

Western Recorder

March 24, 1960

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WESTERN RECORDER
Middletown, Ky.

THIS WEEK

Should Public Taxes
be used for
Religious Purposes?

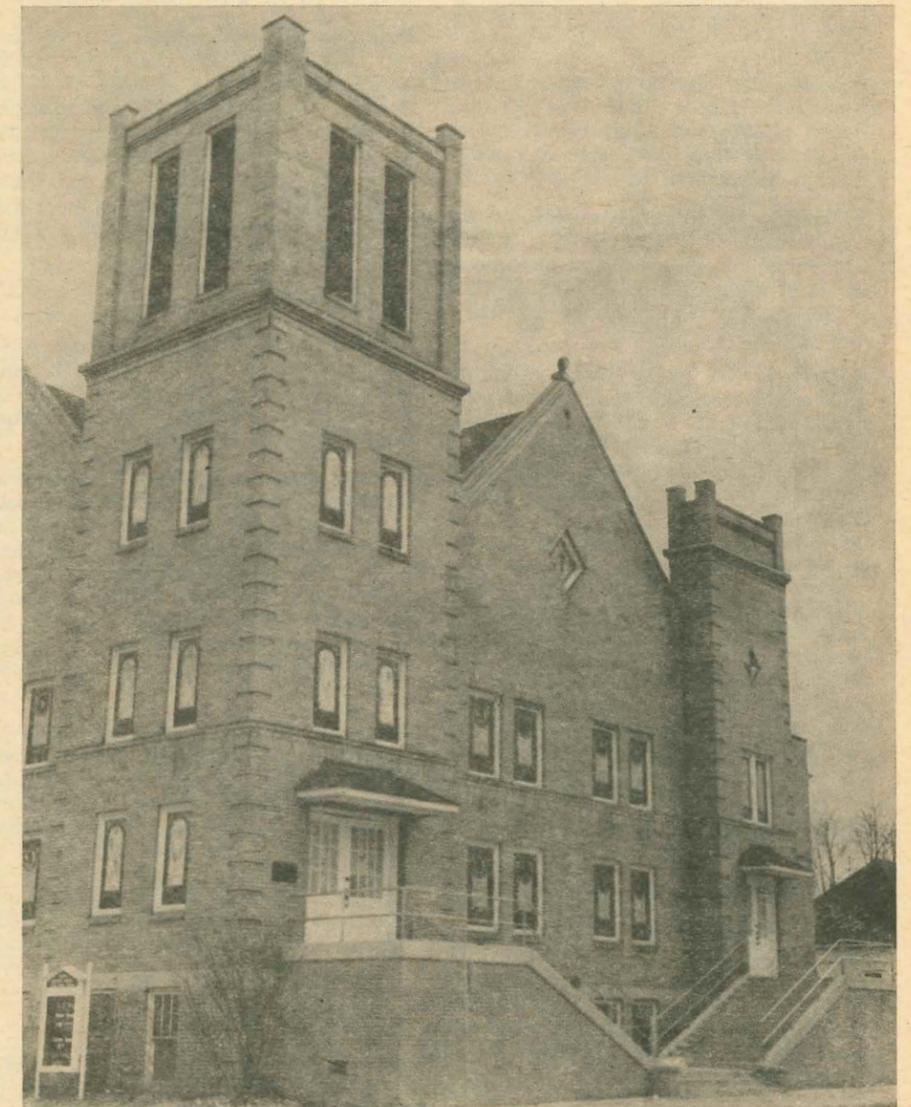
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Central Baptist Church, Corbin, Kentucky, where the sessions of the Woman's Missionary Union of Kentucky will be held April 5 - 7, 1960. J. Bill Jones is the pastor there. See page 14 of this issue of the Western Recorder.



GLEANINGS FROM THE FIELD

ANOTHER BLANSHARDIAN

► *God and Man in Washington* is the title of a new book by Paul Blanshard, now coming off the press.

PASTORAL CHANGES

► The new pastor of the Calvary Baptist Church, Tulsa, Okla., is C. Wade Freeman, Jr., formerly pastor at Clarksville, Texas.

► Charles E. Harris is the new pastor of Glen Lily Baptist Church at Bowling Green, coming from a four year pastorate at Rocky Springs. Both churches are in Warren Association.

► Harvey F. Morrison has accepted the pastorate of Earlington Heights Baptist Church, Miami, Florida, and has moved on the field, 2349 N.W. 46th Street, Miami 42, Fla. They will be erecting a new church.

► Harry L. Carter has been called as interim pastor of Burton Memorial Baptist Church on the Cemetery Road, Bowling Green, and began his service March 13. Mr. Carter last week completed a similar service for Glen Lily Baptist Church.

BUCK RUN REVIVAL

► The Buck Run Baptist Church, Franklin Association, Forks of the Elkhorn, is currently in revival efforts with Missionary W. Bryant Hicks serving as evangelist. Hicks, a Southern Baptist missionary to the Philippines, was former pastor at Buck Run. Peter Pentz, Southern Seminary student from Southern Rhodesia, is Buck Run Baptist pastor. The revival begins March 27 and continues through April 3.

BRIGANCE AT GLEN LILY

► Roy Brigance, student secretary at Bowling Green, recently supplied most acceptably at Glen Lily Church. A group of students rendered an inspiring program of music, and Leron Curry, who has been chosen to serve this summer in Hawaii, gave his testimony.

SUCCEEDING ESPINOZA

► Dr. H. Cecil McConnell is the president of the new Baptist Theological Seminary of Chile, and Dr. R. Cecil Moore is the editor of the national Baptist paper, filling vacancies left by the death of Honorio Espinoza.

LYNDON GIRL'S RECITAL

► Miss Betty Anne Griner, Lyndon, Ky., a 1960 senior in Blue Mountain College, was presented in her senior organ recital on Sunday afternoon, March 13. She is expected to be graduated B.Mus., from Blue Mountain College on May 29.

BAPTISTS IN THE NORTHEAST

► Secretaries Ray Roberts of Ohio and Roy D. Gresham, Maryland, are calling a regional fellowship meeting of the 48 Southern Baptist churches and missions in the Northeastern states on August 29-31 at the Manhattan Baptist Church, New York City. Sponsored by the Ohio and Maryland Baptist Conventions, there will be representatives from all S.B.C. boards and agencies.

DEATH ANGEL KNOCKS

► Mrs. Mary C. Roach, 165 Crescent Avenue, Louisville, died on March 2. She was the mother of Mrs. Kuhnle, wife of Pastor H. B. Kuhnle of the Immanuel Baptist Church, Lexington.

► James Richard Pruden, a student in Campbell Junior College, Buie's Creek, N. C., died in his sleep on February 14. He was a son of Dr. Edward H. Pruden, pastor of the First Baptist Church, Washington, D. C., and Mrs. Pruden. Though thought to be in the best of health, an autopsy examination after his death revealed that he had virus pneumonia in both lungs.

► Mrs. Belle Gillis Boone, 88, widow of the late H. G. Boone, of Trenton, died March 5. She was for years a school teacher, but in recent times had been confined to a nursing home in Clarksville, Tenn. Burial was on March 7. She was an aunt of Dr. W. C. Boone, general secretary-treasurer of the Executive Board, General Association of Baptists in Kentucky. Also she leaves one sister and a niece.

CHILEAN SUCCESSES

► Reports coming out of Chile indicate a most successful evangelistic campaign in 47 participating Baptist churches and missions, 1,016 coming on profession of faith, plus numerous other decisions. The campaign was directed by 30 Chilean pastors, lay evangelists, and Southern Baptist missionaries. Missionary Joe T. Poe said that this campaign represented the most extensive use Chilean Baptists

have yet made of the simultaneous revival plan. He worked with Hubert L. Hardy, Jr., and national Baptist leaders guided the months-long preparation by churches and associations.

Western Recorder

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

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WESTERN RECORDER

KENTUCKY BAPTIST BUILDING
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March 24, 1960

SHOULD PUBLIC TAXES BE USED FOR RELIGIOUS PURPOSES?

By VICTOR E. MANTIPLY, Louisville, Ky.

It is at the point of state assessment of taxes for religious purposes that the principle of Separation of Church and State, as enunciated in the First Amendment to the Constitution of the United States, is being attacked today. The attack is not frontal, but rather an "end run" by which the principle is reinterpreted so as not to preclude appropriations for certain religious institutions. Even some Baptists are taken in.

