

# Western Recorder

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WESTERN RECORDER  
Middletown, Ky.

## THIS WEEK

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George D. Caldwell (right), on behalf of the Board of Trustees of the Kentucky Baptist Hospital, Louisville, presented a silver service to H. L. Dobbs (left) on the occasion of his recent twenty-fifth anniversary as the institution's administrator. Mr. Caldwell is president of the Board of Trustees. Mr. Dobbs for some years has also been executive director of the Hospital Commission of Kentucky Baptists, having supervision over the three hospitals which Kentucky Baptists operate, namely, West Kentucky Baptist Hospital at Paducah, Central Baptist Hospital at Lexington, and the Kentucky Baptist Hospital at Louisville. The principal address on the anniversary was by Dr. Fred T. Moffatt, pastor, First Baptist Church, Frankfort, a member of the Board. (Photo, Courier-Journal and Louisville Times)





## GLEANINGS FROM THE FIELD

### THE BAPTIST HOUR IN MAY

►The Baptist Hour sermon topics for May are: (1) "Faith in the Crisis of Marriage;" (8) "Faith in the Crisis of Parenthood;" (15) "Faith in the Crisis of Our Bible;" (22) "Faith in the Crisis of Sickness;" and (29) "Faith in the Crisis of Sorrow."

### LIVERMORE TO PEMBROKE

►J. Arnold Porter has resigned his 2½-year pastorate at the Livermore Baptist Church, to accept the pastorate of the Pembroke Baptist Church, near Hopkinsville. Before going to Livermore he had been pastor at the Centertown Baptist Church in Ohio County Association.

### REVIVALS

►The First Baptist Church, Mason, Ohio, has been in a revival with T. E. Williams as the visiting evangelist, and 80 decisions resulted from the revival efforts. Arlie Carter, formerly of Kentucky, is the Mason, Ohio, pastor.

►Kento-Boo Baptist Church, Florence, Ky., has completed a series of revival meetings. The newly arrived pastor, Philip B. Davis, was the evangelist and there were 12 additions by baptism and 2 by letter, as well as 2 decisions to surrender for full-time missionary service.

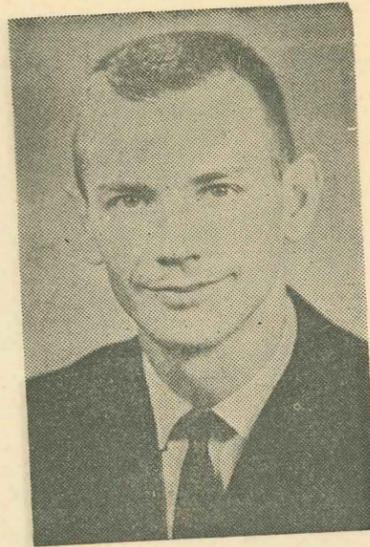
►Olive Baptist Church, Waynesburg, closed a revival meeting Easter Sunday with two professing Christ as Saviour and seven publicly rededicating their lives to God, reports Pastor Wiley Buel Faw. The Christian fellowship, high attendance, singing, visitation and witnessing by the members and the co-operation in bringing people to services was noted by Evangelist Bill Mueller of Hazard, as being additional signs of a good revival. The attendance, an average of over 80 per service, was high for the rural church.

►Bryant Hicks, returned missionary, has been assisting Pastor Peter Pence in a revival at the Buck Run Baptist Church at Forks-of-Elkhorn, Ky., resulting in 70 rededications during the week, 5 by letter, 15 on profession of faith, and 7 volunteering for full-time Christian service, making a total of 97 decisions. Pastor

Peter Pence says that evening services have practically doubled in attendance, and prayer meetings have greatly increased since the meetings. Buck Run has purchased a new organ which adds to the worship services. Mrs. Speed Owen has served the church for 25 years as treasurer. She recently retired from that work, and the church presented her with a corsage of flowers, a chair and a personal gift in appreciation for her long and useful services.

### E. C. SHERIDAN DIES

►Dr. Earl Cooley Sheridan, long pastor of the Curtis Baptist Church in Augusta, Ga., from 1919 to 1954, died April 19. He had served in other years as vice president of the Georgia Baptist Convention, and was a member of the Hospital Commission of the Southern Baptist Convention.



Wayne Moore is now minister of recreation at the Calvary Baptist Church, Jackson, Miss., and beginning this fall he will teach a course in church recreation at Mississippi College, Clinton, Miss. Moore is a native Kentuckian, with a B.M.E. 1955 from Georgetown College; an M.R.E. 1958 from Southern Baptist Theological Seminary, and an M.S. in Recreation 1959 from Indiana University. He is a son of Rev. R. S. Moore, professor of English, Campbellville College, and Mrs. Moore, both formerly of Georgetown. Before going to Mississippi young Moore was youth director and later minister of recreation at Crescent Hill Baptist Church, Louisville, where he was associated with Dr. Rollin S. Burhans. In Jackson he has been associated with Pastor Luther Joe Thompson, until the latter's resignation recently to go to the First Baptist Church, Chattanooga. Wayne Moore is married to the former Carolyn Chick, Beaver Dam, Ky., also a Georgetown graduate. They have one daughter, Kathy, age 2.

## Western Recorder

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

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### WESTERN RECORDER

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May 12, 1960

## WITNESS OR WORSHIP — WHICH ?

By EUGENE F. QUINN, State Music Secretary  
General Association of Baptists in Kentucky, Middletown, Ky.

One of the perennial problems of a discerning pastor or music leader is the place of witness and the place of worship in the church. A casual observation of our church services indicates the need for the use of more discernment in this matter.

### Historical Background

Through the ages of the Christian movement the liturgical churches have emphasized the element of worship in preference to evangelism. This may be observed in the type of text, music and architecture used in general, as well as in the theological and philosophical views of the "high churches."

Most non-liturgical groups have associated the element of witnessing with their services to a larger extent than the liturgical groups. The German Pietists, the Italian *Laudisti*, the Lutherans, Presbyterians, Methodists, Baptists, and later Protestant groups have stressed, at least in their beginning, the elements of exhortation and of admonishing one another. However, the trend of each denomination toward beautifying and dignifying its services and architecture has often led to the practice of worshiping to the neglect of witnessing.

What should be our attitude toward this problem? Some church leaders adopt a *laissez-faire* policy. For fear of stirring up controversy, or out of an attitude of indifference, they leave the situation alone. Others conservatively preserve the *status quo*, whether it is desirable to them or not. There are also those who wish to reform the activities of the church without giving a proper evaluation of the purpose of the reform.

Perhaps the attitude which is in nearest accord with God's will is the desire to bring about a development that will lead to the best possible relationship of worship and witness. But again, what is the best relationship?

### Timeliness

One factor that is often overlooked in Baptist church services is the timeliness of the elements of witness and worship. At least two questions should be considered at this point:

First, *who* is present in the service? God may be recognized as being present in any service. Christians will be present in every service. The determining factor, then, must be the presence or absence of unsaved people, since Christians may worship God at any of the services.

More unsaved and unenlisted people are present on Sunday morning than at any other service in the average Baptist church. Therefore, since witnessing

is done first of all for the benefit of winning unsaved people, the Sunday morning service is the one in which the element of witness, testimony, and exhortation needs to be present in the most powerful way. Is this true of the average Baptist church service on Sunday morning?

