

Western Recorder

June 16, 1960

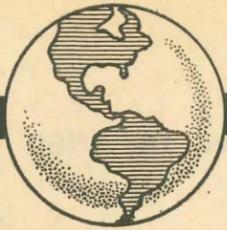
Vol. 134

No. 24

Return Postage Guaranteed
WESTER RECORDER
Middletown, Ky.



Horse Cave Baptists dedicate this new sanctuary on June 19. The building is a memorial to the sacrificial giving and labors of the Horse Cave membership.



GLEANINGS FROM THE FIELD

PASTORAL CHANGES

►Curtis Baptist Church, Augusta, Ga., has called Lawrence V. Bradley, Jr., of Grove Avenue Church, Richmond, Va., and he has accepted, effective July 10.

►W. G. Burkett, native of Northern Kentucky and a former Kentucky pastor, has recently been called to the 2,800-member West End Baptist Church in Birmingham, Ala. Burkett has been in Georgia the past five years.

►William T. Ligon, pastor of Barren River Baptist Church, Bowling Green, and recent graduate of Southern Seminary, has been called to be associate pastor and youth worker at the First Baptist Church, Tallahassee, Florida, where he will be associated with Pastor Harold G. Sanders. During his student years in Louisville for the last two and a half years Mrs. Ligon has been one of the office secretaries in the Kentucky Baptist Building.

►Wendell Smith has gone to be pastor of the Immanuel Baptist Church, Barberton, Ohio. He leaves a four-year pastorate of the Riverview Baptist Church, Berry, Ky., Crittenden Association. Smith is a graduate of Campbellsville and Georgetown Colleges and the Southern Baptist Theological Seminary. He and his wife, the former Betty Woodring, are from Rineyville, Ky. They now live at 7 Patty Drive, Barberton, Ohio. They have a three-months-old daughter, Angela Fay. Immanuel is the only church affiliated with the Southern Baptist Convention in Barberton, a city of 40,000 and a suburb of Akron.

MISSIONARIES SAFE

►Southern Baptist missionaries in Concepcion, Chile, are safe, according to a cable received by the Foreign Mission Board May 24. However, earthquakes, tidal waves, and landslides which have been rocking the city and surrounding area since May 21 have caused considerable damage to Baptist church property. Concepcion missionaries are Rev. and Mrs. Evan F. Holmes and Rev. and Mrs. Joe T. Poe. The word of their safety came from Dr. H. Cecil McConnell, missionary in Santiago, Chile, outside the troubled area.

MUNRO IN LEXINGTON

►Central Baptist Church, Lexington, enjoyed a most successful one-week revival

under the preaching of Pastor George Munro, of Fort Thomas. A total of 30 persons was brought into the church—half of these on profession of faith and baptism. Another highlight of the revival was a new attendance high in Sunday school on the only Sunday in the revival with 491—a new record in this six-year-old church's history. Homer Carter is pastor.

MRS. HIGHT C. MOORE PASSES

►Mrs. Hight C. Moore, widow of the late editorial secretary of the Sunday School Board and secretary of the Southern Baptist Convention, died on May 21 at Ridgecrest, N. C., where she and her husband had made their home for many years.



Vance W. Cloud, a native of Harlan County, has accepted the pastorate of Pine Hill Church, Rockcastle County Association, Pine Hill, Ky., effective May 1. He was recently graduated from Georgetown College and expects to enter the Southern Seminary in September. He and his wife, Jo Ann, moved on the new field the first of June.

RUSSELL SPRINGS RECORD

►The Sunday school of the First Baptist Church, Russell Springs, Kentucky, has an outstanding record so far as perfect attendance is concerned. Fifty-five awards for perfect attendance were

made recently for the past year. The average attendance of the Sunday school is about 200 which means that approximately 25% of the average attendance has a perfect attendance record for the past year. Simpson B. Rowe is the Russell Springs pastor.

Western Recorder

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

Vol. 134 No. 24 June 16, 1960

WESTERN RECORDER
KENTUCKY BAPTIST BUILDING
Middletown, Ky.
Published Weekly by the
GENERAL ASSOCIATION OF BAPTISTS
IN KENTUCKY

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

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

RURAL WORSHIP

By CARL A. CLARK, Professor
Pastoral Ministry and Rural Church Work
Southwestern Baptist Seminary, Fort Worth, Texas

I visited in a church once where the worship service was terribly distracting. It seems that everyone was restless, most everyone talked, the children moved about, and even those who led the service were not very reserved in what they did. It was a joyful occasion but it appeared to be more of a social experience than a worship experience. It made me ask myself the questions, "Why do we come to church? What is a worship service for? What is it that we try to do when we call people to worship God?"

Informality in Worship

As Southern Baptists we have consistently used an informal type worship service. That is to say, we have not cared for the liturgical type of service in which there is more ritual and ceremony. We have desired that our services be more spontaneous and free, and that there be less of a fixed pattern that the people must follow.

We do not have a liturgical type service now, nor do we care to develop one. However, there has been some tendency on the part of many rural churches to swing to the other extreme; that is, we have become so informal that we have lost something of the worship value that ought to enter into the service. Sometimes services begin late, people struggle in without too much concern for what is going on. In many churches where I visit, the men stand outside until a song or two has been sung and then they come dragging in. Once I saw an usher punch a friend as he walked down the aisle with the collection plate and both of them laughed audibly. Frequently, children fail to observe the reverential attitude that would be preferred in a worship service. By such complete informality often those who sincerely want to worship God are distracted by the actions of those around them. Even though the pastor may want to conduct the service in such a way that he can make it inviting for everyone to have intimate fellowship with the Holy Spirit, the conditions of the worship service are so informal that it is almost impossible to do so with any degree of success.

Purpose in Worship

Now let us ask ourselves, What is it we want to do when we worship? Or, we might ask for a definition of worship. Once we define what worship truly is, that definition should determine the elements that go into a worship service, and should eliminate those things that disturb the worship service.