One to whom we are greatly in debt for the establishment of the principle of separation in the American political framework is James Madison, the fourth president. Even before he helped draft the federal constitution Madison had already hammered out on the anvil of controversy in Virginia his strong opinions on separation. It was he who was most responsible for the passage of the Statute for Religious Liberty in 1786 that Jefferson had originally drafted in 1779. (Jefferson was in Europe as ambassador to France when the law was passed.) It was he who was responsible for a significant change in the draft of the Virginia Bill of Rights of 1776 when the "free exercise" of religion rather than "toleration" of religion was granted. It was through his efforts mainly that the bill for assessment for religious purposes was defeated in 1785.

In the years 1784 and 1785 the great struggle for Religious Liberty and Separation in Virginia centered in the question of "assessment", or the levying of taxes for the support of the churches. As a result of the Revolutionary War the church in Virginia was at low ebb. The Anglican clergy was decimated. Buildings and glebes were untended. There was not enough money to operate the churches or pay the salaries of ministers. Since up to the war there had existed a state church in Virginia, there were many who thought that the poor conditions were due to lack of state support. A bill was introduced into the Legislature of Virginia in 1784 to provide an assessment "for the teachers of the Christian religion" which actually was aimed at paying the ministers of all denominations on an equal basis. Many people were in favor of it, including Patrick Henry, George Washington, John Marshall, Richard Henry Lee, and Edmund Pendleton. It was argued that since religion was necessary to the happiness and prosperity of the state, the burden of it should be borne by all through taxes on all. Said one petition from Isle of Wight County: "[We] beg leave to call the attention of the Legislature to a principle, as old as society itself, that whatever is

to conduce to the advantage of all, should be borne equally by all."¹ Patrick Henry argued for assessment for the sake of the prosperity of the state.

Of the great statesmen, James Madison alone stood in opposition. He had the ardent support of the Baptists of Virginia. The Baptists declared that it was "repugnant to the spirit of the gospel for the legislature thus to proceed in matters of religion; that the holy author of our religion needs no such compulsive measures for the promotion of his cause . . . that should the Legislature assume the right of taxing people for the support of the gospel it will be destructive to religious liberty."²

In the heat of the debate Madison prepared a little paper entitled "Memorial and Remonstrance"³ which is a classic defense of the principle of religious liberty. It was circulated over the state and swung public opinion to his position. His arguments against assessment in this paper were: (1) Religion is a duty to God rather than society, and must be left to the conviction and conscience of every man as an inalienable right. (2) If religion is exempt from the authority of society, still less can it be the subject of a legislative body. (3) It is proper to be alarmed at the first breach of the principle—"Who does not see that the same authority which can establish Christianity in exclusion of all other religions, may establish, with the same ease, any particular sect of Christians in exclusion of all other sects?" (4) It violates the equality which ought to be the basis of every law. (5) It implies that the civil magistrate is a competent judge of religious truth. (6) It is not needed to support the Christian religion. (7) Establishments instead of maintaining purity and efficacy of religion throughout history have done the exact opposite. (8) It is not necessary for the support of civil government. (9) It is adverse to the diffusion of the light of Christianity. (10) The equal right of every citizen to the free exercise of religion according to the dictates of conscience is on par with all other rights and to bring this one under the control of

1. H. J. Eckenrode, *Separation of Church and State in Virginia* Richmond, 1910. p. 84.

2. Garnett Ryland, *The Baptists of Virginia 1699-1926*. Richmond, Virginia Baptist Board of Missions and Education, 1955. p. 124.

3. See Robert B. Semple, *A History of the Rise and Progress of Baptists in Virginia, 1699-1926*. Richmond, 1810. pp. 435-44 in appendix. Also Charles F. James, *Documentary History of the Struggle for Religious Liberty in Virginia*. Lynchburg, J. P. Bell, 1910. pp. 256-62 in appendix.

the legislature is to sweep away all other fundamental rights.

Thus to the mind of the one most responsible for the establishment of the principle of separation in this country, taxes for any religious purposes were unthinkable. Our Baptist forefathers were wholeheartedly in agreement. How then can we allow the principle to be reinterpreted to permit assessment for parochial school transportation, for the payment of salaries of nuns in religious garb in public schools, and the use of great chunks of tax money for hospitals under sectarian control.

Our opponents are using the same arguments used in early Virginia: if it is good for society everyone should support it; society will suffer if tax money is not used for religious institutions; and if all share in it equally, there is no violation of separation since no establishment of one is intended. To Madison any assessment for the support of religion was equivalent to the establishment of religion, and "an authority which can force a contribution of three pence to support establishment can force conformity in all other cases" whatsoever.

Madison's answer to the question: "Should the state tax for religious purposes?" was a resounding No! Ours should be too.

Silver Anniversary For Church Secretary

Mrs. Dwight F. Reinhardt was recently honored on the occasion of her 25th anniversary as church secretary for the First Baptist Church, Frankfort, Kentucky. Special words of tribute for Mrs. Reinhardt were expressed by the pastor in the church bulletin and the congregation joined in the expression of gratitude for her unusual services.

Mrs. Reinhardt, affectionately known as "Nellie," is such a vital part of the life and fellowship of the First Baptist Church that members cannot think of the church apart from her presence and her ministry.

She is called the "hub of the wheel" of the church staff by Pastor Fred T. Moffatt who expresses the hope that she might have 25 years more of association with the church.

A gift was presented by the church to Mrs. Reinhardt at the morning worship service on February 28 as a token of the love and gratitude of the church.

► Pastor and Mrs. Harry L. Carter and Mrs. W. H. Curl served recently in a two-weeks' School of Missions in Etowah Association in Alabama, centering around Gadsden, in which 43 churches participated.



Preachers' Wives and Outside Work

Should a minister's wife work at an outside job? This controversial question is dealt with intelligently and helpfully by Mrs. Tom Carter, an Oklahoma pastor's wife, in the January issue of *The Baptist Program*. Mrs. Carter, a gifted journalist, concludes that her place is at home.

Wives working outside of the home is a problem of modern civilization. It is part of our high pressure, big spending, busy world. It is also part of the changing role of the wife, and especially the preacher's wife.

Once upon a time a wife was used for many things but not to bring home the bacon. It was a reflection on an able bodied husband to live by the sweat of his wife's brow. Now it's considered by many to be nice work if you can get it.

For example, our seminaries once were concerned mainly with housing for single men along with work grants and student loan programs to help these single men through the seminary. Now the crying building needs of our seminaries are apartments where the student can bring his wife who serves as his meal ticket during his theological training.

Granted that this is noble, helpful, sensible, and all that, the problem comes in the carry-over when school is out. To paraphrase a worldly saying, "How are you gonna keep 'em in the pastorium once they have seen the pay check." In short, how are wives going to get along without the extra income and the feeling of independence once they have come to count on these.

Of course all preachers dream of the first full-time pastorate out of school when financial worries are all over because of an adequate salary and other considerations by thoughtful church members. But they fail to take into account the thinking of some churches and pulpit committees who feel that everybody ought to start at the bottom. The sad truth is that with some exceptions churches see to it that a preacher never gets far away from the bottom, so far as things of this world are concerned.

At the same time the preacher is expected to keep pace in standard of living with lawyers, doctors, and other professional men with only half the salary of these men. His children, because of the inspiration of his own example, the high idealism of the home, and community expectations, generally all go to college which makes for unbelievable strain on the budget. Many a preacher's wife goes to work outside the home conscientiously and necessarily for the sake of her children's education.

There are other circumstances where preachers' wives are justified in taking outside jobs. Couples who go to pioneer churches to serve often must both work while the church gets on its feet. Some preachers

become incapacitated physically and blessed is the wife who can step into the breach. But these and other justifiable reasons for the preacher's wife to leave the home for work should be the exception and not the rule.

The tragic case is when the preacher's wife chooses to leave the home for work when it is not necessary. The high-heel-nylon sorority should never become more attractive than the sisterhood of the sink. There should be a deeper security for the minister's wife than a regular pay check that mostly goes for a baby-sitter, extra clothes, and payments on a late model automobile.

For the discipline of his own soul and for times of sickness and other emergencies, a preacher occasionally ought to prepare his own soup, sit with the baby, do the laundry, run a sweeper, and clean a few bath rooms, but a regular fare of this does shipwreck to his masculinity.

An occasional part-time job by a wife can be a valuable community service and a wholesome diversion, but any wife, and especially a preacher's mate, who takes a full-time job for the love of things or to run from domestic chores and maternal responsibilities ought to have started running before she reached the marriage altar.