The second question in regard to timeliness is closely related to the above. What is the *purpose* of each service of a church? If more unsaved people are present on Sunday morning, then that service should be the most evangelistic service of the church. Many Sunday night congregations are devoid of unsaved people. It is therefore wisest to make worship the chief purpose of the Sunday evening service. The service on Wednesday night fulfills a variety of special needs including prayer and Bible instruction. Is there not a need for Baptist leaders to consider changing the nature of the two services on Sunday, in view of the contrasting components and purposes of these two services? A God-honoring evangelistic services on Sunday morning might lead to the salvation of more people, and a worthy worship service on Sunday night would certainly bless the congregation as much then as it does in the morning.

### The Content of the Services

The *worship* is directed to God and is primarily for the edification of the Christian. The message in song, scripture, and sermon should be for the purpose of properly relating a Christian to God and to his fellow man. An atmosphere of holiness, reverence, submission, and communion with God should be created.

A *witness* service is for the primary purpose of persuading the unsaved people to repent of their sins and trust in Christ as their Saviour. The content of this type of service should then consist of testimony through prose, song and scripture. The testimony of the Christians encourages the lost people to exercise faith in Christ also. Intercessory prayer is another special element of the witness service.

A secondary purpose of a witness service is to persuade indifferent Christians to dedicate their lives to Christ anew. Christian testimonies of God's blessings for faithful service provide a powerful influence upon other Christians who need to invest their lives in the service of Christ.

The atmosphere which seems to encourage most people to commit their lives to Christ is one of warmth, friendliness and informality, but not formlessness. Everything in this type of service should be done "decently and in order"

and for the purpose of edification, as Paul exhorts in *I Corinthians*, chapter 14.

### Type of Building

The kind of architectural design and materials of a building will strongly influence the attitude of the congregation in a service.

Gothic architecture is an example of the type of building which encourages worship. The vaulted ceilings and subdued lighting appeal to the elements of worship, such as meditation. There is an atmosphere of remoteness that can help worshipers to concentrate upon the presence of God. Sound-deadening material like carpets and acoustical tile absorb all noise and enable the audience to hear the speaker more attentively.

However, these very elements in a building are depressing to the success of a witness service. The sense of remoteness discourages the giving of individual testimonies. The acoustical tile and carpeting lead to dispirited congregational singing. The dim lighting reduces the participation in the singing, simply because it is difficult to read the hymnal.

For a vibrant, pleasant and warm environment that is most desirable for the best participation of the congregation in a witness service the auditorium should have good lighting, an interior that has pleasant, but not gaudy, paint and cloth decorations, and an acoustical condition that is "live" without too much of an echo. A small room that is nearly full of people is more desirable than a large room that is half empty. If not carried to an extreme, these provisions are most conducive to a witness service.

### Balance: The Goal

There is a tendency on the part of most churches to neglect either witness or worship. A balance must be maintained, based upon God's Word.

The psalmists advocate both elements profusely. Paul the Apostle writes particularly about the witness service in Eph. 5:18-20 and Col. 3:16. He provides guiding principles for worship services in *I Cor.* 14. Our Lord Jesus explains the true spirit of worship in His conversation with the woman at the well and in His institution of the Memorial Supper. He gives ample evidence of the need for witness services in His Great Commission.

A balance of witness and worship should be our goal, despite the difficulties involved in achieving balance. Building Committees must explain to architects the balance of these elements which is desired. Pastors, music directors and instrumentalists must keep in mind these main purposes in planning the orders of service. They ought

(Continued on Page 8)

A Community Victory

The forces of righteousness and sobriety prevailed again in Middlesboro on April 23 as an attempt to bring back legal sale of liquor was soundly defeated. This is the second victory in six years for the dries and the liquor interests will have to wait at least three years before trying again. Some think the strength of the forces for prohibition in Middlesboro, as evidenced in the two victories within six years, will discourage the wet forces from ever trying again.

Anytime legal liquor is voted down it is a tremendous compliment to a community and it means God-fearing people have had to beat down lies, distillery money, and almost every other weapon in Satan's army.

Baptists are always in the middle and front of such a campaign. This was no exception as Pastors James Coates of the First Church and Damon Patterson of the East Cumberland Baptist gave leadership in the victory. Baptists were by no means alone as they were joined by members of all faiths in saving Middlesboro for decency.

All church groups gave a good account of themselves. James T. Wells, a Methodist minister, served as general chairman for the dry forces and R. L. Maddox, a Presbyterian layman and attorney, served as assistant general chairman. Negro citizens played an active and strong role in the victory.

As evidence of the influence of the churches, Pastor James Coates reports that in every precinct where the churches were strong and organized, legal liquor was defeated. In precincts where there were no churches, or the churches were weak, the wets generally won. The victory was somewhat surprising in the light of so much optimism expressed by the liquor crowd before the vote. Pastor Coates says the liquor champions overlooked two things: the power of the pulpit and the power of women with convictions. The pastors spoke clearly and fearlessly from the pulpits and many godly women were used for numerous spot announcements on the radio stations calling for saving the community from the liquor curse.

There is probably more falsehood peddled in liquor propaganda than anywhere this side of hell. Hurt to business is usually the first argument advanced against prohibition. This has been disproved over and over. Any increase in revenue from sale or tax from liquor is more than blotted out by the cost of lawlessness attendant with legal liquor sales. It is also said that industries and newcomers are slow to move into dry territory. This doesn't make sense. What industry would not have better production records and less absenteeism where liquor does not flow like water? Any newcomer who chose a town with legal liquor over one without it would be a good riddance.

Malicious and diabolical talk about preachers and

bootleggers joining together to keep out legal liquor can always be heard from irresponsible persons. Of course a few bootleggers favor prohibition for their nefarious trade but to link God-fearing people and preachers with them is ridiculous. What a statement to have to face in judgment!

A child, to say nothing of a mature person, can see that any community is a thousand times better place to live where liquor sales are illegal. Take Harlan where I am writing these words. Citizens report the bloody days of Harlan when a row of saloons made it as wild as Dodge City. In eight days on the streets of Harlan and the roads of Harlan County, I have not seen one drunk or even a drinking person. This does not mean Harlan is heaven or that a lot does not go on that a preacher doesn't see, but he sees and knows more than most people think.

The liquor traffic is of hell and to whatever extent a community is afflicted with it, to that extent it has hell. One of the greatest blights on beautiful and blessed Kentucky is its prominent connection with the liquor industry.

More tragic is the connection of some Baptists in Kentucky with the manufacture, sale, and use of liquor. Arguments of various kinds for liquor might ease consciences on earth but heaven help its defenders in judgment!

John of Arc

Senator John Kennedy seems to be in a hot race for one of two glories. Either he will win the Democratic nomination for president or he will win the title of "Martyr of the Year." The martyr-complex he is developing could easily make him America's Joan of Arc in his own sight as well as in the opinion of others. Even the columnist Drew Pearson is drumming up sympathy for the Senator because of adverse criticism in Catholic publications for the stand Kennedy has taken relative to the first amendment of the U.S. Constitution. For one who vowed early he would not use the religious issue in campaigning, Kennedy did pretty well in West Virginia and let it be hoped this is no sample of how he keeps campaign promises.

