

# Western Recorder

August 27, 1959

Vol. 133

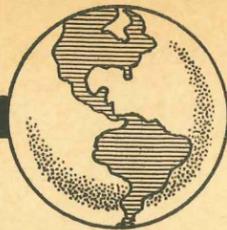
No. 33

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WESTERN RECORDER  
Middletown, Ky.



Pastor John M. Snawder baptized a complete family of six into the Ralph Avenue Baptist Church, Louisville, on Sunday evening, July 26. Reading from left to right, they are: Donald Weilage, G. Earl Weilage (father), Pastor Snawder, Mrs. Rosetta Weilage (mother), Linda Sue Weilage and Rita Ann Weilage, with Ralph A. Weilage in the foreground (See Story on Page 3).



## GLEANINGS FROM THE FIELD

### GOLDEN GATE FACULTY

►Golden Gate Baptist Theological Seminary has called Elmer L. Gray, pastor of the First Southern Baptist Church, San Diego, Calif., to become its professor of church administration and director of field work. Native of Enid, Okla., and an O.B.U. graduate, he was given Th.M. and Th.D. degrees by Southwestern Seminary. He spent 14 years in Oklahoma pastorates before going to similar work with California churches in 1952.

### SUPERINTENDENTS OF MISSIONS

►The Sunday School Board is to be host of more than 500 associational superintendents of missions from 28 states, including Alaska, for a conference on associational activities, August 31-September 2. The chairman of the program and planning is Harold E. Ingraham.

### INCREASES IN SIZE AND CIRCULATION

►Home Life magazine has reached a circulation of 840,000, and is to be increased in size to 64 pages in January, 1960.

### HONORARY RECOGNITION

►Wayland College, Plainview, Texas, conferred an honorary LL.D. degree upon R. Hooper Dilday, state Training Union secretary for Texas on August 20.

►Something new in the graphic arts for Southern Baptists is the fact that the Master of Photography degree has been conferred upon Bryce Finch, supervisor of the Baptist Sunday School Board's photography section, Nashville, by the Professional Photographers of America, Inc., at its recent convention in Los Angeles. Only 375 out of 22,000 professional photographers have been accorded this recognition.

### WEDDING BELLS ARE RINGING

►Announcement has been made of the marriage of Miss Elva Hawkins and Dr. Lewis C. Ray, both of Louisville, August 10. They are at this writing at Ridgecrest Baptist Assembly, and will be at home in the Baptist Tabernacle parsonage, 323 Shawnee Drive, Louisville 12, Ky., after September 1.

►Miss Bessie Marie Thompson, daughter of Mrs. Ada Thompson, and Mr. Charles

Earl Thompson, son of Superintendent and Mrs. C. Ford Duesner, were united in marriage at the Gilead Baptist Church, Glendale, Kentucky, August 21. Both of the young people are graduates of Georgetown College.

►Miss Marilyn Thompson and Dr. David Livingstone Mueller were united in marriage at the First Baptist Church, Edinburg, Texas, early in August and have now sailed for a two months' trip to Basel, Switzerland. Mrs. Mueller is a daughter of Mr. and Mrs. Charles E. Thompson, McAllen, Texas, and Dr. Mueller is a son of Dr. William A. Mueller, professor in the Southern Baptist Seminary, Louisville, and Mrs. Mueller. Young Dr. Mueller is teacher of religion at Baylor University, Waco, Texas, and they will return to that place to live after the completion of their trip to Europe.

### NATIONAL DAY OF PRAYER

►October 7 will be National Day of Prayer, in accordance with a proclamation made by President Eisenhower.

### ALL-TIME HIGH, CHURCH BUILDING

►Church construction in America reached an all-time high of \$85,000,000 during July—an increase of \$6,000,000 over June, 1959, and was \$10,000,000 over July, 1958, according to the Departments of Commerce and Labor, Washington, D. C.

### BOARD OFFICERS

►At the meeting of the Baptist Sunday School Board at its annual session at Glorieta, New Mexico, August 11-12, Earl Mead, minister of education at the Cliff Temple Baptist Church, Dallas, Texas, was elected president. Gaye L. McGlothlen, pastor of Immanuel Church of Nashville, was elected chairman of the Executive Committee. The recording secretary is J. Harold Stephens, pastor of Inglewood Church, Nashville.

### GEO. F. COX TO LITTLE RIVER

►The Little River Baptist Church, Herndon, Kentucky, has called as pastor George F. Cox of Clinton, S. C. Mr. Cox, a first year student at Southern Baptist Seminary, was pastor of the Fifth Avenue Baptist Church mission, Knoxville, Tennessee, before beginning his seminary

training. Mrs. Cox is the former Annette Young of Newberry, S. C., and is secretary to Mr. Thomas Chaney of the Forward Program of Church Finance, Middletown. They have one daughter, Penny.

# Western Recorder

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

Vol. 133 No. 33 August 27, 1959

### WESTERN RECORDER

KENTUCKY BAPTIST BUILDING  
Middletown, Ky.

Published Weekly by the  
GENERAL ASSOCIATION OF BAPTISTS  
IN KENTUCKY

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The Baptist World and The  
Kentucky Mission Monthly

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Entered as second-class matter at the Post-office in Middletown, Ky., accepted for mailing at special rate of postage provided for in Section 1108, Act of October 3, 1917, authorized January 20, 1920.

**SUBSCRIPTION RATES**—Individual subscriptions, \$2.25 per year. Church budget rate (every active family), \$1.44 per year. Club rate (10 or more) \$1.80 per year. All subscriptions except Church Budget accounts payable in advance. Send both name and address with subscriptions or renewals.

**SUBSCRIPTIONS ON THE BUDGET PLAN** are considered continuous unless notice of suspension or cancellation of the plan is sent to the Western Recorder office thirty days in advance of expiration date or before the end of any quarter in the subscription year.

The WESTERN RECORDER cannot assume cost of making cuts. This must be borne by persons or organizations sending pictures.

Printing of articles bearing signatures of authors does not necessarily indicate endorsement.

# THE DIGNITY OF BAPTISM

By JOHN M. SNAWDER, Pastor  
Ralph Avenue Baptist Church, Louisville, Ky.

As an eleven-year-old boy, I walked with my pastor into the cold, clear waters of the creek not far from our church to receive believer's baptism. After a prayer of dedication, my pastor gently buried me beneath the waters. As I emerged from those waters, I saw Christian friends standing on the bank, and heard them sing:

"'Tis done; the great transaction's done!  
I am my Lord's and He is mine;  
He drew me, and I followed on,  
Charmed to confess the voice divine.  
Happy day. Happy day.  
When Jesus washed my sins away."

And from the resplendent beauty of that simple scene performed in the heart of natural nature, I came forth as a baptized believer with an indelible memory of the "dignity of baptism," Christ's command for believers and first ordinance to His church.

On Sunday evening, July 26, as I baptized a complete family of six that same sense of dignity prevailed.

By dignity, I mean the nobility of a baptism that includes all proper scriptural method and meaning. By dignity, I mean a baptism that is both performed and received in the manner and with the purpose for which its author, the Lord Jesus intended it.

