association of Baptists, the state association of Baptists or the Southern Baptist Convention. Each local Baptist church is autonomous and makes its decisions and determines its policies apart from any official connection with any of the groups of churches with which it has relations. Baptist associations and conventions have persistently declined to make any official statements on the matter of church integration believing that that is to be left to each local congregation.

Lynn Associational Missionary Moves to Caldwell Association

Ralph Tomek, who has been serving as associational missionary for the Baptists of Lynn, became associational missionary of Caldwell Baptists as of June 1. The record of Brother Tomek in the Lynn Association has been called to the attention of his constituents by resolutions passed by the Executive Board of the Lynn Association.

The resolutions read in part: "His devotion to the duty of his office, his concern for the needs of the churches, his hearty co-operation with all efforts to promote the welfare of the association and his humble department, along with other Christian attributes, clearly attest to the fact that he has magnified the office of missionary.

"The churches of this association regret losing him and his fine family to Caldwell Association, but are consoled in the belief that he is following civine leadership."

Harrodsburg Foundation Distributes Earnings

Distribution of the earnings of the Harrodsburg Baptist Foundation was made recently in the annual meeting of the Foundation. The Foundation enjoyed its best year in its brief history and reports its total assets now in excess of \$10,000. Last year was the best year by far in the life of the Foundation with over \$6,000 being added to the previous funds.

The Foundation, according to its article of incorporation, distributes its earnings annually to the Kentucky Baptist Children's Homes, a fund for the education of ministerial students, a fund for the education of missionary volunteers and Harrodsburg Baptist Church. The earnings this year amounted to over \$500 and checks to the various beneficiaries have been distributed.

The founder and president of the Harrodsburg Foundation is Otto Elliot. Otto Redwitz serves as treasurer.

SUNDAY SCHOOL

(Continued from Page 11)

Please send to the Sunday School Department, Middletown, Kentucky, the name and address of the Sunday school superintendent the church has elected for the coming year.

KENTUCKY BAPTIST FOUNDATION

More Than Quarter-Million For Glen Dale Home

By A. M. VOLLMER

In 1947 the trustees of the Kentucky Baptist Children's Home (now Glen Dale) adopted a policy of placing with the Kentucky Baptist Foundation for administration the money received from wills plus gifts for endowment. In twelve years this sum has grown to \$279,776.02 on which the Foundation has earned and delivered to the home \$70,000.00 in income. This is almost one fourth of the entire endowment.

The many bequests and gifts that have made up this sizable endowment came from interested friends who have made an investment for eternity. Interested Baptists can support the cause they love wisely and fruitfully with a bequest or gift to the Kentucky Baptist Foundation.

Child of Old Age

The Providence Baptist Church, Laurel River Association, which has mothered many of the churches in the association, has begun a new mission. The new child of this old church is Petersburg Mission which is in Clay County.

Verner Barnett, Associational Missionary, reports that a revival was recently conducted at the Petersburg Mission with attendances surpassing anything which had been expected. More than 60 are reported in Sunday School and more than 70 in church services at the present. The services are held in the old Hammond Hill school house where the windows have been boarded up but now are being reopened. The first services were made possible by the use of kerosene lamps and lanterns but permission has been received for wiring the building for electricity.

Missionary Barnett reports that worshippers at the new mission come by automobile, by horse and mule and on foot. John Sweet is pastor of the Providence Baptist Church which has mothered the Petersburg Mission and deserves much credit for the flourishing work, according to the associational missionary.

This brings to a total of seven new missions and preaching stations in the Laurel River Association.

Lexington Principal Added To Georgetown Faculty

GEORGETOWN, Ky., June 30.—Clay Lassiter, principal of Henry Clay High School, Lexington, is teaching in the Georgetown College Education Department during the first summer school session according to Dr. Henson Harris, academic dean of the school.

Mr. Lassiter, who has been associated with the Lexington school system for three years, will also supervise the Georgetown College Teacher Training program in Lexington this summer.

His wide experience in education began after his undergraduate days at Murray State College, where he received his A.B. degree. He holds the Master of Arts degree in Education from Peabody College, Nashville. He was superintendent of the Fulton County school system from 1933-39.

Mr. Lassiter was principal of the Middlesboro High School for 11 years before coming to Lexington.

He is a lay leader in the Immanuel Baptist Church of Lexington, where he teaches the Brock Men's Bible Class. He is an active member of the Training Union, where he is presently serving as a group leader.

He was a deacon of the Middlesboro Baptist Church eight years before he accepted the Lexington school assignment.

His daughter, Sarah, who graduated from Henry Clay High School this spring expects to attend Georgetown College this fall.

Being Sick Can Be Helpful

By V. L. STANFIELD

When an emergency illness came (a ruptured appendix), my first reaction was, "This is terrible! No money for emergencies; time will be lost; engagements must be cancelled." This was my immediate response.

But there was an emergency! I had no choice. The operation had to be—and a skillful one with the best post-operative care. The result—a meaningful, helpful experience—one of those extra teaching occasions which life offers.

For example, I have renewed appreciation for other professions. Sometimes, we take others for granted. Because of my doctor, who combines professional skill and personal consecration, I have a new appreciation for physicians and those who help them. In spite of abundant evidence to the contrary, some men still serve for the benefit of others.

Then, there is the Baptist hospital. How grateful I am for an institution of healing where there is a Christian atmosphere. I greatly appreciated the "fellowship of concern" I sensed in those who cared for me.

Besides, the warmth of friendship was expressed in so many ways. Flowers, cards, visits, prayers, caring for the children, the "anything-I-can-do" spirit—all these reminded of friendship we so easily forget.

Then the time has been so meaningful. Not time lost as I had assumed, but time to think, to meditate, to read, to pray, to make decisions. Every man who "believes himself to be busy" needs now and then to stop.

But perhaps best of all was the assurance of faith—faith in the living Christ; faith in Him, who is the Lord of the living and the dead; faith in Him who conquered the last enemy and now lives; faith that when life is over and End of the Age has come, that I shall be resurrected and live with Him.

An illness—can be a blessing.

Cooperative Program Receipts

By W. C. BOONE, Treasurer

Distributable receipts through the Cooperative Program for June amounted to \$200,589.37, a gain of \$13,799.35 over the same month last year.

The total for eight months, or two thirds of the General Associational year, was \$1,478,339.43, or a gain of \$67,518.21 over last year.