One cannot help but have some sympathy with the brilliant and able aspirant for the presidency. His own ability and simulating personality, buttressed by family prestige and unlimited wealth, give him a head start in politics. After all, he had nothing to do with the tragic oppression, intolerance, and bloody persecutions of the past and the present Roman Catholic Church which must be so embarrassing and humiliating to every freedom-loving Catholic. Besides that, he didn't even have any say-so in becoming a Roman Catholic, having been sprinkled as an infant.

Here the sympathy ends. Though admittedly difficult, he could have declared his independence from



Roman Catholicism upon reaching the age of responsibility. He could even now repudiate Catholic dogma and practice which is so out of line with the ideals of America. Rather he insists that what has happened in Catholic dominated countries could not happen in the United States and that the same Pope and hierarchy which recently prevented a French Catholic mayor from officially greeting the Russian premier could not do the same for a Catholic president of the U.S.A.

Kennedy goes a long way in his statements. Recently he said the only question that could be asked about his religion is, "Would you, as president of the United States, be responsive in any way to ecclesiastical pressures or obligations of any kind that might in any fashion influence or interfere with your conduct of that office in the national interest?" To this he said, "I have answered that question many times. My answer was and is, no."

That sounds noble and good, but actions are plainer

than words. The actual record is that Senator Kennedy did accept an invitation to participate in an inter-faith meeting in connection with a memorial to four World War II chaplains only to decline later when Cardinal Dougherty of Philadelphia disapproved support of the project. The only explanation Kennedy ever gave was that as a representative of the Catholic faith he could not participate in such an inter-faith project, intimating that as a Senator, he could have attended. If he is ever elected president, won't he be a Catholic? Imagine a president who could do some things as a president he could not do as a Catholic. Since when is one's religion so detachable?

Would Vatican and Roman Catholic hierarchical influences be exerted and heeded if a Catholic were in the White House? Likely not, at least in the case of the first Catholic president. Could such a thing happen now or ever? It has, and history attests to it. Is the chance worth taking?

BAPTIST FORUM



Of the 51 Southern Baptist colleges only five of them put the word "Baptist" in their names—and every one of the five is on the other side of the Mississippi River. They chose their name at the start, and all of them are making good with it; one of them having won national distinction already.

I am not casting any reflection upon those who more than a century ago named their baby enterprise after any town or respectable individual that would give money to get the toddler on its feet. I am simply saying that the South of today has come into prosperity, and into a freedom which respects the freedom of all men to build up their own convictions. We are no longer bound by the poverty and the hardships suffered by those on whose shoulders we stand.

We taught the West many things in years gone by. The West can teach us many things on this side of the great River: virility—confidence—intense loyalty to one's own—brag to beat the band, and then make the brags come true.

We put the word "Baptist" on our churches. We put the word "Baptist" on our hospitals. We put the word "Baptist" on our seminaries, all six of them. Maybe some day we will put the word "Baptist" on our colleges. Out West everybody knows that TCU means Texas Christian University; that SMU stands for Southern Methodist University; that OBU stands for Oklahoma Baptist University. The last named is only two-thirds as old as I—but it has 1,351 students.

Say you, "There's nothing in a name?" Avaunt! There is just as much as we put into it.

Atlanta, Georgia John Jeter Hurt, Sr.

►The Western Recorder was in error two weeks ago in referring on page two to "the late Mrs. Finley F. Gibson, wife of a former pastor, the late Dr. F. F. Gibson." The words "the late" should have applied only to Dr. F. F. Gibson and not to Mrs. Gibson. We regret the error.

SELFISH BAPTISTS?

Editor:

When did Baptists get so selfish? Not too far in the past, I took my children to two different ordination services for deacons and a preacher. I wanted my children to learn how ordination services were carried on. I always find strength in these services and it helps to make one stronger in the Baptist faith and helps children or weak members to know what Baptists believe.

When we got to these services the pastors and deacons were plucked out of the crowd and formed the presbytery and did the questioning or examining, and no one else was allowed to listen.

Now some one will be ready to say that it makes the services too long for the women, children, and lay members. The women and children have to go as their husbands go, then all they have to do is twirl their thumbs or gossip while the questioning is going on.

Looks to me like Baptists, or some Baptists, are getting ashamed of what they believe or stand for.

I've been to a number of ordination services and these were the first I ever saw conducted in this manner. It just appeared like the lay members, women, and children weren't wanted.

Let's us Baptists not be so narrow minded and let our lights shine for God in all the ways we can, and not be ashamed of what we stand for.

Falls of Rough, Ky. Marie Kiper

Answer:

There's nothing new about ordination examinations being conducted apart from

the regular service of ordination. Practices vary according to localities, and in some places people never heard of having the examination in the regular services. Every Baptist church is autonomous and can do it any way desired.

I believe your use of the word "selfish" is wrong. I have never known of an instance where everyone was not welcomed to the examination in or apart from the regular ordination service, nor have I ever known of an ordination examination being separate because Baptists were ashamed of what they stood for.

There are some definite advantages to a separate examination. The length of the service is one which you have mentioned. Certainly a more thorough examination is possible in a separate examination and less embarrassment is suffered in case the candidate fails to pass the examination.

Like you, I prefer the examination in the regular ordination service. Better still, I like the use of a regular morning or evening service for the ordination of deacons. In this way the whole congregation can participate and benefit.

—Editor

THE WORD "BAPTIST" IS GOOD FOR NAMING

Editor:

I have been glancing at the list of our Southern Baptist colleges. There are 51 of them—30 being Senior and 21 Junior. It is interesting to notice their names, and recall the origin of them.

Out West this generation is not at all afraid of the word "Baptist" for entrance gates, for stationery, and for advertising.

# Forward Program Works in Rural Church

By N. B. LANGFORD, JR., Pastor  
Kirkwood Baptist Church, Salvisa, Ky.

Spiritual blessings that came as a result of using the Forward Program of Church Finance in our recent Stewardship Emphasis is one of the greatest things that has happened to Kirkwood Baptist Church. Although our church is an open country church of 125 members, with 90% farmers, many thought that we could do no more than we were doing. God showed us how wrong we were. At the end of the eight weeks' period our church was at its highest spiritual peak.

The FORWARD PROGRAM was presented to the church well in advance and a certain Sunday was set aside to vote to adopt the program. At the morning worship service a ballot was placed in the hands of every member. It was explained that to vote "yes" they must mark the ballot "yes." A blank ballot would be counted "no." All missing ballots would be counted "no," and of course those marked "no" would be counted that way. Only four voted "no" and four turned in blank ballots. God had begun his work in our midst.

Let me share with you some of the material blessings that came from our emphasis on stewardship. We went from a \$5,000 unpledged budget to a \$12,000 pledged budget. Gifts for World Missions through the COOPERATIVE PROGRAM were increased from 14% or \$700 to 20% or \$2,400. Included in our new budget are items for paying off the debt on the parsonage, slide projector, music for the choir and painting the church. The pastor's salary was increased enough to enable the church to have a full-time pastor living on the field instead of a part-time Seminary student.

This may be hard to believe, as wonderful as it sounds, but these material results faded into the background as the spiritual benefits came to the front. We saw lives changed as we used the methods of the FORWARD PROGRAM.