Blessed is the preacher's wife who is satisfied with being just that, and blessed is the church which makes it possible.

Religious McCarthyism

The now famous or infamous Air Reserve Training Manual, with accusations of Communist infiltration of American pulpits and churches, has turned out to be a first-class fiasco. In fact, it led to one of the biggest rhubarbs on the recent American church scene.

Now that some of the smoke is clearing, it is possible to see what happened. It turned out that some preachers in America are calling other preachers Communists and the Air Force Reserve, through carelessness, has become an accessory to and given official endorsement to the name calling. Here is how it apparently happened.

Homer H. Hyde, a civilian employee at Lackland Air Force Base in Texas, was engaged to write a manual for the Air Force Reserve dealing with Communist infiltration in American life. When he came to consider the possibility of Red infiltration in the ministry, he consulted his pastor, Bernie Rodgers, Grace Baptist Temple, San Antonio, who assured him there was plenty to know, and gave him the name of Billy James Hargis, Tulsa, Oklahoma, as a source of information. Hyde received from Hargis two pamphlets written by Hargis himself as well as other defamatory literature. The titles of the pamphlets which are listed in the back of the manual are self explanatory.

The two by Hargis are: "Apostate Clergymen Battle for God-Hating Communist China" and "The National Council of Churches Indicts Itself of 50 Counts of Treason to God and Country." Another one distributed by Circuit Riders, Inc., and used by Hyde was entitled, "30 of the 95 Men Who Gave Us The Revised Standard Version of the Bible."

What about these pamphlets and their authors? They are examples of the yellow journalism of extremists. Their accusations are old soap to all who have access by mail or radio to such calamity howlers. The amazement is that they were considered trustworthy by such responsible military authorities and were distributed at the taxpayers' expense for the indoctrination of military personnel.

They major in criticism of everything and everybody except themselves and their personal projects. They have special scorn for the National Council of Churches and claim many ministers belonging to this group are Communist or Red sympathizers. They also claim the Revised Standard Version was produced under the auspices of the N.C.C. by a committee which had many members with Communist connections. They are experts in imputing guilt by association and in twisting for their own use statements of others out of context. At worse their accusations are totally false, at best they are gross exaggerations.

Enough castigation has been heaped upon the responsible Air Force officials. The secular press of America appears unanimous in denouncing the charges of the Manual. Almost every religious group in America which has facilities for making pronouncements, including the American Baptist Convention, reacted with sharp statements to Thomas S. Gates, Jr., secretary of defense, and to Dudley C. Sharp, secretary of the Air Force. American Jews were especially expressive of resentment of the charges. Roman Catholic Cardinal Spellman deplored the attacks in the Manual, as did Roman Catholic publications generally. The Manual was immediately withdrawn, apology was made, and investigation was promised.

In the meantime the N.C.C. has prepared an exhaustive report of the whole incident. In the preface of the report, Roy G. Ross, general secretary of the N.C.C., says, "From the very moment of existence in December of 1950 . . . the N.C.C. has never had a Communist party member or sympathizer among its officers or staff, or its executives . . . I defy anyone to offer proof to the contrary."

The N.C.C. seems to have repudiated successfully the charges of the Manual, and, though many of us are in sharp disagreement with many viewpoints and objectives of the N.C.C., in this instance it is clear that the statements of the N.C.C. are much more reliable than those on which the charges of the Manual were based.

The incident might serve some good purposes. Surely the Air Force Reserve and other military groups will be more careful in the selection and the use of material in preparation of manuals. The N.C.C. will be reminded again that the ultra liberal views and statements on current issues, so famous on the part of this group, stand to be misunderstood and criticized.

The incident might also serve to warn sincere Baptists not to believe every smear of religious groups or persons which they receive by mail or over the radio. The same persons who denounce the N.C.C. often scorch the Southern Baptist Convention and our world program. Too many Baptists are ready to believe the worst about everyone, including fellow Baptists.

The American pulpit is not likely entirely free from some Communist infiltration, as is no area of American life. The percentage of those who defect in the ministry, however, would not likely equal that in several branches of our armed forces. Because of this, it is encouraging and somewhat consoling that such false charges can be successfully repudiated. It is lamentable, however, that in the last analysis the episode finds preachers falsely accusing fellow preachers, though it's wonderful to live in a country where enough freedom is left to do it.

have its problems, but there are many other ways to encourage this good thing.

—Editor



BAPTISTS AND THE FARM

Editor:

As you are the only Baptist who completely understands the Catholics, I am writing to you to help save the Baptists from extinction.

I firmly believe in 60 years the rural high schools and the rural Baptist churches will nearly be out of existence, unless we adopt the plan to own and occupy the land.

Each Baptist church should own a farm to give young couples 5 years' free rent to help them buy a farm and then other couples the same plan.

Baptist farmers who own their farms

should be urged to hold on to the farm.

Marion County is an alarming example. Rural preachers can be the greatest help in carrying out the plan. It should be taught in all our seminaries. I hope you will take up this plan to be forever known as the "Dr. Daley Plan."

Lexington, Ky.

G. F. Gabby

Answer:

Thanks for your confidence in the editor. I'm all for keeping Baptists on the farms of our land even though those on small farms more and more have to have another source of income. For churches to get into this business would

SINCERE CONCERN

Editor:

Your editorial observations (March 3) concerning the recent release of Professor Clark from his duties at the New Orleans Baptist Seminary impressed me as justly, clearly, and effectively expressed and as complete as your limited space permitted. I can understand better why the trustees of the institution felt that they had to move in the controversy, in view of your explanation that Professor Clark's apparent error impinged on his classroom utterances to the students of theology.

I do not know Professor Clark. I have not read his book. I do not write in anger or in haste. But here, I think, a curious and deplorable affair comes to

(Continued on Page 8)

Portsmouth Organizes, Takes Historic Name

PORTSMOUTH, N.H.—(BP)—The organization of Southern Baptists' northern-most church, the Screven Memorial Baptist Church in Portsmouth, N. H., February 22, turned the wheel of mission endeavor a full revolution.

William Screven organized a church at Kittery, Maine, in 1681, but persecution drove the congregation to South Carolina, where they planted the first Baptist church in the South, at Charleston. The Portsmouth church is just across the bridge from Kittery.



Mister and Miss Oneida for 1959-60 are Bill Hensley and Brenda Baker. Bill and Brenda, both local students who have spent all 12 years of their school life in Oneida Baptist Institute, were chosen by the faculty members as the best representatives of the ideal of Oneida Institute. Interestingly enough the fathers of both these outstanding students are deacons in the local Baptist church and their mothers are both Sunday School teachers.

Dinner Bell Rings For The Bread of Life

WILLISBURG, Ky., U.S.A.—(BWA)—An old dinner bell is making its way across the Atlantic Ocean as an indication of good will between an American church and a new congregation in Nigeria.

The unique international story started when Rev. Samuel Olu Makanjola, student in the Southern Baptist Theological Seminary, told the Rockbridge Baptist Church of Willisburg, Ky., that his church in Nigeria was completing a new edifice but needed a bell. Pastor Robert Brewer led a search for a satis-

factory bell and found it several weeks later.

Carefully crated to protect it from damage, the bell—which once called farm hands from the field for lunch—now has begun its long journey to the Araromi Baptist Church, Igede-Ekiti, Nigeria. There it will call men again to eat—this time of the Bread of Life eternal.

Greenville's Second Baptist Pastor Resigns To Enter Seminary

Randall Green, the pastor of the Second Baptist Church, Greenville, for the past two years, has resigned to enroll as a student at the New Orleans Baptist Theological Seminary. Mr. Green, his wife, and his four children will leave the Second Baptist Church the last Sunday in March.

He will conduct revival campaigns in Central City, Kentucky, Miami Beach, Florida, and Tullahoma, Tennessee, before going to New Orleans. In New Orleans he will serve as district manager of the Word Record Company while attending the New Orleans Baptist Theological Seminary.

Under the ministry of Green, the Second Church of Greenville has experienced unusual growth in all areas. Additions to the church have numbered 136 with 84 of these being by baptism. All of the church organizations have shown definite growth within the two years and a Brotherhood has been organized during the time. Green has become widely known for a weekly radio broadcast known as, "The Hour of Invitation" heard on Sunday morning over a local radio station. Also with his help the Muhlenburg County Associational Youth Fellowship has been organized. This is a teenage organization meeting each month in one of the Baptist churches with from 150 to 200 in attendance.

Before coming to Greenville, Mr. Green graduated from Kentucky Wesleyan College in Owensboro, Kentucky, and was pastor for three and a half years of the Spottsville Baptist Church in Spottsville, Kentucky.