There are many different approaches to worship. Some have described it in such terms that only a liturgical form will satisfy the definition. Some have

said worship is man's response to God in the revelation of Himself. The approach that has most nearly satisfied my own thinking is that worship is communion with God.

If this is true, then the one thing I want to accomplish when I attend a worship service is to be in personal relationship with God through the Holy Spirit. I want to feel the Spirit of God tugging at my heart. I need to dedicate myself to him. Frankly, if I attend a worship service and come away never having felt within my heart that I have been in the presence of God, then I don't feel I have worshipped.

If this approach is in harmony with Baptist position, then anything can go into a worship service which will help the individual come into a personal fellowship with God. Anything, however, that would prevent a person from having personal communion with God is a distraction and should be eliminated from the worship service.

This puts worship on a strictly private basis, but the public worship service is conducted in order that it might help an individual come into personal relationship with God. As I conduct a worship service, I want to put into it those things that would help the individual commune with God. So the public service is an attempt to encourage individuals in their personal devotion to God. The purpose of conducting public worship is to surround an individual with an environment that is conducive to personal worship experience. Anything that is not conducive to worship is out of place.

Planning Worship

If we are to help people worship, then we must plan the service in such a way to accomplish this purpose. We might ask ourselves a few questions. Is there anything in the building that would distract the attention of the person from worshipping? An old poster or gaudy picture can keep a person from worshipping. In fact, personally, I do not care for a picture on the baptistry because I have such a vivid imagination that I can just imagine myself walking up the sides of the hills as they rise from the banks of the river. As a result, I go off in a flight of fantasy instead of worshipping. I would prefer that there be no picture, or that curtains be drawn except during the baptismal service.

We might ask ourselves questions like these: Does this service help a person to realize the goodness and greatness of God? Does the service give an opportunity for the individual to adore and praise God? Does it make the individual aware of the Holy Spirit?

Does it cause the individual in the

presence of God to have a genuine sense of repentance for sin and a longing for the forgiveness that only God can give? Does it put into the heart of the worshipper a yearning for the will of God to be done both in his own life, in his church, and in his community? Does it cause the worshipper to feel a burden for the sin of people who are lost, even those on distant mission fields?

Some searching questions similar to these would help us prepare our services and make them more worshipful in atmosphere. The pastor and music director are perhaps the ones most responsible for this. However, the worship atmosphere is dependent upon the sensitivity of every individual who is present in the services.

This is not to say that a worship service should be such a solemn and staid affair that it becomes cold and unspiritual. It does mean however, that the things that keep a person from worshipping by all means ought to be eliminated. It also means that we should put into the service music, scripture reading, prayer, and sermon in such a way that it will make it possible for people to come more intimately into the presence of Almighty God.

James Brown Resigns As President of Magoffin

James E. Brown, who has served as president of Magoffin Baptist Institute since October, 1956, resigned as head of the school on June 1, 1960. The trustees of Magoffin, in accepting the resignation of Brown, passed resolutions in praise of the administration of the president. Mrs. Brown was included in the resolutions of the trustees and was characterized, not only as a faithful wife rearing her own children, but a real assistant to the president in the management and operation of the school, farm, and home. The trustees noted that Mrs. Brown had been responsible for the preparation of menus and food for the school and also had provided very helpful motherly advice to the girls who were students.

The trustees noted the patience, persistence, and dignity of the Browns. They also noted that the couple had gone about their work with optimism, faith, and gentle but firm effective discipline.

The trustees in evaluating the ministry of the Browns described their job as a difficult one, but one which had been discharged with loyal, capable, and efficient administration. The resolutions were signed by E. Gaines Davis, Jr., chairman of the Magoffin Board of Trustees.

The future of Magoffin is under consideration at this time. The school is scheduled for regular operation next year with a request from the trustees that the Board of Child Care consider using the school in the future for a training institution for boys and girls who might need special care and discipline.



Are Our Seminaries Teaching Heresy?

Southern Baptists have come to a sad state of affairs so far as our theological seminaries are concerned. Suggestions and insinuations of unorthodox teaching by seminary professors, made by respected and responsible denominational leaders, reached a climax at Miami Beach when unfortunate publicity was given to statements made in the Convention's president's address, and in off-the-platform statements of others. When the showdown came the incident apparently was smoothed over by statements of clarification and denial, but this is not likely the end of the matter.

Through the years our seminaries have been targets and whipping boys on and off the Convention platform. Some who have made charges have been perfectly sincere and conscientious; others have had axes to grind or have sought to draw attention to themselves by flogging others.

There was no need for serious concern so long as irresponsible people were making the charges, as was often the case. These could be discounted. But now the situation is different. Men in high places have been doing the talking.

At Miami Beach it was Convention President Pollard's address that set off the thing. This is not the first time Pollard has warned the seminaries of modernism, but this has been a recurring theme in his speeches since becoming Convention president.

No one doubts the sincerity of President Pollard and concern for orthodoxy in our seminaries is a part of his responsibility as it is of every Baptist. The trouble is that statements of concern can be made in such a way and so often as to be interpreted as insinuations or charges. In an interview after his address, Pollard was quoted as saying he knew of no unorthodox teaching at our seminaries, but understood that there was one teacher who was teaching untruth. He was not sure of this and, if he found it to be true, he would go to the president and trustees of the institution. This is the right approach to the problem, not blanket statements from the platform serving to arouse the suspicions of some and confirm the fears of others.

What is the truth in this matter? Are our seminaries teaching heresy? The answer is, no. I spent six years at one of our seminaries, I have been a trustee of another of our seminaries, and I know a number of the teachers at our other seminaries, and I feel no reason to be worried about heresy.

It is true that seminary teachers sometimes arouse suspicion needlessly. Some of them delight in shocking students by momentarily taking some extreme view. Some teachers are also given to making rash and dramatic statements that are misunderstood. Some are plainly unwise in the way they handle material.