The shallow and superfluous meaning attached to this sacred ordinance by so many moderns is a shame and sacrilege. The belief that baptism is a mere rite of little or no consequence is non-scriptural. Baptism is a crowning act of obedience by every believer submitting to it. And if baptism is to retain its dignity, then it must maintain its original meaning. Let us as Baptists practice it in its scriptural position, and without compromise or indignity.

Believer's baptism is a noble part of our Christian experience. Little wonder a lady said to me following the baptismal service aforementioned, "I would not have missed this service for anything". Why? More potent and pointed than any sermon, the testimony of those buried in believer's baptism went forth to tell of God's saving grace and to speak of their personal identification in the death, burial and resurrection of Jesus Christ.

1. Believer's baptism speaks of God's saving grace because none are fit subjects or have any right to be baptized in the "name of the Father, the Son, and the Holy Spirit" until first having experienced the saving grace of God in the "new birth."

Jesus said, "Ye must be born again," hence the "new birth" is the essential and indispensable premise to believer's baptism and membership in a New Testament Church.

This business of baptizing "enmasse," church-joiners who are without any valid profession of faith in Christ as Savior and Lord is alien to the dignity of Christ's ordinance of baptism given to His church.

Obviously this excludes any practice of "infant baptism," and rightly so, for nowhere in the New Testament is "infant baptism" taught or even suggested, and it is a travesty on the plain teachings of the New Testament for any church calling itself Christian to engage in such Biblical perversion. To my utter astonishment, a young woman with baby in arms came to our church a while back and inquired of me, "Do you all baptize babies?" I replied, "No, the church that does that is just down the road. To be baptized here, 'Ye must be born again'." With a bewildered look, she got in her car and drove off, obviously unfamiliar entirely with the doctrine of the "new birth."

2. But while baptism speaks of saving grace which has already effected our salvation, baptism is no part of saving grace.

Water baptism has nothing to do with our salvation, rather is an act of obedience by the believer to Christ's command in which he confesses by public demonstration his faith in Christ "who died for our sins and rose again for our justification." And while one can be saved without baptism, refusal to be baptized makes one a disobedient believer.

There is neither any saving merit in the act of baptism nor absolution from sin by the one administering the ordinance. Baptism is necessary to obedience, but not to salvation. To accept as valid the baptism of those holding the "strange doctrine" that baptism is a necessary part of salvation, or who practice a variety of modes (sprinkling, etc.) is a gross indignity to the simple ordinance given by Jesus for believers as a testimonial of their relation to Christ in His "death, burial, and resurrection." The practice of accepting as valid the baptism of churches other than Baptist is commonly known as "alien baptism." Generally, Southern Baptist churches do not accept into membership those coming from other denominations, except by baptism; but those who do are guilty of contributing to the indignity of this ordinance as sanctioned by unscriptural churches.

3. Believer's baptism speaks of our personal identification in the death, burial and resurrection of Christ. To this end testifies the Apostle Paul in Rom. 6:4 "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by

the glory of the Father, even so we also should walk in newness of life."

The dignity of baptism is greatly enhanced by the realization of the purpose and meaning of believer's baptism. The person who said that "baptism is nothing more than an initiation of people into church membership" had better back up and re-study God's Word on believer's baptism.

And while many Baptists seem to make believer's baptism the final step to church membership, baptism is more than an act by which you become a member of a local church. (Baptism qualifies the believer as a member with full rights and privileges in a local church, but his membership is qualified and attested to by his total life in relation to Christ, Christian living, and his church.)

The purpose of believer's baptism can be summed up briefly:

1. It is a sacred institution by which believers are admitted to full fellowship of a New Testament church. Following the sermon at Pentecost we are told in Acts 2:41 "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." And the words "baptized" and "added" speak of baptism as the method used by the first church for bringing into the fellowship or membership. But more, 2. Baptism is an act by which the believer admits to his moral and spiritual obligation:

(1) To Christ, for Jesus said, "He that hath my commandments, and keepeth them, he it is that loveth me" Jno. 14:21; "He that loveth me not keepeth not my sayings" Jno. 14:24.

(2) To others, for in obedience to Christ's command, the believer demonstrates to witnesses his submission to Christ's will, and is thereby separated and distinctly marked as a follower of Jesus. What shame that some have lives that never comply with this profession. What tragedy when one is declared a follower of Jesus in believer's baptism, yet follows the world instead.

(3) To Christ's church. As a baptized believer and member of Christ's church, the believer is both morally and spiritually obligated to that fellowship in loyal attendance, co-operation, financial support and service. And in submitting to believer's baptism and claiming membership in a church, the recipient cannot be honest and do less than these.

The meaning of baptism is of paramount significance to the believer. Thus unless clearly defined and understood, loses much of its dignity. Tragic is the case of anyone going into and coming up out of the baptismal waters with no right concept of the meaning of such an act.

Assuming that anyone with even a meager knowledge of the Bible understands the scriptural mode of baptism

(Continued on Page 12)



**Kentucky's Loss**

The going of Prof. V. L. Stanfield to the New Orleans Seminary is not only a great loss to Southern Seminary where in thirteen years he has become one of the most revered and respected teachers but it is also a tremendous loss to Kentucky Baptist churches.

Stanfield is one of the outstanding pulpiteers of our generation and has appeared in about as many Kentucky pulpits as any man among us. He has been in constant demand for revivals, stewardship emphases, youth meetings and in special services emphasizing marriage and the home. He is also Kentucky's interim-pastor-at-large, having helped many churches in the critical period between pastors.

New Orleans Seminary and Louisiana Baptists are indeed richer by Stanfield's decision. And it is no more than fair that they get one good man for the two New Orleans Seminary professors, St. Amant and Patterson, who have moved to Southern Seminary this summer.

In one sense Stanfield is another casualty of last year's explosion at Southern. It is no secret that his sentiments were with the dismissed professors though he did not choose to sign the supplementary report of charges against the president.

He said little during the year and showed no desire to hurt the seminary further but missed his colleagues and finally decided he could work better elsewhere. This being the case, his decision was wise though his loss is great.

**Bright Days Ahead**

About one-third of the 82 Kentucky Baptist District Associations met in August and these meetings have given reason to rejoice and take heart. Those of us who are privileged to attend these meetings have all been impressed with the fine attendance, excellent spirit, and good reports of the work.

General Secretary W. C. Boone is especially proud of the reports of baptisms for the year. If the rest of the associations show the increase which those already meeting have shown, it will be one of our best if not our very best year.

Another noticeable impression of the early meetings is the improvement in program planning. Dull sessions have been rare. More books of reports are being used. I've been in two associations where not one canned report was read but where informative and inspiring programs kept messengers wide awake and interested. These meetings were in Simpson and Mercer.

Another encouraging impression from these meetings is that Kentucky Baptists have never had as

many full-time trained pastors on the field. Apparently the supply of seminary graduates has come close to meeting the demands and more and more graduates from other states have not been called back home and have moved to their Kentucky student pastorates. Consequently many Kentucky churches have full time pastoral leadership for the first time. This is not to say our only hope is in seminary trained leadership. Some of our most capable Kentucky pastors never saw the inside of a seminary classroom.