►Jack Stanton, Colorado's secretary of evangelism, is to become an associate in the division of evangelism of the Home Mission Board on April 1, succeeding C. E. Wilbanks, who expects to retire in July.



Randall Green

Elroy Lamb Begins Seventh Year at Danville

On February 28 the Lexington Avenue Baptist Church, Danville, observed the sixth anniversary of Pastor Elroy Lamb. The occasion served to review the life and the progress of the Lexington Avenue Baptist Church since its organization in 1928.

The six years under the ministry of Pastor Lamb have seen 500 members added to the membership. A total income of one-third of a million dollars, of which almost \$100,000 was contributed to missions, was reported for the past six years.

Improvements in the church organization in recent years include the complete grading and departmentalizing of the Sunday School, the organization of a men's Brotherhood, and the institution of the family night program on Wednesday evenings. Physical improvements of the church property include complete re-decoration of the sanctuary, including a new lighting system, a new pastorium, purchase of property adjacent to the church for future expansion, and the blacktopping of the parking lot.

The Hedgeville Mission has been enlarged in its services to include a full

If Christ walked through your town today...

If Christ had chosen this year—and your town—as the time and place of His teaching, He would talk with you in the language and idiom of today . . . even as He talked with the people of Jerusalem in the language and idiom of their day. Out of this idea—the idea of Jesus speaking to us in our own language—has come a beautiful new version of His teaching and His life—"The New Testament in Modern English," translated by J. B. Phillips, Canon Prebendary of Chichester Cathedral, England.

Although it departs from the style of existing versions, this new translation (from the original Greek) has been enthusiastically endorsed by prominent Protestant clergymen of all denominations.

As you read this book, Christ's teaching will become clearer . . . you and your family will feel a closer bond with the fascinating story of the New Testament.

If ever you have found other versions of the Bible difficult to understand . . . if you would like to read Christ's words as He would speak them to you today . . . you will want to read this book. The cost is only \$6.00. (Deluxe leather \$12.50.) Order today from your Baptist Book Store. Published by The Macmillan Company.



JUBILEE ADVANCE MATERIALS—New officers of Southern Baptist Press Association look over Baptist Jubilee Advance materials. From right are Richard N. Owen, Nashville, editor, Baptist and Reflector, who is association president; Erwin L. McDonald, Little Rock, editor Arkansas Baptist Newsmagazine, continuing as secretary-treasurer, and E. S. James, Dallas, editor, Baptist Standard, vice-president. (BP) photo.

program of worship on Sunday with Sunday School and Training Union organizations. Also the Lexington Avenue Baptist Church started Calvary Baptist Mission, which only recently was constituted into an independent church.

The entire church joined in the anniversary observance. Expressions from church leaders were directed to the pastor and a special write-up of the church and the pastor appeared in a local daily paper, *The Danville Advocate Messenger*. The pastor was quoted as saying, "Any of the achievements that have been reached during my ministry are due to the blessings of God and because of the love, loyalty, co-operation, and enthusiasm of the congregation."

►Mr. and Mrs. Russell Miller, Pikeview, Ky., announce the engagement of their daughter, Miss Betty Sue Miller, to Mr. Charles Bandy, son of Mr. and Mrs. Una Bandy, of Danville. Both young people are students at Campbellsville College. Charles Bandy is preparing for foreign missionary service, and is currently serving as minister of music at the Hustonville Baptist Church. The wedding will take place some time in April at the Knoxes Creek Baptist Church, Route 3, Magnolia, Ky.

►A. R. Hammack, faithful member, deacon, Sunday school teacher and leader for more than 60 years of Sullivan Baptist Church, departed this life to be with his Lord recently at his farm home near Sturgis at the age of 88 years. For many years he was a member of the Executive

Board of the Ohio Valley Association. He is survived by a son, Seldon Hammack, Madisonville; three daughters, Mrs. James F. Hughey, Tuscaloosa, Ala.; Miss Julia D. Hammack, Gary, Indiana; Mrs. Lowell E. Hurley, Sturgis; and eight grandchildren.

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Clear Creek Baptist School
PINEVILLE, KY.

(Continued from Page 5)

light which demands deeper consideration, and the layman does not find expressing it very easy. If any thoughtful student of theology, inclined to sustained scholarship and consequential interpretation, publishes the results of his study at the risk of his livelihood, what are we to say about the relationship of the individual, whether he is preacher, professor, or layman, with his creator? For a long time I have understood that the relationship precluded the interference of any priesthood; yet this unanimity of the trustees in disagreement with Professor Clark has not only meant that Clark has been released, but also put a curb on the freedom of the remainder of the faculty to study and to express their conclusions in an effort to make the best use of faculty intelligence. They have been plainly warned.

If Professor Clark broke the terms of his contract with the seminary, surely the readers of the *Western Recorder* ought to know it. If such a contract prohibits the teacher from examining accepted doctrine and he breaks the safeguard which his signature acknowledges, then he must accept the consequences. If Professor Clark, furthermore, had the temerity to insist before his students that his private point of view was the only acceptable point of view, the trustees acted correctly. Actually, this point is essential to our understanding of an action which leaves both parties in an ambiguous position. If, however, Professor Clark presented his views impartially, to be compared and debated (as I suppose is the business of any student), with full recognition of traditional views, both intellectual and religious freedom and to an alarming kind of inquisitorial philosophy of stewardship. I do not believe that "every traditional viewpoint of conservative Baptist theology" enjoys so firm and absolute a foundation that it deserves to rest eternally unchallenged. I do not believe that the main stream of Southern Baptist thinking can afford to remain unchallenged. I do not believe that any minority or majority group can entirely justify a purgation on the grounds that the individual refuses to conform intellectually or religiously to the principles of the group, even if the refusal causes controversy. In the field of science, disagreements are welcomed. I wish it were so elsewhere, even at the price of injured prestige, so that one will not be at the mercy of the organized mighty.

I sensed in your observations the willingness to be queried on this case, and since I have long admired your sincerity and uncommon good sense, I shall welcome more comment. I shall cheerfully bear up under correction, instruction, or reprimand. Ultimately I shall resort to an examination of my

own conscience. But the question of a seminary teacher's intellectual exploration must not be left unanswered, even when the Southern Baptist Convention's most treasured beliefs are subject to sincere attention.

Lexington, Ky. Maurice A. Hatch

Answer:

Yours is a very helpful letter and reflects the kind of thinking more Baptists ought to be doing. Your concern is shared by others. I believe my views were rather fully expressed in the sequel editorial to the one which prompted your letter.—Editor.

A LITTLE THING?

I know that this is a little thing that I am writing about.

I have noticed that some Baptist churches are careless about distributing the literature as if it were of little importance.

Maybe a stack of Home Life Magazines are not delivered until the following month. Then two are delivered.

Many of the regular quarterlies are not delivered until the last Sunday in the month, or the last month in the quarter.

I think it would be better to distribute them a week earlier, than a month too late.

I notice that the last Sunday in the month, many monthly publications are left in the church. The same at the end of a quarter.

An old publication to most people is worth about as much as a match that has been struck.

If the president of each class will see that each member of his or her class has a quarterly before the first Sunday it is to be used, I believe that the literature will be appreciated more and that our interest and attendance will be improved.

A Concerned Baptist

Answer:

Sir, you have touched on a widespread problem. And it is no little thing but a matter of good stewardship. Waste is bad anywhere and extremely bad in churches. Incidentally, there is a fine pamphlet on how Home Life should be distributed. It is available for the asking from the Baptist Sunday School Board, 127 Ninth Avenue, N., Nashville 3, Tennessee—Editor.

COME OVER TO CUBA AND VISIT US

Editor:

Cuban Baptists extend a special invitation to Southern Baptists to visit us this year. We are always happy for you to come, but this year there is a special need for your visit. Thousands of mes-

sengers will come to the Southern Baptist Convention in Miami Beach in May.

Twenty-one Baptist churches in Metropolitan Havana invite you to come to Cuba. The flying time from Miami, Florida, to Havana, Cuba, is fifty-five minutes. We want you to see our churches. The pastors and members of these churches will help you see something of our new work in this great city of 1,500,000 people.

We want you to see our institutions also.

The Baptist Seminary, Morell 102, Loma de Chaple, formerly known as Loma deLuz, which is translated *Hill of Light*, is seeking to prepare men and women to give the Light of the Gospel to the Cuban people. This year we have 25 students enrolled. From our seminary you will have one of the very best views of the City of Havana.