The goal for the Cooperative Program this year is \$2,300,000. Two thirds of that is \$1,533,333. So at the present time we are approximately \$54,994 short of our goal.

Returns from "Denominational Loyalty Day" on June 28 have been gratifying so far, as June receipts were well over those for May. We are expecting more yet from this supplemental offering during July. Church treasurers are urged to send in promptly all money on hand for our cooperative work. We shall need to raise an average of \$205,265 a month for the next four months to reach our goal for this year.

Designated gifts for June were \$29,410.70, as compared with \$31,008.22 for June 1958.

►Dr. Courts Redford, executive secretary of the Home Mission Board, says that the Annie Armstrong Offering is \$2,018,356.56, more than \$18,000 over the goal of \$2,000,000.

►E. Stanley Williamson has been elected secretary of the Baptist Sunday School Board's Audio-Visual Aids Department, and began his new duties July 1. Now superintendent of associational promotion in the Board's Sunday School Department, he succeeds Earl Waldrup, who resigned recently to become pastor of Northeast Baptist Church, Miami, Florida.

LIGHT ON EVANGELISM

(Continued from Page 9)

their salvation. We reject this as an unscriptural interpretation of the meaning of baptism, and therefore we insist that the candidate be baptized in keeping with the biblical view. This seems to me to be a much stronger, and better, reason for rejecting alien immersion, than on the ground that the person was not baptized by an ordained Baptist minister. Brethren, we are not priests, but "one among equals."

The only type of succession which I would want to claim as a Baptist is spiritual succession. This is a succession of genuine Christian experience, which did indeed exist in every generation since New Testament times. Baptist churches are made up of men and women who have encountered God in Christ, and yielded themselves to His Lordship. We are "members of his body." Let us not be so proud or foolish as to deny our spiritual kinship with all who are the children of God by faith. They are our brothers in Christ; every born again person.

Let us hold high the distinctive Baptist witness to a regenerate, disciplined church, as the New Testament pattern. God is still saving men and women who turn to him in repentance and faith, whether it be in brush arbor or cathedral; whether they be black or white; whether they be far or near. Thank God that we can share in the accomplishment of His great redemptive purpose!

First Church, Frankfort, Observes Dr. Moffatt's Twenty-second Anniversary



Joseph J. Leary, Pastor Fred T. Moffatt and James R. Lewis

The First Baptist Church, Frankfort, observed the twenty-second anniversary of Dr. Fred T. Moffatt's pastorate among them. The occasion was celebrated by more than 100 church officers and mem-

bers at a dinner at the Southern Hotel last week. Joseph J. Leary, a church member, presented a gift to Dr. and Mrs. Moffatt, and said: "Dr. and Mrs. Moffatt have sought God in our community and in the quest have blessed the lives of many with whom they have come in contact."

Host at the dinner was James R. Lewis, chairman of the deacons.

During Dr. Moffatt's tenure at the First Baptist Church the debt on the east wing of the educational building was paid and a new \$350,000 north wing has been added. In addition, the sanctuary has been reconditioned and air-conditioned.

A native of Scotland, Dr. Moffatt came to Frankfort from Lake Charles, La. He was educated at the Southern Baptist Seminary and several other schools.

Dr. Moffatt has been active in developing the city's recreation program and served for a number of years as chairman of the Frankfort Municipal Playground and Recreation Board.

Dr. Moffatt has served on several denominational boards. He was a member of the Baptist Sunday School Board, Nashville, Tenn. At present he is a member of the Executive Board of the General Association of Kentucky Baptists. He is also a Trustee of Kentucky Baptist Hospital and a member of the Hospital Commission. He is now serving his third year of a six year term as a member of the Southern Baptist Foreign Mission Board in Richmond, Va.

Baptists Expand In Lexington

By BOB W. BROWN

Public Relations Chairman
Elkhorn Association

LEXINGTON, Ky.—Kentucky Baptists who attend the annual meeting of the General Association of Baptists in Kentucky in November will find the churches of the Bluegrass City involved in extensive building programs to meet the needs of a growing city. There are 18 Baptist churches in Lexington and 14 of the 18 are either in building programs or will be by the end of 1959.

The rapid growth of Lexington has left the churches with no alternative but building. Five new churches have been organized in the past year, but the older churches have still been forced to build.

Three churches plan to re-locate and build large and adequate facilities. They are Immanuel, Trinity and Felix Memorial. New sanctuaries are planned at Calvary and Ashland Avenue, Lexington's two largest churches, and at Chevy Chase. New Educational Buildings are going up at Central, Rosemont, Garden-side and Grace. Four of the new churches Highlands, Meadowthorpe, Hi Acres and

Idle Hour—are in temporary locations and plan to build immediately.

Under the leadership of Associational Missionary John W. Wells and our dedicated pastors and laymen, Lexington churches are in the midst of spending approximately \$4,000,000 in the next few months as they seek to meet the challenge of a growing city.

Ten Mile Association Loses Faithful Member And 35-Year Officer



E. J. Kuhn

Mr. E. J. Kuhn, member of the Clark's Creek Baptist Church, Ten Mile Association, for the past 58 years, died on June 9 after a long life of faithful service to his church and to the Ten Mile Association. The executive committee of the association in its regular meeting on June 21 passed proper resolutions concerning the passing of this loyal member.

The resolutions point out that Mr. Kuhn had been a member of the Clark's Creek Church for 58 years and had served 48 of these years as a deacon without missing a single service of his church. He served as clerk of the Ten Mile Association for 35 years without missing an annual session of the association.

Mr. Kuhn was a rural mail carrier and won a large host of friends through his thoughtfulness and unselfish service to his many patrons. He retired two years ago as mail carrier but continued his useful life.

Among the characteristic tributes to the life of Mr. Kuhn is this statement made recently by one of his friends. "If everybody lived like Mr. Kuhn did, this would be quite a different world."

►Sidney F. Wallace, Sr., 60, who presided at 2415 Wallace Ave., Louisville, died unexpectedly July 10, 1959 just before midnight. He was a deacon of the Bethany Baptist Church, where his funeral was conducted July 13 at 10:00 a.m., by his pastor, Dr. Eugene I. Enlow. Burial was at Bedford Cemetery, Bedford, Ky., later on the same morning. He is survived by his wife, Lucy Scott Wallace, by four sisters, Mrs. W. H. Berry, Mrs. H. A. Anderson, Mrs. John Kinderman and Mrs. Oma Lay; and by three brothers, Franklin, Woody and Edward Wallace. His son, Sidney F. Wallace, Jr., died just a few weeks before his passing.