One young man read the tract on "Questions and Answers About Stewardship". God used this tool to change a life and his tithe alone will pay for the campaign.

A couple that is living on social security said, "We haven't much, but what we do have we want to serve God with it." Others asked for help. "Pastor, I've lost sleep over this matter. Pray with me that I will make the right decision." Only God can change lives like this.

On the afternoon of pledge day one of the young deacons and his wife, who had been very active in the campaign, came to see the pastor. They explained that they had been praying about full-time Christian service for some time and that the emphasis of the last eight weeks had helped them make their decision. They are selling their home, he is quitting his job at I.B.M. in Lexington and is going into the ministry.

In the canvass, again spiritual blessings rose to the front. At a deacons' meeting, the deacons requested the privilege of doing the visiting. After prayer they went out two by two to do God's work—truly, "Men of God." This spirit prevailed throughout the church. New talent was discovered when all the time we thought we had very little. This had to be since the pastor attends Southern Seminary and could be there only on week-ends.

As to the cost of the program, I wonder what it would have cost had we failed to use the FORWARD PROGRAM. We spent more on a one week revival last year than we spent on the entire campaign. Any time a church can invest money in human lives, it is not a cost or a burden, but it is a good investment of the Lord's money which will result in true spiritual blessings.

## W. Stuart Rule, Former Louisville Pastor, Resigns Tennessee Academy

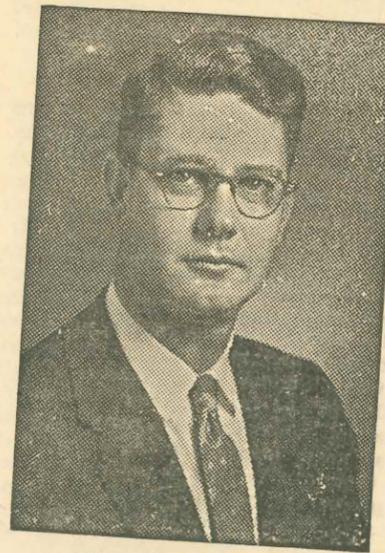
SEYMOUR, Tenn. — (BP) — President W. Stuart Rule of Harrison-Chilhowee Baptist Academy here announced his resignation. He will become pastor of Sharon Baptist Church near Knoxville. In former years President Rule was pastor of the Eastern Parkway Baptist Church, Louisville, Ky.

The academy survived the 1959 session of Tennessee Baptist Convention by a close vote. The convention's survey committee had recommended that it be discontinued as an institution of the convention.

The 1959 Tennessee Convention session, however, froze \$130,000 in capital funds already allocated to Harrison-Chilhowee. Nearly half of the academy's pupils are public school pupils of Sevier County.

The Tennessee Convention has begun refunding the county board of education \$16,000 contributed to educate county public school pupils. The action was designed to avoid church-state issues.

## Henry Durham Accepts Georgia Pastorate



Henry J. Durham, Jr.

Henry J. Durham, Jr., pastor of the First Baptist Church, Taylorsville, Ky., has accepted the pastorate of the First Baptist Church in Donalsonville, Georgia. Durham will leave for his new pastorate on May 10.

Durham is a native of Georgia but has spent the past 10 years in Kentucky. Part of this time he spent at the Southern Baptist Seminary where he earned his B.D. degree, did graduate work, and served as a fellow and an instructor in New Testament.

For the past five years Durham has served as pastor at Taylorsville First Baptist Church. Before this time he served as interim pastor at the Bardstown Baptist Church. Mrs. Durham served as church secretary at the Deer Park Baptist Church, Louisville, for over five years.

►Miss Dorothy Emmons, of East Africa, has completed an initial period of language study and orientation in Dar es Salaam, Tanganyika, and has moved to Nairobi, Kenya, where she will work in a good will center. Her address is Box 7735, Nairobi, Kenya. She is a native of Lake, Miss.

►Pastor Mack R. Douglas says that they are now having five worship services each Sunday at Tower Grove Baptist Church, St. Louis, Mo. Three of the services are in the morning—at 8:05; for juniors at 10:45; and at 11:15; and two of them are at night—at 5:00 and 7:45 o'clock. Since the auditorium has a seating capacity of less than 1,000, one can imagine what a task it is to take care of their average attendance in Sunday school of 1,800.

## Moon's, Broadus's Church Joins 30,000 Advance

CHARLOTTESVILLE, Va. — (BP) — The Southern Baptist church which Lottie Moon, missionary to China, first joined, and which once had as its pastor John A. Broadus, one of the four founding fathers of Southern Baptists' first seminary, plans to take a big step in missions.

Historic First Baptist Church of Charlottesville, Va., organized in 1831, will establish missions in six locations by 1964 as a part of Southern Baptists' movement to establish 30,000 churches and missions, according to Pastor H. Cowen Ellis.

The 2,687-member church had been reluctant to start missions because of giving up key members to work in them, said Ellis, who has been pastor for two and a half years. He led the church in the appointment of a mission committee and a survey of the city.

The survey showed that churches are needed in eight specific locations, six of them right now. When the church members saw these results, they voted to start all six missions by 1964. The church operates on a budget of \$150,000, but

hopes that the first missions sponsored will become self-supporting churches before the last missions are started.

Broadus was pastor of the church in the mid-19th century, and Miss Moon joined the church in 1858. Another feather in the cap of Charlottesville's First Church is the formation of the first Baptist Young People's Union in the Southern Baptist Convention there in 1884. It also claims the membership of the founder of vacation Bible schools, Mrs. Virginia Sinclair Hawes.

►Dr. T. Emerson Wortham has resigned his ten-year pastorate of the First Baptist Church, Lake Worth, Florida. The membership has grown from 600 to 1,200 and property improvements have increased from \$85,000 to \$400,000. Dr. Wortham is a native of Elizabethtown, Kentucky, and in former years was pastor at Leitchfield, Buechel, Franklin, and Winchester, Ky. Mrs. Wortham is a native of Tennessee, and is a graduate of the New England Conservatory, Boston, Mass. While in Florida she has served as church organist, director of children's choirs, and has been president of the Palm-Lake Baptist W.M.U. Association.

## MACEDONIAN MISSION CALL!

— COME OUT AND HELP US NOW —  
YOUR PRAYERS CAN STRENGTHEN US  
YOUR PARTICIPATION CAN STABILIZE US  
THE IMPERATIVE NEED IN THE WEST IS:

**MONEY with which to BUILD**

All the money needed is in the possession of Baptists, much of it in various savings—banks, building and loans, government bonds, etc., etc., which pays less interest to you.

WE OFFER **6%**

**FIRST MORTGAGE BAPTIST BUILDING BONDS**

Bond Paying Agent — First National Bank of Arizona — 57 Branches  
Main Office — Trust Department — Phoenix

... YOUR DOLLARS CAN DO DOUBLE DUTY ...

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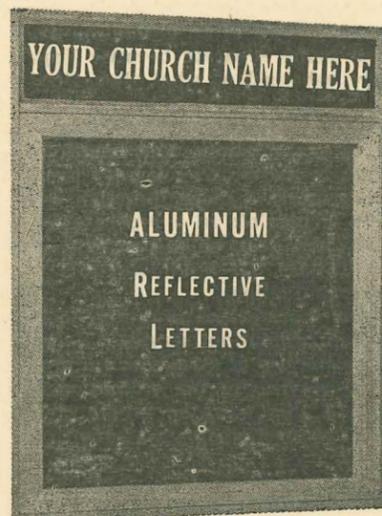
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## WITNESS OR WORSHIP—WHICH?