The Baptist Student Center is located at J Street No. 555, Vedado, near the University of Havana. It ministers to more than 100 university students and about the same number of secondary students.

Our Baptist Home for the Aged, near Kilometer No. 15 on the Central Highway going east from Havana is ministering to a few aged people. This institution is maintained completely by our Cuban Baptists.

The Camp at Yumuri is located sixty miles east of Havana. This trip may be made on the new Via Blanca Highway with return trip on the Central highway.

Tours are being organized for those who wish to come to Cuba before and after the convention at Miami Beach. Those who are interested may get in touch with Mr. B. M. Crain, Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia, or Rev. Wendell G. Davis, Midwood Baptist Church, 2029 Mecklenburg Avenue, Charlotte 5, North Carolina, or Herbert Caudill, Templo Bautista, Zulueta 502, Havana, Cuba. We shall be very happy to serve you.

Havana, Cuba Herbert Caudill

Editorial Note:

In a letter to the editor from Dr. Caudill, assurances are given that there is no reason to be afraid to visit Cuba in spite of recent publicity. This veteran missionary says one is just as safe in Havana as in Miami.—Editor.

►The population of the United States reached 179,000,000 in 1959. This is a net gain of 3,398,000.

►A \$40,000,000 medical center built by tax money in Jersey City, New Jersey, has been donated to a Roman Catholic school for its operation and control.

Southern Seminary Adds Three Faculty Members

Dr. Duke K. McCall, president of the Southern Baptist Theological Seminary, has announced the addition of three members to the Southern Seminary School of Theology faculty. The announcement came in connection with the annual trustees' meeting on the campus March 15. The three new professors are Dr. D. Swan Haworth, pastor of the First Baptist Church, Lumberton, North Carolina; Dr. Raymond B. Brown, pastor of the Tabernacle Baptist Church, Richmond, Virginia; and Dr. Hyran E. Barefoot, professor of New Testament and Greek, Union University, Jackson, Tennessee.

Dr. Haworth will instruct in the field of pastoral psychology. He is presently serving as president of the Southern Baptist Conference of Counseling and Guidance and served on the Southern Seminary Board of Trustees from 1941 to 1951. He has an A.B. degree from Wake Forest College and a Th.M. and Th.D. from the Southern Baptist Theological Seminary.

Dr. Brown is a native of Louisiana and had his college training at the Louisiana State University. He holds a B.D. and a S.T.M. from Yale Divinity School and a Th.D. degree from Southern Baptist Seminary. Brown will instruct in the field of New Testament Interpretation.

Dr. Barefoot is a native of Mississippi. He has the B.D. and the Th.M. degrees from New Orleans Theological Seminary and will instruct in the field of New Testament Interpretation at Southern Seminary.

Other important events announced in connection with the annual meeting of the seminary trustees will appear in a future edition of the *Western Recorder*.

Relief and Annuity Assets Double in Last Six Years

DALLAS—(BP)—"Total assets of the Southern Baptist Relief and Annuity Board have more than doubled in the last six years," the board's executive secretary told 50 trustees representing 21 states attending the 42nd annual board meeting here.

Total assets jumped from \$34,091,515 in 1953 to \$72,202,524 during 1959, Alton Reed said. During the same period, Annuity reserves rose from \$30,947,405 to \$64,458,895.

"If we increase in the same proportion for the next three years as in the past three, the board will pass the \$100,000,000 mark in total assets by mid-year 1962," Reed predicted.

The 59-member board approved the appointment of a special committee to study the Board's offering major medical coverage as part of the protection plan available to ministers and denominational employees.

The committee, to be named by Annuity Board President Wallace Bassett of Dallas, will bring its recommendations to the board during the July meeting.

Fellowship of Baptist Theological Students

NASHVILLE, Tenn.—The 14th annual conference of the Fellowship of Baptist Theological Students will meet at the American Baptist Theological Seminary in Nashville, Tennessee, March 30-31, 1960. This movement is a fellowship of Baptist theological students and faculty members who hold an annual institute to discuss theological questions and other subjects related to the life of the Baptist ministers, churches, and conventions.

The theme of the annual meeting will be "The Task of the Baptist Church." The theme will be discussed before the general assembly by Dr. Sankey L. Blanton, president, Crozer Theological Seminary, Chester, Pennsylvania. Then the assembly will dissolve into workshops dealing with the following specific topics: "The Task of Baptists as They Face the Ecumenical Movement," "The Task of Baptists as They Face Communism," and "The Task of Baptists as They Face Inter-Group Relations in Education, Denominational Cooperation, and Community Living."

The resource members for the workshops include: Rev. J. C. Herrin, Southern Area Consultant, American Baptist Home Mission Societies, Chapel Hill, North Carolina; Dr. Grady D. Davis, Shaw University, Raleigh, North Carolina; Prof. David S. Shannon, Virginia Union University, Richmond, Virginia; Dr. H. Clayton Waddell, New Orleans Baptist Theological Seminary, New Orleans, Louisiana; Rev. J. Martin England,

M. and M. Benefit Board, A.B.C., New York, N. Y.; Dr. G. Willis Bennett, Southern Baptist Theological Seminary, Louisville, Kentucky; Dr. Charles L. Dinkins, Owen College, Memphis, Tennessee; Rev. Will D. Campbell, Department of Racial and Cultural Relations, Nashville, Tennessee.

Housing is free, meals will be at very reasonable dining hall rates. The \$1.00 membership fee, the main source of financing the movement, must be received in the office of the executive director, Joe M. Conley, at the American Baptist Theological Seminary, by March 20. This will serve as a reservation fee. Any Baptist theological student or faculty member is eligible for membership in the Fellowship.

Lament of the Passing Of H. P. Converse—Third Converse in 133 Years

Harry Pollard Converse, Presbyterian layman, died in Louisville on February 29, 1960. His passing marked the end of the third generation of one family—the Converse family—to operate one paper. For 133 years the Converses have edited and published the Presbyterian weekly, bringing about one of the finest traditions in the history of journalism throughout America, and probably the world.

Dr. Amasa Converse edited it from 1827 to 1872; and his son, Dr. F. Bartlett Converse, was with the paper from 1858 to 1907; and H. P. Converse from 1899 to 1960. Thus, each son overlapping his father, he was ready to carry on the paper on the death of his predecessor.

H. P. Converse is survived by one daughter, Miss Marys A. Converse, who will continue to carry on the traditions of the paper; by a brother, Bernard T. Converse, Rosemont, Penna., and some nieces and nephews.

Dr. William T. McElroy has been the editor since 1932.

Our sympathy goes out to our contemporary, *The Christian Observer*, in the loss of another great Converse—the third in 133 years.

►Mrs. Fannie Garnett Scruggs, 86, died at her residence in Columbia, Kentucky, on March 13. She was the wife of retired Pastor Joseph Pendleton Scruggs, who served as pastor in Columbia, Ky.; in Midway, Ky.; Fredericktown, Va.; Cape Girardeau, Mo.; Crisfield, Md.; Kensington, Md.; Franklin, Ky.; and Russellville, Ky. She was born February 19, 1874; and she and Pastor Scruggs were married June 29, 1905. She was a sister of the late Judge James Garnett, who practiced law in Louisville for many years.

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KENTUCKY BAPTISTS AT WORK

CHURCH MUSIC

Kentucky Ranks Second In Music Awards Earned Since October 1, 1959

By EUGENE F. QUINN



Eugene Quinn

Kentucky has earned 510 awards since the first of October until January 31 to jump to second place in the states of the Southern Baptist Convention in the total number of music awards earned during that period. Georgia has earned 32 awards more than Kentucky to lead the Convention.

These awards have been earned in Kentucky by 88 churches in 31 associations. The top three associations in Kentucky in number of awards to date are Long Run with 216, Pulaski with 42, and Daviess-McLean.

To the end of January, Thixton-Lane and Walnut Street Baptist Churches of Louisville, both had earned 37 awards apiece, Ferguson Baptist Church at Somerset had earned 33 and the Third Baptist Church of Owensboro had earned 36. These are the highest four in number of awards.

GOOD SCHOOLS REPORTED IN MONTH OF JANUARY

The outstanding schools which were reported in January were those which were held at Fredonia in Caldwell Association, Thornhill in Franklin Association,

Auburndale in Louisville, and Cox's Creek in Nelson Association.