A VISIT TO MEXICO

(Continued from Page 5)

city of Guadalajara and the churches and missions there, and the new Baptist hospital and the new homes for students. These institutions were all built with money from the Lottie Moon Christmas offering of the Women's Missionary Union.

Dr. Franklin Fowler, formerly of Nashville, and more recently superintendent of our Baptist hospital in Paraguay, is presently serving as administrator of the hospital in Guadalajara. We were happy to see him and talk with him about the work. It was a pleasure also to meet Dr. E. Lamar Cole, physician and surgeon in the hospital. This hospital has only 50 beds, but is of top rank in every way, and we were proud of it.

We attended a revival service at Immanuel Church in Guadalajara, one of the simultaneous revivals being held over the country. Their slogan was, "Solo Christo Salva"—"Only Christ Saves." This service was entirely in Spanish of course. We could feel the presence of the Spirit throughout. The sermon was by a visiting young Mexican preacher from Texas. He brought a stirring message, and at the close there were eight professions of faith, all adults. We were thrilled with this service, although we could not understand a word that was said!

The road from Guadalajara to Mexico City leads over high mountains. At one point we were 9,500 feet above sea level. On this part of our trip we stopped in Morelia, a city of over 100,000, to see the Sturgeons, newly arrived missionaries from Kentucky. Brother Eldon Sturgeon was away on a preaching mission, but we visited in their home and saw Mrs. Sturgeon (formerly JoAnn Ferguson of Sonora) and their three dear, little, girls. They told us of our churches in Morelia and the work in that area. Later the Sturgeons were in Mexico City and we had fellowship with them there. Soon after our return home we read a letter from Brother Sturgeon in the *Western Recorder*, telling of our visit to their home. We are very proud of this fine young foreign missionary couple from our own state.

In Mexico City there are some eight Baptist churches. Most of these were founded and are helped by the American Baptist Convention. Some of our Southern Baptist missionaries were in the States on furlough, but we met Brother Hiram Duffer and his wife, who recently moved there from the Seminary at Torreon. He came in his car and showed us much of the work in that great city. There is harmony and understanding between American and Southern Baptist

missionaries there. Surely in a city of 4,000,000 there is room for all. The Duffers supervise the work of the two student homes, operate a Baptist Book Store opposite the campus of the University of Mexico, and have plans to open a Baptist Student Center there, and build a church on adjacent ground just purchased. This is one of the best locations I ever saw for a Baptist mission center, and holds great promise for the future of our work.

One night we attended prayer meeting at an English-speaking Baptist chapel, at present a mission of our First Baptist Church (Mexican) in Mexico City. Some outstanding business men and their families have organized this work, and recently called the pastor of the First Church of Brownville, Texas, Rev. H. Glenn Smith, as pastor and he has accepted. This church ought to grow rapidly as there are said to be 50,000 English-speaking people in Mexico City.

We came away encouraged about our Baptist cause in Mexico. They need more missionaries, more money for building churches and institutions, and more prayerful support from us at home. We have some fine people in our missionary personnel there, who are wholly dedicated to their work. One missionary said to me: "I have one little son. I would rather see him stay here and serve as a missionary in Mexico than to see him become president of the United States." I mentioned this to another missionary and his reply was: "Well, that is our hope for our daughters, too. They were greatly impressed with the United States when we took them there on furlough, but it is our prayer that they may lose that attraction, and decide they want to give their lives as missionaries in Mexico."

That, my friends, is real dedication. May we match it with our prayers and our stewardship in supporting these who are representing us on the front lines in a foreign land!

Electioneering Not Business Expense, Says High Court

WASHINGTON, D.C.—The United States Supreme Court some months ago in an unanimous decision placed a road block in the way of the liquor propagandist by denying brewers and liquor dealers the right to deduct from federal income taxes, as a necessary business expense, money expended by them to defeat initiated, restrictive or prohibitory measures.

In other words the liquor interests are no longer able to charge off propaganda and electioneering to their income tax as legitimate business expenses. This was held, despite the fact that the decision might injure their business.

The decision is of great importance wherever contests over wet and dry legislation are waged.

Two cases—one from Washington, the other from Arkansas—were consolidated by the court and were heard together. The Washington case was: William B. Cammarano and wife vs. United States, involving contributions made by beer dealers through the "Washington Beer Wholesalers Association" to defeat an initiated proposal in 1948 which would have placed the retail sale of wine and beer in Washington exclusively in the hands of the state.

The other—F. Strauss and Sons, Inc., involved contributions made by wholesale liquor dealers in Arkansas through the "Arkansas Legal Control Association" to defeat at the November 1950 election an initiated state-wide prohibitory law.

The decision of the Supreme Court settled the questions of statutory construction upon which there had been some difference of interpretation in the lower courts. The decision in no way affects expenditures for sales promotion through advertising—advertising being considered a legitimate business promotion. BUT IT DOES DENY THE RIGHT OF TAX DEDUCTION WHERE THE OBJECT IS TO INFLUENCE LEGISLATION.

The record shows that in Washington, the wet group expended \$231,257.10 and in Arkansas \$126,265.84 to defeat temperance measures.—Walter C. House, Exec. Dir., Temperance League of Kentucky, 2309 Taylorsville Road, Louisville, Kentucky.

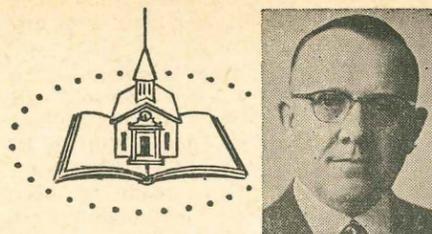
Greenville G.A.'s Crown Seven Queens

In an impressive candlelight Coronation Service held recently at the First Baptist Church, Greenville, seven young ladies were recognized as queens along with a number of other girls who had arrived at lesser ranks in the Girls' Auxiliary organization.

Six of the queens were twelve year old Juniors and one was an Intermediate. They were: Rose Ann Woodson, Sue Nofsinger, Mary Howard Dempsey, Jessica Wheeler, Phyllis Brasher, Dianne Vaughn, and Lucyanne Lewis.