The increased number of seminary trained pastors, however, is a break for Kentucky Baptists and should be taken advantage of fully. Churches with such trained leaders on the field should no longer be satisfied with the records of old days of student pastors.

Since many of these pastors are young and relatively inexperienced they might need the advice and counsel of the mature lay leadership but they don't need to be held down or held back. They know the Baptist program and youth means daring and progressive efforts.

Give your pastor a chance to try his wings without getting them clipped on the take-off. With the level of pastoral leadership we now have in Kentucky, the reports should look better and better each year.

**Either . . . Or . . .**

An unheralded and unheeded statement of Dr. Porter Routh in his convention address at Louisville this spring might some day be judged the most significant thing said at this year's convention. The executive secretary of Southern Baptists said, "An increase in the number of special offerings or unbalanced promotion of existing special offerings might put us back where we were in 1925."

Earlier he had described the plight of Southern Baptists in 1925 when faced with distressing debts and needs, state and denominational-wide agencies sent special agents to the churches with conflicting claims and sentimental appeals. The result was ineffective and wasteful methods which confused and frustrated pastors and people.

Baptists welcomed the Cooperative Program in 1925 as a God-send to end the confusion and provide fair and equitable support to our many good causes. Every year since then it has become more evident that this is our answer.

But even while we sing the praises of the Cooperative Program, we are drifting into practices that stand to undermine it. We are resorting to sentimentality and emotional appeals for a temporary increase in gifts but which might result in our great loss.

One good example of this policy is the super-promotion of the Lottie Moon Foreign Mission offering

in recent years. What began as a W.M.U. special offering to meet a crisis has developed into a gigantic appeal which has to come to provide a large percentage of the Foreign Mission Board budget. Last year the Board received \$6,700,000 through the Lottie Moon offering and \$7,600,000 through the Co-operative Program.

As a pastor I prevailed upon the W.M.U. to make Lottie Moon a church-wide affair. I believe now I was wrong. It would be better to leave it with the ladies in the same spirit in which it was born.

A great church-wide offering at Christmas time is certainly in order. It helps keep Christ in Christmas, but why not let all our work profit by it rather than one cause. For inspiration we could use many other glorious Baptist heroes of faith as well as Lottie Moon. When it comes to heroism the story of James P. Boyce and his challenge to his three colleagues to die with him before the young struggling Southern Seminary died cannot be surpassed by the sacrifice of any missionary.

We have a way of saying that people will give to Foreign Missions when they will not give to other causes. Is this really so? If it is, it's our fault. It does not take a super-intelligent Baptist to see that the building of a classroom in America in which a missionary is trained is as important as the construction of the building in a foreign country where the missionary will go to preach and teach. And more

Baptists than we realize now see that it might be even more important that the Christian Life Commission help us find a Christian approach to the race issue in America than to erect a church building in Nigeria where white missionaries will preach to black pagans.

This is not to rule out the place of designated offerings. Every individual and church should forever be free to designate any or all their gifts and the Business and Financial Plan of the Southern Baptist Convention guarantees that every penny designated will be used in exactly the manner specified. But to provide for the freedom to designate is one thing, to encourage it to the suffering of other causes is another.

In the past few years we have made much progress in reducing the number of special offerings. Let us not produce the same effect of new special offerings by super-promotion of special offerings we already have.

To de-emphasize special offerings and to make an all-out effort to personalize and glamorize the Co-operative Program might result in a slight temporary loss, but in the long run would put us way ahead.

We must decide. To paraphrase without sacrilege, "How long halt we between two opinions? If the Co-operative Program be best, then let's use it; if special offerings, then let's use them. We cannot go on forever using both."

**BAPTIST FORUM**



**ON GRANTING LETTERS TO OTHER FAITHS**

Editor:

I would like to have some comment on one of our Baptist doctrines concerning church membership. Only recently one of our members, of long ago, had a Presbyterian write for his letter so that he might unite with that church. I answered his letter and informed him that Missionary Baptist churches did not grant letters to any other faith and that when a Missionary Baptist joined another faith they were automatically excluded from fellowship of that church.

This brother wrote back a long letter and tried to explain to me how unChristian it was to take such a stand. He also identified us with Church of Jesus Christ of Latter Day Saints and said this was precisely the same position they took. What I would like to know is, are Southern Baptists standing together on this doctrine or is it a practice of many of our churches to grant letters and also receive letters of another faith. I know some people personally of another state that united with the First Baptist Church of their city and were accepted without being bap-

tized, although they came from the Christian church.

I am not trying to stir up anything but I'm sitting in the dark on how our Southern Baptist churches are reacting to this doctrine and if you could enlighten me any I would appreciate it. If you would like to print this or any part of it in the Western Recorder feel free to do so.

Livingston, Ky. Burney Manning

**Answer:** Practically every Baptist church sooner or later receives such a request. So far as I know Baptist churches stand together on this matter and do not grant letters except to churches of like faith and order. There probably are some exceptions but they are rare.

I would suggest that in reply to such requests the position of not granting letters be stated firmly but kindly. Why not just say the name is being dropped from the church roll rather than that the person is "automatically excluded." After all there's not much to be accomplished by excluding one who has already flown the coop.

It would not be inappropriate to also tell his new pastor something of the

former member's record as a Baptist if his record is worth telling. A courteous and friendly response is always in order.

Editor

**WARNING FROM ONE WHO KNOWS**

Editor:

I have just read the July 23 issue of the *Western Recorder* and the article by Mr. Rex S. McCoy of Pikeville, Kentucky.

I, too, like Mr. McCoy, do not wish to enter into a debate on the issue of Catholicism and the Baptists and the difference between the two. However, I do feel I must warn others who have read this article to beware of false doctrines. Satan will use any means to ensnare God's people.

I would like to ask any thinking Catholic or anyone else what the Catholics do with these verses of scripture? I Timothy 2:5 says, "For there is one God and one mediator between God and men—the man Christ Jesus." Except for the last line which states, "himself man, Christ Jesus" the Challoner-Rheims authorized Catholics version says the same thing.

Why then does the priest take the position of "go between" or mediator for the confessor and God? Why does the priest tell the confessor to say so many of certain rehearsed prayers and instruct him, the confessor, to fast as penance for his sins?

I would like to state here and now that I was a Catholic for 25 years, woe-

(Continued on Page 13)

# Thinking of Marrying a Catholic

By LOFTON HUDSON

My Dearest Son:

Your father feels, as any other father would, greatly concerned about the future happiness of his boy. I have always tried to shoot square with you, to give you the facts, to trust your good judgment in making the proper decisions. Now that you are thinking, so I hear, of marrying a Catholic, there are some facts which you should bear in mind.

I think you ought to know about the contract which every non-Catholic has to sign before the Catholic is allowed to marry. In it you will find these statements:

"I will not interfere in the least with the free exercise of the Catholic party's religion.

"I agree that all the children, both boys and girls that may be born of this union, shall be baptized and educated solely in the faith of the Roman Catholic Church, even in the event of the death of my Catholic consort.

"I agree that I will lead a married life in conformity with the teachings of the Catholic Church regarding birth control, realizing fully the attitude of the Catholic Church in this regard.

"I agree that no other marriage ceremony shall take place before or after this ceremony by the Catholic priest."