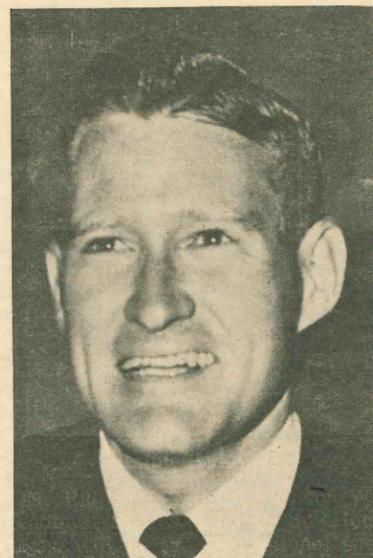
Many fine schools have been reported during the month of February which will be reflected in the report at the end of the month of February, which will be forthcoming sometime in March.

Many other churches and associations need to set dates for music schools during the year so that we can get the ball rolling toward a great deal of music training for every member of our churches.

TRAINING UNION

Dr. Ralph H. Langley To Speak at Training Union Convention

By JAMES H. WHALEY, SR.



Ralph H. Langley

Dr. Ralph H. Langley, pastor Willow Meadows Baptist Church in Houston, Texas, will be the inspirational speaker at the State Convention to be held at Paducah on April 21-22. Dr. Langley has a message for young people and adults. This can be easily seen when the records of churches where he has served are examined. For example, in four years at University Baptist Church in Coral Gables, Florida, the church grew from 485 members to 1,900. In two and one-half years at Wilshire Baptist Church in Dallas, the church grew from 439 to 1,390. He has been at Willow Meadows

two years and over 900 members have been received.

Dr. Langley is a member of the Fellowship of Christian Athletes, a national organization of athletes to further Christianity among America's youth. He is one of the co-authors of the book *Youth Speaks*.

Dr. Langley will speak Thursday and Friday nights at the convention to be held at First Baptist Church of Paducah. In next week's issue of the *Western Recorder* there will be a form to use in securing room reservations in homes. A list of hotels and motels can be secured by writing the state Training Union Department.

SUNDAY SCHOOL

Last Call For the Convention at Fort Worth

By ROY E. BOATWRIGHT

THIS IS THE LAST CALL . . . to attend the Convention-wide Sunday School Convention at Fort Worth, March 29-31. A number of cars are going from Kentucky with Sunday school workers in them. Perhaps you have someone in your Sunday school who would like to go. If he or she needs transportation, please notify the Sunday School Department. This convention promises to be one of the greatest.



R. E. Boatwright

LOOKING TOWARD PREPARATION WEEK

The book for Sunday School Preparation Week 1960 is "Outreach for the Unreached" by Dr. A. V. Washburn, Secretary of the Sunday School Department of the Sunday School Board, Nashville, Tennessee. This book should be available by September 1, 1960. It is tailor-made for Preparation Week this year.

CURRICULUM GUIDE IS AVAILABLE

A very important book entitled "Curriculum Guide" has been published by the Sunday School Board and is available now in the Baptist Book Store. The "Curriculum Guide for 1960" is a description of the curriculum material pub-

lished by the Sunday School Board of the Southern Baptist Convention. This is a very informative book and should be in the hands of every pastor and Sunday school superintendent and other church leaders. You may purchase the book from the Baptist Book Store at \$1.25.

CHRISTIAN HOME PAMPHLET

A Christian Home pamphlet has been mailed from the Sunday School Board to all pastors, Sunday school superintendents, ministers of education and other church leaders. Please make the best use of this very fine pamphlet as you plan to observe Christian Home Week, May 1-8, 1960.

STUDENT UNION

Freshman Council at Georgetown College

By J. CHESTER DURHAM

One of the features of B.S.U. work is the selection of a Freshman B.S.U. Council. This Council does not take the place of the Executive Council but serves for certain specified periods of time and on certain projects.

The students at Georgetown who have been selected to serve on the Freshman Council for the spring semester, 1960, are:

President Don James
Vice President Sarah Lassiter
Secretary Nelda Ambrose
Enlistment Chairman Wanda Tackett
Social Chairman Judith Dills
Devotional Chairman Carolyn Witt
Training Union Richard Lows
Sunday School Francis Leathers
Publicity Chairman Jean Ross
Music Chairman Tony Whitfield

SCHOOL OF MISSIONS

During February Mr. Roy Brigance, B.S.U. director for Bowling Green, was in a School of Missions in West Union Association. He reported a very profitable week.

HONORARY FRATERNITIES

The February 25 issue of *The Cardinal* (the University of Louisville campus paper) reports that *Sigma Tau*, the national honorary engineering fraternity on their campus, initiated five new men on Monday, February 15. Of these five, three are fine Baptist young men. They are:

Morgan S. Waugh, a Junior with a 2.9 standing. He is a member of West Broadway Baptist Church.

John D. Sanders, a pre-Senior with a 2.8 standing. He is a member of Parkland Baptist Church and has served as B.S.U. president.

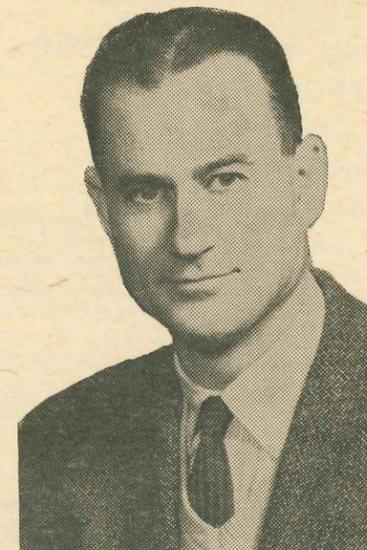
Graham B. McDonald, is a pre-Senior with a 2.58 standing. He is a member of Bethany Baptist Church.

Congratulations, gentlemen!

BROTHERHOOD

State Brotherhood Royal Ambassador Leader

By FORREST R. SAWYER



Dr. Charles Chatham

Dr. Charles Chatham was born in Dalton, Georgia, November 26, 1923, but was reared in Louisville, Kentucky. He was educated in the Louisville Public School System. He attended Louisville DuPont Manual High School, Speed Scientific School at the University of Louisville, Syracuse University in New York; Georgetown Baptist College, Georgetown, Kentucky, and the University of Louisville School of Dentistry.

He is a veteran of World War II and the Korean War. He served in the 12th Air Force in Italy and with the Strategic Air Command as a captain.

Dr. Chatham has practiced dentistry in Shelbyville for the past six and one-half years. He is a member of the Shelbyville Rotary Club and Co-Chairman of the Foreign Student Exchange Program. He actively participates in the Shelbyville Masonic Lodge and the Shriners, and was appointed a Kentucky Colonel by past Governor A. B. Chandler. He is chairman of the Masonic Eye Foundation for this area of Kentucky, a member of the Knights of Templar and the American and Kentucky Dental Associations. He is a member of the First Baptist Church of Shelbyville where he is an assistant Sunday School teacher, president of his Sunday School Class, member of the Brotherhood, and Chairman of the Pulpit Supply Committee.

He married the former Mary Louise Lancaster, daughter of Mr. and Mrs. Elmer Lancaster of Georgetown, Kentucky. Dr. and Mrs. Chatham are the parents of six children: Charlyne, ten and a half; Suzanne, nine; Chuck, seven and a half; Robby, five and a half; Lucy Matt,

three; and Gerald Lancaster, nineteen months. Dr. Chatham is the son of Mrs. Thelma Chatham of Louisville and the late Charles Emmett Chatham.

Dr. Chatham's hobby is antique collecting.

►For the first ten months of 1957 beer sales totaled 74,877,760 barrels, and for the same months in 1958 71,921,494 barrels were sold.

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WOMAN'S MISSIONARY UNION

**TENTATIVE ABRIDGED PROGRAM,
ANNUAL MEETING OF THE
KENTUCKY WOMAN'S MISSIONARY UNION**

Central Baptist Church, Corbin, April 5 - 7, 1960

Theme: "Into All the World"

MRS. CARL W. LIEBERT, President

Tuesday Evening — 7:45 O'clock (E.S.T.)