These need to be challenged and called on the carpet occasionally.

It must be remembered, however, that a seminary lecture stand is not a pulpit and the discussions there are not designed for an eleven o'clock worship service on Sunday morning. The classroom and the pulpit are not inconsistent, however; indeed the discussion of the classroom has a lot to do with the power of the pulpit.

Our seminaries are our growing edge. Here the Christian revelation must come to grips with the claims of ancient philosophy and modern science. If this sounds like heresy, turn to Paul and his preaching.

The truth is that to many of us a heretic is anyone who doesn't agree with us. We say a seminary teacher must be faithful to the Bible, but what we really mean is he must have the same interpretation of every passage as we do. By this measure there are a lot of Baptist heretics. Seminary teachers do not all have the same interpretation of every passage of scripture or the same position on every detail of doctrine. Neither do pastors or laymen for that matter. Part of what makes us Baptists is that we have the freedom to seek God's truth for ourselves under the leadership of the Holy Spirit, and disagree with one another. The pope has power to tell the millions of Roman Catholics to believe on every point, but the Southern Baptist Convention president doesn't dictate to nine and a half million Baptists; not even to his own church members.

We must remember that the revelation of God is absolute, but man's understanding of it is only relative. No human has all the truth about God, and since this is so, there is room for some disagreement. This does not mean that we do not all agree on the major truths of our faith. Paul and Peter both agreed that Jesus was the only revelation of God for man's salvation, but they disagreed on such things as circumcision. They worked out their disagreements without calling each other heretics or causing a rift in the fellowship.

Our seminaries need to be under close and constant surveillance by all of us. Sometimes a teacher gets out of line and must be dealt with accordingly. At the same time seminary teachers need our confidence and encouragement. They need freedom to be exercised responsibly but not as license.

The masses of Baptists are far removed from our seminaries, and lack of knowledge always tends to breed suspicion. This is what makes public statements of doubt about our seminaries so dangerous. Let anyone who has doubt about the orthodoxy of any teacher meet the teacher face to face and discuss the matter. This can always be arranged. Most often it will be learned that the teacher was misquoted or misunderstood. If the teacher still appears off base and the trustees refuse to deal with him, it's time to make public charges.

There is reason for hope. Thousands of our younger preachers in the Southern Baptist Convention have come through our seminaries in the past ten to fifteen years. They know what the teachers of these institutions believe and teach. If a showdown comes, they will be heard and counted. They are as zealous for the preservation of the truth as anyone who makes charges, but they will not tolerate murder by suggestion or assassination by implication.

Rio Bound

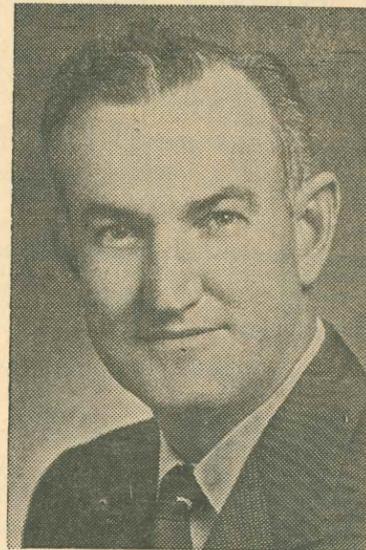
Long before this issue reaches the reader, the editor will have departed for South America to attend the Baptist World Congress in Rio, Brazil, and tour some of the Southern Baptist mission points in South America.

The tour is being conducted by General Secretary W. C. Boone. Included in the group, in addition to Kentuckians, will be Southern Baptist Convention Executive Committee Secretary-Treasurer and Mrs.

Porter W. Routh, Tennessee Editor and Mrs. Richard N. Owen, Maryland Editor Gainer E. Bryan, Jr., and Nashville's First Baptist Pastor and Mrs. H. Franklin Paschall.

The editor's trip is made possible by the directors of the *Western Recorder* and the Kentucky State paper will have space in the press section at Rio. The editor feels some hesitancy in being away from the desk, home, and family for six weeks, but feels some first-hand knowledge and familiarity with world Baptist life and Southern Baptist mission fields are necessary for the proper discharge of an editorial ministry.

The coming issues of the *Recorder* will have some account of this world-wide meeting of Baptists and some of the editor's impressions of South America and Southern Baptist mission work in this part of the world. It is hoped that it will be more than an ordinary travelogue. The prayers of the readers are earnestly requested.



Dr. Findley B. Edge, professor of Religious Education of our Southern Baptist Theological Seminary, will be speaking to the Pastor's and Laymen at their Conferences at Bethel and Campbellsville Colleges July 11-13 and 14-15 respectively. Dr. Edge is an able preacher and teacher and is a recognized authority in his field.

MUSIC DIRECTORS' FELLOWSHIP DINNER

The annual dinner of the Kentucky Baptist Music Directors' Association will be held at the Lafayette Hotel, Lexington, at 5:00 p.m. (E.S.T.) on Tuesday, July 26, 1960. Every church music leader is invited. Reservations should be made with the Church Music Department, Kentucky Baptist Building, Middletown, Ky. Cost per plate is \$2.50.



she is a social worker with Spring Meadows, Middletown, Ky. She is a graduate of Henderson State Teachers College and is now attending Carver School of Missions and Social Work. Mr. Courtney is a graduate of Georgetown College and the Southern Baptist Theological Seminary. In the fall he will begin graduate work at the Seminary. The wedding will take place June 24 at 4:00 p.m. at Duncan Memorial Chapel, Floyd'sburg, Kentucky. There will be a reception at the bride's home, 3414 Hycliffe Avenue, Louisville, Kentucky. After a wedding trip to Detroit, Michigan, the couple will be at home at Judson Hall, Southern Baptist Theological Seminary.