(Continued from Page 3)

to decide what element should have the predominance before beginning to plan the details of each service. Then their conclusions should become the guiding principles in service-planning.

Undesirable characteristics of buildings—even new ones—can be removed in several ways. Suggestions for proper acoustical treatment are found in *Acoustics of Music* by W. T. Bartholomew, a book published by Prentice-Hall, Inc. Proper lighting may be easily provided by present fixtures with the aid of a light meter. Congregational participation may be increased by simply providing more hymnals, more opportunities for the people to engage in responsive readings, and a period for congregational singing that gives the people a chance to get "warmed up" to sing.

Witness and worship must be placed in proper balance. Thus a church will be more fruitful in winning the lost and in producing mature Christians.

▶Trinity Baptist Church in Lexington recently experienced Revival led by Bill Reid, pastor of the First Baptist Church of Hazard. There were more than 90 to respond to the invitation, with 72 of these added to the church.

## School For Church Secretaries

NASHVILLE, Tenn. — (BSSB) — July 18-22 are the dates set for a Southern Baptist School for Church Secretaries on the campus of Southern Baptist Theological Seminary, Louisville, Ky. It will be co-sponsored by the Church Administration Department, Baptist Sunday School Board, Nashville, and the Seminary's School of Religious Education.

The school purposes to teach church secretaries more about understanding people, English composition, secretarial practices, church administration, financial records, publicity, public relations, equipment, personal appearance, intra-church relationships, church records, and telephone tips.

William E. Hull, assistant professor of New Testament Interpretation at the Seminary, will conduct a daily Bible study hour during the school. John Boyle, clinical supervisor and executive chaplain of Louisville Medical Center, will lead discussions on the psychology of religion.

For further information, write to Dr. Allen W. Graves, Dean, School of Religious Education, Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville 6, Kentucky.

▶Rev. and Mrs. Charles L. Martin, Jr., of Japan, have a new son, Charles L., III, their third child. Their address is 36-1177 Yoyogi Uehara, Shibuya-ku, Tokyo, Japan. He is a native of Fort Payne, Ala.; she is the former Anne Crittendon, of Pittsburg, Tex.

▶The 5-W Men's Bible Class of the Parkland Baptist Church, Louisville, established on May 1 a memorial Library Fund in memory of their former Sunday School teacher, R. Walter Dorsey, who died July 7, 1959, at the age of 65. Mr. Dorsey was a life-long member of the Parkland Baptist Church. A deeply religious man, an ardent student of the Bible, and a serious reader of every good Christian book within his reach, he was a Sunday school teacher all his adult life, and the teacher of this men's class for more than 18 years. During these years many men, as a result of his teachings, the life he led and the example he set, became Christians. Many are now Sunday school teachers, deacons, Sunday school workers and some are preaching. This memorial to "Brother Walt", as he was affectionately called, by all the men of his class, shall continue as long as there remains a 5-W Men's Bible Class within the Parkland Baptist Church.

# Circulation This Week 70,120

## Thank You, Kentucky Baptists

## Foreign Mission Board Reports to the People

By MISS IONE GRAY, Richmond, Virginia

### Measure Mission Program by Potential, Says Secretary

Meeting in semiannual full session April 12-13, the Southern Baptist Foreign Mission Board appointed 17 missionaries, pushing the total active missionary staff to 1,407; elected Dr. Jesse C. Fletcher, of Austin, Tex., assistant secretary for missionary personnel; enlarged on an earlier action encouraging the establishment of English-speaking Baptist churches overseas; took further steps for adjustment of the Baptist work in Hawaii to a normal statehood pattern, a program begun in 1958 calling for termination of formal Board responsibility there at the end of 1960; and adopted recommendations which will strengthen established work and continue surveys leading to the opening of new stations and perhaps the entering of additional countries.

Dr. Baker J. Cauthen, executive secretary of the Board, announced that the 1959 Lottie Moon Christmas Offering, though still not complete, has reached \$7,571,684.58, already \$809,235.95 more than the grand total for 1958. "This Offering reinforces, undergirds, stimulates, and encourages everything we do," he said.

After reviewing briefly the history of the Foreign Mission Board, Dr. Cauthen said, "Although much has been done 'there remaineth yet very much land to be possessed.'" He called attention to the more than 400,000,000 Moslems of the world, saying that the witness of Southern Baptists among them is only a beginning—a skeleton.

"And who can miss the challenge of Africa in this day?" he continued. "The map of Africa must be rewritten from the standpoint of Southern Baptist missions."

"In addition to entering new areas of work we must strengthen that already begun by putting forth every effort in leadership training and church development. Only as we look at and measure the local churches around the world do we really see the work of missions."

Dr. Cauthen said the evangelistic campaigns conducted by Billy Graham around the world have shown that the door stands open for large-scale evangelism and that Southern Baptists must answer the call of the Lord for greater daring in this realm.

"Southern Baptists must also answer the call for new adventures in world missions," he continued. "The Foreign Mission Board stands ready to respond to any avenue of witness in any area of the world."

"Southern Baptists must measure our mission undertaking by our potential—not by what we or others have done. When we put what we are doing alongside the reality of human need and the reality of open doors in the world we recognize that we have hardly begun. We must measure what we are doing by the crisis of our day. This is the day of destiny."

Dr. Cauthen read a telegram from Dr. Graham, member of the Board, expressing regret at not being able to attend the semiannual meeting. "I am deeply grateful for the fellowship of Baptist missionaries throughout the African tour," he said. "I am convinced Southern Baptists have the greatest indigenous missionary work I have ever witnessed anywhere in the world. I am honored and humbled to be a member of this Board."

### Executives to Make Expansion Surveys

Dr. Cauthen and Dr. H. Cornell Goerner, secretary for Africa, Europe, and the Near East, will go to Africa in July, continuing a survey of expansion possibilities they began last year. In the past nine months Southern Baptist missionaries have entered three additional countries of Africa, Nyasaland, Northern Rhodesia, and Guinea.

On recommendation of its committee for Africa, Europe, and the Near East, the Board voted to strengthen the nucleus in Guinea by transferring Rev. and Mrs. Thomas O. High from Nigeria. Mr. High already has a working knowledge of the French language, which will help speed up developments in French-speaking Guinea, Dr. Goerner said.

The Board also asked Dr. Cauthen and Latin-American Secretary Frank K. Means to make a tour of the Caribbean area with a view to possible recommendations relative to future work in that section.

Dr. Winston Crawley, secretary for the Orient, left immediately after the Board meeting to attend to special mission business in several countries of Asia. In

June Dr. Crawley will take his family to Hong Kong where he will set up headquarters for a year in order to be more closely associated with the Orient fields.

▶Dr. Jesse C. Fletcher, director of Baptist student activities and Bible teacher at the University of Texas, Austin, has been elected assistant secretary for missionary personnel for the Southern Baptist Foreign Mission Board. This action was taken April 13 during the semiannual full meeting of the Board in Richmond, Va.