"God's Word for God's World".....Miss Mary H. Sampson, Mrs. Randall T. Hughes
Greetings.....Mrs. A. R. Setser, Rev. J. Bill Jones
Response.....Mrs. H. C. Randall
Special Music.....Choir, Central Baptist Church
Message—"Into All the World".....Miss Alma Hunt
Benediction in Song.....Mrs. Edward Steele

Wednesday Morning — 9:15 O'clock

"God's Word for God's World".....Miss Mary H. Sampson, Mrs. Randall T. Hughes
Business Session.....Mrs. Edward Steele
Solo—"How Great Thou Art".....Mrs. Edward Steele
Message—"God's Commission—Our Mission".....Miss Alma Hunt

Wednesday Afternoon — 1:30 O'clock

Prayer—Hymn
"Kentucky's Paths Into All the World".....Mrs. George R. Ferguson
"Fashions in the G.A. World".....Mrs. Hugo Culpepper, Director
Solo—"It Took a Miracle".....Mrs. Randall T. Hughes
Message—"Part of God's World—The Indians".....Dr. B. Frank Belvin
Benediction in Song.....Mrs. Edward Steele

Wednesday Night — 7:30 O'clock

"God's Word for God's World".....Mrs. Mary H. Sampson, Mrs. Randall T. Hughes
"Our Judea".....Mrs. O. E. Mylum, Chairman
Special Music.....Choir, Oneida Institute, Mrs. Randall T. Hughes, Director
Message—"Kentucky's Light Into All the World".....Dr. Rollin S. Burhans
Benediction in Song.....Mrs. Edward Steele

Thursday Morning — 9:15 O'clock

"God's Word for God's World".....Miss Mary H. Sampson, Mrs. Randall T. Hughes
"Y.W.A. in the World".....Miss Nina Martin, Director
Business Session.....Mrs. Charles P. Gunther
"More Power Through You".....Mrs. Charles P. Gunther
Special Music.....Choir, Cumberland College, Mr. Wallace E. Shearon, Jr., Director
Message—"Into All the World".....Dr. Porter Routh
Benediction in Song.....Mrs. Edward Steele

DON'T FORGET THAT CORBIN IS ON EASTERN STANDARD TIME

Another Motel at Corbin

One motel at Corbin was omitted from the list printed on page eleven of the *Western Recorder* of February 4. It is White's Motel (15 rooms), located on U.S. Highway 25, North Corbin, with rates of \$5.00 to \$7.00. Persons interested may write to them for reservations.

Dr. Theodore Adams says . . .

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June 26**

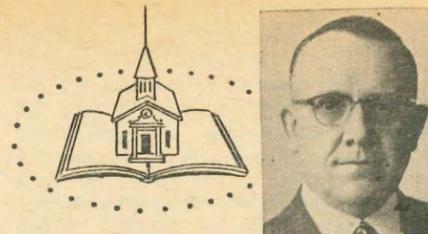


SUNDAY SCHOOL AND TRAINING UNION

ATTENDANCE, MARCH 13, 1960

	S.S.	Add.	T.U.
Louisville, Ninth and O	1265	1	510
Louisville, Carlisle Avenue	1089	4	264
Madisonville, First	1005	—	218
Louisville, Crescent Hill	892	4	247
Missions (2)	137	—	43
Covington, Calvary	861	—	—
Hopkinsville, Second	850	—	220
Lexington, Calvary	846	12	237
Mission	32	—	—
Lexington, Ashland Avenue	845	5	96
Louisville, St. Matthews	844	—	238
Elizabethtown, Severns Valley	831	—	228
Missions (2)	62	—	—
Louisville, Parkland	820	—	217
Owensboro, Third	819	4	265
Murray, First	776	2	115
Mission	30	—	—
Louisville, Beechmont	745	1	197
Missions (2)	291	—	112
Hopkinsville, First	731	—	243
Louisville, Beechland	712	—	169
Mission	190	—	63
Bowling Green, First	705	—	203
Mission	191	3	—
Covington, Latonia	698	—	214
Paducah, Immanuel	693	—	177
Frankfort, First	690	4	220
Newport, First	688	2	177
Missions (2)	89	—	21
Louisville, Victory Memorial	670	1	213
Missions (2)	197	3	74
Somerset, First	648	—	249
Mission	56	—	45
Lexington, Grace	643	4	163
Mission	24	—	—
Harrodsburg	614	—	153
Missions (2)	40	—	33
Campbellsville	608	—	162
Missions (3)	73	—	52
Shelbyville, First	600	—	82
Louisville, Buechel Park	593	—	186
Paducah, First	593	32	220
Ashland, First	540	—	134
Missions (2)	138	—	—
Florence	537	1	98
Louisville, Shively	531	—	151
Erlanger	526	5	127
Georgetown	514	3	229
Owensboro, Hall Street	511	—	195
Louisville, Hazelwood	507	—	120
Louisville, Rockford Lane	501	3	141
Henderson, Immanuel	497	—	—
Missions (2)	176	—	—
Louisville, Farmdale	485	3	141
Mission	116	1	48
Louisville, Bethany	482	—	159
Louisville, Green Acres	480	2	188
Louisville, Eighteenth Street	475	2	111
Mission	61	—	66
Ashland, Unity	474	—	130
Covington, South Side	467	—	88
Louisville, Bethlehem	464	7	161
Louisville, Central	452	—	140
Louisville, Immanuel	450	22	116
Mt. Washington, First	442	—	111
Mission	20	—	—
Lexington, Porter Memorial	437	—	108
Central City, First	432	6	201
Bellevue	430	—	120
Louisville, Shawnee	430	3	142
Louisville, Beechwood	427	—	165
Greenville, First	419	—	168
Louisville, Valley View	412	2	87
Ludlow, First	404	3	108
Owensboro, Eaton Memorial	404	1	168
Paducah, East	403	—	167
Owensboro, Buena Vista	400	—	177
Hodgenville, First	399	—	128
Hazard, First	394	5	87
Jeffersonton, First	385	—	73
Louisville, High View	381	—	125
Fort Thomas, First	380	—	96
Mission	114	—	—
Russellville, First	368	—	88
Mission	31	—	—
Walton, First	362	—	149
Frankfort, Crestwood	360	1	103
Lawrenceburg, First	354	—	60
Mission	55	—	—
Springfield	351	—	78
Frankfort, Thorn Hill	337	—	—
Corbin, Central	337	—	125
Mission	40	—	25
Middletown, First	333	3	127
Versailles	323	—	100
Middlesboro, First	315	4	97
Covington, Madison Avenue	306	—	69
Paris, Central	303	—	102
Mission	17	—	—
Dawson Springs, First	301	—	51
Corbin, First	298	—	100
Louisville, Gethsemane	296	—	141
Ashland, Pollard	293	4	105
Missions (2)	84	—	—
Scottsville, First	291	—	85

(Continued on Page 16)



SUNDAY SCHOOL LESSON

By H. C. Chiles

A WITNESS IN CHAINS

Jewish hatred and the selfishness of Felix and Festus caused Paul to appeal to Caesar, whereupon God in tender mercy and boundless grace saw to it that the Apostle was transported to Rome in order that he might witness for Him there. Paul had often wanted to go to Rome, but for years he had been prevented from doing so. He yearned to see the Roman Christians and to impart to them such spiritual help as would establish them in the faith and strengthen them for better Christian service. He also prayed that God might allow him to go to Rome, from which strategic center he could reach all parts of the empire with the gospel message.

Paul's voyage to Rome was one of thrilling adventure and grave peril, but the Lord was with him all the way. As he approached the city, groups of believers in Christ, who were eager to see him, went out to meet and to welcome him. Such interest, courtesy, love and loyalty encouraged him greatly, whereup "he thanked God, and took courage." Strength, gladness and gratitude were the immediate results of their meeting. After encountering such perils as few have ever survived, Paul and his company finally entered the city.

Acts 28:16-24

How wonderfully God arranged everything! Due to His providence and the resultant generosity of the Roman officials, Paul was not incarcerated in the common prison, but was permitted to dwell in a private house in company with a soldier, to whom he was linked by a chain. Since Paul could not go to any of the seven synagogues in Rome, because such freedom was not permitted to a prisoner, when three days elapsed he called the leading Jews to the place where he was confined. In spite of all the malice that was in the hearts of the Jews, Paul's heart burned with love for them and he continued to witness to them. After he had explained to them the circumstances of his imprisonment, Paul preached Christ, the long-expected Messiah of the Old Testament, to them and pleaded with them to accept Him as their personal Saviour. How he must have enjoyed the coveted privilege of witnessing for his Lord and Saviour in the very center of world-power! As a result of his testimony, some of the Jews believed and became Christians, but the majority continued to disbelieve and to oppose Paul bitterly. How similar to the

For March 27, 1960

results of preaching today! Regardless of the results, Paul continued to bear his testimony concerning the Christ who had saved him and Whom he loved so devotedly.