To this, my son, you are asked to "solemnly swear." In the light of the above facts, I should like to submit five points for you to think about.

1. Marriage should be on a 50-50 basis, each one of the couple being fair and tolerant toward the other's beliefs. But if you marry a Catholic, you are expected to keep silent about your religion even within your own home. You swear that you will not confess and defend your own faith before your children. Why? Because Roman Catholics claim that there is only one legitimate religion. You are not allowed to say to your wife and children that Jesus Christ died for our sins and that all who receive him by repentance and faith are guaranteed eternal life. That would be interfering with their religion.

2. Your children, by such a marriage, will not be allowed even to attend their father's church. Son, you were reared to believe that every individual has a right to know both sides of a question and to make up his mind for himself. You will want the privilege for your son. Do not saddle him, before he is conceived, with a vow that he will "be baptized and educated solely in the faith of the Roman Catholic Church."

3. The Catholic requirement for marriage with a non-Catholic is an insult to every other faith. Besides requiring you to be married by a priest, they forbid you to ask a similar ceremony and blessing of your own pastor. This is a repudiation of all other ministers and churches. For example, if you and your fiancée should decide to have a Baptist or Presbyterian minister perform the ceremony, the church to which she belongs would excommunicate her and deny her communion on the grounds that she is living in adultery. Children born to this union would be locked upon by her church as illegitimate.

4. In addition to the contract that you sign, if you are married by a priest, the bride must also sign a contract in which you will find this significant statement: "The Catholic party promises that he (or she) will endeavor to bring the non-Catholic into the fold of the Roman Catholic Church." Remember that you will have already signed a statement that you "will not interfere in the least" with her religion, and that the children will be "educated solely" in her faith. I ask you, is this fair? Is this the Golden Rule taught by our Master?

5. In the last place, son, as an American citizen and a Baptist, you believe that every individual has the right to worship God or to refuse to worship God as he sees fit.

Affectionately your dad.

—Reprinted from *Good Tidings*

## First Baptist Church Of Hazard Calls Educational Director

The First Baptist Church of Hazard has called George H. Skutt as educational director. Installation services for the new educational director were held on July 19 at the morning service.

Mr. Skutt came to the Hazard church from Fayetteville, Tennessee, where he served as promotional secretary of the William Carey Association. He received his theological training at New Orleans Baptist Theological Seminary and has worked in Baptist churches in several states including Virginia, Louisiana, Mississippi, Georgia, Missouri and Tennessee. His specialty has been in the field of educational and administrative work.

The formal presentation of the Skutt family to the Hazard community will take place in conjunction with the open house and dedication of the new Hazard sanctuary on September 13. Winn T. Barr is the pastor of the First Baptist Church of Hazard.

## Foreign Church Health And Educational Institutions Would Be Given Millions

WASHINGTON — (BP) — "Any non-profit, charitable, or eleemosynary private organization which carries on health or educational activities" in foreign countries could qualify for free American surplus goods, according to three bills now being considered in the House of Representatives.

At a hearing before a special subcommittee on Donable Property of the House Committee on Government Operations two witnesses testified in favor of the proposals. No opposition was heard. Perkins McGuire, assistant secretary of defense, and Fr. Frederick A. McGuire, executive secretary of the missions secretariate of the National Catholic Welfare Conference, urged passage of the proposal.

The proposed amendment to the Federal Property and Administrative Services Act of 1949 makes educational and health organizations in foreign countries, as well as foreign nations, eligible for surplus goods under the Donable Property Program. Testimony indicated that goods valued at \$280,000,000 or more would be available in 1959, but that under the present program only \$4,000,000 would be disposed of.

The present law restricts the donation of foreign excess property to that which has no commercial value or the estimated care and handling of which would exceed the estimated proceeds from its sale.

## Miss Clara McCartt Receives C.P.S. Award

LOUISVILLE, KY. — Miss Clara A. McCartt, secretary to President Duke K. McCall, Southern Baptist Theological Seminary, has been rated a Certified Professional Secretary.

She received the award the first time she took the rigid 12-hour examination given by the Institute for Certifying Secretaries, a division of The National Secretaries Association (International).

On a national average, Institution records show, only 10 per cent of the secretaries taking the examination pass it the first time. Miss McCartt, well known in Southern Baptist circles, is believed to be the first S.B.C. church or denominational agency secretary to get the coveted award.

The C.P.S. examination covers six general areas: Secretarial skills, business law, secretarial accounting, human relations, general office practices, methods, and procedures, economics and business administration. Emphasis is placed on testing judgment, understanding, and administrative ability gained through experience rather than merely on mechanical skills or academic knowledge. The C.P.S. program has been in operation since 1951. Its objectives are (1) to help business identify those qualified as top-level secretaries and executive assistants, (2) to establish professional standards and goals for employed secretaries, (3) to assist schools and colleges in developing secretarial training programs, and (4) to prepare and administer an annual examination for secretaries and to certify those who successfully complete the examination.

Miss McCartt served in the Tennessee Baptist State Sunday School Department, as secretary to Mr. Andrew Allen, and also as secretary and associate editor under Mr. Allen in the Department of Elementary Sunday School Work of the Baptist Sunday School Board in Nashville, Tennessee. After two years as pastor's secretary in the First Baptist Church of Memphis, Tennessee, Miss McCartt became secretary to Dr. Duke K. McCall when he accepted the executive-secretaryship of the Executive Committee of the Southern Baptist Convention. So successful was this boss-secretary team that Dr. McCall invited Miss McCartt to move to Louisville when he became president of Southern Baptist Theological Seminary in 1951.

During August Miss McCartt is leading conferences for Church Secretaries in Glorieta and Ridgecrest Baptist Assemblies during the Church Administration Week. For the last five years she also has been Special Instructor in Church Office Procedures in the School of Religious Education of the Seminary.

## Georgetown Pastor Accepts Campbellsville College Post



L. M. Hamilton

L. M. Hamilton, pastor of the Gano Avenue Baptist Church, Georgetown, since June, 1955, has resigned to accept a teaching post at Campbellsville Baptist College. The new teacher will move to Campbellsville in time to begin classroom work in September.

Hamilton was born in 1918 in Magoffin County, Kentucky. He attended pub-

lic schools in Magoffin County, graduated from the Magoffin Baptist Institute, earned his A.B. degree from Georgetown College, had seminary training at the Southern Baptist Seminary, Louisville, and was awarded his M.A. degree on August 14, 1959 by Georgetown College.

The new Campbellsville professor has considerable teaching experience. Besides public school teaching experience in eastern Kentucky and in Grant County, Kentucky, he has taught Bible courses at Georgetown College and also instructed in piano at the Waddy elementary and high school, Waddy, Kentucky.

Hamilton's pastoral experience includes Sherman, Grassy Run, Oak Ridge and Clark's Creek Baptist Church in Grant County; Sand Run Baptist Church, Burlington, Kentucky; Mt. Vernon Baptist Church, Waddy, Kentucky; Macedonia Baptist Church, Jonesville, Kentucky; and the present Gano Avenue pastorate. He served as trustee of the Magoffin Baptist Institute for several years.