Crown bearers for the queens were: Barbara Woodson, Martha Susan McPherson, Susan DeArmond, Ramona Sainato, Teresa Newman, Cindy Callender, and Marcia Mercer.

Among the leaders responsible for the fine progress of the Girls' Auxiliary of the First Church, Greenville, are: Mrs. H. H. Woodson, Mrs. Tom Lewis, Mrs. Cecil Chumley, Mrs. Wayne Cisney, Mrs. Arthur Rowe, and Mrs. Bob Martin.



SUNDAY SCHOOL LESSON

By H. C. Chiles

COURAGE IN A CRISIS

In the Book of Esther there is a portrayal of the Jews out of their land, but under the hand of God and as the objects of His grace. One is somewhat surprised that the name of God is not mentioned once in the book, but His providences are evident on every page. All of the time He was working behind the scenes in order to save the Israelites from a dreadful tragedy.

In the event that it ever seems that God's purpose is being thwarted or His cause is being defeated, we should remember that He overrules all things, and that only those things which are within His permissive will can ever come to pass.

Queen Vashti was requested to appear before the king and his nobles to show her beauty. She merited the commendation of all right thinking people by her refusal to do so, whereupon the angry king deposed her, banished her and sought another to take her place. Through the influence of Mordecai, her kinsman who had much to do with her rearing, Esther became the queen of Ahasuerus. Esther was distinguished for her beauty as well as for her wisdom. While Mordecai did not command Esther to tell a lie to conceal her parentage and background, he did ask her not to reveal her native country.

I. The Crisis. Esther 4:1-3, 10-14.

King Ahasuerus promoted one of the most notorious enemies of the Jews in all history, Haman, to the position of prime minister, and ordered all to bow before him. Mordecai refused to obey this order, partly because he was not willing to give to any man the honor which belonged to God alone, and partly on account of Haman's animosity to the Israelites. Furious at the refusal of Mordecai the Jew to bow before him, Haman resolved that he would have all the Jews slaughtered. Haman asked the king to order the killing of all the Jews in the kingdom. As a pledge that his wish was granted, Ahasuerus gave his ring to Haman. Letters were sent immediately to all of the proper authorities with instructions that upon a designated date every Jew was to be slain and his property was to be confiscated. In this attempt the nefarious and cruel Haman was like various others in that he had failed to reckon with God.

Deeply grieved at the brutal decree, Mordecai saw to it that the lovely queen

received the information of what was about to take place. Mordecai went so far as to see that Esther received a copy of the terrible decree, and to warn her that she too would be among the fatalities. He knew that such a blood-thirsty mob would practically abandon all reason and she would likely be slain in the first part of the carnage. Therefore, he requested Esther to go at once to the king and intercede with him in behalf of her people and try to persuade him to change his plans and cancel his order. Mordecai climaxed his appeal by saying to her, "Who knoweth whether thou art come to the kingdom for such a time as this?" He spoke thus in order to impress upon her a due sense of personal responsibility. It was not only a time of great crisis and trial for the Israelites, but it was a real test of Esther's love for Mordecai and her nation. He challenged her not to incur the guilt of neglecting her duty and losing her opportunity in the most momentous crisis.

II. The Courage. Esther 4:15-16.

Recalling the rule of the court that nobody enter the presence of the king without being invited, except those to whom the golden sceptre was extended by the monarch, lest he be put to death, Queen Esther was hesitant about doing so. Naturally she did not want to be slain because she had violated this rule. Esther reminded Mordecai that she had not been called into the royal presence for a month. The arguments of Mordecai were so strong, the condition of her people was so pitiful, and the time for action was so brief that Esther was convinced that immediate steps must be taken, even if the result was the loss of her own life. Knowing that she then faced the greatest opportunity of her life thus far, and realizing that if she did not act promptly it would soon be too late to be helpful, Esther sent a message to Mordecai requesting him to assemble all the Jews in Shushan and call upon them to fast for three days in preparation for her approach to the king to ask him to deliver her people.

At the end of the three-day fast, and doubtless much prayer, Esther attired herself in her royal robes and, even at the possible cost of her own life, gladly and courageously went to intercede with the king. She confidently believed that her God was both able and willing to grant her favor with the king. When

Esther met the test by approaching the king, he held out his golden sceptre toward her, saying, "What wilt thou, queen Esther? and what is thy request?" She frankly requested him to spare her people, and he granted her request. Thus Esther proved to be the human agent through whom her people were delivered. God always raises up a leader and deliverer in every time of need. Who knows what God can and will accomplish through us when we yield our lives to Him for sacrificial service?

III. The Celebration. Esther 9:20-22.

Evidently the Israelites appreciated their signal victory and remarkable deliverance from the wicked plot of Haman. Determined that this great event should never be forgotten, they designated the fourteenth and fifteenth days in the month of Adar as the time for the annual celebration of the feast of Purim. On these days of special thanksgiving they expressed their joyous gratitude by exchanging gifts and contributing to the welfare of the poor. If we would remember God's numerous deliverances and count our blessings, there would be far more Christian joy in our hearts.

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Mt. Vernon Church Observes "Mission Day"

First Baptist Church, Mt. Vernon, observed "Missions Day," June 14. The occasion was the opening of the twelfth mission started by the church in the past ten years. Wendell Belew, former pastor at Mt. Vernon and now on the staff of the Home Mission Board, Atlanta, was special speaker for the day. Belew spoke in the morning service at the church, after which lunch was served on the grounds. A special dedication service was held at the new Northside Mission in the afternoon.

Thirty-eight were enrolled in a Vacation Bible School the first week the new mission was open. W. L. Reynolds, Rockcastle County missionary, led in a revival held during this period.

Kindergarten Planned By Immanuel Baptist Church, Paducah

A kindergarten is being planned by the Immanuel Baptist Church, Paducah, in connection with the opening of new facilities in September by Immanuel Baptists. The plans for the added educational feature of Immanuel is under the direction of Bob Evans, Minister of Education.

Mr. Evans has led in a number of educational improvements at Immanuel since assuming responsibilities in January. The church has enjoyed the highest average Sunday School attendance over the three months, the largest January Bible Conference in its history, and has inaugurated a special weekly cabinet meeting for superintendents and prospective superintendents.