▶Mrs. Harold J. Purdy, former president of Kentucky W.M.U., and wife of Pastor Harold J. Purdy, Nashville, Tenn., is serious yill. Friends may contact her at Baptist Hospital, Nashville, Tenn., or at her home address, Golf Club Lane, Nashville. Mrs. Geo. R. Ferguson, Kentucky W.M.U. secretary, says, "We know you will add her to those for whom you pray."

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# KENTUCKY BAPTISTS AT WORK

## SUNDAY SCHOOL

### Vacation Bible Schools

By ROY E. BOATWRIGHT

Vacation Bible Schools are the next major endeavor in many churches. By now all churches should have the faculty selected and well on the way in training. Almost all associational Vacation Bible School Clinics have been held.

As we look forward to a great year in Vacation Bible School work, there are some do's and don'ts for the faculty to consider:

#### DO'S

DO prepare adequately, both spiritually and physically.

DO pray much for the success of the school.

DO have Adult workers for every six or eight pupils.

DO have workers arrive early each day.

DO make plans for a good Preparation Day.

DO stress reverence and orderliness.

DO have all necessary materials ready ahead of time.

DO have pupils march to and from departments.

DO keep accurate records.

DO plan your work daily and work your plan.

DO have sufficient number of faculty meetings.

DO take advantage of every opportunity for evangelism during the school.

DO notify your superintendent when you cannot be present.

DO contact all absentees daily.

DO turn in all materials and books at the end of the school.

DO seek to enrol in Sunday school all Vacation Bible School boys and girls that are not at present enrolled in Sunday school.

DO start and stop on time.

#### DONT'S

DON'T fail to prepare adequately.

DON'T be late.

DON'T allow running in the Lord's House.

DON'T allow pupils in rooms until leadership arrives.

DON'T miss any opportunity to teach Bible truths.

DON'T sound a low note at any time or stand around fussing or complaining.

DON'T set a bad teaching example.

DON'T do the work for the pupil.

DON'T use Vacation Bible School material in any other phase of church work.

DON'T let discouragements affect your efficiency.

DON'T fail to pray.

## WOMAN'S MISSIONARY UNION

### Miami Convention

By MRS. GEO. R. FERGUSON

A last minute reminder concerning registration for the Miami W.M.U. Convention. There will be registration at the Roney Plaza Hotel, Saturday, May 14, 4:00-7:00 p.m., and Sunday, May 15, 1:30-6:30 p.m. At the Auditorium, Monday, May 16, 8:00-9:30 p.m. and Tuesday, May 17, 8:00 a.m.-1:00 p.m. Kentucky's limit is 79 delegates. Only those bearing cards from the State Office, signed by their W.M.S. president stating they are a messenger from their W.M.U. may register until 1:30 p.m. on Monday. After that time, any W.M.S. member from Kentucky may register on a "first-come-first-served" basis until Kentucky's quota is filled. A list giving the names of those registering with the state office has been mailed to the Birmingham office. There will be no reserved sections. Visitors will not be registered. Only registered delegates have voting privileges.

### LEADERSHIP COURSES

Have you completed the leadership course for the W.M.U. organization for which you have special responsibilities. There is still time to complete it thereby becoming a better trained leader and also help your organization meet its objectives on Aims for Advancement. Check now on these requirements and plan to take the course you especially need by class or individual study. Materials are still available.

### SCHOOLS OF MISSIONS

Are you serving on a committee planning for a School of Missions in your church or Association? If so, encourage the study of mission books in these schools. Remember, however, that W.M.U. studies the current series—Home Missions, January through March of each year; Foreign Missions, October through

December. Urge that special care be given to the selection of books giving a minimum of duplication for the most appropriate mission study coverage.

### CHANGES IN DATES—Y.W.A. ACTIVITIES—1960

Y.W.A. Weekend at Cedarmore—  
July 22-24 (instead of August 19-21)

Y.W.A. State Convention (House-party)—Nov. 11-12 (instead of Oct. 7-9)

### "MOTHER, WHAT CAN I DO? ... I'M SO BORED!"

By MRS. HUGO CULPEPPER

"Mother, what can I do? There's nothing here to do. Everybody's gone and I'm so bored," Jane said, as she looked out the kitchen window.

"You can read, you can practice, or how about learning to sew?" replied the mother, warm with perspiration.

Each day this same conversation, each day this deepening boredom, each day the mother became more distraught.

Sunday at church Jane came running up to Mother. She was excited and happier than Mother had seen her in a couple of weeks.

"Can I go? Oh, Mother, please let me go!" begged the girl, as two or three of her friends joined them.

"Our mothers have said yes, so you, please, say yes, too!" they begged.

"Just a minute, young ladies. I don't say yes until I know what about. Now if you'll please explain."

"Oh, Mother, G.A. CAMP at Cedarmore. I want to go. The others are going, and oh, what fun it will be. Swimming, hiking, crafts, and we'll have missionaries to speak to us, too. Mother, it is just too divine. Please say I can go!"

"But how much will it cost?" Mother remembered the very practical side.

"Just \$14.50 in all, and we are there from Monday afternoon until Friday noon. Now can I go?"

"It's fine with me if Jane goes," replied her mother, "and I am sure Daddy will want you to go too. But what week are you going?"

"That's what we are going to decide now," they chimed. "Ann here has the list of dates. Let's look at them, Ann."

"Here they are," she pulled a sheet from her purse. "Now just which week

will be it?" They mused and thought as they looked:

July 4-8.....Junior G.A. Camp  
July 11-15.....Junior G.A. Camp  
July 18-22.....Intermediate G.A. Camp  
July 25-29.....Junior-Intermediate G.A. Camp

## BROTHERHOOD

### Individual Registration Forms Should be Ordered Now for Cedarmore

By FORREST R. SAWYER

Local church leadership will need to order from the Brotherhood Department, Kentucky Baptist Building, Middletown, Ky., individual registration forms for each boy planning to attend one of the R.A. camps at Cedarmore. The first camp begins on Monday, June 6, and closes following breakfast on Saturday morning, June 11. Three other camps begin June 13, June 20 and June 27.

The camp program this year may well be one of the most enjoyable and helpful ever held. The innivation of the Campcraft phase work into the camping program, plus the fact that the camp staff will be set up in such fashion that it

will portray the possible functions of the Royal Ambassador Committee in a local situation, to the men and boys should prove helpful.

The staff for each of the four weeks of camp, 1960, will be composed of Calvin Fields, Bob Brindle, Jim W. Allen, Forrest R. Sawyer, Spud Halcomb, and Bob Stamp.

Joe Haraszti (who, along with his family, Dr. and Mrs. Alexander S. Haraszti, one brother, and three sisters, was featured in the December 1959 issue of AMBASSADOR LIFE) will be present for each of the four Cedarmore camps.

Joe is an accomplished musician. He is head of the house when his mother and father are away, and he and his sister, Rose, are expert cooks and housekeepers. Joe's father was pastor of the First Baptist Church of Budapest, Hungary, and vice president of the Baptist Seminary in Budapest, and a resident surgeon at the city's largest hospital. All of this was prior to the family's escape from Hungary during the bloody "freedom fighters revolution of 1956."