Mrs. Hamilton is the former Mildred Woodruff of Georgetown, Kentucky, whom he met while a student at Georgetown College. The Hamiltons have three daughters and one son: Susetta Faye, 18, Jerry Thomas, 15, Jane Hope, 14, and Joy Ruth, 6.

Mr. Hamilton's position at Campbellsville is in the English department. He also plans to do pastoral work in the Campbellsville area.



All Day Dinner on the Grounds was held at Todd's Road Chapel, Lexington, on the day this picture was taken. There were 41 in attendance. Todd's Road Chapel is an extension of Immanuel Baptist Church, Lexington. Ronald W. Summers is the mission pastor and H. B. Kuhnle is pastor of the mother church.

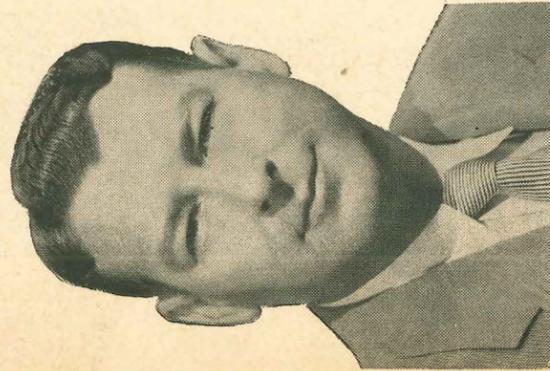
# Men You Will See-- Some You Will Hear



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and  
W. W. COOPER



DR. ARCHIE ELMER  
and  
DR. V. B. ADAMS

## A Convention for Kentucky Baptist Men October 1, 1959, 7:00 p. m.

Campbellsville Baptist Church  
Campbellsville, Kentucky

Theme: "Kentucky Baptist Men - A Brotherhood"

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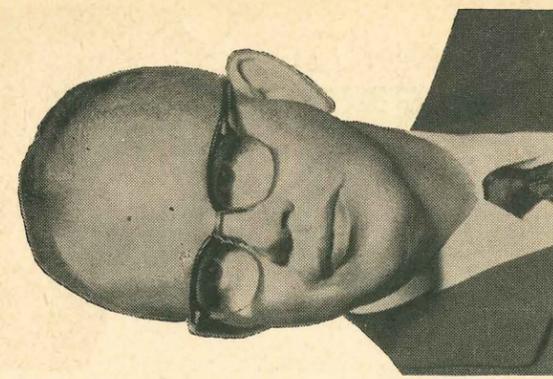
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Please hang this poster in a conspicuous place in your church.

# KENTUCKY BAPTISTS AT WORK

## KENTUCKY BAPTIST FOUNDATION

### Fountain Run's J. C. Jones Wills \$4,000 for the Cooperative Program

By A. M. VOLLMER

On July 30, while Monroe Association was in session at the Fountain Run Church, Brother J. C. Jones, a member of that church, passed away in the nearby Tompkinsville Hospital. One year ago the Secretary of the Kentucky Baptist Foundation called on Brother Jones and counseled with him, relative to his will. The will, a copy of which is in the office of the Foundation, gives to the Kentucky Baptist Foundation \$4,000.00, the income from the investment of which will go through the Cooperative Program and credit given for such income to the Fountain Run Church. This is the first will probated in which the Cooperative Program has been specified as the recipient of the income. By this act Brother Jones would not permit death to terminate his support of the causes he loves.

## WOMAN'S MISSIONARY UNION

### Labor Day Week-End Camp Labor Day Week-End Camp

By MRS. GEO. R. FERGUSON

Mrs. Hugo Culpepper, missionary to Argentina; Dr. W. Peyton Thurman, Dean of Students at Southern Seminary, for six years a member of our Foreign Mission Board, and who has visited many of our foreign mission fields a world tour concentrating on Southeast Asia; Dr. Alfred Davis, medical doctor and missionary appointee to Hong Kong; will be the missionary speakers for the W.M.U. Week-end Camp to be held at Cedarmore, September 5-7. These outstanding speakers provide a guarantee for a week-end of inspiration and blessing for all those attending.

In addition there will be conferences

(Saturday, 2-4 p.m.) led by Miss Gladys Wolfe and Miss Janes Kent. Miss Nina Martin, State W.M.S. Y.W.A. Director, will lead Morning Watch daily and be in charge of a banquet on Saturday evening at 5:30. The theme for the banquet will be, "By All Means," based on the foreign mission study for this fall. Miss Mary Morehead will prepare and direct a panel discussion on the new plans of Woman's Missionary Union. Mrs. C. P. Gunther, State Chairman of the Third Jubilee Advance will present these plans.

Mrs. Carl W. Liebert, new president of Kentucky W.M.U., will preside over the meeting with the capable assistance of Miss Gladys Wolfe of Hopkinsville. Mrs. Liebert will teach the Sunday School lesson.



Dr. Alfred Davis

Dr. Thurman will preach at the Saturday evening and Sunday morning services; Mrs. Culpepper will lead vespers on Sunday evening and bring the closing message on Monday and Dr. Davis will speak at the Sunday evening worship service.

Business women, mothers who cannot be away from home for a week and other members of W.M.U. who cannot attend the W.M.U. conference at Cedarmore are urged to take advantage of the splendid missionary opportunities offered during the week-end camp. Reservations should be made at once by writing to Rev. Marvin Byrdwell, superintendent of Cedarmore.

If you are coming from a distance and would like to be served lunch at 1:00 p.m. on Saturday, be sure to write Mr. Byrdwell for luncheon reservations.

► John W. Stott, pastor of Butler Baptist Church, Butler, Kentucky, and Miss Sara Dale Martin, former assistant county home demonstration agent in training, Alexandria, Kentucky, were married on July 13, 1959, at Butler, Kentucky.

## SUNDAY SCHOOL

### Cedarmore Sunday School Conference Successful

Cedarmore Sunday School Conference which was held August 6, 7, and 8, was designed to provide assistance to associational Sunday school officers. There were 167 registrations, the majority of which held associational offices in various associations in the state. Twenty-nine associations were represented with visitors from Ohio, Missouri, Tennessee and Indiana. Five associational missionaries and six associational Sunday school superintendents were present.

We express appreciation to the faculty for the excellent service.

### FIRST CONVENTION-WIDE ASSOCIATIONAL LEADERSHIP WORKSHOP

The First Convention-wide Associational Sunday School Leadership Workshop was held with Howard College, Birmingham, Alabama, August 19-21, 1959. Kentucky co-operated with eleven other states in this endeavor. The program was under the direction of Dr. A. V. Washburn and Dr. Stanley Williamson of the Sunday School Board. The objective was to provide assistance to associational officers. Kentucky's quota of forty-six were present.