Mr. and Mrs. Arthur Gray, of Ozan, Arkansas, announce the engagement of their daughter, Bertha Meade Gray, to the Reverend Mr. Clifton Courtney, of Paducah, Kentucky. Miss Gray is the daughter of the late Mrs. Bertha Thompson Gray, and



Dr. Rollin S. Burhans, newly elected president of the Greater Louisville Baptist College, will be the Old Testament speaker for the Pastor's and Layman's Conference at Bethel College July 11-13 and Campbellsville College July 14-15. Dr. Burhans until recently was pastor of Crescent Hill Baptist Church in Louisville and for the past two years has served as moderator of the General Association of Kentucky Baptists.

James W. Hatley, native of Kentucky and now pastor of the Riverside Baptist Church, Fort Worth, Texas, was with the Twelfth Street Baptist Church of Paducah for a revival May 9-15. Pastor Denzel L. Dukes says, "Bro. Hatley's messages were superb. There was good interest throughout the meeting. There were three additions by letter, eleven by baptism, and one made a profession of faith who has not yet come for baptism."

Kentucky Couple To Serve in Peru

Pastor F. David Stull, of Bramlette Baptist Church, Carson, Ky., is going back to Peru, the country of his birth, with the intention of spending the rest of his life there. He and his wife, the former Bettye Deen, of Lexington, were among 26 missionaries appointed by the Southern Baptist Foreign Mission Board in its May meeting in Richmond, Va.

Born in Lima, Peru, Mr. Stull spent the first five years of his life in a pioneer mission station at the headwaters of the Amazon River where his parents served as missionaries among the Campa Indians.

"There in the jungles I first saw the need for foreign missions, although at the time all seemed right and normal to me," he said. "I grew in an atmosphere where faith in God was just as important as breathing and just as natural. My parents taught Christ and they lived Christ in all areas of their lives."

When reasons of health forced them to return to the States the Stull family settled in Mansfield, Ohio. After his father's death, in 1944, Mr. Stull and his mother revisited Peru and the station where they had served. "Seeing the radiance of the faces of missionaries and of nationals who would never have heard

of Christ without them, I felt God's call to the ministry," he said.

Mrs. Stull has taught speech and drama at Carver School of Missions and Social Work, Louisville, for five years. "This association has been a rich and rewarding one," she said. "I know God placed me in this atmosphere at the time he was beginning to call me and my husband to service in a foreign land." The Stulls volunteered for mission service in 1956.

Mrs. Stull said her life has been greatly influenced by her parents, whom she described as "radiant Christians." Her father, Mr. Encil Deen, of Lexington, is a deacon and Sunday school teacher in his local church, a member of the board of trustees of Central Baptist Hospital, Lexington, and Clear Creek Baptist School, Pineville, and an active worker in Gideons International. Her mother teaches Sunday school and Bible classes and works in local, associational, and state organizations of Woman's Missionary Union, having formerly served as president of the W.M.U. of Kentucky.

In addition to her classes at Carver School Mrs. Stull records "talking books" for the blind. Before joining the Carver School faculty she taught at Eastern High School, Middletown, and Versailles High School. She attended Wheaton (Ill.) College and received the bachelor and

master of arts degrees from the University of Kentucky, Lexington.

Mr. Stull attended Wheaton College and received the bachelor of arts degree from the University of Kentucky and the bachelor of divinity degree from Southern Baptist Theological Seminary, Louisville. He has been pastor of Bramlette Church since October, 1957. Before entering college he served in the U. S. Army for a year and a half.

The Stulls have two children, David Thomas, four, and Deborah Lynn, two.

They were among 26 missionaries appointed by the Board in its May meeting, bringing the total number of active Southern Baptist foreign missionaries to 1,434.

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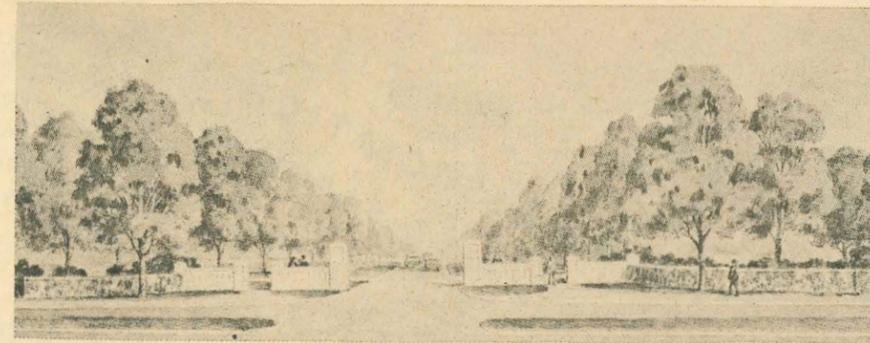
Mountaintop Summer

by Eleanor Noyes Johnson

Janie and Joey and their parents pile into their second-hand station wagon and end up in an abandoned cabin in the mountains of Colorado, "roughing" it during a glorious mountaintop summer. Illustrated by Bernard Case. Ages 9-12 (26b) \$2.50

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Greater Louisville Baptist College is Born



New Entrance to Campus of Greater Louisville on Shelbyville Road, U.S. Highway 60, Near Hurstbourne Lane

Sunday afternoon, May 1, at the Walnut Street Baptist Church, Dr. Rollin S. Burhans was presented formally as the first president of the Greater Louisville Baptist College. V. V. Cooke, chairman of the Personnel Committee of the College Board, presented Dr. Burhans as their choice as the one person meeting all of the requirements set up by the committee.

Dr. Robert L. Mills, president of Georgetown College and Dr. John M. Carter, president of Campbellsville College, were present to add their welcome to the birth of the new school.

The need for a Baptist college in Louisville was stressed by Ted Gilbert, Frankfort, chairman of the Kentucky Baptist Educational Committee.