Additional camp personalities will include Harlen McGinnis, Dr. Charles Chatham, Sam Ferrell, Jr., Matt Sugg, Robert Williams, Bailey Sadler, and Ed Foley.

A telephone conversation on April 29 with Mr. Marvin Byrdwell, manager of Cedarmore Baptist Assembly, assures us, the weather permitting, the swimming pool will be ready for use beginning the first week of camp.

Any church needing additional copies of the camp application can write the Brotherhood Department and they will be sent post-haste. Boys, nine through sixteen, members of churches affiliated with the General Association of Baptists in Kentucky, or who attend one of the General Association churches, are eligible to attend Cedarmore R.A. camps and their applications will be processed on a first-come-first-served basis.

Application forms have already been mailed to church leadership and the form gives all needed information relative to items to bring to camp. Applications are processed on a first-come-first-served basis.

## BOONE'S CREEK CAMP DATES

G.A. Jr., 9-10.....June 27-July 1  
G.A. Jr., 11-12.....July 4-8  
G.A. Int.....July 11-15  
R.A. Jr., 9-10.....July 18-22  
R.A. Jr., 11-12.....July 25-29  
R.A. Int.....August 1-5  
Associational Music.....August 8-12

## SCHAFFER CAMP DATES

Int. and Jr. R.A.....June 20-24  
Jr. G.A.....June 27-July 1  
Int. G.A.....July 4-8  
Jr. R.A.....July 18-22  
Jr. G.A.....July 25-28  
Jr. Music Week.....August 1-5  
Negro Boys and Girls.....August 8-12

## TRAINING UNION

### Young People's Advisory Council

By JAMES H. WHALEY, SR.

During the second Training Union week at Ridgecrest this summer, that is, July 14-20, the Training Union Young People's Lesson Course Advisory Council will meet. Dr. Rice A. Pierce, who is editor of the Young People's Lesson Courses for Training Union, will conduct the meeting of this group.

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He states, "It is hoped that the thinking and feeling of some of our most intelligent, dedicated, and representative young people will be brought to bear upon the Training Union Young People's Lesson Courses at that time."

The Kentucky State Training Union Department has been asked to select two Young People to represent our state on this council. If you know of a young person who will be present during the second Training Union week that would be interested in serving as Kentucky's Representative, please write the State Department, Kentucky Baptist Building, Middletown, Ky. The representatives may be a young man and a young lady, or a married couple.

►Dr. and Mrs. W. Eugene Grubbs have sailed for the Philippines to begin their first term of service. Their address is 1154 M. H. del Pilar, Manila, Philippines. He is a native of Foley, Ala.; she is the former Phyllis Anne Coffman, of Hutchinson, Kan.

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1973 \_\_\_\_\_, 1974 \_\_\_\_\_, 1975 \_\_\_\_\_, 1976 \_\_\_\_\_.

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►The Ruth Bible Class, of 23rd and Broadway Baptist Church, Louisville, will have its thirtieth anniversary class reunion and home coming on Sunday, June 5. This class was organized by Miss Erma F. Hicks in 1930, and she taught it from 1930 to 1942, and again from 1950 to 1954. Miss Hicks has been asked to be one of the speakers. Other teachers have included Mrs. Bertha L. Brewer, Mrs. Nola Murphy, Mrs. Herman E. Rowlette, Mrs. John Holdridge, Mrs. Julian Blakeman, and Mrs. Omar Shain.

### SHELBY COUNTY CAMP

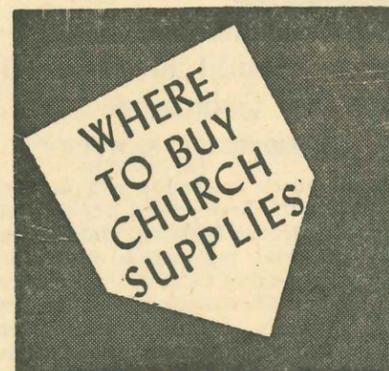
July 4- 7.....Jr. & Int. R.A. boys

July 11-15 .....Jr. G.A.

July 18-22 .....Int. G.A.

The camp has open dates for rent, meals, and lodging. Call Mrs. Van T. Smith, Finchville, TE 4-7756 for reservations.

Former members and teachers are invited to return for this occasion. There is to be no charge for the meal to former teachers and members, but the class would like for a reservation to be made by each person, calling the church office, SPringdale 4-2381 by May 20.



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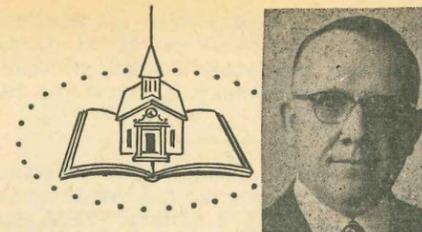
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# SUNDAY SCHOOL LESSON

By H. C. Chiles

## THE CHRISTIAN IN SOCIETY For May 15, 1960

A Christian is a person who has heard the gospel of the grace of God, believed on the Lord Jesus Christ as his Saviour and received the divine nature. Each Christian has certain relationships to and responsibilities toward those with whom he associates.

As to the place which the Christian should occupy in the social order of his day, opinions vary greatly. Some think the proper thing for Christians to do is to keep as far as possible from the world, so they isolate themselves in sheltered places and live as monastics. Others have the notion that Christians should conform largely to the standards of the society in which they dwell. God's Word teaches that they should live consistent Christian lives in the midst of those who know them and bear a faithful and loving witness to Christ their Saviour and Lord.

Matthew 5:10-16

This world has ever been the enemy of God's children. Christ looked back over the long and glorious line of Jewish prophets and observed that each of them had been persecuted. But nobody was ever persecuted as was Christ (Luke 4:29, John 8:48, 59 and Matthew 26:67). Looking to the future, Christ could see faithful Christians imprisoned, tortured and martyred because of their devotion to Him.

Our world does not have any use for those who follow the Christ today, so it will not hesitate to give cruel treatment to any who may imitate Him. It may not resort to the weapons of bygone days, but the enmity is still there. One cannot live a faithful Christian life without en-

countering persecution. Only by winking at sin or by the neglect of duty can a Christian escape persecution. However, let us be sure that our suffering is due to our righteousness and not the result of our own perversity. It is to be noted that the reward comes to those who are mistreated without a cause in themselves, and for the Lord's sake.

Christ used two very familiar things to set forth the real nature of Christian living: salt and light. He likened Christians to salt. Salt serves a number of purposes. It keeps things sweet and fresh; it imparts a portion of its taste to the food with which it is mixed thus making it palatable; it whets the appetite; it creates a thirst; it serves as an antiseptic; and it preserves from corruption and decay that with which it is mingled. Salt has three outstanding properties—penetration, purification and preservation. It exists for others and it does its work gradually, silently and inconspicuously.

Christians are the only ones who can add real savor to life. The preservation of the world depends upon the presence of the Lord's people. Whether men realize it or not, it is the presence of believers in Christ that saves the world from destruction.

Peace and happiness in the lives of Christians can create a real thirst for the same in the lives of the ungodly. Many have testified that the godly life of some Christian had more to do with bringing them to a saving knowledge of Christ than anything else. On the other hand, many have been turned away from Christ by the inconsistent lives of professing Christians.