Immanuel also reports its largest Vacation Bible School under the direction of Mr. Evans. The total enrollment was 360 with a daily average attendance of

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310. A special feature of the Vacation Bible School was a Bible Conference for Intermediates, which was conducted over a three hour period each night. This conference featured an hour long Bible study led by the pastor, and conferences led by successful business and professional people of the city.

Georgetown's Harrison Speaker at New Orleans

NEW ORLEANS, La.—Dr. George W. Harrison, professor of Bible and philosophy of Georgetown College, will deliver the principal address at the summer commencement exercises July 24 at New Orleans Baptist Theological Seminary.

Joseph S. Stirman, Jr., son of Mr. and Mrs. Joseph S. Stirman, 4011 Massie Street, Louisville, is among the 47 candidates for degrees and diplomas at the commencement program. Mr. Stirman is a candidate for the bachelor of divinity degree. Mrs. Stirman, the former Miss Ella Mae Cadd, Roanoke, Va., is a candidate for the master of religious education degree.

Dr. H. Leo Eddleman, president of the seminary and former president of Georgetown, will present the degrees and diplomas to the graduates.

This will bring to 220 the number of graduates of the seminary for the 1958-59 school year.

►Rev. and Mrs. James P. Kirk, Southern Baptist missionaries to South Brazil who are now in the States on furlough, have moved from New London to Wake Forest, N. C., where their address is Box 456. Mrs. Kirk, the former Maxie Crawford, is a native of Louisville.

Indiana to Publish Monthly State Paper

PLAINFIELD, Ind.—(BP)—Southern Baptists in Indiana will have a state paper of their own, starting in July. The new, four-page Indiana Baptist will be published monthly.

The executive board of the State Convention of Baptists in Indiana voted to establish the paper at its June session her. E. Harmon Moore of Plainfield, the convention's executive secretary, will edit the paper.

Indiana Southern Baptists have been without a paper of their own since they left the ranks of General Associations in Illinois and Kentucky last fall to form a separate convention.

Convention leaders estimated the new Indiana Baptist will have a circulation of from 5,000 to 7,000.

►Kenneth R. Powell, Louisville, has joined the staff of the Baptist Sunday School Board's art department. A native of Marion, Indiana, the son of Mr. and Mrs. Harry D. Powell, he is a graduate of Furman University, Greenville, S. C., Pratt Institute (B.F.A.), Brooklyn, N. Y., and Southern Baptist Theological Seminary, Louisville, Ky. Mr. Powell drew a series of pictures of former and present buildings of the Southern Baptist Theological Seminary in connection with its recent centennial. One of these, the sketch of the one-room building in Greenville, S. C., where the first session was held in 1859, was used on the cover page of the *Western Recorder* of May 21. One of his finest was the sketch of the interior of the present library.

The Faith That Moves Mountains

(Third in Series)

Matthew 14:31; 17:14-20; Mark 4:40; Luke 24:25

By JAMES W. COX

Did you ever envy the faith of another? It isn't hard to do. When one sees a person radiant with optimism and confident that God will bring forth un-failing blessings, one can wistfully imagine what a difference such a faith would make in his own life.

However, Jesus spent most of his time with the weak in faith. He was compelled to say to his disciples in exasperation "O ye of little faith!" They had seen his miracles. They had heard his teachings. They had lived in his presence. Yet, they were men of little faith.

It seems that Jesus' disciples were assured of God's power and of their Lord's ability to do signs and wonders. But they could hardly believe that it had anything to do with them. It was this awkward faith that Jesus had to work with.

Nevertheless, Jesus bore with them: Simon Peter, with his unpredictable impulsiveness; Thomas, with his genial skepticism; James and John, with their immaturity and selfishness. Jesus believed, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

The faith of the disciples was lamentably weak, but given time and exercise, it removed the mountains of exclusiveness that shut off the soul of Israel from the rest of the world, and it caused the followers of Jesus to be called, "These that have turned the world upside down." One day, they ran like scared rabbits when trouble struck, but later they walked triumphantly into prison and up to crosses. It was the undaunted faith of Jesus that made the little faith of his disciples so mighty.

Is your faith small? That does not matter. The Lord's faith in you is great. You, too, can make the mountains disappear!

* * *

Strong Son of God, help me to value the modest faith thou hast vouchsafed to me. Grant that I may not despise the day of small things, but may stir up the gift of God within me. Amen.

Maryland Undertaking Appraisal of Work

BALTIMORE—(BP)—The Maryland Baptist State Mission Board voted here to authorize a survey of the work of Maryland Baptists by a committee of six appointed by the president of the board.

The committee's assignment is "to try to anticipate the needed progress and development of Maryland Baptists and to endeavor to balance this progress with the purposes, best interests, and resources of our state."

A report of findings and recommendations is to be made to the state mission board. The board will make such recommendations as it deems wise to the state association.

The action came as a recommendation of the board's executive committee. Serving ex-officio on the survey committee will be the president of the board, Rowland McD. Ness of Baltimore; the chairman of the executive committee, J. A. Bearden of Baltimore; and Roy D. Gresham, Baltimore, executive secretary, Maryland Baptist Union Association.

The employment of professional help was not authorized.