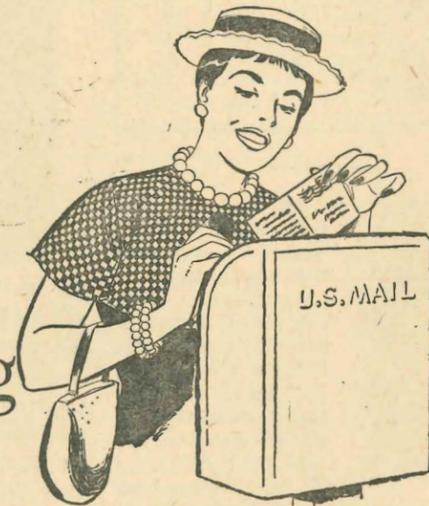
Dr. Burhans in his presidential address set forth some of his ideals for the new college: "The curriculum for the new college should possess an interrelatedness and unification of knowledge. No longer would the students say 'There goes the Bible boys,' but all would be interested in their special field as it is related to the Christian faith. Our college must

have at its center a dedication to Jesus Christ." Dr. Burhans stated further, "Life is not what you find, it is what you create. You don't just find a great painting, a great sculpture or great music. It must be created. Likewise a great college must be created." To do this knowledge and understanding is not enough, we must add will. Man's will must be filled with a dynamic born at the foot of the Cross.

The accompanying picture shows the artist's view of the new entrance to the campus. This is to be started immediately. In the fall plans are to let the contract for an Administration building accommodating 800 students. Later a library and science building will be added, and a system of housing that will be unique in comparison with other colleges. The sum of \$15,000,000 is envisioned as the ultimate goal for campus buildings. The new college expects to open in the fall of 1961.

Dr. and Mrs. John D. Freeman a short time ago had a brief visit for a month in Augusta, Ga., at which time they welcomed their sixth grandchild on the sixth of April, 1960, at six p.m. Dr. Freeman says that some wag friend suggested that the new boy should be named 666.

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Open Letter to Kentucky Baptists

Dear Friends:

Thank you for all you have done to share Christ with the world through the Cooperative Program this year. You have given more in the first 6 months than ever before.

But there still remain human needs that stagger the imagination. There are millions that are sick and hungry and, above all,--without Christ--and we as Kentucky Baptists have the privilege--the opportunity--yes, the responsibility to meet those needs in the name of Christ.

It is believed Kentucky Baptists want to do more than give a mere 7¢ per member per week, which is our average to date, for the purpose of carrying out the great commission. Although several hundred churches in the General Association have not made a gift through the Cooperative Program this year, it is believed every church will want to have a part. Others may feel they should share in a greater way than ever before.

Because of the urgent needs both here and around the world that Baptists can and should meet, this appeal goes to every Kentucky Baptist to give generously to this important cause.

If you haven't shared in World Missions this year--
If your share has not been as much as you think it ought to be--
Then you have the opportunity to give worthily in the Loyalty Day offering June 26.

You are invited to give this matter your most prayerful consideration.

Sincerely yours,

W. C. Boone
W. C. Boone



...its program
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Sunday, June 26, 1960

**DENOMINATIONAL
LOYALTY DAY**

In Every Baptist Church

Supplemental Offering

For WORLD MISSIONS
Through The
COOPERATIVE PROGRAM



KENTUCKY BAPTISTS AT WORK

CHURCH MUSIC

Cedarmore Junior Music Camp Schedule Is Set

By EUGENE F. QUINN

Cedarmore Junior Music Camp will begin with registration at 10:00 a.m. on August 1 and conclude with the climactic service and choral concert on Wednesday night, August 3.

The registration fee in advance is \$1.00 to be sent in with a registration request by July 11. The total cost of the Camp including the registration fee will be \$9.00 for room and board.

There shall be one counsellor for each eight children who are sent by a church. The Campers will need all personal camping supplies, including linens and other necessities.

Several music classes, choirs, recreation activities, and inspirational services will provide the Juniors with a balanced Christian music experience during the Camp.

Requests for registration cards and the registration cards themselves should be sent to Church Music Department, Kentucky Baptist Building, Middletown, Kentucky before July 11.

* * *

NEW FACULTY MEMBER



Harold Prichard

Mr. Harold Prichard of Paducah will join the faculty for the first time at the State Music Leadership School at Georgetown July 25-29.

Mr. Prichard is minister of music of the Immanuel Baptist Church of Paducah. He will be teaching Advanced Voice to the Intermediate Section of the State Music Leadership School.

SUNDAY SCHOOL

June, the Vacation Bible School Month

By ROY E. BOATWRIGHT

More Vacation Bible Schools will be conducted during June than any other month. The quality of work done in each school will largely be determined by the thoroughness of preparation.

Last year there were 1,739 Vacation

Bible schools held in Kentucky with 424 of these failing to report. A total enrollment stood at 168,407 with an average attendance of 142,371. There were 15,477 enrolled in Vacation Bible School who were not enrolled in Sunday school. There were 2,721 who made professions of faith and 1,361 who dedicated their lives to Christian service. The gifts through the Cooperative Program amounted to \$23,598. The total mission offering through the Vacation Bible Schools amounted to \$29,150.

A church investing approximately \$85 to \$100 in the Vacation Bible School program can provide from approximately 85 to 125 boys and girls ten days with three hours per day. In the three hours the pupil will have ample opportunity to study the Bible, missions, he will be under the direction of consecrated leaders, he will have time to play, he will be led in the stewardship study and many unsaved boys and girls will find Christ as their Saviour during that time.

The 1960 Kentucky goal: number of schools, 1,850; enrolment 185,000; 255 mission Vacation Bible Schools; 3,200 professions of faith; 1,060 churches giving offering through the Cooperative Program; 1,700 schools reporting; 76 associational clinics; summer student workers, approximately 20.