### TOP TEN CHURCHES IN TRAINING—OCT. 58 - JULY '59

Church—Association	Number
Ninth and O—Long Run	1,924
Walnut Street—Long Run	844
Carlisle Avenue—Long Run	715
Beechmont—Long Run	537
Eastern Parkway—Long Run	480
Severns Valley—Severns Valley	439
Perryville—South District	379
Gethsemane—South District	377
Buechel Park—Long Run	373
Third Avenue—Davies-McLean	348

### TOP TEN ASSOCIATIONS IN TRAINING—OCT. '58 - JULY '59

Association	Number
Long Run	11,257
Elkhorn	2,846
South District	1,762
North Bend	1,354
West Union	1,317
Nelson	1,083
Davies-McLean	1,064
Severns Valley	1,025
Greenup	963
Little Bethel	754
Taylor County	744



Dr. W. Peyton Thurman

## BAPTIST STUDENT UNION

### Worth Careful Consideration

By J. CHESTER DURHAM

One of the important trends in college education is for a greater and greater percentage of college students to attend tax-supported schools. Dr. Harley Fite, president of Carson-Newman College, writes in the Southern Baptist Educator, January 1958: "Predictions are that by 1977 three-fourths of all college students will attend tax-supported institutions. This leaves only one-fourth to be educated in church and private schools. Only about one-sixth then will be in church colleges."

What does this mean when we reach an enrollment of 70,000 college students in Kentucky? Simple mathematics shows that 52,500 will be in tax-supported institutions, 11,666 in church-related schools of all kinds (Baptist, Catholic, Protestant) and 5,834 in private schools.

We need to know what the picture for our Baptist students will be, if Dr. Fite is correct in his estimate that by 1977 three-fourths of all college students will attend tax-supported institutions. When we reach an enrollment of 22,000 Baptist students in Kentucky, the picture will be that 3,666 youths will be in church-related schools and 18,444 will be in non-Baptist institutions.

NOTE: Gwilym A. Price, president of the Westinghouse Electric Company, writes: "At the turn of the century, almost eleven per cent of our population could not read or write. The average person did not finish grade school. Today illiteracy has virtually disappeared.

"In the past thirty years the number of high school graduates has increased from 311,266 to the present 1,186,000 or 281 per cent. The increase in college education has been even more striking. Since 1920 the number of graduates has risen from 48,622 to 315,000—an increase of 548 per cent."

### COLLEGE ENROLLMENT IN KENTUCKY WILL MORE THAN DOUBLE IN 12 YEARS

For the most reliable information concerning the expected college enrollments in Kentucky, we refer to an article by Paul Beck, Associated Press writer in The Louisville Courier-Journal of November 14, 1958:

"Kentucky's colleges, already bulging with record enrollments, may be jammed beyond their limits with twice the number of students by 1970, the



J. C. Durham

Council on Public Higher Education said Thursday.

"The extent of the huge increase in students caused by the postwar baby boom is pinpointed for the first time by the report.

"Estimates of college enrollments showed that the student population at all the colleges and universities in the state may hit 75,180 in twelve years, compared with 38,340 students who attended college in 1956.

"Three projections were used in the study—low, medium, and high. 'The medium projection is the most probable,' the report said, 'but the high projection is quite possible.'

"According to the low projection, enrollments will increase 59 per cent from 1956 to 1970—from 38,350 students to 60,860. The medium estimate gives a total of 68,378 students, a 78 per cent jump.

"The high projection predicts an increase of 96 per cent by 1970, compared with an expected national increase of ten per cent."

The big question is not, "Will college enrollments increase?" The real question is, "Will Kentucky Baptists provide adequate resources to our Baptist colleges and the Baptist Student Union to minister adequately to this unprecedented challenge?"

## BROTHERHOOD

### State Brotherhood Meets At Campbellville Soon

By FORREST R. SAWYER

On pages 8 and 9 of "your" *Western Recorder* one can see pictures of individuals and read the announcement concerning the 1959 STATE BROTHERHOOD CONVENTION to be held at the Campbellville Baptist Church, October 1 and 2.



Jim W. Allen, Jr.

Mr. Allen, pictured above, will preside

over the first session which will have as its theme, EVANGELISM. This session begins at 7:00 p.m., Thursday, October 1.

Friday sessions are scheduled for the morning, afternoon, and evening, with Royal Ambassadors, Stewardship, and Missions as session themes.

The convention's general theme is **KENTUCKY BAPTIST MEN—A BROTHERHOOD.**



W. J. Isbell, Jr., D.V.M.

Another program personality, W. J. Isbell, Jr., D.V.M., Alabama, is also pictured here.

Write:

RESEVATIONS

Campbellville Baptist Church

Campbellville, Kentucky

—if you desire overnight accommodations Thursday, October 1.

## TRAINING UNION

### Southern Baptist Training Union Convention, Atlanta, Georgia, December 28 - 30

By JAMES H. WHALEY

Speakers:

Dr. James L. Sullivan, executive secretary, treasurer, Sunday School Board Howard E. Butt, layman, evangelist, Corpus Christi, Texas

Dr. W. A. Criswell, pastor, First Baptist Church, Dallas, Texas

Dr. Baker James Cauthen, executive secretary, Foreign Mission Board

Dr. Ramsey Pollard, president, Southern Baptist Convention

This is to be the biggest Training

Union event in nineteen years. The meeting will be held at the First Baptist Church, Municipal Auditorium, Atlanta. Sessions begin Monday evening, December 28; and the final session will be Wednesday evening, December 30.

You will want to mark this date on your calendar. Don't forget—that's this December. Further information about this date will be given later in this column of the *Western Recorder*.

## The Dignity of Baptism

(Continued from Page 3)

to be immersion (complete submergence of the subject to validly portray burial) for believers in Christ as Savior; it is vitally necessary that such be instructed as to its meaning. Only in this manner can baptism attain its rightful and noble place of dignity in the mind of the believer. The meaning of baptism can be simply stated in three points:

(1) Baptism is a burial that shows death. That as Christ, bearing our sins died to and for sin, and was buried, so we in identification with Christ by baptism declare that we have DIED TO SIN. "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is DEAD is freed from sin" (Rom. 6:6-7).

(2) Baptism symbolizes a resurrection (our emergence from the waters) unto life—a new life. "That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in NEWNESS OF LIFE" (Rom. 6:4b).

It proclaims that as Jesus bearing our sin away and after three days and nights in the tomb in which He fulfilled His Word and arose in power and glory to new life, even so every believer by baptism proclaims his death to sin, and self, and by union with Christ is resurrected to a new kind of life. A life that is God-centered instead of self-centered. A life that has been surrendered to Christ and is being lived out in His interest and services.

(3) Baptism speaks of the crowning work of God when Christ will come again to call from the graves in glorious resurrection the saved of all the ages. "For the Lord himself shall descend from heaven with a shout, with a voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air" (1 Thes. 5:16-17). "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:5).

The opening of Jesus' ministry was marked by His baptism of John in the Jordan "to fulfill all righteousness." He closed His earthly ministry with a com-

mission to His followers to continue the practice of baptism, saying "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19-20).

With clarity the New Testament defines the purpose and declares the meaning of the ordinance of baptism—an ordinance that has moral and spiritual dignity when practiced within the framework of New Testament teachings.

As Baptists we should persist in our scriptural message of "salvation by grace through faith," but let us also practice with Biblical dignity the ordinance of baptism for believers only as we lead them to see its impact and scriptural implications upon their lives.