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ATTENDANCE, JULY 12, 1959**

	S.S.	Add.	T.U.
Louisville, Walnut Street	1272	5	252
Missions (4)	321	--	154
Lou., Ninth and O	1058	--	305
Madisonville, First	1001	2	206
Owensboro, Third	956	1	265
Hopkinsville, Second	940	--	217
Mayfield, First	902	--	192
Mission	88	--	88
Murray, First	844	2	88
Mission	28	--	184
Owensboro, First	829	1	184
Covington, Calvary	775	--	199
Lou., Parkland	771	--	135
Elizabethtown, Severns Valley	764	1	217
Lou., Crescent Hill	759	6	125
Missions (2)	125	2	258
Somerset, First	710	7	167
Mission	45	--	127
Covington, Latonia	678	--	31
Lou., Beechland	646	--	152
Mission (1)	155	--	9
Newport, First	640	2	146
S. Newport Mission	45	--	102
Lexington, Grace	638	--	181
Branch	16	--	185
Glasgow	635	2	44
Missions (2)	181	--	156
Campbellsville	581	--	517
Missions (4)	159	--	112
Paducah, Immanuel	535	--	500
Henderson, Immanuel			188
Baptist Temple	517	--	487
Missions (2)	112	--	479
Ashland, First	500	1	465
Missions (3)	188	--	455
Owensboro, Hall Street	487	--	220
Ashland, Unity	479	--	10
Lou., Shively	465	--	5
Shively Heights	220	10	85
Lou., Highland	464	--	172
Evansville, Calvary	463	--	144
Danville, First	463	--	122
Missions (2)	124	--	32
Owensboro, Eaton Memorial	461	--	145
Erlanger	448	--	82
Lou., Farmdale	448	1	139
Mission	93	1	34
Franklin, First	437	--	123
Mission	58	--	20
Winchester, Central	436	--	117
Covington, Southside	433	--	74
Lou., Rockford Lane	431	--	135
Lou., Bethany	428	9	92
London, First	425	--	93
Lou., Beth Haven	420	5	199
Russellville, First	418	--	130
Mission	52	--	78
Bellevue	416	--	62
Danville, Lexington Avenue	413	--	55
Mission (1)	66	--	85
Lexington, Rosemont	412	1	78
Nicholasville	406	1	92
Lexington, Porter Memorial	401	--	90
Lou., Southside	401	--	132
Owensboro, Buena Vista	397	--	86
Hima, Horse Creek	396	--	41
Lou., Eighteenth St.	385	2	103
Mission (1)	58	--	84
Ludlow, First	383	4	67
Corbin, First	375	--	85
Lou., Green Acres	374	2	63
Hazard, First	372	--	68
Jeffersonton, First	371	--	147
Scottsville, First	363	--	95
Versailles, First	361	--	102
Greenville, First	357	--	69
Lou., Bethlehem	357	--	110
Lou., Valley View	353	1	59
Ft. Thomas, First	350	--	58
Mission	81	--	95
Lou., Beechwood	340	6	105
Lawrenceburg, First	339	--	34
Tyrone Mission	58	--	55
Lou., Shawnee	332	--	137
Frankfort, Thorn Hill	325	4	108
Falmouth	323	1	123
Mission	32	--	47
LaGrange, DeHaven Memorial	319	--	108
Walton, First	318	4	123
Hawesville	317	1	108
Frankfort, Crestwood	315	2	123
Lou., Audubon	286	--	47
Ashland, Pollard	283	--	108
Mission	59	--	52
Dawson Springs	282	--	91
Middletown, First	273	--	97
Campbellsville			270
South Campbellsville	272	--	93
Cold Spring, First	270	--	72
Marion	267	--	110
Hazel	266	--	131
Earlington, First	247	--	49
Covington, First	247	--	239
Mission (1)	49	--	238
Shepherdsville, Little Flock	239	1	50
Carrollton, First	238	1	77

Sonora	237	--	87
Folsomdale, Liberty	233	--	75
Middlesboro, E. Cumberland Avenue	229	--	51
Owensboro, Seven Hills	221	--	27
Williamson, E. Williamson	204	--	26
Mission (1)	64	--	65
Owensboro, Wing Avenue	195	--	

**Dr. W. F. Powell Dead;
Was Convention Leader**

NASHVILLE — (BP) — Dr. William Francis Powell, pastor emeritus of First Baptist Church here, died June 5 of a heart attack. The 81-year-old Baptist leader was en route home with friends after preaching at a night service in a community near Nashville.

Known throughout the Southern Baptist Convention, Dr. Powell had retired June 1, 1955, as pastor of First Church here. It was on his 34th anniversary as the church's pastor.

He also was president of the Baptist Sunday School Board here for 34 years.

Retirement brought no halt to Dr. Powell's eloquent preaching. Eased of church administrative responsibility, and blessed with excellent health, Dr. Powell — with a calendar "booked up" for a year or two ahead — was in constant demand from many places as an evangelist, for pulpit supply, and for other speaking engagements.

Funeral services were held in First Church here with his successor, H. Franklin Paschall, and James L. Sullivan, Nashville, executive secretary of the Sunday School Board, officiating.

Survivors included his wife and three daughters.

Deacons of the church, members of the Sunday School Board executive committee, and trustees of Nashville's Peabody College served as honorary pallbearers.

Dr. Powell had been a member of the college's trustees for over 30 years.

He was a native of Auburn, N. C., and attended Wake Forest College and Southern Baptist Theological Seminary. He taught at Fruitland Baptist Institute, Hendersonville, N. C., for three years and was interim principal for two years.

He held pastorates in Roanoke, Va.; Chattanooga, Tenn., and Morganton and Asheville, N. C., before coming to Nashville.

Baptist Ads Prove Effective

By **CYRIL E. BRYANT,**
Washington, D. C.

RIO DE JANEIRO, Brazil — (BWA) — The Baptist Headquarters office here has received more than 800 letters, almost all from non-believers, in response to Baptist ads placed in a Sunday magazine which is distributed all over Brazil. The ads, prepared by Gene H. Wise, presented brief evangelistic messages and offered a free copy of a Gospel to all

persons writing in their request. This is the first time such a plan has been tried in Brazil.

A large percentage of the letters were written on business stationery and sent by airmail — proof that they were not written by people too poor to buy a Gospel or Bible, Mr. Wise said. "This experiment shows that the Brazilian people want to read God's Word but don't know where they can obtain Bibles," he explained.

In addition to the Gospels, Mr. Wise sends evangelistic and doctrinal tracts to each person writing in. He said only two letters of complaint have been received, whereas a number of people have returned decision cards indicating their acceptance of Christ as Saviour and others have requested further information about the gospel.



Upon the request of the Concord Baptist Church, near White Plains, Ky., the First Baptist Church of Madisonville, in an impressive service, set apart to the gospel ministry John M. Harris, son of Mr. and Mrs. Sterling Harris, Madisonville.

The examination was conducted by Pastor Archie Oliver, Liberty Church, and he was found to be sound in the faith. Jack Willett, Manitou, led the ordaining prayer. Deacon M. R. Hatley, Brother Harris' first Sunday school teacher, presented the Bible. The ordination sermon was delivered by Dr. Harold D. Tallant, who spoke on "The Master Church Builder." Brother Harris grew up in the First Church where he taught in the Sunday school and served in the Training Union. He is a graduate of Georgetown College and expects to enter Southern Seminary this fall. He has assumed the pastorate of the Concord Baptist Church.