REPORT YOUR VACATION BIBLE SCHOOL IMMEDIATELY AT ITS CLOSE

Send two copies to the State Sunday School Department, Kentucky Baptist Building, Middletown, Ky.

FOUNDATION

Lady 84 Years Old Makes \$2,000 Gift for the Cooperative Program

By A. M. VOLLMER,
Executive Secretary-Treasurer

Recently I supplied a pulpit in a central Kentucky church. I did then, as I usually do, acquaint the people with the purpose and work of the KENTUCKY BAPTIST FOUNDATION. During the following week I received a letter from a lady who was present at the service on Sunday, in which she had enclosed a check for \$2,000.00, payable to the KENTUCKY BAPTIST FOUNDATION, with instructions that the income from the investment of the principal was to go through the

Cooperative Program. The lady is 84 years of age and her husband is 92. This good Baptist lady has given herself the assurance that after she reaches the end of life's journey she will still continue to witness to her love for the Lord and her interest in the extension of His kingdom through the Cooperative Program.

STUDENT UNION

Outstanding Students

By J. CHESTER DURHAM

Students who are active in the Baptist Student Union continue to make the headlines in their college papers.

Duvall Places Tiger Win: "Donnie Duvall's grand slam home run in the bottom of the ninth inning gave Georgetown College a 7-3 victory over Berea in a KIAC baseball game here last Thursday." This is referring to the Don Duvall who has been selected to serve as the 1960-61 B.S.U. President at Georgetown.

Spears Receives Fulbright Award: "Sandra Spears, senior English major and French minor from Georgetown, has been named the recipient of a Fulbright Scholarship. She will continue her studies in French literature for one year at Grenoble University in Grenoble, France.

"She is on the Dean's List; a member of Pi Delta Phi, French fraternity; Sigma Tau Delta, English fraternity; Who's Who in American Colleges and Universities."

Miss Spears has been active in B.S.U. work at Georgetown. She wrote the theme interpretation for the State B.S.U. Convention held in Bowling Green in 1958.

All-Campus Sing Winners Selected—B.S.U., Sigma Chi, Tri Sigma Win; Douglas Selected Best Conductor: These were the headlines in the May 17 issue of the Murray State College paper. The news story stated:

"Sigma Sigma Sigma sorority, the Baptist Student Center, and Sigma Chi Fraternity took the top choral honors in the third annual All-Campus Sing May 10.

"The Baptist Student Center was chosen the best mixed chorus for the second consecutive year for its rendition of 'God So Loved the World.' The chorus was directed by Jerry Douglas, Junior from Paducah, and accompanied by Janet Davis, Junior from Owensboro. Douglas received the award for best conductor in the competition."

Eta Delta Phi Taps Six Junior Women:

These are the headlines from the May 16 *Georgetownian*.

"Eta Delta Phi, senior women's honorary society, tapped six new members in chapel exercises Thursday, May 12. Those who qualified for membership were: Linda Hawkins, Barbara Hippe, Laurel Kauffman, Nancy Mason, Rosalie McKee and Judith Wilson. Membership is based on a 2.2 minimum grade standing and according to a point system for college activities."

Four of these young ladies served on the 1959-60 B.S.U. Council at Georgetown.

Barbara Hippe, a Junior English major from Versailles, was the Enlistment Chairman of the B.S.U.

Nancy Mason is a Junior from Hopkinsville with a double major in chemistry and biology. She served as Devotional Chairman on the B.S.U. Council.

Rosalie McKee, from Ashland, has a double major in French and English. Miss McKee served as Vice President of the B.S.U.

Judith Wilson is a Junior piano major from Mayfield. She served on the B.S.U. Executive Council as Y.W.A. President.

WOMAN'S MISSIONARY UNION

Y.W.A. Summer Conference

By MISS NINA MARTIN

Miss Irene Chambers and Rev. William Arnold will take part on the program of the summer conference for Kentucky Y.W.A.'s and leaders, July 22-24, Cedarmore Baptist Assembly. Miss Chambers has served the Home Mission Board as field worker since 1944. In the course of her work, she has had occasion to visit most of the mission fields of the Home Mission Board, including Cuba, Alaska, Panama and the Canal Zone.

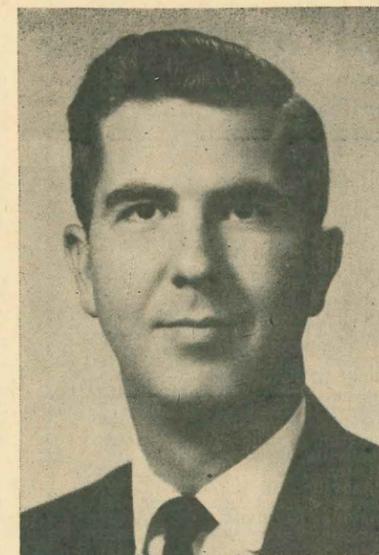


Miss Irene Chambers

Mr. Arnold, now on furlough from West Africa, was appointed for overseas

WESTERN RECORDER

missionary service in 1956. He has done evangelistic work in Kumasi and Sekondi, Ghana, and has served as acting principal of Sadler Baptist College in Kumasi. Mr. Arnold is a native of Louisville, Ky.



William Arnold

Miss Rose Marlowe, missionary emeritus of Japan, will bring the morning meditations; and Mrs. Peyton Thurman, of Louisville, will speak at the banquet on Saturday evening.

Reservations for the Y.W.A. conference are being received now in the state W.M.U. Office. Send \$1.00 registration fee per person with the following information: each girl's name, age, mailing address, and church. Send this to W.M.U. Office, Kentucky Baptist Building, Middletown, Kentucky. Conference rate for the weekend (to be paid at Cedarmore) is \$7.50.

Warren Association Church Goes Full Time With New Pastor

The White Stone Quarry Baptist Church, Warren Association, has called Marvin J. Nafus as pastor and has gone to full-time services. The White Stone Quarry Church is located on the Blue Level Road just outside of Bowling Green and has had only half-time services since its beginning.