Christ referred to His followers as "the light of the world." Now that His bodily presence is no longer manifested, His followers furnish the only light this world has. Without them the world would be in utter spiritual darkness. What a glorious privilege is the believers' of reflecting the true Light to the world! Jesus Christ is the only true light, but He shines through the lives of those who know Him and walk in His footsteps. He will shine through the lives of all Christians if they will let Him. Each Christian is responsible for keeping the reflector of his soul clean so that Christ may shine forth unhindered.

We are expected to witness openly and boldly for Christ with our lips and our lives. What our Lord desires, and our world needs, is a genuine, positive, ac-

tive, righteous and useful life. We are to shine freely, fully and conspicuously. There is no thought here of proud or selfish display. Light does not shout about itself; it just shines. Those who will not hear the gospel preached should at least be given a chance to see it lived. Matthew 13:31-32

"Small as a grain of mustard seed" was a proverbial expression among the Jews for something that was exceedingly small. A grain of mustard was the smallest seed husbandmen were accustomed to sowing. Normally it did not grow into a very large plant. However, in this case Christ said that its growth was so remarkable that what should have been an herb developed into a tree, which was large enough to attract the birds, and they came and lodged on its branches.

This phenomenal growth of mustard from such a small beginning is a picture of the tremendous growth of Christianity in the light of this fact, the birds represent the agents of Satan. They find lodgment in the tree, but are unchanged by it; instead, the tree is defiled by them. It is thus when unsaved people unite with our churches; they do them injury and impede their growth.

In the beginning Christianity was very small and insignificant compared with the other religions of that day. Then it grew and attracted so much attention that men began to make a profession of Christianity for political reasons. Constantine went so far as to make Christianity the official religion of the Roman Empire, which was a colossal tragedy. From that day the agents of Satan have been deluding souls, and multitudes of unregenerated people have been persuaded to unite with the Lord's churches. One of the greatest menaces to churches today is the increasing number of unsaved people who are uniting with them for their own personal advantage in society, politics and business. Matthew 13:33-35

In both the Old and New Testaments the word "leaven" is used uniformly as a symbol of evil. However, there are commentators who claim that in this passage there is an exception, and that here it is a symbol of good. They proceed to make the leaven represent the gospel of Christ and the meal to be a symbol of the world, thus teaching that in due time the entire world will be saved. This position many of us cannot accept. Nevertheless, the leaven does give us a familiar picture of the power of influence.

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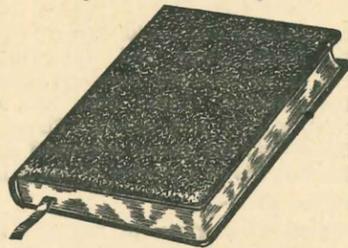
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## Sherrill G. Stevens Called by First Baptist Church, Covington



Sherrill G. Stevens

Dr. Sherrill G. Stevens has been called to the pastorate of the First Baptist Church, Covington, and began his ministry in Covington on May 1. Stevens was born January 18, 1927, in Johnston County, North Carolina. He is a graduate of Wake Forest College and Southeastern Baptist Theological Seminary. He earned his B.D. degree at Southeastern in 1954 and his Th.M. degree in 1955. He completed graduate studies at Southern Baptist Theological Seminary in January of this year, earning his Th.D. degree. He has served as pastor of Mount Pleasant Baptist Church, in Shelby County, since 1956.

Mrs. Stevens is the former Marguerite Godwin, daughter of a North Carolina Baptist pastor. The Stevens' have three children: Kathie, 8 years old; Timothy, 6 years old; and Seralyn, 2 years old.

The Covington Church has been pastorless since the resignation of Dr. Ken-

neth Parks several months ago when he accepted a pastorate in the St. Louis area. Dr. Charles A. McGlon, professor at Southern Seminary, has served as the interim pastor.

►The "Words of Life" radio program, heard each Sunday for the past 11 years over Glasgow Radio Station WKAY, has been temporarily suspended due to the illness of Brother Walter Ward who conducts the program. The program began the first Sunday in March, 1949, and has continued without interruption. Brother Ward, a member of the Temple Hill Baptist Church, Monroe Association, has entered Vanderbilt Hospital in Nashville, Tennessee, for treatment and possible surgery.

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## Chas. E. Steely, Retired State Missionary, Dies



Chas. E. Steely

Charles E. Steely, 65, of Williamsburg, Kentucky, passed away on February 17, 1960. Brother Steely was converted and joined a Baptist church on September 19, 1920. He was ordained to the ministry on September 18, 1921. Brother Steely served several churches as pastor and worked as a district missionary in South Union, South Concord and Wayne County Associations. He worked for the State Mission Board of Kentucky for 18 years. He was clerk of the South Union Association for 24 years, and, at the time of his death, was a member of the Cumberland River Baptist Church, Williamsburg, where his funeral was held Saturday, February 20, 1960.

After his retirement January 1, 1953, he moved for several years to Indio, California, and then returned to Williamsburg, Ky.

He leaves his wife, Mrs. Martha Steely, and ten children. Missionary Alfred Jones, of Williamsburg, his successor in office, says of him, "It can be truthfully said of him that he loved the brethren and the cause of Christ, and had a great compassion for the salvation of the lost."

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## Says P.O.A.U. Guards Money Line, Favors Dialogue

WASHINGTON — (BP) — The role of Protestants and Other Americans United for Separation of Church and State (P.O.A.U.) is "to guard the money line in the use of tax funds for church purposes," according to C. Stanley Lowell, associate director.

The explanation of the mandate of P.O.A.U. was made by Lowell in a speech before the annual meeting of the Associated Church Press. He delivered an address prepared by Glenn L. Archer, executive director of P.O.A.U., who had been scheduled to speak but was absent because of illness.

Lowell pointed out that the "welfare state" trend in the United States creates a critical situation for separation of church and state. When the government is concerned for the total welfare of all of its citizens, and when the church has extensive concerns in many of the same areas, the problem of proper church-state relations is inevitable, he said.

## Dean Burton Elected President of Bethel

Dr. William E. Burton, dean of Bethel College at Hopkinsville, Kentucky, for the last 13 years, has been elected president of the institution. The election came in a recent trustee meeting and was announced by Frank A. Bassett, Jr., president of the trustees.

Burton succeeds Dr. W. Edwin Richardson who recently resigned to accept the head of the Bible Department at Carson-Newman College, Jefferson City, Tennessee.

Burton is a native of Taylor County, Kentucky, and is well known in the educational circles of Kentucky.

►George W. Schroeder, Memphis, executive secretary of the Brotherhood Commission, has announced the appointment of Norman Godfrey, R.A. director of Tarrant Association in Texas, is to become an assistant secretary in their Royal Ambassador Department at Memphis, beginning June 15. He is a graduate of Grand Canyon College, Phoenix, Ariz.

►Dr. and Mrs. John A. Moore, who teach at the Baptist Theological Seminary in Ruschlikon-Zurich, Switzerland, are returning to the States for furlough and may be addressed, Cowherd Cottage, Ridgecrest, N. C. Beginning in September, Dr. Moore will teach at Carver School of Missions and Social Work, Louisville, Ky. He is a native of Clarksdale, Miss.; Mrs. Moore is the former Pauline Willingham, of Macon, Ga.

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