Acts 28:30-31

Paul was detained in this prison for at least two years. Even though he was chained, he was not silenced. Instead, he was allowed to speak with the utmost freedom. Though a prisoner, he had a glorious ministry. Taking advantage of the situation, Paul preached Christ to the guards who were chained to him in shifts of rapid succession. His gracious character, noble life and powerful preaching won their admiration and resulted in the salvation of many of them. In the course of their duties, some of these men entered the palace and various others were sent throughout the empire. Thus the Lord gave His faithful servant the opportunity and honor of witnessing through others where none had ever spoken favorably about Christ.

Chained continually to a soldier, Paul carried on an extensive evangelistic ministry, and did some of the most important work of his life and achieved some

remarkable things. For example, it was during those two years that he wrote his epistles to the Ephesians, the Philippians, the Colossians and to Philemon. Furthermore, the Lord sent many people to him in order that they might hear the plan of salvation.

Although Paul was not permitted to go out to others, all visitors had unrestrained access to him. He made his prison-house so warm and bright and attractive with Christian love that the people would not stay away. Each caller was able to assure all others that a warm welcome was awaiting any and all who might want to go to see Paul. Of those who went to see him and to hear him, many believed and were saved. Whether his audience consisted of one or many, Paul was careful to preach Christ as the one and only Saviour. From our study of his experience we learn the important truth that circumstances need never prevent any Christian from witnessing for Christ. Are you as faithful as was Paul in telling others about Christ and what He can do for them? Your work will not be judged by the success that crowns your efforts, but by the faithfulness with which you discharge your duty in bearing a faithful testimony for Him.

**CARVER SCHOOL
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Deacon Alex Green, of Buffalo Lick, Dies

Alex Green, deacon and moderator of the Buffalo Lick Baptist Church, Shelby County, passed away recently. His mother having died when he was 14, he joined his father and older sister in bringing up the other six brothers and sisters in a Christian home. He remained in the home as a bachelor, and when his father began to age, he assumed leadership and kept the home intact. He was a leader in his church, was available to every member whenever needed, whether to furnish transportation or stand and give personal testimony of the grace he has received from God. He was the Good Samaritan in the community. He gave himself to his church, his family and to every one of his friends.

Because of his unselfish service to his community he was elected by the people for eight years as deputy sheriff and for four years as high sheriff. Next he was elected deputy county clerk, and served in that office 18 years, making a total of 30 years of public life. He spent 50 of his 67 years in his native community. In his later life he moved to Shelbyville, but continued his faithful membership in Buffalo Lick Church. As moderator he brought every question to a harmonious climax.

As a result of his Christian living, the public at large will miss his outstanding moral example; the youth will miss their ideal, and his church will miss his great spiritual power.

He leaves seven brothers and sisters.

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Summer Plans At Carver School

Carver School of Missions and Social Work have announced plans for two short terms of study beginning June 6 and ending July 29. The first term runs from June 6 to July 1 and the second term from July 4 to July 29. The short terms are planned for the convenience of those whose time is limited.

The courses of study will be directed by an outstanding group of teachers. Members of the Carver School faculty who will teach include Dr. Hugh A. Brimm, Miss Katheryn Bigham, Miss Virginia Burke, and Miss Hilda Arnold.

Visiting lecturers for the summer session include Dr. J. D. Hughey, professor of church history, Baptist Theological Seminary, Ruschlikon, Zurich, Switzerland; Mr. Richard Cortright, director of literacy studies at Baylor University; and Mrs. O. K. Armstrong, formerly associate editor of *The Baptist Student*, managing editor of the *Commission*, and regular contributor to denominational publications.

Inquiries concerning schedule of courses, accommodations, and expenses should be directed to: Carver School of Missions and Social Work, 2801 Lexington Road, Louisville, Kentucky.

Proposed Budget for 1961 Passes \$20,000,000

NASHVILLE—(BP)—The Southern Baptist Convention Executive Committee is recommending a 1961 Cooperative Program budget goal of \$20,013,500. This is an increase of \$2,126,600 over the 1960 budget under which the Convention and its agencies now operate.

It is the highest budget goal in the Convention's history.

For operations of the agencies, the Executive Committee proposes that \$13,938,500 be distributed. Another \$4,575,000 is for capital needs, and the advance goal (after the operating and capital needs are met) is \$1,500,000.

The proposed budget goes next to the floor of the Southern Baptist Convention at Miami Beach May 17-20 for approval.

The Convention's Foreign Mission Board would receive the greatest of any agency in 1961 through the operating section—\$7,125,000 compared with \$6,290,000 this year. The Home Mission Board's operating allocation would be raised from \$1,750,000 this year to \$2,000,000 next year.

The six seminaries would share \$3,000,000 in 1961 under their special formula for distributing funds. Their

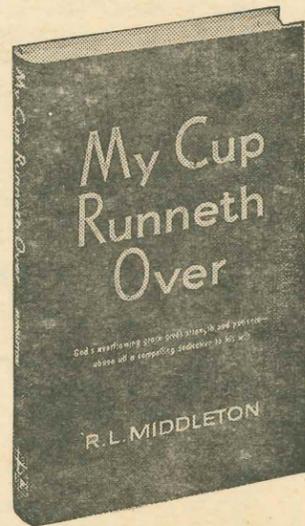
total operating distribution for 1960 is \$2,790,000.

Church extension loan funds for the Home Mission Board would receive the greatest capital outlay—\$900,000, which is the same amount being distributed for this in 1960. These funds are used to help new churches and missions during the movement to establish 30,000 new churches and missions between 1959-64.

* * * * *

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WESTERN RECORDER



Officers and teachers of the Adult 3 Department and general officers of the First Baptist Church, Newport, taken Sunday, March 6, following a dedication service of the new department for senior adults sixty years of age and older. Front row: Mrs. Ann Morgan, Mrs. Thelma Boggs, Mrs. Elizabeth Kratzmeier, Mrs. James Bridges, Mrs. Charles Smith, Mrs. Grace Norris, Albert Deschler. Back row: Charles Smith, department superintendent; Wm. G. Crawford, minister of education; O. J. Steger, former pastor; Dudley Thomas Pomeroy, pastor; Clarence Benedict, general superintendent; George Coles, associate department superintendent Fred Ulmer. The ceremony featured former Pastor O. J. Steger, who returned to bring the dedicatory message. Eighty-seven of the adult members of the department were present, despite the handicap of inclement weather.

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SUNDAY SCHOOL AND TRAINING UNION
ATTENDANCE, MARCH 13, 1960

(Continued from Page 12)

	S.S.	Add.	T.U.
Earlington, First	287	--	95
Lebanon Junction, First	278	--	127
Cold Spring, First	268	--	126
Covington, First	264	1	161
Mission	66	--	--
Barbourville, First	259	4	178
Missions (3)	144	--	--
Hawesville	248	--	87
Bowling Green, Glendale	245	3	121
Stanford	242	--	101
Marion	239	--	77
Owensboro, Seven Hills	234	--	76
Williamson, East Williamson	233	--	70
Frankfort, Memorial	229	--	95
Louisville, Kosmosdale	219	--	42
Hazel	216	--	62
Carrollton, First	213	--	91
Leitchfield, First	213	2	91
Shepherdsville, Little Flock	212	--	35
Louisa, First	205	--	--
Ashland, Fairview	196	--	82
Missions (2)	38	--	--
Folsomdale, Liberty	190	--	58
Owensboro, Temple	180	1	88
Bernstadt, Swiss Colony	168	--	90
Louisville, Lake Dreamland	125	1	82

**D. B. Estep Observes
33rd Anniversary**

Members and friends of the Calvary Baptist Church, Covington, Kentucky, joined in the observance of the pastor's 33rd anniversary on March 6. The ministry of Pastor Eastep is considered one of the longest and most effective among Kentucky Baptists and the Southern Baptist Convention. The pastor, in addition to his leadership at Calvary, spends considerable time in Bible conferences and revivals throughout the southland.

The goal for Sunday School on March 6 was 1,250. An anniversary offering was received to be applied to the building fund.

CLASSIFIED ADS

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Thank you Kentucky Baptists for your wonderful response to our **SPECIAL 2 FOR 1** subscription offer for the month of March. We added 908 names to our list the first ten days of the month. If you have not as yet mailed your list please do so at once — the offer must close March 31.

Church with 725 members, fully graded Sunday School, new, well equipped Educational Building, located just six miles from the new Wake Forest College Campus, seeking minister of Music and Education. If interested contact **Rev. David C. Boaz, Beck's Baptist Church, Route No. 1, Winston Salem, N. C.**