The new pastor came on May 18 and within a short period of time there has been a marked increase in attendance and stewardship. Twenty-three persons attended the first mid-week prayer service of the new pastor and two conversions resulted.

Before going to this new pastorate, Nafus had worked with the new Hillvue Heights Baptist Church on the edge of Bowling Green. Former pastorates in-

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SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, SUNDAY, JUNE 5, 1960

	S.S.	Add.	T.U.
Louisville, Ninth and O	1280	6	455
Louisville, Carlisle Avenue	1097	4	229
Missions (2)	109		43
Madisonville, First	1033	3	247
Hopkinsville, Second	962		179
Mayfield, First	931		205
Mission	86		
Louisville, Crescent Hill	902	4	218
Missions (2)	117		38
Owensboro, Third	867	11	271
Harrodsburg	839		164
Missions (2)	59		27
Elizabethtown, Severns Valley	832		223
Bowling Green, First	804	2	159
Covington, Calvary	797		
Lexington, Calvary	791	2	181
Mission	39		
Louisville, Beechmont	743	4	177
Missions (2)	357		96
Glasgow	737	1	124
Missions (2)	155		36
Louisville, Beechland	720	3	128
Mission	206	6	60
Somerset, First	694	4	228
Mission	56		4
Covington, Latonia	672		171

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Campbellsville	628		203
Missions (2)	64		
Louisville, Buichel Park	627	4	128
Paducah, Immanuel	616	3	165
Newport, First	616	2	174
Missions (2)	94		
Owensboro, Hall Street	544		228
Lexington, Rosemont	532	2	142
Erlanger	530	2	125
Louisville, Shively	528	2	139
Henderson, Immanuel	519	4	180
Louisville, Hazelwood	514		79
Louisville, Rockford Lane	513	3	144
Louisville, Southside	504	2	98
Louisville, Bethlehem	502		129
Central City, First	492	5	216
Louisville, Third Avenue	491	1	134
Winchester, Central	485	1	126
Louisville, Bethany	483	3	94
Ashland, Unity	476	6	99
Louisville, Green Acres	476	9	165
Lexington, Porter Memorial	475	6	106
London, First	468	2	113
Owensboro, Eaton Memorial	461	3	200
Louisville, Valley Station	452	2	93
Ludlow, First	451		73
Mt. Washington, First	448		103
Mission	17		
Covington, South Side	446		89
Franklin, First	442		122
Mission	62		25
Louisville, Farmdale	440	1	130
Lexington, Trinity	438	7	231
Russellville, First	438		87
Mission	42		
Hodgenville, First	437		92
Bellevue	435		86
Louisville, Highland	432		125
Louisville, Valley View	425	1	110
Corbin, First	421	1	108
Nicholasville	418	5	121
Middlesboro, First	412	3	119
Jeffersonton, First	409		89
Owensboro, Buena Vista	406	2	137
Walton, First	401	3	185
Morganfield, First	400	2	92
Louisville, Beechwood	399	6	153
Frankfort, Crestwood	390		98
Hazard, First	388	3	60
Paducah, East	383	1	141
Ft. Thomas, First	380		88
Louisville, Shawnee	380	3	92
Springfield	380		80
Louisville, Immanuel	374	1	84
Lawrenceburg, First	373		72
Mission	38		
Versailles	362		77
Bardstown	361	11	32
Mission	32		
Louisville, Highview	361	4	146
Frankfort, Thom Hill	361		114
Paducah, Twelfth Street	358	2	118
Hima, Horse Creek	358		
Louisville, Beth Haven	357		104
Owensboro, Crabtree Avenue	348	2	80
Scottsville, First	344		86
Campbellsville			
South Campbellsville	342	2	123
Ashland, Pollard	322		103
Missions (2)	73		
LaGrange, DeHaven Memorial	322		53

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Earlington, First	322		126
Falmouth	305		45
Mission	27		
Dawson Springs, First	301		56
Covington, Madison Avenue	291		41
Middletown, First	290	2	94
Hawesville	285		98
Louisville, Gethsemane	284		103
Leitchfield, First	278	3	127
Louisville, First	277		
Missions (4)	108		
Bowling Green, Eastwood	272	2	92
Shepherdsville, Little Flock	272	5	42
Sonora	268	1	68
Owensboro, Seven Hills	268		64

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SUNDAY SCHOOL LESSON

By H. C. Chiles

For June 19, 1960

"BY THEIR FRUITS"

Our Lord rightfully expects every person whom He has saved and sustained to bear much good fruit. If we fail to bear spiritual fruit, we disobey Him and fail to measure up to our possibilities and privileges. Fruit-bearing is an unending test of character and life. If one fails the test of fruitage, no other credential will satisfy.

Matthew 7:15-23.

Our Lord told His disciples to beware of false prophets. How are they to be known? The Master said, "Ye shall know them by their fruits." False teachers are often attractive in appearance, but they are always deceptive. They frequently get among true believers and create the impression that they are just like them. The test by which we may know false teachers is explicit and plain. It is not by their conduct, but by their fruits that we shall know them. We should put those who aspire to be prophets in the balance, with their words and their works on one side and the Word of God on the other side. False teachers, sooner or later, will reveal their true character in the fruit which they bear.

It is noteworthy that when Christ said, "Ye shall know them by their fruits," He was referring to the evil instead of the good. One in whom Christ does not dwell will bring forth evil fruit. Those who are born again will naturally bring forth good fruit. The unregenerate heart is an evil tree, and it can produce nothing but the evil works of the flesh. In some realms it may produce an imitation of a godly life, but it cannot produce the real thing. Every life brings forth some kind of fruit, and in its outward manifestation the life speaks of the inward condition. Just as the fruit reveals the kind of a tree, so the life of a man reveals whether or not he has been saved. Men are not saved by their works, but their works are an evidence of their salvation or the lack of it.