Ricky Vernon Shackelford, now at the age of one year and one month, has just completed attending Sunday school for a year without missing a Sunday, Ricky, the son of Mr. and Mrs. Earl Vernon Shackelford, of Route 2, Trenton, Kentucky,

attends the Nursery Sunday School Class at Bethel Baptist Church, Fairview, Kentucky, between Hopkinsville and Elkton.

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**Western Recorder
Subscriber For
Seventy Years Dies**

Curran R. Shelton, Richland Baptist Church, Dimple, Kentucky, died on June 23 at the age of 94. Brother Shelton had served for 61 years as a deacon and as church clerk of Richland.

The 94-year-old deacon had served in his younger days as a public school teacher and had taught many of the older citizens of Butler County. Following his marriage in 1898 to Miss Annie Mayhew, he moved to a farm in the

Richland community where he resided until the time of his death.

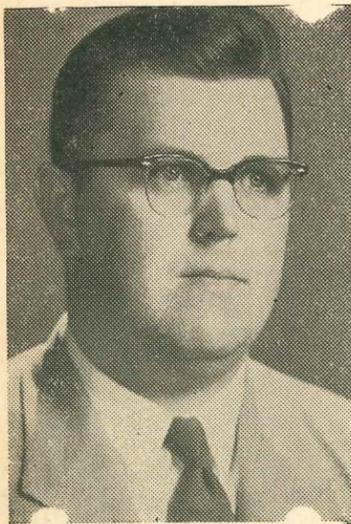
Brother Shelton subscribed to the Western Recorder on January 30, 1890 and has been a continuous subscriber since that date. This made him as far as the Western Recorder records reveal the oldest continuous subscriber to the Kentucky Baptist paper.

Funeral services were conducted at Richland church by Pastor R. L. Burnett, assisted by T. T. Moore, pastor of Richland church for 30 years. Brother Shelton will be long remembered for his faithfulness to the Bible and to the church.



Examining plans for a new building for the Immanuel Baptist Church, Lexington, from left to right, are Dr. Vernon Musselman, chairman of the building committee; Pastor H. B. Kuhle, and William H. Harper, chairman of the Board of Trustees. Immanuel Baptists voted on June 17 to sell the present property at High Street and Woodland and agreed to purchase twenty-two acres of land on the Tate's Creek Road at the price of \$145,000 for the relocation of the church. Plans call for a million dollar plant to be eventually erected on the new site. Immanuel has a membership of 2,200 and a Sunday School enrollment of 1,800.

J. W. Farmer Returns To Kentucky As An Association Missionary



J. W. Farmer

J. W. Farmer, pastor of the Buice Memorial Baptist Church, Hapeville, Georgia, has accepted the position with the State Mission Board of Kentucky as district missionary in the White's Run and Sulphur Fork Associations. He reported for his new duties on July 1, 1959. Mr. Farmer is living in Bedford, Kentucky, while he serves the two associations.

Mr. Farmer is a native of Campbellsville, Kentucky, and is a graduate of Georgetown College and has also attended Southern Seminary in Louis-

ville, Kentucky. While in Georgia he attended classes at the Columbia Theological Seminary in Decatur, Georgia. He is a veteran of World War II and married to the former Bernice Jarboe of Campbellsville. The couple has a son, Lynn, and a daughter, Karen.

Owensboro's Walnut Street Plans \$175,000 Addition

A \$175,000 expansion program for the Walnut Street Baptist Church of Owensboro has recently been announced by Pastor Lloyd Stormont. The recommendation for the new building came after a four months' study of the present facilities of the church and was heartily accepted by the congregation.

The new building will have space for five nurseries, two beginner departments, three primary departments, two intermediate departments, two young people's departments, and two adult departments.

Plans also call for a multi-purpose room for recreation, dining and assembly, along with a small chapel for weddings and prayer services. The building program will be financed by the sale of bonds and Pastor Stormont has expressed a hope the bond issue will be subscribed to within a few days after which the contract will be awarded for the construction work. Plans call for the structure to be under roof by the time of winter weather so that work on the interior can be continued during the cold months.

Walnut Street Baptist Church was organized November 5, 1876 at the Ash Valley schoolhouse about two and one-half miles west of the center of Owens-

boro. Shortly after the organization, however, the congregation moved the place of worship to a second location and eventually settled at the corner of Fourth and Walnut Streets and constructed the present building on the corner of Fifth and Walnut in 1879. An educational building was added to the structure in 1927 which is the last addition to this church, the second oldest Baptist church in Owensboro.

Salem Pastor On Summer Leave

The Salem Baptist Church, Brandenburg, Salem Association, has granted Pastor George Balentine a two months' leave this summer to study at the Berkley Baptist Seminary in California. Mrs. Balentine accompanied her husband to take advantage of a scholarship for further study in science which she had been awarded for this summer. The Balentines expect to return for the annual homecoming at the Salem church which is August 23. This is also the date for the beginning of the summer revival at Salem.

Serving as interim pastor during the two months is Dr. Hugo Culpepper, newly elected professor of missions at Southern Baptist Theological Seminary. Dr. Culpepper has served as missionary in China and spent three years in the concentration camp in the Philippine Islands. The church reports great blessings from the ministry of Dr. Culpepper.

► August sermon topics of Dr. Herschel H. Hobbs, Oklahoma City, for the Baptist Hour will be August 2, The Glory of the Gospel; 9, The Glory of the Church; 16, The Glory of God's Will; 23, The Shame of Sin; and 30, The Shame of Scorn.

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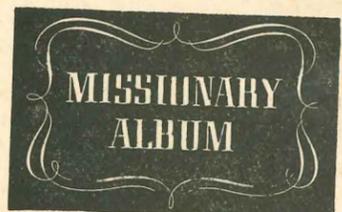


The Chaplain's Branch of the Kentucky ARASU (Reserve) School who underwent two weeks of training recently at Fort Hamilton, New York. From left to right (front row): Chaplain G. R. Pendergraph, Director; Dalton Barns, Tom Richardson, George Clementson, John Carter, James Salango, Douglas Sowards; (Second row) Howard Gallimore, Sherrill Stevenson, Harry Musson, Harry Alexandra, William Pelphrey; (Last row) James Nash, Hugh Goldsby, James Herrilanger. James Sherwood was in attendance but was not on hand at the time the picture was taken.—Photo by Sfc. L. H. Bogard, U. S. Army Photograph.