## Frank Waite Returns To Live in Kentucky



Frank Waite

Frank Waite, long-time pastor in the Daviess County area, retired from the active ministry last March, after 35 years of service in Baptist churches. Ordained August 3, 1924, and with preparation at the Southern Baptist Theological Seminary, he served churches in Union, Ohio, Henderson and Daviess Counties. His longest pastorate was at Hall Street Church in Owensboro. During his 12 years there the membership grew from 185 to 700. Waite left Kentucky in 1942 to accept a pastorate in Jonesboro, Arkansas, and retired from the Gravel Ridge Baptist Church, Charleston, Mo. Mrs. Waite is the former Miss Alma Layman, Sorgho, Ky. They have five children—Mrs. Hazel Head and Mrs. Virginia Cossler, both residing in Owensboro; Miss Mary Joe Waite, Mrs. Truett O'Brien and Ray Waite, all living in Corpus Christi, Texas. Waite is now a member of Masonville Baptist Church, Utica, Ky. He is available for evangelistic and supply work.



## CLASSIFIED ADS

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## Kentuckians Named to Important Board Committees

Two well known Kentucky Baptist leaders were named to important committees of the Baptist Sunday School Board in a meeting held recently at Glorieta Baptist Assembly in New Mexico.

Harold D. Tallant, pastor, First Baptist Church, Madisonville, Kentucky, has been named secretary for the Book Store Committee of the Sunday School Board.

A. B. Colvin, superintendent of missions and evangelism, General Association of Baptists in Kentucky, Middletown, Kentucky, has been named to serve on the Assemblies Committee (Ridgecrest unit) of the Sunday School Board.

These men were appointed at the recent meeting of the fifty-one member board which met at the assembly grounds in order to give the board members opportunity to understand better the assembly operation.

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## V. L. Stanfield Moves to New Orleans Seminary



V. L. Stanfield

Dr. V. L. Stanfield, who has been a member of the Southern Baptist Theological Seminary faculty for the past thirteen years, has accepted a teaching position at the New Orleans Baptist Seminary. At New Orleans Dr. Stanfield will be professor of preaching, the same post he has held at Southern.

Stanfield is a native of Atlanta, Missouri, and received his college training at Northwest Missouri State Teachers' College. He received his Th.M. degree from Southern Seminary in 1944 and the Th.D. degree in 1947. He has also attended Northwestern University, Columbia University and Union Theological Seminary.

Stanfield is widely known in Kentucky Baptist circles. Having served as pastor

of the Long Run Church from 1941 to 1945 and having been in many of the Kentucky Baptist churches since then in evangelistic, stewardship and other special efforts. He has also rendered significant service to a number of Kentucky Baptist churches as interim pastor.

Besides his teaching at the seminary and extensive work in Kentucky Baptist churches, Stanfield has made significant contribution in the field of writing. He was chairman of the committee on preaching for the Encyclopedia of Southern Baptists which was recently published by the Southern Baptist Historical Commission. He is also the author of "The Favorite Sermons of John A. Broadus" published in 1959 by Harper's.

Mrs. Stanfield is the former Verna Elizabeth Oden. The two Stanfield children are: a daughter, Verna Katheryn, age 13 and a son, Vernon Latrelle, Jr., age 11.

The announcement of Dr. Stanfield's move came from Dr. H. Leo Eddleman, president of the New Orleans Seminary. At the same time Dr. Eddleman announced the addition of Dr. Claude Howe, Jr., of Strayhorn, Mississippi, to the New Orleans Seminary faculty. Dr. Howe will teach in the department of church history.

## THE BAPTIST FORUM

(Continued from Page 5)

fully deceived and lost, not knowing the truth, for I never heard the truth preached! The scriptures opened my eyes.

I thank God that one day I heard the Word of Truth and was converted and united with a Baptist church where the truth is taught.

In conclusion you may rejoice with me in knowing that a year and a half ago I answered the call to preach, and am at present "studying to show myself approved."

Richmond, Ky.

Ralph Cramer

## SUGGESTION ON DISCIPLINE

Editor:

"Church Discipline: Lost but Recoverable," by Prof. James Leo Garrett (July 23, 1959), deals with a very needy subject of our day. Wise, loving discipline is needed again in homes, schools, government and especially in our churches. The trend is in this [the wrong] direction in the good old U.S.A. because lack of proper disciplining has brought only lawlessness and grief.

Church discipline cannot be effective unless all or most of our Baptist churches in an association practice it at the same time.

As on tithing, soul winning and deacons, we need a study made by a Southern Baptist Convention committee on New Testament church discipline and a book written on the subject and recommended to all of our churches at once.

I make this as an open suggestion to the Executive Committee of our beloved Southern Baptist Convention.

Owenton, Ky. Maurice L. Bates

## NEEDS HELP ON SOLOS

Editor:

I need your prayers that I may enjoy the modern church solo.

Recently I attended a revival meeting. The soloist entertained the crowd well, but I wanted the message in the song, which I failed to get. Many others failed to get the message, I'm sure. Then I thought of the opportunity that good singer had to put over a message! It worried me.

Some time ago I heard another singer in a revival. What a message he brought in song! I told him that he sang like he believed the message. It did my heart good.

A Baptist

## Four Year Old Has Perfect Attendance

Melissa Ann Meredith, daughter of Mr. and Mrs. Claudie M. Meredith, recently received her fourth year perfect Sunday School attendance pin. Melissa attends the Franklin Cross Roads Baptist Church, Cecilia, Kentucky.

This young lady was first introduced to Sunday School when she was two weeks old and has not missed a Sunday since that time. The church is especially proud of her record.

W. L. Chelf is pastor of the Franklin Cross Roads Church.



## Nobel Cottrell Returns to Kentucky

Nobel Cottrell, pastor of the Westgate Baptist Church, Columbus, Ohio, has resigned to accept the call from the Upton Baptist Church, Upton, Kentucky. Cottrell formerly served in Kentucky and will be welcomed by a great host of Kentucky friends.

While serving in Ohio, Cottrell was accorded a number of responsible places and honors by Southern Baptists in Ohio. He served as vice-president of the state convention of Southern Baptists in Ohio, filled the post of convention historian, and was a member of the executive board of the state convention.

The executive board of the state convention of Baptists in Ohio passed resolutions of commendation for Cottrell's work in Ohio.

## Frank P. Koger is Named Associate in Seminary Extension Department

JACKSON, Miss. — (BP) — Frank P. Koger, pastor of the Kearfott Baptist Church, Martinsville, Va., has been elected associate in the Seminary Extension Department, according to an announcement by Lee Gallman, director.

Koger begins work on August 15. His territory will include North and South Carolina, the District of Columbia, and Maryland. He will live in Charlotte, N. C.

The new associate is a native of Virginia. He is a graduate of Carson-Newman College and Southeastern Baptist Theological Seminary.

Koger answered the call to the ministry at the age of 31. His pastorates have been in Hillsville, Va., Mooresburg, Mohawk, and Englewood, Tenn., and for the past five years in Martinsville, Virginia.

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D. L. Barnett has resigned as pastor of Bethlehem Baptist Church, Texas, Ky., where he has been located for more than 16 years, and is now superintendent of missions of the Morgantown-Leitchfield area. He has been elected to his new

work by the Executive Board of the General Association of Baptists in Kentucky and the Goshen and Gasper River Associations. His new headquarters will be in Morgantown, but will maintain an office in Leitchfield.