In this important matter of distinguishing the false teacher from the true one, we must consider the fruitage in the light of God's Word. If we should judge them by our own opinions of their fruitage, we might err exceedingly, and consider vices to be virtues. Considering their fruitage in the light of the Bible, it will prove to be a clear index to their real character. And the end of false teachers is forecast clearly in the words, "Every tree that bringeth not forth good

fruit is hewn down, and cast into the fire."

In these closing verses our Lord sets in contrast the mere professor and the true disciple. Saying, "Lord, Lord," does not always mean subjection to God. To do the will of the Father is to believe on the Lord Jesus Christ. The very first step in doing the will of God is to receive Christ as personal Saviour. Many refuse to believe on Christ and yet think they can render acceptable service for God, but they are badly mistaken.

These verses contrast a mere faithless naming of the Name of Christ with a simple child-like trust in Him. Many name His Name who have never known Him, but none who really trust Him as Saviour will ever miss salvation.

Prophecy, casting out demons, and performing miracles are not proof of true discipleship. One may use the Lord's Name freely and perform numerous works without having any personal relationship to Christ. At the judgment the Lord will proclaim openly that He never knew such as they as disciples. "I never knew you," is a statement which He will never make to anyone who has ever received Him as Saviour. He has made a wonderful promise in the words, "Him that cometh to Me I will in no wise cast out." John 6:37.

Luke 13:6-9.

Christ stressed the urgent need for repentance toward God by speaking this parable of the barren fig tree. He declared that a certain man had a vineyard. He had his vinedresser to plant a fig tree in the corner of his vineyard. There it was protected by its walls and nourished by its specially prepared soil. The vinedresser paid special attention to it. He watered it, dressed it, sprayed it, cultivated it and unsparingly cared for it.

Because the fig tree was the object of such unusual care and solicitude and enjoyed so many advantages, fruitfulness was a perfectly reasonable expectation on the part of the owner. But, for some reason, it did not respond to the beneficent influences of sun, shower and soil, as was rightfully expected. For three successive years after the fig tree had reached the age it normally was expected to bear it produced nothing but leaves. After all the effort which had been expended on the tree, and all the patience with which its failure to bear fruit had been borne, the disappointed

and disgusted owner ordered the keeper of the vineyard to cut down the tree. He did not want additional time, energy and effort wasted on an unproductive tree. Neither did he want it to cumber the ground any longer.

Thinking the owner a bit hasty, and intimating that perhaps everything had not been done for the tree that could be done, the keeper pleaded with the owner that the tree might be given just one more year. In case additional digging and fertilizing did not prove successful, he would not ask for another reprieve, but would cut it down.

This vividly pictures the relation of the Jewish nation to the sparing mercies of God. Truly Israel was a fig tree planted in God's vineyard where she received a peculiar care. God had not dealt so bountifully with any other people. But, sad to say, the fruits were not commensurate with the privileges and blessings.

This parable has an application to a fruitless Christian life. Our Saviour and Lord certainly expects us to bear fruit for Him. In view of all that He has done for us, to remain barren spiritually would be contrary to the revealed will of God. He is looking to us for actual fruit. He will never accept talk for deeds. Life affords us so many opportunities to bear fruit for our Lord.

►David C. Brown has resigned as pastor of the Nebo Baptist Church to accept the pastorate of the Calvary Baptist Church in Harvey, Illinois. Brother Brown has served in the Little Bethel Association for nearly five years and was formerly pastor of the Nortonville Church. Having begun his new work on June 1, he now resides at 15723 Paulina Ave., Harvey.

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Green Valley Baptist Center Planned

The Green Valley Association of Baptists in planning a Baptist Center which will serve as headquarters for the Green Valley Associational work as well as a home for the director of missions of the association. The Center is to be located on Highway 60, south of Henderson, and is to be adjacent to the northern boundary of the campus of the Northwest Center of the University of Kentucky. Parking space is to be available for all visitors.

The building site is valued at \$5,000 and the completed building and furnishings will cost approximately \$50,000. Some \$6,000 is on hand and currently a drive is in progress for \$12,000.

The building is to be colonial in design and architecture, yet modern and functional in construction and use. In the administrative wing of the building, there will be a chapel, a work room for the preparation and storage of materials,

a reception office, an office for the superintendent of missions, a guest room for denominational workers, student summer workers, evangelists, and others, a large multi-purpose area for auditorium, banquet space, recreation and lounge, a kitchen, a storage and mechanical center. In the residential wing of the building there will be a living-dining room, a large kitchen-family room, three bedrooms, an all-purpose room, along with laundry and storage space.

Green Valley is one of the newer associations in the General Association of Baptists in Kentucky. Thomas H. Francis is the Green Valley associational superintendent of missions.

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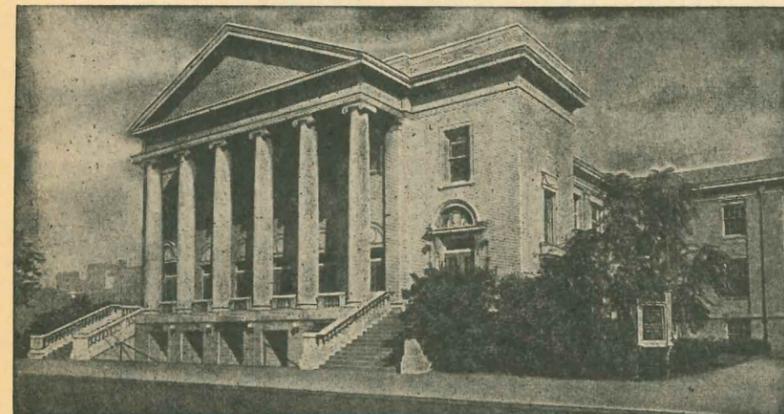
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