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A Who's Who of Southern Baptist Missionaries



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WESTERN RECORDER

Felix Memorial Church In Lexington Adds to Property

The Felix Memorial Baptist Church of Lexington has added four and a half acres to its new property for eventual relocation of the church. The four and a half acres bring to a total 13 1/2 acres which fronts on North Broadway. Purchase price for the new acreage was \$10,500 which brings the total cost of the new property to \$52,500.

On the property is a house which has been converted into a chapel and a large barn which has been converted into an auditorium for summer purposes. During the summer months Felix Baptists worship at the old church site in the morning and hold evening services on the new site.

Pastor John Wallace points out that the new location in relation to the present and proposed highways, the nearby schools and rapidly growing subdivisions makes the property unequal in potential in central Kentucky.

New Pastor Ordained By Eaton Memorial Church, Owensboro



Allen Black

Allen Black, Hopkinsville, Kentucky, was recently ordained to the Gospel ministry by the Eaton Memorial Baptist Church of Owensboro, Kentucky. The ordination was occasioned by the call of the young minister to the pastorate of the Newton Springs Baptist Church, Fordsville, Kentucky.

Participating in the ordination services were Marvin Cole, who served as moderator; James Watt, interrogator; Ralph Akers, clerk; Lewis Lynch, who delivered the charge; and Henry Schaffer, preacher of the ordination sermon. D. M. Aldridge, president of the Clear Creek Baptist School, was also present for the service and led the prayer of ordination.

Brother Black graduated from Bethel College, Hopkinsville on May 29 of this year. He is married to the former Carolyn Barnes of Hopkinsville, Kentucky and has two sons, Allen, Jr., four years old and Matthew, one and a half years old.

Revered Georgetown Teacher Returns to Teaching Post

Miss Rena Calhoun, Georgetown College speech teacher for thirty years, will conclude her year's sabbatical leave with a tour of Europe this summer and return to teaching duties this fall.

Miss Calhoun has spent the past year in travel and study and her main interest in the European tour this summer is a visit to the William Shakespeare shrine and attendance at several dramatic productions.

Miss Calhoun's trip abroad is sponsored partially by a gift from the Mask-rafters, the college drama group which Miss Calhoun directed for more than a quarter of a century.

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By WAYNE E. OATES



W. E. Oates

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Signature _____

"Signed in the presence
of Rev. _____

"Place _____ Date _____"

When you turn the paper over on the other side, you find that the Catholic himself or herself is required to sign a promise that he or she will do all in his or her power to bring about the conversion of the partner to the Catholic faith.

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Highland Baptists Lose Two, Long-Time, Faithful Members

Two of the most beloved and respected Baptists in Louisville have died in recent months. They were Mr. Thomas Jefferson Cuning and Dr. R. Lindsey Ireland, both members of the Highland Baptist Church. The resolutions committee of the church has prepared appropriate resolutions concerning the long service of these two members.

Mr. Cuning died on March 31 at the age of 91, leaving to his family and friends the heritage of a noble life. Mr. Cuning came to Louisville from Owenton, Kentucky in 1903 and for 38 years he was the proprietor of a clothing store in the downtown section of Louisville, where his influence as a Christian businessman was felt and his ability and integrity respected.

For 45 years Mr. Cuning was a faithful member of the Highland Baptist Church where he served in many capacities with regularity and distinction. For many years he was a deacon and in recent years served as a deacon emeritus.

Dr. R. Lindsey Ireland died on May 8 leaving one of the most unusual records of professional and denominational service to be found anywhere. He was baptized in 1888 and joined the Walnut Street Baptist Church where he served as a deacon and a trustee before coming to the Highland Baptist Church in 1920.

Dr. Ireland continued his churchmanship at Highland as a deacon, a trustee, and a member of the finance committee. He served as chairman of all three of these groups.

From 1899 to 1950, Dr. Ireland was on the medical staff of the Southern Baptist Theological Seminary and for many years served as dean of the staff. Countless thousands of students who attended the seminary during the first half of this century remember the kind doctor and his great helpfulness. In addition to his connection with the seminary, he served as physician of the Louisville Orphans' Home, now Spring Meadows, the physician of the Woman's Missionary Union Training School, now Carver School of Missions and Social Work, and chief of the medical staff of the Parr's Rest Home.

Dr. Ireland's extensive connections also included membership on the executive committee of the Kentucky State Y.M.C.A. for 20 years, membership in the Jefferson County Medical Society, the Kentucky Medical Association, and the American Medical Association and a staff member of the Norton Infirmary and the Kentucky Baptist Hospital.

Dr. Ireland retired March 1, 1952 but continued interest in Baptist life both local and worldwide.

Religious Liberty Struggle Continues

Baptist rejoicing in Rant'Angelo in Villa, Italy, over resumption of construction on the Baptist church building was of short duration. Despite a high court decision annulling a local administrative order that the work be suspended, the town mayor appeared at the scene on April 30 and ordered the work stopped and the partly finished structure demolished.

Baptist leaders hurried to the prefectural capital and reported the situation to proper officials who annulled the mayor's demolition order, but advised the Baptists to suspend construction until quiet could be restored in the community.

The mayor's last order was based on the legal technicality that no local building permit had been secured. The local permit was not applied for both because it is common knowledge that it is not required when a provincial permit has been granted and because the mayor's office stated that it would not be necessary. (Baptists of the town have an official permit from the provincial authorities.) After the mayor issued his suspension order, a request for a local permit was filed, and only then did the mayor formally deny the license on technical grounds and for "esthetic" reasons.

At the latest report the matter rested at this point. The partly finished building still stands, but construction has not yet been resumed. Christians around the world are asked to pray that justice may prevail in spite of local prejudice and opposition.

Construction on the church building was first begun in March, 1958, after the Baptists had received the provincial permit. About a month later the town mayor issued an order suspending the construction. Baptists appealed the case to a higher court, and on February 28, 1959, the mayor's order was annulled. Work was resumed on the church building April 21, 1959, just a little more than a week before the mayor interfered again.

H. Leo Eddleman, president of New Orleans Seminary, spoke as the inspirational speaker before the Columbia Baptist Mission, in Cartagena, South America, July 6-10. This was its annual meeting. Hoke Smith, Jr., a Southern Baptist missionary and president of the mission, extended the invitation. Mrs. Eddleman and their daughter, Evelyn, accompanied.