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## Freedom to Perish

By JOHN J. HURT, JR.

Editorial in The Christian Index

The United States of America, once a nation boasting that "In God We Trust," has a license from the Supreme Court to go to hell without any legal restraint.

There is a Biblical commandment that "Thou shalt not commit adultery." The command is also the part of the law in every one of these United States.

Yet, if we can comprehend the legal language, the Court in its prejudice for "free speech" gives the green light to advocating adultery. Justice Stewart, speaking for the court in knocking down New York's censorship, said:

"What New York has done, therefore, is to prevent the exhibition of a motion picture because that picture advocates an idea—that adultery under certain circumstances may be proper behavior. Yet the First Amendment's basic guarantee is of freedom to advocate ideas. The State, quite simply, has thus struck at the very heart of constitutionally protected liberty.

"It is contended that the State's action was justified because the motion picture attractively portrays a relationship which is contrary to the moral standards, the religious precepts, and the legal code of

its citizenry. This argument misconceives what it is that the Constitution protects. Its guarantee is not confined to the expression of ideas that are conventional or shared by a majority. It protects advocacy of the opinion that adultery may sometimes be proper, no less than advocacy of socialism or the single tax. And in the realm of ideas it protects expression which is eloquent no less than that which is unconvincing."

What's ahead? If there is to be freedom to advocate breaking one Commandment then there must be freedom to break all. If there is freedom to endorse breaking of one law, then there must be freedom to advocate breaking all laws.

Freedom is precious, to be sure. Men through all the years have died, and died gladly, that their sons and daughters might be free. But, freedom under the Court's interpretation will wreck this nation more quickly and more completely than Khrushchev and all his henchmen. History proves what happens to a nation that loses its moral standards.

The Supreme Court is notorious for its ultra-liberal rulings, entirely apart from its historic opinion concerning public schools.

But, one or two more like this latest in the ultra for freedom and only Congress can save us. If Congress can't, then there must be amendments to the Constitution. We must save ourselves.

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Owensboro, Kentucky

## Another Christian Home Celebrates



Mr. and Mrs. A. B. Morton, Farmington, Ky., celebrated their Golden Wedding anniversary at the Farmington Community Building on Sunday, July 26, when 160 of their friends and relatives joined in. They were united in marriage by the late Pastor J. R. Steward at the home of Mr. and Mrs. E. L. Garnett, parents of Mrs. Morton, on the fourth Sunday in July, 1909. Both of them were teaching in the Graves County schools at the time, and he continued to teach for 17 years. They have given faithful attendance and unselfish services throughout the years at Farmington Baptist Church, both teaching classes and filling other positions. Mr. Morton joined Farmington Baptist Church at the age of 17 in 1893, and he has been teaching a class for 55 years—a record few have ever attained. Though 83 now, he still teaches every Sunday. They have three children—Garnett B. Morton, accountant and office manager of the Kentucky Baptist Building, Middletown; James A. Morton, Frankfort; and Mrs. J. H. White, Detroit; and two grandsons, Gene Morton and James Allen White. All the children and all the members of their families are Baptists. Mr. Garnett says, "The Building of a Christian home requires constant vigilance, a lot of praying and hard work. However, the awards of this labor are very gratifying and make for true happiness."

### Tennessee Ministers Recommend Church Service For Russian Premier

The Ministerial Association of Cleveland, Tennessee, thinks that Soviet Premier Nikita S. Krushchev should attend a church service in America during his September visit to this country. This opinion was expressed by ministers in a letter recently sent to President Eisenhower.

The letters said in part, "We do not believe that it is possible to get the American viewpoint wholly through viewing industry and culture. We believe that Christianity is a very vital part of our society."

The message was conveyed to the president through E. Warren Rust, pastor of the First Baptist Church, Cleveland, and secretary of the ministerial association. Rust is a native of Kentucky and formerly served as pastor of the Vine Grove Baptist Church.

## SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, AUGUST 16, 1959

	S.S.	Add.	T.U.
Louisville, Walnut St.	1120	6	259
Missions (4)	378	6	132
Madisonville, First	982	1	232
Hopkinsville, Second	948		230
Mayfield, First	937		212
Mission	111		
Owensboro, Third	884		204
Lou., Carlisle Avenue	819	2	217
Corydon	42	3	
Bowling Green, First	793	1	132
Andrew Mission	199		
Harrodsburg	782	4	142
Missions (2)	67		52
Covington, Calvary	765		
Newport, First	707		143
S. Newport Mission	41		9
Lexington, Grace	693		150
Branch	19		
Lou., Parkland	680		201
Somerset, First	677		242
Mission	51		
Lexington, Calvary	660	1	147
Mission	36		
Covington, Latonia	648		192
Glasgow	639	2	129
Missions (2)	174	2	
Paducah, Immanuel	580		159
Ashland	503	1	105
Missions (3)	176		
Corbin, Central	496		118
Mission	73		32
Owensboro, Hall Street	472		
Lawrenceburg, First (1)	471		50
Danville, First	451		121
Missions (1)	33		
LaGrange, De Haven Mem'l	450		98
Covington, South Side	447	1	76
Central City, First	432		197
Winchester, Central	427		121
Danville, Lexington Ave.	427	11	70
Mission (1)	56		59
Russellville, First	418		134
Mission	43		
Evansville, Calvary	416		126
Lou., Hazelwood	412		104
Bardstown	409		55
Lou., Buechel Park	403		124
Hazard, First	397		128
Nicholasville	393		104
Bellevue	392		71
Ludlow, First	391	2	96
Owensboro, Buena Vista	385		
Mt. Washington, First	385	1	131
Lou., Southside	380		48
Lou., Bethany	377		81
Lexington, Porter Memorial	376		76
Hodgenville, First	374		100
Lou., Bethlehem	367		137
London, First	363		107
Lou., Highland	362		128
Frankfort, Crestwood	357		112
Lou., Rockford Lane	357		121
Springfield	351		151
Lou., Farmdale	351		112
Mission (1)	92		32
Lou., Beth Haven	357	5	90
Corbin, First	348		63
Versailles	342		75
Greenville, First	341		126
Walton, First	338		139
Lou., Valley View	318		78
Ft. Thomas, First	316		74
Mission	87		
Barbourville, First	315	1	234
Missions (3)	248		
Frankfort, Thorn Hill	313		111
Benton, First	310		110
Lou., Immanuel	298	1	69
Lebanon Junction, First	295		102
Hawesville	287		102
Lou., Deer Park	285	2	46
Earlington, First	283		123
Lou., Shawnee	281		85
Covington, First	277		124
Mission (1)	67		
Lou., Beechwood	270	5	84
Owensboro, Lewis Lane	269		98
Falmouth	260		31
Mission	26		
Cold Spring, First	260		106
Marion	258		54
Lou., Gethsemane	255	1	121
Ashland, Pollard	254		117
Mission (2)	40		
Owensboro, Seven Hills	233		57
Williamson, E. Williamson	211		49
Mission (1)	86		36
Ashland, Fairview	201		49
Missions	41		
Lou., La Salle Ave.	197		63
Grayson, First	156		75
Mission (1)	37		
Mt. Carmel	154		80